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IN
THE CHURCH
AND
HIS SNARES
LAID
TO
DESTROY
OUR PUBLIC SCHOOLS

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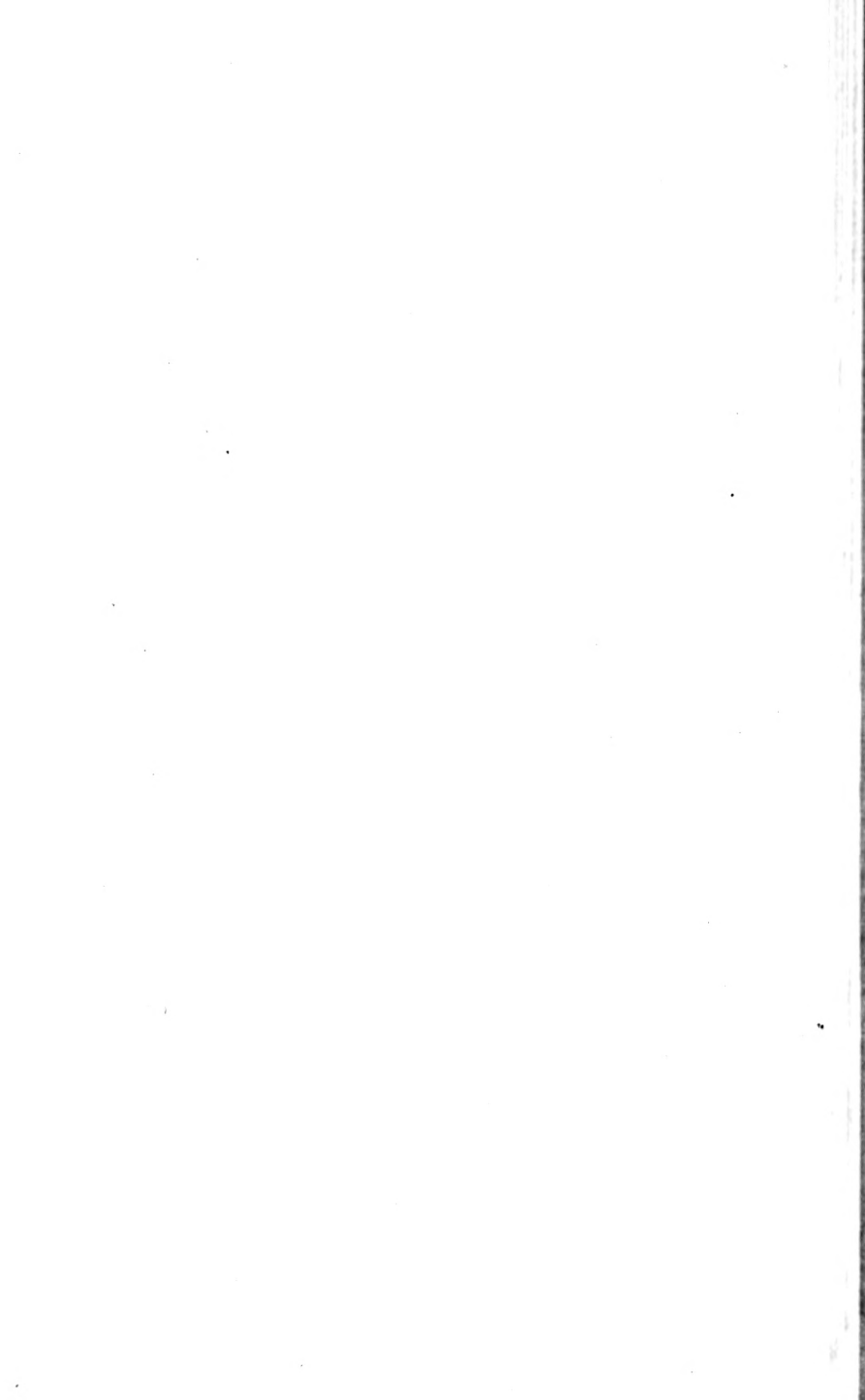
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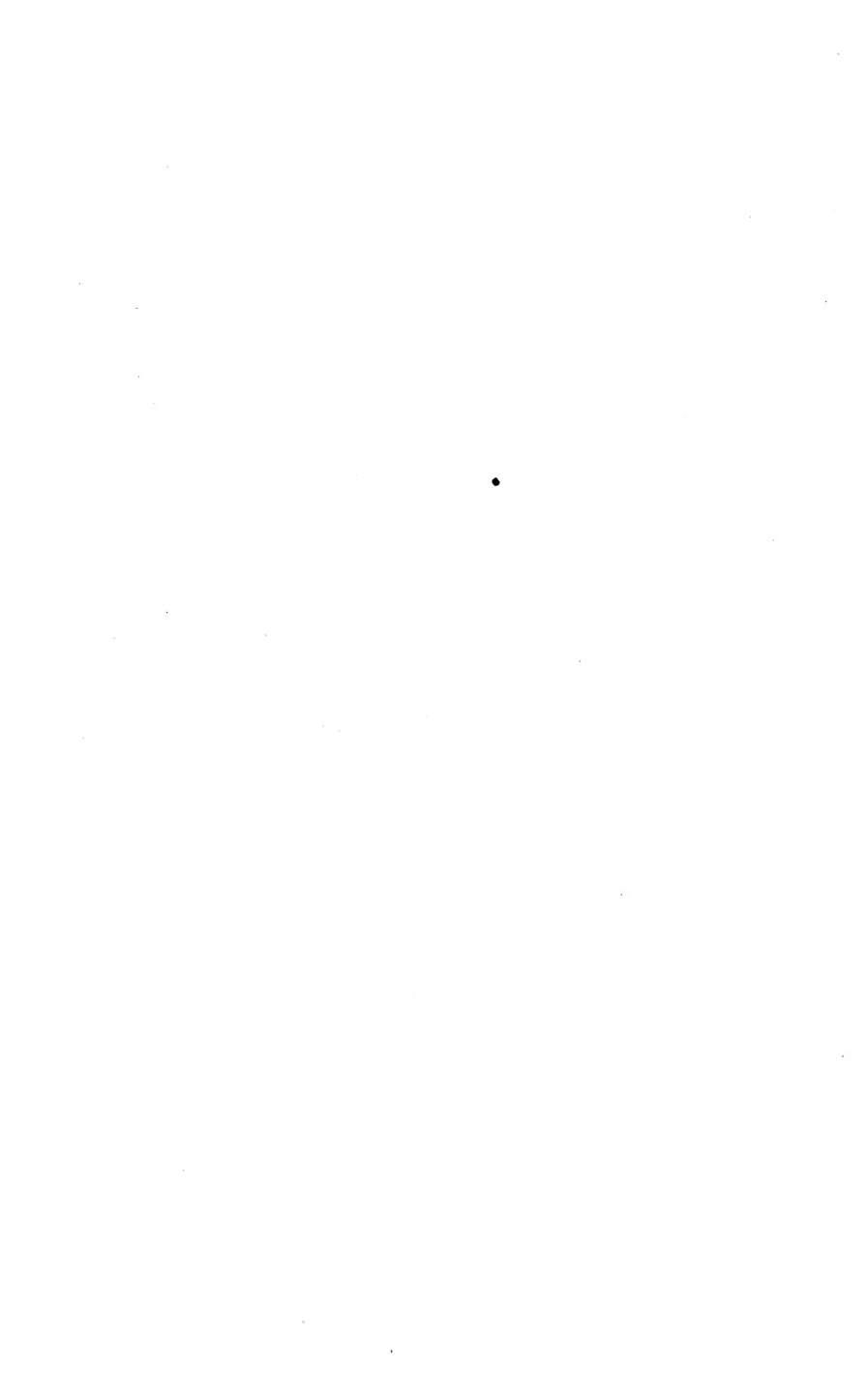


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In Memory of Our Lamented President, A Devoted Christian and Faithful Member of American Patriotic Secret Societies.

A PLEA FOR PATRIOTISM AND THE PROTESTANT RELIGION

The Devil in the Church

HIS SECRET WORKS EXPOSED

AND

His Snares Laid to Destroy Our Public Schools

A History of Romanism for Nineteen Hundred Years; Its
Opposition to Our Public School System and Effect
Upon Our People and Government.

INCLUDING AN ACCOUNT OF PRIESTLY MISRULE IN THE PHILIPPINE
ISLANDS AS MADE PUBLIC BY THE U. S. GOVERNMENT.

Romanism

The Wide Difference Between the Popish Religion and Christianity.

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His Secret Works Exposed

AND

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And All True Christians and American Patriots Who Believe
that the Church and State should be Kept Separate For-
ever.

GOD'S WORD NEVER CHANGES, YET ALWAYS APPEARS NEW TO US.

Kind friend, after carefully reading this book through, turn again to the following Scripture passages and you will be surprised at the new light and understanding you will get from them.

“For such are false apostles, deceitful workers, transforming themselves into the apostles of Christ.

And no marvel; for Satan himself is transformed into an angel of light.

Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness; whose end shall be according to their works.”—2 Cor. 11:13-15.

“Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour.”—1 Peter 5:8.

“And there shall be, like people, like priest: and I will punish them for their ways.”—Hosea 4:9.

“Her prophets are light and treacherous persons: her priests have polluted the sanctuary: they have done violence to the law.”—Zep. 3:4.

“For the priest’s lips should keep knowledge and they should seek the law at his mouth: for he is the messenger of the Lord of hosts.

But ye are departed out of the way; ye have caused many to stumble at the law; ye have corrupted the covenant of Levi, saith the Lord of hosts.”—Mal. 2:7-8.

“For both prophet and priest are profane; yea, in my house have I found their wickedness, saith the Lord.”—Jer. 23:11.

“The priest and the prophet have erred through strong drink, they are swallowed up of wine, they are out of the way through strong drink; they err in vision, they stumble in judgment.”—Isaiah 28:7.

“Now there was a day when the sons of God came to present themselves before the Lord, and Satan came also among them.”—Job 1:6.

“The prophets prophesy falsely, and the priests bear rule by their means: and my people love to have it so: and what will ye do in the end thereof?”—Jer. 5:31.

“Yet let no man strive, nor reprove another: for thy people are as they that strive with the priest.”—Hosea 4:4.

AUTHORITIES CONSULTED.

This work has been carefully compiled from nearly 100 books and newspapers, recognized as standard and authoritative literature on the subject. It contains the cream of the writings of authors of Anti-Romanist works and to secure the information contained herein by reading the books mentioned would require years of constant study. In compiling this work the following books and newspapers, belonging to our private library, have been consulted:

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 American Public Schools, The.
 America or Rome, Which?
 Archbishop's Dilemma, The.
 Archbishop or Romanism in the United States, The.
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 Vaticanism Unmasked.
 Washington in the Lap of Rome.
 Westward, Ho!
 White's Evidence.
 Why Priests Should Wed.
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Introduction.

FAITHFUL MINISTERS OF THE GOSPEL AND MEMBERS OF THE TRUE CHRISTIAN CHURCH!—Read this book: The atmosphere of light, honesty, truth, sincerity and holiness in which you live makes it almost impossible for you to realize the dark mysteries of idolatry, immorality, degrading slavery, hatred of the Word of God, superstitious, ridiculous and humiliating ceremonies that are constantly practiced in the church of Rome. You will learn why Roman Catholicism should not be classed as a Christian religion, as so many Protestant people who are not acquainted with the true facts, are in the habit of doing. You will find in the pages of this work an account of the terrible sufferings of the martyrs of the Reformation, to whom we are indebted for keeping alive the Word of God and spreading the glorious Protestant religion.

HONEST AND LIBERTY LOVING PEOPLE OF THE UNITED STATES!—Read this book, and you will find that Rome is the sworn, the absolutely irreconcilable and deadly enemy of your schools, your institutions, your so dearly bought rights and liberties. Even while we are penning these lines, during the year of our Lord, 1902, the Pope at Rome is making every effort to secure official recognition at the hands of the United States Government, but, thank God! he has not succeeded, and may the church and state be kept separate forever. Read this book and you will understand that Romanism and Liberty cannot live on the same ground. This has been declared by the Popes hundreds of times, and the Popes and Romish Church are infallible!

MEMBERS OF THE PATRIOTIC SECRET SOCIETIES OF AMERICA!—Read this book, and you will not only understand Romanism as you never did, but you will find many new reasons to be more than ever vigilant, fearless and devoted, even to death, in the discharge of the sacred duties imposed upon you by your love for your country, your brethren and your God! A crafty and cruel enemy, from over the seas, is at work among us with its destructive forces sowing tares among the wheat, and unless the patriotic American secret societies shall arise from their indifference and call a halt on the tide of foreign immigration, making our beloved country the dumping ground for the filth and anarchists of the old country, nearly all of them being of the Roman Catholic faith and profession, what terrible harvests of bitterness we must reap!

PRIESTS AND PEOPLE OF ROME!—We have no hatred in our hearts for you, but we hope and pray that by the grace and goodness of God you will find in these pages how you are cruelly deceived by your traditions and those in authority over you, and that you will accept the Church of Christ as the only true means of salvation. You will see that you cannot be saved by your ceremonies, masses, confessions, purgatory, indulgences, fastings, etc., but only through faith in the Lord Jesus Christ. Salvation can be secured without money and without price. Salvation is a gift! Eternal life is a gift! Forgiveness of sin is a gift! Christ is a gift! Why not accept Him? One single soul is worth more than the whole world, and if this book is the means of winning but one Roman Catholic to the true Christian religion we will feel richly repaid.

NORMAN MORAND ROUMANE.

I.

THE CRIMES OF PRIESTS.

THE PRIEST, PURGATORY, AND THE POOR WIDOW'S COW.

Father Chiniquy, when a boy, came home from a Catholic school for a vacation and says:

"I arrived at home on the 17th of July, 1821, and spent the afternoon and evening till late by my father's side. With what pleasure did he see me working difficult problems in algebra, and even in geometry! for under my teacher, Mr. Jones, I had really made rapid progress in those branches. More than once I had noticed tears of joy in my father's eyes when, taking my slate, he saw that my calculations were correct. He also examined me in grammar. "What an admirable teacher this Mr. Jones must be," he would say, "to have advanced a child so much in the short space of fourteen months!"

How sweet to me, but how short, were those hours of happiness passed between my good mother and father! We had family worship. I read the fifteenth chapter of Luke, the return of the prodigal son. My mother then sang a hymn of joy and gratitude, and I went to bed with my heart full of happiness to take the sweetest sleep of my life. But, O God! what an awful awakening thou hadst prepared for me!

At about four o'clock in the morning heart-rending screams fell upon my ear. I recognized my mother's voice.

"What is the matter, dear mother?"

"Oh, my dear child, you have no more a father! He is dead!"

In saying these words she lost consciousness and fell on the floor!

While a friend who had passed the night with us gave her proper care, I hastened to my father's bed. I pressed him to

my heart, I kissed him, I covered him with my tears, I moved his head, I pressed his hands, I tried to lift him up on his pillow; I could not believe that he was dead! It seemed to me that even if dead he would come back to life—that God could not thus take my father away from me at the very moment when I had come back to him after so long an absence! I knelt to pray to God for the life of my father. But my cries and tears were useless. He was dead! He was already cold as ice!

Two days after he was buried. My mother was so overwhelmed with grief that she could not follow the funeral procession. I remained with her as her only earthly support. Poor mother! How many tears thou hast shed! What sobs came from thine afflicted heart in those days of supreme grief!

Though I was then very young, I could understand the greatness of our loss, and I mingled my tears with those of my mother.

What pen can portray what takes place in the heart of a woman when God takes suddenly her husband away in the prime of his life, and leaves her alone, plunged in misery, with three small children, two of whom are even too young to know their loss! How long are the hours of the day for the poor widow who is left alone, and without means, among strangers! How painful the sleepless night to the heart which has lost everything! How empty a house is left by the eternal absence of him who was its master, support, and father! Every object in the house and every step she takes remind her of her loss and sinks the sword deeper which pierces her heart. Oh, how bitter are the tears which flow from her eyes when her youngest child, who as yet does not understand the mystery of death, throws himself into her arms and says: "Mamma, where is papa? Why does he not come back? I am lonely!"

My poor mother passed through those heart-rending trials. I heard her sobs during the long hours of the day, and also during the longer hours of the night. Many times have I seen her fall upon her knees to implore God to be merciful to her and to her three unhappy orphans. I could do nothing then to comfort her, but love her, pray and weep with her!

Only a few days had elapsed after the burial of my father when I saw Mr. Courtois, the parish priest, coming to our house (he who had tried to take away our Bible from us). He had the reputation of being rich, and as we were poor and unhappy since my father's death, my first thought was that he had come to comfort and to help us. I could see that my mother had the same hopes. She welcomed him as an angel from heaven. The least gleam of hope is so sweet to one who is unhappy!

From his very first words, however, I could see that our hopes were not to be realized. He tried to be sympathetic, and even said something about the confidence we should have in God, especially in times of trial; but his words were cold and dry.

Turning to me, he said:

"Do you continue to read the Bible, my little boy?"

"Yes, sir," answered I, with a voice trembling with anxiety, for I feared he would make another effort to take away that treasure, and I had no longer a father to defend it.

Then addressing my mother, he said:

"Madam, I told you that it was not right for you or your child to read that book."

My mother cast down her eyes, and answered only by the tears which ran down her cheeks.

That question was followed by a long silence, and the priest then continued:

"Madam, there is something due for the prayers which have been sung, and the services which you requested to be offered for the repose of your husband's soul. I will be very much obliged to you if you will pay me that little debt."

"Mr. Courtois," answered my mother, "my husband left me nothing but debts. I have only the work of my own hands to procure a living for my three children, the eldest of whom is before you. For these little orphans' sake, if not for mine, do not take from us the little that is left."

"But, madam, you do not reflect. Your husband died suddenly and without any preparation; he is therefore in the flames of purgatory. If you want him to be delivered, you

must necessarily unite your personal sacrifices to the prayers of the Church and the masses which we offer."

"As I said, my husband has left me absolutely without means, and it is impossible for me to give you any money," replied my mother.

"But, madam, your husband was for a long time the only notary of Mal Bay. He surely must have made much money. I can scarcely think that he has left you without any means to help him now that his desolation and sufferings are far greater than yours."

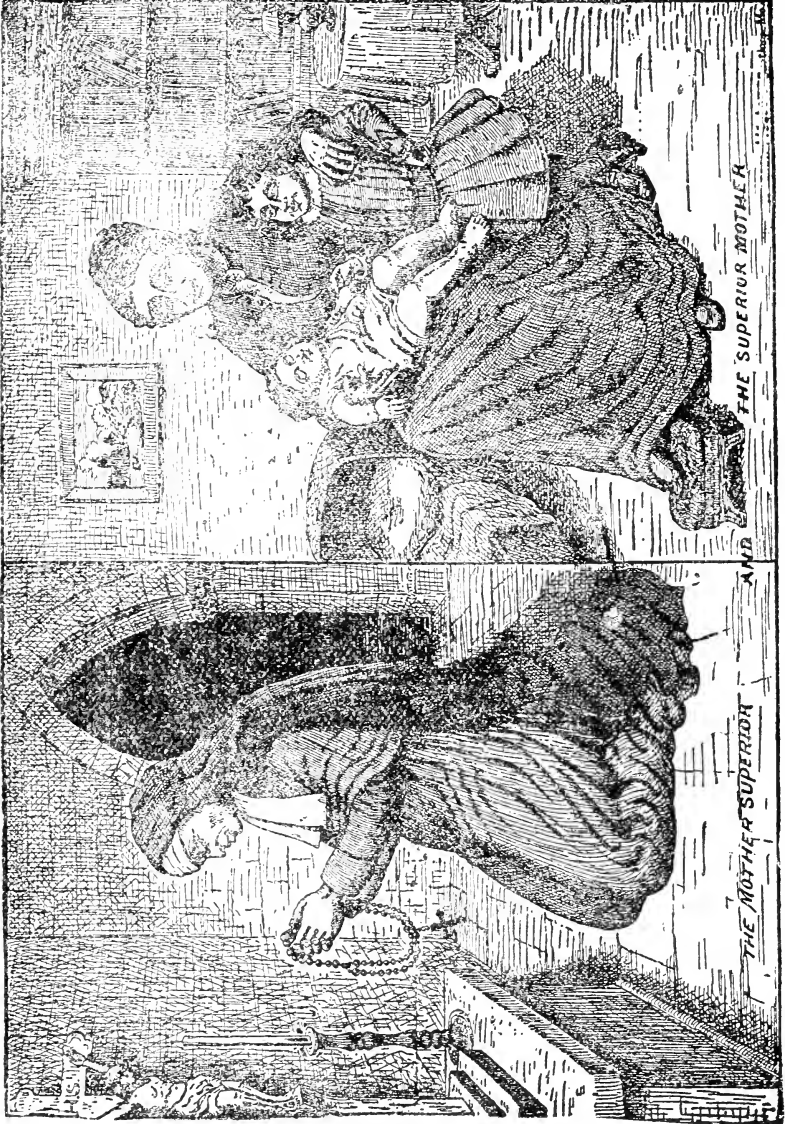
"My husband did, indeed, coin much money, but he spent still more. Thanks to God, we have not been in want while he lived. But lately he got this house built, and what is still due on it makes me fear that I will lose it. He also bought a piece of land not long ago, only half of which is paid, and I will, therefore, probably not be able to keep it. Hence I may soon, with my orphans, be deprived of everything that is left us. In the meantime I hope, sir, that you are not a man to take away from us our last piece of bread."

"But, madam, the masses offered for the rest of your husband's soul must be paid," answered the priest.

My mother covered her face with her handkerchief and wept. After a long silence, my mother raised her eyes, reddened with tears, and said: "Sir, you see that cow in the meadow, not far from our house? Her milk, and the butter made from it form the principal part of my children's food. I hope you will not take her away from us. If, however, such a sacrifice must be made to deliver my husband's soul from purgatory, take her as payment for the masses to be offered to extinguish those devouring flames."

The priest instantly arose, saying, "Very well, madam," and went out. Our eyes anxiously followed him; but instead of walking towards the little gate which was in front of the house, he directed his steps towards the meadow, and drove the cow before him in the direction of his home. At that sight I screamed with despair: "O, my mother! he is taking our cow away! What will become of us?"

Lord Nairn had given us that splendid cow when it was



Two Kinds of "Mothers"—The Mother Superior and the Superior Mother.

three months old. Her mother had been brought from Scotland, and belonged to one of the best breeds of that country. I fed her with my own hands, and had often shared my bread with her. I loved her as a child always loves an animal which he has brought up himself. She seemed to understand and love me also. From whatever distance she could see me, she would run to me to receive my caresses, and whatever else I might have to give her. My mother herself milked her; and her rich milk was such delicious and substantial food for us. We all felt so happy, at breakfast and supper, each with a cupful of that pure and refreshing milk!

My mother also cried out with grief as she saw the priest taking away the only means which heaven had left her to feed her children.

Throwing myself into her arms, I asked her: "Why have you given away our cow? What will become of us? We shall surely die of hunger."

"Dear child," she answered, "I did not think the priest would be so cruel as to take away the last resource which God had left us. Ah! if I had believed him to be so unmerciful I would never have spoken to him as I did. As you say, my dear child, what will become of us? But have you not often read to me in your Bible that God is the father of the widow and the orphan? We shall pray to that God who is willing to be your father and mine. He will listen to us, and see our tears. Let us kneel down and ask of Him to be merciful to us, and to give us back the support of which the priest has deprived us."

We both knelt down. She took my right hand with her left, and, lifting the other hand towards heaven, she offered a prayer to the God of mercies for her poor children such as I have never since heard. Her words were often choked with her sobs. But when she could not speak with her voice, she spoke with her burning looks raised to heaven, and with her uplifted hand. I also prayed to God with her, and repeated her words, which were broken by my sobs.

When her prayer was ended she remained for a long time pale and trembling. Cold sweat was flowing on her face, and

she fell on the floor. I thought she was going to die. I ran for cold water, which I gave her, saying: "Dear mother! O, do not leave me alone upon earth!" After drinking a few drops she felt better, and taking my hand, she put it to her trembling lips; then drawing me near her, and pressing me to her bosom, she said: "Dear child, if you ever become a priest, I ask of you never to be so hard-hearted towards poor widows as are the priests of to-day." While she said these words, I felt her burning tears fall upon my cheek.

The memory of these tears has never left me. I felt them constantly during the twenty-five years I spent in preaching the inconceivable superstitions of Rome.

I was not better, naturally, than many of the other priests. I believed, as they did, the impious fables of purgatory; and as well as they (I confess it to my shame), if I refused to take, or if I gave back the money to the poor, I accepted the money which the rich gave me for the masses I said to extinguish the flames of that fabulous place. But the remembrance of my mother's words and tears has kept me from being so cruel and unmerciful towards the poor widows as Romish priests are, for the most part, obliged to be.

When my heart, depraved by the false and impious doctrines of Rome, was tempted to take money from widows and orphans, under pretense of my long prayers, I then heard the voice of my mother, from the depth of her sepulchre, saying: "My dear child, do not be cruel towards poor widows and orphans, as are the priests of to-day." If, during the days of my priesthood at Quebec, at Beauport and Kamarouska, I have given almost all that I had to feed and clothe the poor, especially the widows and orphans, it was not owing to my being better than others, but it was because my mother had spoken to me with words never to be forgotten. The Lord, I believe, had put into my mother's mouth those words, so simple but so full of eloquence and beauty, as one of His great mercies to me. Those tears the hand of Rome has never been able to wipe off; those words of my mother the sophisms of Popery could not make me forget.

How long, O Lord, shall that insolent enemy of the gospel,

the Church of Rome, be permitted to fatten herself upon the tears of the widow and of the orphan by means of that cruel and impious invention of paganism—purgatory? Wilt thou be merciful unto so many nations which are still the victims of that great imposture. Oh, do remove the veil which covers the eyes of the priests and people of Rome, as thou hast removed it from mine! Make them to understand that their hopes of purification must not rest on these fabulous fires, but only on the blood of the Lamb shed on Calvary to save the world."

HOW A PRIEST SECURED A FINE ROAST DINNER.

This excellent and most respected Father Chiniquy, now a true minister of Christ, also tells of another instance of priestly infamy quite as appalling as the one here recited. He says that as he was walking the road, in company with another priest they "met a poor man who looked more like one out of the grave, than a living man; he was covered with rags, and his pale and trembling lips indicated that he was reduced to the last degree of human misery. Taking off his hat, he said to Rev. Mr. Primeau, with a trembling voice, 'You know, Mr. le Cure, that my poor wife died, and was buried ten days ago, but I was too poor to have a funeral service sung the day she was buried, and I fear she is in purgatory, for almost every night I see her in my dreams, wrapped up in burning flames. She cries to me for help, and asks me to have a high mass sung for the rest of her soul. I come to ask you to be so kind as to sing that high mass for her.'

"Of course," answered the curate, 'your wife is in the flames of purgatory, and suffers there the most unspeakable tortures, which can be relieved only by the offering of the holy sacrifice of the mass. Give me five dollars and I will sing that mass to-morrow morning.' The poor man declared his utter inability to pay, and the priest replied: 'If you cannot pay, you cannot have any mass sung. You know it is the rule.' The poor man again declared, 'in a most touching way,' his great poverty and utter inability to pay, and said: 'I cannot leave my poor wife in the flames of purgatory; if you cannot sing a high mass,

will you please to say five low masses to rescue her soul from those burning flames?’

“The priest turned toward him and said: ‘Yes, I can say five masses to take the soul of your wife out of purgatory; but give me five shillings, for you know the price of low mass is one shilling.’ The poor man answered: ‘I can no more give one dollar than I can give five. I have not a cent and my three poor little children are as naked and starving as myself.’

“‘Well! well!’ answered the curate, ‘when I passed your house this morning I saw two beautiful sucking pigs. Give me one of them, and I will say your five low masses.’”

Father Chiniquy says that a day or two after this incident he was invited to take dinner with this priest in company with several other priests, and as he sat at the table: “The first dish was a sucking pig, roasted with an art and a perfection that I had never seen; it looked like a piece of gold, and its smell would have brought water to the lips of the most penitent anchorite.” Chiniquy says he was very hungry, and very fond of roasted pig, and so—“I could not conceal that it was with real pleasure I saw the curate cutting a beautiful piece from the shoulder and offering it to me. I was too hungry to be over-patient. I was carrying to my mouth the tempting and succulent mouthful, when, suddenly, the remembrance of the poor man’s sucking pig came to my mind. I laid the piece on my plate with painful anxiety, looked at the curate, and said: ‘Will you allow me to put to you a question about this dish?’ Having been answered in the affirmative, Mr. Chiniquy said: ‘Is this the sucking pig of the poor man of yesterday?’ With a convulsive fit of laughter, he replied: ‘Yes; it is, just it. If we cannot take away the soul of the poor woman out of the flames of purgatory, we will, at all events, eat a fine sucking pig.’

“The other thirteen priests filled the room with laughter to show their appreciation of their host’s wit.

“However, their laughter was not of long duration. With a feeling of shame and uncontrollable indignation, I pushed away my plate with such force, that it crossed the table, and nearly fell on the floor, saying, with a sentiment of disgust

which no pen can describe: 'I would rather starve to death than to eat of that execrable food; I see in it the tears of the poor man; I see the blood of his starving children; it is the price of a soul. No! no! gentlemen, do not touch it. You know, Mr. Curate, how 30,000 priests and monks were slaughtered in France in the bloody days of 1792. It was for such iniquities as this that God Almighty visited the Church in France. The same future awaits us here in Canada, the very day that people shall awaken from their slumbers and see that, instead of being ministers of Christ, we are vile traders of souls, under the mask of religion.' "

These last words of Mr. Chiniquy most fitly and truthfully characterize the Romish priesthood throughout the world; they are "vile traders of souls, under the mask of religion."

PRIESTS CAUSE BIBLES TO BE BURNED IN NEW YORK STATE.

It is not so long ago that the priests of Rome made bonfires of Bibles. This has been done even in our own country where this holy book is so free, and so much revered. Dr. Dowling, in his "History of Romanism" gives an account of the public burning of Bibles, no longer ago than October 27, 1844, in Champlain, in the State of New York. He says: "The following account of this sacrilegious outrage is from an official statement of facts, signed by four respectable citizens appointed as a committee for that purpose." Their statement is as follows: "About the middle of October, a Mr. Selmont, a missionary of the Jesuits, with one or more associates, came to Corlean, in this town, where the Catholic Church is located, and as they say in their own account given of their visit, by the direction of the bishop of Montreal. On their arrival they commenced a protracted meeting which lasted several weeks, and great numbers of Catholics from this and other towns attended day after day. After the meeting had progressed several days, and the way was prepared for it, an order was issued requiring all who had Bibles, or Testaments, to bring them to the priest, or lay them at the feet of the missionaries. The requirement was generally complied with, and day after day Bibles and Testaments were carried in, and after a sufficient

number was collected they were burned. By the confession of Selmont there were several burnings, but only one in public. On the 27th of October, as given in testimony at the public meeting held there, Selmont, who was a prominent man in all the movements, brought out from the residence of the priest, which is near the church, as many Bibles as he could carry in his arms at three times, and placed them in a pile in the open yard, and then set fire to them, and burned them to ashes. This was done in the open day, and in the presence of many spectators."

MANY VICTIMS AMONG SCHOOLMISTRESSES.

"The Nun of Kenmare" says: Sometimes, too often, it is the schoolmistress who is the victim, and I speak of what I know. It was my infinitely sad lot to have been asked by an English bishop, and by an English cardinal, to take charge of a mission where the priest had ruined four of his schoolmistresses, one after the other. His last victim had a child whom she could not support, and so her pitiful story came out. The priest was not sent into banishment, as would have been done if he had committed any sin "against the Church," or offended his bishop. As he had only sinned against God, he was simply removed from one diocese to another, where he retained his rank and his honors. If such things are done in the green tree, what has been done in the dry? If such deeds as these are done, and even condoned in England to-day, what will be done in England when the church has the power to shield evildoers? And I have reason to know that this is not an uncommon case. I have heard the sad tale of many girls, teachers, who under the absolute control of the priest, have been led on step by step to evil, and no hand was stretched out to save them, because none dared to interfere with the priest who led them to ruin. I have heard their weary story of shame and sin, and how they were consoled and silenced in the confessional; for with the infatuation of the Roman Catholic teaching they would, even in their misery, seek absolution from the very authors of their shame. Could the horrors of Pagan rites afford more terrible instances of depravity? And all this is hap-



Priest Selmont Burning the Holy Bible.

pening in England, and in America, of to-day, and all must be hidden at the peril of the ruined woman, because the sinner is a "priest," and because the "Church" teaches, by example and custom, that it is a far greater sin to accuse a priest of sin, than to sin with a priest.

I know that it will be said indignantly by Roman Catholics that the Church does not sanction these evils, but what use of denials, when facts are all the other way? No one can possibly be intimate with Roman Catholics in private life without knowing how they fear and silence the least word of scandal where a priest is concerned. A church which finds it necessary to hide or deny evil which is well known to exist, must rest on a very insecure foundation, and it is a curious circumstance, that while Roman Catholics will talk quite freely about priests who are guilty of intemperance, and seem to think it a matter of very little consequence, they will shrink with horror from connecting the name of a priest with immorality. Yet one sin is most assuredly the parent of the other.

I might fill volumes if I related the many instances which I have known of priests who drank to excess, and still remained honored members of the Church. More than one bishop and priest are at present in lunatic asylums in the United States, who have been the victims of this crime and of still greater crimes. I do not ask that my word shall be taken for these statements. It is not so long since that the whole world was made aware of the moral condition of one diocese in America by the highest possible authority in the diocese, the bishop himself.

The —— Republican of June 29th, 1887, printed a letter from Bishop ——, of the Roman Catholic diocese of ——, which was brought out in court, and was never intended for publication; but it reveals a sad state of affairs. In June, 1887, the bishop had placed a German priest over an Irish congregation. The Irish people were indignant at this proceeding, and, as we shall show later, from Roman Catholic sources, there is no small fear on the part of certain American ecclesiastics lest there should be an open rupture between the German and Irish element in the Roman Catholic Church in the United

States, where the Church is far from being in the condition of religious harmony which the rulers of the Papacy would like the world to suppose. At last a gentleman interfered in the interests of peace, and the bishop was obliged, or at least thought it wise to justify himself.

His defense was that the priests of his diocese were such a drunken lot that he was compelled to supply the parish as he did. He then gives a list by name of twenty-two priests who were received into his diocese from 1869 to 1876, but whom he was compelled to dismiss on account of immorality and drunkenness. Some of them are described as "constantly drunk;" one is "now going around from city to city a drunken wreck." The bishop wrote:

"The constant shameful public and sacrilegious drunkenness of the three last-mentioned priests who were by my side at the cathedral determined me to put them and their kind out of my jurisdiction. One, after repeated drunkenness, went on a spree for a week in my house; while in my house broke out at night, got into a house of a disreputable woman in his drunkenness, and was thrown out into the street, picked up drunk, recognized, and taken into a house and made sober, and put into a carriage and taken back to my house. That evening two others were told by me to prepare for the proper celebration of the feast of the Patronage of —— for Easter Sunday. On Saturday night they stayed up all night drinking, carousing, and shouting. One fell down, blackened and almost broke his face in falling. Of course the two sacrilegious priests said mass the next day; and one went into the pulpit and preached with his blacked and bruised face to the people of the cathedral. This was on the Feast of the Patron of the Diocese and of the Universal Church. It was time for me to begin a reformation."

From personal knowledge of several dioceses I must add that this state of things is far from uncommon. In the western States of America the conditions of life are freer, and priests are more careless in their public conduct. I can only say that the very same condition of things, I have reason to believe, exists in other places, but hidden from the public view.

Since my arrival in America priests have often come to beg from me while they were in a state of intoxication, saying, that they came because it was well known I never refused a priest anything. This was true until I found out how my kindness was imposed upon. A priest who had treated both myself and the sisters most shameful in England, was sent with a high character to America by his bishop, who wanted to get rid of him, and he also came to beg from me. I know that there are priests who are living by their wits in every part of the world, the wretched victims of drink and immorality, diseased beyond description, and supported by the poorest of the people, who have a superstitious respect for a priest, no matter how degraded.

I have seen a priest drunk at the altar; I have seen a priest who had been guilty of the ruin of four of his school teachers removed to another diocese, but only to be welcomed there and never the worse thought of for his sins, or the scandal he gave, public as it was. But if one dared to speak of it publicly, that indeed was a crime too terrible for forgiveness.

I have seen a priest in Kenmare lay himself full length on a convent lounge and put his head in the lap of a sister who was sitting on it and who dared not condemn the outrage, because of the position which the priest held. She could only express her unutterable disgust and loathing of his drunken familiarities by her expression of contempt and hatred, and by not paying the very least attention to him as he lay there. I do not say that such scenes are common in convents, but I know that such things are not altogether uncommon.

HOW A PRIEST KEPT HIS VOW.

Dr. Peter Bernes, secular priest, belonging to the parish church of the blessed Mary Magdalene (as they do call her), being 32 years of age, and dangerously ill, made a vow to the glorious saint, that if he should recover from that sickness, he would retire into a Carthusian convent. He recovered, and accordingly, renouncing his benefice and the world, he took the Carthusian habit, in the convent of the Conception, three miles from Saragossa. For the space of three years he gave

proofs of virtue and singular conformity with the statutes of the order. His strict life was so crowned with disciplines and mortifications, that the prior gave out, in the city, that he was a saint on earth. I went to see him with the father prior's consent, and indeed I thought there was something extraordinary in his countenance, and in his words; and I had taken him myself for a man ready to work miracles. Many people went to see him, and among the crowd a young woman, acquainted with him before he took the habit, who, unknown to the strict friars, got into his chamber, and there she was kept by the pious father eighteen months. In that time the prior used to visit the chamber, but the Senora was kept in the bed-chamber, till at last the prior went one night to consult him upon some business, and hearing a child cry, asked him what was the matter; and though my friend Bernes endeavored to conceal the case, the prior found it out; and she, owning the thing, was turned out with the child, and the father was confined forever. And this was his virtue, fasting and abstinence from flesh, &c.

CONFESSION OF A PRIEST AT THE POINT OF DEATH.

“Since God Almighty is pleased to visit me with this sickness, I ought to make good use of the time I have to live, and desire you to help me with your prayers, and to take the trouble to write some substantial points of my confession, that you may perform, after my death, whatever I think may enable me in some measure to discharge my duty towards God and men. When I was ordained priest, I made a general confession of all my sins from my youth to that time; and I wish I could now be as true a penitent as I was at that time; but I hope, though I fear too late, that God will hear the prayer of my heart.

I have served my parish sixteen years, and all my care has been to discover the tempers and inclinations of my parishioners, and I have been as happy in this world as unhappy before my Saviour. I have in ready money fifteen thousand pistoles, and I have given away more than six thousand. I had no patrimony, and my living is worth but four hundred pistoles a year. By this you may easily know, that my money is unlawfully gotten, as I shall tell you, if God spare my life till I make

an end of my confession. There are in my parish sixteen hundred families, and more or less, I have defrauded them all some way or other.

My thoughts have been impure ever since I began to hear confessions; my words grave and severe with them all, and all my parishioners have respected and feared me. I have had so great an empire over them, that some of them knowing of my misdoings, have taken my defense in public. They have had in me a solicitor, in all emergencies, and I have omitted nothing to please them in outward appearance; but my actions have been the most criminal of mankind; for as to my ecclesiastical duty, what I have done has been for custom's sake. The necessary intention of a priest, in the administration of baptism and consecration, without which the sacraments are of no effect, I confess I had it not several times, as you shall see, in the parish books; and observe there, that all these names marked with a star, the baptism was not valid, for I had no intention. And for this I can give no other reason than my malice and wickedness. Many of them are dead, for which I am heartily sorry. As for the times I have consecrated without intention, we must leave it to God Almighty's mercy, for the wrong done by it to the souls of my parishioners, and those in purgatory cannot be helped.

As to the confessions and wills I have received from my parishioners at the point of their death, I do confess, I have made myself master of as much as I could, and by that means I have gathered together all my riches. I have sent this morning for fifty bulls, and I have given one hundred pistoles for the benefit of the holy crusade, by which his holiness secures my soul from eternal death.

As to my duty towards God, I am guilty to the highest degree, for I have not loved Him; I have neglected to say the private divine service at home every day; I have polluted his holy days by my grievous sins; I have not minded my superiors in the respect due to them; and I have been the cause of many innocent deaths. I have produced, by remedies, sixty abortions, making the fathers of the children their murderers; be-

sides many others intended, though not executed, by some unexpected accident.

As to the sixth commandment, I cannot confess my particulars, but by general heads, my sins. I confess, in the first place, that I have frequented the parish club twelve years. We were only six parish priests in it; and there we did consult and contrive all the ways to satisfy our passions. Everybody had a list of the handsomest women in the parish, and when one had a fancy to see any woman, remarkable for her beauty, in another's parish, the priest of her parish sent for her to his own house; and having prepared the way of wickedness, the other had nothing to do but to meet her there, and fulfil his desires; and so we have served one another these twelve years past. Our method has been, to persuade the husbands and fathers not to hinder them any spiritual comfort; and to the ladies to persuade them to be subject to our advice and will; and that in so doing, they should have liberty at any time to go out on pretense of communicating some spiritual business to the priest. And if they refused to do it, then we should speak to their husbands and fathers not to let them go out at all; or, which would be worse for them, we should inform against them to the holy tribunal of the inquisition. And by these diabolical persuasions they were at our command, without fear of revealing the secret.

I have spared no woman of my parish, whom I had a fancy for, and many other of my brethren's parishes; but I cannot tell the number. I have sixty nepotes alive, of several women. But my principal care ought to be of those that I have by the two young women I keep at home since their parents died. Both are sisters, and I had by the eldest two boys, and by the youngest, one; and one which I had by my own sister is dead. Therefore I leave to my sister five thousand pistoles, upon condition that she would enter as a nun in St. Bernard's monastery, and upon the same condition I leave two thousand pistoles apiece to the two young women; and the remainder I leave to my three nepotes under the care of Mossen John Peralta, and ordering that they should be heirs to one another if any of them should die before they are settled in the world,

and if all should die, I leave the money to the treasury of the church, for the benefit of the souls in purgatory. Item: I order that all the papers of such a little trunk be burnt after my confession is over (which was done accordingly), and that the holy bull of the dead be bought before I die, that I may have the comfort of having at home the Pope's pass for the next world. Now I ask your penance and absolution for all the sins reserved in all the bulls, from the first Pope; for which purpose I have taken the bull of privileges in such cases as mine."

MONEY! MONEY! MONEY!

A Romish priest is drawn towards money as unerringly as is the needle towards the pole; and wherever it exists among the faithful, he is sure to get the lion's share of it.

* The priest's grip is not as strong upon the younger members of his flock in this country as in some other lands; this fact is illustrated by a young Irishman who went to the priest in one of our eastern cities to make arrangements for being married.

The priest knowing that the bride, at least, had considerable money, told him that he should charge him twenty-five dollars for performing the ceremony. The young man said:

"I think it is altogether too much, your reverence."

"Then I shan't marry you."

"Then I shall go and get somebody else to do it."

"Then I will excommunicate you."

"Then I will go to another church."

"Then you shan't have the girl."

"Perhaps I can get another."

"What! what! Do you meet me thus?"

"Indeed, your reverence, I'll tell you what I have been thinking of late. I've been thinking that the churches and the girls are very much alike."

"What do you mean?"

"Why, you know, if one won't have you, another will."

Only a Romanist who had breathed the free air of our beloved land dare speak to a priest after that fashion. This is exceptional. The great mass of Romanists are so much afraid of the priestly power, that they hand over their cash with all

promptness when the clerical highwayman levels the anathemas of the church at their heads, and commands them to stand and deliver.

BLOODY FIGHT IN CHURCH BETWEEN TWO PRIESTS.

The readers of the newspapers were amazed on Monday morning, February 12, 1894, with the startling headlines telling of an assault made by Father Patrick McDonald upon priest W. J. Hill in St. Paul's Church, corner Court and Congress streets, Brooklyn, N. Y., on February 11, at morning mass, and that the congregation was so paralyzed with fear that it kept them from going to the help of their priest because of the superstition, that to enter the sanctuary would cause their death.

There lay the prostrate priest, there stood the people, no one daring to go to his help, forgetful of the truth that since the rending of the veil of the temple, at the death of Christ on Calvary, the only sacred place has been the human soul, tenanted by the Holy Ghost.

Priest McDonald, having punished his enemy, gossip says for the sake of a woman, proceeded calmly to his work, and turning to the altar took the golden chalice from the receptacle and calmly proceeded to read the creed.

Father Hill rose, and, stepping up to Father McDonald, laid his hand upon his shoulder.

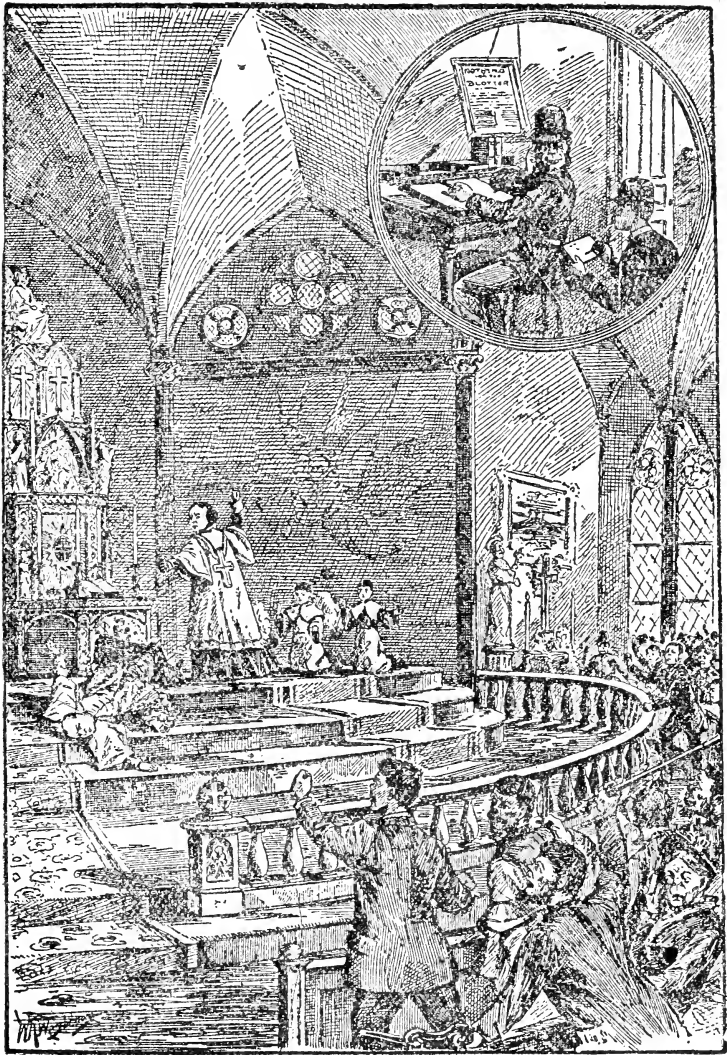
"You have desecrated the sanctuary," he said, "and you must not continue the service. Let me read the creed."

As Father Hill held out his right hand to receive the chalice, Father McDonald drew himself up, and raising his clenched fist, struck Father Hill a heavy blow just behind the left ear.

Father Hill reeled and toppled over and down the steps, falling headlong against the rail.

Father McDonald then laid the chalice upon the altar and leaped upon Father Hill, whom he kicked and beat with his fists.

Wild excitement now prevailed among the congregation. Reverence and respect for their surroundings had helped them in restraint up to this time. Now those in front leaped over



Two Fighting Priests in Church.

pews to the rescue of their pastor. It was manifest that Father McDonald was very angry, and that Father Hill was completely at his mercy. Members of the congregation sprang upon Father McDonald and literally wrenched him from off Father Hill. Women and children screamed and persons in the rear of the church made a rush for the street.

Policeman Reynolds of the Third Precinct was on duty in front of the church and he ran into the edifice. He was quickly at the side of Father McDonald, who was surrounded by a dozen men.

Father Hill, with bleeding forehead and swollen face, spoke to the congregation, telling them the service would not be continued and asking them to leave the church as quietly as possible. He was then escorted to the rectory on Congress street.

Father McDonald was led to the vestry and told to take off his priestly garments. This he refused to do, and he was seized and stripped of them. He protested vigorously against this, and his captors had a struggle with him. The task was finally accomplished and Father McDonald was taken to the rectory and up to his apartments, where he became calmer.

Father Hill notified Bishop McDonnell of the affair, and the bishop instructed Vicar-General McNamara to call upon Father McDonald and act as he deemed best for the interest of the church. When he had learned the story from Father Hill the vicar-general suspended Father McDonald, and ordered him to be taken as a prisoner to St. Peter's Hospital. Father McDonald offered no resistance to this order. After he had been taken to the hospital, however, he became violent, and a messenger was despatched to police headquarters for assistance to restrain him. A policeman was sent to the hospital from the Third Precinct.

The police of the Third Precinct made no report of the affair to police headquarters, and when the newspaper reporters questioned them about it the sergeant in charge denied all knowledge of it. He said no record of such a case had been entered on the blotter.

Father McDonald is about thirty years old and was educated in Rome.

THE PRIEST WHO HAD A WIFE.

The newspapers have brought to light a strange romance of the confessional, the substance of which is as follows: Rev. William A. Ward, a handsome young priest of Hull, England, fell in love with a beautiful young lady, Mary Wrighitt, who frequently came to the young priest to confess. The priest renounced his vows of celibacy, and took upon him the vows of sacred matrimony. He and the beautiful maiden of nineteen were married by a Protestant clergyman in Liverpool. Discarded by the Church and their friends, they left for Chicago, America. Not succeeding in business, for which his profession had unfitted him, he entered a store in Chicago on the 30th of January, 1876, to solicit employment, making the remark that "his poor wife was dying at home." A gentleman present, who overheard the remark, inquired of Mr. Ward his address and circumstances, called and found Mr. Ward with his wife in the most straightened circumstances. Mrs. W. lay apparently dying, after giving birth to twin children four days before. Mrs. F., wife of the above gentleman, visited and cared for Mrs. Ward, and employment was found for Mr. W. as a classical tutor. The wife recovered, the children grew fast, and Mr. Ward's circumstances improved rapidly, so that he announced for opening an academy, October 1, 1877, when suddenly the priest left his wife to return to his ministry. The Church had never lost sight of them. Efforts were made to separate them by the priesthood. His wife was about to give birth to another child. In her weakness she was persuaded to give him up to the Church. He left for the ministry at Dubuque, to which Bishop Foley appointed him, and Mrs. Ward was taken to St. Louis, where she gave birth to another child. Her other children were taken to a Catholic orphan asylum in Chicago, where, it was supposed, the twin sister died, and little Willie, the twin brother, was living at the latest date, but Mrs. Ward lay distracted, crushed, and broken-hearted as a deserted wife in St. Louis, from which she wrote to her former lady friend in Chicago to take care of her little boy Willie. Mrs. Ward charged the bishop and priests as the cause of separating her husband from her. Such is Rome "forbidding to

marry." The late Cardinal Antonelli could live in adultery with his mistress in Rome for years, the Church throwing her mantle of charity over him; but had he obeyed the law of God and married, he would have been expelled and excommunicated from the Church, and sent to perdition.

NUMEROUS DEAD BODIES OF INFANTS FOUND NEAR A NUNNERY.

One summer early in the thirties the water in the St. Lawrence at Montreal became extremely low, so low, indeed, that the shore line had receded a considerable distance, leaving exposed a wide strip of river bottom which was reeking with filth that had been thrown there or washed through the city sewers into the river. There was a nunnery standing close to the bank of the river, and from it a large deep sewer extended, running out into the stream. Ordinarily the outlet of this sewer would be invisible, because submerged; but this particular summer it was left high and dry, and exposed to the public view, as was also a piece of river bottom adjoining and adjacent to it. What a foul pestilential spot was that; and what a horrible sight was there to behold; for in the sewer, and in the deep mud for many rods around its mouth, were the dead bodies and the skeletons of hundreds of infants that had been thrown into the vaults of the nunnery and washed down through the sewer. There they lay festering and rotting in the sun, and poisoning the air with deadly aroma; a reeking, filthy, horrible mass. The spot was visited by thousands, including citizens of Montreal, of Quebec, and of small towns adjacent. Indeed, quite a number of people came a long distance to see and verify what they could not believe from rumor or hearsay. Every one was indignant, in fact the feeling was intense. Against whom? Against the female inmates of the nunnery and the priests—the mothers and fathers of these hundreds of poor murdered infants. Catholics and Protestants alike were loud and severe in their denunciation of these people of crime and sin; but what was done?

Nothing, absolutely nothing. The city of Montreal was in the hands of the Romish clergy, what could be done? Who would dare to prosecute or even to investigate? Woe to him

who had the temerity to do so; no protection could be secured against his priestly enemies and their trembling, cringing slaves. He would be threatened with assassination and the deed might soon follow the threat; or the torch would be applied to his dwelling, and poison be given to his cow or his horse.

A similar circumstance to the one just related occurred in the same city more recently, the difference being in degree only. The river was not so low as on the former occasion, the number of bodies and skeletons exposed were few in comparison. There are many living witnesses to this ghastly sight.

If we say to Romish priests and nuns, "You have no right to imprison and cowhide, to wear out the lives of helpless inmates," Romanists declare that we are interfering with religious liberty. As President Grant said to the Mormons, we would say to Romanists: "It is not with your religion we would interfere, but with your practices."

YOUNG LADY SPIRITED AWAY BY A PRIEST.

"In our neighborhood, close to my father's home, lived a very beautiful girl. She sang and played well. A priest, who is a very fine musician, became acquainted with her and visited her and sang with her. No one apprehended any danger. He came occasionally and took her out riding. One day she did not come back. The priest went away, and none knew where they had gone. Two years had gone when she came to my father's house, her own parents having moved from the town, and she told us that the priest carried her to a nunnery, where, in a beautiful room, she was confined. A child was born to her and taken from her, and on a recent day of great excitement she saw a way of escape and embraced it, and came home to find her household gone. My father took her away, and now the police and all the power of Rome is being used to find the girl."

FESTIVITIES IN A PARSONAGE.

Says Father Chiniquy: "I had never before been present at a priest's dinner. The honorable position given me at that

little fete permitted me to see it in all its details, and nothing could equal the curiosity with which I sought to hear and see all that was said and done by the joyous guests.

Besides Mr. Varin and his vicar there were three other priests who were artistically placed in the midst of the most beautiful ladies of the company. The ladies, after honoring us with their presence for an hour or so, left the table and retired to the drawing-room. Scarcely had the last lady disappeared when Mr. Varin rose and said:

“Gentlemen, let us drink to the health of these amiable ladies, whose presence has thrown so many charms over the first part of our little fete.”

Following the example of Mr. Varin, each guest filled and emptied his long wine-glass in honor of the ladies.

Squire Tache then proposed “The health of the most venerable and beloved priest of Canada, the Rev. Mr. Varin.” Again the glasses were filled and emptied, except mine; for I had been placed at the side of my uncle Dionne, who, sternly looking at me as soon as I had emptied my first glass, said: “If you drink another I will send you from the table. A little boy like you should not drink, but only touch the glass with his lips.”

It would be difficult to count the healths which were drank after the ladies had left us. After each health a song or a story was called for, several of which were followed by applause, shouts of joy, and convulsive laughter.

When my turn to propose a health came I wished to be excused, but they would not exempt me. So I had to say about whose health I was most interested. I rose upon my two short legs, and turning to Mr. Varin, I said, “Let us drink to the health of our Holy Father, the Pope.”

Nobody had yet thought of our Holy Father, the Pope, and the name, mentioned under such circumstances by a child, appeared so droll to the priests and their merry guests that they burst into laughter, stamped their feet and shouted, “Bravo! bravo! To the health of the Pope!” Every one stood up, and at the invitation of Mr. Varin, the glasses were filled and emptied as usual.



Festivities in a Parsonage.

So many healths could not be drunk without their natural effect—intoxication. The first that was overcome was a priest, Noel by name. He was a tall man, and a great drinker. I had noticed more than once, that instead of taking his wine-glass he drank from a large tumbler. The first symptoms of his intoxication, instead of drawing sympathy from his friends, only increased their noisy bursts of laughter. He endeavored to take a bottle to fill his glass, but his hand shook, and the bottle, falling on the floor, was broken to pieces. Wishing to keep up his merriment he began to sing a bacchic song, but could not finish. He dropped his head on the table, quite overcome, and trying to rise, he fell heavily upon his chair. While all this took place the other priests and all the guests looked at him, laughing loudly. At last, making a desperate effort, he rose, but after taking two or three steps, fell headlong on the floor. His two neighbors went to help him, but they were not in a condition to help him. Twice they rolled with him under the table. At length another, less affected by the fumes of wine, took him by the feet and dragged him into an adjoining room, where they left him.

The first scene seemed strange enough to me, for I had never before seen a priest intoxicated. But what astonished me most was the laughter of the other priests over that spectacle. Another scene, however, soon followed which made me sadder. My young companion and friend, Achilles Tache, had not been warned, as I had, only to touch the wine with his lips. More than once he had emptied his glass. He also rolled upon the floor before the eyes of his father, who was too full of wine to help him. He cried aloud, "I am choking." I tried to lift him up, but I was not strong enough. I ran for his mother. She came, accompanied by another lady, but the vicar had carried him into another room, where he fell asleep after having thrown off the wine he had taken.

Poor Achilles! he was learning in the house of his own priest, to take the first step of that life of debauchery and drunkenness which twelve or fifteen years later was to rob him of his manor, take from him his wife and children, and to make

him fall a victim to the bloody hand of a murderer upon the solitary shores of Kamouraska!

This first and sad experience which I made of the real and intimate life of the Roman Catholic priest was so deeply engraved on my memory that I still remember with shame the bacchic song which the priest Morin had taught me, and which I had sang on that occasion.

DRUNKEN PRIEST PLAYS BLIND MAN'S BUFF.

When the priests and their friends had sung, laughed and drank for more than an hour, Mr. Varin rose and said: "The ladies must not be left alone all evening. Will not our joy and happiness be doubled if they are pleased to share them with us?"

This proposition was received with applause, and we passed into the drawing-room, where the ladies awaited us.

Several pieces of music, well executed, gave new life to this part of the entertainment. This resource, however, was soon exhausted. Besides, some of the ladies could well see that their husbands were half drunk, and they felt ashamed. Madam Tache could not conceal the grief she felt, caused by what had happened to her dear Achilles. Had she some presentiment, as many persons have, of the tears which she was to shed on one day on his account? Was the vision of a mutilated and bloody corpse—the corpse of her own drunken son fallen dead, under the blow of an assassin's dagger, before her eyes?

Mr. Varin feared nothing more than an interruption in those hours of lively pleasure, of which his life was full, and which took place in his parsonage.

"Well, well, ladies and gentlemen, let us entertain no dark thoughts on this evening, the happiest of my life! Let us play blind man's buff."

"Let us play blind man's buff!" was repeated by everybody.

On hearing this noise, the gentlemen who were half asleep by the fumes of wine seemed to awaken as if from a long dream. Young gentlemen clapped their hands; ladies, young and old, congratulated one another on the happy idea.

"But whose eyes shall be covered first?" asked the priest.

"Yours, Mr. Varin," cried all the ladies. "We look to you for the good example, and we shall follow it."

"The power and unanimity of the jury by which I am condemned cannot be resisted. I feel that there is no appeal. I must submit."

Immediately one of the ladies placed her nicely perfumed handkerchief over the eyes of her priest, took him by the hand, led him to an angle of the room, and having pushed him gently with her delicate hand, said: "Mr. Blindman! Let everyone flee! Woe to him who is caught!"

There is nothing more curious and comical than to see a man walk when he is under the influence of wine, especially if he wishes nobody to notice it. How stiff and straight he keeps his legs! How learned and complicated, in order to keep his equilibrium, are his motions to right and left! Such was the position of priest Varin. He was not very drunk. Though he had taken a large quantity of wine, he did not fall. He carried with wonderful courage the weight with which he was laden. The wine he had drank would have intoxicated three ordinary men; but such was his capacity for drinking, that he could still walk without falling. However, his condition was sadly betrayed by each step he took and by each word he spoke. Nothing, therefore, was more comical than the first steps of the poor priest in his efforts to lay hold of somebody in order to pass his band to him. He would take one forward and two backward steps, and would then stagger to the right and to the left. Everybody laughed to tears. One after another they would all either pinch him or touch him gently on the hand, arm or shoulder, and passing rapidly off would exclaim "Run away!"

The priest went to the right and then to the left, threw his arms suddenly now here and then there. His legs evidently bent under their burden; he panted, perspired, coughed, and everyone began to fear that the trial might be carried too far, and beyond propriety. But suddenly, by a happy turn he caught the arm of a lady who in teasing him had come too near. In vain the lady tried to escape. She struggles, turns round, but the priest's hand holds her firmly.

While holding his victim with his right hand he wishes to touch her head with his left, in order to know and name the pretty bird he had caught. But at that moment his legs gave way. He falls, and drags with him his beautiful parishioner. She turns upon him in order to escape, but he soon turns on her in order to hold her better!

All this, though the affair of a moment, was long enough to cause the ladies to blush and cover their faces. Never in all my life did I see anything so shameful as that scene. This ended the game. Everyone felt ashamed. I make a mistake when I say everyone, because the men were almost all too intoxicated to blush. The priests also were either too drunk or too much accustomed to such scenes to be ashamed.

On the following day every one of those priests celebrated mass, and ate what they called the body and blood, the soul and divinity of Jesus Christ, just as if they had spent the previous evening in prayer and meditation on the laws of God! He, Mr. Varin, was the archpriest of the important part of the diocese of Quebec from La Rivierre Quelle to Gaspé.

Thus, O perfidious Church of Rome, thou deceivest the nations who follow thee, and ruigest even the priests whom thou makest thy slaves."

WORSHIPPING THE BEAST.

Men who drink, and want some kind of a religion, can join Rome. A drunkard can bow down at one end of the church and be ministered unto by a drunkard at the altar. If one goes to heaven, the other will; and so the blind lead the blind, and both shall fall into the ditch of destruction at last. The beastly has rule. A man who trifles with virtue finds a congenial home in the Church of Rome. Says one who was once within them, "The sober American people will scarcely believe what I have to say about the intemperance of the priests, although I shall not say all the truth. They feast almost daily; they drink to excess; they gamble; and, when their money is gone they GAMBLE THEIR MASSES. The winner says to the loser, 'You will say ten, twenty masses for me.' He therefore keeps for himself the money he has received from some deluded

woman, and the loser has to say them. Priests call their days of revelling after some notable battle. Empty bottles they call corpses. They often quarrel on their Marengo or Austerlitz day when drunk, and roll among their bottles in utter helplessness."

God holds the American people responsible for the flattering wrong-doing. They know better, or might know better. If any man worships the beast, he shall drink of the wine of the wrath of God."

PRIEST BAPTIZES INFANTS—MOTHER ABBESS MURDERS THEM.

The Slaughter of the Innocents receives the sanction of Rome. "The *modus operandi* is this. The infallible Church teaches that without baptism even infants cannot go to heaven. The holy Church, not caring much how the aforesaid infants may come into this world, but anxious that they should go out of it according to the ritual of the Church, insists that the infant shall be baptized. That being done, and its soul being thus fitted for heaven, the mother abdess generally takes between her holy fingers the nostrils of the infant, and in the name of the infallible Church consigns it to the care of the Almighty; and I beg to state from my own personal knowledge through the confessional, that the father is, in nearly all cases, the individual who baptizes it.

ROME TREADING MORALITY UNDER HER FEET.

"That which is a crime in the state is a practice in some convents. Luther, in his 'Table Talk,' 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."

Any scoundrel tired of a woman can embrace the religious state, enter a monastery, and be rid of her, though he has ruined her under promise of marriage. Statistics prove that in no city is there so great a number of children born out of wedlock as in Rome; and it is in Rome also that the greatest number of infanticides take place. This must ever be the case



Priest Baptizes Infant—Mother Abbess Strangles It.

with a wealthy unmarried priesthood and a poor and ignorant population.

In Rome there are from thirty to forty thousand monks and nuns condemned to the material interests of the Vatican, to an impossible chastity, to violence against nature, for which she avenges herself by treading under her feet morality, and compelling families and the state to bear the consequences of this condition of violence in which the Church has placed it. Humanity and morality are paying the cost in Europe of eight centuries of temporal power, of the ambition of the pontificate, and from it come the blood-stains that disgrace the Eternal City.

PRIESTS HOLD HIGH CARNIVAL.

Father Chiniquy says, "I went to St. Mary's University two hours ahead of time. Never did I see such a band of jolly fellows, their dissipation and laughter, their exchange of witty, and too often unbecoming expressions; the tremendous noise they made in addressing each other at a distance. Their Hello, Patrick! 'Hello, Murphy!' 'Hello, O'Brien!' 'How do you do?' 'How is Bridget?' 'Marguerite still with you?' and the answer, 'Yes, yes! She will not leave me;' or, 'No, no! The crazy girl is gone,' were invariably followed by outbursts of laughter. Though nine-tenths of them were evidently under the influence of intoxicating drinks, not one of them could be said to be drunk. But the strong odor of alcohol, mixed with the smoke of cigars, soon poisoned the air and made it suffocating. I had withdrawn into a corner alone in order to observe everything. What stranger in entering this large hall, would have suspected that these men were about to begin one of the most solemn and sacred actions of a priest of Jesus Christ? With the exception of five or six, they looked more like a band of carousing raftsmen than priests. About an hour before the opening of the exercises I saw one of the priests with hat in hand, accompanied by two of the fattest and most florid of the band, going to every one, collecting money; and with the utmost liberality and pleasure each one threw his bank bills into the hat. I supposed that this collection was to pay our board during the retreat and I prepared fifteen dollars I

was to give. When they came near me, the big hat was literally filled with five and ten dollar bills. Before handing my money to them, I asked, 'What is the object of that collection?' 'Ah, ah!' they answered with a hearty laugh, is it possible that you do not know it yet? Don't you know that when we are so crowded as we will be here this week the rooms are apt to become too warm and we get thirsty? then a little drop to cool the throat and quench the thirst is needed? "

They insisted on obtaining drink. Father Chiniquy remonstrated. They had their way. Five hundred dollars were spent for intoxicating liquors. The drinking began about nine o'clock, after sermons, meditations, and confessions. Some were handing the bottles from bed to bed, while others were carrying them to those at a distance,—at first with the least noise possible, but half an hour had not elapsed before the alcohol was beginning to unloose their tongues and upset the brain. Then the witty stories were followed by the most indecent and shameful recitals. Then the songs followed by the barking of dogs, and the croaking of frogs, and the howling of wolves, in a word, the cries of all kinds of beasts, often mixed with the most lascivious songs, the most infamous anecdotes, flying from bed to bed, from room to room, until one or two o'clock in the morning. One night three priests were taken with delirium tremens almost at the same time. For three days Father Chiniquy stood it and then in disgust went to Bishop Spaulding and O'Reagan with his complaints. It was then declared that the first night six prostitutes dressed as gentlemen, and on a subsequent night twelve, came to the university after dark, and went directed by signals to those who had invited them.

Policemen reported the condition of affairs to the bishop. He replied, "Do you think I am going to come down from my dignity of bishop to hear the reports of degraded policemen or vile spies? Shall I become the spy of my priests? If they want to go to hell let them go. I am not more obliged or more able than God himself to stop them. Does God stop them? Does he punish them? No. Well, you cannot ex-

pect from me more zeal, more power than in our common God."

"Thirteen priests had been taken to the police station from houses of ill-fame where they were rioting and fighting." In these extracts, we can see the education received by the priests. It is not strange that they practiced what they learned in the retreat, when they reached the world outside.

ONE HUNDRED THOUSAND FAMILIES RUINED IN ONE YEAR.

The Romish priests were the great agents inciting the French Papists to exterminate the Huguenots. After Henry VII deserted the league, they incessantly resounded the cry of war, and blood, and death. In one year only, it is stated, that 100,000 families were ruined, and during the contest 500,000 Papists were murdered. The Crusaders of the league were so infuriated and bewitched, that when they could plunder or even carry away the head of their father, brother, relative, or neighbor, if he did not belong to the league, it was considered the most acceptable work of God; and the Romish priests taught the blinded people that the more robberies they perpetrated, the more rapes they committed, and the more murders they executed, the greater would be their reward in heaven.—*Satyre Menippe*, Vol. 2, page 444; and Vol. 3, pages 274, 275.

PRIESTS MURDERING THEIR OWN PARENTS.

In the *Memoires de la Ligue*, Tom. 3, page 388, are detailed those facts in reference to the irreligion and the profligacy of the Roman priests and their minions, who form the confederacy called the Leaguers. Where was ever more sacrilege, more rapes, and blasphemies than among the troops of the league. They even obliged the priests to enact their superstitious mummery, and christen calves, sheep, chickens, and give them the names of different fish that they might eat them in Lent. They violated women and girls of every age and condition; robbed the mass house altars, and murdered their own parents and relatives, as their ordinary employment. "The mass and religion were in their mouths, but atheism in their hearts and actions." "To violate all laws divine and human

is the infallible mark and true character of a Papist zealot."—D'Aubigne Hist. Univers. Tom. 1; Lib. 2; Chap 26.—Journal de Henry III, page 121.—Satyre Menippe, Vol. 3, page 335.

BISHOPS AND PRIESTS HAVE PLENTY OF ILL-GOTTEN GOLD.

The Irish priest is always calling out for union between the priest and the people, a union according to his view, like that of the wolf and the lamb, or of the tiger and the kid. An Irish-American priest once stated in my hearing that the Irish priest was a greater obstacle to Ireland's happiness, a more positive hindrance to her prosperity, a more deadly enemy to her people, than that very much-abused individual, the Irish landlord. The truth of this arraignment of Ireland's priesthood by one of their cloth, a gentleman high in the confidence of the Romanist bishops of America, I could not realize until I had visited Ireland myself. Let me here incidentally remark that the justice of his serious charge upon the priestly "patriots" is fully borne out by the reports of a Roman envoy, the late Cardinal Persico, who, by special appointment of the Pope, visited Ireland a few years ago to report on its social and religious condition.

"There are in Ireland, with a Roman Catholic population of three and a quarter millions, twenty-five Episcopal Sees in communion with Rome. The twenty-five Irish bishops, not counting auxiliaries and coadjutors, received an average of £5,000, or \$25,000 a year. True it is that they have no fixed salaries, but their average revenue, received from parochial incomes, dispensation moneys, and gifts from clergy and laity is rather above than below this amount. In Belgium six millions of Roman Catholics are served by five bishops, paid liberal, but much smaller salaries by the public, yet no one has ever heard the Belgian bishops calling for an increase of salary, or the Belgian people for an increase of bishops. Oh, long suffering, poverty-stricken Ireland, thou art surely the prelates' paradise. No wonder the priests call for union between the priests and people. There are in Ireland about one thousand parish priests and administrators' parishes. The average salary of these easy-going and well-fed gentlemen, may, at a very modest estimate indeed, be set down at one thousand pounds (or five thou-

sand dollars) per annum. Lest any one think I exaggerate in this regard, let me mention that a priest in charge of a parish frequently exacts as high a fee as five hundred dollars for performing the marriage ceremony. He often gets a higher figure, for by a well contrived priestly trick, it is made a matter of rivalry among the poor people as to which shall give the largest sum to "his reverence" on the occasion of a daughter's marriage. Baptisms and funerals are also fruitful sources of income to the Irish priesthood. The highest ambition of an Irish farmer is to have a son a priest. It not only gives the family a higher standing, but is a certain means of making the family well off in worldly goods.

"The 'souls in purgatory' are at all times in requisition to fill the priest's exchequer. Several months of close observation confirms my belief that a more greedy, rapacious, selfish body of men cannot be found in this world of ours than the priesthood of Ireland. As the Irish priest is not an exemplar in the matter of sobriety, neither is he a paragon of morality. His so-called vows of celibacy is often the cover for wrong doing of the most shameful character. Numerous instances of such criminality were related to me by strict and devout Irish Roman Catholics, but the victims of lecherous priests, and the friends of those victims fear to bring those men to justice, lest God's curse might fall upon them—a delusion assiduously nurtured and strengthened by the priests themselves. The streets of Ireland's towns and villages swarm with beggars, while the coffers of bishops and priests are bursting with ill-gotten gold.

"The great friend and backer of the priest in every parish is usually the rumseller. His house is frequented, his table patronized by the priestly visitor. This is to be especially noticed if the rumseller happens to have one or two pretty daughters, and the daughters of Erin, it must be said, are very handsome; indeed, Romanism and rum go hand in hand, as well in Ireland as in America, to darken homes, destroy families and decimate whole communities. I know of one village of six hundred souls, in the south of Ireland, with thirty-six rumselling establishments, and another place with three thousand people with eighty-eight. In the cities of Cork, Water-

ford, and Limerick, the number of death-dealing agencies reaches away up into the hundreds. Drunkenness prevails on every side and the priest fears to offend his friend, the saloon-keeper, by exposing and denouncing the nefarious methods of his traffic."

PRIESTS CAUSE MILLIONS TO GO WRONG.

A million of women, and more than a million of girls, are asked questions by over two hundred thousand priests, which, if taken upon the lips of any so-called Christian minister in the presence of wife and daughter, would debar him from his pulpit, place on his reputation an ineffaceable stain, and, if persisted in, would lead to banishment if not to summary punishment. Why should priests in America be permitted to say and do what other religious teachers would not be tolerated in doing? Is there any reason why there should be one standard for Romanists, and another for Christians, Jews, or infidels? Have Romish priests a right to invade virtue, trample on justice, degrade womanhood, and despoil her of all that makes life valuable? Many are fond of reckoning Roman Catholics as a part of the Christian world. Let such demand that the priests marry, and get out of the house as a marplot, and enter it only as a religious teacher. Could they do so, it would revolutionize society, give the husband his place as the head of his household, and bar the path to almost universal licentiousness. The theory that a woman may obey the priest, and, without sin, be to him all he desires, and that she can never be called to account to God for any actions she may have performed to please him, compels millions to go wrong.

On a Sabbath afternoon, in Music Hall, a converted nun handed in this request: "Pray for my poor, benighted relations who are yet in the bonds of iniquity and the gall of bitterness. My poor little niece, who is now in Boston, out of work, was put into a convent when three years of age, and has been since then the mother of two children before she was nineteen years of age, one living and one dead. She was living with a priest when these children were born; is now turned out upon the world, without work, without a home, and can neither read nor

write." This is but a specimen of hundreds of letters which reveal the extent of this iniquity, about which the American people know so little and care less. The priest is in the way.

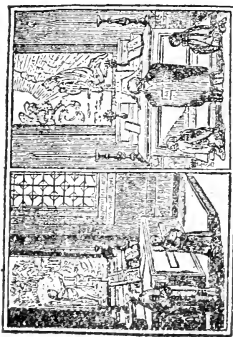
THE PRIEST A PLAGUE.

As confessor, the priest possesses the secret of a woman's soul. "He knows every half-formed hope, every dim desire, every thwarted feeling. The priest, as spiritual director, animates that woman with his own ideas, moves her with his own will, fashions her according to his own fancy. And this priest is doomed to celibacy. He is a man, but is bound to pluck from his heart the feelings of a man. If he is without fault, he makes desperate use of his power over those confiding in him. If he is sincerely devout, he has to struggle with his passions, and there is a perilous chance of his being defeated in that struggle. And even should he come off victorious, still the mischief done is incalculably irreparable. The woman's virtue has been preserved by an accident, by a power extraneous to herself. She was wax in her spiritual director's hands; she has ceased to be a person, and is become a thing. The priest is the cause of all this, and is a plague."

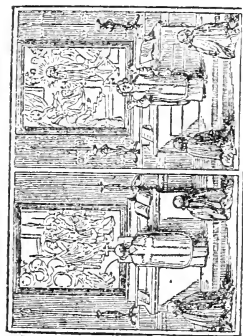
THE DAILY LIFE OF A YOUNG PRIEST.

The Unmarried Confessor has been set forth by Paul Courier in words that ought to be read and pondered.

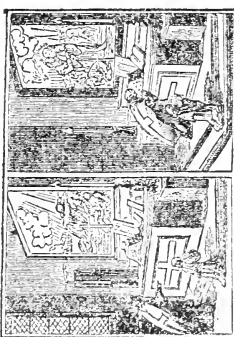
"What a life, what a condition, is that of our priests! Love is forbidden them,—marriages, especially; women are given up to them. They may not have one of their own, and yet live familiarly with all, nay, in confidential, intimate privacy of their hidden actions, of all their thoughts. An innocent girl first hears the priest under her mother's wing; he then calls her to him, speaks alone with her, and is the first to talk of sin to her before she can have known it. When instructed, she marries; when married, he still confesses and governs her. He has preceded the husband in her affections, and will always maintain himself in them. What she would not venture to confide to her mother, or confess to her husband, he, a priest, must know



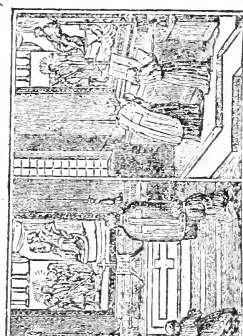
No. 7. 1. Priest goes to the altar. 2. Priest commencing Mass.



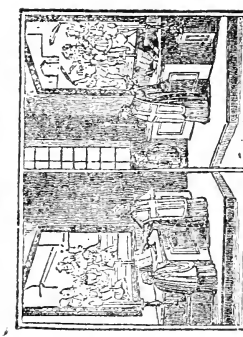
No. 10. 1. Kyrie Eleison. 2. Dominus Vobiscum.



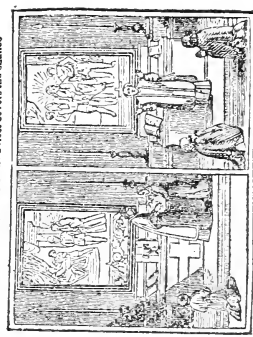
No. 8. 1. Confector, of Confession. 2. Priest lifting the altar.



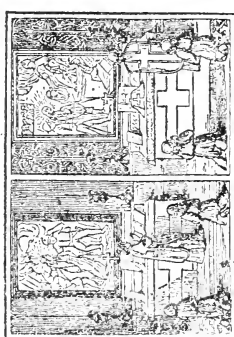
No. 11. 1. Priest reads the Epistle. 2. Cleans the Heart.



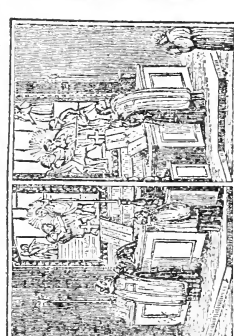
No. 13. 1. Oblation of the Host. 2. Priest covers the chalice



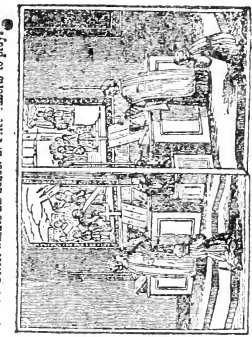
No. 14. 1. Priest washes his hands. 2. Priest returns to pray.



No. 9. 1. Epistle at the side of the altar. 2. The Introit.



No. 12. 1. Priest reads the Gospel. 2. Priest uncovers the chalice. P



No. 15. 1. Priest reads the Prayers. 2. Prayer for mutual charity.

it, ask it, hears it, and yet shall not be her lover. How could he, indeed? Is he not tonsuréd? He hears whispered in his ear, by a young woman, her faults, her passions, desires, weaknesses, receives her sighs without feeling agitated, and he is five and twenty!

“To confess a woman! I imagine what it is. At the end of a church a species of closet, or sentry-box, is erected against the wall, where the priest awaits, in the evening after vespers, his young penitent whom he loves, and who knows it; love cannot be concealed from the beloved person. You will stop me there,—his character of priest, his education, his vows,—I reply that there is no vow which holds good; that every village cure, just come from the seminary, healthy, robust, and vigorous, doubtless loves one of his parishioners. It cannot be otherwise, and if you contest this, I will say more still; and that is, that he loves them all,—those, at least, of his own age; but he prefers one, who appears to him, if not more beautiful than the others, more modest and wiser, and whom he would marry; he would make her a virtuous, pious wife, if it were not for the Pope. He sees her daily, and meets her at church or elsewhere, and, sitting opposite her in the winter evenings, he imbibes, imprudent man! the poison of her eyes.

“Now I ask you, when he hears that one coming the next day, and approaching the confessional, and when he recognizes her footsteps, and can say, it is she, what is passing in the mind of the poor confessor? Honesty, duty, mere resolutions, are here of little use without peculiarly heavenly grace. I will suppose him a saint; unable to fly he apparently groans, sighs, recommends himself to God; but, if he is only a man, he shudders, desires, and already, unwillingly, without knowing it, perhaps, he hopes. She arrives, kneels down at his knees before him whose heart leaps and palpitates. You are young, sir, or you have been so; between ourselves, what do you think of such a situation for your daughter or your wife, and such a man? Alone most of the time, and having these walls, these vaulted roofs, as sole witnesses, they talk—of what? alas! of all that is not innocent. They talk, or rather murmur in low

voice; and their lips approach each other, and their breaths mingle. This lasts for an hour or more, and is often renewed.

“Do you think I invent? This scene takes place such as I describe it; is renewed daily by thousands of young priests, with as many young girls whom they love, because they are men; whom they confess in this manner, because they are priests; and whom they do not marry, because the Pope is opposed to it.

CELIBACY A GREAT CURSE.

In turning thought to the history of the fight for the celibacy of the priesthood of the Roman-Catholic Church, one is impressed with the truth that what is unwritten and is known only to God, and is remembered by him, is far more terrible and atrocious than what is written. Up to the present time no one has dared to put into English the truth concerning celibacy. It blackens the page of history, it degrades people, curses the home, and spreads its blight over every hope and aspiration of those who rest under its shadow, or are afflicted by its presence.

Celibacy is in direct antagonism to the teachings of the word of God. That ought to be sufficient with people who believe that the word of God is a lamp to our feet, and a light to our pathway.

“A bishop,” says Paul, “must be blameless, the husband of one wife.” In the Douay version is this note on the words, “the husband of one wife:” The meaning is, “that no one should be admitted to the holy orders of bishop, priest, or deacon, who had been married more than once.” Then, surely, it is not the meaning that a bishop, priest, or deacon should never be married. Peter led about a wife. For more than three centuries every pastor of the Church was allowed to marry.

THE SHAMEFUL PIT OF IMPURITY.

It is not strange that priests are asking, “Would we not be more chaste and pure by living with our lawful wives, than by daily exposing ourselves in the confessional in the company of women whose presence will irresistibly drag us into the shameful pit of impurity?”

THE VATICAN A RESIDENCE FOR WOMEN.

“Few priests have the self-denial to live without female companionship. Indeed, the census-paper, officially filed in the Vatican and returned in January, 1882, stated the population of the palace to be five hundred, of which one-third were women. While of course it does not follow that the relations between these women and the grave dignitaries of the papal court may not be perfectly virtuous, still, considering the age at which ordination is permitted, it would be expecting too much of human nature to believe that in at least a large number of cases among parish priests, the companionship is not as fertile of sin as we have seen it in every previous age since the ecclesiastic has been deprived of the natural institution of marriage.” “The ‘niece’ or other female inmates of the parsonage, throughout Catholic Europe is looked upon as a matter of course by the parishioners, while the prelates, content if public scandal be avoided, affect to regard the arrangement as harmless.”

AMERICAN HOMES IMPERILLED.

America is the land of homes. What blesses them, helps everybody. What curses them, injures everybody. It is because the homes of millions are invaded and imperilled by the conduct of priests, that attention should be called to some of the many reasons why priests should wed. Because Roman Catholic priests, minions of a foreign oath-bound despotism, are doing their utmost not to build up the republic in the faith of our fathers, but to sap the foundations they laid, and despoil the people of their legitimate hopes, storm-signals should be raised, and warnings must be sounded out from pulpit, press-room and platform as never before.

A MARRIED PRIESTHOOD AND PURE CHRISTIAN HOMES.

Let every American insist upon a married priesthood, and for a pure Christian home. Let the husband become the head of the home, with no shadow of a priest coming between him and his household, and the cloud that darkens the path of Romanists will be chased away, and millions will find their way

back to the halcyon days of Ambrose, before the shadow of the sceptre of Hildebrand darkened the world. Then confidence shall take the place of suspicion, and the priesthood of the Romish Church shall join with the ministry of evangelical denominations in seeking an ennobling civilization for the land we love, and the God we serve.

PLAIN REASONS WHY PRIESTS SHOULD WED.

“The Nun of Kenmare” in her book, “Life Inside the Church of Rome,” says:

I have been convinced for many years that the celibacy of the Roman Catholic clergy is the source of nearly all the moral evil in the Roman Church. If this unchristian observance was abolished, the moral tone of the whole Church of Rome would at once be raised and purified. The enforced celibacy of the Roman priesthood has been, and is at present, the fruitful source of much crime.

It has been fraught with the greatest moral danger to Rome, while the doctrine of the infallibility of the Church has proved the greatest spiritual danger. The enforced celibacy of priesthood would long since have been abolished if it was not found to be necessary for the support of the Church, no matter what the moral evil which it causes. The laity would long since have risen against it, and have forbidden it, if the Roman Catholic Church had not kept them in such ignorance of scripture and of history. Where shall we find a Roman Catholic, no matter how well educated, who is conversant with the teaching of the Scripture? Where shall we find a Roman Catholic who knows anything of the history of the celibacy in the Roman Church?

As for the Scripture, the fact that St. Peter was a married man and our Divine Lord had so special an interest in his family as to have made the healing of his mother-in-law one of his recorded miracles, should be itself sufficient for every Christian. We have in this an evidence which cannot be disputed, that vows of celibacy are not of the Divine institution for the Christian priesthood; and Rome acts wisely in keeping as far as possible the Bible from her followers, lest they should as-

certain for themselves even the one fact, that he who they claim to be the first infallible head of their Church was a married man.

An unmarried clergy might be a support to the Church in time of persecution. A married clergy, for whom special counsel is given in the Gospel, is the normal condition of the Church, and intended to be an example and a strength to the Church in times of peace. Where is the priest who dares to preach on the words of St. Paul to Timothy, in which he so expressly states the duties of the Christian priesthood as regards their wives? How any Church calling itself Christian could forbid the marriage of its clergy, which the Scriptures and especially the instructions of St. Paul in regard to the family life of ministers of the Gospel teach, is a mystery of the perversity of human nature, and like all attempts to be wiser than God, it is ended in disastrous failure. The bishop, says St. Paul, "must be blameless, the husband of one wife." What word could be plainer? And then the plain practical inference is drawn to make edification to be derived from marriage yet more clear. "For if a man know not how to rule his own house, how shall he take care of the Church of God?" (I. Timothy., III., 5). Words cannot express more clearly or more wisely the duties of a Christian minister, and we shall see presently how this enforced unchristian law of celibacy has acted, just as the Scriptures imply it would act. The priest of the Church of Rome, not having a household of his own to rule, has "not known how to rule the Church of God." Instead of becoming the father of his people, he is the tyrant of his people. It was not long before I left the Church of Rome that a priest high in the Roman Church of New York said to me, "The bishops tyrannize over us, and we in turn tyrannize over the people." He spoke these words in all sober truth, and in sad earnestness. And those who knew anything of the inside life of the Roman Church at the present day, know but too well the truth of these words, while the past history of the Roman Church is simply one long cry for power at the expense of the Gospel truth.

Let us look at the position of the unmarried priest. He is



The Nun of Kenmare.

a man with all the God-given passions of a man. The first instinct of man is to propagate his species. To this end God has given him the desire to do so. A gift of infinite love, the results of which are the highest benefit to the human race. This was God's precept in the Jewish dispensation, approved in the Christian dispensation, and sanctified in it to a degree unknown before Apostolic days. The priest, being a man, has these God-given instincts. He desires to propagate his species, but he is told that to do this by marriage is to commit a deadly sin. How awful is this case! God has given him certain instincts, lawful, Divine, because God-given, and **man** says, "Thou shalt not profit by them. I, the human head of the Church, forbid you to do what God, the Founder of the Church, has permitted you to do." For, let it be well noted, even the Roman Church has not ventured to say that this forbidding to marry is a Divine command. No, it is a command only of the "Church," which claims a right and—oh, the pity of it!—is allowed power, through the folly and sin of man, to do exactly what God has forbidden to be done.

When priests shall wed, they will become the head of homes. Noble women will share their heart love and their toil. They will exchange impurity for purity; a woman without a name, without a place of respectful regard, for the wife of a pastor, who in the Church is a helpmeet as in the home she is a partner.

A CATHOLIC PRIEST PLAYS THE PART OF SATAN AND IS SHOT AND KILLED.

The following item, bearing the date of Zaragoza, July 17, 1877, and signed by Rev. Thomas L. Gulick, is taken from the Illustrated Christian Weekly, of New York, dated August 18, 1877:—

The following incident which occurred a few days ago in the town of Cervera, not far from Zaragoza and up the river Ebro, vividly illustrates one phase of the present religious condition of Spain. We know the story to be true by letters received from those in the village who are personally acquainted with the facts.

A rich man well known in the province of Aragon for his advanced opinions, refused on his death-bed to accept any priestly aid, notwithstanding the entreaties of his family and the advice of his friends. There was a moment, however, when it was thought the patient had modified his determination. The priest of the parish presented himself by the side of the dying man, but finding that he persisted in his refusal, retired, saying aloud to those who were present, that after the death of the reprobate the devil would come in person to take charge of the body and conduct him to hell.

Two days after the family were watching by the corpse when the door of the room suddenly opened, and a monster clothed in scarlet, smelling of sulphur and dragging a hairy tail, presented himself before the mourners who fled in terror. Hearing their screams, a man-servant who was in the next room seized a revolver and ran to the rescue. It is reported that he stood terrified at the sight of his majesty, but like death at hell-gate, thinking it was better to kill than be killed, he fired three shots at the flaming terror.

Forthwith the friends of the deceased found themselves face to face with the sacristan of the parish with three wounds in his body and the foam of death on his lips. The next day he died. The authorities took four priests into custody but it is not likely they will suffer any serious penalty. Whatever his crime, it is seldom that a priest is brought to punishment like other criminals. About eight years ago a very similar tragedy with a sequel took place in another part of the province. What is to be thought of the character of men who can on occasion resort to such means to gain their ends?

TAXATION OR DAMNATION.

The priest is the Pope's tax collector. He taxes the Romanist when he is born, taxes him in his cradle; taxes him when he is sprinkled; taxes him when he is confirmed; taxes him when he is absolved; taxes him on his sick bed; taxes him in his coffin; taxes him in purgatory—in fact, taxes him for all he is worth. It is taxation or damnation—pay up or be shut up—in purgatory.

BEAUTIES OF THE PAPAL SYSTEM.

Romanism will never be improved until the Devil is converted.

A fat priest and a lean Pat reveal the beauties of the papal system.

When we vote for Rome to stay in power we vote for the schoolhouse to go.

Romanism is like the Mammoth Cave in Kentucky—the deeper in you go the darker it gets.

The priest who makes his ear a cess-poll of iniquity at the confessional box soon becomes tainted with what is received.

The Bible only records one instance where man went and confessed his sins to the priest, and Judas had sense enough left to go out and hang himself after he did so.

DENNIS AND THE PRIEST.**A Dialogue.**

“Good morning? Dennis.”

“Good morning? your Reverence.”

“What is this they say of you, Dennis? I am told you have been to hear the preaching of the soupers” [Protestants].

You have been told the truth, your Reverence.”

“And how could you dare to go and listen to heretics?”

“Pleas your Reverence, God is not a heretic! and it is the Word of God, the Bible, that they read.”

“Ay,—the Bible explained by a minister.”

“No, your Reverence; the Bible explained by itself; for when it is without assistance from any other quarter; and in the very act of reading it, we allow it to speak.”

“But, after all, the minister preaches; and he insists on your believing what he preaches?”

“No, your Reverence; the minister tells us not to believe on his word, but when we go home to take the Bible and examine whether it contradicts or confirms what he has delivered from the pulpit.”

“But, don't you see that this is a mere sham; and that you, the common people, cannot examine the Holy Scriptures, so

as to judge whether they confirm or contradict what the preacher says?"

"At that rate, your Reverence, St. Luke made fools of the common people; for the preacher pointed out to us a passage in the Bible which mentions that the Bereans compared the preaching of the Apostle Paul with the Holy Scriptures; and more than that, St. Luke commends them for doing so." (Acts xvii. 11.)

"Admirable, Mr. Dennis! you are quite a Doctor in Divinity! You know as much as a whole Synod of Bishops! Your decisions will be equal to those of a General Council!"

"No, your Reverence; I make no pretensions to judge for other persons; but I take the liberty of judging for myself. God inspired the Bible; I read His inspired Word, and that is all."

"But you are not able to understand it."

"The proof that I can is, that I really do understand it. I understand very well an almanac made by an ordinary man. Why should I not understand the Bible, which has God for its author? Cannot God express what he means as well as a mere mortal? Besides, the Bible, speaking of itself, says that it is 'a light.'" (Ps. cxix. 105.)

"Dennis, you are obstinate and conceited."

"Your Reverence, if he is an obstinate man who never changes his opinion, it is you who are obstinate; but as for me, I found myself in a bad road and changed for a better, that is all. I have never pretended to be infallible."

"You are very conceited to think that you know so much more than others."

"Others are not very humble in thinking that they know more than God; but it is to God and not to my fellow men that I hold myself responsible."

"I must tell you that if you go on reasoning in this way, I shall not admit you to confession."

"I confess myself."

"Not to me, at all events!"

"No; but to God."

"To God?"

“Yes; to God, who declares in the Bible that, ‘if we confess our sins, he is faithful and just to forgive us our sins.’” (I John i. 9.)

“The church will not marry you!”

“I will get married elsewhere.”

“The Church will not bury you!”

“I shall not trouble myself about my dead body, if I save my soul.”

“You will be excommunicated!”

“No matter, if I am received by God.”

“No prayers will be offered for you!”

“I shall pray for myself.”

“No masses will be said to release you from Purgatory!”

“They would be of no use; for I reckon on going to Paradise.”

“To Paradise, do you.”

“Yes; to Paradise.”

“How do you know that?”

“Why, thus: I read in the Bible that the thief when hanging on a cross at the right hand of Jesus, after having confessed his sins to Jesus Christ, who is God, said to him, ‘Lord, remember me!’ ‘And Jesus said unto him, Verily I say unto thee, To-day shalt thou be with me in Paradise.’ (Luke xxiii. 41-43). If, then, a penitent malefactor could be pardoned by believing on Jesus Christ, I cannot see why, if I repent, and trust in the same Saviour, I may not equally obtain salvation; and the proof that my hope is well founded lies in what I have read in the same blessed book, that ‘God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.’ (John iii. 16). But as I make a part of the world here spoken of, it follows, that if I believe, I shall be saved.”

“But while you are waiting to go to Paradise, you must live in this world, and I tell you plainly, that you will lose your livelihood by joining these heretics. No one will have anything to do with you.”

“I trust in Him who gives us ‘day by day our daily bread;’

and if God be for me, what can all those do who are against me?"

"You will be a laughing stock to everybody."

"And what will that signify? Was not Jesus Christ mocked and set at nought?"

"Everybody will shut their doors against you!"

"Jesus Christ had not where to lay his head."

"You will be called an apostate!"

"Was not St. Paul the greatest of apostates at his conversion?"

"Everybody will take pleasure in refusing to do you a kindness!"

"The world persecuted the Master, and therefore may well persecute His disciples; and the more I am persecuted for my faith, the more I shall feel that I am truly a disciple of Jesus Christ."

"Well! we shall see how long you will hold out! First of all, no one will give you any work."

"And what next?"

"No one will admit you under their roof."

"And what next?"

"No one will receive you into their society."

"So then the whole world will conspire against me?"

"Certainly!"

"And who will be at the head of the conspiracy?"

"Who! who! what does that signify?"

"At all events, whoever he may be, you may tell him that he is not a Christian, for Christ commands us to forgive offences, while this man indulges revenge. Jesus commands men to love one another, and this man appears quite disposed to hate me. Should he happen to be a priest, you may tell him that his prototypes were the members of the Sanhedrim, who, through hatred, condemned Jesus to death. Should he be an Ultramontane, you may tell him that I am astonished at nothing done by him and by those who invented the Inquisition. Lastly, should it be yourself, be assured that your vengeful spirit is to me the best proof that you are not in the truth. Christ said, 'Forgive,' and you take vengeance. Christ said,

‘Teach all nations,’ and you refuse even to let them read the Bible. Christ said, ‘Freely ye have received, freely give’ (Matt. x. 8), and you sell,—not, indeed, the Gospel, for that you conceal,—but you sell your masses, your prayers, your dispensations, your rosaries, your tapers, your indulgences, your baptisms, your interments; but as for me, I apply to that God who gives heaven gratuitously.”

“Gratuitously!”

“Yes, gratuitously! and this it is that vexes you! For when a blessing is bestowed gratuitously, the concurrence of those who sell is not wanted. Yes, gratuitously! this one word is ruinous to all your schemes. God gives, and you sell. God pardons, and you punish. God loves and you hate. How can you expect that we should not go to God, or wonder that we do not come to you? But act toward me just as you please; I have learnt not to fear those who can kill the body; but only to fear those who can destroy the soul; in other words I stand in no awe of you.”

“You are an insolent fellow.”

“I am not; but I have the courage to speak the truth.”

“You are impious.”

“I have been so, while bending the knee before images of wood or stone; but I have ceased to be so, since I believed in the living God, and trusted only in my Saviour.”

“You are a miserable wretch.”

“Yes, a miserable sinner; but a penitent and humble sinner, I trust, whom God has pardoned.”

“You will always be a ——.”

“What I shall be, I do not know, but I know what I wish to be. I wish for the future to live in purity, because it was precisely my sins that crucified the Saviour. I wish to be sincere, just and charitable, because Jesus has been so good as to give me everything. Allow me to tell you what kind of person I am. When persons love me I love them in return; when they do me a favor I wish to return it twofold; the more generous others are towards me, the more grateful I feel. Well! and has not God been generous to me more than I have words to express? He has granted me pardon, and heaven, and eter-

nity. Thus my heart bounds with joy, and I am ready to do all that God requires of me; but what he requires of me is most delightful. It is to love him and to love my brethren,—to love even you, Reverend Sir.”

“I do not want your love.”

“I shall not the less pray for you.”

“I do not want your prayers.”

“See the difference between us, your Reverence. I love you, and you hate me. I offer you my prayers, you refuse me yours. But Jesus Christ has said, ‘By their fruits ye shall know them: do men gather grapes of thorns or figs of thistles?’ (Matt. vii. 16). Judge now, Reverend Sir! which of us, you or I, is the disciple of Jesus Christ!”

THE WEALTHY SPANIARD AND THE PRIEST.

Daniel Webster was once arguing a case in which the validity of a will was in controversy, the contest being between the heirs of the testator and a certain church, to which, it was contended, the testator, unduly influenced by its clergyman, had in his last hours devised the most of his property. Webster claimed that the testator was then too feeble in mind to make a valid will, and in the course of his argument he related this incident: A wealthy Spaniard, when on his death bed, was visited by a certain friar, and in solemn form was thus interrogated: “Is it your last will and testament that your estate in Andalusia shall be given to Holy Mother Church?” The dying man replied, “Yes.” “Is it your last will and testament,” proceeded the friar, “that your estate in Castile shall be given to Holy Mother Church?” The answer was “Yes.” And thus the eager ecclesiastic went on until the testator’s son, who was standing by, anxious lest his dying parent should will away his entire property, angrily interposed, “Father, is it your last will and testament that I should take your gold-headed cane and drive this friar out of the chamber?” “Yes,” was the still affirmative reply.

A PRIEST’S LOVE FOR HIS MEMBERS.

Burlington, New Jersey, May 10.—There was a scene in St. Paul’s Roman Catholic Church, in this city this morning. It

was the twenty-fifth anniversary of the ordination of the Rev. Fr. Tracey, the pastor of the church. The priest has not been on good terms with some members of his flock for many months, and in the course of his anniversary address became highly excited.

"I will grind to the dust," he shouted, "the rotten-hearted devils of the congregation, and hold up their wretched characters to the light of day. While I am not as great a man as Moses I have just as much authority over my people."

WHO A PRIEST IS.

"There is in every parish a man who has no family, but who belongs to every family, a man who is called upon to act in the capacity of witness, counsel or agent in all the most important acts of civil life; a man without whom none can enter the world or go out of it, who takes the child from the bosom of its mother and leaves it only at the tomb; who blesses or consecrates the crib, the bed of death and the bier; a man that little children love and fear and venerate; whom even unknown persons address as 'Father;' at the feet of whom and in whose keeping all classes of people come to deposit their most secret thoughts, their most hidden sins; a man who is by profession the consoler and the healer of all the miseries of soul and body; through whom the rich and the poor are united; at whose door they knock by turns, the one to deposit his secret alms, the one to receive it without being made to blush because of his need; the man who, being himself of no social rank, belongs to all indiscriminately—to the inferior ranks of society by the unostentatious life he leads, and often by humble birth and parentage; to the upper class by education, often by superior talents and by the sublime sentiments his religion inspires and commands; a man who knows everything, who has the right to everything, from whose hallowed lips words of divine wisdom are received by all with the authority of an oracle and with entire submission of faith and judgment—this man is the priest."—Church Progress.

This is the description of a Roman Catholic priest by Roman Catholics themselves. The priest, instead of having a family

of his own, "belongs to every family," claiming more intimate relation than the lawful husband and father. He acts as "counsel or agent in all the most important acts of civil life; a man without whom none can enter the world or go out of it!" According to this, none have a right to be born without permission from a priest, "who takes the child from the bosom of its mother and leaves it only at the tomb." This is a frank confession that a priest has more rights and privileges in every family than a husband or father. He claims the right to know "the most secret thought" and "the most hidden sins" of every person, and claims to be the "healer of all miseries of soul and body." In fact, the most infamous, drunken priest claims to be "a man who knows everything (and) who has a right to everything." "This is a priest" of Rome. Such are some of the infamous and polluting claims made by every Roman Catholic priest. And, yet, there are professed free born citizens of America who surrender themselves and families to the polluting control of the priesthood.

EATING PICTURES IN POLAND.

A correspondent of the London "Christian" of May 9, 1901, says that one of the newest enterprises of the Roman Church in Poland is that of selling miniature pictures of the Virgin Mary, stamp size, for one kreuzer (half a cent) each, to be swallowed at prayer times in order to secure special blessings. The Bishop of Przemysle, Galicia, says in a pamphlet bearing his seal and signature: "We have been informed of many marvelous effects of grace and blessings through the eating of the pictures of the Mother of God, Maria de Campo Cavallo. We recommend that it be done in the house and not in the church."

This continued devotion to the Virgin on the part of the Polish people is all the more remarkable, as their country, when it was torn in pieces, was under her special protection, she having been proclaimed Queen of Poland. One would have supposed that in the case of a patriotic people like the Poles, her inability or unwillingness to protect her dominions and the inhabitants who had placed themselves under her rule, would have created dissatisfaction with her.

THE ROMISH VIEW OF MARTIN LUTHER.

A devoted Roman Catholic lady used to tell this story to her children: "Martin Luther was so bad a man that, before he died, the fires of hell burned within him. They burned so fiercely that he would shriek and scream with anguish because of their flame and heat. He used to be put in a tub of water, and the water, in a few moments, would boil around him, because of the fires of hell that were in him."

HOW PAT GOT HIS BROTHER OUT OF PURGATORY.

An Irishman once related this story explaining how he got rid of paying more money to get his fighting brother out of Purgatory. The Priest had come to him again and again to get his brother out. "He is almost out, but not quite." At last Pat got tired and said, "Well, now, tell how far is he out?"

"Head and shoulders and one arm," replied the Priest.

"Which arm?" inquired Pat.

"The right arm," replied the Priest.

"You are sure it is the right arm?" inquired Pat.

"Yes," said the Priest.

"Then I will risk him. If Bill has his right arm clear, he will soon be out all right, and I will not give any more money."

THE NEW YORK "RELIC" RETURNS TO DUTY.

The priests at the Church of St. Jean Baptiste on East Seventy-sixth street, in this city, brought their so-called "relic" (purporting to be part of the left forearm of St. Anne) upstairs out of the cellar, and put it in a new shrine, which had been refitted by a wealthy lady. Archbishop Corrigan blessed the shrine, and afterward recited "prayers and benedictions and sprinkled holy water," according to the New York "Tribune," July 18, 1901. The report thus describes the "veneration of the relic:"

"The throng numbered nearly 3,000 people, filling the crypt of the church and the street outside. Nearly half were suffering from physical ills. There were many who used crutches or canes. Others, supported by friends, patiently waited in the

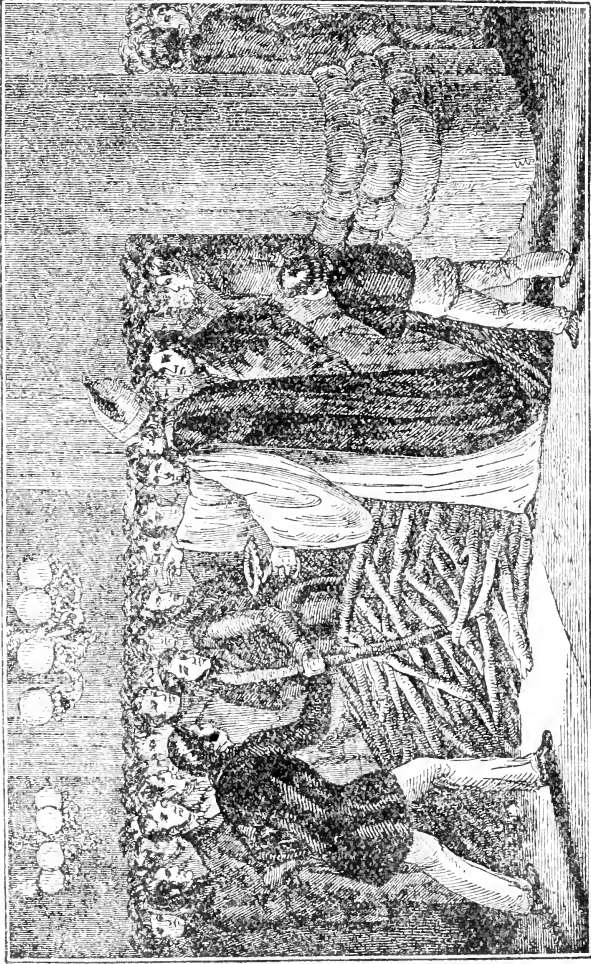
crush to touch their lips to the relic. Some had brought sick babies to the relic, and many blind persons were present.

"The pilgrims knelt at the altar rail, and a priest, passing along the row and bearing the relic, gave each one an opportunity to kiss the glass which shields the bone. Then he touched it to the forehead and eyes, or to the part of the body affected, and passed on to the next person.

"A priest explained that it was not expected that the miraculous efficacy of the relic would be shown until the spiritual work of the novena had advanced further. In a few days the priests will begin to hear confessions. It is those who attain to a state of grace by being shriven of their sins, the priest said, who would receive, according to their faith, the blessings and healing powers of the relic, and the benefits obtained for them by the intercession of St. Anne and the Virgin Mary."

PENNSYLVANIA BISHOP BLESSING THE HICKORY STICKS.

Ex-priest William Hogan, in his book, "A Synopsis of Popery," says: "The Bible, as you are aware, is a forbidden book in the Romish church. I remember when acting as Popish priest, in Philadelphia, having ventured to suggest to the very Rev. Mr. De Barth, then acting as vicar-general of that diocese, the advantages of educating the poor, and circulating the Bible among them. He scouted at the idea, as heretical, and lodged a written complaint against me, before the archbishop of Baltimore, then the Romish metropolitan. I was reprimanded verbally, through the aforesaid De Barth. He was too crafty to send it in writing: the Papists were not then strong enough to forbid, openly, the reading of the Bible. It was then too soon to seal up the fountain of eternal life in this free country. The most sympathizing Protestants could scarcely believe then, that in less than thirty years, Papists would not only dare forbid it to be read, by their own people, and in their own schools, as they did the other day in New York. What are we coming to, Americans? Your ancestors have come to this country, with no recommendations but holy lives; with no fortune but their pious hearts and strong arms; with no treasure but the word of God.



The Bishop of Pennsylvania Blessing the Hickory Sticks.

Will you now permit Papists to cast those Bibles out of your schools, to burn them on the public streets, as they have done in the State of New York, under the inspection of Popish priests, as proved on the oath of several respectable witnesses? That priest, however, did no more than every priest and bishop would do, did he deem it expedient; and here, fellow-citizens, let me assure you, that same power which authorizes that priest, or any other priest, to burn your Bibles, also authorizes him to burn every heretic or Protestant in this country.

“The same power which authorizes them to officiate as priests, empowers them to destroy heretics, whenever it is expedient; and is ready to absolve them from the commission of this foul deed. Saint Thomas Aquinas, in his second book, chapter the 3d, page 58, says: “Heretics may justly be killed.” But you will answer, there is no danger of this. They can never acquire the power to enact any laws in this country which would sanction such a doctrine. How sadly mistaken you are! How lamentably unacquainted with the secret springs or machinery of Popery! I regret that circumstances oblige me so often to introduce my own name, but it cannot be well avoided, for the purpose of explaining certain Popish transactions in the United States. While I was a Romish priest in Philadelphia, and soon after my differences with the archbishop of Baltimore, in relation to the introduction of the Bible, a consultation was held between the Popish priests in the diocese of Philadelphia, and it was secretly resolved by them, that the best mode of checking Hogan’s heresy, as they were pleased to term my advocating the reading of the Bible, was to take possession of the church in which I officiated, in the name of the Pope. They accordingly wrote to his HOLINESS, humbly praying this MAN-GOD to send them out a bishop, and to give him, and his successors in office, a lease of St. Mary’s church, in Philadelphia, and all the appurtenances thereunto belonging. Accordingly his ROYAL HOLINESS the Pope sent them a bishop with the aforesaid lease. I was immediately ordered out of the church; and having refused to depart, unless the trustees thought proper to remove me, this emissary of the Pope, only a few days or weeks in this country, had me indicted

and imprisoned for disturbing public worship, or in other words, officiating in St. Mary's church, even with the full and undivided consent of the trustees.

But the bishop's legal right was questioned; the case was brought before the supreme court of Pennsylvania, Chief Justice Tighlman presiding. I was discharged from bail and custody, and the rights of the trustees, under their charter from the State, sustained. But the priests and bishops were not content with this decision. They put their heads once more together, and fancied that they discovered another mode by which they could rob the people of their rights, and defeat the intentions of the donors of the property of St. Mary's church; and what was their plan, think you, fellow-citizens?

The bishop called a meeting of all the priests and leading Catholics in the diocese. Every lay member was ordered to bring with him a hickory stick. The meeting was held in the church of St. Joseph; and at the hour of twelve at night, the Romish bishop of the diocese of Pennsylvania, an Irishman, not more than a few months in the country, attended in his pontificals, told the multitude who were there assembled to lay down their sticks in one pile, in order that he might bless them for their use. This was done as a matter of course. The bishop said mass, sprinkled holy water upon the sticks, blessed them, and this done, the whole party bound themselves by a solemn vow never to cease until they elected a legislature in Pennsylvania that would annul the charter of St. Mary's church; and, as an American citizen, I blush to state the fact, they succeeded. The charter was annulled by an act of the legislature, and property, worth over a million dollars, would have passed into the hands of the Pope and his agents, were there not a provision in the constitution of that State empowering the supreme court to decide upon the constitutionality of the acts of the legislature.

We brought the question of the constitutionality of the act, which annulled the charter, before the court, Justice Tighlman still presiding. The court decided in the negative, otherwise the trustees and myself would have been defeated; I should

have been fined and imprisoned, and they ousted out of their trust.

This, I believe, was the first attempt the Pope has made to establish his temporal power in this country; and it is a source of consolation to me, dearer almost than existence itself, to be the first to meet this Holy Bull. If I have not strangled him and trampled him to death, I have, at least, the comfort of seeing his horns so blunted, that his bellowings have been, ever since, comparatively harmless. But there seems a recuperative power in the Beast. He is again attempting to plant his foot upon our soil, and establish his temporal power amongst us; and how is he trying to accomplish this, fellow-citizens? The Papists have united themselves together as a body, headed by their priests, and resolved to carry, through the ballot box, what they cannot otherwise accomplish, at least for the present. Popish priests have all become politicians; they publicly preach peace, good order, and obedience to the "powers that be," but they tell the people in the confessional, to disregard those instructions, and stop at nothing which may promote the interests of the church.

II. THE CONFESSIONS OF NUNS.

MARIA MONK'S AWFUL EXPOSURES OF THE BLACK NUNNERY.

It was in 1836 that the story of Maria Monk broke upon the world. A refugee from the Black Nunnery of Montreal, Canada, had found shelter in the almshouse of New York, where the Bible came to her. That Bible introduced her to the one Mediator, Jesus Christ. He pleaded her cause not only before the Father, but before man. He entered her soul, and gave her power to become a child of God. The Holy Spirit, her Comforter, became a helper, introduced her to the chaplain, to friends, and to the brotherhood of man. Error opposed the truth. Rome was powerful. People and the press under her control fought the helpless woman. Maria Monk had only the voice of the wronged and suffering, who confessed to having lived a life with priests, full of shame and sorrow. It became fashionable to reject her testimony. Few gave her story welcome. But it is impossible to kill out the truth. Her story is finding corroboration. It deserves study. She became a Roman Catholic because she knew no better, and was taught no better. She was without religious instruction at home. All the education she ever obtained was procured in a school kept by a Protestant when she was six or seven years of age, where she remained several months, and learned to read and write, and arithmetic as far as division.

"All the progress I ever made," she said, "in those branches, was gained in that school, as I have never improved in any of them since." A good commentary on the schools in convents is thus furnished, where, as a novice, she remained five years, and learned nothing of science or of letters. When ten years of age she was sent to the nunnery. She relates her experi-

ence. She was then a Protestant. On Notre Dame street she came to the gate of the establishment. Opening it, with her young companions, she walked some distance along the side of the building until she came to the door. A bell was rung, the door was opened, and she passed to the schoolroom. On entering, the superior met her, and said, "First of all you must dip your fingers into the holy water, cross yourself, say a short prayer." This was required of Protestant and Catholic children; as in the nunnery school in Biddeford, Me., the children repeat the prayers, and as they go out say, "There is only one holy and Catholic Church."

The time was given, not to study, but to needlework, which was performed with much skill. The nuns had no very regular parts assigned to them in the management of the schools. They were rather rough and unpolished in their manners, often exclaiming, "It is a lie!" Their writing was quite poor, and it was not uncommon for them to put a capital letter in the middle of a word (and yet Protestants praise their schools). "The only book on geography which we studied was a catechism on geography, from which we learned by heart a few questions and answers. We were sometimes referred to a map, but it was only to point out Montreal, or Quebec, or some other prominent name; while we had no instruction beyond." In Montreal were three nunneries:

1. The Congregational Nunnery, devoted to the education of girls.
2. The Black Nunnery, professedly for the sick and the poor.
3. The Grey Nunnery, with apartments for insane persons and foundlings.

"In all these convents there are certain apartments into which strangers can gain admittance, but others from which they are always excluded. The nuns are regarded with much respect. When a novice takes the veil, she is supposed to retire from the temptations and troubles of this world, into a state of holy seclusion, where, by prayer, self-mortification, and good deeds, she prepares herself for heaven. Sometimes the superior of a convent obtains the character of working mir-

acles, and when such an one dies, it is published through the country and crowds through the convent, who think indulgences are to be derived from bits of clothes or things she has possessed; and many have sent articles to be touched to her bed or chair, in which a degree of virtue is thought to remain. Some of the priests of the seminary often visited the nunnery, and both catechised and talked with us on religion. The superior of the Black Nunnery adjoining came in, and enlarged on the advantages we enjoyed in having such teachers and dropped something now and then relating to her own convent, calculated to make us entertain the highest ideas of it, and to make us sometimes think of the possibility of getting into it."

"Among the instructions of the priests, some of the most pointed were those directed against the Protestant Bible. They often enlarged upon the evil tendency of that book, and told us that but for it many a soul now condemned to hell, and suffering eternal punishment, might have been in happiness. They could not say anything in its favor; for that would be speaking in their opinion against religion and against God. In the catechism taught the children are these questions:

Question. "Why did not God make all the commandments?"

Answer. "Because man is not strong enough to keep them."

Q. "Why are not men to read the New Testament?"

A. "Because the mind of man is too limited and weak to understand what God has written."

"These questions are not in the common catechism, but all the children in the Congregational Nunnery were taught them, and many more not found in these books."

THE PERILS OF GIRLS.

"In this nunnery was a girl thirteen years of age whom the priest tried to persuade he could not sin, because he was a priest, and that anything he did to her would sanctify her. Doubtful how to act, she related the conversation to her mother, who expressed neither anger nor disapprobation, but only enjoined it upon her not to speak of it, and remarked to her, as priests were not like men, but holy, and sent to instruct and save us, whatever they did was right." "Other children were



Murder of La Belle Maria by a Canadian Priest.

treated in the same manner. It was not long before I became used to such language, and my views of right and wrong were shaken by it."

"A young squaw, called La Belle Maria, had been seen going to confession at the house of a priest, who lived a little out of the village. La Belle Maria was afterwards missed, and her body found in the river. A knife was also found, covered with blood, bearing the priest's name. Great indignation was excited among the Indians, and the priest immediately absconded and was never heard from. A note was found on his table, addressed to him, telling him to fly if he was guilty." "These stories struck me with surprise at first, but gradually I began to feel differently, even supposing them true, and to look upon the priests as men incapable of sin; and it was not until the priests became more bold, and were indecent in their questions and even in their conduct in the sacristy, that I saw them in their true light.

"This subject, I believe, is not understood nor suspected among the Protestants; and it is not my intention to speak of it very particularly, because it is impossible to do so without saying things both shameful and demoralizing."

"I will only say here, that when quite a child I heard from the mouth of priests at confession what I cannot repeat with treatment corresponding; and several females in Canada have assured me that they have repeatedly, and, indeed, regularly, been required to answer the same and similar questions, many of which present to the mind deeds the most iniquitous and corrupted heart could hardly invent."

After I had been in the Congregational Nunnery about two years I left it; but having many and severe trials to endure at home, and as my Catholic acquaintances had often spoken to me in favor of their faith, I was inclined to believe it true, although I knew little of any religion." While out of the nunnery she married, gave birth to a child, and was deserted by her husband. She said, "I saw nothing of religion. If I had, I believe I should never have thought of becoming a nun." Here is a lesson which should not be forgotten; thousands around us are waiting to be led to Christ; they are out of Rome and are unsaved.

OUT OF THE COFFIN INTO SHAME.

Maria entered the Black Nunnery, so called from the color of the dresses worn by the nuns. After having been in the convent as a novice for the proper time, she took the veil. Before doing so she was ornamented for the ceremony, and was clothed in a rich dress, belonging to the convent, which was used on such occasions, and placed not far from the altar in the chapel, in the view of a number of spectators who had assembled, in number about forty. "Being well prepared with a long training and frequent rehearsals for what I was to perform, I stood waiting in my long flowing dress for the appearance of the bishop. He soon presented himself, entering by a door behind the altar. I then turning to the superior, threw myself prostrate at her feet, according to my instructions, repeating what I had done at rehearsals, and made a movement as if to kiss her feet. I then kneeled before the holy sacrament, a large round wafer held by the bishop between his forefinger and thumb, and made my vows.

"This wafer I had been taught to regard with the utmost veneration as the real body of Jesus Christ, the presence of which made the vows uttered before it binding in the most solemn manner.

"After taking the vows, I proceeded to a small apartment behind the altar, accompanied by four nuns, where was a coffin prepared with my nun name upon it,—Saint Eustace.

"My companions lifted it by four handles attached to it, while I threw off my dress and put on that of a nun, and then we all returned to the chapel. I proceeded first, and was followed by the four nuns, the bishop naming a number of worldly pleasures in rapid succession, in reply to which I as rapidly repeated 'I renounce,' 'I renounce.' The coffin was then placed in front of the altar, and I advanced to place myself in it. The coffin was to be deposited, after the ceremony, in an out-house, to be preserved until my death, when it was to receive my corpse. I stepped in, extended myself, and lay still. A pillow had been placed at the head of the coffin to support my head in a comfortable position. A large, thick, black cloth was then spread over me, and the chanting of Latin hymns immediately com-



Maria Monk's Awful Experience—Out of the Coffin into Shame.

menced. My thoughts were not the most pleasing during the time I lay in that situation. The pall had a strong smell of incense, which proved to be almost suffocating. I recollected of hearing of a nun thus placed, who, on the removal of the covering, was found dead." This was not exhilarating. "When I was uncovered, I arose, stepped out of my coffin, and kneeled. Other ceremonies then followed. These over, I proceeded from the chapel, and returned to the superior's room followed by the other nuns, who walked two by two in their customary manner, with their hands folded on their breasts and their eyes cast down upon the floor. The nun who was to be my companion in the future then walked at the head of the procession. On reaching the superior's door they all left me, and I entered alone, and found her with the bishop and two priests.

The superior now informed me, that, having taken the black veil, it only remained that I should swear the three oaths customary on becoming a nun, and that some explanation would be necessary from her. I was now, she told me, to have access to every part of the edifice, even to the cellar where two of the sisters were imprisoned, for causes which she did not mention; I must be informed that one of my great duties was to oblige the priests in all things, and this I soon learned, to my utter astonishment and horror, was to live in the practice of criminal intercourse with them. I expressed some of the feelings which this announcement excited in me, which came upon me like a flash of lightning; but the only effect was to set her to arguing with me in favor of the crime, representing it as virtue, acceptable to God and honorable to me."

THE MOTHER SUPERIOR TELLS WHY PRIESTS CANNOT SIN.

The reason for carnal indulgence with priests is thus set forth:—

"The priests," she said, "were not situated like other men, being forbidden to marry; while they lived secluded, laborious, and self-denying lives for our salvation. They might indeed be considered saviors, as without their services we could not obtain pardon of sin, and must go to hell. Now it was our

solemn duty, on withdrawing from this world, to consecrate our lives to religion, to practice every species of self-denial. We could not become too humble, nor mortify our feelings too far; this was to be done by opposing them, and acting contrary to them; and what she proposed was therefore pleasing in the sight of God. I now felt how foolish I had been to place myself in the power of such persons as were around me."

"From what she said, I could draw no other conclusions, but that I was required to act like the most abandoned of beings, and that all my future associates were to be habitually guilty of the most heinous and detestable of crimes. When I repeated my expressions of surprise and horror, she told me that such feelings were very common at first, and that many other nuns had expressed themselves as I did, who had long since changed their minds. She even said, that on her entrance into the nunnery she had felt like me. Priests, she insisted, could not sin. It was a thing impossible; every thing they did and wished was of course right. She hoped I would see the reasonableness and duty of the oaths I was to take, and be faithful to them."

HOW INFANTS WERE MURDERED.

"She gave me another piece of information which excited other feelings in me, scarcely less dreadful. Infants were sometimes born in the convent; but they were baptized and immediately strangled. This secured their everlasting happiness; for the baptism purified them from all sinfulness, and being sent out of the world before they had any time to do anything wrong, they were at once admitted into heaven. 'How happy,' she exclaimed, are those who secure immortal happiness to such little beings! Their little souls would thank those who killed their bodies if they had it in their power.'"

DEMONS IN THE FORMS OF MEN.

The Mount Benedict Convent, in Charleston, has been burned down because of enormities practiced within its curtained walls. Before the convent was carried to Charleston, not a lit-

tle scandal had fallen upon it, in public estimation, by the reported conduct of a priest and nun, who it was understood, had carried into practice St. Liguori's convenient doctrine of the Church concerning angelic intercourse. The book is unfit to be translated anywhere this side of pandemonium; but the substance of the doctrine as far as it can possibly be set forth, is that demons are able to assume forms of men (of priests, for instance) from air and to attach to other elements the similitude of flesh and palpableness, and a kind of heat of the human body, and in this shape indulge desires; that a natural birth may be the result, in which the child will resemble the man whose form the demon assumed to effect this purpose, although the man so represented was entirely innocent and in "a quiet sleep" when it happened. It is related that as late as 1781 a nun was publicly burnt to death, in the Inquisition at Seville, in Spain, for having this pretended connection. It was in Boston in 1830 this doctrine was welcomed, and under its cover liberties were enjoyed in a convent built to educate Protestants. At this time Boston bowed the knee to Rome to an extent little understood at the present, and the revelations of Maria Monk were rejected with scorn as being unworthy of credence. After that, in 1845, came the exposures of William Hogan, a lawyer of eminence, a man who had been chaplain of the House of Representatives in the Legislature in Albany, and a priest of one of the most popular Roman-Catholic churches in Philadelphia; and he told how "the mother abess took the nostrils of the infant between her consecrated" thumb and fingers and in the name of the infallible Church, consigned it to the care of the Almighty, "claiming that the strangling and putting to death of infants is a common every-day crime in popish nunneries." The fact is, Maria Monk only averages up to the revelations of horrible iniquities practiced in Europe and in America.

The way infants were murdered in the Black Nunnery is thus described by Maria Monk: "The priest puts oil upon 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 press-

ed her hand upon the mouth and nose of the first so tight that it could not breathe, and in a few minutes when the hand was removed it was dead. She then took another, and treated it in the same manner. No sound was heard, and both the children were corpses. The greatest indifference was shown by all present during this operation; for all, as I well knew, were accustomed to such scenes. The little bodies were then taken into the cellar, thrown into the pit, and covered with a quantity of lime." Afterwards she saw, without doubt, her own children treated in the same manner. "No attempt was made to keep any of the inmates in ignorance of the murder of children."

THE CONVENT IN ITS TRUE LIGHT.

Maria Monk declares that, after she witnessed the murder of the infants, "the convent stood out in its true light. She saw the nuns, lady superior and all, associating with base, profligate men who were admitted into the nunnery whenever passion impelled them in that direction, where they were allowed to indulge in the greatest crimes, which they and others called virtues.

"After having listened for some time to the superior alone, a number of nuns were admitted and took a free part in the conversation. They concurred in everything which she had told me, and repeated without any signs of shame or compunction things which criminated themselves. I must acknowledge the truth, and declare that all this had an effect upon my mind. I questioned whether I might not be in the wrong, and felt as if their reasoning might have some just foundation. I had been for several years under the tuition of Catholics, and was ignorant of the Scriptures, and unaccustomed to the society, example and conversation of Protestants; I had not heard any appeal to the Bible as authority, but had been taught both by precept and example to receive as truth everything said by the priests. I had not heard their authority questioned, nor anything said of any other standard of faith but their declaration. I had long been familiar with the corrupt and licentious expressions which some of them used at confessions, and believed that other women were also. All

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around me insisted that my doubts proved only my own ignorance and sinfulness; that they knew by experience they would soon give place to true knowledge and an advance in religion, and I felt something like indecision."

MANUFACTURING RELIGIOUS LIES.

Will the American people consent to these establishments remaining in our cities, poisoning the streams of social influence, and making religion the cover for prostitution of the vilest and most bestial kind?

"The nuns were taught to dissemble, and they who could manufacture a good religious lie to deceive friends and parents were praised. Over and over again, they were taught that the priests under the direct sanction of God could not sin. Of course, then, it could not be wrong to comply with any of their requests, because they could not demand anything but what was right."

THE BURIAL PLACE FOR INFANTS.

The burial place for infants is thus described: "It was in the cellar. The earth appeared as if mixed with some whitish substance, which was found to be lime,—the secret burying-place of slain babies. Here, then, I was in a place which I had considered as the nearest imitation of heaven to be found on earth, among society where deeds were constantly perpetrated which I had believed to be most criminal, and had now found the place in which harmless infants were unfeelingly thrown out of sight, after being murdered."

HOW PRIESTS CAN ENTER NUNNERIES.

"Among the first instructions I received from the superior were such as prepared me to admit priests into the nunnery from the street at irregular hours. It is no secret that priests enter and go out as they choose; but if they were to be watched by any person in St. Paul's street all day long, no irregular-

ity might be suspected, and they might be supposed to visit the convent for the performance of religious ceremonies merely.

“But if a person were near the gate about midnight, he might sometimes form a different opinion;’ for when a stray priest is shut out of the seminary, or is otherwise put in need of seeking a lodging, he is always sure of being admitted into the Black Nunnery.”

“Nobody but a priest can even ring the bell at the sick-room door, much less can any but a priest gain admittance. The pull of the bell is entirely concealed somewhere on the outside of the gate.”

“He makes himself known as a priest by a peculiar kind of hissing sound made by the tongue against the teeth while they are kept closed and the lips open. The nun within, who delays to open the door until informed what kind of an applicant is there, immediately recognizes the signal, and replies with two inarticulate sounds, such as are often used instead of ‘yes,’ with the mouth closed. The superior seemed to consider this part of my instructions quite important, and taught me the signals. A priest in the nunnery was permitted to go where he pleased.”

NO ROOM FOR THE BIBLE IN THAT CONVENT.

“I never saw a Bible in the convent from the day I entered as a novice until I made my escape. The Catholic New Testament, called ‘the Evangel,’ was used, and extracts read to us about three or four times a year.

“The superior directed the reader what passages to select, but we never had it in our own hands to read what we pleased. I often heard the Protestant Bible spoken of in bitter terms as a most dangerous book, and one which never ought to be in the hands of common people.

AN UNDERGROUND PASSAGEWAY.

From the Black Nunnery to the Congregational Nunnery is a secret underground passage, so that the nuns and priests can go from one to the other.

MURDER OF A BEAUTIFUL WOMAN IN A NUNNERY.

“It was about five months after I had taken the black veil,” said Maria Monk, “when the superior sent for me and several other nuns to come to her room. The weather was cool; it was an October day. We found the bishop and some priests with her; and speaking in an unusual tone of fierceness and authority, she said, ‘Go to the room for the examination of conscience, and drag St. Frances upstairs.’ Nothing more was necessary than this unusual command, with the tone and manner which accompanied it, to excite in me the most gloomy anticipations. It did not strike me as so strange that St. Frances should be in the room to which the superior directed us. It was an apartment to which we were often sent to prepare for the communion, and to which we involuntarily went whenever we felt the compunction which our ignorance of duty and the misinstructions we received inclined us to seek relief from self-reproach. Indeed, I had seen her there a little before. What terrified me was, first, the superior’s angry manner; second, the expression she used, being a French term, whose peculiar use I had learnt in the convent, and whose meaning is rather softened when translated into ‘drag;’ third, the place to which we were directed to take the interesting young nun, and the persons assembled there, as I supposed, to condemn her. My fears were such concerning the fate that awaited her, and my horror at the idea that she was in some way to be sacrificed, that I would have given anything to be allowed to stay where I was. But I feared the consequences of disobeying the superior, and proceeded with the rest towards the room for the examination of conscience.

“The room to which we were to proceed from that was in the second story, and the place of many a scene of a shameful nature. It is sufficient for me to say that things had occurred there which made me regard the place with the greatest disgust.

“St. Frances had appeared melancholy for some time. I well knew that she had cause for she had been repeatedly subject to trials which I need not name,—our common lot.

“When we had reached the room which we had been bidden

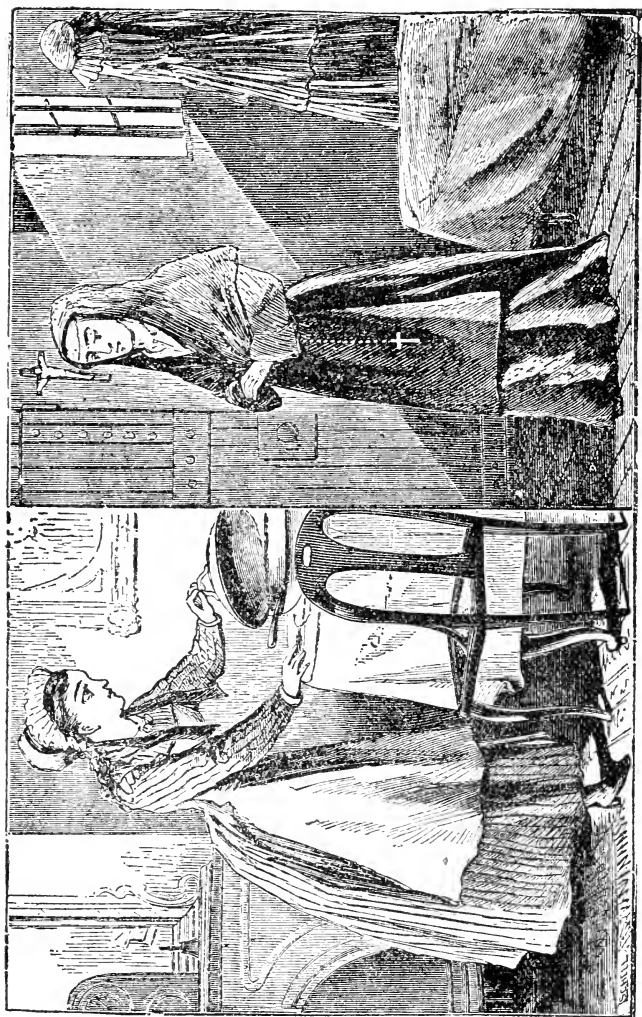
to seek, I entered the door, my companions standing behind me, as the place was so small as hardly to hold five persons at a time. The young nun was standing alone, near the middle of the room. She was probably twenty years of age, with light hair, blue eyes, and a very fair complexion."

Think of it. She resembled in appearance one that was the light of a boyhood home I well knew. She was some one's child, and by her devotion to Christ, resistance to crime, and loyalty to virtue, must have been worthy of love. She had been true to the highest instincts of an immortal nature, and for this was to die.

The narrative proceeds: "I spoke to her in a compassionate voice, but at the same time with such a decided manner that she comprehended my full meaning,—'St. Frances, we are sent for you.'

"Several others spoke kindly to her, but two addressed her very harshly. The poor creature turned around with a look of meekness, and without expressing any unwillingness or fear, without even speaking a word, resigned herself to our hands. The tears came into my eyes. I had not a moment's doubt that she considered her fate as sealed, and was already beyond the fear of death. She was conducted or rather hurried to the staircase, which was nearby, and then seized by her limbs and clothes, and in fact almost dragged upstairs, in the sense the superior had intended. I laid my own hands upon her,—I took hold of her, too,—more gently, indeed, than some of the rest; yet I encouraged and assisted them in carrying her. I could not avoid it. My refusal would not have saved her, nor prevented her being carried up; it would only have exposed me to some severe punishment, as I believed some of my companions would have seized the first opportunity to complain of me.

"All the way up the staircase St. Frances spoke not a word, nor made the slightest resistance. When we entered with her the room to which she was ordered, my heart sank within me. The bishop, the lady superior, and five priests were assembled for her trial. When we had brought our prisoner before them, Father Richards began to question her; she made ready



Performing Housework. Ready to Entertain guests.
Two Views of a Nun.

but calm replies. I cannot pretend to give a connected account of what ensued; my feelings were wrought up to such a pitch, that I knew not what I did, or what to do. I was under a terrible apprehension that if I betrayed the feelings which almost overcame me I should fall under the displeasure of the cold-blooded persecutors of my poor innocent sister; and this fear on the one hand with the distress I felt for her on the other, rendered me almost frantic. As soon as I entered the room, I had stepped into a corner on the left of the entrance, where I might partly support myself by leaning against the wall between the door and the window. This support **was** all that prevented me from falling to the floor; for the confusion of my thoughts was so great, that only a few of the words I heard spoken on either side made any lasting impression upon me. I felt as if I was struck with some insupportable blow; and death would not have been more frightful to me. I am inclined to the belief that Father Richards wished to shield the poor prisoner from the severity of her fate, by drawing from her expressions that might bear a favorable construction. He asked her, among other things, if she was not sorry for what she had been overheard to say (for she had been betrayed by one of the nuns), and if she would not prefer confinement in the cells to the punishment which was threatened her. But the bishop soon interrupted him, and it was easy to perceive that he considered her fate as sealed, and was determined that she should not escape. In reply to some of the questions put to her, she was silent; to others I heard her voice reply that she did not repent a word she had uttered, though they had been reported by some of the nuns, who had heard them; that she still wished to escape from the convent; and that she had firmly resolved to resist every attempt to compel her to the commission of crimes she detested. She added that she would rather die, than cause the murder of harmless babies. "THAT IS ENOUGH, FINISH HER!" said the bishop. Two nuns instantly fell upon the young woman and in obedience to instructions and directions given by the lady superior, prepared to execute her sentence. She still maintained all the calmness and submission of a lamb.

“Some of those who took part in this transaction, I believe were as unwilling as myself; but of others I can safely say that I believe they delighted in it. Their conduct certainly exhibited a most bloodthirsty spirit. But above all others present, and above all human fiends I ever saw, I think St. Hippolyte was the most diabolical. She engaged in the hard task with all alacrity, and assumed from choice the most revolting parts to be performed. She seized a gag, forced it into the mouth of the poor nun, and when it was fixed between her extended jaws so as to keep them open at their greatest possible distance, took hold of the straps fastened at each end of the stick, crossed them behind the helpless head of the victim, and drew them tight through the loop prepared as a fastening.

“The bed which had always stood in one part of the room still remained there; though the screen that had usually been placed before it, and was made of thick muslin, with only a crevice through which a person behind might look out, had been folded up on its hinges in the form of a W, and placed in a corner. On the bed the prisoner was laid, with her face upward, and then bound with cords so that she could not move. In an instant another bed was thrown upon her; one of the priests sprung like a fury first upon it and stamped upon it with all his force. He was speedily followed by the nuns until there were as many upon the bed as could find room, and all did what they could, not only to smother but to bruise her.

“Some stood up and jumped upon the poor girl with their feet, some with their knees, and others in different ways seemed to seek how they might beat the breath out of her body and mangle it, without coming in direct contact with it, or seeing the effects of their violence. During this time, my feelings were almost too strong to be endured. I felt stupefied and scarcely was conscious of what I did, still fear for myself remained in a sufficient degree to induce me to some exertion, and I attempted to talk to those who stood next, partly that I might have an excuse for turning away from the dreadful scene.

“After the elapse of fifteen or twenty minutes, and when it

was presumed that the sufferer had been smothered and crushed to death, the priest and the nuns ceased to trample upon her, and stepped from the bed. All was motionless and silent beneath it."

"They then began to laugh at such inhuman thoughts as occurred to some of them, rallying each other in the most unfeeling manner, and ridiculing me for the feelings which I in vain endeavored to conceal. They alluded to the resignation of our murdered companion, and one of them tauntingly said, 'She would have made a good Catholic martyr!' After spending some moments in such conversation, one of them asked if the corpse should be removed. The superior said it had better remain a little while. After waiting some time longer, the feather-bed was taken off, the cords unloosed, and the body taken by the nuns and dragged downstairs. I was informed that it was taken into the cellar, and thrown unceremoniously into the hole, covered with a great quantity of lime, and afterwards sprinkled with a liquid of the properties and name of which I am ignorant."

What is there in this transaction that would prevent its repetition in every nunnery in the land? In the terrible stories of the Inquisition, there is the same horrible spirit. Behold the helplessness of the victim, the cruelty of her persecutors, and the bondage of those who assisted in doing the terrible deed.

THE TESTIMONY OF AN ESCAPED NUN.

Miss Josephine M. Bunkley, the escaped novice, tells of the morals of St. Joseph's, in Maryland. This is her language: "Infractions of moral duty and departures from rectitude are the legitimate consequences of the system from which they spring, and whatever errors are committed by the sisters are justly chargeable to the reverend guides who teach them that it is not a mortal sin for a religieuse to yield to the solicitation of the priest." "My recollections of my novitiate at St. Joseph's will ever be associated with a feeling of contempt and abhorrence for those men, who use their advantage of rank and position to the basest ends; and with deep thankfulness for my escape from insidious snares. It was a contemplation

of the peril to which I was exposed that first suggested the idea of escape. I could have borne toil, privation, and bodily maltreatment, as the consequence of my own rashness and ill-advised impetuosity; but the future wore too dark and terrible an aspect, that I should resign myself to its horrors."

"A priest who had been engaged in exercising his pastoral functions at St. Joseph's was about to depart. All the sisters went to the room singly to receive the benediction. When my turn came, I went in, with downcast eyes and clasped hands as required, and knelt to receive the expected benediction. But instead of the pressure of the hand upon my head, I felt the impression of a kiss upon my forehead. Startled and confused by a salutation so unexpected and inappropriate, I staggered to my feet, ejaculated, almost unconsciously, the words, 'O Father!' but before I could recover my composure, seizing my wrist with his left hand, and encircling my waist with his right arm, he drew me towards him, and imprinted several kisses on my face before I was able to break from his revolting embrace. Yet I was compelled, from prudential fears of the consequences, to be silent respecting his insulting treatment. What could I do? To whom could I go for redress and protection? If I had gone to the superior, I would have been denounced as a base calumniator of the holy Father, and punished for the offense. To fly was my only hope."

A SISTER'S TREACHERY.

In Baltimore, Rev. John W. Williams, D. D., pastor of the First Baptist Church, asked me if I had seen a Mrs. J. C. Workman, a worthy member of his church. I replied I had not seen her, but had letters from her. Her story was given me. She said: "I was convinced that Romanism as a religion was a failure. It gave me no peace or comfort. I went and heard Dr. Williams preach Christ as the Saviour. The sermon met my soul's want. I gave myself to Christ and united with the First Baptist Church. After awhile my sister called upon me, and knowing that I was fond of children, asked me to accompany her in a carriage to Mt. Hope, a kind of an insane asylum, and yet a place where children are also cared for.

“When there we passed into a room. In a moment she withdrew and I found myself locked into a ward of an insane asylum without any commitment, or any reason for this treatment, except that I had given up Romanism and united with a Baptist Church. For two years I was treated to all kinds of inquisitorial torment in the hopes of driving me to insanity. I was put into a straight-jacket, held by four nuns under a pump, where water was pumped into my mouth until the blood flowed from my nose. At last after two years, I chanced to see an acquaintance in the ward, and writing on a cuff I gave to her the story how I was held a captive. Friends supposed me dead, as it was so given out. She gave the case to a lawyer who got out a writ of habeas corpus and rescued me from this living death.” If this can happen to one sane woman what safety is there to any one whom Rome may chance to hate?”

A NUN'S DAILY LIFE.

By the constitution of their order, so many days are appointed in which all the nuns are obliged to confess, from the Mother Abbess to the very wheeler; i. e., the nun that turns the wheel near the door, through which they give and receive everything they want. They have a father confessor and a father companion, who live next to the convent, and have a small grate in the wall of their chamber, which answers to the upper cloister or gallery of the convent. The confessor hath care of the souls of the convent, and he is obliged to say mass every day, hear confessions, administer the sacraments, and visit the sick nuns. There are several narrow closets in the church, with a small iron grate: One side answers to the cloister, and the other to the church. So the nun being on the inside and the confessor on the outside, they hear one another. There is a large grate facing the great altar, and the holes of it are a quarter of a yard square; but that grate is double; that is, one within and another without, and the distance between both is more than a half yard. And beside these, there is another grate for relations, and benefactors of the community, which grate is single, and consists of very thin iron bars: the holes of such a grate are nearly a quarter and a half yard square. In

all those grates the nuns confess their sins; for, on a solemn day, they send for ten or twelve confessors; otherwise they could not confess the fourth part of them, for there are in some monasteries 110 nuns, in others 80, in others 40, but this last is a small number.

The nuns' father confessor hath but little trouble with the young nuns, for they generally send for a confessor who is a stranger to them, so that his trouble is with the old ones, who have no business at the grate. These trouble their confessor almost every day with many ridiculous trifles, and will keep the poor man two hours at the grate, telling him how many times they have spit in the church, how many flies they have killed, how many times they have flown into a passion with their lap dogs, and other nonsensical, ridiculous things like these; and the reason is because they have nothing to do, nobody goes to visit them nor cares for them; so sometimes they choose to be spies for the young nuns, when they are at the grate with their gallants; and for fear of their Mother Abbess, they place some of the old nuns before the door of the parlor, to watch the Mother Abbess, and to give them timely notice of her coming; and the poor old nuns perform this office with a great deal of pleasure, faithfulness, and some profit, too. But I shall not say more of them, confining myself wholly to the way of living among the young nuns.

Many gentlemen send their daughters to the nunnery when they are some five, some six, some eight years old, under the care of some nun of their relations, or else some old nun of their acquaintance; and there they get education till they are fifteen years old. The tutoress takes a great deal of care not to let them go to the grate, nor converse with men all the while, to prevent in them the knowledge and love of the world. They are caressed by all the nuns, and thinking it will be always so, they are very well pleased with their confinement. They have only liberty to go to the grate to their parents or relations, and always accompanied with the old mother tutoress. And when they are fifteen years old, which is the age fixed by the constitution of all the orders, they receive the habit of a nun, and being the year of novitiate, which is the year of trial

to see whether they can go through all the hardships, fastings, disciplines, prayers, hours of divine service, obedience, poverty, chastity, and penances practiced in the monastery. But the prioress or abbess, and the rest of the professed nuns, do dispense with, and excuse the novices from all the severities, for fear that the novices should be dissatisfied with, and leave the convent. And in this they are very much in the wrong; for, besides that they do not observe the precepts of their monastical rule, they deceive the poor, ignorant, inexperienced young novices, who, after their profession and vows of perpetuity, do heartily repent they had been so much indulged. Thus the novices, flattered in the year of novitiate, and thinking they will be so all their life time, when the year is expired, make profession, and swear to observe chastity, obedience, and poverty, during their lives, and clausura, i. e., confinement; obliging themselves, by it, never to go out of the monastery.

After the profession is made, they begin to feel the severity and hardships of the monastical life; for one is made a door-keeper, another turner of the wheel, to receive and deliver by it all the nuns' messages; another bell nun, that is to call the nuns, when any one comes to visit them; another baker; another bookkeeper of all the rents and expenses, and the like; and in the performance of all these employments, they must expend a great deal of their own money. After this they have liberty to go to the grate, and talk with gentlemen, priests and friars, who only go there as a gallant goes to see his mistress. So when the young nuns begin to have a notion of the pleasures of the world, and how they have been deceived, they are heartily sorry; but too late, for there is no remedy. And minding nothing but to satisfy their passions as well as they can, they abandon themselves to all sorts of wickedness and amorous intrigues.

There is another sort of nuns, whom the people call *las forçadas*, the forced nuns; i. e., those who have made a false step in the world, and cannot find husbands, on account of their crimes being public. Those are despised and ill used by their parents and relations, till they choose to go to the nunnery. So by this it is easily known what sort of nuns they will make.

Now as to spending their time. They get up at six in the morning and go to prayers, and to hear mass till seven. From seven till ten, they work or go to breakfast, either in their chambers, or in the common hall. At ten they go to the great mass till eleven. After it they go to dinner. After dinner, they may divert themselves till two. At two they go to prayers, for a quarter of an hour, or (if they sing vespers) for half an hour; and afterwards they are free till the next morning. So every one is waiting for her devoto; that is, a gallant, or spiritual husband, as they call him. When it is dark, evenings, they send away the devotos, and the doors are locked up; so they go to their own chamber to write a billet, or letter to the spiritual husband, which they send in the morning to them, and get an answer; and though they see one another almost every day, for all that, they must write to one another every morning. And these letters of love, they call the recreation of the spirit for the time the devotos are absent from them. Every day they must give one another an account of whatever thing they have done since the last visit; and indeed there are warmer expressions of love and jealousy between the nun and the devoto, than between the real wife and husband

CONVENT LIFE A HELL UPON EARTH.

There are many Protestants, and even Protestant ministers, who delude themselves into saying—"O, the Roman Catholic Church is different from what it once was; it has greatly improved, so we have nothing to apprehend from its growth." We will quote Father Hogan's reply to this. He says: "I tell you Americans, that you are mistaken in your inference. Priests, nuns and confessors are the same now that they were then, all over the world. Many of you have visited Paris, and do you not there see, at the present day, a lying-in hospital attached to every nunnery in the city? The same is to be seen in Madrid, and the principal cities of Spain. I have seen them myself in Mexico and in the city of Dublin, Ireland. And what is the object of these hospitals? It is chiefly to provide for the illicit offspring of priests and nuns, and such other unmarried females as the priests can seduce through the confessional.



Her First Night in a Convent.

But it may be said there are no lying-in hospitals attached to nunneries in this country. True, there are not; but I say, of my own knowledge, and from my own experience through the confessionals, that it would be well if there were; there would be fewer abortions; there would be fewer infants strangled and murdered. It is not generally known to Americans that the crime of producing abortion—a crime which our laws pronounce to be a felony—is a common, every day crime in Popish nunneries. It is not known to Americans, but let it henceforth be known to them, that strangling and putting to death infants is common in nunneries throughout this country.” This is the testimony of scores of priests and nuns who have left the Church of Rome.

Mrs. Margaret L. Sheppard, who was an inmate of Arno’s Court Convent, Bristol, England, and who is well known in this country as a most useful, eloquent lecturer, endorsed by scores of Protestant ministers and some of the very best people in the land, says, in a book now before me: “Oh, how many sad heart-breaking stories could the walls of the convent Arno’s Court reveal if they were but able to speak! How some priests who now walk with uplifted heads would shrink away from the gaze of their fellowmen, if their dark and evil deeds were known! And how unnecessary would such penitential nunneries be, if it were not for a licentious and lecherous priesthood! These holy celibates, who are wolves in sheep’s clothing, and who, under the cassock, carry a heart full of corruption; who know no pity when seeking to lure a young and innocent girl into sin—ah, how easy the church makes it for such lepers by placing the victim in a house of penance, and the child born of sin into one of the foundling hospitals under the care of the Sisters of St. Vincent de Paul.

“I do not hesitate to say,” says this escaped nun, “that eighty per cent. of the children in these institutions are the illegitimate offsprings of Roman Catholic priests; and Protestants sometimes vie with each other in giving large donations to support these foundling hospitals.

“I have often been asked whether nunneries are places where Roman Catholic priests commit immorality with the

Sisters. All I can say is, that when a woman enters such an institution and takes her vow of obedience, she is told that she must do whatever is requested of her. She must sink her individuality into that of her spiritual superiors; and should she be told to do anything that is against her conscience, then she is told that the moral obligation of the sin rests upon the one who told her under obedience to commit it, and that all she has to do is to be OBEДИENT! Should she hesitate, then her life becomes a perfect hell upon earth. For her there is no womanly sympathy. She is told that any intercourse between herself and the priest is similar in character to the shadowing of the Holy Spirit in the Virgin Mary, and that the body of the priest is sanctified, that it is her duty to submit to him, for the union thus effected is blessed of God, and is 'Holy.' It is usual for a Sister to go into retreat for one day when expecting a visit from these 'holy fathers.' Having acquainted the Reverend Mother of the date of the proposed visit, she gives the Sister permission to absent herself from the duties of the day. The priest arrives; he is shown into the retreat parlor; and no matter how long he remains there, no one will disturb him. He is supposed to be talking with his penitent on the welfare of her soul. Could any one look through the door they would find the confessor with his arms around the fair penitent, or, perhaps, in a far more compromising position. Does my reader ask whether the Sister is willing to submit to these embraces? I answer that, in fifteen out of twenty cases, No! But she is there helpless; the priest has seen her, taken a fancy to her, and, willing or not, he compels her to allow him to satisfy his passion. Oh, God! Great God! when I think of this SYSTEM, this SYSTEM born of the devil, nurtured in hell, and realize that under the cloak of religion it is stealing away our liberties, entering into our homes, ruining our pure womanhood, despoiling childish purity, defiling everything with which it comes in contact, then in spite of all that has been said and done against me it seems as if I cannot remain quiet. But closing my eyes and ears to every other thing, I have to stand up, and cry out, and warn the people of this and

other lands of the great danger threatening us. Convent life is a hell upon earth, it is a blot on any land."

Sufficient has been said to prove that "convent life is a hell upon earth." But the evidence of this fact has not just now been presented; it has been before the world for ages and centuries. Prophets and apostles, inspired of God, many centuries ago predicted the coming of Antichrist. Many figures, symbols, and names have been employed to designate and describe this great foe of God and man. We are now regarding her as she is described by the Apostle John, as the "Mother of harlots, and abominations of the earth." No system of iniquity that has ever arisen to curse the world has so completely and exactly corresponded to the prophetic description as the apostate Church of Rome. The dreadful "Beast" that came up "out of the bottomless pit" has reached the shores of this fair land, and is to-day blighting, and withering, and cursing, and defiling everything with which it comes in contact.

Again and again the attention of the rulers and people of these United States has been called to the convents and nunneries that are so numerous in our free country, and that are a disgrace to our American civilization. Almost times without number evidence has been presented that these convents and nunneries are houses of prostitution and dens of moral uncleanness. As such they should be raided by the police like other disorderly houses.

The Constitution of the United States provides that no one shall be deprived of his liberty except for crime, nor "without due process of law," and yet there are nearly ninety thousand helpless women and girls confined within the gloomy walls of these prisons, called convents and nunneries, placed beyond the protection of our laws, and are held in bondage in violation of their constitutional rights. These many thousands of women and young girls are pining away in unutterable misery and grief; separated from fond fathers, and mothers, and brothers, and sisters, and all that is dear to them on earth. We will give a simple, but very pathetic fact from Mrs. Margaret L. Shepard's book—"My Life in the Convent"—as a specimen of multitudes of similar cases. It appears that a young nun was

dying of consumption and was in great distress of mind, feeling sure that she would have to spend a long time in purgatory. "I know," she said, "that I shall have a long purgatory." She shuddered as she spoke. "And oh! I do hope the dear Sisters will remember me in their prayers and communion."

"Dear Sister Madaline," I said at last, "purgatory is better than hell; and our Blessed Lady will intercede for you."

"Yes, dear Sister Magdalene Adelaide," she said, "you are right; but oh! I cannot help the shudder that passes through me as I think of the suffering I shall be in for years, after all the mortifications I have practiced here, the discipline I have applied to myself, the days I have abstained from food, the prayers I have offered, the tears I have shed; and now that death approaches, there is no prospect before me but a long term of purgatorial punishment. Besides, the punishment will be all the greater since I have given way to unnatural thought."

"And what, may I ask, do you call an unnatural thought?"

"Sister Magdalene Adelaide, come close to me."

"I rose from my chair and knelt down beside her."

"Dear Sister, I have endeavored to bear my cross," she commenced, speaking with difficulty; "but oh! Sister, I dread the end. I have much to expiate, and oh!" she continued, her voice now choked with sobs, "if I could only have my mother with me; if I could only hear her voice once more; it is so long since I have seen her. I have asked for any letter that may have come, but they tell me none has arrived, and oh! I don't think my mother has quite forgotten me." Presently she said, "I know it is wrong to grieve so much; but oh, I am so weak!"

"Presently I heard her murmur, and, listening, I heard her whisper, 'My feet! oh, my feet!' I arose from my chair and removed the sheet, with the intention of rubbing her limbs; as I did so her feet were disclosed. A thrill of horror passed through my being as I looked at them; for they were all cut, festered and bruised. A fearful suspicion took possession of me, and stooping down, I picked up her shoes. On examination I discovered in them pieces of broken glass. A thrill akin to horror ran through my whole frame. I held the shoes in my hands and looked at the pale, suffering face of Madaline as

she lay on her bed; and as I write this evening, the whole scene rises before me. There she lay; the sin of her past life being that she, too, had been deceived at the altars of Rome, a victim of priestly solicitation in the confessional. Even as she lay there in the last stages of consumption, traces of what had at one time been a beautiful face were clearly discernible. What had she not suffered for years! And yet she was young—hardly twenty-five years old.

“Oh, Madaline, poor, wounded, betrayed one! Who can wonder, as you lay there with the fever of consumption running and coursing through your veins, that in spite of all the teachings and practices of self-denial in the convent life in which you had lived so many years, yet, when the hour of death drew nigh, and your soul was hovering on the borders of an unknown eternity, your thoughts went back once more to the old home scenes, and you longed, as only a child can, for the sight of your mother’s face, the sound of your mother’s voice, and the touch of the cool, soothing hand of your mother on your fevered brow? They tried to crush down the natural love that God placed in your heart for your mother, but they could not.”

It is the pride and boast of the American people that in no country in the world are women so respected, and honored, and protected as with us; but where is the manhood and chivalry of American fathers and brothers, who will permit ninety thousand women to be held in bondage behind prison walls for the gratification of the licentious priests of Rome, without even so much as an earnest protest at the ballot-box against the monstrous outrage? Why do American statesmen seem indifferent to these foreign institutions, whose existence in this land is an affront to justice and an insult to the very spirit of our free institutions? Is it not because the priests of Rome control so many voters?

NUN IMPRISONED IN A DUNGEON FOR TWENTY-ONE YEARS.

Barbara Ubryk, a sister of the Carmelite Convent at Cracow, Poland, who was walled in a dungeon eight feet long and six wide, in complete darkness for twenty-one years, by the con-

fessor and superioress of the convent, deserves a place in this terrible pronouncement against the barbarous opportunities placed at the disposal of the evil inclined of Romish wolves in sheep's clothing.

This convent horror was made known through the instrumentality of a letter directed to the Court of Correction. It reads as follows:

There is in the Carmelite Convent, close by the botanical gardens of the North Suburb, a nun, Barbara Ubryk by name, who prays you, in the love of God to set her free! She regularly entered the convent, after serving her novitiate, in 1846. In 1848, because she refused to give up her person to Father Calenski, she brought upon herself his hate and she was thrust into a half underground cell, next the privy sink of the convent. The cell window was then walled up with bricks and cemented by Father Calenski and the lady superioress, Mother Josepha. No aperture being left to it but a narrow slit near the top of the wall, about six inches long and two inches wide. The wall is so thick that no light ever comes in through this slit, and no fresh air. The door has always been kept, night and day, bolted, only being opened once every other day to allow a crust of bread, or a dish of mouldy potatoes, and a mug of water to be put into the cell. There is nothing in this cell of horror but a little straw; no bed, chair or table; not even a stool. The scanty clothes she had on when she was first put in the dungeon had been completely worn out and rotted away years ago.

A SISTER'S FATE.

"I have a sister, amiable and good in an inferior degree. At the age of twenty she left an infirm mother to the care of servants and strangers, and shut herself up in a convent, where she was not allowed to see even the nearest relations. With a delicate frame, requiring every indulgence to support it in health, she embraced a rule which denied her the comforts of the lowest class of society. A coarse woolen frock fretted her skin; her feet had no covering but that of shoes, opened at the toes, that they might expose them to the cold of a brick floor; a couch of bare planks was her bed, and an unfurnished cell her

dwelling. Disease soon filled her conscience with fears; and I had often to endure the torture of witnessing her agonies at the confessional. I left her when I quitted Spain, dying much too slowly for her only chance of relief. I wept bitterly for her loss two years after, yet I could not be so cruel as to wish her alive."

A FRIGHTFUL OCCURRENCE IN A CONVENT.

At a convent in the north of Italy a fearful catastrophe occurred some years ago. A father determined to compel his daughter to take the veil, to which she was strongly disinclined; but as she was treated with great brutality at home, she at length consented; yet no longer had she pronounced her vows than she requested a private interview with him at the grate of the convent; and being left alone with him, killed herself before his eyes, and cursed him with her last breath. This, however, is but one of the many narratives of horror which are well authenticated in connection with a seclusion so unnatural and injurious.

All idea of escape is carefully excluded. In Italy the bondage of a convent is rarely broken through. And why? A woman who persisted in returning to the world would be visited with the severest reprehensions; her family considering themselves dishonored would refuse to receive her; her friends and acquaintances would scarcely associate with her; the finger of scorn would point to her; she must take the vows or die. Nor should the fact be overlooked, that, according to her superstitious teachers, she would by so doing endanger her salvation, or render it impossible. Fear supplies a powerful motive to even a hated incarceration, and often the only one.

CONVENT LIFE INDUCEMENTS.

It will be naturally asked after such an enumeration, which might be much extended, what is the great inducement to this prison-like life? To this it may be replied, that the chief reason avowed, is derived from the imagination that such a course is meritorious in the sight of God. Vain and delusive, indeed, is such a hope. They who have believed in God are to be

“careful to maintain good works;” but of these a life of quietude or endurance in a convent is not likely to be productive. For works to be good, they must be right in principle, and spring from love to God; and though there may be cases where this is exhibited in such circumstances, it is assuredly not owing to any human devices, for “the love of God is shed abroad in our heart by the Holy Ghost which is given us.” There is abundant reason, however, to think that this is but rarely possessed by the inmates of convents, of whom it may generally be said that “they being ignorant of God’s righteousness, and going about to establish their own righteousness, have not submitted themselves to the righteousness of God. For Christ is the end of the law for righteousness to every one that believeth.” “Without faith it is impossible to please God.” In the exercise of this principle the whole trust of the soul is fixed in Christ; and in direct contrast to it is the conduct of all who look for the enjoyment of the Divine favor to their own doings and sufferings.

HOW ONE CONVENT WAS CLOSED.

The New York Staats Zeitung, November 8, 1894, says: “Silvia Palmieri, a Neapolitan girl, was sent to Saints Joseph and Theresa Convent to be educated. The mother superior, Theresa Ferrante, seventy years of age, promised the parents of the girl that when she finished her education she could leave the convent or remain there and take the veil. But when the girl’s parents called to take her home they were met by the mother superior, who told them that their daughter was very happy and wished to remain in the convent and bid farewell to the outside world, and did not desire to see her parents. They begged for a few moments’ interview with their daughter, but were refused. They then appealed to the District Attorney and Police Commissioner, who with a number of police went to the convent and forced an entrance. When they entered, instead of finding a happy young girl, they found her in tears, and she begged the officers to take her away from the convent. She said she had been seduced by gentlemen from Naples who visited the convent by consent of the mother superior, and to

ascertain whether the girl's story was true or not a physician was called in to make an examination, and he stated that the girl spoke the truth. Upon these statements the mother superior was placed under arrest, Father Rasto, the father confessor, was dismissed, and the other girls were sent to their homes and the convent was closed. There is great excitement in Naples over the disclosure of this horrible affair, and all the papers have taken it up. This same convent was raided and cleaned out four years ago."

NUNNERIES SHOULD BE INVESTIGATED.

The conduct of priests in nunneries ought to be investigated. Nunneries should be examined, and every nun should be permitted to see a representative of the State alone, and apart from the surveillance of her keepers or companions, once a year. Because this was insisted on in Germany, the convent system was abandoned. It might be so here.

THE BLACK VEIL.

"One more unfortunate,"
 Just in her bloom,
 "Rashly importunate,"
 Gone to her doom!
 Foolish delusion—
 'Mid priestly confusion,
 She hopes, in seclusion,
 For Christ as her groom!

Here on the brink of it
 Pause ye, and think of it—
 Canvass the truth:
 Beauty and youth
 Given to priest controll
 Cut from protection
 Of law and affection,
 Of friends and community—
 The priest's opportunity!
 God save her soul!

THE DEVIL IN THE CHURCH:

See! the pale creature,
 In every feature
 Betrays her insanity,
 Bordering on vanity,
 Fanned by the priest;
 Void of humanity—
 In her insanity
 Wedding the Beast!

Why does the world abide
 Such moral suicide,
 Black as the veil?
 A vile superstition
 Exacts the commission
 Of deeds of contrition
 Which turn the cheek pale.

Gods! what a sight for men
 Civilized called,
 Who should be appalled
 At such a den!
 No one to know
 What she'll undergo
 But those who deceive her!
 Fareth she well or ill,
 She must endure it till
 Death shall relieve her.

—Progressive Thinker.

OPEN THE CONVENTS.

To-day on these shores where no bondmen can be,
 Where fetters must burst and the slave be set free,
 Are prisons of darkness all over the land,
 Their keepers unseen, and their doings unscann'd;
 Where haply the innocent pine in despair,
 And cannot escape to the light and the air.
 But worn by the vigil, the scourge and the fast,
 Rot into the grave, their sole refuge, at last.

Or haply—for darkness is full of such deeds,
 Where stern Superstition with Cruelty breeds—
 The abbess may live, and the priest may be found
 Who rule as twin tyrants that Golgotha ground;

And woe to the nuns disobedient then
 To the tempers of women and passions of men,
 Where anything foul can be done in the dark,
 Unstruck by Truth's spearpoint's electrical spark!—

What! Isn't this libellous,—false from the first?—
 Protestant bigotry's slander at worst?—
 It may be—it must be—we hope for the best—
 But—*open your Convents!*—this, this be the test!
 We gladly would find they are homes of delight
 Where hearts are all happy and faces all right,
 Each abbess a mother, with daughters who love
 Their gloom as a foretaste of glory above!

Yes—let in the light—let us hear the glad truth
 That priest never snared the fair maid or rich youth—
 That neither the nun nor the monk can be slaves,
 Unless they so will it themselves, to their graves;
 Let us know they are free to depart or remain
 Unbound by that life-long tyrannical chain;
 Let us see for ourselves that no treasons are there,
 But—everything open, all right and all fair!

If still supervision is warned from the gate,
 And prisoners alone are seen through the grate,
 If all that we prize in an honest man's home
 Is secretly crushed through the priestcraft of Rome—
 Well—nunneries heretofore have been torn down,
 When people suspected the cowl and the gown;
 And monkeries—witness St. Alban's and Froude—
 Had better keep clear of the rage of the crowd!—

—Tupper.

NO HEAVEN THERE.

This is no heaven!
 And yet they told me that all heaven was here,
 This life the foretaste of a life more dear;
 That all beyond this convent cell
 Was but a fairer hell;
 That all was ecstasy and song within,
 That all without was tempest, gloom, and sin.
 Ah me, it is not so,
 This is no heaven, I know!

THE DEVIL IN THE CHURCH:

This is not rest!
 And yet they told me that all rest was here,
 Within these walls the med'cine and the cheer
 For broken hearts; that all without
 Was trembling, weariness and doubt;
 Strong in life's flood to shelter and to save;
 This the still mountain lake,
 Which minds can never shake.
 Ah me, it is not so,
 This is not rest, I know!

This is not light!
 And yet they told me that all light was here,
 Light of the holier sphere;
 That through this lattice seen,
 Clearer and more serene,
 The clear stars ever shone,
 Shining for me alone;
 And the bright moon more bright,
 Seen in the lone blue night
 By ever-watchful eyes,
 The sun of convent skies.
 Ah me, it is not so,
 This is not light, I know!

This is not love!
 And yet they told me that all love was here,
 Sweetening the silent atmosphere;
 All green, without a faded leaf,
 All smooth, without a fret, or cross or grief,
 Fresh as young May,
 Yet calm as autumn's softest day;
 No balm like convent air,
 No hues of paradise so fair!
 A jealous, peevish, hating world beyond,
 Within, life's loveliest bond;
 Envy and discord in the haunts of men,
 Here, Eden's harmony again.
 Ah, me, it is not so,
 Here is no love, I know!

Here is no balm
 For stricken hearts; no calm
 For fevered souls; no cure
 For minds diseased. The impure

Become impurer in this stagnate air;
My cell becomes my tempter and my snare,
And vainer dreams than e'er I dreamed before,
Crowd in at its low doors;
And have I fled, my God, from Thee,
From thy glad love and liberty,
And left the road where blessings fell like light,
For self-made by-paths shaded o'er with night?
Oh! lead me back, my God,
To the forsaken road,
Life's common beat that there,
Even in the midst of toil and care,
I may find Thee,
And in thy love, be free.

—H. Bonar.

THE IMPRISONED NUN.

An English Poem; But Just as Applicable to the United States.

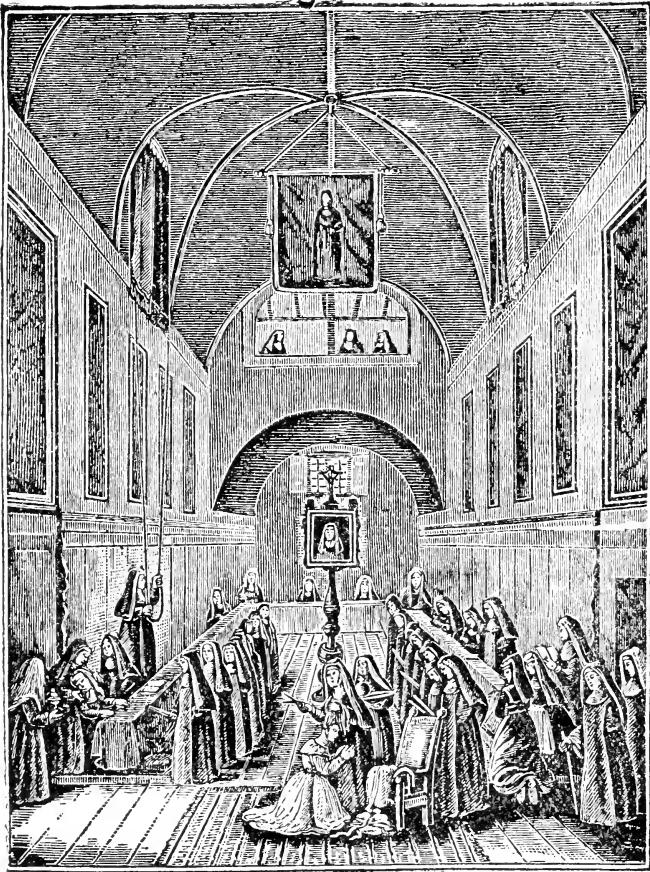
Cut off her golden tresses; take her from hearth and home,
Bury her in a convent, under the seal of Rome;
Place her within a dungeon, far from a mother's care,
Let her not see the glad sunshine, nor breathe heaven's free fresh air.

Place her behind a grating, to mumble a penance there,
Let her not know her sister's kiss, nor join their evening prayer;
Chant to the saints and Virgin, let a priest her gaoler be,
That she may not hear of Jesus, and His salvation free.

And trusting her sleek confessor, let her enter his fatal lair,
To be shorn of her bright young tresses, and shorn of her virtue there;
Sad, ruined, and forsaken, with withered, wasted cheek,
She sits by the iron grating, in a grief no words can speak.

As she thinks of her happy childhood, when she bent at her mother's knee.
And heard the sweet voice of Jesus, "Ye weary, come to me."
Then lifting her glance to heaven, with tearful, wistful eyes,
Like the poor thief repentant, "Remember me!" she cries.

And straight from the highest heaven, from Him who saves the lost,
Came peace with fullest pardon to that heart so tempest-tossed;
In the joy of sin forgiven she dreams once more of home,
Ere her maiden heart had been beguiled by the wily priests of Rome.



Cutting Off the Golden Tresses Before Taking the Veil.

She dreams of the bright home-circle: once more she is a girl,
With unstained brow and laughing lip, with dancing golden curl;
A sister's kiss of love she feels, she hears her mother's voice
As she reads once more the Shepherd's words, "Rejoice with me, rejoice!"

Like a sobbing infant sleeping upon its mother's breast,
Her weary, happy spirit, sped away to endless rest;
Her double prison trembled, convent and mortal clay,
As the angel escort bore her home to Christ and cloudless day.

And when again at even-tide the shadows fall around,
The gaoler-priest shall pass that way, but she'll not hear the sound.
Escaped from the fowler's snaring, from convent, bolt and key,
She is present with her Savior, blessed, redeemed, and free.

Nor yet the golden morning; when it peepeth in that cell,
Shall wake the silent sleeper, whose lips no tales shall tell;
And e'en the angels drop a tear on that placid, marble face,
Whose chiselled lines of sorrow deep mingle with peerless grace.

Look on her, father! mother! Can ye read the story there?
The story of her hidden grief, her bitter shame and care?
Is this the jewel that was yours, now blighted, withered, banned?
Oh, guard the jewels that remain from that cursed confessor's hand.

What means this tramp of the gaoler-priest on England's once fair ground?
And why do England's daughters weep when he goes his warder round?
What mean these gloomy, grated walls, this bolt and lock and key?
Rise, England, in the strength of God and set those prisoners free.

III.

THE WICKED LIVES OF THE POPES.

SOME OF THE MOST UNHOLY MEN THE WORLD HAS EVER
KNOWN.

Every truly magnanimous man must shrink from wantonly, or unnecessarily, exposing the moral frailties and delinquencies of his fellow mortals, but the cause of truth sometimes demands that this be done, and as the Church of Rome puts forth the presumptuous claim of being "the only true church, out of which there is no salvation," and as her popes claim divine attributes and powers, and have committed to them the keys of heaven and hell, as the holy successors of the Apostles of Christ, they ought to be able to show that all the popes, from Peter to Leo XIII. had been very holy men. This must be admitted. But if it can be shown that the popes of Rome, instead of having been the most holy of men, have been the most unholy and immoral men the world has ever known, then it will necessarily follow that all the claims of the Romish Church are based on deception and falsehood.

We shall be compelled to confine ourselves to but a few names out of the many.

POPE JOHN VIII.

was enriched with a great number of costly presents by the Emperor, Charles the Bald, in return for the service of the pope in causing him to be elected Emperor. Upon the death of Louis II. a fierce and bloody contention for the empire ensued among the descendants of Charlemagne. Through the favor of the pope, however, Charles, the grandson of Charle-

magne, was successful. Advancing to Rome, at the invitation of the pontiff, he was crowned by him with great solemnity, in the Church of St. Peter, on Christmas day, 875, the same day on which his celebrated ancestor had been crowned in the same place seventy-five years before, by Pope Leo III. It is worthy of remark that the artful pope spoke of his coronation as giving a right to the empire, thus insinuating that he had the power of controlling the empire, and from this time forward the popes claimed the right of confirming the election of the emperor. In a sentence pronounced by Pope John upon a certain bishop, Formosus, is the following expression: "He has conspired with his accomplices against the safety of the republic, and our beloved son Charles, WHOM WE HAVE CHOSEN, and consecrated emperor." This pope was a monster of cruelty and blood. He approved and commended the horrible and inhuman conduct of Athanasius, Bishop of Naples, who put out the eyes of his own brother Sergius, of the same city, and sent him in that state to the pope, to answer to the charge of rebellion against the Holy See.

He applied to the unnatural Athanasius the words of the Saviour, "he that loveth father or mother" (the pope added 'brother') more than me, is not worthy of me," and promised to send him, as a reward for his horrible cruelty, a handsome present. It soon appeared, however, that the bishop had more regard to himself than to the Pope in this unnatural transaction, for he soon seized on his brother's vacant dukedom, and in his turn was excommunicated by the Pope. When afterwards the bishop sent to implore absolution of the Pope, the bloodthirsty pontiff sent him a reply that the only terms upon which he would grant him absolution were that he should deliver up to his vengeance several men, of whose names he sent him a list, and that he should cut the throats of the rest of the Pope's Saracen enemies in the presence of his legate. Such was the cruel spirit of this "holy" successor of the apostles—this link in the unbroken chain of the apostolic succession!

SERGIUS III.

The tenth century is spoken of in history as "the midnight of the human mind." Near the beginning of this century three notorious and abandoned prostitutes were in almost supreme control of Rome, viz.: Theodora, and her two daughters, Marozia and Theodora. This shameful state of things was the result of the unbounded influence of the Tuscan party in Rome, and the adulterous relations of these wicked women with the heads of that party. Marozia cohabited with Adelbert, one of the powerful counts of Tuscany, and had a son by him named Alberic. Pope Sergius II., who was raised to the papacy in 904, also cohabited with this woman, and by his holiness she had another son, named John, who afterwards ascended the papal throne, through the influence of his licentious mother. Baronius, himself a Roman Catholic historian, confesses that Pope Sergius was the slave of every vice and the most wicked of men. Platina, also a Roman Catholic writer, declares that Pope Sergius rescinded the acts of Pope Formosus, and compelled those whom he had ordained, to be re-ordained, caused his dead body to be dragged from the sepulchre, and beheaded, as though he were alive, and then cast into the Tiber!

POPE JOHN X.

was the paramour of the harlot, Theodora. While a deacon of the church at Ravenna, he used frequently to visit Rome, and possessing a comely person, as we are told by Luitprand, a contemporary historian, being seen by Theodora, she fell passionately in love with him, and engaged him in a criminal intrigue. He was afterwards chosen bishop of Ravenna, and upon the death of Pope Lando, in 914, this shameless woman, for the purpose of facilitating her adulterous intercourse with her favorite paramour, "as she could not live at the distance of two hundred miles from her lover," had influence enough to cause him to be raised to the papal throne. Mosheim says the paramour of Pope John was the eldest harlot Theodora, but his translator, Dr. Maclaine, agrees with the Romish his-

torian, Fleury (who admits these disgraceful facts), in the more probable theory that it was the younger Theodora, the sister of Marozia.

POPE JOHN XI.

was a bastard son of his holiness, Pope Sergius III., who, as we have seen, was one of the favorite lovers of the notorious Marozia. The death of Pope Stephen, in 931, presented to the ambition of Marozia, says Mosheim, an object worthy of his grasp, and accordingly she raised to the papal dignity John XI., who was the fruit of her lawless amours with one of the pretended successors of St. Peter, whose adulterous commerce gave an infallible guide to the Roman Church! But we might write volumes on the vile characters that have occupied the papal chair, and, indeed, volumes have been written on this subject. Suffice it then to simply quote a paragraph or two from the pages of Rev. Albert Barnes, in his "Notes." "Pope Vagilius that waded to the pontifical throne through the blood of his predecessor, Pope Marcellinius, sacrificed to idols. Concerning Pope Honorius, the Council of Constantinople decreed: "We have caused Honorius, the late Pope of old Rome, to be accursed; for that in all things he followed the mind of Sergius the heretic, and confirmed his wicked doctrines." The Council of Basil thus condemned Pope Eugenius: "We condemn and depose Pope Eugenius, a despiser of holy canons; a disturber of the peace and unity of the Church of God; a notorious offender of the whole universal church; a Simonist, a perjurer; a man incorrigible; a schismatic; a man fallen from the faith, a wilful heretic." Pope John II. was publicly charged at Rome with incest; Pope John XIII. usurped the pontificate, spent his time in hunting, in lasciviousness and monstrous forms of vice. He fled from the trial to which he was summoned, and was stabbed, being taken in an act of adultery. Pope Sixtus IV. licensed brothels at Rome. Pope Alexander VI. was, as a Roman Catholic historian says, "one of the greatest and most horrible monsters in nature that could scandalize the papal chair. His beastly morals, his immense ambition, his insatiable avarice, his detestable cruelty, his furious lusts and monstrous incest with his daughter Lu-

cretia, are at large described by Guicciardini Cianconius, and other authentic papal historians. Of the Popes, Platina, a Roman Catholic, says: The chair of St. Peter was usurped, rather than possessed by monsters of wickedness, ambition and bribery. They left no wickedness unpracticed." Surely there has never lived a succession of men so wicked, or to whom the appellative, "the man of sin," could be so appropriately applied as to the Popes of Rome.

"The man of sin" is also "the son of perdition." Rev. Albert Barnes says of this epithet: "This is the same appellation which the Saviour bestowed on Judas. It may mean either that he would be the cause of ruin to others, or that he would himself be devoted to destruction. The phrase, which ever interpretation be adopted, is used to denote one of eminent wickedness." It is certain that in both senses it is eminently true of the papacy; for that the apostolic church has been the destroyer of millions, and is herself to be destroyed. We shall see in a future chapter that "the beast" spoken of in Revelations XVII: 8-11, is the same Little Horn, and it is there said that he "shall go into perdition." Now these are not "Protestant lies," as priests and bishops of Rome at the present day declare, they are historical facts acknowledged by the most eminent Roman Catholics, annalists and historians, as we have seen. The following remarkable acknowledgment is from the Cardinal Bronius, one of the most powerful champions of popery, in reference to these events: "O! what was then the fate of the holy Roman Church! How filthy, when the vilest and most powerful prostitutes ruled in the court of Rome! by whose arbitrary sway dioceses were made and unmade, bishops were consecrated, and—which is inexpressibly horrible to be mentioned—FALSE POPES, THEIR PARAMOURS, were thrust into the chair of St. Peter, who, in being numbered as Popes, serve no purpose but to fill up the catalogues of the Popes of Rome, for who can say that persons thrust into the popedom by harlots of this sort were legitimate Popes of Rome? In this manner LUST, supported by secular power, excited to frenzy, in the rage for domination, RULED IN ALL THINGS." And yet, these "monsters of

wickedness" are recognized, and some of them even worshipped, as the holy and infallible vicars of the Lord Jesus Christ, and the "holy successors of the apostles." What an infamous fraud!

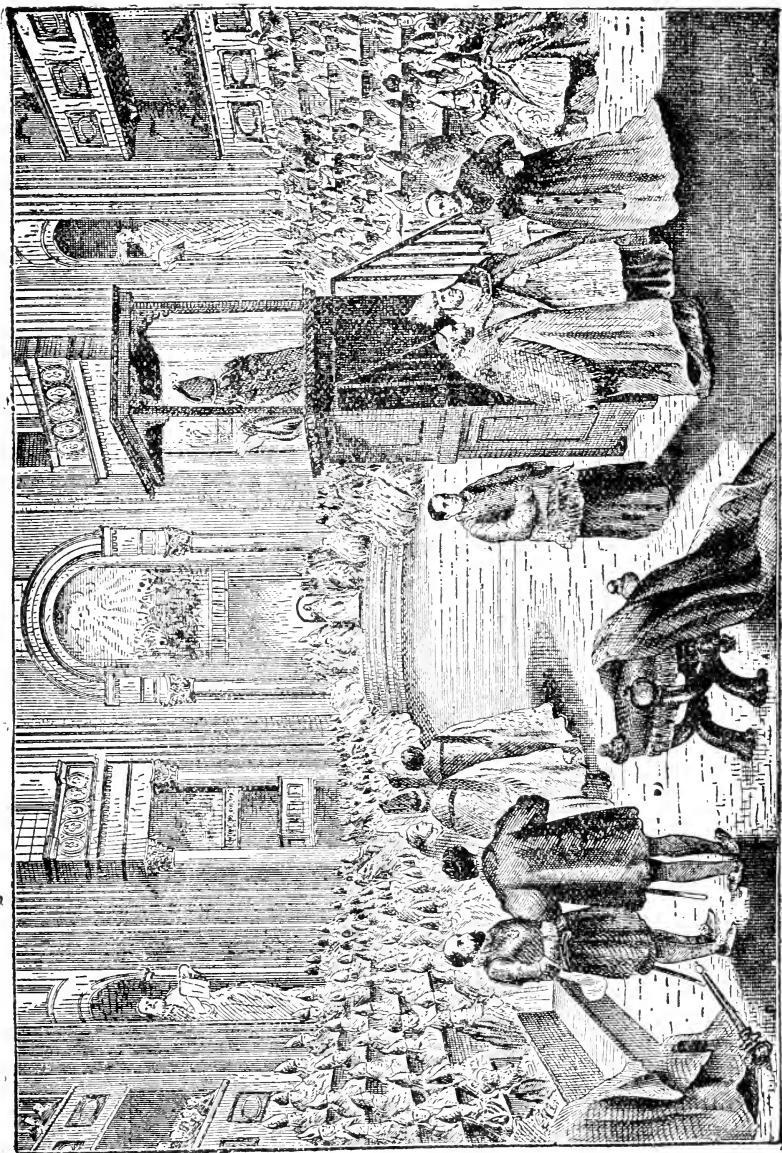
The writers of the Romish Church attempt to reconcile the crimes of the bishops and popes with their high claims to holiness. Among other childish and illogical arguments some of them make the distinction between the man and the pope. As men they sin; but as popes they are holy. Which recalls the reply of an humble gardener to his employer, who was an archbishop. The archbishop being vexed on account of the destruction of some favorite plants, scolded the poor gardener, and in doing so "swore like a trooper." Noticing the surprise of the trembling workman, the archbishop said. "You seem to be shocked to hear an archbishop swear; but you know, John, I do not swear as an archbishop; I swear only as a man." "May I ask your excellency," said the gardener, "when the MAN goes to the devil, what will become of the archbishop?"

POPES GUILTY OF NUMEROUS CRIMES.

"Rome does not keep faith with history as it is handed down to her and marked out for her by her own annals." And what is the reason? The reason is, that Romanism cannot and dare not face her own history. This is true in every essential particular relating to the Church. For instance: almost every doctrine or dogma outside of immediate Christian biblical doctrine, almost every dogma of the Roman Catholic Church is exploded by history; as for example, the papacy, infallibility, temporal power, purgatory. All these are wholly unsubstantial in the light of history. Take all the assumptions of the papacy of Rome, which depend on the allegation that Peter was the first Bishop of Rome. Now, from the very best evidence that I can get on both sides, Peter was never in Rome, and that has been the opinion of many of the most learned theologians and historians. In a debate in Rome some years ago, after free Italy took possession and made debate possible, all the weight of argument and all the truth of history was on the side of the belief that Peter was never in Rome. That the

office of Bishop was held by him is without one bit of proof. The Bible says nothing about it, nor does tradition for a hundred years, nor do the fathers who came directly after the apostles. All tradition points the other way. Take another Romish dogma: We have in the papacy the figment of the apostolic succession. They think that Peter was in Rome and was the first Bishop, and handed down his power to his successors; but to whom they do not know. Roman Catholic historians cannot agree, for their lives, on who the next four Popes after Peter are. There is no concord of opinion. I have here a book (Edgar's "Variations of Popery,") which quotes one hundred and seventy and more of the leading writers, historians and fathers of the Roman Catholic Church, and the summation of their teaching is, that they do not know who the first four Popes were after Peter, who never was a Pope! Where is your unbroken apostolical succession? Nowhere. There is no such thing in history.

And now further. In this apostolic succession there are many Popes, of some of whom it is altogether uncertain whether they were legally Popes or not. There are at least four periods where there were two Popes at once, and how they did curse each other! I never heard or read such cursing, except as between Popes. You remember what a gift at that Pius IX. had. Well, from the first,—and that is one reason why we know Peter was never a Pope,—from the first, these Popes had used the most diabolical language towards one another when there happened to be two of them. And on two separate occasions there were three Popes. Now which of the three was Pope, when all claimed to be? They were all cursing,—if that is any mark of a Pope,—every man of them anathematizing and denouncing the other. At the time known as the great schism, occurring from and after 1378, there was a period of seventy years in which the air was blue with their mutual anathemas, and the apostolic succession was wholly unsettled. Now, you remember that these Popes were all infallible. I affirm to you that, by the authority of Roman Catholic historians, many of these Popes were guilty of the most infamous crimes, and that the Councils of the Roman



A Council Condemning the Pope of Rome.

Catholic Church itself have characterized many of the Popes in language so dreadful that it is hardly fit to be read before any audience. What did the Council at Constance say concerning John XXIII., who was a Pope of Rome? I will read as much as I dare to you. "The Council seeing no other alternative, resolved to depose John for immorality. The Sacred Synod of Constance, in the twelfth session, convicted His Holiness of schism, heresy, incorrigibleness, simony, impiety, immodesty, unchastity, fornication, adultery, incest, rape, piracy, lying, robbery, murder, perjury and infidelity." This was John XXIII., Pope of Rome; and that is what the Council of Constance said of him, the very same Council that burnt John Huss and Jerome of Prague. Nor was he an exception either; for what do they say concerning another of the Popes? Benedict VIII., the Council convicted of "schism, heresy, error, pertinacity, incorrigibility, and perjury." At the same time, the Popes had their opinion of the Councils, too, as you will find; for the Council of Basil incurred the displeasure of Eugenius, who was the Pope at that time; and you ought to know what an infallible Pope thought of that infallible Council. This assembly he called "block heads, fools, mad men, barbarians, wild beasts, malignants, wretches, vagabonds, renegades, apostates, rebels, monsters, criminals, a conspiracy, an innovation, a deformity, a conventicle, distinguished only for its temerity, sacrilege, audacity, machinations, impiety, tyranny, ignorance, irregularity, fury, madness, and the dissemination of falsehood, error, scandal, poison, pestilence, desolation, unrighteousness and iniquity." That is what he said. If the Pope told the truth, the Council was indeed a fearful set of villains; if he told a lie, he was a fearful villain himself.

AN AWFUL PICTURE OF THE POPEDOM.

Can Romanism appeal to history for sanction of papal infallibility? Shall I have time to tell you of the monsters of iniquity that some of these Popes were? "But the Roman Catholic hierarchs of the middle and succeeding ages exhibited a melancholy change. Their lives displayed all the variations of impiety, malevolence, inhumanity, ambition, debauchery,

gluttony, sensuality, deism and theism. Gregory the Great seems to have led the way in the career of villainy. This well-known pontiff has been characterized as worse than his predecessors, and better than his successors, or, in other terms as the last good and the first bad Pope. The flood-gates of moral dissolution appeared, in the tenth century, to have been set wide open, inundations of all impurity poured on a Christian world through the channel of the Roman Catholic hierarchs.

Awful and melancholy indeed is the picture of the popedom at this era, drawn as it has been by its warmest friends, Platina, Petavius, Luitprand, Genebrard, Bronius, Hermann, Barclay, Binius, Giannone, Vignier, Labbe, and DuPin. (Edgar's "Variations of Popery," pp. 108-9.)

"Fifty Popes," says Genebrard, "in one hundred and fifty years, from John VIII. to Leo IX., entirely degenerated from the sanctity of their ancestors and were apostolical. Forty pontiffs reigned in the tenth century. The successor in each instance, seems demoralized even beyond his predecessor." Baronius, a famous Roman Catholic historian, in his annals of the tenth century seems to labor for language to express the degeneracy of the Popes, and the fearful deformity of the popedom.

MONSTERS IN THE PONTIFICAL CHAIR.

"Many shocking monsters," he says, "intruded into the pontifical chair, who were guilty of murder, assassination, simony, dissipation, tyranny, sacrilege, perjury, and all kinds of miscreancy." "The Church," says Giannone, "was then in a shocking disorder, in a state of iniquity." The greatest of the Popes was Gregory VII., known as Hildebrand. Now concerning Gregory VII. we have an opinion, and we have a declaration from Roman Catholics of the highest standing in those times, that he was elected through force and bribery and without the concurrence of the emperor or clergy. He obtained his supremacy, in the general opinion, by gross simony; but he had the hardihood to pretend that his dignity was intruded on him against his will. The Councils of Worms and Brescia depicted his character with great precision. The Council of Worms, comprehending forty-six of the German

prelacy, met in 1076, and preferred numerous imputations against Gregory. This synod found his holiness guilty of usurpation, simony, apostasy, treason, schism, heresy, chicanery, dissimulation, fornication, adultery and perjury. His holiness, in the sentence of the German prelacy, preferred harlots to women of character, and adultery and incest to just and holy matrimony. The Council of Brescia, which was composed of thirty bishops, and many princes from Italy, France and Germany, called Gregory a fornicator, an imposter, an assassin, a violator of the canons, a disseminator of discord, a disturber. He had sown scandal among friends, dissensions among the peaceful, and separation among the married. The Brescian fathers then declared his holiness guilty of bribery, usurpation, simony, sacrilege, vain-glory, ambition, obstinacy, perverseness, sorcery, divination, necromancy, schism, heresy, infidelity, assassination and perjury." These are the words of Councils of the Roman Catholic Church concerning the character of the greatest Pope—unless Innocent III. disputes that eminence with him—that ever sat in the papal chair in Rome. Boniface III. was as bad or worse. Sixtus IV. in 1471, just before the discovery of America, is characterized in terms as horrible. Of one of the Popes it is said, he was convicted of forty crimes.

Alexander VI., Pope of Rome, was a Borgia, and the very name is associated with the wickedest of wickedness. If ever there was a monster on earth who was guilty of every imaginable crime that could belong to a person who had disgraced human nature by the vilest uses, Alexander VI. was one of those men.

Now my friends, I will give you a morsel that is more remarkable than anything yet said. I hold in my hand a modern history, which I suppose the Romish Church intends to put in the place of Swinton's. This modern history was written by Peter Fredet, D. D., and was published by J. Murphy & Co., of New York, in the year 1886. On the 511th page of this history I find the following declaration about these Popes: "It is true, a few among them gave great scandal to the Christian world in their private character and conduct; but it ought

to be remembered at the same time, that, through a special protection of Divine Providence, the irregularity of these lives did not interfere with their public duty, from which they never departed. The beneficial influence of sacred jurisdiction does not depend on the private virtue of the persons invested with it; but on their divine mission and appointment to feed the Christian flock. Nor did Christ promise personal sanctity to its chief pastors; but gave to them authority to teach and govern the faithful." That is Roman Catholic history. Monstrous! Monstrous!! The Popes, who, by Roman Catholic authority, are characterized in terms that carry with them utmost condemnation, are declared by a Roman Catholic historian, in 1886, to be so corrected in their administration that it makes no difference how they live! They are equally infallible, whatever their vices and crimes!

NINETEEN CENTURIES OF ROMAN CATHOLIC POPISE HISTORY.

Century I.

The names of the bishops of Rome succeeding Peter stand thus: Linus, Cletus, Clement. Of these three Linus and Clement are mentioned in St. Paul's epistles. We incline to the view that Linus was a British name and that he was a British prince, converted through St. Paul while in Rome. During this century Christianity spread with great rapidity throughout the bounds of the Roman empire and as far west as Spain, Gaul, Britain, and Ireland.

Century II.

During this century appear as writers, Polycarp, Papias, Irenaeus, Tertullian, Hermes, and Hermas, some of whom died martyrs. In this century the persecutions of Trajan, Antoninus, Aurelius, and Commodus swept over the Church.

For the first time mention is made by Papias of St. Peter being in Rome. As yet there is no allusion to his primacy or pontificate.

Century III.

In this century six persecutions swept over the Church, from Severus to Diocletian. Thousands suffered martyrdom, but the Word of God was not bound.

Century IV.

In this century persecution ceased. Constantine, the emperor, becomes Christian, calls a general council at Nice. The Pope does not preside. Before the century closes the Church is in transition towards paganism.

Century V.

Among the bishops of Rome Zozimus stands pre-eminent for heresy and vacillation. During this period, under the labors of St Patrick, Columba, and their disciples, Ireland, Scotland, and England, were, to a large extent, converted to Christianity.

Century VI.

Up to this time there is little said about Peter's primacy or pontificate. The two centuries before were remarkable for heresies, this for schisms.

Century VII.

Gregory the Great heads the list of Popes for this century, noted as the author of the Gregorian Chant, the founder of the Romish mission to England, and the bishop who declared that "whosoever would receive the title of universal bishop" would proclaim by that act, that he was the forerunner of anti-christ. A few years later Boniface III. received the title which the Popes claim ever since. During this period Mohammedanism arose.

Century VIII.

This century was noted for the controversy about image worship, in which the emperor and the Popes took part, the one against and the others for; while the Saracens began to make war on the empire and the Church in the East, destroying images as they went. Under Adrian I. the Isodore decre-

tals were first forged and brought to light to convince Charlemagne that Constantine had conferred the sovereignty of Rome and the supremacy of the Church on the Popes. In this century Charles Martel rolled back the Saracenic invasion, and Pepin and Charlemagne defeated the Lombards, conferred their estates on the Church, and the sovereignty on the Popes.

Century IX.

During the close of the last and beginning of this century Christianity was forced upon several pagan tribes, who were conquered by Charlemagne. Some historians place the female Pope, Joan, as next to Leo IV., while others deny her existence altogether. The profligacy of the Popes gave rise to the story. The infallibility of the Popes of this age did not prevent them from abusing the names and remains of their predecessors, for sometimes the relatives of the deceased Pope carry away treasures from the palace before the breath left the reigning pontiff. Formosa was scarcely dead, when his successor, Stephen VII. had his remains dragged from the tomb and deposited from the pontificate. The head was cut off, the body disrobed, and cast into the Tiber.

Century X.

Two links in the chain of succession of this century appear broken in connection with the names of Benedict and John. Never did history present so large a class of criminals in succession as the Popes of the tenth century. Between rebellious nobles and licentious women, the Popes of that age were like mere puppets, handed up and down the papal throne.

Benedict IV., attempting to interfere in the conflicts of the Italian feudal chiefs, was put to death; Leo V. died in a dungeon; Christopher perished after a reign of a few months; Theodora, a Roman lady of fortune, had one of her paramours put upon the papal throne under the name of Sergius III.; Sergius subsequently lived in licentious intercourse with mother and daughter. He fell by violence to make room for new favorites; Anastasius III. and Lando arose to the papal throne through the influence of these women, soon to go down

in shame and death; another lover of Theodora ascended the papal throne as John X., who perished through the jealousy of Marozia, the daughter of Theodora the Second; Leo VI. and Stephen VIII., raised to the papal throne through Marozia, were within two years put out of the way by poison and dagger; in A. D. 931 she had her own son, Octavian, by Sergius III., raised to the papal throne as John XI., who died shortly after in prison and of poison. The next four Popes leave nothing but their names to posterity. The two, Theodora and Marozia, with their paramours and sins, passed on to eternity, when, in 956, A. D., a grandson of Marozia, ascended the papal throne as John XII., who exceeded all that ever went before in licentiousness and vice. On his mistresses he squandered much of the gold of the palace and the churches. Female pilgrims visiting the shrines of the saints in Rome were ruined in Lateran Palace. This Pope was killed in the act of adultery by the injured husband of his paramour. Leo VIII. was raised to the papal throne by Otho, emperor of Germany, but the Romans rejected him and elected Benedict V. Thus two Popes reigned at the same time until the emperor banished Benedict, and Leo died shortly after, and John XIII. was raised to power, who introduced the baptism of bells. This is history made and recorded by Catholic historians.

Century XI.

Sylvester II., who stands at the head of the Popes of this century, whose former name was Gerbert, and one of the greatest scholars of the age, said a few years before that "The Popes were antichrists, sitting in the temple of God." Yet, when Sylvester reached the papal throne, he was unable to reform its abuses. The year A. D. 1000 came, and many supposed the end of the world was come. A general terror reigned over Europe; thousands gave their estates to the Church and fled into the monasteries to prepare for eternity. The wheels of commerce stood still, men forsook their office and business to retire to monastic life until the new year dawned with a new hope and a new millennium.

The next three Popes passed scarcely noticed in history.

Benedict VIII., a boy of twelve years, was raised to the throne by the Counts of Tusclum, became more noted for all kinds of profligacy and vice than even John XII. He plunged into every species of debauchery and crime, and to his licentiousness he added cruelty, so that the Roman people banished him from the city.

HILDEBRAND.

A monk of low origin, but of great energy, accompanied Gregory VI. in his exile, entered the monastery of Cluni, and soon became its abbot to await a higher call and greater power. Clement Damascus and five other Popes followed in quick succession to the grave, some of them living only a few months after their election, and two of them, Alexander and Honorius, rival Popes, for six years. Leo and Alexander were mere tools in Hildebrand's hands. Alexander died, and the cardinals assembled for the election of a new Pope. Hildebrand was chosen and crowned with great solemnity Gregory VII. The real antichrist was now on the throne of power. He set out to enforce celibacy on all the clergy, so as to chain them to the wheels of his throne and to erect the hierarchy into a universal empire over all kingdoms, of which himself and his successors should be the visible head, whose laws were to be above all laws, and whose decrees were to be to all kings, rulers, and subjects as the voice of God. Gradually he sought to spread these views, through his bishops and clergy, in various parts of Christendom. He had favored, when cardinal, the conquest of England by William of Normandy. Now the Normans of England and France are his friends. He aimed at a uniformity of ritual for all the Churches, and a unity of action by all the priesthood. He foresaw the difficulty between Henry VI., of Germany, and his vassal subjects, and threw himself into the struggle, resolving to humble the emperor, and thus teach all rulers that they were subject to him. The Pope assembled a synod at Rome, to which he cited the emperor to appear under penalty of excommunication. The emperor refused, and was excommunicated, and the empire was laid under interdict. The interdict shut up all churches, arrested all church services and sacraments, so that the people were left to die with-

out what they considered the means of salvation. Henry, finding himself deserted and his empire offered to another, set out in the depth of winter to do homage to the Pope at the castle of Canossa, the home of the Countess Matilda, with whom the Pope was on such intimate terms that the morality of the countess stands in doubt. She willed him and the Church nearly all her vast estates in Italy. For three days did Henry, in a white woolen shirt, do penance on his knees in the deep snow in the castle yard before the Pope would admit him to his presence. And when the Pope lifted the interdict it was done with such harsh conditions that the monarch never forgot the insult. The Pope's cruel treatment of the emperor aroused the sympathies of the people for their ruler. Scarcely had he left the castle until he returned with a host of Italian soldiers to lay siege to the Pope, but the countess assisted the Pope in his flight, who did not tarry until he reached Rome. Thither the emperor pursued Gregory, who, when he found the Romans opened the gate of the city, shut himself up in the Castle of St. Angelo, while the emperor, the clergy, and nobles raised Guibert, archbishop of Ravenna, to the pontificate under the name of Clement III. Shortly after, abandoned by the Roman citizens Gregory VII. died in exile at Salerno, breathing out with his last breath anathemas against the emperor and his adherents. Popes Victor III. and Urban II., who followed, endeavored to carry out Hildebrand's plans in reference to supremacy over the Church and the world. The priests were no longer allowed to marry, and the next two centuries will show the clergy more immoral than even the Pope of the century before. Under Urban II., Peter the Hermit went through Europe preaching against the outrages inflicted upon the pilgrims, and the crusades against the Turks were undertaken, while it filled Europe with excitement, to recover the holy city out of the hands of the infidels. Indulgences were now offered by the Pope to all who would join the crusade.

Century XII.

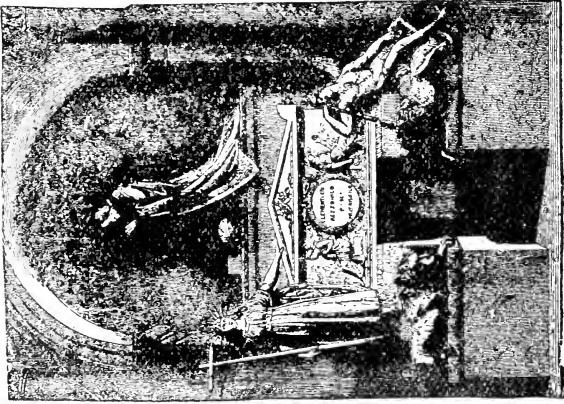
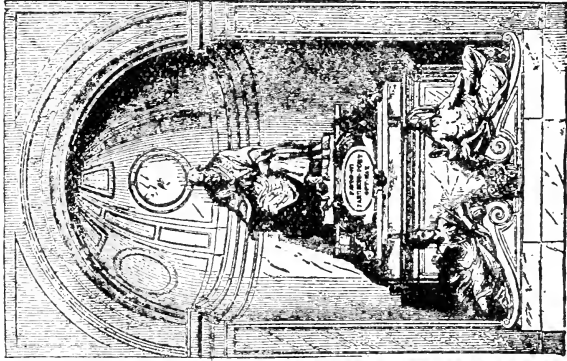
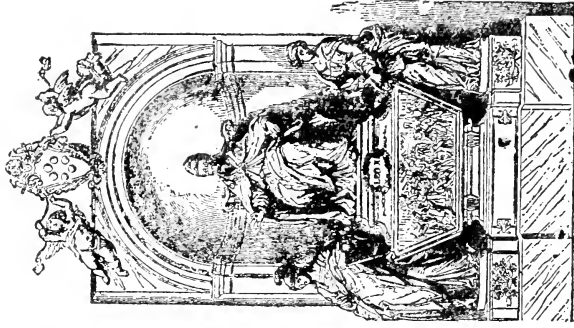
Paschal, who stands at the head of this list and century, continued the war with the emperor by acting as another Ahitho-

phel in stirring up the son to revolt against the aged father. The rebellion was successful, and the aged monarch went down to the grave with a broken heart, while his son, as Henry V., when seated on the throne, renewed the conflict with the Popes in which Paschal fled and was dishonored for his perfidy. At the death of Honorius two Popes were elected by rival factions, Innocent II. and Anacletus II., who continued in the warfare for their respective rights eight years, when the latter died, leaving the former in possession of the pontificate. During this century St. Bernard, Abelard, and Arnold of Brescia, made quite a sensation by the boldness of their views in teaching. A second crusade was undertaken with perhaps more disastrous results than the first.

In A. D. 1154 Nicholas Breakspere, the first and last Englishman, who reached the papal throne, under the name of Adrian IV., attempted to follow in the steps of Hildebrand, and compel the emperor, Frederick Barossa, to hold his stirrups while he mounted his horse. It was he who authorized Henry II. of England, to conquer Ireland and reduce the last of the ancient Churches to the See of Rome. Of course, if the act was infallible, it is rebellion for Irish Catholics to revolt against the English throne and the English Pope. On the death of Adrian two Popes were elected, Alexander III. and Victor III. The former reigned most of his time in France, until the latter gave way. Alexander was the Pope that renewed the conflict with the Emperor Barbarossa, and ceased not until he laid his foot on the neck of the emperor, saying to him: "Thou shalt tread upon the adder and lion." He it was who compelled the kings of England and France to hold his bridle, as vassals of the papal government, while he rode through the streets of Rome.

Century XIII.

The Pope at the head of this list and century, Innocent III., was a worthy successor of Hildebrand in ambition and cruelty. It was he who founded the Inquisition and started the fifth crusade against the Waldenses. In this time two priests, bribed by the Saracens, went through France and raised a chil-



Monuments of the Popes at Rome.

dren's crusade to invade the holy land. About thirty thousand children and young people were led from France to Italy, where they embarked for Palestine, but were taken to Egypt and sold into slavery among the Saracens. It was he who put the king of France under the interdict and made him leave his lawful wife. It was he that excommunicated King John, of England, and turned the English king into a vassal and the kingdom into a fief of the pontificate. In his time arose the mendicant friars, and the fires of the Inquisition were kindled to burn heretics. The strife between the Popes and the emperors of Germany passed on, and successive Popes followed Innocent in their crimes and cruelties. Then arose the Guelph and Ghibelline factions, deluging Europe with blood, the Guelph allied to the Pope and the Ghibelline to the emperor. Alexander IV., Urban IV., and Martin IV. closed this century with a record as bloody tyrants. The emperor died, and his two sons, Manfred and Conradin, were slain in the wars the Popes had incited. Celestine, a hermit, was called to the pontificate, and returned to the solitudes of the cave after a reign of five months, tired of the pomp and glitter of the papacy.

Century XIV.

Boniface, at the head of the Popes of this century, stands fair as a worthy successor of Hildebrand. Through his ambition he claimed to be a successor of Caesar, to pull down or set up kings as he pleased, and bestow kingdoms on whom he would. The Popes had not ceased their conflict with the emperors of Germany until they had the last of them slain on the scaffold. The French kings became the antagonists of the papacy. Philip the Fair was now king of France, and was excommunicated by the Pope. The king sent an army to arrest him. He was taken prisoner, but allowed to return to Rome, where he died in frenzy, refusing food and sleep. Allowing no one to witness his death-agony, he shut himself up in his room. The attendants, bursting into his room, found him dead, with the crozier in his hands and the foam on his mouth. From him the papacy dates its decline.

The influence of the French kings began now to sway the

Curia in the election of the Popes. Hence, from Benedict XI. to Gregory XI., all the Popes sat in Avignon, in France, instead of Rome. For seventy years they were absent from the supposed seat of St. Peter, and this period, in Romish writers, is called the Babylonish Captivity.

Under Clement V. the Knights Templar were massacred and their order disbanded. Shortly after he died in immense wealth. As the corpse lay in state the servants rush into the apartments searching for treasure, when they accidentally set fire to the furniture and palace in their haste to get gold. It was with difficulty the palace was saved and the body of the Pope preserved. John XXII. exceeded his predecessor in the greed of wealth. Benedict XII., who followed, looked like a paragon of purity compared to his predecessors. Toward the end of the century the writings of Petrarch, Dante, Boccaccio, and Wicliff and Chaucer, of England, began to have their effect in arousing the people against the vices of the papacy, and prepared the way for the Reformation.

Century XV.

At the death of Gregory XII., of the last century, there began a strife among the cardinals for national representatives in the papacy. As several of them were French, they chose Clement VII., while the Italians chose Urban VI. Urban was proud and tyrannical, and had several of his own cardinals put to death. He also fulminated excommunication against Clement, in Avignon, while Clement anathematized Urban. France, Savoy, Naples espoused the cause of Clement, the rest of Europe that of Urban. From Benedict XIII. to John XXIII., the conflict continued for more than fifty years between the rival Popes, cursing each other as earnestly as ever their successors cursed heretics since. In 1409 a general council was called at Pisa. The council deposed the two Popes, Gregory and Benedict, and elected a third Pope under the name of Alexander V. Gregory retired to Germany, Benedict to Spain and Alexander to Rome, each issuing bulls against the other. Alexander was poisoned by a cardinal who proved his next successor as John XXIII., who became a worthy successor of

John XII. in licentiousness and vice. Another council was called by the emperor Sigismund, to meet in Constance A. D. 1414, to settle the difficulty of the Pope's succession. The council deposed the three Popes and elected a fourth under the name of Martin V., and thus ended the schism of the Popes, which lasted fifty years. As for a line of unbroken succession, it was lost long before. Having settled the schism of the Popes, the council next summoned Huss before it to answer for his doctrines. Huss refused to come unless the emperor, Sigismund, would give him a safe passage there and back. The emperor promised, and Huss appeared to defend his doctrines and charge the clergy with vice and false doctrine. They drowned his voice in uproar, for it is said that, as many prostitutes followed the council to Constance as were members of it, and that the morals of the city were polluted by it for years after. As well might Huss stand before this council as Stephen before the Sanhedrim. They condemned him unheard. The martyr was stripped of his vestments and crowned with a paper cap, on which were painted devils and the inscription, Arch-heretic. He replied, "his Master wore a crown of thorns." On the 6th of July, 1415, he was chained to the stake; it was his forty-second birthday. As they kindled the flames around him he said: "They know not what they do." Jerome, his friend and disciple, followed shortly after, and went to receive the martyr crown. The new Pope and council pursued the followers of Huss with fire and sword. They rose in defense of their lives, and in repeated battles the armies of the perjured emperor and persecuting Pope were defeated. Almost a century passed before the Hussites were subdued. Eugenius IV. and Nicholas V. followed Martin. During the pontificate of Nicholas, Constantinople was taken by the Turks. The successor of Nicholas was Alphonso Borgia, under the name of Calixtus III., a Spaniard, who was the uncle, some say the father, of Roderic Borgia, who heads the lists of Popes for the sixteenth century. Pius II. was a man of brilliancy and letters, and Paul II., who followed, was full of greed and ambition. Sixtus IV. stopped at no crime to carry his purposes. It was he who planned the assassination of the

Medici at Florence. For two years he had all Northern Italy in war, and died regretting he had to leave it in peace. Innocent VIII. closes this century's list of the Popes. He was a man so thoroughly debauched in life that he waded in filth and infamy. One of his natural sons was married to a daughter of the Medici, and a son of Lorenzo de Medici entered the cardinalate as a boy of thirteen. Innocent, in the midst of his debaucheries, attempted the extirpation of the Waldenses by sending against them the armies of France. The inhabitants of the valleys fled to the mountains and caves. Three thousand persons, among whom were four hundred infants in their mothers' arms, perished by suffocation. Others were dashed from the tops of the rocks.

Century XVI.

In 1492 Roderick Borgia, the supposed son of Pope Calixtus III., ascended the papal throne as Alexander VI. of worldwide fame for all manner of vices and crimes, so great as almost to surpass human conception. "If murder, incest, adultery, relentless cruelty," says the historian, "never met before in a single individual, in the life of this Pope they all find a place, and that with frequent repetition. In his character we find at last the extreme limit of papal depravity, and in his history we seem to fathom the lowest abyss of human baseness." Besides his private vices his public crimes were great. To satisfy his greed of ambition he increased the sale of indulgences. To bestow wealth on his illegitimate children he caused several of the Roman nobility to be slain, in some instances whole families exterminated, that the estates might go to his children when he should die in the papacy. To suppress the reform movement under Savonarola he had the monk burned to death in the streets of Florence and his ashes cast into the Arno. He had a large number of illegitimate children, but Lucrezia and Cezar Borgia appeared to inherit more of the father's vices. Cezar was his favorite son, whom he raised to the cardinalate. Cezar murdered his own brother and had his body thrown into the Tiber. Two of Lucrezia's husbands he had assassinated, one of them in his sister's presence. His own

cardinalship he gave up in order to marry, and several cardinals he poisoned in order to get their riches. The same course he adopted with several of the Roman nobility, whom he had to put out of the way in order to possess their estates. He was a handsome man, of slender form, but a fiend incarnate. He and his father had arranged to invite the cardinals to a banquet to poison some of them and possess their estates.

A bottle of poisoned wine was laid aside for this purpose. Through mistake it was given the father and son first by one of the servants. That night Alexander VI. died, and Cezar Borgia, the son, barely recovered. Julius II., the warrior Pope, ascended the throne and took back from Cezar much of his ill-gotten wealth. Lucrezia died in misery, and Cezar, her brother, died of his vices and debaucheries shortly after. Julius was a man of fine taste as well as a warrior. He gathered around him Bramante, Raphael, Michael Angelo, and laid the foundation of St. Peter's in Rome, which his successor, Leo X., carried forward. Leo was a Medici, brought up in his childhood amid paintings and statuary in the palaces and gardens of Florence. The family were the great patrons of these arts. To these Leo added a fondness for literature and music. He lavished out wealth on the arts and the building of the most costly temple of religion—St. Peter's. His life was one of ease, pleasure, and skepticism. It was impossible for the Church to reform through its head and hierarchy. Reformation must come from above and without. Leo soon ran out of funds in building St. Peter's. Indulgences were issued and sold by thousands. Agents who had a per cent. on the sales throughout Christendom used all kinds of arguments and motives to induce the people to buy. The effect was a greater increase of immorality. Luther, an Augustine monk, attacked the indulgences and the vices of the Church. Leo issued a bull of excommunication against him. Luther defied the Pope, called him an Antichrist, Rome Babylon, and burned his bull.

Leo summoned the monk to appear before him at Rome. Luther refused, and was hid in the castle of Wartburg, where he translated the Bible into the natural tongue and set the nation to reading the Word of the Lord. The Reformation be-

gan, nations and churches came out from Rome, and Leo passed on to eternity leaving the Church rent in twain. Adrian VI., a Dutchman, was his successor. The contrast was great between Leo and Adrian in appearance, taste and manner of life. Adrian was simple, severe, and had no taste for the fine arts. Adrian fulminated his bulls against Luther and the Reformation. The reformers went on with their work, and thousands rallied to their pulpits. Whole nations and provinces went like a wave on the river of life. All Europe was excited. From Adrian to Innocent IX. the Popes took an active part to crush the Reformation. They commenced "the thirty years' war," and ceased not until Protestantism stood forth independent and established. Under the pontificate of Clement VII. England renounced the Pope's supremacy and separated from Rome. Paul III., his successor, re-established the Inquisition, and sent the Jesuits on their mission. To secure the friendship of the two mightiest potentates of Europe, Charles V. and Francis I., he engaged to give his grandson in marriage to the daughter of the emperor, and his granddaughter to the relative of the king of France. His own illegitimate son, Pierre Luigi, received the government of Novara, and became as distinguished in cruelty as his father, the pontiff, was in vice.

The Farnese palace still stands as a monument of Paul III. and his illegitimate offspring, the Farnese family. Julius III. followed Paul III., and was like Leo X. in his tastes and habits. Marcellus II. was an austere and reforming Pope, but only lived twenty-two days after his election. The cruel and proud Cardinal Caraffe ascended the papal throne as Paul IV. The first few years of his life were spent in political intrigues, and bloody wars between the emperor and the king of France. Failing in these he turned his attention to crushing the Reformation by the tortures of the Inquisition. He died in misery after seeing whole nations, as Sweden, Denmark, and Norway, become Protestant. Pius IV. followed Paul IV. in the pontificate. He was a contrast to his predecessor, and lived a voluptuous life. He brought the sittings of the Council of Trent to a close, and immortalized his name in a creed that presented the Church before the world as the mother and mistress of all

churches, and the incarnation of the ancient paganism. He died in the midst of his pleasures, and was followed by Pius V., who, before his election to the papacy, was inquisitor general. And now, in the chair of antichrist, he proceeds to carry out his diabolical persecutions for the extirpation of heretics. Pius V. re-established the Inquisition in Portugal, Spain, Italy, and wherever he could. Thousands perished in autos-da-fe massacre which he had planned. He excommunicated Queen Elizabeth and cursed her nation. Gregory XIII. followed Pius V. He was a man of easy manners and licentious habits, wishing to advance his illegitimate son to opulence. The Jesuits, who were in power, resisted. Led by his society, he soon became a noted persecutor. The massacre of St. Bartholomew was planned, and on the 24th of August executed. Seventy thousand French Protestants perished. And while the wails of widow and orphan went up to heaven from France, Gregory was celebrating festivities and Te Deums in Rome to commemorate the event. This antichrist, sitting in the temple of God, had a metal struck with his own image on one side, and a slaughtering angel on the other. The latter part of Gregory's life was spent in turmoil and blood. Sixtus V. followed, a bold genius and a daring administrator. He punished crime, persecuted heretics, and patronized the arts and sciences, blessed the Spanish Armada, and lived to see it destroyed by God and English sailors. He attempted to drain the Pontine marshes round Rome, but failed to cleanse the moral malaria and filth of the Church. He revived the age of superstition by the revival of miracles and pilgrimages, and, to some extent, united the broken and dislocated papacy. The last three Popes of this century, Urban VII., Gregory XIV., and Innocent IX., lived but a short time, and were unable to carry out the plans of the conclave.

Century XVII.

Clement VIII. ascended the papal throne in 1572. One of the most disgraceful acts of his life was his cruelty to the family of Cenci. The Pope that seized on Ferrara saw the advantage of seizing on the large estates of the Cenci, by the

extermination of the family. This is the secret of the romance of the beautiful Beatrice de Cenci.

Count Francesco Cenci, in 1585, was the head of the family, a man of fine form, but of passions ungovernable, and a heart depraved, the very incarnation of evil. He looked like a second edition of Cezar Borgia, as he hesitated at no crime that stood in his way. His first wife was the Princess Santa Croce, whom he poisoned to make way to marry the beautiful Lucrezia. Having married him she soon found him the basest of men and the greatest of tyrants. He had four sons and two daughters, the youngest of whom was Beatrice, the most beautiful girl in Rome at the time. The cruelties of the father to the children led the family, including the stepmother, to petition the Pope for a mitigation of their sufferings. The Pope refused, but commanded them to obey their father. This led the count to treat his children with still greater cruelty. His daughter Marguerite was given by the Pope in marriage to Signor Gabreilli. Christoforo and Racco, two of his sons, were assassinated, it is supposed, at the father's instigation. Lucrezia, believing that the man whom she espoused as a husband had a criminal design on the beautiful Beatrice, to save the daughter she sent a petition to the Pope to give her in marriage to Guerra, a young nobleman who was deeply attached to Beatrice. The father detected the petition on the way, and moved his entire family to a castle fortress in the solitudes of the Apennines. Here the fiendish father increased that cruel treatment to his family uninterrupted. The beautiful Beatrice he immured and tortured in the dungeon where her shrieks of terror were heard by the family and servants who could give no relief. Wearied with the cruelty of the father the eldest son and stepmother conceived the idea of killing him. Bernardo and Beatrice, the two youngest children, did not consent, but were aware of the plot. Olypio, an assassin, and Marzio, a soldier, were hired to do the deed. The count had some time before failed to seduce but murdered a beautiful girl, the betrothed of Marzio. The last vowed to be avenged of the count—the time had come. The count was murdered one night in his sleep by Olypio and Marzio, and

the family was seized as suspected accomplices. They were put to the torture by repeated applications of the wheel, the pulley and the rack of the Inquisition. Unable to stand the torture Giacomo, Bernardo, and Lucrezia confessed, but no torture could induce Beatrice to confess. The judge gave up her case to the Pope. Clement believing that the extreme beauty of the sufferer had excited the pity of the judge, gave her into the hands of another, the cruel Luciani, who boasted that he could make her confess. A variety of tortures were applied, which only produced shrieks of the sufferer amid the vaults of the dungeon, to be followed by swoons, out of which she was brought by cordials, only to be again tortured as the sinking sensitive nature of the sufferer could bear; but all was of no use. The torture capillorum was applied, by which the long and beautiful tresses of her hair were twisted into a cord and attached to a rope let down from the ceiling, the whole weight of the body was relieved, and the beautiful form swung to and fro in agony; but there was no confession. In the meantime hard cords were twisted around the fingers as if to dislocate the joints. The taxilla was next applied; her feet were bared and placed on heated blocks of wood. After this scorching process was applied the girl exclaimed, "Oh, cease this martyrdom, and I will confess anything." A new plan was adopted to get the girl to confess; it was represented that if she confessed, the whole family, with herself, would be spared. The last torture was applied in their presence, and they begged her to confess for their sake. "Be it as you wish, I am content to die if it will save you." The judge hastened to the Pope to tell him of Beatrice's confession. This was what he wanted in order to possess their estates; he ordered the whole family to be executed. As the prisoners were moving to the place of execution they passed by the Cenci palace; the wife and children of Giacomo came down the marble steps to the prisoners. "My children! my children!" exclaimed Giacomo. He flew to embrace them—which the guards would not allow him. "Dogs," cried the people, "give him his children." His wife fainted on the palace steps, and Giacomo took a last farewell of his family. The young Count Guerra, Beatrice's lover,

now dashed into the crowd followed by a band of soldiers, with flashing sabers, rescued Beatrice, placed her in a carriage, and was driving off, when overpowered, and she was taken back for execution. A pardon came for Bernardo, the boy brother, who was also doomed with the rest. He was compelled to ascend the scaffold to witness the execution of the family. Lucrezia laid her head upon the block and it was severed from the body. Giacomo stood up and confessed to the people that his young brother and sister were innocent. Beatrice was yet at prayer. Seeing the standard move she asked, "Is my mother dead?" She was answered in the affirmative. Then she said, "Let us go; Lord, thou hast called me, I obey the summons willingly." Approaching her brother, she said, "Grieve not for me, we shall be happy in heaven." She then kissed Bernardo, ascended the steps, and laid her head on the block. All was as the silence of death, the vast concourse was in tears, the arm and ax of the executioner were uplifted, he paused as if overawed, another moment the ax fell, and the executioner lifted the beautiful head and face to the gaze of the people; the body quivered, the spirit had fled. Near the statue of St. Paul were placed three biers with four lighted torches for each; the bodies were strewn with flowers and watered with the tears of thousands who came to look at the beautiful face and form of Beatrice. While in prison Guido Reni painted her likeness to preserve for posterity; her golden hair, blue eyes, pensive sorrow, but almost angelic features, give the form and face a likeness not to be forgotten. Like another Ahab, Clement prepared to take possession of the vineyards and estates of the Cenci, part of which only were left with the palace, which still stands to the descendant of the Cenci.

We return to the history of the Popes. Leo XI., a Medici, followed by Clement VIII., but only lived twenty-six days after his election. Paul V. followed as a prudent, able, and efficient Pope. In his day the Jansenists arose and seemed to breathe some evangelical life into the Church in France. Under the pontificate of Gregory XV. a large part of Hungary, Bohemia, and Moravia were recovered to Rome by fire and sword. Urban VIII. succeeded Gregory. He was a stern man, not easy

to be turned from his own opinions. Jealous of the emperor's encroachments on Italy, he set the French and the Protestants against him, joined the league which commenced the thirty years' war in Europe, resulting in the more complete establishment of Protestantism. It was under Urban that the Church attacked the doctrine of Galileo, and by this infallible Pope was the astronomer condemned to the Inquisition. Innocent X. followed, adopting the custom of his predecessor. Cardinal Chigi followed as Alexander VII., a man of integrity and morality. To him succeeded Cardinal Rospigliosi as Clement IX., who, although he shut out his relatives from office, enriched them with the wealth of the Church. The Rospigliosi palace stands as a monument of the greatness of the family. At this time the wealthy houses established in Rome by successive pontiffs became the ruling aristocracy of the papal states. From henceforth the cardinals, Popes, and government of the papacy come through them chiefly; and the wealth flowing from the Church throughout the world to the papacy finds its outlet through this channel. Clement IX. was succeeded by Clement X., who lived only a few months. Benedetto Odescalchi entered Rome as a warrior with sword and pistol in his hand, but was prevailed on by one of the cardinals to devote himself to the Church; he accepted the advice, and soon rose from priest to cardinal, and, on the death of Clement, was elected Pope as Innocent XI. He was one of the most peculiar Popes that ever ascended the throne. With zeal he entered all his duties, endeavoring to reform the abuses of the Church. Through his influence the persecutions of the Jansenists ceased. It was even said that Innocent secretly aided William of Orange in his invasion of England, on account of his animosity to Louis XIV., whose vice and pride he could not bear.

Alexander VIII. was the minister of Innocent, whom he followed on the papal throne, and in his opposition to Louis XIV. He was about eighty when elected, lived but a short time; yet his character was affable, easy and kind. Innocent XII. followed Alexander in his opposition to Louis, and strenuously endeavored to reform the abuses of the papacy in Rome. He

died in A. D. 1700, exhibiting, on the whole, an upright character.

Century XVIII.

Contrary to the usual course of the last two Popes, Clement XI. sided with Louis XIV. and the Jesuits in his persecutions of the Jansenists and the political movements of the French kingdom, and shared in his humiliation and disgrace by the allied armies under Marlborough. Innocent XIII. followed Clement; his pontificate was not marked by any distinguished event. He gave place to Benedict XIII. Benedict was large-hearted and liberal, frugal and industrious. He once entertained the thought of uniting all Christendom, Catholic, Greek, and Protestant, in one communion; but the spirit and times were not favorable. He died in 1730. Clement XII. reigned during the next decade. His pontificate was marked by the introduction of state lotteries and low finances. Benedict XIV., who followed, was a scholar judicious and wise in his administration, steering through the difficulties that beset it with wisdom and prudence. In his reign the Jesuits were threatened in Portugal, and the Jansenists arose to power. Clement XIII. was a Venetian by birth and an ascetic in religion. His spirit and manner belonged to the twelfth instead of the eighteenth century. He endeavored to restore the papacy to its former greatness, but sank it lower than he found it. Clement XIV. was a man of prudence, piety, and virtue. Scarcely was he seated on the throne when the governments of France, Spain, and Portugal demanded the suppression of the Jesuits by a bull of the Pope. He at last issued it, and shortly after died—supposed to have been poisoned by the Jesuits. The conclave were not satisfied with the pontificate of the last Pope, and chose Pius VI. to carry out their plans. Pius VI. was a fine-looking man, and at once set about the improvement of Rome and the ascendancy of the Church. He was pleasant, cheerful, like Leo X., fond of magnificence, art, and splendor. Sad events and humiliations awaited him. The French Revolution burst forth with fearful fury, and swept before it the monarchy, Church, and aristocracy. French arms invaded Italy, the Pope appealed to Austria; Austria was defeated by

French arms and the Pope was taken prisoner, and Rome was entered by the French. A Roman republic was established, and the Pope dethroned, was brought as a prisoner to Florence, thence to Briancon, at last to Valence, where he died, in the eighty-second year of his age. The papacy was under an eclipse, all Europe was convulsed, and the eighteenth century closed over the horrors of the French Revolution!

Century XIX.

The clouds that gathered round the setting sun of the last century grew darker with the opening of the new. Pius VII., the new Pope, was destined to greater humiliation than his predecessor. In fact, the throne of the papacy was rocking when Pius VII. ascended it. Soon after he was summoned by Napoleon to crown him in Paris as emperor. The aged Pope was forced to comply, and in the service of the coronation he was used as an appendage to the pageant instead of a sovereign pontiff to bestow authority. Eight years later the Pope was dragged as a prisoner to France, and Rome was made a part of the empire, in the reverses that followed Napoleon, Protestant powers restored the Pope to his throne, and he restored the Jesuits to the power in the Church and in Christendom, which prepared the way for a reaction against the papacy and the utter destruction of its sovereignty forever! The Italians wished for a more liberal government; Pius thought it too liberal already, and soon commenced his political persecutions which embittered the people in 1823. He died; Leo XII. succeeded as a man of fine presence and polished manners, but, it is said, licentious character. He commenced his administration by persecuting the Jews and confining them to the Ghetto; he moved the machinery of the government against all liberal leaders, and set the Jesuits and Inquisition to work on political offenders. The prisons of Rome were crowded, and the dungeons echoed with the groans of the sufferers. He published bulls against Bible societies, and ruled with a despot's rod until 1829, when he died and was succeeded by Pius VIII., who was Pope less than two years, followed by Gregory XVI. in 1831. Gregory followed the steps of Leo XII. in cruelty

and oppression. He exceeded him in licentiousness, making his barber a noble, and the barber's wife, it is said, his mistress. A large party now was rising, who wished to make Italy one united kingdom with a more liberal government. The people rose in their might, and would have accomplished it, but the Pope appealed to Austria, and the emperor poured in troops to crush the revolt. Gregory followed the suppression of the revolt by casting all that were suspected into prison; confiscations and executions followed until Rome groaned under the pontifical government, which was now exclusively in the hands of priests. In the midst of these revolts Gregory died in 1846, and Cardinal Mastai Ferretti was elected Pope as

PIUS IX.

Pius IX. ascended the papal throne in 1846 with high expectations by the people and flattering promises of reform by himself. He published an act of amnesty for political offenders, but the reforms promised he was slow to fulfil. In 1848, a revolution arose in France, which hurled Louis Philippe from his throne, and shook the thrones of Europe. All Italy was agitated; for awhile the Pope supposed there would be a confederation of Italian states, of which he would be the pontifical sovereign. Charles Albert, the liberal king of Sardinia, raised the standard of a liberal government, thousands flocked to it, but soon the Austrian army swept down on Italy, over through the Sardinians, but could not crush the spirit of liberty. Dissatisfied with the results, the Italian people demanded of the Pope a more liberal government. He refused; his minister was assassinated. The ministry scattered, the Pope fled, and Rome was proclaimed a republic, Louis Napoleon, who was the chosen President of the French republic, overthrew it and changed its form to the empire, a French army invaded Italy and took Rome. The republic went down and the Pope came back to ascend once more the papal throne, guarded from its own people by French bayonets. It was a foreign and a priestly despotism. Charles Albert died and Victor Emmanuel, his son, became king of Sardinia, with a liberal government that contrasted with that of the Pope. The confessional became,

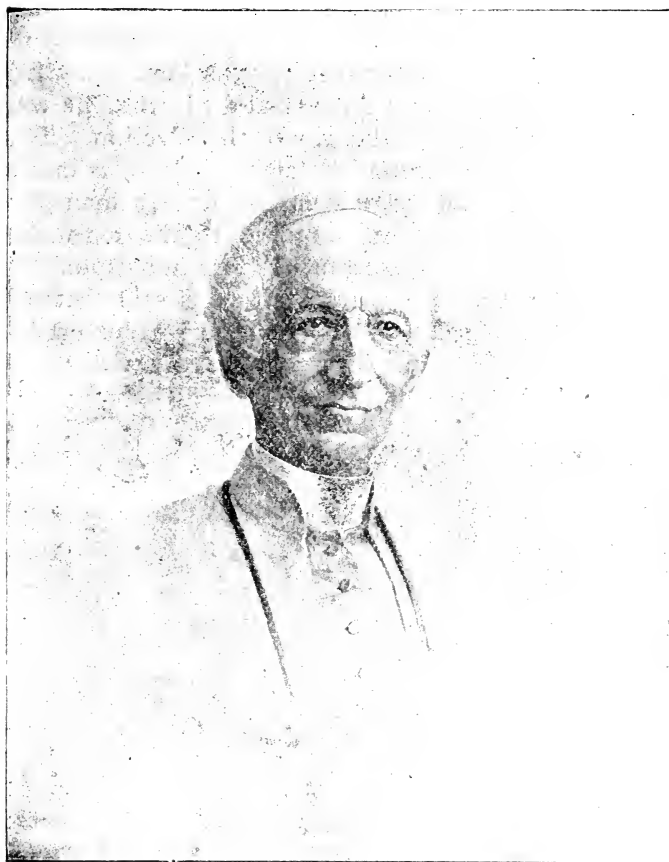
a political engine, where priest extorted from the women the political crimes of their husbands and fathers—a spy was in every family, a man's foes were those of his own household. At midnight men were arrested in their beds and dragged before the Inquisition, the dungeons of which echoed with the groans of the sufferers. The prisons were full of Rome's sons; upon the scaffold their blood was shed. The whole city and states of the Church groaned under the oppression. Such was this sacerdotal government where priests ruled and laymen had no voice. The Neapolitan government, with those of Parma, Lucca, and Modena, vied with that of the Pope in cruelty. Austria in Italy exceeded these. The jealousies of Francis Joseph and Louis Napoleon led to an Italian war. The battles of Magenta and Solferino broke the yoke of Austria in Italy. The Austro-Prussian war cut off the empire from the Church, and threw the Pope into the arms of the French for defense. The Jesuits were called in to aid the Pope, and soon began to shape the government on the Ultramontane plan. The Dogma of the Immaculate Conception was proclaimed by the Pope, who began to play with the infallibility. A bull of the Pope re-established the Catholic Hierarchy in England, contrary to the laws of the realm, and priests became active politicians in Ireland, Canada, and Europe, fomenting revolt against Protestant governments and public schools. Yet the power of the papacy was wanting; Italian Catholics were restive under the pontifical and the Neapolitan governments, which became a tyranny that neither they nor their fathers were able to bear. While the Sardinian king kept faith with his people, the former governments betrayed their promises, and repudiated their vows. All Italy was ripe for revolt. Garibaldi went down to Naples, and around him gathered all Sicily. The Bourbon king fled and Lucca, Parma, Modena, and Sicily joined the Sardinian king, who became king of Italy, with Cavour and Garibaldi as distinguished minister and soldier, in the government and army. The pontifical states were only left with Rome to the Pope, guarded by French soldiers. The Jesuits persuaded the Pope he was infallible. He also called a council to declare it. On the 18th of July, 1870, the dogma

was proclaimed. With it there went out the proclamation of war against Protestant Prussia by France and the Jesuits. On the 2d of September the French were defeated at Sedan, and Napoleon made prisoner. French troops left Rome never to return, and the troops of Victor Emmanuel marched in to take last possession. All Rome and Italy proclaimed Victor Emmanuel as king of Rome and Italy, and the European governments acknowledged the fact and recognized the king.

In one day went down forever the oldest and most despotic government in the world and Pius IX., the first of infallible Popes, became the last of sovereign pontiffs! The year of 1878 opened with remarkable events. The fall of Turkey was scarcely announced, when Victor Emmanuel after a few days' sickness died in Rome on the 9th of January. All Italy mourned at his tomb; he was buried in the Pantheon. On his death-bed the Pope sent him his benediction. His son Humbert was proclaimed king, and announced that he would follow his father's policy. On the 7th of February the Pope breathed his last, in the eighty-sixth year of his age and thirty-third year of his pontificate. He was a man of pure morals, noble impulses, and kind heart, notwithstanding his foolish pride in infallibility. He had fallen on evil times into the hands of the Jesuits, and was severely tried by the political calamities that fell upon his throne and kingdom.

LEO XIII.

A short time before the late Pope's death Cardinal Pecci was appointed Camerlengo, which office controls the papacy between the death of one Pope and the election of the other. On the 20th of February he was elected Pope as Leo XIII., and crowned in the Sistine Chapel on the morning of March 3d. The services were rather private, as some disturbance was threatened by the populace, and the dislike of the Ultramontanes. Some of the Pope's Swiss guards have since revolted, and many of them have been dismissed. Cardinal Goachim Pecci was born of a noble family, on the 2d of March, 1810, at Carpeneto, Italy, and early gave promise of high qualifications for the ministry of the Church. He was sent as a



Pope Leo XIII.

delegate by Gregory XVI. to put down brigandage in Spoleto and Perugia. Having accomplished this mission, he was made Archbishop of Perugia, and sent as nuncio to the king of the Belgians, where he became a great favorite. On returning to Rome it was expected he would have been made cardinal, but Antonelli, his rival, stood in his way. Although he received the honor some years later, yet he was kept away from the councils of the Vatican, until his rival died, when he was made Camerlengo, which paved the way for his election. The name of Leo which he had chosen indicates his policy is more of the lion than the lamb, although it is said he is a man of sincere piety and liberal views, and opposed to the Ultramontanes, and wishes to bring his government more in harmony with the Italian and European governments. It is said that in all his addresses he has as yet made no reference to his predecessor, and does not believe in mariolatry as Pius IX. did.

IV.

HORRORS OF THE INQUISITION

THE INQUISITORS AND THEIR PRACTICES.

In the time of King Ferdinand the Fifth, and Queen Isabella, the mixture of Jews, Moors, and Christians was so great, the relapses of the new converts so frequent, and the corruptions in matters of religion so barefaced in all sorts and conditions of people, that the cardinal of Spain thought the introduction of the inquisition could be the only way of stopping the course of wickedness and vice; so as the sole remedy to cure the irreligious practices of those times, the inquisition was established in the year 1471, in the court, and many other dominions of Spain.

The cardinal's design in giving birth to this tribunal, was only to suppress heresies, and chastise many horrible crimes committed against religion, viz.: Blasphemy, sodomy, polygamy, sorcery, sacrilege, and many others, which are also punished in these kingdoms by the prerogative court, but not by making use of so barbarous means as the inquisition does. The design of the cardinal was not blamable, being in itself good, and approved by all the serious and devout people of that time, but the performance of it was not so, as will appear by and by.

The inquisitors have a despotic power to command every living soul; and no excuse is to be given, nor contradiction to be made, to their orders; nay, the people have not liberty to speak nor complain in their misfortunes, and therefore there is a proverb which says "Con la inquisition chiton"—"Do not meddle with the inquisition;" or, "as to the inquisition say nothing." This will be better understood by the following account of the method they make use of for the taking up and arresting the people, which is thus:

When the inquisitors receive information against anybody, which is always in private, and with such secrecy that none can know who the informer is (for all the informations are given in the night), they send their officers to the house of the accused, most commonly at midnight, and in a coach,—they knock at the door (and then all the family are in bed) and when somebody asks from the window who is there, the officers say the holy inquisition. At this word, he that answered, without any delay, or noise, or even the liberty of giving timely notice to the master of the house, comes down to open the door. I say, without liberty of giving timely notice, for when the inquisitors send the officers they are sure, by the spies, that the person is within, and if they do not find the accused, they take up the whole family, and carry them to the inquisition; so the answerer is with good reason afraid of making any delay in opening the street door. Then they go upstairs and arrest the accused without telling a word, or hearing a word from any of the family; and with great silence putting him into the coach, they drive to the holy prison.

If the neighbors by chance hear the noise of the coach, they dare not go to the window, for it is well known that no other coach but that of the inquisition is abroad at that time of the night; nay, they are so much afraid, that they dare not even ask the next morning their neighbors anything about it, for those that talk of anything that the inquisition does, are liable to undergo the same punishment, and this may be the night following. So if the accused be the daughter, son, or father, &c., and some friends or relations go in the morning to see the family, and ask the occasion of their tears and grief, they answer that their daughter was stolen away the night before, or the son, or the father or mother (whoever the prisoner be), did not come home the night before, and that they suspect he was murdered, &c. This answer they give, because they cannot tell the truth without exposing themselves to the same misfortune; and not only this, but they cannot go to the inquisition to inquire for the prisoner, for they would be confined for that alone. So all the comfort the family can have in such a case, is to imagine that the prisoner is in China, or

in the remotest part of the world, or in hell. This is the reason why nobody knows the persons that are in the inquisition till the sentence is published and executed, except those priests and friars summoned to hear the trial.

If the trial is to be made publicly, in the hall of the holy office, the inquisitors summon two priests out of every parish church, and two regular priests out of every convent, all the qualificators and familiares that are in the city; the sheriff, and all the under officers; the secretary, and three inquisitors. All the aforesaid meet at the common hall on the day appointed for the trial at ten in the morning. The hall is hung in black, without any windows, or light, but what comes through the door. At the front there is an image of our Saviour on the cross, under a black velvet canopy, and six candlesticks with six thick yellow wax candles on the altar's table. On one side there is a pulpit, with another candle, where the secretary reads the crimes; three chairs for the three inquisitors, and round about the hall, seats and chairs for the summoned priests, friars, familiares, and other officers.

When the inquisitors are come in, an under officer crieth out, Silence, silence, silence, the holy fathers are coming;—and from that very time till all is over, nobody speaks nor spits; and the thought of the place puts everybody under respect, fear, and attention. The holy fathers, with their hats on their heads, and serious countenances go, and kneeling down before the altar, the first inquisitor begins to give out, *Veni Creator Spiritus, Mentus tuorum visita, &c.* And the congregation sing the rest, and the collect being said by him also, everybody sits down. The secretary then goes up to the pulpit, and the holy father rings a small silver bell, which is the signal for bringing in the criminal. What is done afterwards will be known by the following trial and instances, at which I was present, being one of the youngest priests of the cathedral, and therefore obliged to go to those dismal tragedies, in which, the first thing, after the criminal comes in and kneels down before the inquisitors, he receives a severe, bitter correction from the inquisitor, who measures it according to the na-

ture of the crimes committed by the criminal; of all which, to the best of my memory, I will give an account in the first trial.

THE TRIAL OF A FRIAR OF ST. JEROME, ORGANIST OF THE CONVENT IN SARAGOSSA.

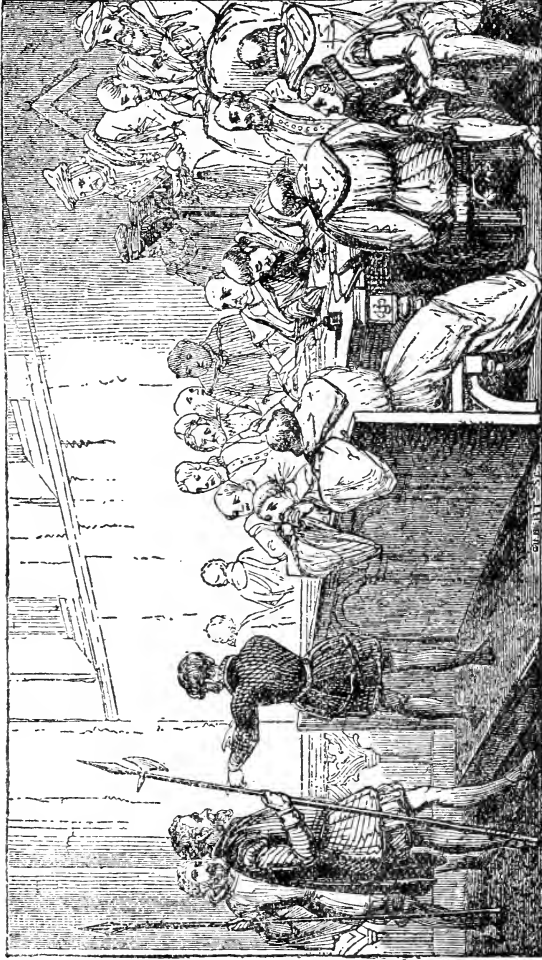
All the summoned persons being together in the hall, the prisoner and a young boy were brought out; and after the first inquisitor had finished his bitter correction, the secretary read the examinations and sentence, as follows:

Whereas, information were made, and by evidences proved, that Fr. Joseph Peralta has committed the crime of **sodomy**, with the present John Romeo, his disciple, which the said Romeo himself, owned upon interrogatories of the holy inquisitors; they having an unfeigned regard for the order of St. Jerome, do declare and condemn the said Fr. Joseph Peralta to a two years' confinement in his own convent, but that he may assist at the divine service, and celebrate mass. Item, for an example to other like sinners, the holy fathers declare that the said John is to be whipped through the public streets of the town, and receive at every corner, as it is a custom, five lashes; and, that he shall wear a corozza, i. e., a sort of a mitre on his head, feathered all over, as a mark of his crime. Which sentence is to be executed on Friday next, without any appeal.

After the secretary had done, Don Pedro Guerrero did ask Fr. Joseph whether he had anything to say against the sentence or not? And he answering no, the prisoners were carried back to their prisons, and the company were dismissed. Observe the equity of the inquisitors in this case: The boy was but fourteen years of age, under the power of Fr. Joseph, and he was charged with the penalty and punishment Fr. Joseph did deserve. The poor boy was whipped according to the sentence and died the next day.

SENTENCE GIVEN AGAINST LAWRENCE CASTRO, GOLDSMITH OF SARAGOSSA.

Lawrence Castro was the most famous and wealthy goldsmith in the city, and as he went one day to carry a piece of plate to Don Pedro Guerrero, before he paid him, he bade him go and see the house with one of his domestic servants, which



Trial of John Romeo by the Officers of the Inquisition.

he did, and seeing nothing but doors of iron, and hearing nothing but lamentations of the people within; having returned to the inquisitor's apartment, Don Pedro asked him, "Lawrence, how do you like this place?" To which Lawrence said, "I do not like it at all, for it seems to me the very hell upon earth." This innocent, but true answer, was the only occasion of his misfortune; for he was immediately sent into one of the hellish prisons, and at the same time many officers went to his house to seize upon everything, and that day he appeared at the bar, and his sentence was read. He was condemned to be whipped through the streets, to be marked on his shoulders with a burning iron, and to be sent forever to the galleys; but the good, honest, unfortunate man died that very day; all his crime being only to say, that the holy office did seem to him hell on earth.

At the same time a lady of good fortune was whipped because she said in company "I do not know whether the Pope is a man or woman, and I hear wonderful things of him every day, and I imagine he must be an animal very rare." For these words she lost honor, fortune and life, for she died six days after the execution of her sentence; and thus the holy fathers punish trifling things, and leave unpunished horrible crimes.

THE INQUISITION A PURGATORY ON EARTH.

The Roman Catholics believe there is a purgatory, and that the souls suffer more pains in it than in hell. But I think the inquisition is the only purgatory on earth, and the holy fathers are the judges and executioners in it. The reader may form a dreadful idea of the barbarity of that tribunal, by what I have already said, but I am sure it will never come up to what it is in reality, for it passeth all understanding, not as the peace of God, but as the war of the devil.

RICH JEWS MADE GOOD VICTIMS.

Let us except from this rule the rich Jews, for the poor are in no fear of being confined there; they are the rich alone that suffer in that place, not for the crime of Judaism (though this

is the color of the pretense), but the crime of having riches. Francisco Alfaro, a Jew, and a very rich one, was kept in the inquisition of Seville four years, and after he had lost all he had in the world, was discharged out of it with a small correction; this was to encourage him to trade again and get more riches, which he did in four years' time. Then he was put again in the holy office, with the loss of his goods and money. And after three years imprisonment he was discharged, and ordered to wear for six months the mark of San-Benito, i. e., a picture of a man in the middle of the fire of hell, which he was to wear before his breast publicly. But Alfaro a few days later left the city of Seville, and seeing a pig without the gate, he hung the San-Benito on the pig's neck, and made his escape. I saw this Jew in Lisbon, and he told me the story himself, adding, "Now I am a poor Jew, I tell everybody so, and though the inquisition is more severe here than in Spain, nobody takes notice of me. I am sure they would confine me forever, if I had as much riches as I had in Seville." Really, the holy office is more cruel and inhuman in Portugal than in Spain, for I never saw any publicly burnt in my own country, and I saw in Lisbon seven at once, four young women and three men; two young women were burnt alive and an old man, and the others were strangled first.

THE BURNING OF JOHN HUSS.

John Huss, of Bohemia, was born in 1373. While a young man he was greatly influenced by reading the writings of John Wickliffe, who had translated the Bible into the English language, and in his writings had solemnly denounced the profligacy and wickedness of the Romish priests.

After Huss had been ordained a priest of Rome he dared to study the Holy Scriptures, and was so evangelical in his preaching and so faithful in rebuking the worldliness and time-serving and wickedness of the priests and bishops that he incurred their enmity, and they stirred up a bitter persecution against him. This noble and persecuted man felt the best for him to retire for awhile to his native village, and while there he wrote a letter to his flock, from which we quote the follow-

ing words, which show the noble and true character of the man: "Learn beloved," says he, "that if I withdraw from the midst of you, it is to follow the precept and example of Jesus Christ, in order not to give room to the ill-minded to draw on themselves eternal condemnation, and in order not to be to the pious a cause of affliction and persecution. I have retired also through an apprehension that impious priests might continue for a longer time to prohibit the preaching of the word of God among you; but I have not quitted you to deny the Divine truth, for which, with God's assistance, I am willing to die." In another letter in alluding to the example of Christ, he says: "He came to the aid of us miserable sinners, supporting hunger, thirst, cold, heat, watching and fatigue. When giving us his Divine instructions he suffered weighty sorrows, and grave insults from the priests and scribes, to such a point that they called him a blasphemer, and declared that he had a devil; asserting that he whom they had excommunicated as a heretic, and whom they had driven from their city and crucified as an accursed one, could not be God. If, then, Christ had to support such things—he who cured all kinds of diseases by his mere word, without any recompense on earth—who drove out devils, raised the dead, and taught God's holy word—who did no harm to any one, who committed no sin, and who suffered every indignity from the priests, simply because he laid open their wickedness, why should we be astonished at the present day that the ministers of anti-christ, who are far more covetous, far more debauched, more cruel, and more cunning than the Pharisees, should persecute the servants of God, overwhelm them with indignity, curse, excommunicate, imprison, and kill them?" It would be interesting to narrate the particulars of the great contest of John Huss with the errors of the Romish Church, and even with the Pope himself, whom he denounced as an antichrist, but, however, reluctantly, we must pass over these and simply recite as briefly as possible the steps that led this noble man of God to the stake, to burn for Jesus, and the truth. When the Council of Constance assembled, in 1414, John Huss was summoned before it. Huss received what was called a safe conduct from the Emperor

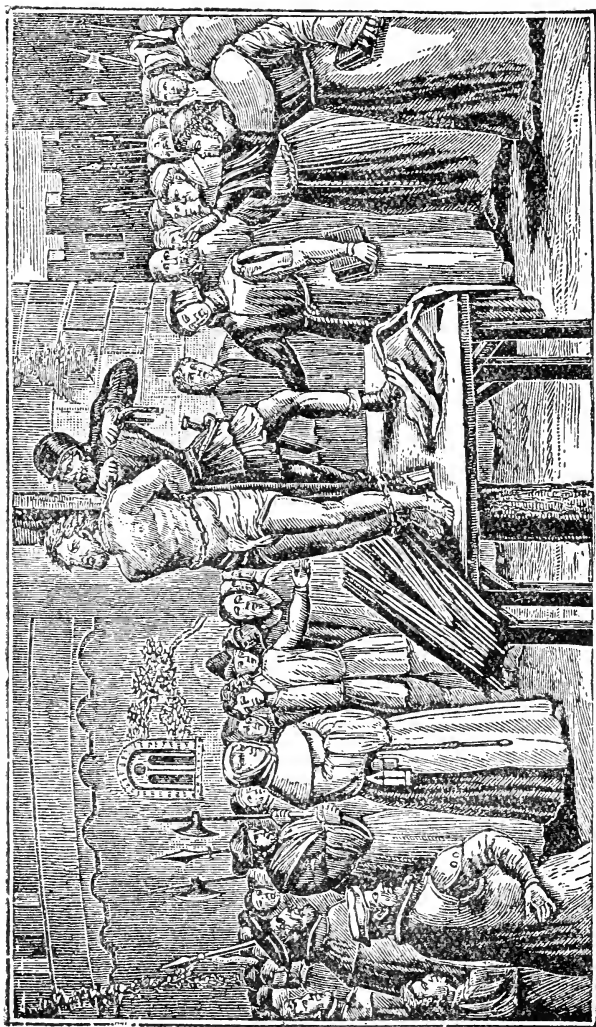
Sigismund. This document pledged the honor of the Emperor for his safe return. But as "no faith is to be kept with heretics," this document was violated by the advice of the bishops and cardinals, at the Council, covering with disgrace all concerned in this infamous transaction. In one of his last letters to his friends Huss writes: "I am departing, my brethren, with a safe conduct from the King to meet my numerous, and mortal enemies. * * * I confide altogether in my all powerful God. I trust that he will listen to your ardent prayers; that He infuse his prudence and his wisdom into my mind, so that I may resist them; and that he will accord me his Holy Spirit to fortify me in his truth so that I may face, with courage, temptations, prison, and, if necessary, a cruel death."

In shameful violation of a safe conduct of the emperor, on the arrival of Huss he was placed under arrest by order of the Pope and cardinals, and committed to a loathsome prison. When tidings of this reached Prague, the city became greatly excited. A number of protests were at once signed. Several barons and powerful noblemen wrote pressing letters to the emperor reminding him of the safe conduct which Huss had received from Sigismund himself. They said to the emperor, "John Huss departed with full confidence in the guarantee given him in your majesty's letter. Nevertheless, we understand he has been seized on, and cast into prison, without having been convicted or heard. Everyone here, barons or princes, rich or poor, has been astonished to hear of this event. Each man here has asked his neighbor how the Holy Father could so shamefully have violated the sanctity of the law, the plain rules of justice, and finally, your majesty's safe conduct; how, in fact, he could have thrown into prison, without a cause, a just and innocent man."

In violation of every principle of right, and truth, and honor, and decency, this godly man, and brave and noble reformer was sentenced to be burned at the stake. When sentence had been passed upon him, Huss fell on his knees, and said, "Lord Jesus, pardon my enemies! Thou knowest they have falsely accused me, and that they have had recourse to false testimony and vile calumnies against me; pardon them

from thine infinite mercy!" Having stripped him, with every mark of insult, of his priestly robes, they placed on his head a sort of a crown, or mitre, on which were painted frightful figures of demons, with the inscription "The Arch-Heretic," and when he was thus arrayed the prelates devoted his soul to the devil. John Huss, however, recommended his soul to God, and said aloud, "I wear with joy this crown of opprobrium, for the love of Him who wore a crown of thorns."

Having obtained permission to say a few words to his keepers, he thanked them for all the kindness they had shown him. "My brethren," said he, "learn that I firmly believe in my Saviour. It is in his name that I suffer, and this very day I shall go and reign with him." The executioners then bound his body with thongs, with which he was firmly tied to the stake driven deep in the ground. His head was held close to the stake by a chain smeared with soot. Before the fire was kindled, the Elector Palatine, accompanied by Count d'Oppenheim, marshall of the empire, came up to him and again urged him to recant. But he, lifting his eyes to heaven, said with a loud voice,—“I call God to witness that I have never either taught or written what these false witnesses have laid to my charge; my sermons, my books, my writings have all been done with the sole view of rescuing souls from the tyranny of sin, and therefore, most joyfully will I confirm with my blood the truth which I have taught, written and preached; which is confirmed by the divine laws and the holy fathers.” The Elector and Marshall then withdrew, and a fire was set to the pile. "Jesus, Son of the living God, have mercy on me," cried this noble martyr. He prayed, and sung a hymn in the midst of the fire, but soon after, the wind having risen, his voice was drowned by the roaring of the flames. His head and lips were seen moving some time longer as if still in prayer, and then his blood-washed spirit went up to be welcomed by the redeemed in heaven. "His habits were burned with him," says the historian, "and the executioners tore in pieces the remains of his body and then threw them back into the funeral pile, until the fire had absolutely consumed everything; the ashes were then collected together and thrown into the Rhine, and as it was



The Burning of John Huss, the Martyr.

said of Wickliffe, so may it be said of the holy martyr of Bohemia, that the dispersion of his ashes in the river and in the ocean, is an emblem of the subsequent dissemination of these truths, for the sake of which he braved a martyr's sufferings and wore a martyr's crown."

ANOTHER METHOD OF TORTURE.

Limberch gives an account of Isaac Orobio de Castro, who had been denounced as a Jew to the inquisition at Madrid. The inquisitor had him put into a linen garment, and almost squeezed him to death. When near dying from the pressure, he was suddenly released which caused as much anguish as the pressure. He then had small cords tied around his thumbs, and so swelled the extremities as to cause the blood to spurt from his nails. As he still refused to confess the crime of which he was accused, he was put on a bench against the wall, in which were fastened iron pulleys with ropes. The ropes were fastened to his arms, legs, and around his body, and then drawn to cause exquisite pain. The bench was then knocked from under him to cause the weight of the body to draw the knots closer and increase the agony. He was then tortured on his shins, by instruments made of two upright pieces of wood, and five cross-bars sharpened somewhat like a ladder. The executioner, by a particular motion, struck his shins with these instruments five blows each way. He fainted, but recovering, the executioner tied two ropes around Orobio's wrists, and put ropes over his back, and then placed his feet against the wall and fell backwards, so that the ropes penetrated the prisoner's bones. This was done three times. After the second the physician was consulted as to whether the victim could bear another; he decided that he could, and it was again inflicted. He was sent to his cell, and his wounds were not healed for seventy days. He did not confess under the torture, and was condemned to wear the San-Benito for two years and then to perpetual banishment. He died before his penance expired, in Amsterdam, in 1707.

CUT TO DEATH BY THE "PENDULUM."

Llorete states that when the inquisition was opened in Spain, in 1820, twenty prisoners were found who did not know the name of the city in which they were; not one knew perfectly the nature of the crime of which he was accused. One of these prisoners had been doomed to suffer death the following day. His execution was to have been by the "pendulum." The condemned, by this process, is fastened on his back, in a groove, to a table; suspended above him is a pendulum, with a sharp edge, and so constructed as to become sharper every moment. The victim saw this coming nearer every moment; at length it cut the skin of his nose and gradually cut on, until life was extinct. This was the invention of the inquisitors to dispose of their victims at a time when they were afraid to celebrate their auto de fe. This mode of putting to death may be used wherever the Romish Church has dungeons. Who will say this or similar modes of torture have not been practiced in the subterranean vaults of the Roman Catholic churches in the United States to-day?

THE POWER OF THE INQUISITORS.

From the Directory for the Inquisitors. Part III.

Question 32. "An inquisitor may force the governors of cities to swear that they will defend the Church against heretics."—Page 560.

Question 43. "Inquisitors may proceed against the dead, who before or after their death were reported to them as guilty of heretical depravity."—Page 570.

Question 56. "Inquisitors may proceed to execute their office with an armed force."—Page 583.

Question 57. "Inquisitors, to seize heretics or their favourers, may demand the aid of the civil authority."—Page 585.

Question 62. "Inquisitors may coerce witnesses to swear that they will testify to the truth, and should frequently examine them."—Page 600.

Question 65. "Inquisitors may lawfully admit perjured per-

sons to testify and act in cases concerning the faith."—Page 605.

Question 66. "Inquisitors may lawfully receive infamous persons, and criminals, or servants against their masters, both to act and give evidence in causes respecting the faith."—Page 606.

Question 68. "An inquisitor must not admit a heretic to testify in a cause of faith against or for a believer."—Page 611.

Question 69. "Inquisitors may allow heretics to witness against heretics, but not for them."—Page 612.

Question 73. "Inquisitors may torture witnesses to obtain the truth, and punish them if they have given false evidence."—Page 622.

Question 74. "Inquisitors may cite and coerce the attendance of witnesses, and also persons charged with heretical depravity in different dioceses."—Page 626.

Question 93. "Penitent heretics may be condemned to perpetual imprisonment."—Page 641.

Question 108. "Inquisitors may provide for their own expenditures, and the salaries of their officers, from the property of heretics."—Page 652.

Question 110. "Prelates or inquisitors may confiscate the property of impenitent heretics, or of persons relapsed."—Page 662.

DEAD BODIES OF MURDERED PROTESTANTS ONLY HALF BURIED.

The Roman Catholics, with the Pope, say and firmly believe that no man can be saved out of their communion; and so they reckon as enemies of their faith all those that are of a different opinion; and we may be sure that the Protestants or heretics (as they call them) are their irreconcilable enemies.

They pray publicly for the extirpation of the heretics, Turks, and infidels in the mass; and they do really believe they are bound in conscience to make use of all sorts of means, let them be ever so base, inhuman, and barbarous, for the murdering of them. This is the doctrine of the Church of Rome, which the priests and confessors do take care to sow in the



Dead Bodies of Murdered Protestants Only Half Buried.

Roman Catholics; and by their advice, the hatred, malice, and aversion is raised to a great height against the heretics, as you shall know by the following instances.

First, in the last war between Charles the Third and Philip the Fifth, the Protestants confederate with Charles did suffer very much by the country people. Those encouraged by the priests and confessors of Philip's part, thinking that if any Christian could kill a heretic, he should do God service, did murder in private many soldiers, both English and Dutch. I saw, and I do speak now before God and the world, in a town called Ficentes de Ebro, several arms and legs out of the ground in the field, and inquiring the reason why those corpses were buried in the field (a thing indeed not unusual there), I was answered, that those were the corpses of some English heretics, murdered by the patrons or landlords, who had killed them to show their zeal for their religion, and an old maxim among them: *De los Enemigos los menos*: let us have as few enemies as we can. Fourteen English private men were the night before in their beds, and buried in the field, and I myself reckoned all of them; and I suppose many others were murdered whom I did not see, though I heard of it.

The murderers make no scruple of it, but, out of bravery and zeal for their religion, tell it to the father confessor, not as a sin, but as a famous action done by them in favor of their faith. So great is the hatred and aversion the Catholics have against the Protestants and all enemies of their religion. We could confirm the truth of this proposition with the cruelty of the late king of France against the poor Huguenots, whom we now call refugees. This is well known to everybody, therefore I leave Lewis and his counsellors where they are in the other world, where it is to be feared they endure more torments than the banished refugees in this present one. So, to conclude what I have to say upon the head or title of this bull, I may positively affirm that the Pope's design in granting it is, first, out of interest; secondly, to encourage the common people to make war, and to root up all the people that are not of his communion, or to increase, this way, if he can, his revenues, or the treasure of the Church.

"THE SMELL OF A ROTTEN PROTESTANT IS GOOD."

History tells of the murder of thirty thousand Protestants by the order of Catherine de Medicis of France, who pretended to grant the Huguenots an advantageous peace, and, to cement it, proposed a marriage of her daughter to Henry, the young king of Navarre, a Protestant. The heads of the Protestants were all invited to the palace to attend the wedding on St. Bartholomew's Day; and in the midst of the festivities the great bell of the palace struck, the concerted signal for the butchery of all Protestant guests. No warnings were given, no opportunities to escape were offered; but Admiral Coligni, the guest of Charles IX., the king, was killed in the palace, his head was severed from his body, every indignity was heaped upon the body, and at last, while hanging feet upward until the bloated carcass, festering and rotting, filled with the poisonous effluvia, Charles IX. and his mother rode beneath it, and exclaimed, "The smell of a rotten Protestant is good." No parallel in history!

THE NUMBER OF VICTIMS OF THE INQUISITION.

The Inquisition lasted from the 13th to the 19th century; indeed, it still exists where Rome has the power! Lorente, one of the last saretims of the Inquisition, gives a list of those who in Spain suffered death and other punishments from 1452 to 1811. He tells us that 31,788 were burned, 174,111 died in prison, and 287,522 suffered other punishments. In 1209 Pope Innocent III. proclaimed a crusade against the Albigenses, which lasted for eighteen years. The terrible war of the Hussites lasted for over fifteen years; the persecutions of the Huguenots from 1472 to 1598. John Huss was burned in Constance in 1415. Jerome of Prague met the same fate in 1616, and Savanarola was burned in 1598. Michael Servetus was burned in Geneva at the instigation of John Calvin, because he denied the doctrine of the Trinity. At the massacre of St. Bartholomew, in 1572, about 30,000 Protestants were killed in Paris alone, and more than 100,000 in France.

HOW DELICATE WOMEN HAVE BECOME DARING PERSECUTORS.

If the United States should be so unfortunate as to fall under the control of Rome, the Inquisition would be introduced in this country, as it has been in every popish country on earth. Free America, just yet, is not ready for such a tribunal.

The tortures which the Roman Inquisitors and Priests devised, to inflict their malignant rage upon the Christians whom they sacrificed to satisfy their Lord God the Pope, to disclose the diabolical character of Romanism, such as that it would be in the United States of America, if the Roman Priesthood swayed.

The poisonous spirit and principles of Popery stifle all natural tenderness, and spoil the most amiable dispositions; for gentle and delicate women, "timorous things who start at feathers and fly from insects," when animated by the demon of Popery, have become daring persecutors, exulting in carnage, and surveying with delight streams of Christian blood and piles of naked mangled bodies, or inhaling with greediness the smoke of the Auto da Fa, and the effluvia of a roasting Heretic; thus demonstrating, that they who are intoxicated with the golden cup of Rome's filthiness and abominations, and bewitched by the sorceries of her enchanted wine, having imbibed a vindictive and treacherous spirit, not less sanguinary than the scarlet and purple tincture, in which is arrayed the "MYSTERY; BABYLON THE GREAT; MOTHER OF THE ABOMINATIONS OF THE EARTH!"

THE TERRIBLE WORK OF THE INQUISITION.

It is well known that for centuries the "Holy" and "Infallible" Pope of Rome, though sweet and humble servants of the meek and lowly Jesus, delighted in persecuting and torturing and murdering the noblest and holiest on earth, because, glorying in the liberty of Christ's pure Gospel they refuse to have their consciences and their souls bound by the fetters of Popish superstitions and falsehoods. The Little Horn was to be a persecuting power, and this has always been the charac-



Roman Catholic Barbarity During the Times of the Inquisition.

teristic of the Church of Rome, and this brands her unmistakably as the anti-Christ. If anything could have "worn out the saints of the Most High," and banished evangelical religion from the face of the earth, it would have been the persecutions of the Papal power. In the year of 1208, a crusade was proclaimed by Pope Innocent—very innocent!—against the Waldenses and Albigenses, in which a million people perished. "From the beginning of the Order of the Jesuits in 1540 to 1580, nine hundred thousand were destroyed. One hundred and fifty thousand were destroyed by the Inquisition in thirty years. In the low countries fifty thousand persons were hanged, burned, beheaded, drowned, and buried alive for the crime of heresy, within the space of thirty-eight years from the edict of Charles V. to the peace of Cambreres in 1557.

V.

SHAM MIRACLES, IMAGE WORSHIP, AND OTHER ROMAN CATHOLIC FALLACIES.

ROMAN CATHOLICISM IS NO RELIGION.

The theory that Romanism is a Religion is to be fought. It is quite common to concede to Roman Catholics the same right to their religion as it concedes to Episcopalians, Methodists, Baptists and others, so long as it is in harmony with the spirit of the constitution, but when it is found planning the destruction of the nation, then the right to fight it to the bitter end is claimed. This is as far as politicians perhaps can go. Here is where the Pauline Propaganda begins. It is felt to be a duty to oppose the Roman Catholic religion because of what it is and does. It is a system that destroys millions of souls. They are as much lost in Rome as if they made no pretension to religion. To them, in some way or other, the truth is to be proclaimed, believing that if they come to know the truth, the truth shall make them free. Says Dr. Joseph Parker, of London, "a man has a perfect right to be a Roman Catholic;" to this the Pauline Propaganda dissents. A man has no right to lie against God, or believe a lie, or even to be damned. Because he has no right, he is condemned in sin and the wrath of God abides on him.

SHAMEFUL USE OF RELICS.

Fleury, the celebrated Romish historian, in his Ecclesiastical History, relates that on one occasion, in the year 386, St. Ambrose being about to consecrate a church at Milan, was pre-

vented by the fact that he had no relics of martyrs to deposit in the altars, when "immediately his heart burned within him," as he declared, "in presage of what was to happen." The historian proceeds to tell us that God revealed to him in a dream, the place where the bodies of St. Gervasius and St. Protasius were to be found. "Having discovered their sepulchres, two skeletons were discovered, of more than ordinary size, all their bones entire, a quantity of blood about, and their heads separated from their bodies. They arrayed the bodies, putting every bone in its proper place and covered them with cloths and laid them on litters. In this manner they were carried, towards evening, to the Basilica of St. Fausta, where vigils were celebrated all night. That day and the next, there was a great concourse of people, and then the old man recollected that "they had formerly heard the names of these martyrs, and had read the inscriptions on their tombs." This is the first mention we can find of these "lying wonders" of the Romish Church in the line of relics, which at length became so numerous, and so profitable to "the holy church, out of which there is no salvation."

In 1848, a gentleman, who signed himself "Kirwan," and generally understood to be a Presbyterian clergyman, who had once been a Roman Catholic, wrote a series of "Letters to Archbishop Hughes of New York," in which he gave his reasons for not returning to the Romish Church, in which he says:

"The arms, legs, fingers and toes of saints are greatly multiplied. There are eight arms of St. Matthew, three of St. John, and almost any number of St. Thomas a-Becket. There are in the church of Lateran, the ark made by Moses in the wilderness, the rod of Moses, and the table on which the last supper was instituted by our Lord. The table entire is at Rome; but there are many pieces of it in other places. On the altar of the Lateran are the heads of Peter and Paul entire; but there are pieces of them in Bilboa greatly honored by the monks. St. Peter's church is blessed by the cross of the penitent thief; with the lantern of Judas; with the dice used in casting lots by the soldiers for the garments of our Saviour; with the tail of Balaam's ass; and with the axe, saw, and hammer,

of St. Joseph. Different churches are enriched with pieces of the wood of the cross; were the pieces all brought together they would make a hundred crosses. In one church is some of the manna of the wilderness; in another some blossoms from Aaron's rod; in another an arm of St. Simon; in another a picture of the Virgin painted by Luke; in another one of her combs; in another the combs of the apostles, but little used; in another a part of the body of St. Lazarus, that smells; in another part of the Gospel of Mark, in his own handwriting; in another the finger of St. Ann, the Virgin's sister; in another St. Patrick's stick, with which he drove the venomous reptiles from Ireland; in another some of St. Joseph's breath caught by an angel in a vial; in another a piece of the rope with which Judas hung himself; in another some of the Virgin's hair; in another some of her milk. And the monks once showed among their relics the spear and shield with which Michael encountered the dragon of Revelation; and some relic-monger had a feather from the wing of the Holy Spirit when taking the form of a dove he abode upon Christ at his baptism!

"I will not, I cannot, here dwell on the awful abuses of your doctrine of relics; on the robbery of all kinds of graves in Palestine, and the hawking of pilfered bones all over Europe; on the selling of old wood, sufficient to warm a small town through the winter as pieces of the cross; on the selling of hands and feet of particular saints, until the proof is positive that some of them had as many hands as Briareus, and as many feet of the crawling worm we call the centipede. I turn from the abuses to the doctrine.

"Now, sir, where is the origin of your doctrine of relics? Can you find a trace of it in the New Testament? Will you, for a moment, compare the sham miracles wrought at the tombs of some of your saints, with that wrought by the bones of a prophet of Israel? Will you dare to say that the curing of a sore throat by a dead man's hand is to be placed in the same ground with miraculous cures of the apostles? I venerate the names, I would even decorate the tombs, of the good, but what virtue is there in a bone from the body of Peter or Paul? or in a slip of wood from the cross, or in a strand of rope with which

Judas hung himself, or in some hairs from the tail of the beast which Balaam whipped?

"If relics ever performed miracles why don't they perform some now? Is the virtue of all your old bones exhausted? Where is the holy coat of Treves? Where are now the pilgrims to the bones of Becket? Where is your shop in New York for the sale of old teeth, and holy fingers, and holy bones, taken from the graves of the saints? Sir, the whole matter is one of the vilest impositions ever practiced upon the credulity of man. I do not charge you with believing a word of it, I could almost as soon believe in the virtue of the paring of toe nails of some of your saints as admit that a man of your high sense could believe in these things."

This letter of Kirwan to the Archbishop will give us some idea to the extent to which the papacy carries this fraudulent and infamous business, by which they knowingly and wilfully rob the people. Writers who have made the subject of Romish relics a matter of special study, give us much interesting information in regard thereto. They tell us that the body of the Apostle Bartholomew is declared in the Roman Breviary and Martyrology to have been translated from Benevento to Rome by the Emperor Otto III., and is alleged to be entire. It is attested by bulls of Alexander III. and Sixtus V. But the Church of Benevento alleges that the entire body of Bartholomew is there still, and produces bulls to that effect from Leo IX., Stephen IX., Benedict XII., and Urban V. (all infallible, you know), the earliest of which popes reigned fifty years after the death of Otto III. Here then are two entire bodies of this one Apostle but Monte Casino claims the possession of a large part of the body, and so does Reims. But besides these, there are three heads of this same Apostle; one at Naples; one formerly at Reichman, and a third at Toulouse; two crowns of the head at Frankfort and Prague; part of a skull at Maestricht; a jaw at Steinfield; part of a jaw at Prague; two jaws at Cologne, and a lower jaw at Murbach; an arm and a hand at Gersiac; a second arm with the flesh at Bethune; a third arm at Amalfi; a large part of a fourth arm at Foppens; a fifth arm, and part of a sixth at Cologne; a seventh arm at Andechs; an

eighth arm at Ebers; three large leg or arm bones at Prague; part of an arm at Brussels, and other large portions of the body, not reckoning trifles like skin, teeth, and hair, in twenty other places.

Three different places claim to possess the head of John the Baptist. A gentleman, making a tour of Italy, declares that while examining the relics in an Italian city, he was shown the head of John the Baptist. He said to the monk who was exhibiting them, "How is this; I was shown the head of John the Baptist two days ago in another city." "O," said the monk, "that is all right; the head you saw there is the head of John when he was a young man; but this is his head that was cut off by King Herod."

It is only in recent years that so strange an exhibition as the translation and procession of such relics has been made a public spectacle in the United States of America; but these heathen performances and other Pagan acts of the Roman Catholic Church are becoming more public and prominent as that apostate church increases in political power by the great immigration of superstitious and ignorant papists from foreign lands, who so soon become voters without becoming Americans. The first of these heathenish ceremonies on the United States soil took place in Hoboken, N. J., directly opposite New York City, in the year of 1856, on the first day of June. This ceremony was described, and the bishop's speech reported in the public newspapers on the following day.

ST. ANNE'S BONE RAISES TWENTY THOUSAND DOLLARS.

Some years ago, a Romish Church in New York City being very anxious to "raise the wind," imported from somewhere the arm bone of St. Anne, the mother of the Virgin Mary. Archbishop Corrigan, of New York, says that at least twenty-five thousand people visited this old bone. Thousands of superstitious people paid their money for the privilege of kissing the box in which the old bone is kept. New York newspapers contained almost daily accounts of the crowds that attended the fortunate Church, of the marvelous cures effected by the useful old bone. The names and addresses of many who

were cured were printed; but when reporters and others called at the houses specified, to see the lucky persons who had been miraculously cured by this old bone, the persons could never be seen. They always happened to be "out," or "engaged." But the Church that got up this exhibition did a good thing for itself, clearing in a little while, it is said, more than \$20,000. And this fraud and deception, and robbery of the people went on for weeks right under the eyes of the police as they deserved to have been, and not one of the robbers was indicted or arrested, while many a poor man, out of employment, and driven almost to despair on account of his starving wife and children was put in jail for stealing the value of a loaf of bread. But then it is not lawful to interfere with religion you know! And St. Anne's old bone is still on its travels from place to place, working miracles, and filling the priests' pockets.

THE PRIEST ON THE DONKEY.

I will not deprive the public of another superstitious ceremony of the Romish priests, which is very diverting, and by which their ignorance will be more exposed to the world; and this is practiced on the Sunday before Easter, which is called *Dominica Palmarum*, in which the church commemorates the triumphant entry of Jesus Christ into Jerusalem, sitting on an ass, the people spreading their clothes and branches of olive trees on the ground; so in imitation of this triumph, they do the same in some churches and convents.

The circumstance of one being representative of Jesus, on an ass, I never saw practiced in Saragossa, and I was quite unacquainted with it till I went to Alvalate, a town that belongs to the archbishop in temporalibus and spiritualibus, whither I was obliged to retire with his grace, in his precipitate flight from King Charles' army, for fear of being taken prisoner of state. We were there at the Franciscan convent on that Sunday, and the archbishop being invited to the ceremony of the religious triumph, I went with him to see it, which was performed in the following manner:

All the friars being in the body of the church, the guardian placing his grace at the right hand, the procession began, every



Passing in Procession Before the Pope on
Palm Sunday.

friar having a branch of olive trees in his hand, which was blessed by the Rev. Father Guardian; so the cross going before, the procession went out of the church to a large yard before it. But, what did we see at the door of the church, but a fat friar, dressed like a Nazarene, on a clever ass, two friars holding the stirrups, and another pulling the ass by the bridle. The representative of Jesus Christ took place before the archbishop. The ass was an he one, though not so fat as the friar, but the ceremony of throwing branches and clothes before him, being quite strange to him, he began to start and caper, and at last threw down the heavy load of the friar. The ass ran away, leaving the reverend on the ground, with one arm broken. This unusual ceremony was so pleasing to us all, that his grace, notwithstanding his deep melancholy, laughed heartily at it. The ass was brought back, another friar, making the representative, put an end to this ass-like ceremony.

But the ignorance and superstition begins now; when the ceremony was over, a novice took the ass by the bridle, and began to walk in the cloister, and every friar made a reverence, passing by, and the people kneeling down before him, said, O happy ass! But his grace, displeased at so great a superstition, spoke to the guardian, and desired him not to suffer the friars to give such an example to the ignorant people, as to adore the ass. The guardian was a pleasant man, and seeing the archbishop so melancholy, only to make him laugh, told his grace that it was impossible for him to obey his grace without removing all his friars to another convent, and bring a new community. "Why so?" said his grace. "Because," replied the guardian, "all my friars are he asses." "And you the guardian of them," answered his grace. Thus priests and friars excite the people to adore images.

PRIEST CROSSES A RIVER OF WATER ON A DRY PATHWAY.

"I heard a pleasant story, reported in town, from a faithful person, who assured me he saw, himself, a friar come out of the refectory, at 8 at night, and as he came out of the convent's gate, the moon shining that night, and the shadow of the house being in the middle of the street, the merry friar thinking that

the light of the moon, in the other half part of the street, was water, he took off his shoes and stockings, and so walked till he reached the shadow; and being asked by his friend the meaning of such extravagant folly, the friar cried out, a miracle, a miracle! The gentleman thought that the friar was mad; but he cried the more, a miracle! a miracle!—Where is the miracle? (the people that came to the windows asked him;) I came this minute through this river, (said he) and I did not wet the soles of my feet; and then he desired the neighbors to come and be witnesses of the miracle. In such a condition the honor of the advocate of that day did put the reverend friars; and this and the like effects such festivals occasion, both in the members of the convents and corporations.”

NEVER CONFESSED TO THE SAME PRIEST TWICE.

A friend of mine, when recently visiting Burges, had much conversation with the laquais-de-place, whom he employed to show him the objects of interest in the city and neighborhood. He found that this man was pursuing a very profligate course; when the following dialogue took place: “Are you a Roman Catholic?” “Yes, certainly I am.” “Do you then ever go to confession?” “Oh, yes.” “But you do not confess to the priest what you have acknowledged to me.” “To be sure I do; how else could I get absolution?” “I should suppose you could not obtain it a second time.” “Oh, yes, I always do; for there are several hundred priests in this city and neighborhood, and I never confess to the same priest twice.”

MONEY CAN BUY ANYTHING.

In the elegant Cathedral of Namur a money-box may be observed set apart for its benefit, and which an inscription on it describes to be for the reception of the offerings of those who eat meat in Lent. And what said Claude D’Espence, a celebrated Parisian divine of the Romish Church? “Provided money can be extorted, every thing prohibited is permitted. There is almost nothing forbidden that is not dispensed with for money; so that, as Horace said of his age, the greatest

crime that a man can commit is to be poor. There are some crimes which persons may commit for money; while absolution from all of them, after they have been committed, may be bought."

MANY INSTANCES OF THE USES TO WHICH RELICS ARE PUT.

In this county of Monaghan, Ireland, there is a well, said to have been consecrated by St. Patrick, near which is a small heap of stones, surmounted by a large one, having on it the print of his knee, and over all a stone cross, said to be erected there by himself; and at the distance of forty-nine paces there is an alder tree, which is affirmed to have sprung up immediately on his blessing the ground. The pilgrims who come hither first kneel at the north side of the well, salute St. Patrick, and say fifteen *paters* and one *creed*. They rise up, bow to him, walk thrice around the well, and drink of the water each time at the place where they began. From thence they go to the heap of stones, bow to the cross, kiss the print of St. Patrick's knee, and put one of their knees into it. They then go thrice around the heap on their knees, always kissing this stone; when they come to it they rise up, bow to it, and walk thrice around bowing to the stone whenever they come before it, and the last time they kiss it. They go from the heap of stones to the alder tree, beginning at the west side by bowing to it, then going thrice around they bow to it from the east to west, and then say fifteen *paters* and one *creed*. When any of the neighbors have their cattle sick, some of the water of this well is used in expectation of a cure—a strange and almost incredible folly, which is, however, of frequent occurrence.

But the most remarkable superstition of this kind appears in the pilgrimage of immense numbers of persons to St. Patrick's Purgatory, which is in an island situated in the midst of a lake in the county of Donegal. As soon as they come in sight of it they take off their shoes and stockings, uncover their heads, and walk with their beads in one hand, and sometimes with a cross in the other, to the lake side, from whence at the charge of six pence each, they are ferried over. They then go to the prior, and ask his blessing; and afterwards to St. Patrick's

altar, where, on their knees, they say one pater, one ave, and one creed, at the close of which they rise and enter the chapel, where they recite three paters, three aves, and one creed. Beginning now at a corner of the chapel, they walk around it and St. Patrick's altar seven times, saying ten ave-marias and one pater every circuit. And the first and last they kiss the cross before the chapel, and at the last touch it with their shoulders.

They then visit the penitential beds, on which seven saints are said to have slept, and each of which is a collection of hard stones; they go around each of these thrice, while three paters, three aves, and one creed are said, and then kneeling, they recite the like number. Each bed is now separately entered, and going around it thrice in the inside they say three paters, three aves, and one creed; at the close of which they kneel and repeat three more of each. Leaving these beds, they go into the water, and thrice around some sacred stones, saying five paters, five aves, and one creed; after that they go further into the water to another stone, and say one pater, one ave, and one creed, with their hands lifted up; from thence they return to the chapel, where they repeat the Lady's Psalter, consisting, according to some, of fifty aves and five paters, or according to others, of a hundred and fifty aves and five paters; and thus they finish one station, which must be performed every day, about sun-rise, noon, and sun-set, bread and water only being allowed the pilgrims.

On the ninth day they are put by the prior into St. Patrick's cave, where they are closely shut up for twenty-four hours, are bound to say there as many prayers as on the preceding days, and are denied all kinds of refreshments. On the tenth day they are released, when they proceed immediately into the water to wash themselves, and more particularly the head. During these ceremonies mass is celebrated several times a day, and a sermon is daily preached in the Irish language. Confession must be made to a priest before the stations are begun, and some pilgrims do it much oftener, paying six pence each time. In all their perambulations a staff, with a cross at the end, is carried.

If any cannot perform this penance themselves, a license

may be obtained from the prior for another to do it for them; the proxy is paid for this service, and it is considered as available as that of the original party. On the return of the pilgrims, they are treated by all the common people with great veneration; they generally kneel down and ask their blessing. Here again is the influence of the totally unscriptural doctrine of human merit; the deluded creatures who have gone through the penances described, fancy they have gained it; and those who meet them on their way, equally superstitious, suppose that their words convey some peculiar virtue.

A superstitious reverence is paid by pilgrims to what are called relics, the remains of the bodies or clothes of saints or martyrs, and the instruments by which they were put to death, which being devoutly preserved in honor to their memory, or kissed, revered, and sometimes carried in procession. Charlemagne is declared to have been a great collector of relics, and to have obtained some of the most important from Jerusalem itself, from his having become master, as emperor of the West, not only of the holy sepulchre, but of many other sacred places and treasures, for which he was indebted to the king of Persia; while many precious relics are said to have been presents to him from the Greek emperors at Constantinople. Receiving them from every part of the globe, from a dread of his arms, or attachment to his religion, he distributed them among the various churches he found, reserving the chief of them for his favorite of Notre Dame, at Aix la Chapelle.

The visitors who wish to behold them are soon introduced to the sacristan, who orders two candles to be lighted, though the room may not be at the time so dark as absolutely to require their aid. The relics are divided into two classes; the great and small. The former are in a large silvergilt shrine, in the form of a gothic tomb, richly sculptured, and adorned, it is said, with precious stones. On its being opened, the relics are exhibited for a fortnight, every seven years, to crowds of devotees, who joyously receive fragments of the old silks in which they have been wrapped. They are affirmed to be—the large cloth which received the body of John the Baptist after being beheaded; the swaddling clothes in which Christ was attired in

the manger of Bethlehem; and as the most precious of the whole, the linen which the Redeemer wore on the cross, bearing upon it the traces of his blood!

The small relics, carried around the city once a year, are deposited in various shrines and cases. They are said to be the skull and two other bones of Charlemagne; a tooth of St. Catherine; some hair of John the Baptist; a link of the chain of Peter when in prison; a morsel of the arm of Simeon, in which he held the infant Saviour; Christ's leathern girdle; a piece of the cord with which his hands were bound on the cross; a piece of the sponge with which his lips were moistened; a spine of the crown of thorns which was placed on his head; and, omitting a few relics of humbler pretensions, one or two pieces of the true cross!

At the back of the high altar of the church at Kreuzberg, there is a wide and superb marble stair case, leading down to the front of the edifice. So sacred is this professedly esteemed, that visitors are not allowed to walk on it, but are obliged to descend by its side. What, then, is the claim set up for? That it belonged to Pilate's judgment hall, was trodden by the Redeemer after he was scourged, and that after being taken from Jerusalem to Rome, it was brought hither! Little circular pieces of brass let into the stone, representing a number of drops of blood clotted together, are pointed out, and for these it is to be regarded with peculiar veneration.

Here the influence of the Pope appears. It is he who warrants the supernatural state of incorruption of the body of one saint, and traces, it is supposed, with unerring certainty, some straggling limb to another! He, alone, has also the undoubted power of virtually furnishing the members of the Romish Church with the relics of the most ancient or unknown patriarchs and martyrs, by declaring the fragments of any skeleton from the catacombs to be a part of the body in request. This is called christening relics. The persuasion that bones which have passed through this process, are as good as those of a favorite saint to whom they are attributed, is general in Spain, and probably common to all Romanists.

In early ages we find the origin of a widely extended, and to



Bitter Persecutions of Protestants in the Fifteenth Century.

the Church of Rome, a profitable superstition. Thus, a hole was made in the coffins of forty martyrs at Constantinople, from an opinion that whatever touched them, derived from so doing extraordinary benefits. An ancient custom also prevailed among the Christians of assembling at the burial places of martyrs, to commemorate them, and to perform Divine worship there. Under the dominion of Constantine the Great, stately churches were erected over sepulchres; religious services performed over them were thought to have a peculiar sanctity and virtue; hence the practice afterwards obtained of depositing relics of saints and martyrs under the altars of churches. St. Ambrose would not consecrate a church because it had none; and the council of Constantinople in Trullo, decreed that those altars under which no relics were found, should be demolished. So excessive, indeed, became the rage for procuring relics, that the emperor, Theodosius the Great, passed a law in 386, forbidding the people to dig up the bodies of the martyrs, and to traffic in their relics.

The necessity of relics in a church is pleaded for in the present day. In the sanctuary, as it is called, of every Roman Catholic chapel, as we have seen, appears the altar, which, in England, is of wood, stone, or marble; but there must be, at least, a square slab of the latter in the centre, on which, to use the Papists' phrase, "the sacrifice may be offered." Its corners bear the initials of the saint or angel to which it is dedicated, or else those of the Virgin or the Saviour; and in it it is said there must be deposited a portion of the blood, bones, or other relics of saints. The process adopted in this case is not a little singular. The initials are always deeply engraved in the marble, and the bones, or other relics, being reduced to powder, are mixed with what is considered to be the blood, and then poured into the incisions, where they become hard. It is believed that the slabs are brought from Rome, and that the relics are deposited under the directions of the Pope; but every one undergoes the ceremony of consecration, and when set in its appointed place is covered with a linen cloth, adored with fringes, ribbons, and lace.

The influx of travellers in early times into the eastern pro-

vinces, in order to frequent the places which Christ and his disciples had honored with their presence, that with their bones and other remains they might exert what was deemed a valuable influence, led, of course, to a great amount of fraud and imposture. The craft, dexterity and knavery of the Greeks found a rich prey in the credulity of the Latin relic-hunters. The latter paid considerable sums for legs and arms, skulls and jaw-bones, many of which were pagan, and some not human, and other things which were supposed to belong to distinguished members of the early Church; and thus they came into possession of relics shown with much ostentation at the present day.

Of imposition, in such cases, many instances might be given. Luther says, he had seen an image of Mary with her child, in the monastery at Isenach. When a wealthy person came thither to pray to it, the child turned away its face to its mother, as if it refused to listen and had to seek Mary's help. But if the applicant gave liberally to the monastery the child turned to him again; and if he promised to give more, it showed itself very friendly and loving, and stretched out its arms over him in the form of a cross. But how was this miracle wrought? By human mechanism. The image was made hollow within, and prepared with hooks, lines, and screws, and behind it stood a person who moved it according to the effect it was wished to produce.

One of the military who recounted his campaigns in the Spanish war relates, that his company being quartered one night in a chapel for shelter, they observed a large image; in it they discovered a small door, by which a man might be admitted into the body of the figure from the vestry, and strings were hanging down by which the eyes might be moved. Just as they had done amusing themselves with the juggling trick, the priests arrived, and hastened to take down the image, covering it with a cloth, and carrying it on a bier, professing to remove it lest it should be profaned by the near approach of heretics! Their real motive is evident; they wished to conceal the base artifice, but they came too late.

There is another tale of the same kind. A Dutchman con-

fessing to a priest at Rome, promised by an oath, to keep secret whatever the priest should impart to him till he came into Germany; on which he received a leg of the ass on which Christ rode into Jerusalem, very neatly bound up in a cloth, with these words, "This is the holy relic on which the Lord Christ did corporeally sit, and with his sacred legs touched this ass's leg!" Greatly pleased with the gift, the Dutchman carried the relic into Germany, and when he came on the borders, boasted of his possession in the presence of four of his companions, at the same time showing it to them. But each of the four had also promised the same secrecy, and received the same gift; they inquired, therefore, with astonishment, whether the ass on which Christ rode had five legs? The question might as properly have been, whether it had fifty or five hundred, for doubtless such relics were given just as long as there were such applicants.

THE FEARFUL DELUSION CAUSED BY RELICS.

The following are exhibited at the church of St. John, at Rome, on Holy Thursday: The heads of St. Peter and St. Paul, incased in silver busts, set with jewels; a lock of the Virgin Mary's hair, and a piece of her petticoat; a robe of the Saviour's sprinkled with his blood; some drops of his blood in a small vial; some of the water which flowed from the wound in his side; some of the sponge raised to his lips; the table at which our Lord ate the last supper—which could only have held the twelve apostles by miracle, as it seems impossible for more than two persons to sit at it; a piece of stone of the sepulchre on which the angel sat; and the very porphyry pillar from which the cock crowed after Peter denied Christ. "I thought all these sufficiently marvelous," says the narrator, "but what was my surprise to find the rods of Moses and Aaron! Though how they got them nobody knows—and two pieces of the wood of the real ark of the covenant!"

The absurdity of such pretensions might excite a smile were it not for the flagrant wickedness by which they are often accompanied. Thus an account of the relics of Charlemagne is still sold at Aix-la-Chapelle, under the authority of the vicar-

general. It not only describes them, but argues their genuineness, and contains the form of words annually employed in announcing the four great relics to the people, with the prayers that are to be offered during their exhibition; one of which is for the Pope and his cardinals, the king of Prussia, the archbishop of Cologne, the city and authorities of the place in which they are shown, the pilgrims by whom they are visited, and the souls of the departed. Still further, it teaches that the presence and contemplation of these relics are a pledge of the special favor and intercession of those for whose use they were consecrated, or with whose persons they were once identified; and they are actually pronounced to be the source of all happiness, welfare and prosperity to the city, having, notwithstanding the devastation of the Normans, and the troubles occasioned by the heretics, its occupancy by enemies, and its having been repeatedly destroyed by fire, never been taken away or fallen under the power of adversaries.

Such facts as these are really confounding; it is difficult to give any adequate expression to our disgust and horror. Oil, holy-water, and relics, bones, bits of wood or cloth, and other scraps of trumpery, stands in the place of God. In them is the power by which evil may be averted and good enjoyed! Fearful is such delusion, tremendous the criminality it involves.

“SAVED MORE SOULS WITH INDULGENCES THAN ST. PAUL WITH HIS SERMONS.”

“Indulgences,” says Tetsel, “are the most precious and sublime of God’s gifts. This cross (pointing to the red cross) has as much efficacy as the cross of Jesus Christ. Draw near, and I will give you letters duly sealed, by which even the sins you desire to commit shall be all forgiven you.

“I would not exchange my privileges for those of St. Paul in heaven, for I have saved more souls with my indulgences than he with his sermons.

“There is no sin so great that the indulgence cannot remit it, and if any one should ravish the Holy Virgin, Mother of God, (which is doubtless impossible) let him only pay largely and it shall be forgiven him.

“Even repentance is not indispensable.

“But more than this, indulgences save not the living alone, they also save the dead.

“Ye priests, ye nobles, ye tradesmen, ye wives, ye maidens, and ye young men, hearken to your departed parents and friends who cry to you from the bottomless abyss: ‘We are enduring horrible torment. A small alms would deliver us, you can give it and you will not.’

“The very moment,” cried Tetsel, “that the money clinks against the bottom of the chest, the soul escapes from purgatory, and flies free to heaven.

“O senseless people, and almost like beasts, who do not comprehend the grace so richly afforded! This day heaven is on all sides open. Do you now refuse to enter? When then do you intend to come in? This day you may redeem many souls. Dull, and heedless man, with ten groshens you can deliver your father from purgatory, but you are so ungrateful that you will not rescue him. In the day of judgment my conscience will be clear, but you will be punished the more severely for neglecting so great a salvation. I protest that although you should have only one coat, you ought to strip it off and sell it, to purchase this grace. Our Lord God no longer deals with us as God. He has given all power to the Pope. Bring your money! Bring money! Bring money!” Luther said, “He uttered this cry with such a dreadful bellowing that one might have thought that some wild bull was rushing among the people, and goring with his horns!” For particular sins Tetsel had a private scale. Polygamy cost six ducats; sacrilege and perjury nine ducats; murder, eight; witchcraft, two.

Samson, who carried on in Switzerland the same traffic as Tetsel in Germany, had rather a different scale. He charged for infanticide, four livres tournois; for a parricide or fratricide, one ducat.

It would be interesting to pursue this subject further, but space will not permit. In England and the United States, the priests of Rome seek to cast dust in the eyes of Protestants by trying to explain away the more repulsive aspects of the system of indulgences, while compelled to acknowledge that



Romanists Burying Protestants Alive.

the system still exists. As God alone can remit either the guilt or penalty of sin, the Pope, in granting indulgences, stands forth, branded by Almighty God as the great blasphemer, and Antichrist.

TERRIBLE BLASPHEMY AGAINST GOD.

There is a very ponderous volume entitled "Corpus Juris Canonici, emendatum et notis illustratum, Gregorii XIII. Pont. Max. Jussu editum. Cum licentia." To that digest of the entire canons of pontifical laws, is prefixed the ratification of the Pope, Gregorius Papa XIII.—"Ad futuram rei memoriam." Which volume, that Pope proclaimed, he commanded to be published for the convenience of all the Papists throughout the world, that all the Roman Priests may know their duty to the Pontiff; and urging all secular authorities to enforce his assumed power and prerogatives. It should be remembered that not one jot or tittle of the whole farrago of impiety and despotism has ever been denied or rescinded; and that the whole is uniformly taught by every Roman priest to his votaries, and constantly exacted in all places and periods, when it can be done with the certainty of success. The following condensed catalogue of the Papal usurpations, depicts the very image of Antichrist, as "exalted in the Temple of God, above all that is called God, and that is worshipped."

The references are minutely given, so that all persons can verify the truth of the quotations without difficulty.

1. It standeth upon necessity of salvation, for every human creature to be subject unto the Pope of Rome.—Boniface VIII. Extravag. de Majorit. et Obedient. Cap. Unam.

6. The Papacy is the holy and apostolic mother-church of all other churches of Christ; from whose rules no persons should deviate; but like as the Son of God came to do the will of his Father, so must you do the will of your mother the Church, the head whereof is Rome: and if any persons shall err from the said church, let them be admonished, or else their names be taken, to be known that they swerve from the Romish customs.—Lucius, Dist. 24. Quest. 1. Cap. Recta.—Calixtus, Dist. 12. Cap. Non decet.—Innocent, Dist. 11. Cap. Quis,

13. The Pope's power is not of man but from God, who hath appointed him Master and Governor over the universal Church.

It is his office, therefore, to look upon every mortal sin of all men; whereby all criminal offenses of kings and others are subject to his censure; so that all persons, at any time and in every case, either before or after trial and sentence, may appeal to the Pope.—Innocent III. *De judiciis*. Cap. *Novit*.—Marcellus, *Caus. 2. Quest. 6. Cap. Ad Romanam*.

16. Be it known to all men, that Rome is the Prince and Head of all nations; the Mother of faith; the cardinal foundation whereupon all churches do depend, as the door upon its hinges; the first of all seats, without spot or blemish; the Lady, Mistress, and Instructor of all churches; and a glass and spectacle to all men to be followed in everything which the Roman Pontiff observes and ordains.—*Caus. 2. Quest. 7.*

18. Whosoever speaketh against the papacy is a heretic, a Pagan, a witch, an Idolater, and an Infidel.—Nicholas, *Dist. 22. Cap. Omnes*.—Gregory, *Dist. 81. Cap. Si qui*.

21. The Pope is Head of the Church of Rome, as a king is over his judges; for he is Peter's Vicar and Successor; Vicar of Christ; Rector and Director of the Universal Church; Chief Magistrate of the whole world; Head and chief of the Apostolic Church; Universal Pope and Diocesan; Most mighty Priest; living law on the earth, having all laws in his breast; bearing not the place of man only; neither God nor man, but between both, the admiration of the universe; having both swords of temporal and spiritual jurisdiction; and so far surmounting the authority of the Emperor, that of his own power alone, without a council, the Pope has authority to depose the Emperor, and transfer his dominions.—*Bulla Donationis, Dist. 96. Cap. Constantin.*—*Paschalis, Dist. 63. Cap. Ego.*—*Clement V. Cap. Romani; Glossa.*—*Boniface VIII. Sixt. Decret. Cap. Ubi.*—*Boniface, Prohem. Cap. Sacrosancta.*—*Anacletus, Dist. 22. Cap. Sarosancta.*—*Boniface IV. Sixt. Decret. Cap. 4. Glossa.*—*Hilarius, Dist. 25. Quest. 1. Nulli.*—*Sixt. Decret. Cap. Ad Arbitris. Glossa.*—*Boniface Sixt. Decret. De Const. Cap. Licet.*—*Innocent III. De Trans.*

Cap. Quanto.—Prohem. Clement. Glossa. “Papa Stupor Mundi. Nec Deus, nec homo, quasi neuter es inter utrumque.”—Bontiface Extravag. De Majorit. et. Obed. Cap. Unam. Dist. 22. Cap. Omnes.—Sixt. Decret. De Senten. et Re Cap. Ad Apostoli; and the Glossa.

22. What power or potentate in all the world is comparable to me, who have authority to bind and loose both in heaven and on earth; who have power both of heavenly and temporal things; to whom Emperors and Kings are inferior, as lead is inferior to gold? for the necks of kings and princes bend under his knees, and are happy to kiss his hands.—Nicholas Dist. 22. Cap. Omnes.—Glossa.—Gelasius, Dist. 96. Cap. Duo. Cap. Illud.

23. If the Pope has power to bind and loose in Heaven, how much more to loose Empires, Kingdoms, Dukedoms, and whatsoever else mortal man may have, and to give them where he will; and if he have authority over Angels, who be Governors of Princes, what then may he not do upon their inferiors and servants?—Gregory VII.—Platina.

24. The power of the Pope is greater than Angels in jurisdiction; in administration of the Sacraments; in knowledge; and in reward. Does he not command the Angels to absolve the soul out of Purgatory, and carry it into the glory of Paradise?—Antoninus, Pars. 3. Summae majoris. Bulla Clementis.

38. The power of the keys is given to the Pope immediately from Christ. By the jurisdiction of which keys of binding and loosing, and dominion, the fullness of Papal power is so great, that even Emperors and all others are subjects to the Pope, and ought to submit their acts to him.—Dist. 19. Cap. Si Romanorum.—Gab. Biel. Lib. 4.—Dist. 19. Petrus de Palude.—Dist. 95. Cap. Imperator.

43. The Pope is the Vicar of Jesus Christ throughout the whole world, in the stead of the living God. He hath that dominion and lordship which Christ, when he was upon earth, would not assume; that is, the universal jurisdiction of all things, both spiritual and temporal; which double jurisdiction was signified by the two swords in the gospel, and by the offer-

ing of the wise men, who offered not only incense, to signify the spiritual dominion, but also gold, to point out the temporal dominion as belonging to Christ and his Vicar the Pope. We read that "the earth is the Lord's and the fullness thereof;" and Christ said, "all power is given to me in heaven and earth"—so it may be affirmed, that the Vicar of Christ hath power over all things Celestial, Terrestrial, and Infernal. That power he received immediately from Christ; but all others take power directly from Peter and the Pope. Those who say that the Pope hath dominion only over spiritual things in the world, are like the Councillors of the kings of Syria, I Kings 20:23: "Their gods are gods of the hills, therefore they were stronger than we; but let us fight against them in the plain, and we shall be stronger than they." Thus evil councillors now, through their pestiferous flattery, deceive kings and princes; maintaining that Popes and Prelates are gods of mountains, that is, of spiritual things, but they are not gods of valleys, that is, they have no dominion over temporal things, and therefore let us fight with them in the valleys for the power of the temporal possessions, so we shall prevail over them. But what saith the sentence of God to them? I Kings 20:28: "Because the Syrians have said, the Lord is God of the hills, but he is not God of the Valleys, therefore will I deliver all this great multitude into your hands, and you shall know that I am the Lord." What can be more effectually spoken to set forth the Majesty of the papal jurisdiction which was received immediately from the Lord?—Dreido, de Eccles. Scriptur. et dogmat.—Pewel. cont. Luther.—Eckius in Enchir.—Gratianus Decret.—Gerson de Eccles. Protestate.—Hugo Cardinal. in Postilla.—Johan. Cremata de Ecclesia summa.—Lanfrac cont. Wicliff.—Ockam, Dialog. Pars. 1. Lib. 5.

46. The Pope is to be presumed to be always good and holy; and though he be not holy, and be destitute of merit, yet the merits of Peter, his predecessor, are sufficient for him, who hath bequeathed a perpetual inheritance of merits and dowry of innocence to his posterity; so that although the Pope should be guilty of homicide, adultery, and all other sins, he may be excused, by the murders of Samson, the thefts of the He-

brews, and the adultery of Jacob.—Hugo, Dist. 40. Cap. Non nos; Glossa.—Caus. 12 Quest. 3. Cap. Absis. And if any Priest shall be found embracing a woman, it must be expounded that he doeth it to bless her!

47. The Pope hath all dignities and all power of all patriarchs. In his primacy, he is Abel. In government, ark of Noah. In Patriarchdom, Abraham. In order, Melchisedec. In dignity, Aaron. In authority, Moses. In seat judicial, Samuel. In zeal, Elijah. In meekness, David. In power, Peter. In unction, Christ! The power of the Pope is greater than all the saints; what he confirms none should alter; he favors whom he pleases; he can take from one and give to another; and all persons ought to eschew his enemies.—Caus. 11. Quest. 3. Cap. Si inimicus; Glossa.

48. All the Earth is the Pope's diocese; he has the authority of the King of all kings over their subjects.—Caus. 11. Quest. 3. Cap. Si inimicus; Glossa.

49. The Pope is all in all and above all; so that God himself and the Pope, the Vicar of God, are but one consistory; for he is able to do almost that God can do, Clave non errante, without error.—Hostiensis, Cap. Quanto de transl. preb.—Baptist. Summa Casuum.

56. Thus the Pope hath all power in Earth, Purgatory, Hell and Heaven, to bind, loose, command, permit, elect, confirm, depose, dispense, do, and undo—therefore, it is concluded, commanded, declared, and pronounced, to stand upon necessity of salvation, for every human creature to be subject to the Pontiff of Rome.—Sixt. Decret. Cap. Felicis; Glossa.—Boniface VIII. Extravag. De Majorit. et Obed. Cap. Unam Sanctam.

The summary exhibits a mere outline of the impiety and despotism which are embodied in all the authorized Papal documents and writers. All the modern rescripts which have been promulgated by the Roman court, inculcate the same unholy assumption; although the language is more equivocal, and the poison is concealed by the very perfection of Jesuitical artifice.

**“THE SINS OF PROTESTANTS WILL NOT BE FORGIVEN
THROUGHOUT ALL ETERNITY.”**

Stephen Keenan, in his “Controversial Catechism,” approved by a cardinal, says:

“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.”

PURGATORY, EIGHT DEGREES; HELL, ONLY FOUR DEGREES.

“I cannot give a real account of Purgatory, but I will tell all I know of the practices and doctrines of the Romish priests and friars, in relation to that imaginary place, which indeed must be of vast extent and almost infinite capacity, if, as the priests give out, there are as many apartments in it as conditions and ranks of people in the world among Roman Catholics.

The intenseness of the fire in purgatory is calculated by them, which they say is eight degrees, and that of hell only four degrees. But there is a great difference between these two fires, in this, viz: That of purgatory (though more intense, active consuming and devouring) is but for a time, of which the souls may be freed by the suffrages of masses; but that of hell is forever. In both places, they say, the souls are tormented, and deprived of the glorious sight of God, but the souls in purgatory (though they endure a great deal more than those in hell) have certain hopes of seeing God sometime or other, and that hope is enough to make them to be called the blessed souls.

Pope Adrian the Third, confessed that there was no mention of purgatory in Scripture, or in the writings of the holy fathers; but notwithstanding this, the council of Trent has settled the doctrine of purgatory without alleging any one passage of the Holy Scripture, and gave so much liberty to priests and friars by it, that they build in that fiery palace, apartments for kings, princes, grandees, noblemen, merchants and tradesmen, for ladies of quality, for gentlemen and tradesmen's wives, and for poor common people. These are the eight apartments which answer to the eight degrees of *intensus ignis*, i. e. intense fire; and they make the people believe, that the poor people only endure the last degree; the second being greater, is for gentlewomen and tradesmen's wives, and so on to the eighth degree, which being the greatest of all, is reserved for kings. By this wicked doctrine they get gradually masses from all sorts and conditions of people, in proportion to their greatness. But as the poor cannot give so many masses as the great, the lowest chamber of purgatory is always crowded with reduced souls of those unfortunately fortunate people, for they say to them, that the providence of God has ordered every thing to the ease of his creatures, and that foreseeing that the poor people could not afford the same number of masses that the rich could, his infinite goodness had placed them in a place of less suffering in purgatory.

But it is a remarkable thing, that many poor, silly tradesmen's wives, desirous of honor in the next world, ask the friars

whether the souls of their fathers, mothers, or sisters, can be removed from the second apartment (reckoning from the lowest) to the third, thinking by it, that though the third degree of fire is greater than the second, yet the soul would be better pleased in the company of ladies of quality; but the worst is, that the friar makes such women believe, that he may do it very easily, if they give the same price for a mass the ladies of quality give. I knew a shoemaker's wife, very ignorant, proud, and full of punctilios of honor, who went to a Franciscan friar, and told him that she desired to know whether her own father's soul was in purgatory or not, and in what apartment. The friar asked her how many masses she could spare for it; she said two; and the friar answered, your father's soul is among the beggars. Upon hearing this the poor woman began to cry, and desired the friar to put him, if possible, in the fourth apartment, and she would pay him for it; and the quantum being settled, the friar promised to place him there next day; so the poor woman gives out ever since that her father was a rich merchant, for it was revealed to her, that his soul is among the merchants in purgatory.

Now what can we say, but that the Pope is the chief Governor of that vast place, and priests and friars the quarter-masters that billet the souls according to their own fancies, and have the power, and give for money the king's apartment to the soul of a shoemaker, and that of a lady of quality to her washer-woman.

But mind, reader, how chaste the friars are in procuring a separate place for ladies in purgatory; they suit this doctrine to the temper of a people whom they believe to be extremely jealous, and really not without ground of them, and so no soul of a woman can be placed among men. Many serious people are well pleased with this Christian caution; but those that are given to pleasure do not like it at all; and I knew a pleasant young collegian, who went to a friar and told him: Father, I own I love the fair sex; and I believe my soul will always retain that inclination. I am told that no man's soul can be in company with ladies, and it is a dismal thing for me to think, that I must go there, (but as for hell, I am in no danger of it, thanks



The Romish View of a Room in Purgatory.

to the Pope,) where I shall never see any more women, which will prove the greatest of torments to my soul; so I have resolved to agree with your reverence beforehand, upon this point. I have a bill of ten pistoles upon Peter la Vinna Banquer, and if you can assure me, either to send me straight to heaven when I die, or to the ladies' apartment in purgatory, you shall have the bill; and if you cannot, I must submit to the will of God, like a good Christian. The friar seeing the bill, which he thought ready money, told him that he could do either of the two, and that he himself might choose which of the two places he pleased. But father (said the collegian) the case is, that I love Donna Teresa Spinola, but she does not love me, and I do not believe that I can expect any favor from her in this world, so I would know whether she is to go before me to purgatory or not. O! that is very certain (said the friar). I choose then (said the collegian) the ladies apartment, and here is the bill, if you give me a certificate under your hand, that the thing shall be so; but the friar refusing to give him any authentic certificate, the collegian laughed at him, and made satirical verses upon him, which were printed, and which I read. I knew the friar, too, who being mocked publicly, was obliged to remove from his convent to another country.

THE SOUL APPEARS IN THE FIGURE OF A MOUSE.

“When some ignorant people pay for a mass, and are willing to know whether the soul for which the mass is said, is, after the mass, delivered out of purgatory; the friar makes them believe that the soul will appear in the figure of a mouse within the tabernacle of the altar, if it is not out of it, and then it is a sign that the soul wants more masses; and if the mouse does not appear, the soul is in heaven. So when the mass is over, he goes to the tabernacle backwards, where is a little door with a crystal, and lets the people look through it. But, O pitiful thing! They see a mouse which the friars keep, (perhaps for this purpose) and so the poor sots give more money for more masses, till they see the mouse no more. They have a revelation ready at hand, to say, that such a devout person was told

by an angel, that the soul for which the mass is said, was to appear in the figure of a mouse in the saurario or tabernacle.

Many other priests and friars do positively affirm, and we see many instances of it forged by them in printed books, that when they consecrate the host, the little boy Jesus doth appear to them in the host, and that is a sign that the soul is out of purgatory. There is a fine picture of St. Anthony de Paula, with the host in his hand, and the little Jesus is in the host, because that divine boy frequently appeared to him when he said mass, as the history of his life gives an account. But at the same time, they say, that no layman can see the boy Jesus, because it is not permitted to any man but to priests to see so heavenly a sight; and by that means they give out what sort of stories they please, without any fear of ever being found in a lie.

Let me ask you, now, what history will give us in defense of the doctrine of purgatory through which Rome wrings, from superstition, countless millions of money. I have here a letter from the late chaplain of the American legation in Rome, who has given close attention to the study, and who writes also in regard to indulgences. After stating that "the Pope can give a living man indulgences of his sins," we have the following citations, which are of very great interest: "The doctrine of purgatory was declared to be an article of faith in the Roman Church, by the Council of Florence, only in the year 1439." (That is, up to that time, for 1450 years nearly, either purgatory was undiscovered, or the souls of Catholics and everybody else went to it, and nobody knew it! And are they there yet?)

"In the latter part of the fifteenth century, Pope Alexander VI. was the first to declare that indulgences delivered souls from purgatory." (In the latter part of the fifteenth century, you see!) Cardinal Cajetan, before whom Luther was summoned, said in a tract on indulgences: "We have no certain knowledge in regards to the origin of indulgences; and we possess in writing no authority on this subject, nor in Holy Scripture, nor in the writings of the ancient fathers, nor of the Greek and Latin doctors." Cardinal Fisher, in confuting Luther, said:

“As to indulgences, it is uncertain by whom they were instituted; and as to purgatory, no mention is made of it by the ancients; so that belief in indulgences and in purgatory has not been necessary to the primitive Church.” Take away purgatory, and no one will need indulgences, or seek them. Purgatory and indulgences are all a modern invention; and when you come to study and read history, you will find that the Roman Catholic dogmatic system cannot stand in the face of history for a day or an hour.

HOW ROME CONDEMNED GALILEO, THE ASTRONOMER.

The Roman Catholic Church does not merely object to the Bible, and to history; but it also objects to science, it objects to literature, it objects to every department of knowledge that is contrary to its pretensions; and that objection is carried so far, that the curse of excommunication is pronounced on any who shall dare to have books which they have proscribed, and shall presume to study books which they have denounced. You will be interested at the citation of one sample of how their policy worked in a matter of science and scientific investigation. On the fifth day of May, 1616, The Sacred Congregation of the Index denounced and forbade the Copernican theory that the earth moves round the sun. They denounce it as a heresy; cursed those that taught it, anathematized those that printed it, and threatened those that believed it. There has been a great deal of wriggling of this act, but truth is strong; and when the Roman Catholic Church grapples with the truth of history, history is ultimately sure to win in the conflict. Later, in 1620, they denounced Copernicus by name. Then they denounced Galileo, and arrested him, and threatened him, and imprisoned him, and made him affirm that the earth did not move around the sun; and when he said it, he muttered under his breath, “But it does move.” Galileo’s book appeared in 1632, and was condemned in 1634. That edict of the Roman Catholic Church left the Copernican theory on the list of forbidden books in the Index Expurgatorius until 1835. Every man, therefore, who dared, up to 1835, to believe that the earth moved round the sun, or dared to teach it



Roman Catholics Arrest Galileo, the Astronomer, for
Affirming that the Earth Moved Around the Sun.

or print it, or who had a book in his house or in his possession which stated it,—every such man was excommunicated and damned by the Pope of Rome and The Sacred Congregation. Do you propose to take your science from an authority like that? Yet if in the public schools the movement of the earth round the sun had been taught any time before 1835, Romanists would have objected just as strongly to this Copernican theory that the earth moved round the sun as they object to Swinton's History; and I suppose that some cowards would have let them forbid the book in the public schools. I do not believe we are ready to have our text-books assorted by such scientists. In 1835, from the Index Expurgatorius, (of which, fortunately, I happen to have through the kindness of a friend two copies), and without a word of apology, the books on the Copernican theory, for the first time in two centuries were omitted from the list of forbidden publications.

“ALL PROTESTANTS ARE DOOMED.”

The following is quoted from page 145 of the “Full Catechism of the Catholic Religion,” published with the approbation of Cardinal Wiseman: “Every one is obliged, under the pain of eternal damnation, to become a member of the Catholic Church; to believe her doctrines; to use her means of grace; and to submit to her authority.” And this most bigoted and shameful doctrine is taught in all their schools and churches. Their teaching everywhere is that out of their church there is “no salvation.” All Protestants, being “heretics,” are doomed, they say, to “eternal damnation.” Is not this the most abominable bigotry?

IMAGE WORSHIP.

When Romanists are charged with worshipping images, saints, the Virgin Mary, &c., and believing that their priests can forgive sins; opposing the reading of the Scriptures; and with other errors, it is not uncommon for them to deny the truth of the accusation, and treat it as an unfounded slander. We have thought, therefore, that a short but comprehensive view of their faith, as epitomized by themselves, and supported

by extracts from their standard writings, while it comported with the objects of this volume, would prove highly instructive and interesting to its readers.

The following summary, it will be perceived, is in the form of an oath. It was set forth by Pope Pius IV., and comprises the substance of the decrees of the Council of Trent. Our readers will here discover, that one grand difference between Protestants and Catholics is, that while the former receive the Bible as the only divine rule of faith, the latter acknowledge the acts of councils, the traditions of the Church, &c., as of inspired authority. And as those acts and traditions are not unfrequently opposed to the word of God,—yea, are most monstrously erroneous and wicked—some may account for the fact, that the Romish priesthood, where they have the power to prevent it, will not suffer the people to possess or read the Bible. It requires nothing under the divine blessing, but a universal knowledge of the Holy Scriptures to overthrow every fabric of superstition, idolatry, and tyranny.

OATH TAKEN BY ROMAN CATHOLICS.

After reciting the Nicene creed, the oath proceeds—

“I most firmly admit and embrace the apostolical and ecclesiastical traditions, and all other observances and constitutions of the same church (i. e., the Romish Church). Also, I admit sacred Scripture, according to the sense which has been held and is held by HOLY MOTHER CHURCH, to whom it belongs to judge of the true sense and interpretation of the sacred Scriptures; nor will I ever receive or interpret it (Scripture) except according to the unanimous consent of the Fathers.

“I also profess that there are truly and properly, seven sacraments of the new law, instituted by our Lord Jesus Christ, and necessary, though not for each singly, yet for the whole human race, viz.: Baptism, Confirmation, the Eucharist, Penance, Extreme Unction, Orders and Matrimony; and that they confer grace; and that, of these, baptism, confirmation and orders cannot be reiterated without sacrilege. I also receive and admit the received and approved rites of the Catholic Church,

in the solemn administration of all the above mentioned sacraments.

“I embrace and receive all and each of those things, which, in the Holy Council of Trent, have been defined and declared concerning original sin and justification.

“I, in like manner, profess, that in the Mass is offered to God a true, proper, and propitiary sacrifice for the living and the dead; and that, in the most holy sacraments 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 the change of the whole substance of the bread into the body, and the whole substance of the wine into the blood, which change the Catholic Church calls the Transubstantiation. I confess, also, that under each kind alone, the whole and entire Christ and the true sacrament is taken.

“I firmly hold that there is a Purgatory, and that the souls there detained, are helped by the suffrages of the faithful:—Likewise, the Saints reigning together with Christ, are to be venerated and invoked, and that they offer prayers to God for us; and that their reliques are to be venerated. I most firmly assert that the images of Christ, and of the Mother of God, ever virgin; and also of the other saints, are to be held and retained, and a due honor and veneration is to be granted them.

“I affirm also, that the power of indulgences was left by Christ in his church, and that the use of them is in the highest degree salutary to Christian people.

“I acknowledge the holy Catholic and Apostolic Romish Church to be the mother and **MISTRESS OF ALL CHURCHES**; and I promise and swear true obedience to the Roman Pontiff, successor of the blessed Peter, Prince of the Apostles, and Vicar of Jesus Christ.

“Also, all other things, handed down, defined, and declared by the sacred canons and general councils, and chiefly by the most holy of Trent, I undoubtedly receive and profess, and, at the same time, all things contrary, and all heresies whatever condemned, rejected, and anathematized, I, in like manner,

condemn, reject, and anathematize. And this true Catholic faith, OUT OF WHICH NO ONE CAN HAVE SALVATION, which at present I voluntarily profess and truly hold, I, the said A. B., promise, vow, and swear, that I will hold and confess the same entire and inviolate, to the last breath of my life, most constantly, God being my helper; and that I will take care as far as lies in me, that the same shall be held, taught, and preached by my subjects, or by those, the care of whom pertains to me by my office. So God help me and these holy gospels of God.”

ELEVEN THOUSAND RELICS IN A SINGLE CHURCH.

Many of the churches are most abundantly supplied with relics of a similar character—there is one in Spain, I understand, which possesses eleven thousand, among which are several of our Saviour; a sacred hair of his most holy head is preserved in a vase—several pieces of his cross—thirteen thorns of his crown—and a piece of the manger in which he was born. There are many relics also of the Virgin Mary—three or four pieces of one of her garments—a relic of the handkerchief with which she wiped her eyes at the foot of the cross, &c.

“WONDERFUL” MIRACLES.

“I must describe to you, my dear brother, some of the famous miracles performed by the saints, images, relics, &c. They are really wonderful. No saint, it seems, can be admitted into the calendar, whatever may have been the sanctity of his life, unless it can be testified that he has wrought miracles.

“The tales of visions, apparitions, and miracles which are kept in circulation, and which are, in fact, necessary to uphold such a system of spiritual tyranny as the Popish religion is, among a superstitious and ignorant people are so absurd and monstrous, it would seem scarcely possible they should gain any credence at all.

SAILED ON THE SEA ON HIS CLOAK.

“St. Francis Xavier turned a sufficient quantity of salt water into fresh water to save the lives of five hundred travellers,

who were dying of thirst, enough being left to allow a large exportation to different parts of the world, where it performed astonishing cures. St. Raymond de Pennafort laid his cloak on the sea, and sailed thereon from Majorca to Barcelona, a distance of a hundred and sixty miles, in six hours.

A BOTTLE OF THE BLOOD OF CHRIST.

“At Mantua, I am told, there may be seen a bottle of the real blood of Christ. It was dug up a number of years since in a box containing a paper with an account of the circumstances of its deposit. It seems one Longinus, a Roman centurion, who was present at the crucifixion of Christ, became converted and afterwards left Judea for Mantua, carrying with him this vial of blood; he buried the sacred relic, and was so thoughtful as to enclose in it an envelope, stating all these facts. It is very remarkable that the writing, the box, the bottle, the blood and all should be perfectly fresh as it was when found, after lying in the ground sixteen centuries!!!

PRIEST TOOK SEVEN DEVILS FROM A MAN.

“A certain friar had preached a sermon during Lent, upon the state of man mentioned in Scripture possessed with seven devils, with so much eloquence and unction, that a simple countryman who heard him, went home, and became convinced that these seven devils had got possession of him. The idea haunted his mind, and subjected him to the most dreadful terrors, till, unable to bear his suffering, he unbosomed himself to his ghostly father and asked his counsel. The father, who had some smattering of science, bethought himself at last of a way to rid the honest man of his devils. He told him it would be necessary to combat with the devils singly; and on the day appointed, when the poor man came with a sum of money to serve as a bait for the devil—without which, the good father had forewarned him, no devil could be dislodged—he bound a chain, connected with an electrical machine in an adjoining chamber, round his body, lest, as he said, the devil should fly away with him—and having warned him that the shock would be terrible when the devil went out of him, he left him

praying devoutly before an image of the Madonna, and after some time gave him a pretty smart shock, at which the poor wretch fell insensible on the floor from terror. As soon, however, as he had recovered, he protested that he had seen the devil fly away out of his mouth, breathing blue flames and sulphur, and that he felt himself greatly relieved. Seven electrical shocks, at due intervals, having extracted seven sums of money from him, together with the seven devils, the man was cured, and a great miracle performed!"

SATAN PLEASSED WITH THE WORSHIPPERS OF PICTURES AND IMAGES.

The worship of images is undoubtedly "after the working of Satan;" for this arch adversary of God well knows that no greater insult could be offered the Almighty than to trample under foot his holy law against graven images; and he well knew that to induce man to worship pictures and images under pretense of worshipping their Maker would most effectually tend to banish real worship, and spiritual religion from the earth.

THE ORIGIN OF IMAGE WORSHIP.

In 754 during the pontificate of Stephen II, the Emperor Constantine V., who had succeeded his father, Leo III., convened at a council at Hiera, opposite Constantinople, consisting of 338 bishops, the largest number that had ever yet assembled in one general council. This numerous body of bishops, with one voice condemned the use and worship of images as a custom borrowed from idolatrous nations, and entirely contrary to the purer ages of the Church. On the nature of the heresy they expressed themselves in the following language: "Jesus Christ hath delivered us from idolatry, and hath taught us to adore him in spirit and in truth. But the devil, not being able to endure the beauty of the Church, hath insensibly brought back idolatry, under the appearance of Christianity, persuading men to worship the creature and to take for God a work to which they gave the name of Jesus Christ." This great council also declared that "NO IMAGES ARE TO BE WORSHIPPED. That to worship them or

any other creature, is robbing God of the honor that is due to him alone, and relapsing into idolatry." And so say all true Christians.

It must be borne in mind, just here, that Paul speaks of "that wicked," whose coming is "after, or according to the working of Satan," and here is an assembly of 338 bishops of the Church, solemnly declaring that "the devil, not being able to endure the beauty of the Church, hath insensibly brought back idolatry;" clearly proving that the Church of Rome is "the man of sin, the son of perdition, whose coming is after the working of Satan." And this will be still more fully proved if we state a few facts in regard to an infamous woman, whom the historians inform us was the principal agent in establishing the worship of images throughout the empire. That woman was the Empress Irene.

Upon the death of Emperor Constantine V., in the year 775, he was succeeded by his son, Leo IV., who adopted the sentiments of his father and grandfather, and imitated their zeal in the extirpation of idolatry out of the Christian Church. The wife of Leo was this Irene, of whom we have spoken, a woman who has rendered her name infamous in the annals of crime. In 780, her husband who had opposed her attempts to introduce the worship of images into the very palace, suddenly died, as supposed, in consequence of poison administered by the direction of his heartless and wicked queen. Her husband being dead, her youthful son became emperor by the name of Constantine VI.

Inspired by a desire to occupy the throne herself, she caused him to be arrested and his eyes to be put out, to render him incapable of reigning, which, according to the testimony of Theophanes, was done with so much cruelty that he immediately expired. Gibbon doubts whether immediate death was the result; but he describes in vivid language the horrid cruelty of the unnatural mother. He says: "In the mind of Irene, ambition had stifled every sentiment of humanity and nature, and it was decreed in her bloody council that Constantine should be rendered incapable of the throne; as if they meant to execute a mortal sentence. The most bigoted orthodoxy had justly

execrated the unnatural mother, who may not easily be paralleled in the history of crime."

Such was the cruel and odious character of this Empress Irene, who eventually succeeded in establishing image worship throughout the empire, and yet in consequence of this service she rendered to idolatry, Popish writers represent her as a pattern of piety, and even justify the horrible tortures and death which she inflicted on her son. The following are the words of Cardinal Baronius justifying this cruel and unnatural crime: "Snares," says he, "were laid this year for the Emperor Constantine, by his mother Irene, which he fell into the year following, and was deprived at the same time of his eyes and of his life. An execrable crime, indeed, had she not been prompted to it by zeal for justice. On that consideration she even deserved to be commended for what she did." (!) Again, Baronius says: "As Irene was supposed to have done what she did"—that is, tortured and murdered her own son—"for the sake of the (Roman Catholic) religion, and love of justice, she was still thought by men of great sanctity, worthy of praise and commendation." This extract from a Popish cardinal, and one of the most celebrated writers of that communion, needs no comment. Well might Paul say of this system of wickedness and blasphemy, "Whose coming is after the working of Satan."

In 794 this wicked woman sent word to Pope Adrian informing him of her intention to convene a council in support of image worship, and Adrian in his reply expressed his great joy at the prospect of the restoration of the holy images to their place in the churches from which they had so long been banished. This famous council was assembled at Nice in 787. The number of bishops present and taking part in this council was 350, and the result of their deliberations was, as might have been expected, in favor of idolatry. It was decreed—accordingly to the Romish historian, Platina—that holy images of the cross should be consecrated, and put on the sacred vessels and vestments, and on walls and boards, in private and public ways. And especially, that there should be erected images of the Lord God, our Saviour Jesus Christ, our blessed

Lady, the mother of God, of venerable angels and of all the saints. And that whosoever should presume to think or teach otherwise, or to throw away any painted books, or the figure of the cross, or any image or picture, or any genuine relics of the martyrs, they should, if bishops or clergymen, be deposed, or if monks or laymen, be excommunicated. They then pronounced anathemas against all who should apply what the Scriptures say against idols to the holy images, or call them idols, or wilfully communicate with those who rejected and despised them, adding according to custom, "Long live Constantine and Irene, his mother—damnation to all heretics—damnation to the council that roared against venerable images—the Holy Trinity hath deposed them."

GREAT FUN AT CHILDREN'S CONFESSIONS.

The Catholic Church has in every city, in every parish, in every town and village, a Lent preacher; and there is but one difference among them, viz.: That some preachers preach every day in Lent; some three sermons a week; some two, on Wednesdays and Sundays, and some only on Sundays, and the holy days that happen to fall in Lent. The preacher of the parish pitches upon one day of the week, most commonly in the middle of Lent, to hear the children's confessions, and gives notice to the congregation the Sunday before, that every father of a family may send his children, both boys and girls, to church on the day appointed, in the afternoon. The mothers dress their children the best they can that day, and give them the offering money for the expiation of their sins. That afternoon is a holy day in the parish, not by precept, but by custom, for no parishioner, either old or young, man or woman, misseth to go and hear the children's confessions. For it is reckoned, among them, a greater diversion than a comedy, as you may judge by the following account.

The day appointed, the children repair to church at three of the clock, where the preacher is waiting for them with a long reed in his hand, and when all are together (sometimes 150 in number, and sometimes less,) the reverend father placeth them in the circle round himself, and then kneeling down (the chil-

dren also doing the same), makes the sign of the cross and says a short prayer. This done, he exorteth the children to hide no sin from him, but to tell him all they have committed. Then he strikes, with his reed, the child whom he designs to confess the first, and asks him the following questions:

Confessor: How long is it since you last confessed?

Boy. Father, a whole year, or the last Lent.

Conf. And how many sins have you committed from that time till now?

Boy. Two dozen.

Now the confessor asks round about.

Conf. And you?

Boy. A thousand and ten.

Another will say a bag full of small lies, and ten big sins; and so one after another answers, and tells many childish things.

Conf. But pray, you say that you have committed ten big sins, tell me how big?

Boy. As big as a tree.

Conf. But tell me the sins.

Boy. There is one sin I committed, which I dare not tell your reverence before all the people; for somebody here present will kill me, if he heareth me.

Con. Well, come out of the circle, and tell it me.

They both go out, and with a loud voice, he tells him, that such a day he stole a nest of sparrows from a tree of another boy's, and that if he knew it, he would kill him. Then both come again into the circle, and the father asks other boys and girls so many ridiculous questions, and the children answer him so many pleasant, innocent things, that the congregation laughs all the while. One will say, that his sins are red, another that one of his sins is white, one black, and one green, and in these trifling questions they spend two hours' time. When the congregation is weary of laughing, the confessor gives the children a correction, and bids them not to sin any more, for a black boy takes along with him the wicked children. Then he asks the offering, and after he has got all from them, gives them the penance for their sins. To one he says, I give you for penance, to eat a sweet cake; to another, not to go to

school the day following; to another, to desire his mother to buy him a new hat, and such things as these; and pronouncing the words of absolution, he dismisseth the congregation with Amen, so be it, every year.

MARRIED HIS OWN SISTER.

I was in Lisbon ten years ago, and a Spanish gentleman, whose surname was Gonzalez, came to lodge in the same house where I was for awhile before; and as we, after supper, were talking of the Pope's supremacy and power, he told me that he himself was a living witness of the Pope's authority on oath; and, asking him how, he gave me the following account.

"I was born in Granada," said he, "of honest and rich, though not noble parents, who gave me the best education they could in that city. I was not twenty years of age when my father and mother died, both within the space of six months. They left me all they had in the world, recommending to me, in their testament, to take care of my sister Dorothea; and to provide for her. She was the only sister I had, and at that time in the eighteenth year of her age. From our youth we had tenderly loved one another; and upon her account, quitting my studies, I gave myself up to her company. This tender brotherly love produced in my heart at last another sort of love for her; and though I never showed her my passion, I was a sufferer by it. I was ashamed within myself to see that I could not master nor overcome this irregular inclination; and perceiving that the persisting in it would prove the ruin of my soul, and my sister's too, I finally resolved to quit the country for awhile, to see whether I could dissipate this passion, and banish out of my heart this burning and consuming fire; and after having settled my affairs, and put my sister under the care of an aunt, I took my leave of her, who, being surprised at this unexpected news, she upon her knees begged me to tell the reason that moved me to quit the country; and, after telling her that I had no reason, but only a mind and desire to travel two or three years, and that I begged of her not to marry any person in the world, until my return home, I left her and went to Rome. By letters of recommendation, by money, and my

careful comportment, I got myself in a little time into the favor and house of Cardinal A. I. Two years I spent in his service at my own expense, and his kindness to me was so exceedingly great, that I was not only his companion, but his favorite and confidant. All this while, I was so raving and in so deep a melancholy, that his eminence pressed upon me to tell him the reason. I told him that my distemper had no remedy; but he still insisted the more to know my distemper. At last, I told him the love I had for my sister, and that it being impossible she should be my wife, my distemper had no remedy. To this he said nothing, but the day following went to the sacred palace, and meeting in the Pope's antechamber Cardinal P. I., he asked him whether the Pope could dispense with the natural and divine impediment between brother and sister to be married; and, as Cardinal P. I. said that the Pope could not, my protector began a loud and bitter dispute with him, alleging reasons by which the Pope could do it. The Pope, hearing the noise, came out of his chamber, and asked what was the matter. He was told it, and flying into an uncommon passion, said the Pope may do everything, I do dispense with it, and left them with these words. The protector took testimony of the Pope's declaration, and went to the notary and drew a public instrument of the dispensation, and, coming home, gave it to me, and said, though I shall be deprived of your good services and company, I am very glad that I serve you in this to your heart's desire and satisfaction. Take this dispensation, and go whenever you please to marry your sister. I left Rome, and came home, and after I had rested from the fatigue of so long a journey, I went to present the dispensation to the bishop, and to get his license; but he told me that he could not receive the dispensation, nor give such a license; I acquainted my protector with this, and immediately an excommunication was despatched against the bishop, for having disobeyed the Pope, and commanding him to pay a thousand pistoles for the treasure of the Church, and to marry me himself; so, I was married by the bishop, and at this time I have five children by my wife and sister."

From these accounts, Christian reader, you may judge of that Pope's temper and ambition.

NINE STARTLING CONSEQUENCES OF THE DOGMA OF TRAN-SUBSTANTIATION.

On the day of my ordination to the priesthood, I had to believe, with all the priests of Rome, that it was within the limits of my powers to go into all the bakeries of Quebec, and change all the loaves and biscuits in that old city, into the body, blood, soul and divinity of our Lord Jesus Christ, by pronouncing over them the five words: *HOC EST ENIM CORPUS MEUM*. Nothing would have remained of these loaves and biscuits but the smell, the color, the taste.

2. Every bishop and priest of the cities of New York and Boston, Chicago, Montreal, Paris and London, etc., firmly believes and teaches that he has the power to turn all the loaves of their cities, of their dioceses, nay, of the whole world, into the body, blood, soul and divinity of our Saviour Jesus Christ. And, though they have never yet found it advisable to do that wonderful miracle, they consider, and say, that to entertain any doubt about the power to perform that marvel, is as criminal as to entertain any doubt about the existence of God.

3. When in the Seminary of Nicolet, I heard, several times, our superior, the Rev. Mr. Riabault, tell us that a French priest having been condemned to death in Paris, when dragged to the scaffold had, through revenge, consecrated and changed into Jesus Christ all the loaves of the bakeries of that great city which were along the streets through which he had to pass; and though our learned superior condemned that action in strongest terms, yet he told us that the consecration was valid, and that the loaves were really changed into the body, blood, soul and divinity of the Saviour of the world. And I was bound to believe it under pain of eternal damnation.

4. Before my ordination I had been obliged to learn by heart, in one of the most sacred books of the Church of Rome (*Mis-sale Romanism*, p. 63), the following statement: "If, after the consecration, the consecrated bread disappear, taken away by the wind, or through any miracle; or dragged away by an ani-

mal, let the priest take a new bread, consecrate it, and continue his mass."

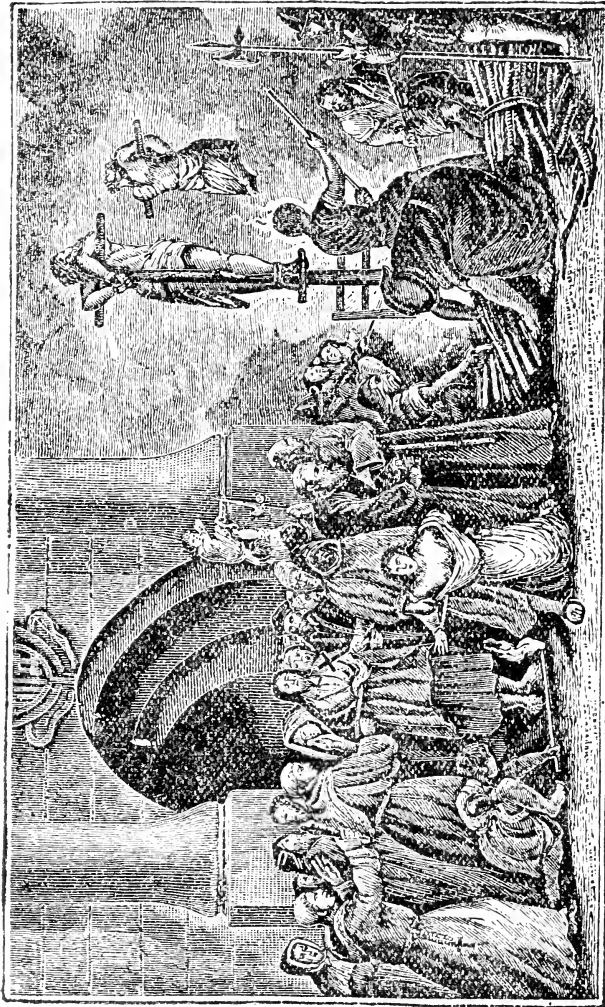
And at page 57 I had learned, "If a fly or spider fall into the chalice, after the consecration, let the priest take and eat it, if he does not feel an insurmountable repugnance; but if he cannot swallow it, let him wash it and burn it and throw the ashes into the sacrarium."

5. In the month of January, 1834, I heard the following fact from the Rev. Mr. Paquette, curate of St. Gervais, at a grand dinner which he had given to the neighboring priests:

"When young, I was the vicar of a curate who could eat as much as two of us, and drink as much as four. He was tall and strong, and he has left the dark marks of his hard fists on the nose of more than one of his beloved sheep; for his anger was really terrible after he drank his bottle of wine.

"One day, after a sumptuous dinner, he was called to carry the good God (*Le Bon Dieu*) to a dying man. It was mid-winter. The cold was intense. The wind was blowing hard. There was at least five or six feet of snow, and the roads were almost impassable. It was really a serious matter to travel nine miles on such a day, but there was no help. The messenger was one of the first *marguilliers* (elders) who was very pressing, and the dying man was one of the first citizens of the place. The curate, after a few grumblings, drank a tumbler of good Jamaica with his *marguillier* as a preventative against the cold, went to church, took the good God (*Le Bon Dieu*), and threw himself into the sleigh, wrapped as well as possible in his large buffalo robes.

"Though there were two horses, one before the other, to drag the sleigh, the journey was a long and tedious one, which was made still worse by an unlucky circumstance. They were met half-way by another traveller coming from the opposite direction. The road was too narrow to allow the two sleighs and horses to remain easily on firm ground when passing by each other, and it would have required a good deal of skill and patience in driving the horses to prevent them from falling into the soft snow. It is well known that when once horses are



The "Auto-de-Fe" Introduced Among the Tortures of the Inquisition.

sunk into five or six feet of snow, the more they struggle the deeper they sink.

"The marguillier, who was carrying the 'good god' with the cure, naturally hoped to have the privilege of keeping the middle of the road and escaping the danger of getting his horses wounded, and his sleigh broken. He cried to the other traveler, in a high tone of authority: 'Traveler! let me have the road. Turn your horses into the snow! Make haste, I am in a hurry. I carry the good god!'

"Unfortunately the traveler was a heretic, who cared much more for his horses than for the 'good god.' He answered:

"'Le Diable emporte ton Bon Dieu avant que je ne casse le cou de mon cheval!' 'The devil take your god before I consent to break the neck of my horse. If your god has not taught you the rules of law and of common sense, I will give you a free lecture on that matter,' and jumping out of his sleigh, he took the reins of the front horse of the marguillier to help to walk on the side of the road, and keep the half of it for himself.

"But the marguillier, who was naturally a very impatient and fearless man, had drunk too much with my curate, before he left the parsonage, to keep cool, as he ought to have done. He also jumped out of his sleigh, ran to the stranger, took his cravat in his left hand and raised his right one to strike him in the face.

"Unfortunately for him, the heretic seemed to have foreseen all this. He had left his overcoat in the sleigh and was more ready for the conflict than his assailant. He was also a real giant in size and strength. As quick as lightning his right and left fists fell like iron masses on the face of the poor marguillier, and threw him on his back in the soft snow, where he almost disappeared.

"Till then the curate had been a silent spectator; but the sight and the cries of his friend, whom the stranger was pommelling without mercy, made him lose his patience. Taking the little silk bag which contained the 'good god' from about his neck, where it was tied, he put it on the seat of the sleigh, and said: 'Dear good god! Please remain neutral; I must

help my marguillier! Take no part in this conflict, and I will punish that infamous Protestant as he deserves.'

"But the unfortunate marguillier was entirely put hors de combat before the curate could go to his help. His face was horribly cut—three teeth were broken—the lower jaw dislocated, and the eyes were so terribly damaged that it took several days before he could see anything.

"When the heretic saw the priest coming to renew the battle, he threw down his other coat to be freer in his movements. The curate had not been so wise. Relying too much on his herculean strength, covered with his heavy overcoat, on which was his white surplice, he threw himself on the stranger, like a big rock which falls from the mountain and rolls upon the oak below.

"Both of these combatants were real giants, and the first blows must have been terrible on both sides. But the 'infamous heretic' probably had not drunk so much as my curate before leaving home, or perhaps he was more expert in the exchange of these bloody jokes. The battle was long and the blood flowed pretty freely on both sides. The cries of the combats might have been heard at a long distance, were it not for the roaring of the wind, which at that instant was blowing a hurricane.

"The storm, the cries, the blows, the blood, the surplice and the overcoat of the priest torn to rags, the shirt of the stranger reddened with gore, made such a terrible spectacle, that in the end the horses of the marguillier, though well-trained animals, took fright and threw themselves into the snow, turned their backs to the storm and made for home. They dragged the fragments of the upset sleigh a pretty long distance, and arrived at the door of their stable with only some diminutive parts of the harness.

"The 'good god' had evidently heard the prayer of my curate, and he had remained neutral; at all events he had taken the part of his priest, for he lost the day, and the infamous Protestant remained master of the battlefield.

"The curate had to help his marguillier out of the snow in which he was buried, and where he had lain like a slaughtered

ox. Both had to walk, or rather crawl, nearly a half a mile in snow to their knees, before they could reach the nearest farmhouse, where they arrived when it was dark.

“But the worst is not told. You remember when my curate had put the box containing the ‘good god’ on the seat of the sleigh, before going to fight. The horses had dragged the sleigh a certain distance, upset and smashed it. The little silk bag, with the silver box and precious contents, was lost in the snow, and though several hundred people had looked for it, several days at different times, it could not be found. It was only late in the month of June, that a little boy, seeing some rags in the mud of the ditch along the highway, lifted them and a little silver box fell out. Suspecting that it was what the people had looked for so many days during the last winter, he took it to the parsonage.

“I was there when it was opened; we had the hope that the ‘good god’ would be found pretty intact, but we were doomed to be disappointed. The good god was entirely melted away. *Le Bon Dieu etait fondu!*”

During the recital of that spicy story, which was told in the most amusing and comical way, the priests had drunk freely and laughed heartily. But when the conclusion came: “*Le Bon Dieu etait fondu!*” The good god was melted away!” There was a burst of laughter such as I never heard—the priests striking the floor with their feet, and the table with their hands, filled the house with the cries, “The good god melted away!”

“The good god melted away!”

“*Le Bon Dieu est fondu!*” “*Le Bon Dieu est fondu!*” Yes, the god of Rome, dragged away by a drunken priest, and really melted away in the muddy ditch. This glorious fact was proclaimed by his own priests in the midst of convulsive laughter, and at the tables covered with scores of bottles just emptied by them!

6. About the middle of March, 1839, I had one of the most unfortunate days of my Roman Catholic priestly life. At about two o'clock in the afternoon, a poor Irishman had come in haste from beyond the high mountains, between Lake Beauport and the river Morency, to ask me to go to anoint a dying

woman. It took me about ten minutes to run to the church, put the "good god" in the little silver box, shut the whole in my vest pocket and jump into the Irishman's rough sleigh. The roads were exceedingly bad, and we had to go very slowly. At 7 p. m. we were yet more than three miles from the sick woman's house. It was very dark, and the horse was so exhausted that it was impossible to go any further through the gloomy forest. I determined to pass the night at a poor Irish cabin which was near the road. I knocked at the door, asked hospitality, and was welcomed with that warm-hearted demonstration of respect which the Roman Catholic Irishman knows, better than any other man, how to pay to his priests.

The shanty, twenty-four feet long by sixteen wide, was built with round logs, between which a liberal supply of clay instead of mortar had been thrown, to prevent the wind and cold from entering. Six fat, though not absolutely well-washed, healthy boys and girls, half-naked, presented themselves around their good parents as the living witnesses that this cabin, in spite of its ugly appearance, was really a happy home for its dwellers.

Besides the eight human beings sheltered beneath that hospitable roof, I saw, at one end, a magnificent cow with her newborn calf, and two fine pigs. These two last boarders were separated from the rest of the family only by a branch partition two or three feet high.

"Please, your reverence," said the good woman, after she had prepared our supper, "excuse our poverty, but be sure that we feel happy and much honored to have you in our humble dwelling for the night. My only regret is that we have only potatoes, milk and butter to give you for your supper. In these back woods, tea, sugar and wheat flour are unknown luxuries."

I thanked that good woman for her hospitality, and caused her to rejoice not a little by assuring her that good potatoes, fresh butter and milk were the best delicacies which could be offered to me in any place. I sat at the table and ate one of the most delicious suppers of my life. The potatoes were exceedingly well-cooked, the butter, cream and milk of the best

quality, and my appetite was not a little sharpened by the long journey over the steep mountains.

I had not told these good people, nor even my driver, that I had "Le Bon Dieu," the good god, with me in my vest pocket. It would have made them too uneasy, and would have added too much to my other difficulties. When the time of sleeping arrived, I went to bed with all my clothing and slept well; for I was very tired by the tedious and broken roads from Beauport to these distant mountains.

Next morning, before breakfast and the dawn of day, I was up, and as soon as we had a glimpse of light to see our way, I left for the house of the sick woman, after offering a silent prayer.

I had not traveled a quarter of a mile when I put my hand into my vest pocket, and to my indescribable dismay, I found that the little silver box containing the "good god" was missing. A cold sweat ran through my frame. I told my driver to stop and turn back immediately, that I had lost something which might be found in the bed where I had slept. It did not take five minutes to retrace our way.

On opening the door I found the poor woman and her husband almost beside themselves, and distressed beyond measure. They were pale and trembling as criminals who expected to be condemned.

"Did you not find a little silver box after I left?" I said.

"O, my God!" answered the desolate woman, "Yes, I have found it, but would to God I had never seen it. There it is."

"But why do you regret finding it, when I am too happy to find it here safe in your hands?" I replied.

"Ah! your reverence, you do not know what a terrible misfortune has just happened to me not more than a half a minute before you knocked at the door."

"What misfortune can have fallen upon you in so short a time," I asked.

"Well, please your reverence, open the little box and you will understand me."

I opened it, but the "good god" was not in it!! Looking into

the face of the poor distressed woman, I asked her, "What does this mean? It is empty!"

"It means," answered she, "that I am the most unfortunate of women! Not more than five minutes after you had left the house, I went to your bed and found that little box. Not knowing what it was, I showed it to my children and to my husband. I asked him to open it, but he refused to do it. I then turned it on every side, trying to guess what it could contain; till the devil tempted me so much that I determined to open it. I came to this corner, where this pale lamp is used to remain on that little shelf, and I opened it. But, O, my God, I do not dare to tell the rest."

At these words she fell on the floor in a fit of nervous excitement—her cries were piercing, her mouth was foaming. She was cruelly tearing her hair with her own hands. The shrieks and lamentations of the children were so distressing that I could hardly prevent myself from crying also.

After a few moments of the most agonizing anxiety, seeing that the poor woman was becoming calm, I addressed myself to the husband, and said: "Please give me the explanation of these strange things?"

He could hardly speak at first, but as I was very pressing, he told me with a trembling voice: "Please your reverence; look into that vessel that the children use, and you will perhaps understand our desolation! When my wife opened the little silver box, she did not observe the vessel was there, just beneath her hands. In opening, what was in the silver box fell into the vase and sank! We were all filled with consternation when you knocked at the door and entered."

I felt struck with such an unspeakable horror at the thought that the body, blood, soul and divinity of my Saviour, Jesus Christ, was there, sunk into that vase, that I remained speechless, and for a long time did not know what to do. At first it came to my mind to plunge my hands into the vase and try to get my Saviour out of that sepulchre of ignominy. But I could not muster courage to do so.

At last I requested the poor desolate family to dig a hole three feet deep in the ground, and deposit it, with its contents,

and I left the house, after I had forbidden them from ever saying a word about that awful calamity.

7. In one of the most sacred books of the laws and regulations of the Church of Rome (Missale Romanism) we read, page 58, "If the priest after the communion vomit, and that in the vomited matter the consecrated bread appears, let him swallow what he has vomited. But if he feels too much repugnance to swallow it, let him separate the body of Christ (the consecrated bread) from the vomited matter, till it be entirely corrupted, and then throw it into the sacrarium.

8. When a priest of Rome, I was bound, with all the Roman Catholics, to believe that Christ had taken His own body, with his own hand to His mouth! and that he had eaten Himself, not in a spiritual, but in a substantial, material way! After eating himself, he had given himself to each one of his apostles, who then ate him also!!

9. Before closing this chapter, let the reader allow me to ask him, if the world in its darkest ages of paganism has ever 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 men 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!!

The religion of Rome is not a religion; it is the mockery, the destruction, the ignominious caricature of religion. The Church of Rome, as a public fact, is nothing but accomplishment of the awful prophecy: "Because they receive not the love of the truth that they might be saved, God shall send them strong delusions that they might believe a lie." (2 Thess., 2: 10-11.)

A PRIEST TELLS HOW ROMISH MIRACLES ARE WROUGHT.

A Roman Catholic priest who was a relative to Father Chiniquy, at that time also a priest, once said to him:

"My dear cousin, you are the first one to whom I speak in this way. I do it because, first: I consider you a man of intelligence, and hope you will understand me. Secondly: Because you are my cousin. Were you one of those idiotic priests, real block heads, who form the clergy of to-day; or, were you a stranger to me, I would let you go your way, and believe in those ridiculous, degrading superstitions of our poor ignorant and blind people, but I know you from your infancy, and I have known your father, who was one of my dearest friends; the blood which flows in your veins, passes thousands of times every day through my heart. You are very young and I very old. It is a duty of honor and conscience in me to reveal to you a thing which I have thought better to keep till now, a secret between God and myself. I have been here more than thirty years, and though our country is constantly filled with the noise of the great and small miracles wrought in my church, every day, I am ready to swear before God, and to prove to any man of common sense, that not a single miracle has been wrought in my church since I have come here. Every one of the facts given to the Canadian people as miraculous cures, are sheer impositions, deceptions, the work of either fools, or the work of skilful impostors and hypocrites, whether priests or layman. Believe me, my dear cousin, I have studied carefully the history of all those crutches. Ninety-nine out of a hundred have been left by poor, lazy beggars, who, at first, thought with good reason that, by walking from door to door with one or two crutches, they would create more sympathy and bring more into their purses; for how many will indignantly turn out of doors a lazy, strong and healthful beggar, who will feel great compassion, and give largely to a man who is crippled, unable to work, and forced to drag himself painfully on crutches? Those crutches are, then, passports from door to door. They are the very keys to open both the hearts and purses. But the day comes when that beggar has bought a pretty good farm with his stolen alms; or when he is really

tired, disgusted with his crutches and wants to get rid of them! How can he do that without compromising himself?

"By a miracle! Then he will sometimes travel again hundreds of miles from door to door, begging as usual, but this time he asks the prayers of the whole family, saying, 'I am going to the 'good St. Anne du Nord' to ask her to cure my leg (or legs). I hope she will cure me, as she has cured so many others; I have great confidence in her power!'"

"Each one gives twice, nay, ten times as much as before to the poor cripple, making him promise that if he is cured, he will come back and show himself, that they may bless the good St. Anne with him. When he arrives here, he gives me sometimes one, sometimes five dollars, to say mass for him. I take the money, for I would be a fool to refuse it when I know that his purse has been so well filled. During the celebration of mass, when he receives the communion, I hear generally, a great noise, cries of joy. A miracle! A miracle!! The crutches are thrown on the floor, and the cripple walks as well as you or I! And the last act of that religious comedy is the most lucrative one, for he fulfils his promise of stopping at every house he has ever been seen with his crutches. He narates how he was miraculously cured, how his feet and legs became suddenly all right. Tears of joy and admiration flow from every eye. The last cent of that family is generally given to the imposter, who soon grows rich at the expense of his dupes. This is the plain, but true story, of ninety-nine out of every hundred of the cures wrought in my church. The hundredth is upon people as honest, but pardon me the expression, as blind and superstitious as you are; they are really cured, for they were really sick. But their cures are the natural effects of the great efforts of the will. It is the result of a happy combination of natural causes which work together on the frame, and kill the pain, expell the disease and restore to health, just as I was cured of a most horrible toothache, some years ago. In the paroxysm, I went to the dentist and requested him to extract the affected tooth. Hardly had his knife and other surgical instruments come before my eyes than the pain disappeared. I quietly took my hat and left, bidding a hearty 'good-

by' to the dentist who laughed at me every time we met to his heart's content.

"One of the weakest points of our religion is in the ridiculous, I venture to say, diabolical miracles, performed and believed every day among us, with the so-called relics and bones of the saints.

"But, don't you know that, for the most part, these relics are nothing but chickens' or sheeps' bones. And what would you say, were I to tell you of what I know of the daily miraculous impostures of the scapulars, holy water, chaplets and metals of every kind. Were I a Pope, I would throw all these mummeries, which come from paganism, to the bottom of the sea, and would present to the eyes of the sinners nothing but Christ and Him crucified as the object of their faith, invocation and hope, for this life and the next, just as the Apostle Paul, Peter and James do in their Epistles."

THE GOD OF ROME EATEN BY A RAT.

Has God given us ears to hear, eyes to see, and intelligence to understand? The Pope says, no! But the Son of God says, yes. One of the most severe rebukes of our Saviour to His disciples, was for their not paying sufficient attention to what their eyes had seen, their ears heard, and their intelligence perceived. "Perceive ye not yet, neither understand? Have ye your heart yet hardened? Having eyes, see ye not, having ears, hear ye not? and do not ye remember?"—(Mark viii: 17, 18.)

This solemn appeal of our Saviour to our common sense is the most complete demolition of the whole fabric of Rome. The day that a man ceases to believe that God would give us our senses and our intelligence to ruin and deceive us, but that they were given to guide us, he is lost to the Church of Rome. The Pope knows it; hence the innumerable encyclicals, laws, and regulations by which the Roman Catholics are warned not to trust the testimony of their ears, eyes, or intelligence.

"Shut your eyes," says the Pope to his priests and people; "I will keep mine open, and I will see for you. Shut your ears, for it is most dangerous for you to hear what is said in the

world. I will keep my ears opened, and will tell you what you must know. Remember that to trust your own intelligence, in the research of truth, and the knowledge of the Word of God, is sure perdition. If you want to know anything, come to me: I am the only sure infallible fountain of truth," saith the Pope.

And this stupendous imposture is accepted by the people and the priests of Rome with a mysterious facility, and retained with a most desolating tenacity.

It is to them what the iron ring is to the nose of the ox, when a rope is once tied to it. The poor animal loses its self-control. Its natural strength and energies will avail it nothing; it must go left or right at the will of the one who holds the end of the rope.

Father Chiniquy says: "Reader, please have no contempt for the unfortunate priests and people of Rome, but pity them, when you see them walking in the way into which intelligent beings ought not to take a step. They cannot help it. The ring of the ox is at their nose, and the Pope holds the end of the rope. Had it not been for that ring, I would not have been long at the feet of the wafer god of the Pope. Let me tell you of one of the shining rays of truth, which were evidently sent by our merciful God, with a mighty power, to open my eyes. But I could not follow it; the iron ring was at my nose; and the Pope was holding the end of the rope.

This was after I had been put at the head of the magnificent parish of Beauport, in the spring of 1840. There was living at "La jeune Lorette," an old retired priest, who was blind. He was born in France, where he had been condemned to death, under the Reign of Terror. Escaped from the guillotine, he had fled to Canada, where the bishop of Quebec had put him in the elevated post of Chaplain of the Ursuline Nunnery. He had a fine voice, was a good musician, and had some pretensions to the title of poet. Having composed a good number of church hymns, he had been called "Pere Cantique," but his real name was "Pere Daule." His faith and piety were of the most exalted character among the Roman Catholics; though these did not prevent him from being one of the most amiable and jovial men I ever saw. But his blue eyes, sweet as the eyes of

the dove; his fine yellow hair, falling on his shoulders as a golden fleece; his white, rosy cheeks, and his constantly smiling lips, had been too much for the tender hearts of the good nuns. It was not a secret that "Pere Cantique," when young, had made several interesting conquests in a monastery. There was no wonder at that. Indeed, how could that young and inexperienced butterfly escape damaging his golden wings, at the numberless burning lamps of the fair virgins? But the mantle of charity had been put on the wounds which the old warrior had received on that formidable battlefield, from which even the Davids, Samsons, Solomons, and many others, had escaped only after being mortally wounded.

To help the poor, blind priest, the curates around Quebec used to keep him by turn in their parsonages, and give him the care and marks of respect due to his old age. After the Rev. Mr. Roy, curate of Charlesbourg, had kept him for five or six weeks, I had him taken to my parsonage. It was in the month of May—a month entirely consecrated to the Virgin Mary, to whom Father Daule was a most devoted priest. His zeal was really inexhaustible, when trying to prove to us how Mary was the surest foundation of the hope and salvation of sinners; how she was constantly appeasing the just wrath of her son Jesus, who, were it not for his love and respect to her, would have, long since, crushed us down.

The Councils of Rome have forbidden their blind priests to say their mass; but on account of high piety, he had got from the Pope the privilege of celebrating the short mass of the Virgin, which he knew perfectly by heart. One morning, when the old priest was at the altar, saying the mass, and I was in the vestry, hearing the confessions of the people, the young servant boy came to me in haste, and said, "Father Daule calls you; please come quick."

Fearing something wrong had happened to my old friend, I lost no time, and ran to him. I found him nervously tapping the altar with his two hands, as in an anxious search for some very precious thing. When very near to him, I said: "What do you want?" He answered with a shriek of distress: "The good god has disappeared from the altar. He is lost! (J' ai

perdu le Bon Dieu. Il est disparu de dessus l' autel!") Hoping that he was mistaken, and that he had only thrown away the good god, "Le Bon Dieu," on the floor, by some accident, I looked on the altar, at his feet, everywhere I could suspect that the good god might have been removed away by some mistake of the hand. But the most minute search was of no avail; the good god could not be found. I really felt stunned. At first, remembering the thousand miracles I had read of the disappearance and marvelous changes of form of the wafer god, it came to my mind that we were in the presence of some great miracle; and that my eyes were to see some of these great marvels of which the books of the Church of Rome are filled. But I had soon to change my mind, when a thought flashed through my memory, which chilled the blood in my veins. The church of Beauport was inhabited by a multitude of the boldest and most insolent rats I have even seen. Many times, when saying my mass, I had seen the ugly nose of several of them, who, undoubtedly attracted by the smell of the fresh wafer, wanted to make their breakfast with the body, blood, soul and divinity of my Christ. But, as I was constantly in motion, or praying with a loud voice, the rats had invariably been frightened and fled away into their secret quarters. I felt terror-stricken at the thought that the good god (Le Bon Dieu) had been taken away and eaten by the rats.

Father Daule so sincerely believed what all the priests of Rome are bound to believe, that he had the power to turn the wafer into God, that after he had pronounced the words by which the great marvel was wrought, he used to pass from five to fifteen minutes in silent adoration. He was then as motionless as a marble statue, and his feelings were so strong that often torrents of tears used to flow from his eyes on his cheeks. Leaning my head towards the distressed old priest, I asked him: "Have you not remained, as you are used, a long time motionless, in adoring the good god, after the consecration?"

He quickly answered, "Yes, but what has this to do with the loss of the good god?"

I replied in a low voice, but with a real accent of distress and awe, "Some rats have dragged and eaten the good god!"

"What do you say?" replied Father Daule. "The good god carried away and eaten by rats?"

"Yes," I replied, "I have not the least doubt about it."

"My God! my God! what a dreadful calamity upon me!" rejoined the old man; and raising his hands and his eyes to heaven, he cried out again, "My God! my God! Why have you not taken away my life before such a misfortune could fall upon me!" He could not speak any longer; his voice was choked by his sobs.

At first, I did not know what to say; a thousand thoughts, some very grave, some exceedingly ludicrous, crossed my mind more rapidly than I can say them. I stood there, as nailed to the floor, by the old priest, who was weeping as a child, till he asked me, with a voice broken by his sobs, "What must I do now?" I answered him: "The Church has foreseen occurrences of that kind, and provided for them the remedy. The only thing you have to do is to get a new wafer, consecrate it, and continue your mass as if nothing strange had occurred. I will go and get you, just now, new bread." I went, without losing a moment, to the vestry; got and brought a new wafer, which he consecrated and turned into a new god, and finished his mass, as I had told him. After it was over, I took the disconsolate old priest by the hand to my parsonage for breakfast. But all along the way he rent the air with his cries of distress. He would hardly taste anything, for his soul was drowned in a sea of trouble. I vainly tried to calm his feelings, by telling him that it was no fault of his; that this strange and sad occurrence was not the first of that kind; that it had been calmly foreseen by the Church which had told us what to do in these circumstances; that there was no neglect, no fault, no offense against God or man on his part.

But as he would not pay the least attention to what I said, I felt the only thing I had to do was to remain silent and respect his grief, by letting him unburden his heart by his lamentations and tears.

I had hoped that his good common sense would help him to

overcome his feelings, but I was mistaken; his lamentations were as long as those of Jeremiah, and the expressions of his grief as bitter.

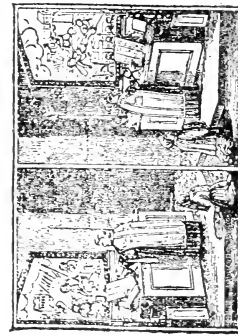
At last I lost patience, and said: "My dear Father Daule, allow me to tell you respectfully that it is quite time to stop these lamentations and tears. Our great and just God cannot like such an excess of sorrow and regret about a thing which was only, and entirely, under the control of His power and eternal wisdom."

"What do you say there?" replied the old priest, with a vivacity which resembled anger.

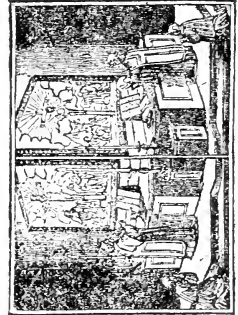
"I said that, as it was not in your power to foresee or to avoid that occurrence, you have not the least reason to act and speak as you did. Let us keep our regrets and our tears for our sins; we cannot shed too many tears on them. But there is no sin here, and there must be some reasonable limit to our sorrow. If anybody had to weep and regret without measure what has happened, it would be Christ. For he alone could foresee that event, and he alone could prevent it. Had it been his will to oppose this sad and mysterious act, it was in his, not in our power to prevent it. He alone has suffered from it, because it was his will to suffer it."

"Mr. Chiniquy," he replied, "you are quite a young man, and I see you have the want of attention and experience which are often seen among young priests. You do not pay a sufficient attention to the awful calamity which has just occurred in your church. If you had more faith and piety you would weep with me instead of laughing at my grief. How can you speak so lightly of a thing which makes the angels of God weep? Our dear Saviour dragged and eaten by rats! Oh! great God! does not this surpass the humiliation and horrors of Calvary?"

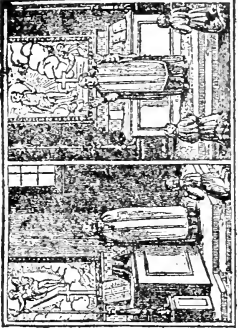
"My dear Father Daule," I replied, "allow me respectfully to tell you that I understand, as well as you do, the nature of the deplorable event of this morning. I would have given my blood to prevent it. But let us look at that fact in its proper light. It is not a moral action for us; it did not depend on our will more than the spots of the sun. The only one who is accountable for that fact is our God! For, again, I say, that He



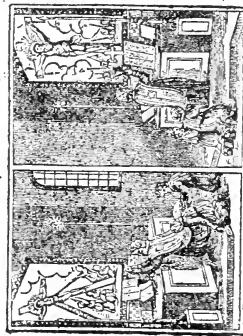
1. Priest covering the Host and Chalice. 2. Priest dignes the Host with the Cross.



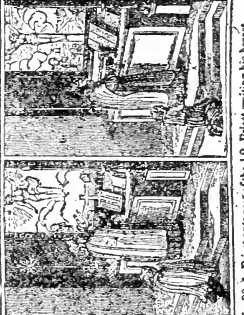
The Lord's Prayer, &c. 2. Priest breaking the Host.



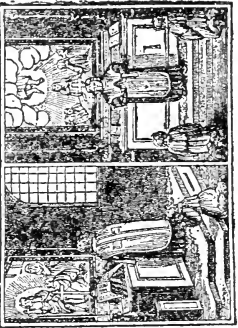
No. 21. 1. Post Communion. 2. Priest pronounces blessing.



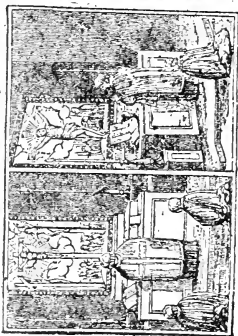
1. Priest adoring the Host. 2. Priest elevates chalice.



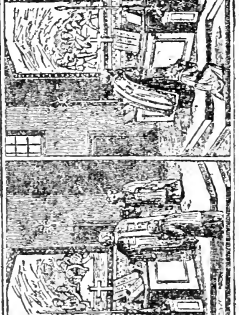
No. 20. 1. Priest puts part of the Host in the chalice. 2. Priest smokes his breast.



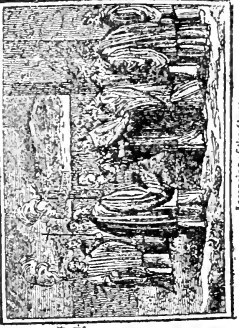
No. 23. 1. The last Prayer. 2. The Diamonion.



1. Priest saying Memento. 2. Priest's excommunication.



1. Priest cuts the Host. 2. Priest makes absolution.



Incensing of the Cross.

was the only one who could foresee and prevent it. And, to give you plainly my own mind, I tell you here that if I were God Almighty, and a miserable rat would come to eat me, I would strike him dead before he could touch me."

There is no need of confessing it here; every one who reads these pages, and pays attention to this conversation, will understand that my former robust faith in my priestly power of changing the wafer into my God had melted away and evaporated from my mind, if not entirely, at least to a greater extent.

Great and new lights had flashed through my soul in that hour. Evidently my God wanted to open my eyes to the awful absurdities and impieties of a religion whose God could be dragged and eaten by rats. Had I been faithful to the saving lights which were in me then, I was saved in that very hour; and before the end of that day I would have broken the shameful chains by which the Pope had tied my neck to his idol of bread. In that hour it seemed to me evident that the dogma of transubstantiation was a most monstrous imposture, and my priesthood an insult to God and man.

My intelligence said to me with a thundering voice: "Do not remain any longer the priest of a God whom you make every day, and whom the rats can eat."

ROMANISM FEARS CHRISTIAN SUNDAY-SCHOOLS.

They tell us that our Sunday schools are "little better than a sham, a delusion and a mockery." And in the face of this, I assert that our Sunday School System is the mightiest force of Protestantism to-day. Think of it. There are thirty thousand Sunday schools in this land under the patronage, protection and guidance of the Methodist Episcopal Church; thirty thousand and more under the patronage and fostering care of our brethren the Baptists; almost as many under the care of the Presbyterians. And so I might go on through all denominations. Think of it, beloved! This mighty army of Sunday school children, under the religious instruction of godly men and women, who give their time without money and without price, two or three hours on the Sabbath Day. Beloved Sun-

day school teachers, go on with this work, that Father Gleason calls a "sham, a delusion and a mockery," and we will be able to bid defiance to the armies of the aliens.

WOE UNTO HERETICS (PROTESTANTS).

"Heretics, and the receivers and favourers of them, are excommunicated, and dying in their sin shall not be buried in the graveyard."—Council of Lateran, Pages 96, 101, 193, 371.

"The property of heretics shall be confiscated, and be applied to the use of the Church."—Pope Innocent III., Pages 89, 110.

"Advocates or notaries favouring heretics or their defenders, or defending their causes, or writing for them legal instruments, shall be accounted infamous, and be suspended from their function."—Pope Innocent III., Page 99

"All heretics of every name are excommunicated."—Council of Lateran, Page 101.

"They who are bound to heretics are released from every obligation."—Pope Gregory IX., Pages 103, 166.

"They who bury persons knowing them to be excommunicated, or their receivers, defenders, or favourers, shall not be absolved unless they dig up the corpse; and the place shall be deprived of the usual immunities of the sepulchre."—Pope Alexander IV., Page 104.

"Inquisitors must discard all fear, and interpidly proceed against heretical gravity."—Pope Clement IV., Page 136.

"He is a heretic who deviates from any article of faith."—Page 146.

"A heretic possesses nothing alive or dead."—"No fellowship should be maintained with the excommunicated."—Pages 146, 147.

"He is a heretic who does not believe what the Roman Hierarchy teaches.—A heretic merits the pain of fire.—By the Gospel, the canons, civil law, and custom, heretics must be burned."—148, 168.

"The property of heretics after their death shall be seized.—No part of that property shall be given to their heirs except for the sake of mercy."—Pages 151, 172.

“All defence is denied to heretics.”—Page 153.

“For the suspicion alone of heresy, purgation is demanded.”—Page 156.

“Heretics are by right condemned.”—Page 157.

“Wars may be commenced by the authority of the Church.—Indulgences for the remission of all sin belong to those who are signed with the cross for the persecution of heretics.”—Page 160.

“All diligence must be used to extirpate heretics.”—Page 164.

“The Pope can enact new articles of faith.—The definitions of Popes and Councils are to be received as infallible.”—Page 168.

“No person shall favour heretics.”—Page 173.

“Positive laws bind not the Pope.”—Page 174.

“Every individual may kill a heretic.”—Page 175.

“All persons may attack rebels to the Church and despoil them of their wealth; and slay them, and burn their houses and cities.”—Pages 176, 177. Text and Glossa.

“Persons who betray heretics shall be rewarded.—But priests who give the sacrament or burial to heretics shall be excommunicated.”—Page 178.

“Prelates are called watchmen because they persecute heretics.—They who favour their relatives who are heretics, shall not receive for that cause any milder punishment.”—Page 180.

“Heretics may be forced to profess the Roman faith.”—Page 193.

“The crime of heresy is not extinguished by death.”—Page 196.

“The testimony of a heretic is admitted on behalf of a Papist, but not against him.”—Page 198.

“A whole city must be burnt on account of the heretics who live in it.—Whoever pleases may seize and kill any heretics.”—Page 199.

“A person who is suspected of heresy, unless he purge himself shall be esteemed a heretic.—If he thus be excommunicated during one year, he shall then be condemned as a heretic.”—Page 200.

“A person contracting marriage with a heretic shall be punished, because it is favouring a heretic.”—Page 210.

“Heretics must be sought after, and be corrected or exterminated.—Heretics enjoy no privileges in law or equity.”—Page 212.

“The goods of heretics are to be considered as confiscated from the perpetration of the crime.—All alienations of property by heretics before their condemnation are invalid.—Inquisitors are not bound to restore the price of the property which is seized in the hands of those who purchased from heretics.”—Page 213.

“Prelates or Inquisitors may torture witnesses to obtain the truth.”—Page 218.

“Those who are strongly suspected are to be reputed as heretics.”—Page 376.

“He who does not inform against heretics shall be deemed as suspected.—He who contracts marriage twice shall be suspected of heresy.—He who marries a person unbaptized, and deserts to marry a baptized woman, is not guilty of bigamy.—The priest who solicits a woman to sin at confession shall be judged as suspected of heresy.”—Page 383.

Papists aver that Protestants are “Heretics accursed,” who ought to be burnt in this world, as the guarantee of their everlasting abode, “where the worm dieth not, and the fire is not quenched”—and Protestants declare that Papists are Idolaters, and “the enemies of the cross of Christ, whose end is destruction;” and that the honor of God, the glory of the redeemer, the prosperity of the Church, and the salvation of souls, with the conversion of the world, are indissolubly connected with the extermination of Popery. Protestants and Papists, therefore, are not only utterly irreconcilable, but an energetic and sleepless strife must ever exist among them, until one of the contending parties is extinguished. Either Papists will be converted and submit to the sceptre of Immanuel, or Protestants will be silenced by the Romish Crusaders, or by the fire of the Dominican Inquisitors with which they glut “the Woman drunken with the blood of the Saints, and with the blood of the martyrs of Jesus.”

A CHURCH DRUNK WITH THE BLOOD OF THE SAINTS.

There are some passages of Scripture which describe Rome, in Revelation. Here she is in her glory. "And the woman was arrayed in purple and scarlet color, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication; and upon her forehead was a name written: Mystery, Babylon the Great, the mother of harlots and abominations of the earth." This is the Church whose cardinal's flame is red. This is the Church drunk with the blood of saints.

ROMISH TRINKETS IN PAROCHIAL SCHOOLS.

Here is another illustration of parochial school instruction: In reference to the virtues of St. Dominic's metal (a trinket that you can purchase for five or ten cents in any Roman Catholic book store,) the Roman Catholic children are taught: That it draws from the body every diabolical work, and where it is placed the infernal enemy cannot approach; that it is a preventative and antidote against every poison, against plagues, against thunder, and against storms at sea. It is a remedy for diseases of the throat, fever, headache, spitting of blood, when applied to the part affected. It is an armor against temptation, especially temptation against holy purity. It is a remedy against falling sickness. It brings consolation, and strength, and relief in life and death, to the afflicted, tempted and desponding. It frees cattle from sickness. To be worn on the neck or person; to be placed on the doors of rooms; to be applied on the parts affected in case of sickness; to be dipped in the drink of animals. What a charm! What a deceit! What wholesale and retail lies! Romanism is equal to any deception. The selling of these holy trinkets is a continual source of income to the Church, and the end justifies the wicked means, the enrichment of the Church by the deception of the people.

WHAT HAPPENED TO THE LADY'S LAP DOG.

"In the Dominican's convent it happened that a lady who had a lap-dog, which she always used to carry 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 in 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 amazement and confusion, and knew not what to do; so they sent for the reverend father prior, who resolved this nice point upon the spot, and ordered to call two friars and the clerk, and to bring the cross, and two candlesticks with two candles lighted, and to carry the dog in from the procession into the vestry, and keep the poor little creature there with illuminations, as if he was the host itself, 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 a third was of opinion, that the dog should be burnt on the spot. The lady, who loved dearly her Cupid, (this was the dog's name,) entreated the father prior to save the dog's life, if possible, and that she would give anything to make amends for it. 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, *El per illo del sacramento*, i. e. The Sacrament's dog. 2. That if the dog should happen to die, the lady was to give him a burying in consecrated ground. 3. That the lady should take care not to let her dog play with other dogs. 4. That she was to give a silver dog, which was to be placed upon the tabernacle where the hosts are kept. And, 5. That she should give twenty pistoles to the convent. Every article was performed accordingly, and the dog was kept with a great deal of care and veneration. The case was printed, and so came to the ears of the inquisitors, and Don Pedro Guerre-ro, first inquisitor, thinking the thing very scandalous, sent for the poor dog, and kept him in the inquisition to the great grief of the lady. What became of the dog nobody can tell. This case is worthy to be reflected on by serious, learned men, who may draw consequences to convince the Romans of the follies, covetousness, and superstitions of the priests.

HOW PRIESTS EVADE THE RULES.

But the pleasantness of their practices will show the tricks of that religion. As to the victorian friars, I knew in Saragossa, one father Conchillos, professor of divinity in his convent, learned in their way, but a pleasant companion. He was, by his daily exercise of the public lecture, confined to his convent every day in the afternoon; but as soon as the lecture was over, his thought and care was to divert himself with music, gaming, etc. One evening, having given me an invitation to his room, I went accordingly, and there was nothing wanting of all sorts of recreation, music, cards, comedy, and a very good merry company. We went to supper, which was composed of nice, delicate, eatable things, both of flesh and fish, and for the dessert the best sweetmeats. But observing, at supper, that my good Conchillos used to take a leg of partridge and go to the window, and come again and take a wing of a fowl, and do the same, I asked him whether he had some beggar in the street, to whom he threw the leg and wing? No, he said to me. What then do you do with them out of the window? Why, said he, I cannot eat flesh within the walls, but the statute of my order doth not forbid me to eat it without the walls; and so, whenever we have a fancy for it, we may eat flesh, putting our heads out of the window. Thus they give a turn to the law, but a turn agreeable to them. And so they do in all their fastings, and abstinences from flesh.

WHY ROMANISTS OBJECT TO THE BIBLE.

Now, the real objection of Romanists to the Bible is: You cannot find in it many of the fundamental dogmas of Romanism. You cannot find in it priestly or episcopal celibacy. If the Roman Catholic people should read it, they would all see that their priests are not keeping the law of God in living without families, recognized families. The doctrine of the Immaculate Conception is not in the Bible; nor do Roman theologians claim that it is. It was only created by Pius IX., in 1854, who said, not long before he made it, that he did not know whether it was true or not. 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's Theology, nor a good deal more that they depend on. That is the real reason why 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 a yoke that neither they nor their fathers have ever been able to bear without being pressed down to the ground.

THE MONK HAD TO TAKE HIS OWN MEDICINE.

A Saxon nobleman, who had heard Tetzal at Leipsic, was much displeas'd by his falsehoods. Approaching the monk, he asked him if he had the power of pardoning sins that men have an intention of committing. "Most assuredly," replied Tetzal. "I have received full powers from His Holiness for that purpose." "Well, then," answered the knight, "I am desirous of taking a slight revenge on one of my enemies, without endangering his life. I will give you ten crowns if you will give me a letter of indulgence that shall justify me." Tetzal made some objection; then came, however, to an arrangement, by the aid of thirty crowns. The monk quitted Leipsic shortly afterwards. The nobleman and his attendants lay in wait for him in a wood; they fell upon him and gave him a slight beating, and took away the well-stored indulgence-chest the Inquisitor was carrying with him. Tetzal made a violent outcry, and carried his complaint before the courts. The nobleman showed the letter which Tetzal had signed himself, and which exempted him from every penalty. Duke George, whom this action at first exceedingly exasperated, no sooner read the document than he ordered the accused to be acquitted.

POISONED BY EATING HIS GOD.

We have lately had a public demonstration of the deception that is being practiced on the Romanists at the time, in the mass. The priests tell their poor dupes that, after certain words are used in the consecration, the wafer and the wine are

turned into the real blood and body of Jesus Christ, and the people fall down and worship it, as though they saw God Almighty himself in their presence.

In Oneida, New York, only a few days ago, a priest went through the service of consecrating the wafer and the wine, and after it was turned into what he declared to the people to be the real body and blood of Jesus Christ, he drank the wine and went home sick. The doctor was sent for, who declared it a case of poisoning, and that there was arsenic in the wine. And because of that the priest was at death's door. If the wine was really changed into the blood of Christ, how could it be poisoned? That there is no change, that it is bread before and after the words "Hoc est corpus meum," none know better than the priests. But there is a purpose in the deception, as there was a purpose in the creating of this doctrine.

POPERY AS A POWERFUL SYSTEM.

Paul predicted that the coming of the Antichrist would be "after the working of Satan with all power, and signs, and lying words." Let us consider the tremendous power of the Papacy, and the manner in which this power has been exercised. The wicked system predicted by the Apostle was not to be a feeble thing; but the Little Horn, as indicated by Daniel, was to become a thing of tremendous energy. Before the power of the Papacy, nations have trembled, and mighty kings and emperors have turned pale. The Pope claims power. He claims it as his right to rule the world. Our adorable Saviour, the Lord Jesus Christ, as he was about to leave the world, said: "All power is committed unto me, in heaven, and on earth." The Pope of Rome steps in front of the Son of God, and says: "All power is committed unto Me in heaven and earth and hell." Christ said to his apostles: "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 Pope of Rome says: "You must believe in my infallibility; you must belong to my Church; you must confess your sins, even your most secret sins, to my priests; you must make use of holy water; you must abstain from eating

meat on Fridays and during Lent; you must give your money to the Church; you must pay for masses to get your departed friends out of purgatory; you must obey me in all things, as if I were God; you must attend mass; you must pray to the Virgin Mary, and the saints; you must venerate rags, bones, and old iron, when they are declared by my priests to be relics of saints; in a word you must strictly obey the Church; and when you come to die you must have my priests rub a little olive oil on your nose, and on your tongue, and on your eyes, and on your ears; and he that doeth these things shall be saved,—that is, after spending some time in purgatory; and the length of time will depend on the ability of your friends to pay the priest for masses to get you out—and he that doeth them not shall be damned.”

HOW VOLTAIRE BECAME AN ATHEIST.

Many intelligent people blame Voltaire for having involved France in infidelity and atheism. But who made Voltaire an atheist? Was it not the Romish Church? If you read the biography of Voltaire you will see it stated that he was educated at the Jesuit college of Louis-le-Grande. That is enough! Did any man ever come out of a Jesuit college a Christian?

ROMANISM ON THE RAMPAGE.

A Catholic priest some time since intruded into a Presbyterian mission school in the southwest. His outrageous conduct was severely and deservedly criticised in the Southwestern Presbyterian. The Catholic organ denied the facts, but they being proved, the priest ventured a public explanation, of which the following is a part:

“Sometime ago rumors reached me that the enemy was insidiously at work establishing a viper’s nest in the shape of a Sabbath school mission in the neighborhood of Jackson R. R. depot, for the purpose of carrying on a Protestant propagandism and proselyting institution—soliciting Catholic parents to send their children there, and bribing Catholic children to frequent those dens of hypocrisy, lies and deceit, in order to imbibe in that poisoned source those biblical cants and sancti-

monious slang belched forth by their authors in Luciferian eructations. Not wishing to act immediately upon the rumors until I would be better informed, four Sundays ago I made a descent upon the den, and there found one of my Catholic children, whom I ordered out of that nest of darkness and irreligion, remarking to one who was a Sabbath school teacher, or connected therewith, that I would tolerate no one to influence the Catholics of my parish to frequent that haunt of error—that I would allow no wolf to come in the clothing of sheep and make incursions among my flock, without sounding the cry of alarm, and expurgating, with all the might of my moral force, my parish of this imported religious infection.”—N. Y. Evangelist, July 22, 1869.

WHAT AMERICAN PROTESTANTS MAY EXPECT.

“The Western Watchman,” Roman Catholic, published at St. Louis, says: “Protestantism,—we would draw and quarter it; we would impale it, and hang it up for crows’ meat; we would tear it with pincers, and fire it with hot irons; we would fill it with molten lead, and sink it in hell fire a hundred fathoms deep.” This same spirit is now making Leo XIII. restless for civil authority. For an infallible Pope, we think he changes his mind very often. To-day we hear of his anticipated departure to Spain, but Spain says: “Please excuse me; not to-day.” Then we hear of his going somewhere else, and there he is not wanted. Poor fellow, he is ill at ease, with all his Peter’s pence to lean upon. He is terribly annoyed because the Methodist, Baptist and Presbyterian preachers have got so near him. Thank God, the Vatican has lost its power, and the Gospel of Jesus Christ is winning glorious victories in Rome also!

A BISHOP’S CURSE AGAINST THE PRESS.

A recent letter from Europe states that the Bishop of Santander, Spain, denounces as follows the newspapers which favor civil and religious liberty in that country: “May Almighty God curse those journals with the perpetual maledictions launched against the devil and his angels. May they perish with Nero, Julian the apostate, and Judas the traitor. May

the Lord judge them as he judged Dathan and Abiram. May the earth swallow them up alive. Let them be cursed day and night, sleeping and waking, in eating, in drinking, and in playing, when they speak, when they keep silence. May their eyes be blinded, their ears deaf, their tongues dumb. Cursed be every member of their body. Let them be accursed to-day and forever. May their sepulchre be that of dogs and asses. May famished wolves prey upon their corpse, and may their eternal company be that of the devil and his angels."

There is no church under heaven that can curse equal to the Roman Catholic Church; and there is no people in the world dare be so profane in their everyday conversation, who call themselves church members as the Roman Catholics.

What I have just read is an expression of the feeling which is entertained by the hierarchy in Spain for all who favor free speech, a free press, and free thought. But Romanism is the same everywhere, and she entertains the same feelings and the same hatred in her heart to-day in the United States. This is the curse, or one equally vile, which she daily hurls at the press, and at the free speech of every American citizen.

WHY ROMANISTS CHANGED THE TEN COMMANDMENTS.

The Romish Church says that marriage is not honorable for priests and nuns, and a bishop shall not be the husband of one wife. God says, "Every creature of God is good and is to be partaken of with thanksgiving;" but the Romish Church says, that every creature of God is not good, and commands that millions of Romanists shall not eat meat on Fridays, or during Lent, etc. In these and other instances, the bishops and priests of Rome blasphemously set the laws of their church above the laws of God. But perhaps the most daring defiance of the Almighty is in the insolent alternation of the Ten Commandments. They have dared to strike out the Second Commandment, and to make up the full number of ten by dividing the tenth into two. And they have done this for the wicked purpose of becoming image-worshipping idolaters contrary to the divine prohibition.

AN OATH TAKEN BEFORE A CIVIL MAGISTRATE NOT BINDING.

Dr. DeBarth, at one time Vicar General of Pennsylvania, when told he could not take the oath of naturalization of America, without violating his oath to the Roman Pontiff, pronounced it a mistake, and promptly remarked that "any part of the oath of allegiance to this country which may be incompatible with the first and greater allegiance to the Pontiffs of no obligation."

Commenting on the above, the editor of the Harrisburg Herald says: "This is the true higher law doctrine of the papacy. It leads to perjury against the priest, or to treason and rebellion against the State. But what if it does? Perjury, treason and rebellion can easily be pardoned for the good of the Church, and a temporal penalty can be better born than eternal perdition. The pardoning power of the President of the United States does not compare with the pardoning power of the Pontiff and his priests."

"NO PROTESTANT CAN GO TO HEAVEN."

The Roman Catholic pulpit is being used as a place of assault against all that is dear to the American heart. Think of such an utterance as this from a Priest at Pana, Ill.: "The Y. M. C. A. is a hell-hole. Mothers, I implore you to keep your sons from going to such places." In regard to Protestants in general, he said: "There is not a good, moral young man in Pana that is a Protestant. The only men are Catholics. I had rather stand up with a gambler, a saloon-keeper, or a drunkard on the judgment day, than with a Protestant, for they will all go to hell together. No Protestant can go to heaven."

THORNS AND THISTLES PREFERRED TO LUTHERANS.

Here is the decision of the Empress Queen of Hungary, in 1751, whose commissioners announced to some Lutherans then confined and chained in dungeons: "The Queen would rather that the land should bear thorns and thistles, than that it should be ploughed by Lutherans."—Spirit of Popery, Page 15.

LICENSE FOR COMMITTING SINS.

This tariff was established in 1316 by Pope John XXII., and first published by Pope Leo X. in 1514. Many editions have been published in Latin and French. An English translation was printed in this country in 1846. I give at random a few prices:

Robbing a church	\$ 2 25
Simony	2 25
Perjury, forgery and lying	2 00
Robbery	3 00
Burning a house	2 75
Eating meat in Lent	2 75
Killing a layman	1 75
Striking a priest	2 75
Procuring abortion	1 50
Priest to keep a concubine	2 25
Ravishing a virgin	2 00
Murder of father, mother, brother, sister or wife	2 50
Nun for fornication in or out of the nun- nery	5 00
Marrying on a day forbidden	10 00
Adultery committed by a priest with nuns and others	10 00
Absolution of all crimes together	12 00

A LONG LADDER TO MEET GOD.

The following story is significant by the impression made by Roman Catholic Christianity on the mind of a Hindoo priest sent over recently to Europe to study the civilization and religion of the West. He was much impressed by the beauty and charm of the first church he attended, and with the words of the officiating minister; and after the service he went to pay his respects to the preacher.

"Your words," he said, "have deeply impressed me. You are surely one of the first servants of the Church?"

"Oh, no," replied the clergyman with humble mien, "the vicar is over me."

“And over the vicar?”

“The canons.”

“And over the canons?”

“The bishop.”

“And over the bishop?”

“The archbishop.”

“And over the archbishop?”

“The cardinals.”

“And over the cardinals?”

“The Holy Father, the Pope.”

The Hindoo priest shook his head and ceased his questions, saying: “What a long, long ladder you want to mount up to God.”

The evil of priestly intermediaries between man and his Maker could scarcely be more strikingly put.

HOW LUTHER OVERCAME THE POPE.

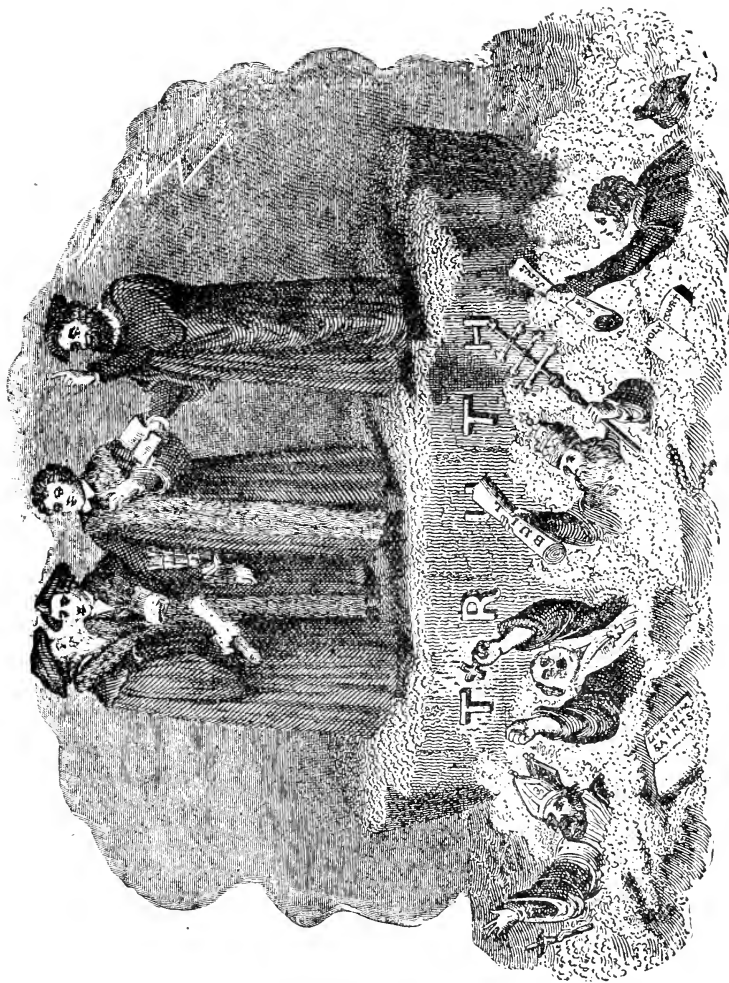
What was the secret of Luther's success? or the mighty movement which let millions out of Romish darkness and superstition into Christian light, liberty and joy? Simply this: He told the truth about Romanism, regardless of personal consequences. “It is doctrine we attack in the followers of the papacy,” he said. “Huss and Wicliff only attacked their life; but in attacking their doctrine, we seize the goose by the throat. Everything depends on the Word of God which the Pope has taken from us and falsified. I have overcome the Pope, because my doctrine is according to God, and his is the doctrine of the devil.”

THE DIFFERENCE BETWEEN THE TRUE CHURCH OF CHRIST AND THE CHURCH OF ROME.

How long is it since the Church of Christ, or the true Protestant Church, was known? At what time was it that the Church of Rome claimed to be “the only true church?”

This is to show to my Roman friends, who say that I am “lost” because I left their church. Ex-Romanist.

Ans.—The Roman Catholic Church was of gradual growth from the original apostolic church. The Church was pure for



The Christian Religion is Founded upon the Solid Rock of Truth, but the Religion of the Pope was Built upon the Sands and Must Soon Perish from the Face of the Earth.

the first hundred years of its existence, and then abuses began to creep into it, until finally the papacy, celibacy, the mass, immaculate conception, infallibility, etc., utterly destroyed its resemblance to the Church established by Christ. The "true Church," we believe, has existed since Christ, without interruption—that is, there have always been true Christians on earth, even in the darkest ages; but the Romish Church as it now exists—with its immaculate conception, infallibility, etc., is of very recent date.

**THE AWFUL FATE OF ROMAN CATHOLICS WHO DARE BECOME
PROTESTANTS.**

The progress of Protestantism and evangelization in Mexico has become so great that it is attracting great attention from the priests and bishops, who begin to see that there is danger that their craft will come to naught. They are therefore arousing themselves, and, where violence is not ventured upon, they are doing all they can to excite the prejudices of the people. Here is something which illustrates their disposition on the one hand, and the degraded, grovelling condition of the "Church" on the other. It is a litany ordered by the priests to be recited for the damning of those who dare to depart from faith and the practices of the Church; who are making efforts in behalf of education and the liberty of conscience. It's a beauty, and reads as follows:—

LITANY.

- Horse of St. James, stamp them! (The Liberals, heretics, etc.)
- Lion of St. Mark, tear them in pieces!
- Deer of St. Nicholas, kick them!
- Bull of St. Luke, horn them!
- Goat of St. Francis, butt them!
- Devil of St. Miguel, scratch them!
- Crow of St. Onofre, scratch their eyes out!
- Fish of St. Rafael, give them the dyspepsia!
- Mule of the birth, kick them!
- Saw of St. Joseph, saw them!

- Handcuffs of St. Peter Nolasco, bind them!
 - Whale of Jonah, swallow them!
 - powerful St. Cristobal, smash them!
 - Rope of St. Blas, hang them!
 - Teeth of St. Apolonius, chew them!
 - Gridiron of St. Lorenzo, toast them!
 - Balaam's Ass, thou knowest what thou doest!
 - Cock of St. Peter, pursue them!
- Amen.

This litany is said to have been prepared by a priest, Felix Rosa Angel, who says: "You notice that I have left the beaten track, and do not pray directly to the saints, but to their respective animals, which, according to tradition, have great influence with them (the saints), and which are a sure means of securing, by their powerful intercession, that for which we pray." And he tells his people that "the illustrious Lord Bishop of Morelia, Don Cleniente Musequia, by his own authority, and in the name of other most worthy prelates of his fraternity, concedes two hundred days' indulgence for each word contained in this litany." This is Romanism in Mexico. But, be it remembered, Romanism is one and the same whenever found, modified only by the society in which it moves. It is "the one Church," under "the one head."

REV. T. DEWITT TALMAGE ON ROMANISM.

"We cannot compete in bitterness with a Church that burned John Oldcastle, and scattered the ashes of Wickliffe, and massacred the Waldenses, and exterminated the Albigenses, 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.

"The weapons of our warfare are not carnal, but spiritual

and mighty through God to the pulling down of strongholds. . . . To the penances, the costly indulgences, and fatiguing genuflections of Romanism, we will oppose a broad-armed Gospel that without money, and without price, and without penances, and without crossings, invites a world to be saved—a free Bible—a free salvation—a free heaven! . . . Against the bedwarfed Roman Catholic literature, we will bring the battering-ram of a Christian printing-press. . . . To the celibacy of the Romish priesthood I oppose the happy households of the Christian ministry. . . . To the Roman Catholic schools and colleges, . . . we will oppose free schools. . . . In opposition to the Latinized service of Romish churches, we set plain prayers that all may follow, and plain preaching that all can understand. . . . In opposition to Romish cathedrals, dark, damp, and fetid, we will set cheerful churches, with fresh air and plenty of light. . . . In opposition to the artistic chanting in Romish cathedrals, I set congregational singing. . . . In opposition to the bigotry of the Romish Church, I set the broad platform of Christian brotherhood. All outside their church are cursed as heretics. We oppose that procedure by offering our blessing to all who believe in the Lord Jesus Christ, be they Protestant or Roman Catholic, Calvinist or Armenian, sprinkled or immersed; one Lord—one faith—one baptism—one cross—one Holy Ghost—one judgment-seat—one doxology—one heaven!”

A METHODIST PREACHER'S ADVICE TO THE POPE.

The name of Chaplain McCabe, D.D., the great Missionary Secretary, is a household word in Methodism, and no man in America is better known among church people generally. He recently uttered the following stirring words:—

“I wonder if the Pope would receive a little counsel from a Methodist preacher? If so, here it is:—

“Be quiet, old man! The world has slipped by you. Some nations that are free from your yoke will never put it on again, and they mean to see that all nations, and kindred, and tribes, and tongues, shall have the same liberty they enjoy. ‘Peter, put up the sword.’ The master told you that long ago. You

have used that sword more against the friends than against the foes of Christ. The nations built upon the truth of God, have grown too mighty for your control. You cannot convince them, for you have no argument, no logic, and no success in nation-building to enforce the sophistry of what you call argument. You cannot compel them, for the military power of the world has passed into Protestant hands. The effort to regain it for Rome has cost you dear. Remember Maximilian, and the Empire of Mexico. Austria has had her Sadowa; France has had her Sedan. Buy no more wisdom at such a price. Neither France, nor Spain, nor Portugal, nor Austria, nor Mexico, nor the South American Republics, nor all combined, can restore to your feeble hand the fallen sceptre of the Papal States. The attempt to do that will seal the doom of the papacy in Rome itself. The causes you bless have been cursed, and the causes you curse have been blessed. Heaven fails to ratify either your anathemas, or your benedictions. The stars in their course fight against you. The breath of life has been breathed into the nations. The pandemonium of Rome must give place to the kingdom which is not of this world. Be quiet, therefore. Fall into line! Give the people the Bible. Ask the next Council to take back its silly decree of papal infallibility, which every sensible man on earth ridicules. You are nothing but a man, and you know it; and all the fawning flattery of the world can not make you believe that you are anything more than a poor, ignorant mortal like the rest of us. What is the use of keeping up this comedy any longer? Three hundred years ago, when the Armada sailed, it was high tragedy. Times have changed, and it is getting to be low comedy now. Three hundred years ago there were only 7,000,000 of English-speaking people; now there are 110,000,000 of them, and as sure as the sun shines in heaven, this race will victoriously preserve civil and religious liberty for themselves, and for all mankind! Be quiet! The soul of John Huss is marching on!"

HERMANN, THE GREAT MAGICIAN, EXPOSES ROMISH "MIRACLES."

"Herrmann, the magician," has been before the world for many years as the most expert of modern wonder workers.

Recently he has been exposing the "old bone" frauds and other so called "miracles of the Romish Church, and has thus brought down on himself the wrath of the priests. The head of the Paulists Fathers in New York has been attacking him, and this was Hermann's reply in the N. Y. Herald:—

Editor of the Herald:—

In your issue of March 5 appears an article from the pen of Alfred Young (house of the Paulist Fathers), in reply to one of mine on "Modern Miracles," published in your paper some weeks since.

I stated in my article that after a professional hunt for a real miracle for the space of thirty years, and after a reward of \$20,000 for the production of one, I could never discover what I sought, and I concluded as reasonable that in the past thirty years there has never been a miracle wrought. That's all. Now what does Alfred Young mean in his article? Does he doubt me when I say that I have never seen a miracle? Has he ever seen a miracle? Does he know where I can find one? Does he believe in miracles? He tells me to go to Lourdes and see the crutches on exhibition there and the church built with the alms of the people who have been cured there. I do not want to go to Lourdes, because I have been there, but for every person cured at Lourdes I will bring another from the Hot Springs of Arkansas. There is no church at the Hot Springs built by the alms of the faithful; no crutches. Why? Because at the Hot Springs money is paid for the use of the baths and professional services. At Lourdes the money of the faithful builds churches. And there you are, Alfred Young.

One word more, Alfred Young. Before you disprove my utterances of fact with mazy reasoning, if you are honest in the stand you take, prove to me by facts before an intelligent jury of business men of your own selection, the following facts, and if you prove them I will believe in miracles against my experience and the dross of \$20,000 is yours:—

First—That the waters of Lourdes are not impregnated with medical properties capable of curing disease.

Second—That any one suffering from an incurably organic disease has ever been permanently cured by the waters of

Lourdes. I demand for this proof the examination and cross-examination of reputable physicians unbiased by fear, credulity or superstition.

You claim to be empowered with all the prerogatives given to the original apostles. You know that in the tenth chapter of Matthew you are empowered, like the apostles, to do the following things: "Heal the sick, cleanse the lepers, raise the dead, cast out devils." You perform duties every day by virtue of just such authority in your priestly functions—duties, however, which require mere words with no visible results. Now, then, prove something by facts. Take off your coat, get a cross, crucify yourself and come back again, or get one of your associates to bring you back again, for he has the power to raise the dead as well as you. Send me a complimentary ticket to the exhibition. I never charge clergymen admission to my entertainments.

A. HERRMANN.

New York, March 14, 1893.

A PENANCE THE OLD LADY COULD NOT PERFORM.

A priest asked a young man who had come to confess how he earned his living. "I'm an acrobat, your riverence." The priest was non-plussed. "I'll show ye what I mean in a brace of shakes," said the penitent, and in a moment was turning himself inside out in the most approved acrobatic fashion. An old woman, who had followed him to confession, looked on horrified. "When it comes my turn, father," she gasped, "for the love of Heaven don't put a penance on me like that: it 'ud be the death of me!"—Spectator.

THE MASTERPIECE OF THE DEVIL.

The Roman Catholic church is no absurd and meaningless bugbear, but a living and acting organism, formidable in its strength and efficiency. Those who know little of its power may make themselves merry over its pretensions; but many a Protestant can echo the sentiment uttered by the late Rev. Richard Cecil of the Church of England:

"Popery is the masterpiece of Satan."

And a Roman Catholic, the noted Father Ignatius of England, has adopted this sentiment in a measure, by saying to Rev. Dr. Cumming:

“Sir, if the church of Rome be not the church of Christ, it is the masterpiece of the Devil.”

And strongly does Dr. Cumming enforce this idea:

“So said Father Ignatius. So say I. I believe there was immense meaning in his words. It is the one or the other. And I believe that one great danger to which Protestants are subject is the constant habit of supposing that Rome is a coarse and vulgar imposture, unfit for the light of the 19th century; instead of feeling that it is the gigantic conspiracy of Satan, worked out by the archangel’s wickedness and will. Anti-christ, with his people, constituting the church of Rome; Christ, in the midst of his, constituting its correlative, the church of the living God. Despite it, it will overwhelm you; tamper with it, it will ensnare and captivate you; resist it in the name of God, and like its author the Devil, it will instantly flee from you. It is the masterpiece of Satan beyond dispute, and only by viewing it in that light will you be enabled rightly to estimate your danger and its inherent element of progress and power.”

THE DIFFERENCE BETWEEN PURGATORY AND PARADISE.

“To-day thou shalt be with me in paradise.” Luke xxiii. 43.

“The saints who die of Christ possess’d,
Enter into immediate rest;
For them no further test remains,
Of purging fires and torturing pains.”

—C. Wesley.

You will not find the word “purgatory” in the Bible. Rome cannot express her doctrines and customs in scriptural language. She has been compelled to invent a terminology of her own. Mass, rosary, pope, extreme unction, chrisms, acolyte, and a host of other words, very familiar to Romish ears, may be found in a dictionary, but not in the Bible. A “form of sound words” is of great value, but nevertheless, if the things themselves could only be found in the Word of God, we would

not object so strongly to the use of new terms. But the worst of it is, that the doctrines and customs signified by these words, cannot be found in the Bible. Thus it is with the doctrine of purgatory. The Bible does not give it the faintest shadow of support. But what is this purgatory, about which we hear so much from Romanists, and of which we can find no trace in the Bible?

It is not Heaven. It is not Hell. They do not mean by it, the doctrine of the intermediate state, in which so many worthy Protestants believe, the place where departed spirits wait the resurrection from the dead, and the great day of judgment. They believe in purgatory as a place where the souls of departed Roman Catholics go to be purified and prepared for Heaven. It is a place of literal fire, of fearful pain. Roman Catholic writers make its torments as great and terrible as are those of Hell. But then you may escape from purgatory, while in Hell there gleams no hope.

This seems to be about the only difference. The escape from purgatory is helped and hastened by masses and prayers offered by the priests. Such is the Romish doctrine of purgatory. But we had better state it in their own language. In the creed drawn up by the Council of Trent, before quoted at length, it is stated thus: "I constantly hold that there is a purgatory, and that the souls therein detained are helped by the suffrages of the faithful." Dens, in his *Theology*, says of it: "It is a place in which the souls of the pious dead, obnoxious to temporal punishment, make satisfaction." The catechism of the Council of Trent gives this rather evasive view of it: "In the fire of purgatory the souls of just men are cleansed by a temporal punishment, in order to be admitted into their eternal country, into which nothing defiled entereth." The Douay Catechism gives the following short exposition of it:

"Q. Whither go such as die in mortal sin?

"A. To Hell, to all eternity.

"Q. Whither go such as die in venial sin, or not having fully satisfied for the punishment due to their mortal sins.



THE BURNING OF LAURANCE AT COLCHESTER.

While Laurance was sitting in the midst of the burning flames, a number of very young children whose parents had brought them up in the faith of the God of martyrs, exclaimed as well as they could articulate, "Lord strengthen thy servant and keep thy promise." With what courage the Lord inspired these babes!

“A. To purgatory, till they have made full satisfaction for them, and then to Heaven.”

Now what foundation has this division of sins into mortal and venial sins, the idea of making satisfaction for sin by suffering in the world to come, in the word of God? Simply none whatever.

“ONE HUNDRED AND ONE REASONS WHY I LEFT THE ROMAN CATHOLIC CHURCH,” By *Ex-Priest J. Donnelly.*

1. Because Roman Catholic Moral Theology teaches that her members may equivocate, dissemble, perjure, steal, and even murder, if it be for the good of the church.

2. Because she has corrupted the Holy Scriptures, denied them to her people for ages, and left out the second commandment of God entirely from the decalogue, that her image worship might not appear so culpable and blasphemous.

3. Because the law of the church teaches that if the priest learn in the confessional from his penitent that the latter is about to plot the burning of a city and the destruction of all the inhabitants thereof, he must say, if interrogated outside the confessional, that he knows nothing about it; and if in a court of justice, he is to confirm his statement by an oath.

4. Because her worship of and praying to saints is unscriptural, unreasonable and absurd. For saints to hear the prayers of all Roman Catholics, it is necessary that they be in all places at the same time and be omniscient. But only one is ubiquitous and omniscient. He is able to see the motives of the heart and hear all supplications—God, the Almighty One. “For thou only knowest the hearts of the children of men.” (2 Chron. 6:30).

5. Because of the monstrous and idolatrous doctrine of the mass, in which she teaches that the priest consecrates the wafer into the flesh and blood of Christ, and presents him to thousands of people, whole and entire, in thousands of places at the same time. This seems to me contrary to Scripture, reason and all experience. We have no instance of where Christ when on earth was ever in more than one place at a time. When teaching in the synagogue he was not in the garden of Geth-

semene. When in the temple, he was not walking with Mary and Joseph on the way from Jerusalem.

The Lord's Supper, of which the mass is a mockery, was not literal, but figurative of Christ's body. It was to be a commemoration. "For so often as ye eat this bread and drink this cup, ye do shew the Lord's death till he come." (1 Cor. 11:26.)

6. Because she teaches that the sacrament of Baptism regenerates, makes people Christians and heirs of heaven. She, therefore, contradicts the Bible, which declares that we are justified by faith, and that faith and salvation is personal, and cannot be obtained by proxy.

7. Because she teaches that the infant which dies without baptism shall never enter into the presence of God; and on the other hand, that the highway robber, the blasphemer, gambler, drunkard, thief and murderer who may confess to a priest, and do penance, will possess the kingdom of heaven. Little children of whom Christ said, "Suffer them to come unto me, and forbid them not, for of such is the kingdom of heaven," think of these going into outer darkness while the bloodthirsty assassin goes to the Holy of Holies to enjoy the paradise of God forever!

8. Because confession to a priest is immortal, indecent and contrary to the Scriptures which command us to go to God alone.

9. Because auricular confession dwells on thoughts and uses language so obscene that if uttered outside in ordinary society both priest and penitent would be arrested and prosecuted for using obscene language.

10. Because the confessional box paves the way for an involuntary celibate, and too often an intemperate man, to the moral ruin of his unsophisticated female penitent.

11. Because the command of the Apostle to "confess your sins, one to another," is violated by the priests, who insist on their enslaved victims to confess to them, but they themselves never in return kneel down and confess to the people.

12. Because of her traditions and dogmas and bulls which contradict the word of God, and make it of no avail. There is no scriptural authority for any of her sacraments as she

teaches them. Especially is this true of the five bastard sacraments: Confirmation, Penance, Extreme Unction, Ordination and Matrimony.

13. Because of her perilous and wicked doctrine of "Intention," which teaches it to be lawful to steal if you form the intention of making restitution. According to that "intention" you may take a neighbor's article, provided you have not the intention of stealing it. If afterwards you consume the property or lose it, the real owner can get nothing if you have not wherewith to restore. In that case the law that obtains is: "Necessitas non habet legem;" that is, "necessity has no law." He must put up with what he gets—nothing, on the principle of "what cannot be cured must be endured." But the thief rests at ease under that doctrine, in that he had not the "intention" of originally stealing the article, but just of using it for a time for his own use.

14. Because no Roman Catholic is ever sure of salvation, as he is not certain of the priest having the right intention when baptizing him. If the priest had not the intention to do what Rome does, the baptism is null and void, and, consequently, all other sacraments are null. "If any one shall say that the intention of doing, at least what the church does, is not required in ministers while they administer the sacraments, let him be accursed." Council of Trent, Canon 10, De Sacramentis.

15. Because a good and merciful God would not commit the salvation of souls to the intention or nonintention of an ecclesiastical body of men, who, for unholy living and impure lives, are hardly equaled by any other class of notorious sinners.

16. Because I found that nearly all the doctrines of Rome were unscriptural, and were never taught by Christ or his Apostles, or practiced by the early Christians.

17. Because Rome teaches that to be saved it is necessary to belong to the Roman Catholic church. And Christ and his Gospel teach that salvation is by direct, personal faith in the Lord Jesus Christ. "He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life; but the wrath of God abideth on him." (John 3:36).

18. Because the Church of Rome interprets most of the Scriptures in a literal, material sense, where Christ speaks in a figurative and spiritual sense.

19. Because she impresses the people with a false idea of the word "Church."

20. Because I saw and touched the instruments of the Inquisition, by which multitudes of honest Christians were put to a slow, heartrending death for the crime of being suspected of heresy. When I saw the tortures of "walling up," the "burning pile," the "red-hot ovens," the deadly "pulley," the "iron virgin," the cold "water pressure" on the brain. When I obtained sufficient evidence that priests, bishops and monks who claimed to be the representatives of the meek and lowly Jesus, helped to apply the torch to the limbs of their fellow men, I shed tears, and prayed God to show me the way out from a system that strangled, burned and murdered.

21. Because the confessional is blasphemy and a reproach to Jesus Christ, who invites the sinner to come to him for mercy. "If we confess our sins he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." (1. Jno., 1:9.)

22. Because priests violate the secrecy of the confessional in speaking to one another about the sins they hear in the confession in such a way that the listeners know to whom they refer.

23. Because intoxication is the rule, rather than the exception, among all priests.

24. Because of her idols and images, which are not only venerated, but worshipped. The blessed Apostle says: "Flee from idols." (1 John, 5:21.)

25. Because she condemns marriage in priests, bishops and monks, and thus conflicts with the word of God, which says: "A bishop must be blameless, the husband of one wife." (1 Tim., 3:2.) And, "To avoid fornication, let every man have his own wife." (1 Cor., 7:2.)

26. Because of the church's unscriptural doctrine of Extreme Unction, which teaches the departing soul to settle its last thoughts on visible things, such as candles, oils, holy water,

instead of looking to Jesus Christ, whose blood "cleanseth from all sin." (1 John, 1:7.)

27. Because, no matter how holy Roman Catholics may live, and no matter how many good works they perform, the church gives them no assurance of heaven on their departure hence, but presents them with doubts, fears and the certainty of a burning Purgatory, even for the just, before they can enter heaven. With them there is no "This day thou shalt be with me in Paradise."

28. Because the church teaches that sprinkling infants regenerates them, and makes them members of the church, and children of God.

29. Because, in the early Christian churches those only were baptized who believed. "Then Peter said unto them, repent and be baptized, every one of you, in the name of Jesus Christ, for the remission of sins. Then they that gladly received his word were baptized." (Acts 2:38-41.)

30. Because the church receives into her membership the unconverted, and baptizes them, whereas in the church of Christ in all ages those only were baptized who were previously converted. Even the Apostle Paul was first converted and then baptized. "And he received his sight forthwith, and arose and was baptized." (Acts 9:18.)

31. Because wooden instruments called crosses, also images of the virgin and saints, are retained, venerated and worshipped.

32. Because the second commandment forbids the making of "any graven image, or any likeness of anything that is in the 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, for I am the Lord thy God."—Exod. 20:3, 4, 5.)

33. Because the church admonishes the people to have recourse to the intercession of the saints, and to venerate their relics; and because the sacred Scriptures say: "There is one God, and one mediator between God and man, the man Christ Jesus." (1 Tim., 2:5.) "I am the way, the truth and the life. No man cometh unto the Father but by Me." (John 14:6.)

34. Because I believe that purity is a holier state than celi-

bacy; but the church insists on celibacy for priests, deacons and bishops.

35. Because enforced celibacy is radically wrong, and is contrary to the word of God. "A bishop must be blameless, the husband of one wife, vigilant, sober, of good behavior, given to hospitality, apt to teach, not given to wine." (1 Tim., 3: 2, 3.)

36. Because in the ordinance of the Lord's Supper the church teaches that the flesh and blood of Christ is present in a material, carnal sense, and the Scripture says: "It is the spirit that quickeneth, the flesh profiteth nothing; the words that I speak unto you, they are spirit and they are life." (John 6: 63.)

37. Because the church demands the people to go to the priest in the confessional to obtain pardon of sins, and the Lord Jesus Christ invites sinners to come to Him for forgiveness: "Come unto me, all ye that labor, and are heavy laden, and I will give you rest." (Matt. 11:28.)

38. Because the church makes the pope its head on earth, whereas there is no head other than Christ Jesus. "For the husband is head of the wife as Christ is head of the church." (Ephes., 5:23.)

39. Because the mass is a fraud imposed on the implicit confidence of a credulous people, under pretense that it is the same as Christ's sacrifice on the cross, and that the priest's mass liberates the souls of the dead from an imaginary Purgatory. The word of God declares that Christ "offered one sacrifice for sins forever, and then sat down on the right hand of God." (Heb., 10: 11, 12.)

40. Because the Romish church makes the Virgin Mary the refuge of sinners, the "gate of heaven," the "comfort of the afflicted," the "morning star," the "health of the weak" and the "help of Christians."

41. Because the church's aim is to keep the people in intellectual, moral and physical slavery, and make them "hewers of wood and carriers of water" the world over.

42. Because an orthodox Roman Catholic owes allegiance to the ecclesiastical government of the pope of Rome, who teaches

his superiority over, and above, all secular powers; and, therefore, cannot be a legal citizen to any civil government.

43. Because a large number of the popes have been the most immoral wretches who ever appeared in human form.

43. Because all the popes interfere with politics, and have been the greatest curses of the nations of the earth.

44. Because the papacy teaches dogmas and human canons that contradict the teaching of Christ, and has persecuted unto death for conscience's sake.

45. Because Rome denies Jesus Christ to be our advocate, our redeemer and our Saviour, by exalting Mary to be "our most loving Advocate" and "the protectress of all sinners."

46. Because the church has persecuted the Bible, discouraged its reading and study among the people, and recommends instead thereof the priest's prayer book and bishop's catechism.

47. Because the church has failed to bring the unconverted to a holy life. Her members live and die unhappy in mind and conscience, always looking for some help they never find.

48. Because I have learned from long and careful experience that priests and bishops do not preach for the interest of Christ and his kingdom, but for Rome and the almighty dollar.

49. Because the apostles and disciples of Christ never dressed in royal vestments—never said mass in Latin or in any other language—never permitted man, woman or child to bend the knee to them in confession—never heard confessions at all—never despised marriage in priests or bishops, but blessed it and recommended it, as "honorable in all." They never used wine, holy water, candles, wafers, incense, "agnus dei," scapulars, medals, relics, or pocket Gods of any kind.

50. Because the mass offers an opportunity to a large majority of priests to mock and blaspheme the Lord Jesus Christ by celebrating it in a drunken state.

51. Because the church changes her doctrines so often that Catholics themselves for the most part do not know what their church really believes, or teaches.

52. Because the Romish teaching is nowhere established by the Bible.

53. Because I feel more secure to live by faith and the word of God than by traditions and the alleged infallibility of men.

54. Because indulgences are held out by the church and are indirectly and directly procured by paying out of the pocket hard cash.

55. Because Purgatory seems to me to be established not for the purpose so much of drawing souls from the fiery pit, as for drawing the money from the pockets of a credulous people.

56. Because I firmly believe that it is of Pagan origin, and devilish in the extreme for man to adore the host.

58. Because I believe that priests and bishops, instead of being vicars and ambassadors of the Holy One, are but microbes and human parasites, the farther from which we betake ourselves, the happier, holier and more successful in this life and the life to come shall we be.

59. Because I found more wicked men and seducers among the Roman Catholic clergy than among any other class of men of equal numbers.

60. Because, according to the Scriptural idea, the Roman church is no Christian church at all. All who believe in the Lord Jesus Christ are of the Christian church, wherever found, and to them, and not to a hierarchical body of men is the commission given to preach and teach and to forgive trespasses against each other. To them is the promise made, and not to a priest or pope, that the Holy Spirit will abide with them all days to comfort, to teach, and guide to the consummation of the world.

60. Because I am satisfied from history, and especially from my knowledge of the Bible, that neither Sts. Peter, Paul, John, James, Thomas, or any other follower of Christ did what the priests, bishops and pope of Rome do now.

61. Because long experience has taught me that the church gives the people no equivalent for the immense sums of money she extorts from them.

62. Because the church forbids a man to use his own reason, or be guided by the testimony of his own senses.



Tortures of the Waldenses in 1655.

63. Because I prefer to be saved by the free grace of the Lord and Saviour, promised to all who will, than to risk my salvation by proxy and purchased grace of men who have none to spare, even for themselves.

64. Because I will never give up a certainty for an uncertainty.

65. Because I want to use my own brains that God has given me to beget knowledge to prove all things, "and hold fast to that which is good."

66. Because I prefer to be condemned by the priest for rejecting his expensive salvation, than to be condemned on the last day by the judge of all the earth for rejecting free salvation purchased by the precious blood of Christ.

67. Because I prefer to read the Scriptures and judge for myself by the aid of the Holy Spirit, though I be called a "heretic," a "turn coat" and "black sheep," than to receive the milk of the word from men who don't know it, and be called "a good, holy Roman Catholic."

68. Because I deny the proposition of the church that there can be no good government on earth without the Roman Catholic religion.

69. Because I find in every land in which I traveled that, for the most part, good Roman Catholics make bad Christians, and wicked Christians make good Roman Catholics. Of course true Christians, converted men, cannot become Roman Catholics.

70. Because I believe the pope, who refuses to be instructed in faith and morals, in that he knows it all, is antichristian and the son of perdition.

71. Because I could not believe that the public schools, for the best interests of any nation ought to be under the control of the church.

72. Because I could not be a true American citizen and take sides with a system that is a disgrace to the fundamental institutions of our country.

73. Because I do not believe that "education outside the Roman Catholic church is a damnable heresy."

74. Because I cannot believe that Sts. Patrick, Joseph, Peter,

Bridget, or any of them, can be in different places at the same time to hear prayers, and, therefore, that they cannot help us in any way.

75. Because the church has always opposed the liberty of the press, the liberty of speech and even the liberty of thought.

76. Because I consider it blasphemy to call the pope "king of kings and lord of lords."

77. Because the church that has used the chain, the thumb-screw, the virgin crib, the fagot to make people give up their religious convictions, cannot be the church of Christ.

78. Because I believe that no church has a right to make slaves of those who desire to worship God according to their own consciences.

79. Because I believe that civil laws are binding on the conscience of every subject of the nation, whether these laws be comfortable to the teachings of Rome or not.

80. Because I cannot persuade myself to believe that the laws of the land are null and void, in that they do not agree with the laws of the Roman Catholic church.

81. Because I believe that no church has power to absolve its members from oaths and their allegiance to the civil government.

82. Because the church teaches that she has the power to alter all civil laws that are opposed to equity.

83. Because it is cheaper and safer to go in spirit to confession to God than to have recourse to the priest for remission.

84. Because the church warns the people through the confessional to have no intercourse whatever with those who once belonged to her faith.

85. Because the church loves authority better than truth; and form more than spirit.

86. Because through all history she has proved herself the mother of ignorance, intolerance and superstition.

87. Because she has added to, and taken from, the Word of God.

88. Because her teaching is calculated to encourage sin and induce to unholy living.

89. Because I never knew the church to cut off a member

for violating any of the ten commandments, but know of her to persecute unto death those who persisted in worshipping God according to the dictates of conscience.

90. Because I have been ashamed of church history and the very immoral lives of a large number of the popes of Rome.

91. Because I saw more light in the common people of the Protestant churches than I have seen in the clergy of the Roman Catholic Church.

92. Because I have found in the church as much, if not more, drunkenness, violence, deception, blasphemy, desecration of the Sabbath, and all manner of uncleanness, than I ever found in any equal number of people of the world.

93. Because I have found that forbidding to marry, to eat meat on Fridays, to abstain from honest industry on certain church days—to discipline the body with whips to make it obey the soul, etc., are Pagan inventions, and should be exterminated from among civilized beings.

94. Because I find that wearing vestments, saying mass, blessing beads and water, burning incense and candles, praying to saints and angels are also of Pagan origin. The same being practiced until this day by Indians, Chinese and aboriginal savages.

95. Because there is no pope in the Bible.

96. Because the pope's doctrine and St. Peter's don't agree.

97. Because the church teaches that no man has a right to choose his religion.

98. Because nearly all of the Romish doctrines are established by men, and of recent date, as anyone may see from history.

99. Because I find the church to be a political organization, instead of an assembly embracing the people of God.

100. Because, it is a secret society full of peril to the nation.

101. Because the Roman Catholic church is to-day what she always was, the intolerant, bloodthirsty tiger. On her own testimony she cannot change—"ets semper eadem." That is, "She is always the same."

VI.

AWFUL DEEDS OF PRIESTS IN THE PHILIPPINE ISLANDS.

(NOTE:—All the “Interviews” appearing in this work on the Philippines are taken from U. S. Senate Document, No. 190, headed “Church Lands in the Philippines: Report of the Taft Commission. Signed: William McKinley, President.” The genuineness of this work can therefore not be disputed when it is backed by the U. S. Government itself. The questions were asked by the members of the Philippine Commission and answered by the witnesses subpoenaed.)

ROMISH RULE IN THE PHILIPPINES.

Pay Grave Rent or Have Your Bones Dug Up.—Penny Chromos Sold by Priests at Twelve Dollars.—The Natives Give a Murderous Priest His Just Dues.—Stealing Millions from the People and State.—How a School Teacher Lost His Job.

The discovery, conquest, and subsequent government of the archipelago have been religious enterprises. The history of the friar domination has been a chronicle of intrigue, oppression, loot, assassination, lust and treachery.

These religious orders, sworn to poverty, now own, or claim to own, everything in the islands worth owning or claiming. The whole people, goaded with revolt, were in a state of rebellion which was on the point of being successful.

The dominant religious brotherhood of the Philippines are the Augustinians, the Dominicans, the Franciscans and the Jesuits, the three former orders are made up of bunches of ignorance drawn from the lower walks of life. Only the Jesuits lay any claim to more than the most meagre education. But in rascality the Jesuits are more to be feared, for the very reason of their superior education.

Not all of the tenant's earnings get into the hands of the church as rent. The natives would likely rebel at that; but he must pay baptismal fees, confirmation fees, coffin tax, burial

fees, and an annual rental for his grave. Should he get five years behind on his grave rent, the cowed ghouls dig up his bones and throw them on the scrapheap back of the church. The native must also buy of the church a "cedula" every year, which is nothing but a certificate that the holder is a live man and not a corpse. The priests peddle among the people at exorbitant rates, books, chaplets, papal bulls, indulgences, benedictions and pictures.

At the place where I boarded in Manila, the landlady, an excellent Spanish matron, showed me a cheap lithograph which she had purchased of her priest for \$12. It had been "blessed." In America lithographs of equal value are given away with cans of baking powder, boxes of soap, and even with Sunday issues of metropolitan newspapers.

A case came to my personal knowledge of a wealthy Filipino who had six legal wives, all married to him by the same priest, and all living in the same parish, though in different houses. Whenever the Filipino wished to take aboard another wife, he bought the necessary indulgence from his priest, paying a good round sum for the same. I was told that forty-eight children reported at the periodical "roundups" of this remarkable family. Just so, gold when judiciously used, is legal tender for any indulgence from the church for almost any sort of rascality.

The ability to produce homemade indulgence is of great personal benefit to the priests, and has served many a good turn. Scarce twenty years ago Father Piernavieja, a priest at San Miguel, murdered a youth and, later, a young girl who was found to be enceinte. Exposure did not lead to punishment, but to his being transferred to Cavite where he continued to celebrate the holy sacrament of the eucharist. Later he was made a bishop; but his continued outrages upon the natives led to his horrible death four years ago. His native victims bound the clerical monster to a post and left him to die in the sun.

It is now generally conceded that it was the friars who murdered General Solano in 1860 and Zamora, bishop-elect of Ce-



FILIPINO GRAVEYARD.

If the grave rent is not paid for five years the Priests dig up the bones and throw them on the "scrapheap" back of the Church.

bu, in 1873. These men had incurred the hostility of the religious orders, and mysteriously disappeared.

It was not long ago that the parish priest of Santa Cruz induced his flock to protest against his being promoted to be prior of Manila. The real motive of the priest was that he had been successful in recruiting a very desirable harem at Santa Cruz, and did not wish to leave his women. These are but incidents in the holy life of these holy men.

In 1866 a wealthy Spaniard died and bequeathed his fortune to establish the San Lazaro Hospital for the care of lepers. The government granted in addition a large tract of land including 1,464 city lots in Tondo, Manila. This property now yields an annual revenue of 30,000 pesos. The friars were permitted to run the establishment, and are now trying to establish their claim with the American authorities that the entire property is among their personal belongings.

INTERVIEW WITH SENOR DON FELIPE CALDERON.

Priests Who Came from the Lowest Class of Society.—Punished for Indecent Expressions in the Presence of Ladies.—The Rule for a Priest to Have a Mistress and Children.—A "Poor" Priest Worth Forty Thousand Dollars.—Holy Priests as Rare as a Snow Bird in Summer.—A Fanatical Catholic People to Deal With.

Oct. 17, 1900.

Q. How long have you lived in the Philippines?

A. Thirty years—just my age—except for a period of eight months, when I made a few trips in the British possessions.

Q. In what part of the islands have you lived?

A. I was born in the province of Cavite and was educated in Manila, but I have been through nearly all the Tagalog provinces of Luzon. I have resided in Manila, you might say, continuously, with the exception of a few trips to Batangas.

Q. Mrs. Calderon came from Batangas?

A. Yes.

Q. And you visited your wife's relatives?

A. Yes.

Q. How much personal opportunity had you before the year

1896 to observe the relations between the friars and the people of their parishes in a religious, social, and political way?

A. Much; because I have lived, as I have said, in Manila nearly all my life, and in view of the conditions prevailing here, where the friar is intimately connected with all the social, political, and other life, I have been able to judge of him in all those three lines; and the same may be said of the provinces.

Q. How many friars have you known personally—a good many?

A. Very many. In the first place I have known nearly all the Jesuits, because I was educated by them, but I may add that the Jesuits are not friars. I have known nearly all the friars of Santo Tomas, beginning with Archbishop Nozaleda, who was one of my professors.

Q. And you have the degree of the university?

A. Like all the other lawyers here, because there was no other college. All professional men received their degrees from that university, because it was the only one.

Q. What class of society were the friars drawn from in Spain?

A. I cannot state of my own knowledge, but quoting the friars themselves and persons who have traveled extensively in Spain, I should say that they came from the lowest orders of society; and this is corroborated by the fact that the majority, if not all of them, when they first come, have not the slightest conception of social forms or etiquette, and it might be said they have the hair of the dog on them.

Q. Were there not a good many well educated friars?

A. The fact is that they are almost totally unconscious of proper social forms. They act indecently, and use indecent expressions in the presence of ladies in public to such an extent that I was forced on one occasion to throw out a friar who was not only using indecent language, but acting indecently in the presence of my wife. Educated men there are among them, but nearly all of them lack social polish, which corroborates the fact that they are from the lowest orders.

Q. What fees were actually collected by the parish priests for marriages and births?

A. There really existed a schedule of fees, which was promulgated by an archbishop named Don Balio Sancho de Santo Justa y Rufina. That schedule is still in force, and is posted in the cathedral now, but that schedule of fees was never carried out, and every friar charged just what he thought best. I don't make this statement from hearsay, but from personal knowledge, because I was a member of a society whose purpose it was to bring about marriages between those who were living together but were unmarried, and I have personally witnessed many weddings where the fees were always far beyond the legal schedule, and in all the long time that I have been a member of this society I have never yet found a single case where the friar has condoned or exempted the party from payment of fees, when he knew that most of the marriages were conducted under the auspices of the society and that the fees were paid by the society.

Q. Now as to the morality of the friars, have you had much opportunity to observe as to this?

A. Considerable, from my earliest youth. With respect to their morality in general, it was such a common thing to see children of friars that no one ever paid any attention to it or thought of it, and so depraved had the people become in this regard that the women who were the mistresses of friars really felt great pride in it and had no compunction in speaking of it. So general had this thing become that it may be said that even now the rule is for a friar to have a mistress and children, and he who is not is the rare exception, and if it is desired that I give names, I could cite right now one hundred children of friars.

Q. In Manila or in the provinces?

A. In Manila and in the provinces. Everywhere. Many of my sweethearts have been daughters of friars.

Q. Are the friars living in the islands still who have had those children?

Q. Yes; and I can give their names if necessary, and I can give the names of the children, too. Beginning with myself, my mother is the daughter of a Franciscan friar. I do not

dishonor myself by saying this, because my family begins with myself.

Q. I will be much obliged for a list?

A. I can give it to you right now: In Pandascan, Isidro Mendoza, son of the Bishop Pedro Payo, when he was the parish curate of the Pueblo of Samar; in Imus, the wife of Cayetano Topazio, daughter of a Recolecto friar of Mindoro; in Zambales, Louise Lasaca, now in Zambales, and several sisters and brothers were children of Friar Benito Tutor, a Recolecto friar in Bulacan; in Quirgua I can not remember the last name, the first name is Manuela, a godchild of my mother, is a daughter of an Augustinian friar named Alvaro; in Cavite, a certain Patrocinio Berjes is a daughter of Friar Rivas, a Dominican friar; Colonel Aguillar, who is on the Spanish board of liquidation, is the son of Father Ferrer, an Augustinian monk.

Q. How do you know these things?

A. In some cases through family relations, others because they were godchildren of my father, and others I became possessed of the facts through being attorney. I myself have acted as godfather for three children of friars. I am now managing an estate of \$40,000 that came from a friar for his three children. A family lives with me who are all the children of friars.

Q. Dr. Gonzales was the son of a friar, was he not?

A. Yes; I didn't care to mention him. Referring to this matter, I must recognize that we ought to be thankful to the friars, because they have bettered our race.

Q. That was not the subject, was it, of great condemnation by the people?

A. By no means.

Q. It was a kind of departure from the celibacy, wasn't that it?

A. It was merely an infraction of the canonical law.

Q. It was not a general licentiousness on the part of the friars?

A. It was a general licentiousness, because, as I have said, the exception as to the rule among the friars was not to have a

mistress and be the father of children by her. The friar who was not mixed up with a woman in some way or other was like a snowbird in summer, but it must be confessed that for the past ten years they have improved somewhat in this regard.

Q. How do they compare with the native clergy in this matter?

A. To tell the truth, they almost run together, although it must be said also that the latter, the native priests, are not so bare-faced about it. They have a certain fear. But in this regard, they were merely following the general rule and the general example.

Q. That would seem to indicate that the immorality of the friars is not the chief ground of the hostility of the people against them, would it not?

A. That is not, by any means, because the moral sense of the whole people here had been absolutely perverted. So frequent were these infractions of the moral laws on the part of the friars that really no one ever cared or took any notice of them; and this acquiescence on the part of the people was imposed upon them, for woe be unto him who should even murmur anything against the friars, and even the young Filipino women had their senses perverted, because when attending school they had often and often seen the friars come in to speak to their openly avowed daughters, who often were their own playmates.

Q. Is it not a fact that the hostility against the friars does exist?

A. Certainly.

Q. It is confined to the educated classes?

A. It extends to even the lowest classes, but the case with the lower classes is that they are a great deal like a private soldier. They can not avow it, for they fear that they will be treated very harshly.

Q. Do not the friars still retain a good deal of influence among the women of the lower class and of the higher, too?

A. Only to a slight degree. This is due to the fact that they see in the friar a minister of their own religion, and that naturally calls for certain respect.

Q. I suppose the women here, as the women everywhere, are more religious than the men?

A. Of course; and besides, they are not possessed of a great many details of an indecent character, of which the men are possessed.

Q. What do you think of the establishment of a public-school system allowing half an hour before or half an hour after school for religious instruction? Would that satisfy the Catholics of the Island?

A. So long as the instruction was only in the Catholic religion, of course.

Q. The instruction would not be by the public-school teacher. The opportunity would be given to everyone; but as there would be none there but priests, I suppose the Catholics would be the only ones to go. The children would only go and receive the instruction that their parents desired.

A. I have always entertained the idea that the separation of church and state in this island is one of the most difficult undertakings. Possibly it is the most arduous problem that there is here, and I believe that the establishment of free religious instruction would produce a bad effect on the people.

Q. You do not quite understand the system I mean. Under the Constitution of the United States it is not possible for us to spend any public money for any religious instruction, but the Catholic clergy seem to feel that instruction ought to be accompanied by religious instruction. Now, then, if we give to the Catholic priest the opportunity to go and meet the pupils, either before or after the regular curriculum, for half an hour or an hour as he sees fit to give them instruction, will that act meet the desires of the people for the union of education and religion?

A. It would be satisfactory to the people, provided it were only the Catholic priests who went there.

Q. I am glad to get your opinion, for it is a very difficult question.

A. It is the most arduous question in these interrogatories and presents the gravest problem, for we are treating with a

fanatical Catholic people, and then, besides, we are confronted by a grossly ignorant people.

Q. Tending some of them to fetichism?

A. Yes. The fact is that the people at large have not grasped the true inspiration of Catholicism—it is tinsel dazzling before their eyes. Certain things come up and immediately the people turn over to fetichism and idolatry. There is a sect called the *Colorum*—in the provinces of Batangas, Laguna, Mindoro, and Tayabas—which has more than a hundred thousand proselytes, which is an adulteration of the third order of St. Francis admixed with ancient idolatries, and that is the real cause of the tremendous fanaticism that exists in those four provinces. It is not confined to these four—it is pretty general.

Q. Does it not need the influence of a cultivated clergy?

A. That is true if you were treating of a people who could understand you. What you need here is not a great knowledge, but to attract them by the affection. You cannot thrust aside or obliterate all these notions by any cold reason.

Q. No; but a cultivated, high-toned clergy that was well-educated, could not but exercise a good influence if they used common sense in a community like that.

A. That is very true; but if the people don't take kindly to that clergy, the problem is still unsolved.

Q. What do you think about introducing American clergy here?

A. It depends entirely upon how they conduct themselves.

Q. Now as to the effect of the government either buying or expropriating the agricultural property of the friars and selling it out in small parcels, and using the proceeds for a school fund—do you think that a practicable idea?

A. That is practicable, and the only solution to the problem, and that would also solve the agrarian and social aspect of the revolution.

Q. Is not that, so far as it relates to the friars, confined to the provinces of Cavite, Batangas, Manila, and Bulacan? I mean largely?

A. Yes; where the friars have haciendas; but still it has spread somewhat to other provinces where they hold no land, but it is of little importance.

INTERVIEW WITH JOSE RODERIGUES INFANTE.

One Priest Nearly Got a Whole Community Into Jail.—Could Live Forever by Being Baptized by a Priest.—To Swell the Taxes They Robbed the Cradle and the Grave.—Immorality of the Priests Was General.—Priests Delighted in Witnessing Tortures of Men in Prison.

October 18, 1900.

Q. How long have you lived in the Philippines?

A. I have resided here all my life—thirty-six years—with the exception of twenty months, when I made a tour of the world—America, France, Switzerland, etc. I made this tour during the years 1893 and 1894.

Q. You were educated at the University of Santo Thomas?

A. Yes; and I have my legal degree from there also.

Q. Have you practiced law?

A. As I had inherited a little money from my father and some plantations, I thought that the legal profession would not add much to my income, and so I have not practiced law.

Q. You did, however, take a full course in law?

A. Yes; and I am a licentiate of laws.

Q. And you have, since reaching manhood, with the exception of the twenty months spent in travel, managed haciendas in the province of Pampanga?

A. I commenced to manage the estate of my father in the year 1888.

Q. And you have been familiar with everything that went on in Pampagna, and generally in Luzon?

A. I am well acquainted with the conditions prevailing in the province of Pampagna and also in the Visayas. During the Spanish regime persons who had a high social position and were well educated, were not looked upon with any great favor by the Spaniards. If they traveled they were charged with being filibusters or with desiring to disrupt the public or-

der and Spanish control, and consequently I have spent most of my time in my own province and between that and Manila.

Q. Have you been in the Visayas; and if so, did you spend some time there?

A. I only know of the Visayas by hearsay.

Q. Have you had considerable opportunity to observe the relations between the friars and the people of their parishes in a religious, social and political way?

A. In my own province.

Q. This was before the year 1896?

A. Yes, sir. I have had very many opportunities to observe the relations existing between the parish friars and their flocks, not only in the province of Pampagna, but also in Bulacan, where I have a large number of friends whom I have often visited.

Q. Have you known a good many friars personally?

A. I have not known very many because I have no very great leaning toward them, but I have known a number.

Q. Do you know what class of society they were drawn from in Spain?

A. I do not know a large number, but I have heard from a very good source that a very large majority of them are Asturians from the mountains of Spain.

Q. Do the different orders differ at all in this respect?

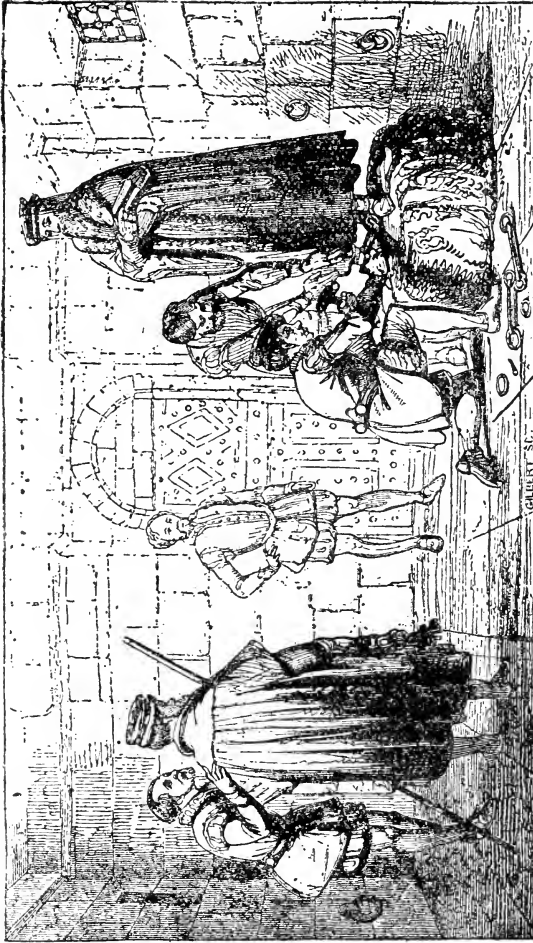
A. I really had no chance to judge, except of the Jesuits, because they were my teachers, and of the Augustinians, of which order the friars in my province are, and one Recolleteo friar in Montalban, province of Manila, who very nearly got us all into jail up there in the year 1886.

Q. Do you know anything about the property owned by the friars in the Philippines?

A. I can only state that from trustworthy sources I have heard that they own a great deal of landed property, and I have myself visited three or four of their estates, at Imus, Malinta, and Lolomboy. On these estates I have been even in the manor houses, but I do not know the extent of their holdings.

Q. They have none in Pampanga?

A. They have not even one foot of land in Pampanga.



ROMAN CATHOLICS ABOUT TO BURN THE PROTESTANT PREACHER,
PHILPOT.

“Shall I disdain to suffer at this stake, seeing my Redeemer did not
refuse to suffer most vile death upon the cross for me?”

Q. What in Pampanga did the friars do in the way of political control of the town?

A. In the first place they had direct intervention in what might be called the private life of every individual. If they desired that he live at ease, he could live uninterrupted in the pursuit of his occupations; if they did not, they could make his life a torment. The friars directed most of their attention, if not all of it, to those persons in each pueblo who were of the upper class by reason of their property or education—such as did not need the friars to aid them in any of their plans. The friars usually watched these people very closely so as to discover any way at all in which to either get land or money from them by making accusations against them. The methods pursued by the friars in the pueblos to show their prowess to the *gobernadorcillos* was something after this fashion: When a new *gobernadorcillo* was named, the friars would go to the provincial governor and say that he ought to impose a fine on the *gobernadorcillo* because he did not keep the roads within his jurisdiction in a proper condition. Acting upon this, the provincial governor would impose the fine, and the *gobernadorcillo* would apply to the parish friar to intercede for him with the governor. This the friar would do, asking the provincial governor to remit the fine, which he would do. In this way the friar would ingratiate himself with the *gobernadorcillo*, and also show to him what a power he had over all the political authorities. If the friar happened to be at outs with the provincial governor, he would utilize his influence over the *gobernadorcillo* to the end that the latter would show him all the orders that he received from the provincial governor before he executed the same, and if any of these orders met his views, he would instruct the *gobernadorcillo* to obey them; if not, he would tell him to pay no attention to them. If matters came to a crisis, the friar would advise the *gobernadorcillo* to either take to the woods, or to come to Manila and become a guest of the monastery of his order there, and then he would prepare charges against the provincial governor and have it signed by all the principal people in the pueblo. Another method of the friars related to the collection of their fees

or stipends. They formed all the lists of the population of their different districts from the parish baptismal register, and purposely avoided any reference to the death register; consequently, whoever was baptized in that place could live forever, and was returned always as being alive and a resident of that place, even though he had died or moved, and he compelled the *cabezas banangay*, who were the tax collectors, to turn over to them their stipend based upon these public returns, and if they failed to turn the stipends over on the ground that no such population existed, they were put in jail through the friars and bereft of their position. The basis for the payment of the stipend to the curates in former times was the population, and every year a list of the population was made up ostensibly by the *gobernadorcillo*, but the only statistics there were in these *pueblos* were the parish registers kept by the friars, and the friars compelled the *gobernadorcillos*, therefore, to come to them and let them view the lists that were sent in to the provincial governor, and naturally increased them so as to increase salary.

Q. So to swell the taxes they robbed the cradle and the grave?

A. They augmented the cradle but diminished the grave. The friars had a system of blackmail by which they held the rod over all the citizens of a *pueblo*, about whose habits and closet skeletons they learned through making little girls of from five to six and seven years of age, who could barely speak, and who were naturally and must have been sinless, come to the confessional and relate to them everything they knew of the private life in their own homes and in places that they might visit.

Q. Did they take an active part in the improvements or whatever was done in the town?

A. It may be said that they had full directions and charge of all the public works in their different jurisdictions, except such as were of a nature demanding the supervision of a corps of engineers under the board of public works at Manila, who were always Spaniards, naturally, to direct the public works in the *pueblos*; they always had to live in the convent with the

friars so as to get into their good graces, for if they did not, the friars would report them as being derelict in their duty or with misappropriating funds.

Q. What can you say about the fees collected by the priests for marriages, etc.?

A. I cannot state positively what the fees charged are, but I can say that they are very heavy, and always increasing, because I have to pay the birth, marriage, and burial fees of all of my tenants and servants, and they are charged on an ever-increasing scale. The slightest improvement made to a church or convent is used as a pretext for enormously increasing these fees. The fees are very burdensome to the landed proprietor, for the Filipino, unfortunately, when he gets an idea, acts on it without caring for the consequences, and if he feels like getting married, even though he is very poor, he will get married and have children, for all of which his landlord has to pay.

Q. What do you know about the morality or immorality of the friars?

A. Too much. I have nothing to add to what Senor Calderon says, save cite some more names.

Q. Have you known a good many young women and young men who were the reputed daughters and sons of friars?

A. I have known a great many, and now have living on my own estate six children of a friar.

Q. Were all the friars licentious?

A. I believe that they all are.

Q. Do you think that was the ground of hostility against the friars?

A. No, sir; Caesarism was. Everything was dependent upon them, and I may say that even the process of eating was under their supervision. Naturally their immorality had a slight influence in the case, but it became so common that it passed unnoticed.

Q. Does the hostility exist against all the orders?

A. Only against the four: The Augustinians in my province, the Recolletos, the Dominicans—it existed against the

Dominicans in Pangasinan, for I have heard people living there speak of it when I visited them—and the Franciscans.

Q. Why did it exist against the four and not against the Jesuit, Paulist Fathers and Benedictines?

A. Because the latter not having any parishes, the people did not know whether they were the same or not; although we know historically that the Jesuits are the worst, but we have never had any palpable evidence.

Q. You have never heard charges of immorality against the Jesuits?

A. No.

Q. Was this feeling in Pampanga against the friars confined to the leading men in each town, to four or five, or did it permeate the lower classes?

A. In former times only the upper class would express their opinions with respect to the friars, but since the friars have left their curacies, the pent-up feeling of all classes of society is expressed, and the murders of priests and the attacks upon priests which have recently occurred, are due entirely to the lower classes of society, and not even connived at or instigated by the upper classes.

Q. Charges have been made against the friars that they caused deportations of Filipinos. Do you know of such instances?

A. Yes, sir. In my own province it was seen that the large majority of the friars, and more especially the now deceased friar Antonio Brabo, had great influence in the deportation of many influential citizens, as also in the incarceration of several of them in order to subsequently have them released so as to show their power with the authorities. I, myself, at the instigation of the friars, have been the victim of their machinations, for they wanted me sent to Manila to be criminally prosecuted; but thanks to the governor and to my father-in-law, who is a European, I escaped.

Q. It is charged, also, that they were guilty of physical cruelty to their own members and others. What do you know about it?

A. They were cruel, not only in their treatment of their

servants by beating them, but they also took great delight in being eyewitnesses to tortures and beatings of men in prisons and jails by the civil authorities. They were always, when witnessing these acts, accompanied by some of the higher Spanish authorities, and these acts were usually carried out at the instigation of the friars. One of the proofs that my own province behaved better than all the others—because it was under the governorship of Senor Canovas, who was a just man—is that it was the last to rise up in arms against Spain.

Q. What have you to say to the morality of the native priests as compared to that of the friars?

A. They are about on an even footing. All these priests now officiating have the same vices, and when you take into account that they were purposely kept from following their natural bent to obtain an education by the friars, in order to show the Pope that there was a natural want of capacity in the Filipino, it can be seen why they became easy tools of the Spanish priests and great mimics of them in their loose life. This design to keep native priests from gaining a good education began in 1872.

Q. Did all of the friars change for the worse about that time?

A. I am informed that they were bad before that time.

INTERVIEW WITH SENOR NOZARIO CONSTANTINO OF BIGAN, PROVINCE OF BULACAN, NOW RESIDING IN MANILA.

Priests Assume the Cloak of Religion to Gain a Living.—Wives Taken Away from Their Husbands by Priests.—A General Hatred of the Priests Exists Among the People.—A Skeleton in a Closet Revealed.

October 19, 1900.

Q. How long have you lived in the Philippines?

A. I was born here, and I am now fifty-eight, never having left the islands.

Q. Where were you born?

A. In Bigan, but when I became a lawyer I came down to live in Manila.

Q. Have you been in the habit of going back to Bulacan?

A. Constantly. All my interests and lands are there.

Q. How much personal opportunity had you before 1896 to know the relations, and the social, religious, and political attitude of the friars towards the people and the people toward the friars?

A. I have had many opportunities. What the friars acting as parish priests have done for many years prior to 1896 is to commit flagrant abuses both in their private and public life.

Q. Have you known many friars personally?

A. I have known a great many.

Q. Do you know what class of society they were generally drawn from in Spain?

A. I do not know. Some of them show they have received a fair education, but many others show that they only came over here under the cloak of religion to gain a living.

Q. What was the morality of the friars?

A. There was no morality whatever, and the story of the immorality would take too long to recount. Great immorality and corruption. (I desire to say here that speaking thus frankly about the habits of the priests, the witnesses would fear that they might be persecuted by the priest if it should ever get out what they were saying here.)

Judge Taft. I don't expect to publish it. I expect to use it to make a report to the commission.

Q. Have you known of the children of friars being about in Bulacan?

A. Yes, sir. About the year 1840 and the year '50 every friar curate in the province of Bulacan had his concubine. Dr. Joaquin Gonzales was the son of a curate of Baliuag, and he has three sisters here and another brother, all children of the same friar. We do not look upon this as a discredit to a man.

The multitude of friars who came here from 1876 to 1896 and 1898 were all of the same kind, and to name the number of children that they have would take up an immense lot of space. There was a case, for instance, of the governor of the province of Bulacan (and I know whereof I speak, for I have

practiced law there for many years), who was named Canová and he was a man who was very strict in the performance of his official duty—an honest and an upright man. He endeavored to put a stop to the deportations of the friars, and they combined and called upon him in a body and asked him in a threatening manner if he desired to remain as governor of that province. He told them to go to hell; and they said, Now, if you don't want to stay here you better ask to be transferred to another province, because if you don't leave voluntarily you will not remain here three months longer. A very short time after that he had to leave.

Q. Did not the people become so accustomed to the relations which the friars had with the women that it really played very little part in their hostility to the friars, assuming that the hostility did exist?

A. That contributed somewhat to the hostility of the people, and they carried things in this regard with a very high hand, for if they should desire the wife or daughter of a man, and the husband opposed such advances, they would endeavor to have the man deported by bringing up false charges of being a filibuster or a Mason, and after succeeding in getting rid of the husband, they would, by foul or fair means, accomplish their purposes, and I will cite a case that actually happened to us. It was the case of a first cousin of mine, Dona Sopance, who married a girl from Baliuag and went to live in Agonoy, and there the local friar curate who was pursuing his wife got him the position as registrar of the church in order to have him occupied in order that he might continue his advances with the wife. He was fortunate in this undertaking and succeeded in getting the wife away from the husband, and afterwards had the husband deported to Puerto Princesa, near Jolo, where he was shot as an insurgent, and the friar continued to live with the widow and she bore him children. The friar's name is Jose Martin, an Augustinian friar.

Q. Is he still in the islands?

A. He was an old man, and he has' gone over to Spain. This was in the year 1891, 1892, or perhaps 1893.

Q. I want to ask you whether the hostility against the friars

is confined to the educated and the better element among the people?

A. It permeates all classes of society, and principally the lower, for they can do nothing. The upper class, by reason of their education, can stand them off better than the lower classes, and this is the reason that the friars don't want the public to become educated.

Q. Do the friars still retain any influence over the women of the lower orders?

A. Over some very fanatical women, yes.

Q. But you think that feeling is not general among them?

A. The hatred is general. The commission may find the proof of this by sending a trustworthy man to every pueblo in the archipelago to ask of the inhabitants if they want a friar curate, and all of them will answer no.

Q. Does the feeling exist against all the orders?

A. Yes, against all the orders; but of course principally against all the orders who have acted as curates. Of course, it is true there can be no great hatred of those who have remained in their cloisters and have not had an opportunity to commit the acts.

Q. I have understood feeling against the Jesuits, Paulists, and Benedictines did not exist generally?

A. Up to this time I know nothing of them, because they have not occupied any of the curacies, but I have understood that where the Jesuits have occupied there have been some of them prone to commit abuses.

Q. Do you know of other cases of deportations by the friars?

A. Many, a very great many deportations, but I can not trace absolutely to the friars all these deportations, for they are very skillful in throwing the stones and hiding the hand; but there has been a large number of deportations that were due to no other known cause but the friars, for no other animosity, except on the part of the friars, existed against the parties deported.

Q. What about the morality of the native priests as compared with the friars?

A. There is no comparison at all. Even when the native priest, following in the footsteps of his teacher, commits abuses and immoralities, he does it less openly or shamelessly than the friar. One of the great reasons for the objections to the friar is that the spirit of union and solidarity which holds their religious communities together prevents punishment from being visited upon the unworthy. If I were to go to the provincial of an order and lodge charges of heinous offenses against the curate of my pueblo he would say, "I will fix that," and eternity would pass before it was fixed; and in some cases where outrageous conduct has been charged against the curate, and public opinion was unanimous in crying for condign punishment against the culprit, the provincial has arranged the matter by taking the culprit away from that town and sending him to a better one. This is public and notorious. In this very case that I spoke of, of Friar Jose Martin with my first cousin, the latter went to Archbishop Nozaleda with letters which had passed between the friar and his wife. The letters were written in cipher understood only by the woman and the friar, and with locks of his hair and his photograph, which had been sent to his wife. My cousin wanted him to discipline this man and prevent him from encroaching upon his household. Archbishop Nozaleda said that the case was within the jurisdiction of the vicar of the province, residing at Baliuac, and that was the end of the case. Nothing was ever done by the archbishop or the vicar, except, as I have said before, the husband was deported to Puerto Princessa. I desire to say that this has never been published. It is a skeleton in a closet.

INTERVIEW WITH MAXIMO VIOLA, OF SAN MIGUEL DE
MAYUMO.

A Physician's Interesting Disclosures of Life Among the People and Priests.—Priests Controlling the Election.—The Torments of Hell and Consequences of an Evil Life.—Corpses Allowed to Rot When Fees Were Missing.—Never Saw a Pure Priest.

October 20, 1900.

Q. Were you born in the Philippines?

A. Yes.

Q. In what part of the islands have you lived?

A. Except the time I spent in Europe to finish my education (a little over four years) I have lived nearly the whole time in the province of Bulacan.

Q. About what is your age?

A. I am 43 years old.

Q. What is your profession?

A. I am a physician.

Q. You studied in France?

A. Principally in Spain, although I have been in France, Germany and Austria.

Q. What years were you in Vienna?

A. In the year 1887.

Q. Have you practiced your profession in Bulacan?

A. I have practiced my profession constantly from the latter part of 1887 until 1894 in Bulacan, when through persecution of the friars I was driven to Manila, where I remained practicing until 1899, then returning to Bulacan, where I continued to practice.

Q. How far is San Miguel de Mayumo from here?

A. There are two ways of getting there: One is by going by train from Manila to Calumpit and from there by steamer to Candaba, and from Candaba to San Miguel in banca; the other way is to go from Manila to Calumpit by train, to Bulacan in carromata, about eight hours for the whole trip, or four hours the last part. I came in August, and on account of the conditions caused by rains I was five days in banca.

Q. How much opportunity did you have to know the doings and lives of the friars in the Philippines before 1896?

A. I was the physician of some friars. I have also had relations with all the friars who have been in my town and also in neighboring towns.

Q. I suppose your practice is generally through the province?

A. Yes, sir; and even extends to adjoining provinces and in Nueva Ecija also.

Q. They say the knowledge of a physician of the inner life

of the people is more intimate than that of any other profession?

A. Naturally. Hence I shall only make references to their public life, for their private and secret life is professional in its nature.

Q. Do you know from what class of society the friars were drawn in Spain?

A. In Spain I knew several friars who were sons of poor families with a large number of children, and who, in order to get a profession and a livelihood, would go to the theological seminaries attached to the convents. In these seminaries they begin with the rudiments of an education until they are graduated, but they never see anybody except fellow friars, and have no touch with the world, and the only thing they know in the way of treatment is the treatment of the superior to the inferior. When they come over they become despots, and they understand no other relation.

Q. Have you any particular information about the agricultural property owned by the friars?

A. Yes, sir. For instance, the hacienda of Tampol in the pueblo of Quingua and also another hacienda in Santa Maria de Pandi, both these belonging to the Augustinians and Dominicans.

Q. Are they large?

A. Yes, sir.

Q. Have you any idea how large?

A. The first named hacienda is a sugar plantation and is of considerable extent. The other hacienda is made up of rice land and also of considerable size.

Q. What political functions did the friars actually exercise in your parish?

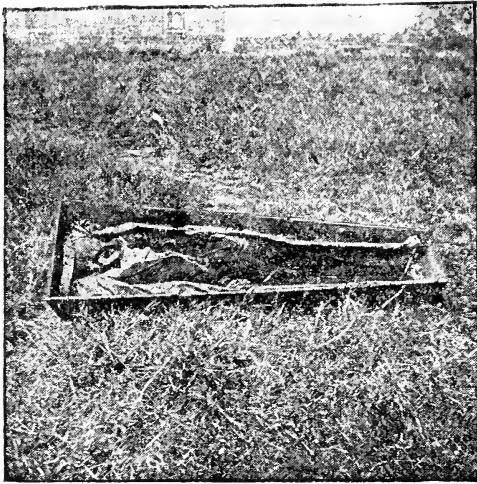
A. They exercised all functions. They were the lieutenants of the civil guard, the captain of the pueblo, the governor of the province. To show this, the friar would always watch the elections, and if any provincial governor or any municipal authority were elected by the people whom he did not desire to hold office, he would, for subordinate officers, appeal to the provincial governor, and for these governors to the

governor-general, and state that if these officers who had been elected were permitted to assume their offices that the public order would be endangered, because they were Masons, or any other specious argument would be advanced so as to make the superior authorities set at naught the will of the people, and appoint whoever might be thought suitable or friendly to the friar; but often this was not necessary, as the friar would so wield the elections as to get only those to vote who were his blind followers. He performed the duties of lieutenant of the civil guard by demanding of every person who came to him to be either married or to have a child baptized, or for burial, their cedula, which he would retain until such a time as the fees were paid, and then he would report the person whose cedula he had retained, to the lieutenant of the civil guard as being without a cedula, and he would be jailed until such time as he should get another cedula.

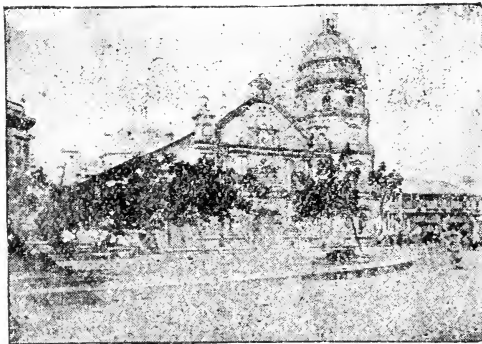
Q. What was the morality of the parish priests?

A. There was no morality. If I was to rehearse the whole history it would be interminable; but I shall confine myself to concrete cases, beginning with the vows of chastity, which everyone knows they have to take. Upon this point it were better to consult the children of friars in every town where there are at least four or five or more, who have cost their mothers many bitter tears for having brought them into the world, not only because of the dishonor, but also because of the numerous deportations brought about by the friars to get rid of them. The vow of poverty is also loudly commented on by the fact that in every town, however poor it may be, the convent is the finest building, whereas in Europe or elsewhere the schoolhouse is the finest building. With regard to other little caprices of the friars, I might say that whenever a wealthy resident of the town is in his death-throes, the Filipino coadjutor of the friar is never permitted to go to his bedside and confess him, the Spanish friar always goes, and there he paints to the penitent the torments of hell and the consequences of an evil life, thus adding to the terrors of the deathbed. He also states his soul may be saved by donating either real or personal property to the church. There are hundreds of dona-

tions of this kind which still exist. For instance, in the town of Bigaa, the altar in the church is of silver, a donation from the Constantine family; and in San Miguel the silver altar is a donation from the family of Don Cefanno de Leon, the grandfather having donated money sufficient to pay for it on his deathbed; and if the patient dies the family is compelled to have a most expensive funeral, with all the incidental expenses which go to the church, or be threatened with deportation or imprisonment; and if the dead person is a pauper, and has naturally nothing to pay with, or if he is a servant or a tenant, the master or employer has to pay or he will be deported, as happened to my brother-in-law, Moises Santiago, who was a pharmacist, and was deported in the month of November, 1895, because he did not pay the funeral expenses of the son of the female servant in his house. The father of this child was a laborer, and had funds sufficient to defray the burial expenses, and the friar was so informed by my brother-in-law, and they said they had nothing to do with that, and that he was his master and would have to pay or suffer the consequences, which he did. I myself came very near being deported under the following circumstances: A woman heavy with child died in the fifth month of gestation. The friar curate demanded that I should perform the Caesarian operation upon the corpse, in order to baptize the foetus. I declined to perform the operation, because I had a wound in my finger and feared blood poisoning. He told me it was my duty to myself and to my conscience to perform the operation, in order that he might baptize the foetus; and I told him my conscience did not so impel me, and I declined to do it, and he said, "Take care." Those two words were sufficient to send me hurriedly to Manila, where I remained from 1895, the year in which this occurred, to 1899. If the dying person is a pauper, with no one to pay fees, the Spanish friar does not go to confess him, but sends the Filipino, and when he dies without burial fees his corpse is often allowed to rot, and there have been many cases where the sacristans of the church have been ordered by the friar to hang the corpse publicly, so that the relatives



Priests Refused this Corpse Burial Because the Fees Had not Been Paid.



The Manila Cathedral, the Leading Roman Catholic Church of the Philippines.

may be thus compelled to seek the fees somewhere sufficient to bury the corpse.

Q. What proportion of the friars do you think violated their vows of celibacy?

A. I do not know of a single one of all those I have known in the province of Bulacan who has not violated his vow of celibacy. The very large majority of the mestizos in the interior are sons of friars.

Q. Does a hostility exist among the people against the friars?

A. A great deal. If you were to ask the inhabitants of the Philippines, one by one, that question, they would all say the same—that they hated the friars; because there is scarcely a person living here who has not, in one way or another, suffered at their hands.

Q. What is the chief ground of that hostility?

A. The despotism and the immorality.

Q. Had other cases than the immorality not existed, do you think the immorality was sufficient?

A. Yes; that would be a sufficient cause, for the simple reason that the immorality brings as a natural consequence in its train despotism, intimidation, and force to carry out their desires and designs; for all may be reduced to this, that the Filipino who did not bow his head in acquiescence had it cut off from his shoulders.

Q. In other words, this was only a manifestation of the power they exercised over the people. That was one end toward which they used their power?

A. Immorality was the chief end.

Q. What have you to say of the morality of the native priests?

A. They blindly obeyed whatever the friar says; they have neither individual will nor thought.

Q. Are they also loose in their relations with women?

A. Many of them, also. From my own personal experience I think all the priests and friars are on the same level. I have never seen one that was pure. I don't deny there may be ex-

ceptions, but I have not seen them. The large majority have violated their vows of celibacy and chastity. For this reason I believe that Protestantism will have a very good field here, for one reason alone, and that is that the Protestant ministers marry, and that will eradicate all fear of attacks upon the Filipino families on their part.

Q. Have you much personal knowledge of the morality or immorality of the friars?

A. I ought to draw a distinction, for in the American sense of the word "immorality" it embraces several departures from the right path, while in the Filipino sense it simply meant sexual departures from morality. Larceny, robbery, etc., were another kind of immorality. The friars had great notoriety as immoral men in the Filipino sense. It was so common that hardly any notice was taken of it. Some of the younger friars said it was merely human weakness, but nevertheless, with that peculiar Spanish spirit, they prided themselves upon these facts.

Q. What do you think of the native priests as compared with the friars?

A. They are as ignorant as immoral, and have all the same defects and vices as the friars, as they were educated by the friars.

Q. Have they less education?

A. Perhaps a little less.

Q. What do you think would be the result generally if the friars attempted to go back to their parishes?

A. I have heard many persons say that they would assassinate any friars who returned.

Q. I have heard it said by people whose opportunities for observation on one side of the question would be fairly good, that this opposition to the friars is due to the native priests and to a few men in each village, and that it does not permeate the mass of the people. To the Katipunans—

A. I would like to ask those persons who have expressed this opinion, how many men they think belonged to the Katipunans. In the Tagalog provinces alone there were over 200,000, and it must be remembered that these members of Kati-

punan society not only had resolved to attack the friars, but also to go into a revolution in which they exposed their lives, and there were many other enemies of the friars in the pueblos who were not bold enough to enter into the Katipunan society; so I do not believe the number of the enemies of the friars is so small.

PEDRO SURANO LAKTAW.

A Teacher Harshly Treated for Being a Freemason.—A Priest Living With Two Sisters.—Removal of a Pure Christian Minister.

October 22, 1900.

Q. When were you born?

A. I was born in October, 1853, and am 47 years of age.

Q. You are a young man.

A. Wornout with fatigues and efforts to overcome people who have tried to down me; but I have forgiven them all. It was not their fault, it was the fault of the times.

Q. Will you state your profession?

A. I am a teacher. My degree as a teacher of elementary schools I got in Manila; the degree of superior teacher I received in Salamanca, Spain, and degree as instructor of normal schools I got in Madrid.

Q. Are you teaching now?

A. I am now engaged in getting up a new commercial corporation with Don Pedro Paterno. In order to gain a livelihood during the late Spanish regime, I secured a position as teacher of one of the schools in Manila after a competitive examination. During the governor-generalship of Despujol I was charged with being in politics, and the school I had in Binondo was taken from me, but Governor-General Roman Blanco, upon my proving that I was innocent, gave me a school in Quiapo, which I also lost later on in the time of the insurrection under his administration, and I was sent to jail for a year under similar charges. At the end of this time I proved my innocence and I was released, but I was never given any other school.

Q. You were born in these islands and have lived here, with the exception of the four years?

A. I was born in the capital pueblo of Bulacan, showing that I am a pure Tagalog.

Q. How long did you live in Bulacan?

A. All my life except the time I spent in Europe and educating myself in Manila, and nine months that I taught school in Pampanga. Since I lost my last teachership in Manila I have remained here, but every year I have made a trip to my home.

Q. Do you think you know enough about the friars to testify as to them?

A. I think I am in a position to know more about them than any other Filipino, because through my position as a teacher I was brought in constant contact with them. I have prepared a written statement of all the principal points in my contact with the friars during my life here, which I will leave with the commission if they desire it.

Q. We will ask the questions first, and then see whether they cover what we desire.

A. This statement is really a set of answers to the questions, and the three accompanying documents are historical sketches referring to the same subject. I thought it better to put down my answers in writing, so that the humble opinion I have to express might not be distorted.

Q. I will have your manuscript translated, but will first get it in form by the usual questions and answers—that is, briefly.

A. The first statement contains my own personal answers; the second document, which I presented to Don Esteros, the sub-secretary of the colonies of Spain, is a collection of historical data, first proving that the Philippines never belonged to Spain in any way; and second, that the friars would never obey the civil authorities, and that ecclesiastically they were all breaking their vows. It is filled with citations in support of my assertions from histories written by the friars themselves. I have drunk from no other source. The last document is a refutation based upon the work of a Jesuit, reviewing the assertion of an Augustinian friar that the Filipinos were all bad and that the friars were always their friends. These documents all prove that from the time of the very first governor-

general in the Philippines down to the last, that the friars were always the same.

Q. Do you know definitely what property the friars own here? If you do not know except generally, I will not trouble you to answer, for I have other means of getting that answer.

A. I have mentioned some in my manuscript. I cannot answer except generally.

Q. What political functions did the friars actually exercise in the pueblos?

A. All, without exception. Even those which the governor-general was not able to exercise. One of the most terrible arms that the friars wielded in the provinces was the secret investigation and report upon the private life and conduct of a person. For instance, if someone had made accusations against a resident of a pueblo and laid them before the governor-general, he would have private instructions sent to the curate of the town to investigate and report upon the private life of that resident, stating that he had been charged with conspiring against the Spanish sovereignty. This resident was having his private life investigated without any notice to him whatever, and in a secret way, and the report was always sent secretly to the governor-general; and he might be the intimate friend of the governor of the province or of the gobernadorcillo of the town or of the commander of the civil guard in his town. He would render reports favorable to him, but notwithstanding this the governor-general would receive the secret report of the friar and act upon it. For instance, there have been many cases in pueblos where a large number of the inhabitants have attended a feast in honor of the birthday of the governor of the province and have partaken of his hospitality, being intimate friends of his, and three or four days later nearly all of them have been arrested and imprisoned, charged with being conspirators against the life of the governor and against the continuance of the Spanish sovereignty, through secret information received from the friar curate. This is the secret of their great political influence in the country, for from the governor-general down to the lowest subordinate of the Spanish government, they feared the influence of the friar at home,

which was very great, owing either to social position there or to power of money here, and I myself have seen several officers of high rank in the army and officials of prominence under the government sent back long before their times of service had expired, at the instigation of the friars. For instance, the governor-general, Despujol, who was an upright, honest and just man, and who only remained here fifteen months because he showed his friendship for the Filipino; and I desire to add that no man has treated me more harshly than Despujol, on the ground that I was a Mason and he was a very ardent Catholic; but notwithstanding his ardent Catholicism he only stayed here fifteen months.

Q. What do you know as to the morality of the friars?

A. I have already related in my statement a few cases, and I would prefer to answer the question by saying that the details of the immorality of the friars are so base and so indecent that instead of smirching the friars I would smirch myself by relating them.

When I was a boy of seven years of age, on the opposite side of the street from my house two ladies lived. They were Filipinos, and I noticed two little children there, and I would ask my mother and the servants why it was that they were prettier than we or anybody in the town, and I was told that the friar would know; and I learned he had as his mistresses two sisters living under one roof, and that these children were the children of either one or both of them; and this was done publicly, for leaving out the question of his avowed celibacy and chastity, he had broken another vow which would not permit anyone to marry a deceased wife's sister, and here this man was living with two sisters at the same time.

Q. Do you think all the friars were like that? Were there not some who obeyed their vows and were virtuous and lived pious lives?

A. I have already referred to that in my statement, for I desire to be just under all circumstances. Before replying further to this question, I should like to complete the answer to the last. In the quarters of the town farthest removed from the centre, the family life is purer. There may be a few cases

of concubinage, but there are comparatively very few, while in the centre of the towns the cases of this kind are very numerous, as are also robbery and other crimes. In a word, it can be truthfully said that the morality of the Filipino people becomes looser and looser as it nears the neighborhood of the convent.

In answer to the second question, I may say that there are exceptions, but they are unfortunately very few. I recall one instance of the friar curate of Apalit, in Pampanga, who was named Gamarra, and who was an upright and thoroughly religious man. He would marry all those who were living in concubinage free; he would bury the poor free, and perform many charitable and Christian acts, and would stand between the authorities and the unjustly accused. The fact is that while he was the curate there was not a single deportation. He visited the sick, he comforted all those who came to him in trouble; he was, in a word, a pure Christian minister of God, but as he was the one shining light amid the darkness of those who sang in chorus the airs of immorality, he was through their machinations brought to Manila and placed in charge of a convent; but this was done so as not to injure his feelings in any way or make him believe that there was anything behind the removal.

INTERVIEW WITH AMBROSIA FLORES.

The Priest a Veritable God.—Woe to the Man Who Possesses a Handsome Wife or Daughter.

October 24, 1900.

Q. How long have you been in the islands?

A. All my life, for I have never left the islands.

Q. You were a general in the insurgent army?

A. Yes; I was.

Q. Is there a feeling of hostility or otherwise among the people against the friars?

A. A great feeling of hostility.

Q. Does the feeling against the friars differ in different localities?

A. There is a difference undoubtedly, but it is due to the

fact that in some provinces there is fanaticism carried to such an extent, like in Pangasinan, for instance, where the Dominicans have been able to keep the people under the influence of blind superstition and where they believe that the priest is a veritable god and absolutely impeccable; but in the great majority of the provinces the feeling of hatred against the friars permeates all classes.

Q. Do you know whether there are in these islands a great many descendants of the friars?

A. Yes, sir.

Q. Is that generally understood?

A. Yes, sir.

Q. Do you know the persons and know who their fathers were?

A. I know several sons of friars, but at this moment remember one. I can furnish a long list of them, but now I think of but one.

Q. Do you think the immorality was general or not—whether or not with a great many exceptions?

A. Yes, there were exceptions, but they were very rare.

Q. What was the ground of the hostility against the friars?

A. The reasons for this hostility were many. In the first place, the haughty, overbearing, despotic manner of the friars. Then the question of the haciendas, because the conditions of their tenantry were very terrible. Then there was the fact of the fear which beset every man, even those who through fear were nearest to the friars, that if his eyes should light upon his wife or his daughter in an envious way that if he did not give them up he was lost. Another reason was that they were inimical to educating the people. Then again because of the parish fees, because they were very excessive, always compelling the rich to have the greatest amount of ceremony in their weddings, baptisms, and interments—whether they wanted it or not—and cost them thereby a god deal, and if they did not accede to the payment they would say they were Masons or filibusters.

Q. Was the chief reason for the feeling of the people against

the friars such as you have stated; that is, that they represented to the people the oppressive power of the Spanish people?

A. Yes, sir; exactly.

Q. Do you think that if there were no other reason their great immorality would have made them unpopular?

A. That would be sufficient for this reason: That the means which they used to carry out their purposes with respect to women were the most grievous and oppressive. If they had merely desired a woman and courted her, nothing would have been said, but if the woman declined to allow their advances they used every effort in their power to compel her and her relatives to succumb.

Q. How do the native priests compare in point of morality with the friars?

A. The present native priests are naturally contaminated by the friars, but although many of them have their amorous relations with women, they do it in a quieter way. They don't use any force to carry out their ends.

Q. Do the people desire to be educated?

A. Very much so, and they have also shown a great desire to instruct themselves and educate themselves.

Q. Are they all Catholics?

A. All except those that live in the forests, like the Igorotes, are Catholics.

INTERVIEW WITH H. PHELPS WHITMARSH.

Priests Oppressed and Robbed the People.—Used Women and Daughters as They Pleasd.—Priests Gambling in Convents With Members of Their Own Church.

November 3, 1900.

Q. Will you please state your name?

A. H. Phelps Whitmarsh.

Q. And where were you born?

A. In Canada—Medoc, Canada.

Q. Are you a citizen of the United States?

A. Yes; my father is an American.

Q. Your profession is what?

A. Writer and journalist.

Q. What periodicals or journals have you corresponded for?

A. Mainly the Century, Atlantic Monthly, and Outlook.

Q. How long have you been in the Philippines?

A. I have been in the Philippines about thirteen months.

Q. During the thirteen months of your stay have you visited a great many different towns?

A. Yes, a great many. I have been all through the part of the archipelago occupied by the American troops and a good deal of that not occupied.

Q. Have you come into contact with the inhabitants?

A. I have lived practically with them.

Q. Have you a knowledge of Spanish sufficient to converse with them?

A. Yes; I can talk with them. I learned that in Cuba.

Q. And your living with them and going among them was to observe their habits, views, and opinions.

A. Yes; for that and nothing else.

Q. I want to ask you to direct your attention to their views of ecclesiastical matters. At the time you were with them, who was conducting the religious functions, if any, in the majority of cases?

A. In Luzon, generally, the religious functions were conducted by the Filipino priests, but I think I can not say in the majority of cases, for in the Visayas, Mindanao, and Jolo there were no priests.

Q. Did you talk with the people of their sentiments toward the parish priests under the Spanish regime?

A. I did.

Q. What did you find their feeling to be with respect to them?

A. I think with one exception, which stands out because it is an exception, the people always declare themselves to be not in favor of having the friars back.

Q. Did they state the reasons?

A. They told me lots of stories about the friars.

Q. Were they the common people?

A. Yes; the very commonest people. All are very bitter

except one town of northern Luzon. They are very bitter, and I have always asked them as to this matter.

Q. What grounds did they give for their hostility?

A. Mainly that the priest held them under, oppressed them, robbed them, and that they used their women and daughters just as they pleased.

Q. Did they specify the methods of oppression?

A. I can not remember distinct instances just now.

Q. Did you hear of instances of deportation through the agency of the priest?

A. Yes; I have heard that nobody was allowed in certain sections to go away from the town without the permit of the friars, and that the friar often sent him away, and they were under the thumb of the friar.

Q. How did the friar rob them?

A. He robbed them in the vicinity of the railroads by forcing the people to sell their rice to him at the prices which the friar made, and not allowing the people to send their own product to the market.

Q. Was there anything said about the fees which were charged for religious functions?

A. Yes; I heard a great many complaints about that. They were usually made according to a man's station. The friar charged what he pleased, and if he said a certain sum was necessary, that sum had to be paid or he would not conduct the burials, etc.

Q. What did you hear as to the morality of the priests?

A. Nothing that was good, with few exceptions.

Q. Were you referred to instances where the illegitimate sons of the friars were known?

A. Yes; there was scarcely a town that I did not either see or hear of the children of friars.

Q. Did you hear anything as to the morality of the native priests?

A. Yes.

Q. What as to that?

A. As a rule that they were not much better in regard to morality.



At a Popish Masquerade Ball in the Philippines.

Q. Do you know much about the character of the native priests—first, as to their morality?

A. Well, I have had to remove one or two because the congregation said they would not stand it, and to preserve peace I had them moved away.

Q. What was the occasion of their indignation?

A. In some cases women and in others drunkenness.

Q. On the whole do you think their tone is any better than that of the friars?

A. To be plain, judge, there is no morality in them, not a particle. They gamble in their convents; they send for members of their congregations to gamble with them. There is no morality.

**EVIDENCE OF FLORENTINO TORRES, ATTORNEY-GENERAL OF
THE ISLANDS UNDER MILITARY GOVERNMENT OF
THE UNITED STATES.**

Not the Salvation of Souls, But the Accumulation of Wealth the Object of the Priests.—Kept the People in Ignorance as Much as Possible.—Priests a Great Hindrance to Civilization and Progress.—Innocent People Outraged Through Detective Work of the Priests.

Answers to the Interrogatories.

As regards the religious relation, saving a few exceptions, where sincerity and good faith were noted in the conduct of certain friar curates in the matter of teaching the rudiments of the Catholic religion, and everything relating to worship and its rites, the large majority discharged their ministry according to monastic traditions in a routine way, tending to the ends of the order, and, taking no care to make clear the foundation and essence of the Catholic dogma and beliefs; they endeavored only to effect external manifestations, such as processions and church ceremonies, with the constant view of adding to their profits through parochial fees, of influencing and dominating the minds of the faithful and believers, and of always favoring their personal interests, and those of the community to which they belonged; exploiting the piety and fanaticism of the pueblos in the name of heaven and to the positive benefit of the

friar. It is not the spread of the faith nor the salvation of souls which were as a general rule the object pursued, but rather the preponderance and the predominance of the monastic corporations, and the incessant accumulation of considerable wealth, improving religion and their capacity as ministers of God as the sure means to realize, through multiple and diverse means, the decided purposes of the communities.

As a general rule, charity and love of the neighbor have disappeared, save in the rarest cases, and when the name of God is invoked before the multitudes He is represented not as the just and merciful God, but as the vengeful and exterminating giving the believers to understand that unless they submitted themselves wholly to the will and caprice of the friar curate their souls after death would not enter into heaven.

The social relations which the friars have maintained with the Filipinos are the most injurious, and opposed to culture and the moral and material progress of the latter. Ministers of a religion whose Founder proclaimed charity to the limits of sacrifice and equality among men, have preached the contrary and sustained by their works the inequality and difference between races, impeding and ridiculing every notion or idea of dignity conceived by a Filipino. They have endeavored to keep the Filipinos in ignorance, opposing, wherever they could bring their pressure to bear, the teaching of the Spanish language by primary school teachers. They have condemned in their preachings and private conversation every desire for culture and civilization, antagonizing the best purposes of the Madrid government or of that of these islands, as well in the faint and meager reforms in behalf of the progress and education of the Filipinos as in the economical measures which to a certain extent affect the interests of the corporations, although they may redound to the great benefit of the people; and having arrogated to themselves the title of mentors and directors of this society, instead of teaching the Filipinos cultured social behavior becoming to civilized men, they educated and formed them morally with that narrow character, little, frank and distrustful, which is noticeable in the generality of the people, especially in the more ignorant, mak-

ing them stubborn and suspicious of intercourse and relations with foreigners. It can be asserted without exaggeration that the friars have been and are a fatal hindrance to the advancement, moral and material, of this country, from the very fact that they have devoted themselves to keeping this society in ignorance, as though it lived in the middle ages or in the mediaeval epoch of remote centuries; and lastly, as priests and curates the majority of them were living examples of immorality, of disorder in the towns, and of disobedience and resistance to the constituted powers and the authorities, encouraged by the impunity guaranteed in the anachronistic jurisdiction, by the weakness of the governors and officials, vitiated with fetichism and hypocrisy, and by the irresistible omnipotence of each monarchical corporation, possessing immense wealth. The curate friars were agents and representatives of a powerful theocratic feudalism, which has been ruling this country for many centuries back without any sign of responsibility of any kind through civil and military officials appointed by the Spanish government, with the more or less direct intervention of the commissary friars residing in the capital of Spain. And as the Catholic church in these islands was and still is completely monopolized and dominated by them, and to that end they secured from the complaisant and suicidal governments of Madrid and from the deceived Roman curia that the majority of archbishops and bishops of this country should be always friars, and in this century, or at least during the past forty years, the friar succeeded in monopolizing absolutely the miter to the extent that the priests were wholly excluded from the bishoprics, including Peninsular priests, despite the exalted Spanish patriotism which the friars preach. From all these antecedents it is very easily deduced what were the political relations existing between the friars and the Filipinos.

10. With respect to the morality of the Spanish friars, the conduct of the majority left much to be desired, and in each town and locality the manner of living of the curate friar was publicly known and talked of; for if there are any leading an exemplary life of constant and crude virtue, and of irreproachable conduct, there were others, to a fair number, who were

designated by public opinion as living examples of scandalous abuses, vice and corruption. Gaming, concubinage and orgies, or loose diversions in company with persons of the other sex, were well known to parish priests, especially in the provinces, and in pueblos somewhat removed from the residences of the bishops. In many pueblos the concubine and children of the friars were publicly known and pointed out, and the colleges existing in this capital used to be, and still are, filled with youths of both sexes whose features reveal their origin and birth.

The detective work of the friar curates and their false accusations and slanders sent many and an innumerable number of the peacefully inclined to the revolutionary ranks, because between the horrible punishments and outrages which produced death slowly, and death in the open field, many preferred the latter. The greater part of the well-to-do and cultured people of the provinces and many from this capital embraced the cause of the rebellion, forced thereto by the persecutions and false accusations made by many jingoistic Spanish patriots and the friars, rather than of their own notion, and also because of the outrages, ferocious punishments, and most severe penalties imposed on persons that the people believed to be innocent.

JOSE ROS.

**How a Priest Treated a Poor Man Who Could Not Pay His Rent.—
A Poor Widow and Her Children's Punishment.**

To the American Civil Commission: (Translation.)

The curate of Balingasay, who was a Jesuit (the two mentioned previously being Recoletos), because a joint owner of a piece of land which the friar's order had appropriated because it was owed a sum of money by the Spaniard, who requested the return of his property of the government, and he could not pay the rent of the parcel of ground he was working, burned his house, the curate himself applying the torch, and ordered that all the corn which had been sowed, and the cocoanut trees, planted three or four years before, to be cut down. In short, everything the poor man had on the ground was destroyed.

This same curate compelled a poor widow to sell, at a price named by him, a piece of ground out of which she made a living for herself and her little ones, threatening her with punishment in this world and the next in case of refusal.

FRANCO GONZALES.

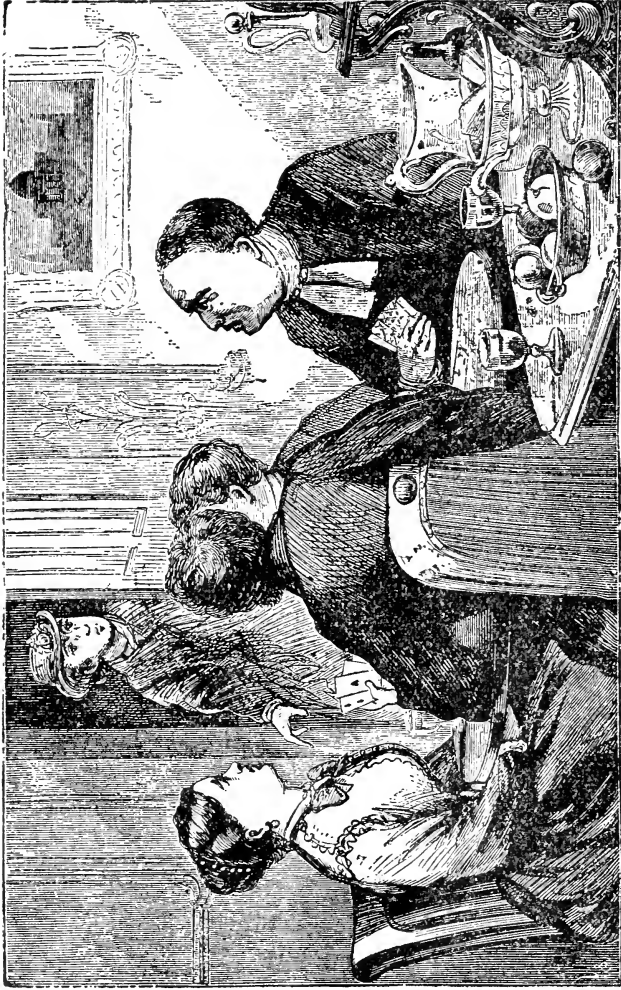
Why This Priest Gambled.—Priest Beats a Man With a Rattan.—Kiss the Priest's Hands or Be Slapped.—Two Secret Stairways at a Convent.—Priests Had No Respect for the Sanctity of the Church.

Answers to the Interrogatories.

10. Here is sought the narration of some fact, and although the scandalous immorality of the parish friar is a current thing in these pueblos, I shall relate what I remember about Father Cienfuégos, a Dominican friar, curate of the pueblo of Tayug (Pangasenán) about the years 1884 and 1885. This friar, addicted to petticoats, was accustomed to play "monte" with his mistress and other neighbors in his own convent; and being asked one day by a Spaniard why he permitted gambling in his house, the good father replied, between drinks, that he needed resources for his wife, and that he found this means very profitable.

12. As a sample of what a displeased parish priest is capable of, I shall relate what I witnessed about the year 1867 or 1868 in Rosales (Neuva Ecija) on a feast day after high mass at the very moment in which the people were leaving the church. The curate of this pueblo, Fr. Raimundo Gallardo, a Franciscan, with his sleeves rolled up, was in front of the principal entrance to the church belaboring the shoulders of a man standing, though strongly tied to a stepladder, with a rattan. I left that repugnant spectacle, which lasted, as I subsequently learned, until the curate no longer had strength to continue. The cause for so brutal a punishment was due to his having dared to collect in the said town for masses for the famous Virgin Manuag (Pangasenán). That unhappy man was the agent of the parish priest of Manuag.

He (the friar) would not furnish the last necessary spiritual needs, and as to the confession and communion of the ill, he



A Priest Who Gambled to Support His "Wife."

left it to his coadjutor, and the latter is not able to attend to so many. They compelled everybody, without exception, to kiss their hands on greeting them, and he who disobeyed would receive a slap, and they revenged themselves as far as they possibly could. As to the social relations, they treated the people of the town grossly, belittling those who dressed decently by saying that it was not proper for them so to do, as they should only wear the salocot and calapio (palm hat and rain coat) to follow carabaos and plows; and they treated their coadjutors worse than slaves.

TESTIMONY OF HEADMEN AND LEADING RESIDENTS.

8. What, usually were the relations between the heads of the Spanish government here and the heads of the church?

A. The friars had the heads of the Spanish government under their order. The latter were the cause of many vexations, and with their own hands chastised and beat alleged culprits, and whenever a Spanish authority did not second or conform to the wishes of the friars, all the orders contributed large sums of money to have him removed, and this is the true cause of the Filipino revolution.

10. What was the morality of the friars as parish priests, etc.?

A. The morality of the friars generally left much to be desired; it was a cause for scandal among their parishioners—the way in which they broke their vows of chastity and poverty. This free life of the friars was so notorious that nothing was hidden from their parishioners, who had everything before their eyes on all occasions. We shall cite some cases: They compelled all the spinsters to go up into the convent on Sundays and feast days, and there they exhorted them regarding matters which were not advisable, and, not satisfied with this, they advised them to confess frequently, and they relied upon this means to profane the house of God, and, if they did not secure their disordered ends, they sought means, even though it were calumny, to secure the deportation of the fathers of families, and if the women were married their husbands, as happened to a former captain, Don Miguel Revollo, and others.

To show how far their astuteness went, there still exists in the convent of this pueblo two secret stairways, the door being in the form of a wardrobe, which when opened formed means of escape—one communicating with the vault and leading from the choir of the church to the sacristy, and the other in the sleeping-room of the curate, which led to a store-house which is now used as the office of the local presidente. This was the idea of a friar to carry out his impure and disordered passions. It can be said that there were two curates of this pueblo who were so cruel and inhuman that even without any reason they verbally ill-treated whoever had the misfortune to have anything to do with them, not to say anything of their servants, sacristans, and singers, without respecting the sanctity of the place and of religious functions; whereof, by reason of our consciences as good Catholics, we can not but protest under pain of threatening the demoralization and corruption of our holy religion. They abused all kinds of females without distinction of class or age, and when some of them became with child they gave them medicines to kill the foetus.

JOSE TEMPLO.

Priests the Corrupters of Youth.—One Good Priest to Ninety-nine Bad Ones.—Fees for Marriages, Christenings and Burials.—Priests Having More Power than the Governors.—Horrible Treatment of a Young Man who was “Branded.”—Priests Advocate Giving Bread with One Hand and Rattan Beatings with the Other.—A Wonderful Filipino Prayer.—Many Methods of Torture, Which Must Have Been Invented by a Thousand Demons.—Protestant Ministers Badly Needed.—The Free School System Would be a Great Blessing.

3. How much personal opportunity had you before 1896 to observe the relations existing between the friars and the people of their parishes in a religious, in a social, and in a political way?

A. As regards the religious relations, the friar curates, if they had a coadjutor or coadjutors, did hardly anything in their parishes except to confess a few penitents outside of the Lenten season, if they were so disposed; the administering of the other sacraments, a great part of the penitents, and also of the

preaching, being performed by the coadjutors. The practical acts of the friars with respect to religion were not responsive to their pious calling of missionaries and teachers of the natives. They ought, rather, to be called the corrupters of youth. For this reason, in the administration of the sacraments they exercised only the penitential, as in these they experienced delights and pleasures through their shameless and incredible solicitations. In Lenten time, which was the period when the country folk came in to confess, the parish friar would give strict orders to the scribes of the church to the end that in the distribution or giving out of the certificates to the penitents among himself and the coadjutors, they should give him the young unmarried country women and servant penitents, whom he obscenely solicited through words and manipulations in the confessional, which they always had cornered and buried in the darkest part of the church, thus setting at naught the severe and wise constitutions of the popes, Paul IV., Clement VIII., Paul V., Gregory XV., Alexander VII., and lastly, Benedict XIV., against soliciting confessors. Is a proof of this desired as clear as the light of midday? Here are the thousands of solicited females, of which I have some examples in my house, ready to depose if necessary in accordance with what is here denounced.

4. How many friars have you known personally?

A. Many; very many. Justice must be done to all. Among those I have known and had relations with, there were some who were very good and virtuous, the recollection of whom is always accompanied with praise; but these good friars were in the proportion of one to a hundred bad and detestable, so that the former were the exception and the latter the general rule. Hence, in the answers I make to these interrogatories, I refer to the bad friars, who constitute the general rule. It is to be noted that unfortunately the virtuous friars who sought the moral and material well-being of their parishioners did not last in the curacies.

The image of the Holy Patron Saint Sebastian, martyr, was another element of inexhaustible industry and immense profit to the friar curate. Inside the town and outside, or in the bar-

rios, it was carried on a platform by a custodian, a canting fellow, going from house to house, and asking alms in the name of the image; alms consisting of money, according to the following invariable tariff: For leaving the image in a house from the morning till the evening, telling the rosary on its arrival and another rosary on its departure, two pesos. For staying in a house half an hour, telling one rosary, half a peso. For remaining in a house a whole night, to go to bed, as they said, telling the rosary twice, two pesos. This perigrination of the image or of the saint, as the generality of the people said, was continuous, having been converted from time immemorial into a *modus vivendi* of the friar, who had ordered the custodian to turn in every Sunday of the week a sum not less than 28 pesos.

A certain governor of the provinces, a participator in the infliction of fines, in bribes and other oppressions, arrived at the convent one day seeking shelter, as was his custom. The parish friar received him on the stairway, and after greeting him dryly, said: "My governor, you don't fit in here any more; there are twenty fathers here and there are no beds for governors." The poor governor left, and sought shelter in the house of a resident whom he had just thrown into prison for an imaginary attempt at sedition.

9. What fees were actually collected by the parish priests for marriages, burials, and christenings?

A. During the Spanish rule the parish priest of this city charged: For each marriage, six pesos and fifty cents, besides the presents made by the wedded couple, consisting of chickens and hens; for burials, according to the following tariff: For each burial, with prayers, of an adult, if the latter were a pure native, three pesos fifty cents; for the burial of a Chinese mestizo, three pesos seventy-five cents; for first-class interment of a child, with coffin and in a pantheon or niche, thirty-seven pesos and fifty cents; if the deceased were the child of Chinese mestizos, a larger amount was charged; for a third-class interment of an adult, with coffin and in a niche, fifty-four pesos and thirty cents; for a second-class interment of an adult, with coffin and niche, ninety pesos and thirty cents; for a first-class interment with coffin and niche of an adult, up to

two hundred and twenty pesos was charged. It should be noted that for interments of Chinese mestizos of any kind, adults and children, a larger sum was charged than that designated in each scale for natives. These fees were arbitrary and very excessive, for the parish priest kept from the public the legitimate schedule of fees published by the worthy archbishop of Manila, Senor Don Basilio S. de Santa Justa y Rufina, so as not to be governed thereby, as it did not yield so much money.

Besides, the parish friar of this city, when any person died (and this was the most hateful act and the most worthy of public animadversion and of the anathema of all peoples) caused to be investigated, through his best familiar or sacristan, the amount of the estate of the deceased. Should the latter have been wealthy or well to do, he compelled (and no tears or sobs could stay him) the family thereof to have a funeral of the highest possible class, and never allowing it to be of a lower class—with one prayer, for instance.

11. What do you think is the chief ground for hostility to the friars as parish priests?

A. The abuses, tyrannies, and countless immoralities committed safely, synthacized in the facts recorded and in many others no doubt worse, of which the deponent has no knowledge, as they were committed elsewhere, and must have partaken of another character owing to a diversity of conditions; and I say “safely” because in the Philippines no one could call the friar to account for his acts. And if any governor allowed himself at any time to bridle the friars, his rashness cost him dearly, he being discharged from his office.

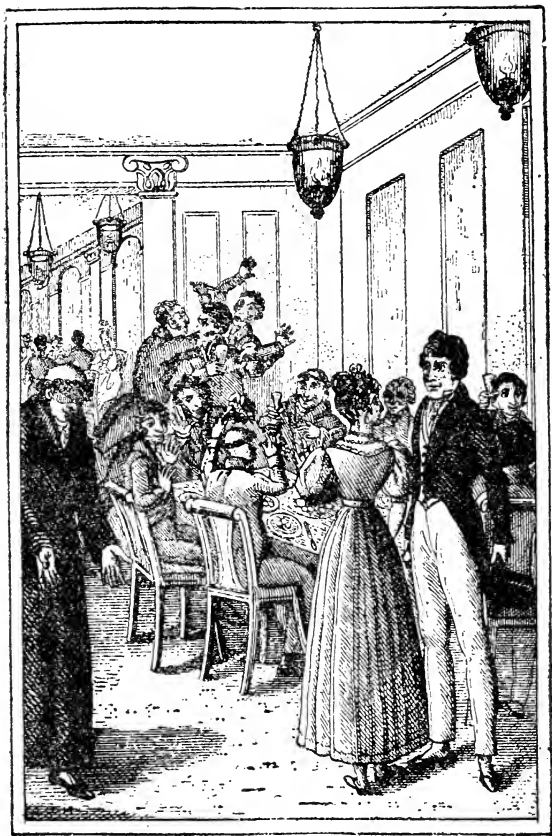
12. Charges have been made against the friars that many of their number caused the deportation of Filipinos, members of their parishes, and that in some instances they were guilty of physical cruelty. What, if anything, do you know on these subjects?

A. The deportation of thousands of Filipinos to the distant islands in the south of the Archipelago, to the Marianas, and even to the Spanish colonies in Africa, were in great part the work of the friars. And now to the proof: A few of the residents of Villa, finding ourselves one night gathered in the

convent, between 6 and 7 o'clock, carrying out against our will the tiresome custom of occasionally exhibiting ourselves to the friar to erase from his feverish imagination the evil preoccupation that he might perhaps have conceived against us, believing us to be filibusters. Among the group was a cultured young man a short time before arrived from the Peninsula, qualified to be admitted as a licentiate in civil law, who had followed his law studies partly in the University of Santo Tomas and partly in the University of Madrid, having passed many of the years of his youth in the capital of Spain and in that of Valencia, and as the friar did not know him, and it being the first time that he had seen him—and the last—he asked him: "And who art thou?" To which the youth replied: "I Father am one of——." "Of the branded?" inquired the monk. "No, Father, I am a resident of the barrio of Mataasnalnpa, at the command of your reverence." Two weeks had hardly passed when I learned, to the great sorrow of my soul, that the poor young man, who divided his time between books and chicken raising, was taken from his house by a couple of municipal guards by order of the parish friar and taken to the capital of this province, where he was placed in the hands of the governor, who, not knowing what to do with him, transferred him to Manila. He, after suffering incredible miseries inherent to a long voyage, eventually landed in one of the Spanish colonies in Africa, where he died, wept by the Spanish governor of the colony because of his learning and fine traits of character and the services he had rendered in the dependencies of the government as an amanuensis.

4. How many friars have you known personally?

A. I have known many Dominican, Augustinian, Recolletto, and Franciscan friars; perhaps 200 of them, and having been in rather intimate relations with some of them, I can assert that the best of them were tyrants, who found much pleasure in saying: "The Filipino must be given bread with one hand and rattan beatings with the other." In Spain, by merely cutting off a thousand heads, Don Carlos would reign, and consequently the kingdom of peace, of order, and of justice would prevail.



A Romish Masquerade Supper in the Philippines.

10. What was the morality of the friars as parish priests? How much opportunity have you had to observe? Can you give me instances? If so, please do so.

A. I have known curate friars who were of exemplary conduct, highly virtuous, religious, and good Catholics. But I have also known many friars so immoral and cynical, that they were wont to say, confidentially, when they were intoxicated, that they had a great advantage over those who were not priests in the conquest of good-looking women, as they relied on the confessional, and through it they became apprised of facts which made easy the attack, assault, and taking of the stronghold. In 1850, when I was 15 years of age, Don Jose Sanchez Guerrero, alcalde mayor of Zambeles, began a war without truce against the friars of that province, and all of them, except one, were carried to Manila, not only because they had women and children, but also because of their scandalous life, without caring a whit whether the whole world were apprised of the fact that they had what they called their wife and progeny. Vide in the work of Canamaque, "Recuerdos de Filipinas," an appendix relative to the friars.

12. Charges have been made against the friars that many of their number have caused the deportation of Filipinos, members of their parishes, and that in some instances they were guilty of physical cruelty. What, if anything, do you know on these subjects?

A. A Filipino prayer, written by me long before I had any notice of the interrogatories to which I am replying, will answer this question satisfactorily. Here is the said Filipino prayer:—

Wonderful Filipino Prayer.

"My God and Master! Have compassion upon us, the Filipinos; protect us from the Dominicans, Augustinians, Recoletos, and Franciscans. By instigations of these friars thousands of Filipinos have been torn from their homes, some to eat the hard and black bread, or the Pinaua of deportation, and others to shed blood in streams at executions. They were conducted to the calaboeses, and there they were suspended from a beam with a pile of rocks on their shoulders, and several others hang-

ing from their feet and their hands. Suddenly the cord by which they were suspended was loosened, and they fell in a heap on the floor, where, if they were not killed, they suffered dislocations and fractures. Later they were lashed on the soles of the feet, on the calves, on the backside, on the shoulders, and on the stomach. Their fingers and toes and privates were squeezed and mangled with pincers. They were given electric shocks. They were given to drink vinegar or warm water with salt in excessive quantities, so that they might vomit whatever they had eaten, and which had not passed through the pylorus into the small intestine. Their feet were placed in the stocks, and they were compelled to lie on the ground without even a bad mat, the mosquitos, chinch-bugs, fleas and other insects sucking their blood, and the rats, at times, coming in their mad race and biting, to render worse their sorry and afflicted situation. They were given nothing to eat or drink except from one afternoon to another, the unhappy imprisoned Filipinos thus experiencing the tortures of hunger and of thirst. And after causing them to suffer other horrible tortures invented by the inquisition of ominous memory, squalid, careworn, attenuated, hardly able to stand erect, many were taken to the field, where they died by shooting, for such was the will of the friars, who every day asked for blood—Filipino blood—the blood of those who in this country stood out by reason of their knowledge, their uprightness, or their wealth. Thou knowest, my God, that in 1872 the Filipino fathers Don Mariano Gomez, Don Jose Burgos, and Don Jacinto Zamora died on the scaffold because they opposed the friars usurping the curacies of the priests, as in the end they did usurp them, because the friars were almost omnipotent at that time, and there was no human power to arrest their will. Neither are we ignorant, my God, that in 1897 there were shot to death on the field of Bagumbayan the Filipino priests Don Severino Diaz, Don Gabriel Prieto, and Don Inocencio Herrera, because the two first named objected to the curate of Naga, a Franciscan friar, collecting some parochial fees belonging to the said Father Diaz, as curate of the cathedral of Nueva Caceras. Thou also knowest,

my God and Lord, that notwithstanding that Dr. Don Jose Rizal, the unfortunate Macario Valentin, and innumerable other Filipinos were wholly innocent, they also succumbed on the field of Bagumbayan, shot to death. Neither is it unknown to Thee, my God, that a multitude of Filipinos have remained marked forever as the result of blows and cruel treatment they have received, among them General Lucban, who has a rib sprung, and will probably carry it through life. Inspire, Lord, the American authorities with the idea of making an examination and excavations in the Monastery of Santa Clara of Manila, for about fifteen years or more ago a nun went upon the roof of the said monastery and there loudly begged for help—a scandalous fact which many Manilaites can not but recall. Expel, Lord, expel from the Philippines the friars, before there is powdered glass in the rice we eat and poison in the water we drink, and before Dr. Manuel Jerez Burgos, to whom an anonymous missive was addressed saying: ‘Lara died to-day; thou shalt die to-morrow,’ shall be assassinated. Take, Lord, take from our sight the habits of the friars, which recall to us days of mourning and affliction, days of prisons, deportations, tortures, and executions of beings who are dear to us, whose unhappy end still draws tears from our eyes and fills our hearts with anguish. Do more yet, my Lord and God, dissolve, annihilate, destroy throughout the world the monastic order whose by-laws constitute a woeful system which produces, and necessarily must produce, men hypocritical, perverse, covetous, and cruel oppressors of humanity, as is evidenced by history and recently by the present war in China, occasioned by abuses, arbitrariness, and excesses of the friars. We supplicate and pray Thee, my God, that Thou cast out from the Philippines forever the friars that again are attempting to take possession of the curacies of the Philippines, to treat anew our priests as though they were their servants. Amen.”

13. What is to be said of the morality of the native priests?

A. The duty of speaking the truth imposes upon me the necessity of stating that the native priests are on the same footing as the friars, for there are Filipino priests of exem-

plary conduct, as there are also many who have much to be desired in the way of morality. Were the Catholic priests allowed to marry, like the Protestant pastors, we should not have, as at present, spectacles by no means edifying.

17. What do you think of the establishment of schools in which opportunity would be given the ministers of any church to instruct the pupils in religion half an hour before the regular hour? Would this satisfy the Catholics of the islands in their desire to unite religion with education?

A. As I am one of those who oppose the freedom of conscience, I find the idea of establishing schools in the manner indicated in the question is an excellent one, which is also advisable in order that there may be equality before the law. The Catholic is not compelled to become a Protestant, and why should the Protestant be compelled to become a Catholic? Why should Catholicism alone be taught? It is clear that such a determination would not satisfy the Catholic of the islands, because everywhere the Catholic is intransigent and headstrong, and never ceases preaching that liberalism is a sin, without seeing that he confounds religion with politics and that he thereby declares himself incompatible with liberty and progress, he finding himself in his element where absolutism and the magister dixit reign. To my mind the said schools should be established without regard to the Catholics, for it is just that all should enjoy the same benefits of instruction in their respective religion, since all are to contribute to the popular and state burdens.

ANSWERS TO THE INTERROGATORIES.

Priest Orders Husband Out of His Own House.—Ignoble Treatment of a Respected Widow.—People Had to Submit Like Meek Lambs.—Freemasons Shot as Traitors.—Acquiring Riches the Priests' Sole Aim.

(Translation.)

To the Honorable American Civil Commission:

The undersigned, a resident of Nueva Caceras, the capital of the province of both Camarines, ex-clerk of the court of the first instance of the terminated government of Spain, ex-coun-

cillor of justice under the Filipino government, now under the United States, proprietor of and speculator in foreign and domestic fruits and produce, having informed himself, through the newspaper *El Progreso*, of the interrogatories relating to the social Philippine friar problem, formulated by the said illustrious corporation, believes in performing a patriotic duty by replying in the most categorical manner possible to each and all of the questions therein contained, and complies as follows:

10. The morality of the friars in the pueblos of the Philippines was, with very few exceptions, very scandalous, and reached the incredible in some pueblos of this province and Albay.

The parish friar placed in the position already described by the undersigned regarding his parish converted himself, up to a certain point, into an absolute lord, master of lives and property, and, if so willed, he made and unmade everything according to his fancy.

Master of the will of the people, more through fear than out of love for him, he nominated town authorities who pleased him, which nomination resulted almost always in the greatest flatterer of all his parishioners, and it is plain that all weighty determinations dictated by the municipal authorities were not proper initiatives but those of his amours. Invested with this power, who would dare to resist any of his whims and those frailties of man of flesh and bone? If dominated by the temptation of an unholy love, neither the sacredness of the bridal-chamber nor the modesty of a virgin or widow detain him. Cases personally witnessed by the undersigned unfortunately confirm the veracity of his assertions. A certain Fray Damaso Martinez was a foreign vicar in the years 1870 to 1872 in the district of Lagonoy of this province, with residence in that of Goa, and he was so despotic and wicked to the people of his pueblo—may God forgive him—that when going to the house of a married woman he ordered the husband to leave the house in order to be able to speak alone with his wife, and in this way he managed to seduce many, although he did so only to those he knew to be ignorant.

But, if this vicar friar only committed those abuses on the

ignorant and uninstructed people, I have to relate another case, of which a distinguished lady was the victim, who passed as and was, in fact, a very honest woman. It was the work of the machinations of a friar, violently enamored of her. It happened in the pueblo of Polangui, province of Albay, and whose parish friar was the friar Fray Eusebio Platero. The lady was the widow of a Spaniard, and belonged to one of the finest families of that town. She had a brother more enlightened than the friar, and who was opposed to the latter's desires. Being aware of the friar's evil intentions toward his sister, the widow, he forbade her any kind of relation with him, particularly the frequent visits the friar made. Aware of this the priest at once contrived to bring a false accusation of assassination against the brother, which caused the latter to be pursued by the civil guard and the court of the first instance, and thanks to his being able to furnish the proofs of his innocence in time, the blow did not reach him, but he could not escape from all the daily vexations which did not cease to pursue him.

Strong in his resolution to conquer the widow, who from the beginning exhibited the greatest contempt for his amorous pretensions, the friar did not delay to resort to the last recourse of sowing a mortal hatred between the brother and sister, and, withdrawn in this way from the influence of her brother, who saw himself obliged to threaten her with grave chastisements, she soon made common cause with the priest against her brother, and fell into the snare, bringing shame upon her family and occasioning for that reason the premature death of her brother. This ignoble action of the friar is very fresh in the memory of the people of Polangui (Albay).

The friars, in their parishes as well as in the convents of the communities to which they belonged, devoted themselves more than anything else to acquire riches for their convents, and for this purpose they made use of all the means in their power in all the ranks of the administration, doing it under the mask of religion, before which the ignorance they at all cost desired to maintain among the common people, and the

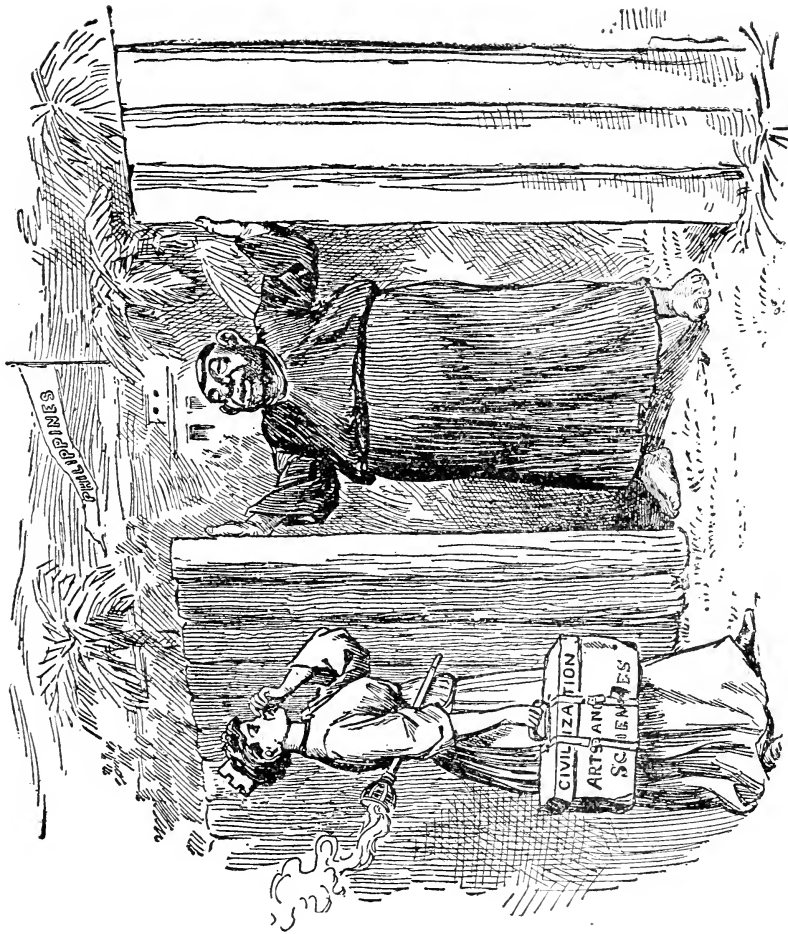
fanaticism fomenting in the country, had to keep silence like meek lambs.

Little by little the people discovered these shameless acts, and on fixed occasions made manifestations of their complaints before the Spanish authorities, who, if they did not pay any attention, served only to strengthen more every time the friars' influence, who, on the other side, encouraged by impunity, they repaid the offense of the bold with a strong vengeance. If they were enlightened people they fell under the weight of the accusation of being Freemasons and freebooters, and were deported to some of the inhospitable Spanish possessions, or shot as traitors to the country by sentence of a courtmartial. The Filipino people knew that all this and the bad times they experienced in their pueblos under the Spanish rule were owing to the friars' intrigues and false reports, and therefore the people attacked them as their principal enemy.

Through religious fanaticism the friars obtained from many a child or childless devotee, in the name of the Catholic church rich donations of money, jewelry, and valuable estates, but after receiving same they transferred them to the convents of their orders, and it is probable that in this way the great wealth they possess in the country was accumulated in the course of time.

All the world knows that the friar, upon entering his religious order, makes vows of poverty and can acquire nothing, neither for himself nor for his family or heirs. But once friar of a pueblo he believes himself entitled to acquire all kinds of treasures, and dying he leaves everything to his order.

Nine-tenths of the friar parish priests leave progeny in their pueblos, and in each pueblo there exists a nucleus of families related to the friars, of good social position and favored by the latter, and these are the ones who sigh and ask for the return of their natural protectors. The latter, in order to endow and maintain them in position, have had to oppress the people with a thousand rapacities under pretext of religion, custom, and piety. Let the commission go to the pueblo of Dumangas; there is Fray. Burillo with 6 children; in Passi, Fray. Brabo, with 4; in Pototan, Fray. Ambrinos,



An Obnoxious Obstruction.

Courtesy of Ram's Horn

with 3; in Duenas, Fray. Gallo, with 1; in Dingle and Janiceay, Fray. Llorente, with 7; in Oton, Fray. Yloz (Diego), with 8; Fray. Joaquin Fernandez, with 3; in Sara, Fray. Pualino, with 4; in Bugason, Fray. Manuel Arencio, with 6; in Dao (Antique), Fray. Bamba, with 8; in Guagua, Fray. Brabo (Antonio), with 3; in Lubao, Fray Munoz, with 2; in Bataan, Fray. Marcilla, with 10; in Binondo and Pandacan, Archbishop Payo, with 4; and so on in the four bodies which serve the parishes. As they take the vows at the age of 16, before they know what marriage is or what it is for, when they later go out into the world, they open their eyes, they make up for lost time, having money and opportunity.

VII.

ROMANISM AN AVOWED ENEMY OF OUR PUBLIC SCHOOLS.

PUBLIC SCHOOLS NOT SUBJECT TO CIVIL POWER.

First of all we quote from the Papal Encyclical, to show you how the Pope, who is the infallible head of the Roman Catholic Church, regards our public schools. Says he: "The Romish Church has a right to interfere in the discipline of the public schools, and in the arrangement of studies of public schools, and in the choice of the teachers of the schools. Public schools, open to all children for the education of the young, should be under the control of the Romish Church, and should not be subject to the civil power or made to conform to the opinions of the age."

"PITS OF DESTRUCTION."

So, one after another, the authorized agents and representatives from the Roman Catholic Church denounce our schools in the most violent language. They call them godless, infidel. The New York Freeman's Journal calls them "pits of destruction." It states how the little lambs of the Church fall into them, and calls them "a devouring fire." It warns parents that their children will be lost forever if they go to these schools; and in the language which is best calculated to stir the heart of a Roman Catholic, denounces those that come under the influence of our system of public instruction. (N. Y. Freeman's Journal, Dec. 11, 1869.) Now all this is intended, as you plainly see, to discredit the public schools, and to raise hostility against them on the part of Roman Catholic people, and on the part of Roman Catholic children.

A THREAT AGAINST OUR PUBLIC SCHOOL SYSTEM.

We now quote from Monsignor Capel, a very distinguished Roman Catholic, who made a tour through the country, and stopped a long time in the city of New York, where he was the object of very great attention. His utterances concerning the purpose of Rome were among the boldest ever given in this country, and among them are the following. In the interview with Capel—an interview by Mr. H. A. Cram, recorded in his "Further Consideration of the So-called Freedom-of-Worship Bill," to the question "Whom must we obey, if the State should command the citizen to do one thing, and the Church should command him to do another?" Monsignor Capel replied: "Then he must obey the Church, of course." The Monsignor remarked, that the thing that was troubling him the most seriously was the school question; and he added: "I have not yet spoken upon this definitely, but I shall go to Washington when Congress is in session, for I am pursuing a careful study of your whole school system. The result is, there is going to be a fight—there are a good many Catholics in this country, eight millions, somebody said. Your public school system is inadequate for them, and they are going to leave it. Suppose that the Church sends out a command to State schools in every parish to establish and support parochial schools and send all Catholics to them. He says: "It can be done by the utterance of a word, sharp as the click of a trigger." Monsignor Capel! the American people are not afraid of the click of a trigger. We have heard it within the past five years.

"That command," he says, "will be obeyed; new schools will spring up everywhere. What will be the result of that? A fight. If it is not a downright fight, it will be at least the war-like condition, a million or two of voting, tax-paying citizens war-like to the government," etc. To the prediction of a fight, unless America submits to all the demands of Rome, we are already accustomed. The Catholic Herald of May 24, 1879, is quoted as saying, "that a most awful conflict between the power of good and evil is in the near future, and that the fate of the Republic depends on the result." And so

cool and experienced an observer as General Grant said: "If we are to have another contest in the near future of our national existence, it will be between patriotism and intelligence on the one side, and superstition, ambition and ignorance on the other." He was awake to the threatenings of Romanism as you see; and he closed that memorable warning with the words, "Keep the Church and State forever separate."

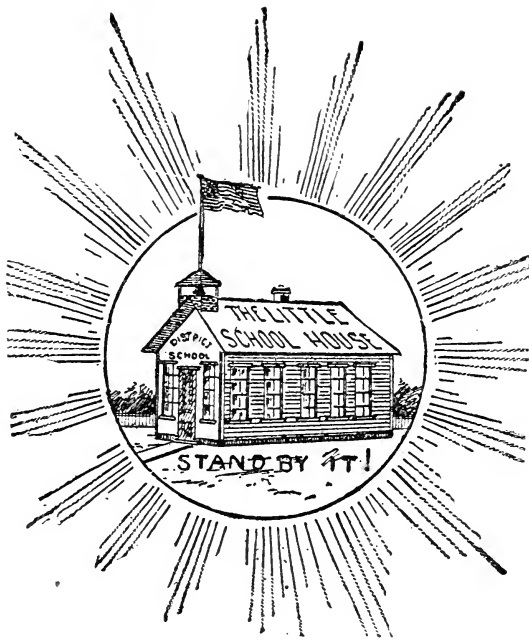
OBEY, OR BE IN DANGER OF ETERNAL DAMNATION.

Now it is a perfectly well-known fact, that there are thousands of Roman Catholics who sincerely love the public schools, and who are very reluctant to take their children out of those schools. You find that almost every Roman Catholic who has been trained in our schools has respect for them; and you will find that he prefers that his children shall go to them rather than to the priests' schools. How is he to be prevented from sending his children to them? Why, all through this book, the threat is ringing from Bishop to Bishop that when a Roman Catholic declines to take his children out of the public schools, he is at issue with the Church; that is, in antagonism to it; and the Archbishops have given it as their opinion, and the Sacred Congregation of Rome as their opinion, and the Baltimore Plenary Council as their opinion, that in case the Roman Catholic population do not take their children out of the public schools, they shall not receive absolution at the confessional. What does that mean? Why it means this: "You and I believe that God forgives our sins. We go to Him in prayer, and expect from Him not only forgiveness as He has promised, but also the conscious evidence of that forgiveness in peace in our hearts. The Roman Catholic expects his absolution at the hands of the priests. Every Roman Catholic lives in mortal terror of dying without priestly absolution. If he dies without having made confession and received that absolution, he has no hope of anything but eternal damnation, and if he lives without that absolution, he lives in mortal sin, and under the ban of the church. Now these priests are everywhere instructed that they may refuse absolution to parents who keep their children

in the public schools. Is that mortal sin? Is it a mortal sin, endangering a man's eternal future, for him to give his children the benefit of American schools?

THE LITTLE SCHOOLHOUSE ON THE HILLSIDE.

"Our schools teach loyalty. I have been in the public schools. I remember that little schoolhouse on the hillside in a distant country town in Rhode Island, where a beautiful woman, now in heaven, inspired me both with respect for her sex and ambition for learning; where I went in the summer time barefooted, and with humble clothing, and learned the value of education by patient strivings, and was inspired to go further in its pursuit. I had been in public schools not as you have them here in the cities, in all their glory, but as we have them on the hills of New England. And this is what I remember was taught in those schools: Loyalty and love for the State; loyalty and love for man. I remember the day brave old John Brown was hung (I was only a little lad) in our school we almost covered our faces and wept, to think that so brave and good a man was dying that hour for his fellow-man. We were taught there the principles of the Constitution. We were taught that the people were the source of political authority in the United States under God. We were taught that every child had the same rights as every other, and every citizen had the same rights as every other. We were taught history for the sake of knowing the truth, and there was nobody there that was afraid to have the truth told in history. We were taught science, and that we need not fear that what God revealed in nature, man might study in books. We were taught to fear and reverence God; and when, on the Lord's day, there used to come from far the Christian people of our neighborhood, to that old, unpainted schoolhouse, they opened the Bible and let us read it for ourselves, and so we learned something about the great and good God. That seems to be very helpful both to the State and to the person; but that can never co-exist with Romanism, so they say who speak for that system of ecclesiasticism."



Will you Stand by the "Little School House" or by
the Romish Parochial Schools.

PRESIDENT GARFIELD ON THE DANGERS OF ROMANISM.

President Garfield, in his letter of acceptance, July 12, 1880, said: "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 the State, in everything relating to taxation, should be absolute.

CONTENTS OF A ROMAN CATHOLIC TEXT BOOK.

You recollect that they call our schools "godless schools." Godless schools! Then I suppose they would call their schools godly. Would you like to hear what they teach in these "godly" schools? Let me take time to tell you. Fortunately, a text book is occasionally issued which discloses the spirit of their teaching without disguise. There is a volume, one of a series, entitled, "Familiar Explanation of Christian Doctrine, adapted for the family and more advanced students in Catholic schools and colleges," published in 1875, by Kreuzer Brothers, Baltimore, and sanctioned by the Archbishop Bayley. Lesson XII. is called, "No salvation outside of the Roman Catholic Church." The questions and answers run thus: Q. Since the Roman Catholic Church alone is the true Church of Jesus Christ, can any one who dies outside of the Church be saved? A. He can not. Q. Did Jesus Christ himself assure us most solemnly, and in plain words, that no one can be saved out of the Roman Catholic Church? A. He did; when he said to His Apostles, 'Go and teach all nations,' etc." (I confess, I don't see the connection.) "Q. What do the Fathers of the Church say about the salvation of those who die out of the Roman Catholic Church? A. They all, without any exception, pronounce them infallibly lost forever." A little farther on may be found the following: "Q. Are there any other reasons to show that heretics, or Protestants, who die out of the Roman Catholic Church are not saved? A. There are several. They cannot be saved because (1) They have no divine faith; (2) They make a liar of

Jesus Christ, of the Holy Ghost, of the Apostles; (3) They have no faith in Christ; (4) They fell away from the true Church of Christ; (5) They are too proud to submit to the Pope, the Vicar of Christ; (6) They cannot perform any good works whereby they can obtain heaven; (7) They do not receive the body and blood of Christ; (8) They die in their sins; (9) They ridicule and blaspheme the mother of God and his saints; (10) They slander the spouse of Jesus Christ, the Catholic Church." Again, page 97: "How do you think that God, the Father, will admit into heaven those who thus make liars of his Son, Jesus Christ, of the Holy Ghost, and the Apostles? A. No; he will let them have their portion with Lucifer in hell, who first rebelled against Christ, and who is the father of liars. 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 of whom they can make a liar, etc., etc. 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." Again, page 104: "Q. Are Protestants willing to confess their sins to a Catholic Bishop, or priest, who alone has power from Christ to forgive sins?" (I could answer that myself without looking on the book.) "'Whose sins you shall forgive, they are forgiven them.'" A. No; for they generally have an utter aversion to confess and therefore their sins will not be forgiven through all eternity. Q. What follows from this? A. That they will die in their sins, and are damned." These are the lessons instilled by Romish teachers in the minds of American youth. A child goes to one of the Roman Catholic schools, and soon learns of parents, brothers and sisters, that the Christ in whom they believe is no true Christ, and that they will all die in their sins and be damned, and not Romanists. This is not the teaching of an obscure priest, but of Archbishop Bayley.

Would you rather have a godly school or a godless school, according to their definition? I confess that I begin to see

why they think and talk so much about being damned. It is because people who tell lies like those above quoted deserve to be. Here is a text book teaching hatred of all other religions except that of Rome. Says Rev. Louis N. Beaudry, a very gentle and sweet-spirited man, who came out of a very pious Romish family: "The first lesson that I learned as a Catholic child was to hate Protestants." Says a gentleman in this city, who is a convert from the Roman Catholic Church, and who is now a minister of the French Baptist Church: "When I was a little boy, in Canada, at school, we were encouraged in dislike of our Protestant fellow-pupils, so that we thought it right to throw missiles at them, and abuse them; and often they went bleeding from the encounter, having committed no offense against us, only they were Protestants." Such a spirit as that of the text book above quoted will not assist to the improvement or elevation of education; nor will teaching of that kind be likely to give us civilization, but rather barbarism.

STATE EDUCATION A DAMNABLE HERESY.

Pius the IX., in his syllabus, declared that "education outside the control of the Roman Catholic Church is a damnable heresy." And why? The facts are these:

Whatever expels darkness hurts Romanism.

Whatever removes ignorance hurts Romanism.

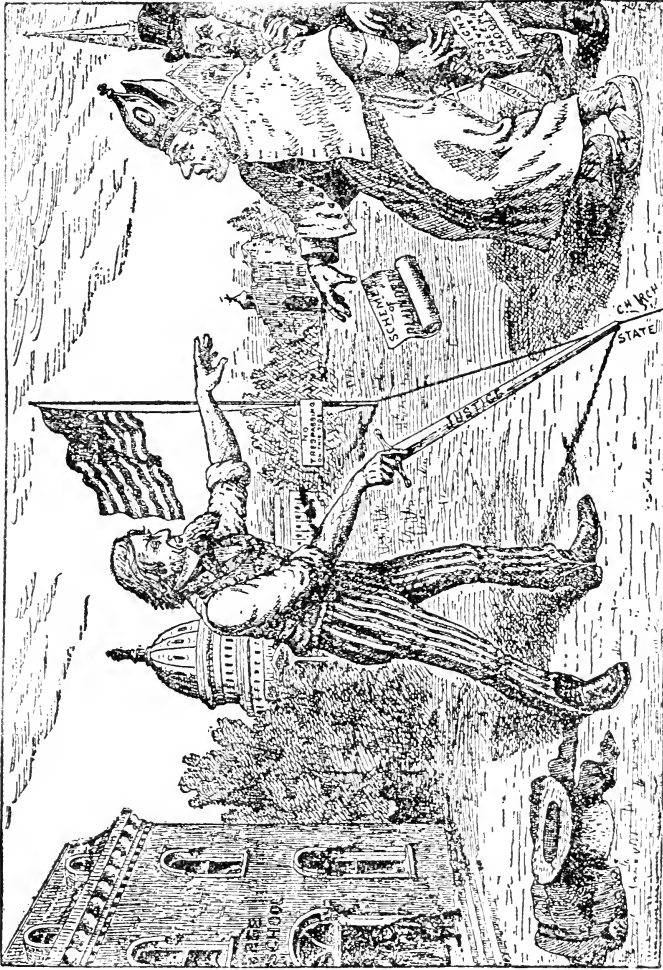
Whatever drives away superstition hurts Romanism.

Whatever emancipates from slavery hurts Romanism.

Whatever lifts man up into liberty of thought and speech hurts Romanism.

No wonder, then, that the Pope of the Romanists declares state education to be a damnable heresy.

A good authority on this position of the Church is Rev. Dr. McGlynn, and he says: "The leaders (the Pope, Cardinals and Bishops) in the Catholic Church at Rome to-day are protesting vigorously that there is already too much education; that the less education the people have, the better it will be for them."



Uncle Sam Drawing a Line Between the Church and State—"Thus Far Shalt Thou Come, But No Farther."

WILL WE FORGET THE WORK DONE BY OUR FATHERS?

No country in Europe has been more thoroughly controlled by Romanists than Spain. The priests have had the moulding of the popular mind for centuries, and they have drawn from the people a larger revenue than that of the government, yet a more demoralized and illiterate people cannot be found in the civilized world! Out of their sixteen millions twelve millions can neither read nor write, and only three millions can both read and write.

Do you want this state of affairs to be brought about on this side of the Atlantic? Are you ready to give up the priceless boon for which your fathers died? Shall the old man on the banks of the Tiber dictate the policy that shall govern your schools? We trust not.

SERVILITY OF THE ROMISH PRESS.

"This subject (the public schools) contains in it the whole question of the progress and triumph of the Catholic Church in the next generation in this country."—Freeman's Journal.

"The temporal order or civil government is not supreme and independent, but in the very nature of things subordinate to the spiritual; the Pope is the proper authority to decide for me whether the Constitution of this country is or is not repugnant to the laws of God."—Catholic Review.

"Let the public school system go where it came from—the devil. What we Roman Catholics must do now is to get our children out of this devouring fire. At any cost and any sacrifice we must deliver the children over whom we have control from these pits of destruction, which lie invitingly in their way under the name of public or district schools."—Western (Chicago) Tablet.

"If your son or daughter is attending a state school, you may be as certain that you are violating your duty as Catholic parents, and conducing to the everlasting anguish and despair of your child, as if you could take your oath of it! Take him away. Let him rather never know how to write his name than become the bound and chained slave of Satan. If the

Tablet declared some time ago that it was better for a child to run in the streets, in which occupation he became a thief, but stood, at last, some chance of saving his soul, than attend a godless school, whose teachings resulted in making him a rogue, and an unbeliever, we see no reason to withdraw from such a statement."—The Shepherd of the Valley.

THE VOICE OF STATESMEN.

Daniel Webster once said, "The public schools are a preventative of anarchy, pauperism, vice and crime."

"Keep your mind open to the light, and your schools bright with historic and divine truth."—Cheever.

"Leave the matter of religion to the family altar, the church and the private school supported entirely by private contribution. Keep the State and the Church forever separate."—U. S. Grant.

"In a country where the organic law, like ours, proclaims absolute freedom of religion, we have no right to appropriate any of the public money or land to sectarian schools."—Dexter A. Hawkins.

"Resolved, that the universal education is a necessity of our government, and that the American free school system should be maintained and preserved as a safeguard of American liberty."—American Party Platform.

"It seems to me that this (school) question ought to be settled in some definite and comprehensive way, and the only settlement that can be final is the complete victory for non-sectarian schools. I am sure this will be demanded by the American people at all hazards, and at any cost."—James G. Blaine.

VOICE OF THE ROMISH PRESS.

"These public schools are a devouring fire and pits of destruction; they ought to go back to the devil from whence they came."—The Freeman's Journal.

"The common schools of this country are sinks of moral pollution and nurseries of hell."—The Chicago Tablet.

"The public or common school system is a swindle on the people, an outrage on justice, a foul disgrace in matters of morals, and should be abolished forthwith."—The Tablet.

"Catholics would not be satisfied with the public schools even if the Protestant Bible and every vestige of religious teachings were banished from them."—A Catholic Priest in the Boston Advertiser.

"Education itself is the business of the spiritual society alone and not of the secular society. The State usurps the functions of the spiritual society when it turns educator."—The Tablet.

"The horrible immoralities of the youth in public schools, and the disregard of religion among those brought up under their influences, prove our position, that the future of the Catholic religion in this land is bound up with the exclusion of every schooling not under Catholic direction and control. Let the public school system go where it came from—the devil."—Freeman's Journal.

"Resolved, that the public school system in the city of New York is a swindle on the people, an outrage on justice, a foul disgrace in matters of morals, and that it employs the State legislature to abolish it at once."—Freeman's Journal.

PROTESTANTISM IS THE POWER OF TO-DAY.

We have seventy millions and they have about ten millions, but let us guard our future. Let the nation be kind to those of Catholic faith who have come here, and because it is a free country receive them, asking only that they may be peaceable citizens.

All governments have national institutions, and so has ours. We have the Constitution and the American school system. Let the nation say to the Catholics, Respect these and we will respect you. If you touch these, you become rebels. In your own country you were wretched slaves, here you are free men. Respect, then the sacred institutions of the nation which adopts you.

VOICE OF THE CARDINALS.

“Stand by the Catholic schools.”—Cardinal McClosky.

“We must take part in elections.”—Cardinal McClosky.

“A right knowledge of the catechism, minus Massachusetts education, is preferable to her education, minus the catechism.”—Cardinal Antonelli.

“The Church alone is endowed with the power to educate the young.”—Cardinal McClosky.

“The common school system of the United States is the worst in the world.”—Cardinal Manning.

“The catechism is alone essential for the education of the people.”—Cardinal Antonelli.

“We must take part in the elections. Move in solid mass in every State against the party pledged to sustain the integrity of the public schools.”—Cardinal McClosky.

“Rationalism, or rather atheism of the State consists in the exclusion from the civil government of all religious influence; above all that of the true religion of the Church of Jesus Christ, or, in other words, the separation of the State from the Church, absolute independence of the State with regard to the Church, which means the oppression of the Church by the State.”—Cardinal Manning.

VOICE OF THE POPES.

“Education outside the control of the Roman Catholic Church is damnable heresy.”—Pope’s Syllabus.

“When I see them drag from me the children, the poor little children, and give them an infidel education, it breaks my heart.”—Pope Pius IX.

“The Romish Church has a right to interfere in the discipline of the public schools, and in the arrangements of the studies of the public schools, and in the choice of teachers for these schools.”—Pope Pius IX., Enc. 45.

“Public schools open to all children for the education of the young should be under the control of the Romish Church, and should not be subject to the civil power nor made to conform to the opinions of the age.”—Pope Pius IX., Enc. 47.

“While teaching primarily the knowledge of natural things, the public school must not be separated from the faith and power of the Romish Church.”—Pope Pius IX., Enc. 48.

INFIDELITY PREFERABLE TO PROTESTANTISM.

The Jesuits are the irregular cavalry, or rather the unscrupulous guerilla forces of the Papacy, whose detestable principles and impertinent interference with the political affairs of nations, have secured to them the scorn and hatred of all the world, and caused their expatriation from almost every country under the sun. These unprincipled enemies of the human race are swarming everywhere in this land, and everywhere seeking to fasten upon us the hateful fetters of Romish despotism.

The parochial schools, and other educational institutions of Rome are being used for the same purpose. In all these combined they claim to have more than nine hundred thousand young people. This great host of children and young people are being taught that all Protestants are outlawed by God and the Pope, and are all doomed to the eternal flames of hell as heretics. And so we see that while it is of the utmost importance that we shall be one homogenous people, the priests of Rome are doing their utmost to cause divisions, and to educate their people to despise and hate Protestants, and Protestant institutions. These Romish schools are nests of treason, and most dangerous to the welfare of the Republic. A book was published not long ago by a Romish priest named Segur, and endorsed by several prelates, and entitled: “A Plain Talk About the Protestantism of To-Day..” In it he says: “The Holy Bible is not, and cannot be the rule of faith. Protestantism cannot be the religion of the people. No man out of the Roman Catholic Church can inherit eternal life, unless he is absolutely ignorant of the teachings of the true Church.” He says the infidelity of France is much to be preferred to the Protestant religion. “To be a Christian is to be a Roman Catholic. Outside of Catholicity you may be a Lutheran, a Calvinist, a Mohammedan, a Mormon, a Free-thinker, a Buddhist; but you are not, you cannot be a Christian.”



Can the Ethiopian Change His Skin or the Leopard His Spots? The Romish Church is Infalible and Never Changes. Protect Young America from the Two Copras, Jesuitism and Treason.

"PUBLIC SCHOOLS A NATIONAL FRAUD."

At the convention held at St. Louis, October 17, 1873, Father Phelan said: "The children of the public schools turn out to be public horse thieves, scholastic counterfeiters and well versed in schemes of deviltry. I frankly confess that Catholics stand before the country as the enemies of the public schools. They are afraid that the child that left home in the morning would come back with something in his heart as black as hell."

Father McCarthy, in a sermon December 23, 1887, said: "The public school is a national fraud; it must cease to exist, and the day will come when it will cease to exist."

Archbishop Ireland, in a speech at Rome, 1892, said: "We can have the United States in ten years, and I want to give you three points for your consideration, the Indians, the negroes and the public schools."

Archbishop Hughes says: "The public school system is a disgrace to the civilization of the nineteenth century."

PUBLIC MONEY FOR SECTARIAN SCHOOLS.

Rome claims the right to take money from the public treasury to run her parochial schools, and when this can not be done she uses every exertion to put in Catholic teachers and nuns as instructors in the public schools. State aid for religious schools is one of the most dangerous attacks that can be made upon our liberties.

"President Garfield used these wise words: "It would be dangerous to our institutions to apply any portion of the revenue of the nation or the State to the support of sectarian schools."—(Letter of Acceptance, July 12, 1880.)

General Grant said: "Encourage free schools and resolve that not one dollar appropriated to them shall be applied to the support of any sectarian school."—(To the Army of the Tennessee, Des Moines, 1876.)

"EDUCATION A DANGEROUS HERESY."

Pope Pius IX. said: "Education outside the control of the Roman Catholic Church is a dangerous heresy * * * Public

schools open to all children for the education of the young should be under the control of the Roman Catholic Church and should not be subject to the civil power, nor made to conform with the opinions of the age.”—(Pius IX., Encyc. 47.)

VOICE OF THE ROMISH PRIESTS.

“The public schools have produced nothing but a godless generation of thieves and blackguards.”—Priest Schauer.

“Unless you suppress the public school system at present conducted, it will prove the damnation of this country.”—Father Walker.

“I frankly confess that the Catholics stand before the country as the enemies of the public schools.”—Father Phelan.

“You (Catholics) must refuse to give a vote for any man who is not for free denominational education.”—Father Boylan.

“These so-called public schools are not public schools but infidel and sectarian. Catholic parents who send their children to such schools are guilty of mortal sin.”—Rev. Dr. Frul.

THE NECESSITY OF KEEPING UP OUR PUBLIC SCHOOL SYSTEM.

“The future of our country depends very largely upon the training of the children of to-day.”

In view of this fact, no lover of this country can look with any degree of allowance upon any person or persons who would thoughtlessly, or otherwise, tamper with our public schools.

Our system, although not perfect, is, we believe, one of the very best. It aims at the education of the entire childhood of the nation, and no child is to be neglected on account of poverty or color.

Education is closely identified with our nation’s welfare. This will be readily granted by every thoughtful person. It is essential for us to maintain our school system, even if we only consider the welfare of those already among us; but when we think of the thousands of different nationalities and various faiths who are continually landing on our shores, the necessity of keeping up our system becomes still more im-

perative, from the fact that a degree of intelligence and educational development is demanded by a healthy, sound citizenship.

TERRIBLE TALE TOLD BY OUR PRISONS AND JAILS.

Are you aware that nine-tenths of all the inmates of our prisons and jails received their education (what little they had) in the Roman Catholic schools?

PRIESTS PROTEST AGAINST OPENING PUBLIC SCHOOL COUNTY INSTITUTES WITH PRAYER.

The Missouri priests have entered a protest against public school county institutes being opened with prayer. They have applied to the courts for an injunction. The last published act in the drama occurred at Lebanon, Missouri, where at the late session of the teachers' institute, the following dispatch was received:

"Kindly stop unconstitutional and illegal praying and singing, etc., at the institute.

H. B. O'LAUGHLIN."

When it was found that but one of the teachers enrolled in the institute was a Roman Catholic, the community, as well as the members of the body, were justly indignant at the bigoted insolence of this priest.

THE LITTLE RED SCHOOL-HOUSE.

TUNE—*Old Oaken Bucket.*

The little red school-house is nearer and dearer,
 As down through the years I am passing along;
 How often the lessons I learned there have helped me,
 Nor can I refrain now to raise this my song.
 No "Mulligan Guards" in the school of my childhood,
 We read, not with prejudice, but with our eye.

CHORUS.

I'll vote for the school house, the little red school house,
 I'll vote for the school house, I'll save it or die.

In lands where the Romans hold longest dominion,
 Is ignorance blackest and darkest is crime.
 Awaken, ye Yankees, and guard well the school house!
 The foe is upon us—don't lose any time!
 For foreign hands clutch the throat of our nation,
 Come enter the battle with this for your cry:
 CHO.—I'll vote for the school house, etc.

We sang "Hail Columbia" instead of "Hail Mary,"
 And "never a once" to the Pope did we kneel;
 No crossing ourselves in the little red school house,
 Then why let the Romans our treasury steal?
 Our teachers had Bibles and led our devotions,
 But now all such teachers and Bibles must fly.
 CHO.—I'll vote for the school house, etc.

A CALL TO ACTION.

Rouse, my brothers! wake to action,
 For a wily foe is here,
 Marshalled 'gainst our schools and freedom;
 Surely there is cause for fear.

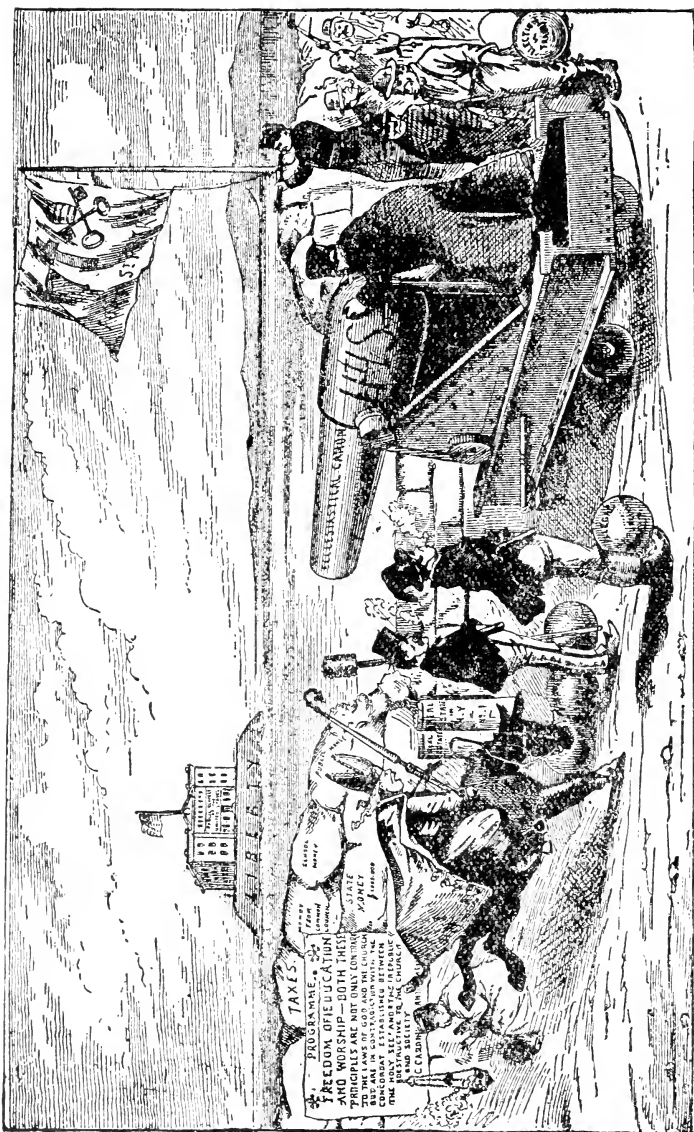
Let no siren song deceive you;
 Heed the alarm by duty given;
 Up! and arm you for the conflict!
 Rouse ye, in the name of heaven!

Pope and bishop, priest and laymen,
 All conspire to make you slaves;
 God of mercy, wake this nation,
 Or we'll sleep in cowards' graves.

Sons of sires who bled and suffered—
 Saved us from a despot's chain—
 Say, shall coming ages witness
 Tyrants ruling here again?

Ruling souls and ruling bodies
 With a worse than despot's rod,
 Crushing all that's pure and precious
 In the holy name of God!

Men who fought and purchased freedom
 For the millions bound in chains,
 Will you falter in devotion
 While the God of justice reigns?



Rome's Attack on American Schools.

Mothers! daughters! will you vainly
 Close your ears to duty's call?
 You must hear and heed with action,
 Or fair freedom's temple falls.

Mothers, daughters, join this army!
 Join your brothers in the fight;
 Or the glorious star of freedom
 Soon will sink in darkest night.

—S. H. Hatch.

AWAKE, YE SONS OF FREEDOM!

Awake, ye sons of freedom!
 Arouse ye in your might;
 And in defense of liberty
 Make ready for the fight.
 An unseen foe is lurking near—
 A serpent in disguise—
 Though clad in vestments of the cross
 A cloven foot he hides.

Awake, ye sons of freedom
 Before it is too late,
 Arouse this sleeping nation
 To its impending fate;
 Break down the vaunted power
 These Romish minions claim
 Before the inquisition
 And stake are raised again.

Awake, ye sons of freedom!
 In majesty arise,
 And swear by the Eternal
 This hideous monster dies.
 Unbar the convent prisons,
 Those living tombs of shame
 Where human souls in bondage
 Are crushed by Error's chain.

Awake, ye sons of freedom!
 Shake off this lethargy
 And help to make our Public Schools.
 The bulwark of the free,
 To all the people of the world
 Send out this proclamation
 No mitred Pope or cardinal priest
 Shall rule this mighty nation.

VIII.

AURICULAR CONFESSION THE DEVIL'S INVENTION.

ORIGIN OF AURICULAR CONFESSION

This is another of the "abominations" mothered by the Church of Rome. We regret that our space demands that we say much less on this subject than its importance demands. The so-called sacrament of auricular confession was established by the Fourth Lateran Council of Trent in the following decrees:

"Whoever shall deny that sacramental confession was instituted by divine command, or that it is necessary to salvation; or shall affirm that the practice of secretly confessing to the priest alone as it has ever been observed from the beginning by the Catholic Church, and is still observed, is foreign to the institution and command of Christ, and is a human invention: Let Him Be Accursed.

"Whoever shall affirm, that in order to obtain forgiveness of sins in the sacrament of penance, it is not by divine command necessary to confess all and every mortal sin which occurs to the memory after due and diligent premeditation—including secret offenses, &c.: Let Him Be Accursed."

The horrible disorders, seduction, adulteries, and abominations of every kind that have sprung from this practice of auricular confession, especially in Spain and other Popish countries, are familiar to all acquainted with the history of Popery for the six centuries that have transpired since the Fourth Council of Latern. The details of individual facts on this subject are hardly fit to meet the public eye, though multitudes of them might be easily cited, derived not only from the testimony of Protestants, but from the admission of Papists themselves, and from the numerous, though ineffectual laws that have been passed to restrain the practice of priestly so-

licitation of females at confession. Nor can this be a matter of surprise. The evil is inherent in the system. Let any person of common sense examine the list of subjects, and the questions for the examination of conscience in any Popish book of devotion, but more especially (if he understands Latin) the directions to young priests in Dens, and other standard works for the study of Popish theology; then let him remember that the subjects of these beastly inquiries are often young, beautiful and interesting females; and that the questioners are men, often young and vigorous, burning with the fires of passion; in some instances almost wrought up to frenzy by a vow of celibacy which they would be glad to shake off, and then he will cease to wonder that the confessional has so often been turned into a school of licentiousness, seduction, and adultery.

SOME OF THE AWFUL RESULTS OF THIS PRACTICE.

Rev. William Hogan, who had been for many years a Roman Catholic priest in Philadelphia, and other parts of the country, left that communion, and, having been bitterly persecuted by the papists, he published a book telling what he knew about popery. That book was published in 1845, and in eight years more than fifty-six thousand copies were sold; and from 1854 to 1860, it is said, probably forty thousand additional copies were disposed of.

Mr. Hogan, after quoting some of the questions asked in the confessional, says: "Does any husband really know that when his wife goes to confession—and probably she leans on his arm while she is going there—that the above questions are put to her? Assuredly he does not. Otherwise we must suppose him to be a man of base principles in permitting such a thing. But even if he should suspect it, and ask his wife whether they were put to her, should he call upon the priest and bring him and his wife face to face; should he ask them severally whether such questions were put to the wife by the priest, they will jointly and severally deny it under oath, and in doing this they both feel justified; or, to speak more correctly and plainly, the priest is laughing in his sleeve, and his wife is the dupe. The reason, however, for the course **they**

pursue is this: The infallible Church teaches that when a priest is in the confessional he sits there as God, and not as man; and when he denies under oath, that he put such questions, he means that he did not put such questions as man, but as God; and when the lady is asked whether such questions were put to her she will say, on oath, they were not, because it was God, and not man, that asked them. I have asked such questions and given such reasons over and over again while acting as a Romish priest. I have asked till my soul sickened with disgust. There is not a priest in the United States that does not ask them. No, not one. Judge, then, of the moral waste and wilderness which Romish priests are effecting by hewing and cleaving everything that blooms, or bears the fruit of virtue and holiness."

Father Hogan says: "While officiating as a Roman Catholic priest in ———, I became acquainted with a Roman Catholic lady and gentleman of good character and considerable wealth. The husband stood well in society, and so did the wife; and I believe both deserved it. There was but one barrier, to all appearances, in the way of their happiness. They had no children, and, having no blood or family alliances in the country, this seemed a source of distress to the wife; though I could not help remarking that they were an extremely fond couple. Not very long after my acquaintance with them, the wife called on me, told me her grievance in not having children, and asked me how much it would cost her to purchase from the Church her interference in the matter, and the blessing of having children. I forgot my usual caution. Indignation took the place of policy (It is evident that Father Hogan was no Jesuit); I forgot for a moment that I was bound to keep the secrets of the Pope and the infallible Church, and to defend them both, right or wrong. I replied indignantly, 'Madam, you are the dupe of priestcraft. There is no power in the Church to countervail the will of God.' The lady retired; and I cannot give the reader a better idea of the papist woman, or the consummate villainy of Romish priests in the confessional, than by relating what followed. She called upon me the day following, related that since she saw me she called

on the Rev. Mr. —, a Franciscan friar, who lived only a few doors from me; and having told him what I said to her, he raised his hands in pious astonishment, and told her he expected nothing better from me; that he had suspected me of heresy for some time past, and had now a proof of it, and that I should be cast out of the pale of the Church as fit society only for the devils; and, accordingly, in a few months after, this holy friar and the holy bishop of the diocese solemnly cursed me, from the head to the toe-nails, casting me into hell for such damnable heresies. I understand that the lady of whom I have spoke is now blessed with an interesting family of children, and her husband one of the happiest fathers in the world. Thus are the streams of domestic happiness and social life polluted in our very midst by Romish priests; and yet, they are encouraged, they are fed, they are sustained, they are received into society by the very men whose wives and daughters they have ruined, and with whose happiness they have sported and gambled.

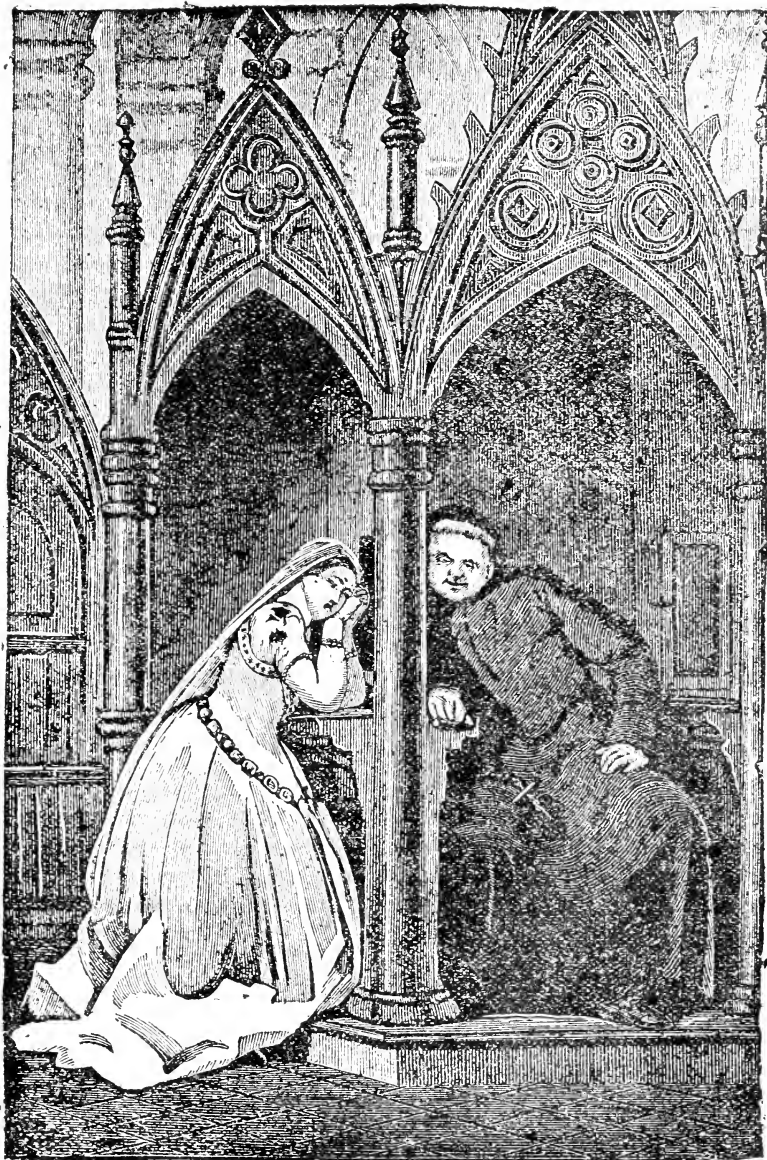
“It is well known to Protestants, even in the United States, that it is a common practice of Romish priests to seduce females in the confessional, and it is, or should be, equally well known that these very same priests hear the confessions of the very females whom they have seduced. It is an article of faith in the Roman Catholic Church that the crimes of a priest do not disqualify him from forgiving the sins of his penitent, and hence it is that there are opportunities for demoralizing every community where they are in the ascendant, almost exceeding the conception. Persuade a woman that if she sins, you can forgive her as truly and effectually as Almighty God could forgive her, and you take away every check from vice. All restraint is removed. The voice of true religion is silenced, and sin prevails.

“The iniquity of Romish priests in the confessional can scarcely be imagined. There is nothing like it; it is a thing by itself; there is a chasm between itself and other crimes which human depravity cannot pass. Just fancy our innocent female on her knees before an artful, unbelieving priest! Why will they entrust themselves, alone and unprotected by father or

mother, or brother or honorable lover, with these scheming, artful priests? Why will mothers, married women, go to confession to these men, or why will husbands be such inconceivable dupes as to permit it?"

Father Hogan relates a fact well known to him when an officiating priest in Albany, N. Y. He says: "The Roman Catholics of Albany had, during about two years previous to my arrival among them, three Irish priests alternately with them occasionally preaching, but always hearing confessions. I know the names of these men; one of them is dead, the other two living, and now in full communion in the Romish Church, still saying mass and hearing confessions. As soon as I got settled in Albany, I had, of course, to attend to the duty of auricular confession, and in less than two months I found that these priests during the time that they were there, were the fathers of between sixty and one hundred children, besides having debauched many who had left the place previous to their confinement. Many of these children were by married women, who were among the most zealous supporters of those vagabond priests, and whose brothers and relatives were ready to wade, if necessary, knee deep in blood for the holy, immaculate and infallible Church of Rome!" Father Hogan says that in the church in which he officiated in Albany there were no confessional boxes, so that "the priests had to hear confessions in the sacristy of the church. This is a small room back of the altar, in which the Eucharist, containing, according to the Romish belief, the real body and blood of Jesus Christ is kept while the mass is not celebrating in the chapel. This room is always fastened by a lock and key of the best workmanship, and the key kept by the priest, day and night. This sacristy, containing the wafer which the priests blasphemously adore, was used by them as a place to hear confessions and here they committed habitually those acts of immorality and crime of which I have spoken.

"I have seen husbands unsuspectingly hospitably entertaining the very priests who seduced their wives in the confessional, and was the father of some of the children who sat at the same table with them, each of the wives unconscious of the



Secrets Affecting Father, Husband, Brother or Son, Revealed to the Priest in the Confessional.

other's guilt, and the husbands of both not even suspecting them. The husband of her who goes to confession has no hold upon her affections. If he claims a right to her confidence he claims what he can never receive; he claims what she has not to give. She has long since given it to her confessor, and he can never retain it. She looks to her confessor for advice in everything. She may appear to be fond of her husband; it is even possible she may be so in reality. She may be gentle, meek and obedient to her husband,—her confessor will advise her to be so; but she will not give him her confidence; she cannot,—that is already in the hands of her confessor. He stands as an incarnate fiend between husband and wife, mother and daughter. All the ties of domestic happiness and reciprocal duties are thus violated with impunity through the instrumentality of auricular confession.

“I care not how intelligent he may appear to be, or what his acquirements or accomplishments may be; if he is weak enough, fool enough, or hypocrite enough and mean enough to go to confession to a Romish priest he deserves not the name of a free man.”

HUMAN MONSTERS IN THE CONFESSIONAL BOX.

“More than once I have seen women fainting in the confessional box who told me afterwards that the necessity of speaking to an unmarried man on certain things, on which the common laws of decency ought to forever have sealed their lips, had almost killed them. Not hundreds, but thousands of times, I have heard from the lips of dying girls, as well as of married woman, the awful words: ‘I am forever lost! All my past confessions and communions have been so many sacrileges. I have never dared to answer correctly the questions of my confessors! Shame has sealed my lips and damned my soul!’

“When, very early one morning I had begun to hear the confessions, one of those unfortunate victims of the confessor's depravity came to me, and in the midst of many tears and sobs, she told me, with great details, what I repeat here in a few lines:

“I was only nine years old when my first confessor began

to do very criminal things with me, every time I was at his feet confessing my sins. At first I was ashamed and much disgusted; but soon after I became so depraved that I was looking eagerly for every opportunity of meeting him, either in his own house or in the church, in the vestry, and many times in his own garden when it was very dark at night. That priest did not remain very long; he was removed, to my great regret, to another place where he died. He was succeeded by another, who seemed at first to be a very holy man. I made to him a general confession with, it seemed to me, a sincere desire to give up forever that sinful life. But I fear that my confession became a cause of sin to that good priest; for not long after my confession was finished he declared to me, in the confessional, his love, with such passionate words that he soon brought me down again into my former criminal habits with him. This lasted six years, when my parents removed to this place. I was very glad of it for I hoped that, being away from him I should not be any more a cause of sin to him, and that I might begin a better life. But the fourth time I went to confess to my new confessor he invited me to go to his room where we did things so disgusting together that I do not know how to confess them. It was two days before my marriage, and the only child I have had is the fruit of that sinful hour.

“After my marriage I continued the same criminal life with my confessor. He was the friend of my husband; we had many opportunities of being together, not only when I was going to confess, but when my husband was absent and my child was at school. It was evident to me that many other women were as miserable and criminal as I was myself. This sinful intercourse with my confessor went on till God Almighty stopped it with a real thunderbolt. My dear only daughter had gone to confess, and received the holy communion. As she came back from church much later than I expected I inquired the reason that had kept her so long. She then threw herself into my arms, and, with convulsive cries, said, “Dear mother, do not ask me to go to confess any more. Oh, if you could only know what the confessor asked me when I was at his feet! and if you could know what he has done with me, and has forced

me to do with him, when he had me alone in his parlor!" My poor child could not speak any longer; she fainted in my arms. As soon as she recovered, without losing a minute I dressed myself, and, full of an inexpressible rage, I directed my steps towards the parsonage. But before leaving my house I had concealed under my shawl a sharp butcher's knife, to stab and kill the villain who had destroyed my dearly beloved child. Fortunately for that priest, God changed my mind before I entered his room. My words to him were few and sharp.

"'You are a monster!' I said to him. 'Not satisfied to have destroyed me, you must also destroy my own dear child which is yours also! Shame upon you! I had come with a knife to put an end to your infamies, but so short a punishment would be too mild a one for such a monster. I want you to live, that you may bear upon your head the curse of the two unsuspecting and unguarded friends whom you have so cruelly deceived and betrayed. But know that if you are not away from this place before the end of this week, I will reveal everything to my husband, and you may be sure that he will not let you live twenty-four hours longer; for he sincerely thinks that your daughter is his; he will be the avenger of her honor! I go this very day to denounce you to the bishop, that he may take you away from this parish, which you have so shamelessly polluted.'

"'The priest threw himself at my feet, and, with tears, asked my pardon, imploring me not to denounce him to the bishop, and promising that he would change his life and begin to live as a good priest. But I remained inexorable. I went to the bishop and warned his Lordship of the consequences that would follow if he kept that curate any longer in the place, as he seemed inclined to do. But before the eight days had expired he was put at the head of another parish, not very far away from here.'"

Mr. Chiniquy says: "The reader will, perhaps, like to know what became of that priest. He remained at the head of that beautiful parish Beaumont, where, I knew it for a fact, he continued to destroy his penitents till a few years before he died, with a reputation of a good, amiable man, and a holy confessor."



"You Are a Monster!"

THE DANGER OF HANDLING INFLAMMABLE MATERIAL.

"The Nun of Kenmare" says: The confessional, as practiced in the Roman Church, is a cesspool of iniquity for the temptation of the priest. It is all very well, and true, to say that the laity may escape danger, but most certainly the priests cannot do so. He is obliged, by the most sacred obligations of his office, to probe to the bottom of every evil thought as well as to the end of every act. Those who have not been guilty of gross sins may think the priest has only to hear a few of the little faults of which they have been guilty.

In this case it may be said, as in the case of celibacy of the clergy, that if it was of Divine ordinance, God would protect the priest from evil; but no fair-minded man who has read, I will not say the Bible, but the "Fathers," of whom the Roman Church boasts so much, can assert that they ever inculcated or practiced confession as it is practiced to-day in the Church of Rome. I do not myself think that there is so much harm done at present to the young in the confessional. Of course there are priests so evil-minded as to ask young women questions on subjects of which they are and should be, absolutely ignorant. I know that an English convert priest, since dead in the odor of sanctity, gave a young girl her first knowledge of evil in the confessional; but from what she told me, I think that he did not know the fearful harm that he was doing. But he should have known it; and I know that it was long years before that lady recovered from the shock that she received. It must be remembered that all this, and even worse, far from being made a reproach to a priest by his Church, will be considered a matter of duty. A priest is like a man who is always handling inflammable materials. He knows theoretically that he may be blown up some day, and that he may, by the least want of caution, cause fearful injury to others. Using explosive material has led to practical indifference to danger, and too often he pays the penalty, or makes others pay it. So it is in the confessional. A priest may not be personally evil or inclined to evil, but is handling inflammable material all the time, and the result in the spiritual life is even more likely to be fatal than in the temporal.

I must confess for myself that the wonder to me is not that there are so many priests who drown their misery in drink, but that any escape. Hour after hour, for long weary hours, they are seated in the confessional listening to tales either of the most contemptible petty squabbles and scruples, or to sins of the blackest hue. Hour after hour they have to give the same mechanical absolution, and the same stereotyped advice. Hour after hour they have to sit in a constrained position, often productive of terrible disease, and to inhale the breath of the drunken, dissolute, and diseased. Often, too, these hours have to be spent fasting altogether from food, as in many places the priest has to "hear" his penitents before saying mass, and of course while he is fasting. With an unnaturally weakened body, there must be an unnaturally weakened mind. Where, then, is the wonder if there is a fall?

AURICULAR CONFESSION AND PRIESTLY ABSOLUTION.

In every Catholic church there may be seen one or more curtained recesses, looking in some places like sentry boxes. These are the confessional boxes, where the priest and penitent meet, the one seated, the other kneeling, a slight screen between their faces, the one to tell, the other to hear, a recital of all the secret thoughts, desires, words, and acts, foul or fair, vile or vicious, since last they met. This confession is called auricular, because made into the *auris*, or ear, of the priest. Such an institution is not seen in Protestant Churches, was never known in apostolic or primitive times. In fact, Pope Innocent III. of Inquisition fame, is the founder. It is the most tremendous tribunal ever invented, compared to which pulpit, bench, rostrum, or throne as symbols of power are as nothing. The altar and confessional are the two thrones of power in the Romish system. The pulpit is of little or no use, unless to harangue against heresy and direct the political vote. The conscience, the heart, the life, the family, and politics are all brought under its dominion. Its sway is not only over two hundred million of the faithful Catholics, but the privacies of thousands of Protestant families are laid bare to the priest by faithful Bridget, if necessary, and devoted Patrick or Mike,

who may have seats as aldermen in city councils or caucus gatherings.

The system runs through all the priesthood, and the hierarchy as well as the laity. Its ramifications run through all societies and fraternities in the Church. The priest confesses to the bishop, and the bishop to the priest. Even Popes and cardinals have their confessors. The confessor in titled or royal Catholic families has peculiar privileges. It has been said, there is nothing worth knowing as affecting the Church in families, societies, nations that is not sent to the great central bureau of the confessional at Rome. The late Antonelli knew more of the men and movements of the world than all other men. Of course, all other matters are kept inviolate by the oath of the priest, who is not allowed to divulge the secrets of the confessional. In times of political strife and persecution the confessional as an ally of the Inquisition has been used as an engine of almost Satanic power, so that men felt safe nowhere—not in their own families, for the wife, the daughter, or the mother were taught by the system that they owed a higher duty to the confessor than to the husband, son, or brother. In the Revolution of 1848, in Rome, on the return of the Pope, and throughout Italy and France, women confessed on their own husbands and male relatives to the priest, who would not absolve them unless they did. Hence, thousands of leading Romans and Italians were seized and thrown into the dungeons, some sent to the galleys, and others executed as criminals, while many perished in prisons through inhuman treatment.

The immoral character of the confessional is proverbial. It forms a dark and terrible history. How the tender friendship of confiding friend and the apostolic advice of Apostolic James, "Confess your faults, one to another," could be perverted into such a system of priestcraft, it is hard to say. One or two facts will indicate the character of the confessional.

I. The pure and holy purposes and plans, the recital of holy deeds done and words said, with the wishes and desires of a renewed soul, are necessarily shut out from the confessional

as having no place there, for it was instituted for another purpose, not for this.

2. The object of the confessional is the confession of wicked thoughts, unholy desires, and criminal acts to a priest for the purpose of forgiveness. As this recital is entered into and told in all the disgusting details and circumstances, it must rekindle in the hearts of speaker and hearer the fires of unholy passion, of brutal lust, and suggestive temptation.

3. Into the ears and heart of a young parish priest is poured all the moral filth of the community, so that his memory and his heart must be like the whited sepulchre, without fair, but within full of all uncleanness. As the confessor meets the confessed, male or female, in the public places of the city, it is no wonder that the one turns aside and the other veils her face, for he carries in his breast their guilty history.

The effect of this upon the penitent must be most degrading. Hence the servile subjection of the masses everywhere to the priesthood. The questions laid down in Dens' Theology for the priest to put to the penitent in the confessional are so revolting as to be fit only for the house of prostitution. The excuse the Church makes for such obscene teaching is that the priesthood, like physicians, need to know the nature of this moral leprosy in order to heal it; while the Bible teaches there is but one healer, whose touch of purity and power removes the sin in a moment, who has said, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." The latter is the Protestant remedy, and the only effective cure. Hence the difference between the Catholic and the Protestant in mien and manner—the one looks down, degraded and dejected; the other looks up, manly and independent, as the freeman of the Lord. This is not only characteristic of persons, but of the peoples and nations, upon whose faces their religions are stamped.

While we thus describe the system, we believe there are exceptions to it, so that there may be found among the priesthood and the people some that are pure in heart and devoted in life, "for in every nation he that feareth God and worketh righteousness is accepted of him." While the confessional is

degrading to man, it is dishonoring to God and to Christ. It represents him far away, while the Scriptures teach he is near to every one of us, in whom we live and move and have our being, who, as the Father of the spirits of all flesh, is ever ready to help his needy creatures; who, although he hears creation's hymn of praise, the song of cherubim, and the shout of adoring angels and rejoicing saints, his ears are ever open to the faintest sigh or sob of the broken heart that cries to him for aid. Instead of going to a fellow-man, to tell him our troubles and our sins, we are invited to come to him who is the one mediator between God and man, the man Christ Jesus, who is touched with a feeling of our infirmities, and knows how to succor those who are tempted. Instead of going to the confessional box (where patriarchs, prophets, apostles, and martyrs never went,) we all may come boldly to the throne of grace, and have access to the mercy-seat and the majesty of heaven.

POWER OF THE CONFESSIONAL.

A writer in the Church of England Quarterly says: "Let any one consider this subject well. What woman must quail before the eye of him who has wrung out of her soul secrets with which no man on earth besides is cognizant? who has tortured her spirit to agony till it has forced from her lips, the very recollection of which withers her heart and burns her cheek with a blush of shame? And what woman who thus quails before the eye of the confessor, but must of necessity be already fitted as an instrument for all that he desires to effect in the way of influence with a husband, a brother or son? Rome insists upon unquestioning obedience from her children, and she well knows that the first step to it is the loss of self-respect on their part. There is that in every man's heart which he holds in sacred confidence between himself and God—something in the sad experience of every man's individual frailty which can only rightly be told to God, and be told in secret mournings of the spirit, which he alone in his mercy can understand and pity. The moment that another steps in and possesses himself of the secret, the blessed nature of that holy confidence between the soul and God is broken in upon, and

he who usurps the place of God becomes the master of the poor penitent. Body, soul and spirit are thenceforth delivered to his will, and are made the instruments by which he works his purpose."

HOW A TELEPHONE GAVE AWAY SECRETS OF THE CONFESSIONAL.

Here is a suggestion to priests who are tired of the purgatory fraud for raising money, and wish to try another form of blackmail. Let them put into the confessional a phonograph, and they will thus have their "holy children" at their mercy for all time.

We find the following item going the rounds of the press:—

A joiner recently being ordered to execute some repairs in a confessional which stood in the Church of St. Roche, France, took the opportunity to insert in the woodwork a microphone, which he connected by means of a couple of wires with a telephone receiver placed in an out-of-the-way corner of the church, where the man concealed himself when people went to confession. In this way he overheard a good many secrets, which he turned to account by extorting hush money from the poor penitents. The priest was at first suspected of having betrayed the secrets of the confessional, but after a while the truth came out and the culprit was apprehended and was sent to jail.

THE DIFFERENCE BETWEEN THE BALLOT BOX AND THE CONFESSIONAL BOX.

The American ballot box is the ark of liberty. The Romish confessional box is the prison house of freedom. The ballot box stands for intelligence. The confessional box for dense ignorance. The ballot box stands for civic virtue. The confessional box for moral pollution. The ballot box represents elevated humanity. The confessional box is the degrader of humanity. The ballot box is the symbol of personal right; the confessional box, of priestly power. The ballot box stands for individual opinion; the confessional box for the opinion of the priest. The ballot box is the voice of the people; the con-

fessional, the voice of the Church. The ballot box demands the education of the masses. The confessional box requires their superstitious ignorance. The ballot box expresses the legislation of the people; the confessional box, the despotism of the Pope. The ballot box is the emblem of political wisdom. The confessional box is the symbol of religious foolishness. The ballot box is the floodgate of civil liberty; the confessional box is the slave market of Romanism. The ballot box is made to record the free man's desire. The confessional box is made to rivet the chains of oppression upon the people. The ballot box is the register of an American citizen's will. The confessional box is the tomb where free will is buried. The ballot box is a remedy for political ills. The confessional box is the incubator of political traitors. The ballot box is a social dynamo. The confessional box is a social plague. The ballot box is a friend of the American citizen. The confessional box is the friend of false priesthood. The ballot box is the ladder of political fame. The confessional box is the stairway to the throne of papal despotism. The ballot box is where the loyal American citizen manufactures his patriotism. The confessional box is where Roman traitors plot treason. The ballot box is the stronghold of Republican principles. The confessional box is the fortress of ecclesiastical monarchy. The ballot box stands for public freedom. The confessional box is the slaughter house of liberty. The ballot box is the foundation stone of public government. The confessional box is Rome's political machine to hoist her men into power. The ballot box stands for the sovereignty of the people. The confessional box stands for the sovereignty of the Pope.

"THE HOLE IN THE WALL."

A hole in the wall where an unseen eye
The sanctities of our homes may spy;
"Where a man of sin," in a robe of state,
Buys and sells at a fearful rate—
Buys the thoughts of a silly girl;
Buys the fears of a dying churl;
Selling his soul with the awful lie
Of the absolution theory.

Never yet has the Bible told
 Of a heaven to be purchased by pain or gold;
 Never yet has it bid us fall
 At the feet of a sinner and tell him all.
 'Tis but the pitiful lust of power,
 The love of filth and the hope of dower,
 With the caw of the devil that prompts the call
 To the young and the weak from the hole in the wall.

Plots too foul for a poet's pen
 Have been bred and hatched in that fearful den;
 Nor will I mention the maiden's shame
 (God knows it) when the confessor came.
 Fathers and mothers, don't you care?
 Follow your girl and hear her there;
 See the tenderness—soul to soul,
 Sin to sin—in that fearful hole.

Every care of her life is shown;
 Every secret of yours is known;
 And home and father are left in the lurch
 When he beckons her into the holy church.

Don't you remember the olden time
 When priests and faggots were in their prime,
 How easy it was to lay their hand
 On one of the Bible-reading band?
 There was ever an ear aslant the eye;
 There was ever a low lip lipping by;
 And child and mother alike confessed
 That which brought ruin upon the rest.

And over the country far and wide
 Comes creeping backwards the hateful tide,
 A vestry here and a curtain there,
 Or a small recess for the shrinking pair.
 One and another—never more!
 One at the window, one on the floor;
 Giving out and taking in
 Shame and misery—sin, sin, sin!

I would not bare to the common eye
 The questions which a priest may ply,—
Must, if he follows the written laws
 Of anti-Christ's voluptuous cause.

But here is the pivot which turns so well
 His simpering guests to the depths of hell:
 "I am a priest; I cannot sin;
 And I will pardon, if I take you in."

—An Old Chaplain of the G. A. R.

THE CONFESSIONAL.

It is a lie—their Priests, their Pope,
 Their Saints, their...all they fear or hope
 Are lies, and lies—there! through my door
 And ceiling, there! and walls and floor,
 There, lies, they lie,—shall still be hurled
 Till spite of them I reach the world!

You think Priests just and holy men!
 Before they put me in this den
 I was a human creature, too,
 With flesh and blood like one of you,
 A girl that laughed in beauty's pride
 Like lillies in your world outside.

I had a lover—shame avaunt!
 This poor, wrenched body, grim and gaunt,
 Was kissed all over till it burned,
 By lips the truest love e'er turned
 His heart's own tint: one night they kissed
 My soul out in a burning mist:

So, next day when the accustomed train
 Of things grew around my sense again,
 "That is a sin," I said; and slow
 With downcast eyes to church I go,
 And pass to the confession-chair,
 And tell the old mild father there.

But when I falter Beltran's name,
 "Ha!" quoth the father, "much I blame
 The sin; yet wherefore idly grieve?
 Despair not—strenuously retrieve!
 Nay, I will turn this love of thine
 To lawful love, almost divine;

"For he is young, and led astray,
 This Beltran, and he schemes, men say,
 To change the laws of church and state;
 So, thine shall be an angel's fate,
 Who, ere the thunder breaks, should roll
 Its cloud away and save his soul.

“For, when he lies upon thy breast,
 Thou mayst demand and be possessed
 Of all his plans, and next day steal
 To me, and all those plans reveal,
 That I and every priest, to purge
 His soul, may fast, and use the scourge.”

That father's beard was long and white,
 With love and truth his brow seemed bright;
 I went back, all on fire with joy,
 And, that same evening bade the boy
 Tell me as lovers should, heart-free,
 Something to prove his love of me.

He told me what he would not tell
 For hope of heaven or fear of hell;
 And I lay listening in such pride!
 And, soon as he had left my side,
 Tripped to the church by morning light
 To save his soul in his despite.

I told the father all his schemes,
 Who were his comrades, what their dreams;
 “And now make haste,” I said, “to pray
 The one spot from his soul away;
 To-night he comes, but not the same
 Will look!” At night he never came.

Nor next night; on the after-morn,
 I went forth with a strength new-born.
 The church was empty; something drew
 My steps into the street; I knew
 It led me to the market-place:
 Where lo, on high, the father's face!

That horrible black scaffold dressed,
 That stapled block... God sink the rest!
 That head strapped back, that blinding vest,
 Those knotted hands and naked breast,
 Till near one busy hangman pressed,
 And, on the neck these arms caressed...

No part in aught they hope or fear!
 No heaven with them, no hell!—and here,
 No earth, not so much space as pens
 No body in their worst of dens,³
 But shall hear God and man my cry,
 Lies—lies, again—and still, they lie!

—Robert Browning.

IX.

ROME'S OPPOSITION TO AMERICAN SECRET SOCIETIES.

THE OPPOSITION OF ROME TO PATRIOTIC SECRET SOCIETIES.

The Roman Catholic Church is the most powerful secret society in the world. She administers to her cardinals, bishops, priests and people the most terrible oaths. But in this, as in all other things, she proposes to remain mistress of the world, so she opposes all other secret societies. Her main opposition is manifested against the Free Masons, Odd Fellows, Knights of Pythias, and Sons of Temperance.

MASONRY AND JESUITRY.

Centuries of priest-rule in Cuba had held that beautiful and fertile island practically undeveloped, and its naturally bright and intelligent population, rendered hopeless of material comfort and progress, was rapidly sinking into mental and spiritual apathy and death.

Under these formidable and almost hopeless conditions, working in secret under bane of the Church—which ever seeks to destroy whatever fails to minister to its material advancement—were patriotic Masons, who, true to their Masonic heritage, held its dim light in this dark place, planning and arousing a hopeless people to battle for their spiritual liberty. To Cuban Masons Cuba owes her freedom.

The inner history of the insurrection against priest-rule in the Philippines is practically the same as that of Cuba.

French Masons, aroused by the Jesuitically-incited crime against Dreyfus, are responding to the call, and are aiding France to safeguard herself, and write the fatal wrong committed by her Jesuitical army staff.

In Sweden Masonry stands, and to an extent in Germany, as a block to Jesuit aggressions.

Since the killing blow to Jesuit rule in Spain, her long-waiting, patient but powerful Masons are infusing a new life into her awaking northern provinces, in an effort to arouse and rescue the Spanish people.

Many of the South American States have Masons at the helm, and they should have grown too wise from past experience to ever again trust their old false pilots on the commander's bridge.

"O God, my God! arouse the widow's sons" to intelligent, concentrated action against the forces of evil now epitomized in Jesuitry, the ancient foe of Masonry, and the common enemy of the best in humanity.

THE JESUITS GETTING THEIR DESERTS.

There is an instinctive feeling in the breast of every honest person against deceit, trickery and double-dealing. No body of men, no society or organization in civilized countries has excited so much animosity and aroused such feelings of antagonism as the Society of Jesus, or the Jesuits, as they are generally called. The reason is plain to all who know what that society is. In Jesuitism is personified all that is evil in contrast with what is good in Christianity. It is not evil in itself, like murder, lust, robbery, and other crimes that are condemned by the decalogue and are amenable to civil laws. It is the evil that has been derived from the perversion of the good. The Jesuits have adopted the holy name of Jesus as the Christian religion as a cloak for their wicked designs. To subjugate mankind to spiritual and mental slavery is their object, and the means they use to accomplish their purpose are limited only by their capacity. In all their work it is literally true that the end justifies the means.

ATTENDANCE AT A ROMISH SECRET SOCIETY'S BALL.

Priest Mulligan, of Camden, N. J., attacks the A. O. H. for announcing their annual ball. He said: "I know who will be there. The ladies are invited, but the dirty, drunken woman that rushes the growler will, I am sure, be there; the bummer

will be there, and a few fools who are led by the men at the head of this affair will be there. Yes, the devil and his imps will also be there. Are you going to participate? He who buys a ticket, even though he doesn't use it, participates; he who sells a ticket doubly participates, and even the respectable Catholics will suffer by the scandal."

THE POPE'S SECRET SOCIETIES.

As is well-known, popery anathematizes all secret societies except those which she controls through chaplains, such as the Clan-na-Gael, Knights of Columbus, and others of that stamp. Of course it is generally known that the Jesuits are a secret society, and they are not only allowed by the Pope, but are said to rule him with a rod of iron.

BANISHMENT AND IMPRISONMENT OF A PATRIOTIC SECRET SOCIETY MAN.

We have an account of M. Tournan, who was a Mason. In 1757 he was before the Inquisition in Madrid on the charge of being a Free Mason, and the following is a part of his examination: "Q. You are, then, a Free Mason? A. Yes. Q. How long have you been so? A. Twenty years. Q. Have you attended the assemblies of Free Masons? A. Yes; in Paris. Q. Have you attended them in Spain? A. No; I do not know that there are any lodges in Spain. Q. Are you a Christian, a Roman Catholic? A. Yes; I was baptized in the parish of St. Paul at Paris. Q. How, as a Christian, dare you attend Masonic assemblies, knowing them to be contrary to religion? A. I did not know that; I never saw or heard there anything contrary to religion. Q. The Free Masons are an anti-religious body? A. Their object is not to combat or deny the necessity or utility of any religion, but for the exercise of charity towards the unfortunate of any sect, particularly if he is a member of the society. Q. What passes in these lodges which it might be inconvenient to publish? A. Nothing, if it is viewed without prejudice. Q. Is it true that the festival of St. John is celebrated in the lodges, and, if so, what worship is given in such celebration? A. His festival is celebrated by a repast, af-

ter which there is a discourse exhorting the brethren to beneficence to their fellow creatures in honor of God. There is no worship given to St. John. Q. Is it true that the sun, moon, and stars are honored in the lodges? A. No." (Lor-ente's Hist. Inquisition, p. 191.)

Although he confessed "his great wrong," he was heavily fined, imprisoned a year and then banished from Spain.

The Mission-Book, which is very popular among Catholics in this country, under the examination preparatory to the confessional, under the ten commandments, asks: "Have you exposed your faith to danger by evil associations? Have you united yourself to the Free Masons, or Odd Fellows, or any similar society forbidden by the Church?" (Mission-Book, p. 412.)

THE POPE CONDEMNS THE KNIGHTS OF PYTHIAS.

More recently the Knights of Pythias have been condemned. We subscribe a letter from the Archbishop of Boston:

"Archbishop of Boston, December 26, 1894.

"Rev. Dear Sir:—We learn by letters from Rome, forwarded by his excellency, the apostolic delegate at Washington, that our holy father has forbidden all Catholics to join the societies of Odd Fellows, Knights of Pythias, or Sons of Temperance. As to those who have already joined any of these societies, they are to be admonished to withdraw from them, and if they refuse to do so they are to be denied the sacraments. Yours very sincerely,

"JOHN J. WILLIAMS,
"Archbishop of Boston."

Since then an encyclical has been issued by Pope Leo XIII. confirming this letter and condemning the Knights of Pythias.

THE POPE DECLARES FREEMASONS TO BE "INSTRUMENTS OF SATAN."

Pope Leo's latest effusion deals very largely with Freemasonry. He does not once refer to the Jesuits or the Clana-Gaels, but drives at the organization which does not rever-

ence him. A condensed report of his encyclical thus comments upon it:—

The Masonic order is declared to be “animated by the spirit of Satan, whose instruments they are,” and the Pope says “they are consumed, like their inspirer, with a mortal and implacable hatred against Jesus Christ and his work, and they do their utmost to overthrow or enchain it.”

In Italy, and especially in Rome, this war is said to be waged more than elsewhere. The various phases of this war are traced from their origin. The action of the State is said to be wholly directed “to cancel the imprint of religion and Christianity from the nation; from the laws and from all that is official life every religious idea and inspiration is systematically banned, when it is not directly antagonized; the public manifestations of Catholic faith and piety are either prohibited or under vain pretexts hampered in a thousand ways.”

As this system is adopted and put in practice wherever Freemasonry holds sway, and as this sect is widely spread, it follows that the anti-Christian system is also largely applied.

In Italy the Pope declares the direction of public affairs in that which concerns religion is wholly conformable to the aspirations of the sects. They find declared abettors and docile instruments in the public officials.

Among the most recent blows at the Church the Pope recalls the approval of the new penal code. He says that in this his enemies desired the adoption of articles against the clergy, which constitute for the clergy, as it were, an exceptional law which considers as criminal some acts which are the most sacred duties of the ministry.

The Pope says that he is firmly resolved to omit nothing on his part which may avail to maintain the faith alive and vigorous in the midst of the Italian people, and to protect it against the assaults of enemies.

A DYING ODD FELLOW AND A PRIEST.

A Western paper says:—

“The I. O. O. F. and the Roman Catholic Church are not such bosom friends as some people would have us believe. A

brother of a lodge in Mansfield, Ill., who died recently, was visited by a priest who refused him the last rites of the Church unless he renounced the order. This the brother refused to do and ordered the priest out of the house. He died as he had lived—an Odd Fellow, and was buried by his lodge at Mt. Greenwood cemetery.”

**INHUMAN TORTURES OF A MAN WHO REFUSED TO DIVULGE
THE SECRETS OF FREEMASONRY.**

John Coustos was imprisoned, in 1743, for the crime of Freemasonry; he was a Protestant. He was thrice examined before the inquisitors, and made to swear he would not divulge the secrets of the holy office. He was required to divulge the secrets of Freemasonry, which he refused, on account of his oath; but the judges said they would absolve him from all such oaths. He was doomed to the torture for divulging the secrets of Freemasonry. He was laid on his back on a scaffold, his neck fastened to it by means of an iron collar; two rings were attached to his feet, and his limbs stretched with all their strength. They then wound two ropes under each arm and leg, and made them pass under through the holes made for the purpose. On a signal given, they were all drawn tight and cut through the flesh to the bone, making the blood gush. Coustos still refusing to divulge more than he had done, this torture was four times repeated; the surgeon being present, time was allowed for him to recover himself between the inflictions. While undergoing this, he was told by the judges it was from his obstinacy, and if he died he would be guilty of self-murder! Six weeks after he was again taken from his dungeon and tortured. His arms were stretched until the palms of his hands were turned outward; his wrists were fastened by a cord behind him, and a machine gradually drew the back of them until they touched. When over, he was taken to his dungeon, and the bones were set by a surgeon, under agonizing pain. Two months afterwards he was again brought out, and his executioners passed a thick iron chain twice around his body, which crossed his stomach and terminated in rings attached to his wrists. He was then placed



The Inhuman Tortures of John Coustos for Refusing to Divulge Lodge Secrets.

against a thick partition; at each end was a pulley; ropes were run through these and attached to the rings on his wrists. As the ropes were gradually made tighter, the chains bruised his stomach, and the shoulders and wrists were put out of joint. They were re-set by the surgeon, and the same torture was inflicted with a similar result. He was then conveyed to his prison to await the auto de fe, and sentenced as a galley slave for four years. In four days he was set to work, but became sick and was sent to the infirmary. He was now visited by Irish friars, and his release offered if he would forsake the Protestant and adopt the Roman Catholic religion, which he indignantly refused. By means of the British minister at Lisbon, he was demanded as a British subject, and the inquisitor commuted his sentence to banishment. He was ordered not to leave for England without giving the holy office information of the vessel in which he sailed; but he ventured to go without doing so, and for three weeks he was obliged to lie concealed in the ship at Lisbon before sailing. Coustos arrived in England in December, 1744, and published his narrative a year or so after that period.

The first bull against Freemasonry was issued by the Pope in 1738. Clement XII. excommunicated all Freemasons. Philip, in 1740, published a royal ordinance against them. In 1739, the punishment of death was decreed against them by the Cardinal Vicar of Rome, in the name of the high priest of the God of peace and mercy!

FOUR YEARS A PRISONER FOR REFUSING TO DISCLOSE LODGE SECRETS.

Mendonca was imprisoned in Lisbon in 1820, for the crime of Freemasonry; the most prominent questions to him were the amount of treasure belonging to the order, and where it was deposited. He was four years a prisoner for not being able or willing to disclose it.

KNIGHTS OF MALTA TAKE A BOLD STAND AGAINST ROMANISM.

At the tenth annual convocation of the Knights of Malta, the Supreme Commander said in his address to the Commandery:—

Now, when the institutions of our country are threatened with danger, it is time we should remember the obligations we have taken. The enemy with which we have to contend, is a crafty and insidious foe, one that is working silently yet surely to get the balance of power in America. They will strive first to abolish the public schools; they will endeavor to remove the Holy Bible from the public schools. It is their wish to establish upon the free soil of America, a religion that demands of its followers a slavish obedience to the will of a Pope. A religion that had its origin in ignorance and superstition, and that is directly opposed to the Republican form of government given to us by our forefathers.

Remember your duty as Knights of Malta, of a Protestant Order; instruct your children in the principles of our Society; familiarize yourselves with its history, and in every act of your lives keep steadily in view its interests. Bear in mind that we are the instruments in the hands of God to accomplish purposes of His own. What those purposes are the future will unfold every hour.

THE ROMISH VIEW OF AMERICAN SECRET SOCIETIES.

Masonic associations are not more than one hundred and fifty or two hundred years old, since their foundation by some tipping Englishmen in a cabaret of Paris. (Judges of Faith, part I, p. 4.)

We are too free and contented . . . to fear yet awhile that secret societyism will find such fools or such knaves for tools as the devilish organizations of Europe and South America. At least, it is the hour to sound the alarm and be alert. Masonic mummeries are becoming the ritual for state and national dedications of buildings and monuments. What wonder that the lodges foster State secular schools. (Ibid, pp. 5, 6.)

HOW ROMAN CATHOLICS BOYCOTTED A SECRET SOCIETY'S FAIR.

Rome seems to be making a concerted attack on Freemasonry all over the world. A telegram from Rome says:—

Rome, Aug. 5.—The Pope has addressed an encyclical letter to the bishops throughout Italy in which his holiness declares that the actions of the Freemasons of Italy are subversive of religion.

The Roman Catholic archbishop of Dublin recently boycotted a fair being held by the Freemasons of that city for the benefit of an orphan asylum. As a result of the boycott the fair netted \$150,000! Irish boycotts are blessings in disguise.

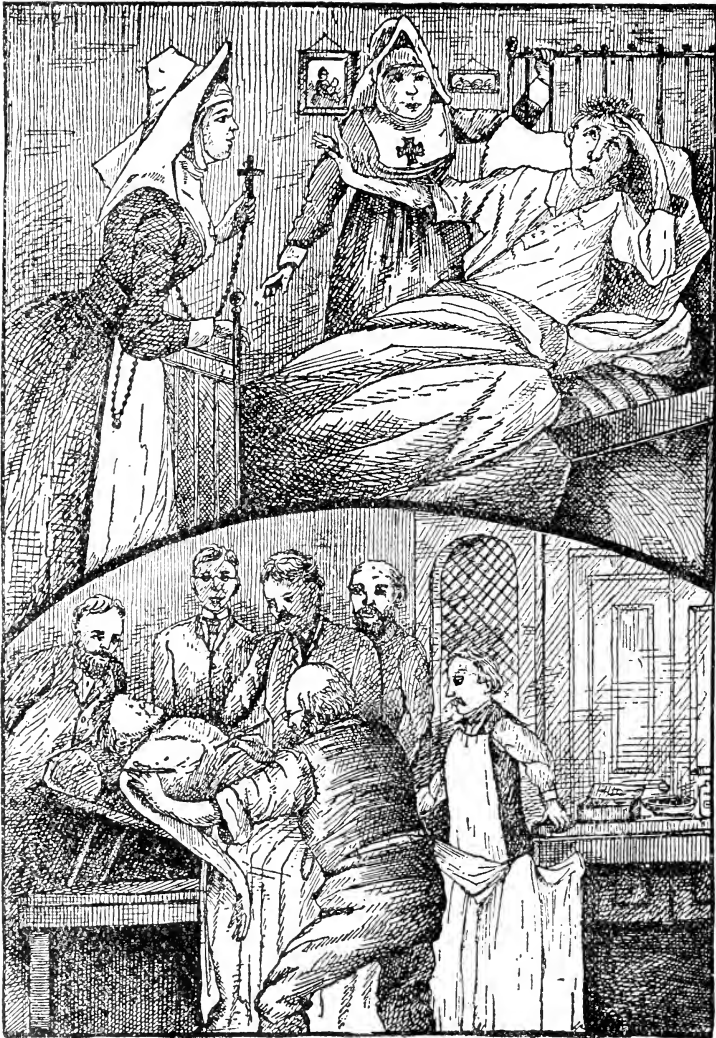
THE POPE CLASSES FREEMASONS AND JEWS WITH ANARCHISTS.

The press generally expresses great surprise over Pope Leo's latest utterance, in which he classes Freemasons and Jews with Anarchists. Those who are intelligent in matters of the past, are aware that popery—or Jesuitism—was back of the bitter persecution of Dreyfus, the Jew, and it is generally understood in Europe that the anti-Semitic crusade is engineered by Jesuits. In this country many of the Jews affiliate in politics with Irish papists, and—contrary to their vows—many Freemasons work in harmony with popery and against patriotic principles. This is due to ignorance, for the intelligent and well-read Freemason can always be found on the right side.

HOW ROMAN CATHOLIC NUNS DISPOSED OF THE DEAD BODY OF A G. A. R. MAN.

Let us enter a certain hospital in Washington. Nuns have charge. The patients, be they Protestants or Roman Catholic, are expected to attend service in accordance with the forms of Rome. Proselyting is a business, and when this is impossible, the patient suffers.

Capt. Amos Cliff was in the Pension Bureau. He was sick. He carried to the hospital a watch and money, and after paying his board for a week, died. All his effects disappeared, as is the custom. The Grand Army Relief Committee, at the head of which is Capt. Frank A. Beuter, having learned of his death, went with Capt. D. A. Denison to inquire for him. No intelligence was furnished. He was a dead soldier. They



Roman Catholic Nuns Attempt to Force a Grand Army Man to Accept Their Religion. His Body is Afterwards Sold to the Dissecting Surgeons.

knew where to look for his remains. His body was found in the Medical College, being cut up by the surgeons. The Grand Army boys took the mutilated remnants of a brave soldier, and, purchasing a coffin, sent what was left of an honored father to his friends. They who are so particular about giving a Roman Catholic burial, surrendered the body of a Grand Army soldier to the surgeon, not caring what was done with it or where it went, to a pauper's grave or a surgeon's table.

FOOD REFUSED TO A STARVING SECRET SOCIETY MAN.

That Freemason of national reputation—Col. Edwin A. Sherman, of Oakland, Cal., (the custodian of the key to Pres. Lincoln's tomb), thus writes to the Tyler:—

“I have a word or two of timely caution to send you for our traveling brethren, either tourists or commercial travelers.

“It seems that a general decree has gone out from the papal hierarchy throughout Spanish America, and is especially enforced in the Central American States, for the people not to sell or give food, lodging or other accommodation, no matter how urgent and pressing the need, to any one wearing a society emblem or jewel of any kind, and more especially a Masonic one.

“A member of Oakland Commandery, No. 11, of Knights Templars, has recently returned from Central America, and he relates the difficulties which he encountered when traveling through that country. He had been riding on horse back all day over a rugged road without meeting with any accommodation anywhere on the way, and at evening rode up to a small hamlet to remain over night. He went to a house to see if he could obtain information, as there was no public place for entertainment. A woman came to the door, and he asked for some food, which he was willing to pay for, and she replied that while she had food, that she could not sell or give it to him, as she was forbidden to do so by the priest. He thought it strange, as he had never seen the priest and knew nothing about him, while he wondered how the priest could know anything about him, he being a total stranger in the country. He urged his famished condition, and that he must have food in

some shape or he would starve. But she was inexorable, and said that she was ordered not to give food to a heretic, and more especially to one who was a Mason, as she supposed him to be from the jewel he was wearing, which was the ordinary Knights Templar cross. She was deaf to all his implorations for food, offering to pay her any price for it. At last, after a very long parleying, she told him to put that jewel out of sight and go over to the hut of an Indian, which she pointed out at a distance, and perhaps he might get something there. So he rode to the Indian's hut and obtained a meagre supply for his immediate necessities, and then rode on; but during the remainder of his sojourning in that country he was careful to keep his Masonic emblems out of sight, otherwise he was not only in danger of starving to death, but of being put out of the way in some other manner.

"The papacy is putting on the screws wherever it can do so, and is tightening up things all around, even to preventing commercial relations between countries where it can do so by denying the rights of nature and hospitality to travelers who are suspected of belonging to any secret society, and more especially of Masons. Therefore, for their own comfort and security when starting to travel in such countries where the rule of the priest, either openly or secretly, prevails, let our brethren keep their jewels and emblems out of sight.

"EDWIN A. SHERMAN.

"Oakland, Cal., March 3, '93."

HORRIBLE TREATMENT OF A MASON'S WIDOW BY A PRIEST.

In another letter Col. Sherman writes:—

"I will give a statement of fact as related by a brother and Sir Knight, one of the most prominent merchants of San Francisco and of the Board of Trade and Chamber of Commerce, of which he was an eye witness, but powerless to act, which he related at a banquet of the Knights Templars recently in that city.

"A few years since he was in one of the republics of Central America. While there, in one of the towns, a native, supposed to be a Mason, when on his death-bed, would not send



Nuns Begging Money from Business and Professional Men and Private American Citizens for the Support of the Romish Religion.

for the priest, nor pay for absolution, nor masses to be said for the repose of his soul, died; and his wife had him buried outside of consecrated grounds. She in turn, was taken sick, and would not send for the priest, and died also. The priest himself then went with a yoke of oxen to the house and hitched on to the body by the neck and dragged it through the streets of the town, followed by the little children, the daughters of the dead mother, who were crying piteously, and he dragged the body to the outskirts of the town and left it to be devoured by swine and the dogs. This our brother witnessed himself, and the expression of horror that went around that banquet-table cannot be described."

PATRIOTIC SOCIETIES, BEWARE OF SNAKES!

Corrupt fellows creep into all patriotic societies, but reveal their true characters in times of political activity, usually by attempting to line their pockets with money from political leaders for promised votes. They make the party bosses believe they have big influence, can control voters, arouse enthusiasm, etc., all the time knowing that their influence is nil and that they are getting money under false pretenses.

A Chicago paper says:—

Only \$100 for the votes of the members of four great American orders in an important South Side ward!

This was the modest figure at which a small-bore boodler, who has recently insinuated himself into the membership of certain secret societies, appraised the suffrages of his brethren while endeavoring the other day to negotiate a deal with a Republican candidate for an important county office.

The orders, whose collective vote he undertook to deliver, were the Patriotic Order Sons of America, the Junior Order of United American Mechanics, the American Protective Association and the Loyal Orange Institution.

The astounding figure at which so many hundred votes could be bought at once awoke the interest and suspicion of the candidate. He had never imagined that the American party could be purchased at such an infinitesimal cost. He was loath, in fact, to believe that the votes of patriotic Ameri-

cans could be had for vastly less than the "chicken-feed" that catches the lodging-house bummers of the Levee and West Side slums, and with a remark that the proposition was a very moderate one, encouraged the "toucher" to unfold his plan.

The writer then went on to show that the fellow was an impostor who through fraud had got into a patriotic society and was selling his organization to the highest bidder.

There is the same danger in other places. Beware of sly, suave knaves who are in the employ of party bosses. They will trade on their connection with some good order, and ruin the reputation of the order, for the lowest possible ends.

Members of patriotic orders stand as individuals, and will vote as individuals, not as a body. They will vote for the best American, irrespective of party.

**PATRIOTIC DISCOURSE TO THE MEMBERS OF THE JUNIOR
ORDER UNITED AMERICAN MECHANICS.**

Rev. M. L. Dietzler, a Lutheran minister of Harrisburg, Pa., preached a sermon to the Jr. O. U. A. M. of that city, of which order he is a member, that contains many instructive thoughts, among which we find the following:

"Let me ask, can there possibly be such a being as an American freeman without education—an education including the Bible? Never. American liberty makes popular education with the Bible in the public schools a necessity, an essential part of our government. Hence it was that William Penn's great admonition to his new colony was, 'educate the people.' Hence the constant cry of Jefferson was, 'educate the people.' Hence, among the last words of Washington were, 'educate the people.' And it is plainly seen that he who does not want the Bible in the public schools weakens the authority of God in the mind of the child. He who does not want the Bible in the public schools will not want the American public school itself, but wants an ignorant people. He is not a true American and does not appreciate our blessings. Such ought never to come to America. If they happen to be here they ought not to stay. America must have an unfettered press, an open Bible, a free platform, an untrammelled conscience and a lib-



Building at Winchester, Va., in Which President McKinley
was Made a Mason During the War, in 1865.

Courtesy of The American Tyler.

eral education, then truth will triumph, American freedom prevail, and the blessings of Christ abound. Luther could not tell how much misery and immorality he saw among his countrymen, simply because every question he asked concerning Christian doctrine was answered by 'I do not know.' May God save America from the consequent misery when similar universal ignorance prevails concerning the doctrines of American liberty. The blessings enumerated by St. Paul imply, yea, call loudly, for education in general, and particularly Bible knowledge. Ignorance in America will endanger civil, religious and personal liberty. Liberal popular education with the Bible will make our countrymen intelligent, thrifty, industrious and moral. Unsectarian public schools will make us intelligent and loyal American citizens. In Canada East, it is said, not more than one in ten can read, in Italy not one in fifty. In Spain, out of a population of less than sixteen millions, more than twelve millions can neither read nor write. In these and in other countries where like conditions exist, the masses are paupers, degraded, ignorant and vicious."

IN ROME'S SECRECY LIES HER STRENGTH.

The strength of Rome in America lies in her secrecy. In fact, the strength of all organizations, all men, all countries, and all things, lies in the one word secrecy. The strength of the mighty Samson of old was hidden, concealed, protected and lived in secrecy; but the moment that secret became known his power, his strength, was lost.

THE GREAT VALUE OF AMERICAN SECRET SOCIETIES.

That secrecy is a crime, is one of the most cruel things a man ever uttered. Were it not for our secret orders Rome would have been the master of the "land of the free and the home of the brave" many years ago, and America would not be to-day a free country, and the American man, woman and child would be permitted to worship in but one church, and that Church the Roman Catholic Church.

Our lovers of liberty, flag and country, were compelled to

organize secret societies to save this country, to save our liberty and our flag.

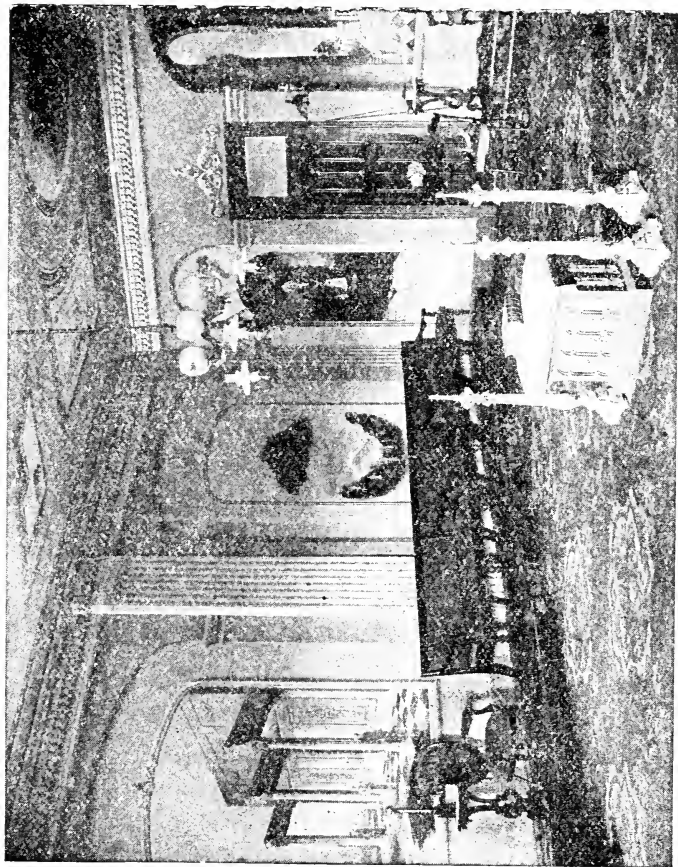
To say that secrecy is criminal does not only affect imperfect human beings but also accuses Christ of attempted crime or fraud. In the 29th and 30th verses of the eighth chapter of Mark, Christ, we find, charged his chosen ones not to tell anyone of him. That was evidently a secret society there, since they were to keep secret the fact of his being the Christ.

Again, we find in the transfiguration of Christ another meeting of that secret society of saints, and it must strike every one who reads that chapter, with wonderful force, that there was, indeed, a secret, oath-bound society, existing during those days of Christ, between Him and His chosen twelve. There is the most clear and positive evidence all through the New Testament to prove that there existed between Christ and his apostles a secret arrangement, a secret understanding, a secret society.

If the thoughts, deeds and actions of the confessor in the confessional box were kept a secret and not whispered into the ears of those black-robed demons, many thousands of our most beautiful girls and women would not now be living in shame and disgrace. Who is so stupid as not to see this awful fact? It is through lack of secrecy that such a condition exists in our land.

Under and by our secret societies we still have our liberty, and it is a positive fact that, had it not been for the A. P. A. the Pope of Rome might be in America to-day instead of Italy; we would be slaves of Rome instead of freemen of America. And yet, here we find a jealous soul crying out against the very thing that saved him from slavery to Rome, that gives him his liberty to-day.

These men who would banish secret societies would deal a death-blow to our liberty, would give this country over, unconditionally, to Rome. Banish our patriotic orders from America, and see where this country will go! Drive those 22,000 Freemasons from France, and how quickly will Rome gain control of the French Empire. The idea of laying the blame and cause of anarchy at the door of the secret societies is cruel beyond reason.



Corner of Masonic Lodge Room, Winchester, Va., Showing
Portrait of Washington.

"If the United States Ever Lose their Liberty, it will be through the
Romish Priesthood."—Washington.

Courtesy of The American Tyler.

ROMAN CATHOLIC PRIESTS CAN NEVER BE TRUE AMERICANS.

The oaths of the priesthood, and of the Catholic societies, will show that they are not true Americans. These oaths are given in full, for they are of the utmost importance:

PRIEST'S OATH.

"I — —, now in the presence of Almighty God, the blessed Virgin Mary, the blessed Michael the Archangel, the blessed St. John the Baptist, the Holy Apostles St. Peter and St. Paul, and the Saints and Sacred Host of Heaven, and to you, my Lord, I do declare from my heart, without mental reservation that the Pope is Christ's Vicar General, and is the true and only head of the Universal Church throughout the earth, and that, by virtue of the keys of binding and loosing given to his Holiness by Jesus Christ he has power to depose heretical Kings, Princes, States, Commonwealths and Governments, all being illegal without his sacred confirmation, and that they may be safely destroyed. Therefore, to the utmost of my power, I will defend this doctrine and his Holiness' rights and customs against all usurpers of the Protestant authority whatsoever, especially against the now pretended authority and church in England and all adherents, in regard that they may be usurped and heretical, opposing the Sacred Mother, the Church of Rome.

"I do denounce and disown any allegiance as due to any Protestant King, Prince of State, or obedience to any of their inferior officers. I do further declare the doctrine of the Church of England of the Calvinists, Huguenots and other Protestants, to be damnable, and those to be damned who will not forsake the same.

"I do further declare that I will help, assist and advise all or any of his Holiness' agents in any place wherever I shall be, and to do my utmost to extirpate the Protestant doctrine and to destroy all their pretended power, regal or otherwise. I do further promise and declare that notwithstanding I may be permitted by dispensation to assume any heretical religion (Protestant denominations) for the propagation of the Mother

Church's interest, to keep secret and private all her agents' counsels as they entrust me, and not to divulge, directly or indirectly, by word, writing or circumstances whatsoever, but to execute all which shall be proposed, given in charge or discovered unto me by you, my most Reverend Lord and Bishop.

"All of which I, — —, swear by the blessed Trinity and blessed Sacrament which I am about to perform on my part to keep inviolably, and do call on all the Heavenly and Glorious Hosts of Heaven to witness my real intentions to keep this my oath.

"In testimony whereof, I take this most holy and blessed Sacrament of the Eucharist, and witness the same further with my consecrated hand, and in the presence of my holy bishop and all the priests who assist him in my ordination to the priesthood."

OATH OF THE CLAN-NA-GAEL.

The following is the oath taken by the members of that famous Romish Catholic Society:

"I, — —, do solemnly swear in the presence of Almighty God, that I will labor while life is left in me to establish and defend a republican form of government in Ireland; that I will keep secret the names and everything connected with this Irish brotherhood from all not entitled to know such secrets; that I will obey and comply with the constitution and laws of the same, whatever they may be; that I will preserve the funds of the order for the cause of Irish revolution alone, as specified in the constitution; that I will deem it my special duty and mission to promote and foster sentiments of union, brotherly love, nationality, among all Irish Catholics; that I will not permit the nomination in any political caucus or convention of a person not pledged to the principles of this society; that I will always give a member of this brotherhood preference in all matters of business, and will vote and work only for Irishmen for political office; I take this obligation without any mental reservation, holding the same forever binding upon me, and that any violation thereof or desertion

of my duty to the brotherhood is infamous, and merits the severest punishment, so help me God."

This oath the candidate is abjured to keep at the hazard of his life. It was reported to and printed in the Chicago Inter-Ocean, December 16, 1893, and was sworn to be correct at the Cronin trial. Priests and bishops act as chaplains for this holy order.

OATH OF A RIBBON MAN.

"I, Patrick McKenna, swear by Saints Peter and Paul, and by the blessed Virgin Mary, to be always faithful to the society of Ribbon Men, to keep and conceal all its secrets and all its words of order; to be always ready to execute the commands of my superior officers, and, as far as it shall be in my power, to extirpate all heretics, and all the Protestants and to walk in their blood to the knee. May the Virgin Mary and all the saints help me. To-day the second of July, 1852.

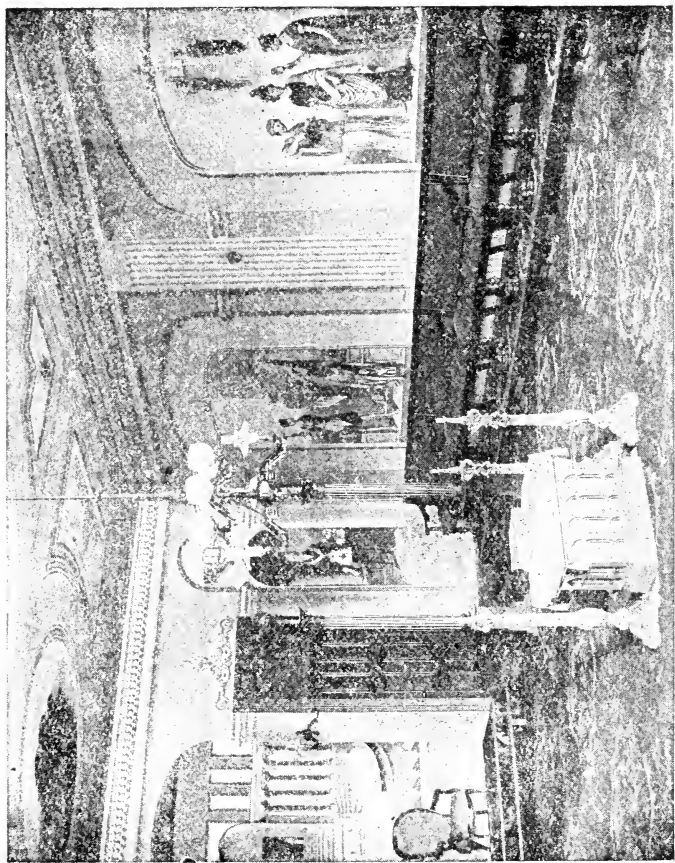
"PAT MCKENNA,

(from Tyndavanet)."

(Cited in "Brooks' Controversy with Bishop Hughes," p. 15.)

THE JESUITICAL OATH.

I, ——, now in the presence of Almighty God, the blessed Virgin Mary, the blessed St. John the Baptist, the holy apostles, St. Peter and St. Paul, and all the saints, sacred hosts of Heaven, and to you my Ghostly Father, the superior general of the society of Jesus, founded by St. Ignatius Loyola, in the pontification of Paul the Third, and continued to the present, do, by the womb of the Virgin, the matrix of God, and the rod of Jesus Christ, declare and swear that his holiness, the Pope, is Christ's vice-regent, and is the true and only head of the Catholic or universal Church throughout the earth; and that by virtue of the keys of binding and loosing given to his Holiness by my Savior, Jesus Christ, he hath power to depose heretical kings, princes, states, commonwealths and governments, all being illegal without his sacred confirmation, and they may be safely destroyed. Therefore, to the utmost of my power, I will defend this doctrine and his Holiness' right and custom against all usurpers of the heretical or Protestant



Corner of Masonic Lodge Room, Winchester, Va., Showing

Portrait of Lafayette.

**“If the American Government is Ever Destroyed, it will be by the Priests
of Rome.”—Lafayette.**

Courtesy of The American Tyler.

authority whatsoever, especially the Lutheran Church of Germany, Holland, Denmark, Sweden and Norway, and the now pretended authority and Churches of England and Scotland, and the branches of the same now established in Ireland, and on the continent of America and elsewhere, and all adherents in regard that they be usurped and heretical, opposing the sacred mother church of Rome.

I do now denounce and disown any allegiance as due to any heretical king, prince of state, named Protestant or liberals, or obedience to any of their laws, magistrates or officers.

I do further declare that the doctrine of the Churches of England and Scotland, of the Calvinists, Huguenots and others of the name of Protestants or liberals, to be damnable, and they themselves to be damned who will not forsake the same.

I do further declare that I will help, assist and advise all or any of his Holiness' agents, in any place where I shall be, in Switzerland, Germany, Holland, Denmark, Sweden, Norway, England, Ireland or America, or in any other kingdom or territory I shall come to, and do my utmost to extirpate the heretical Protestant or liberal doctrines, and to destroy all their pretended powers, legal or otherwise.

I do further promise and declare that, notwithstanding I am dispensed with to assume any religion heretical for the propagation of the mother church's interest, to keep secret and private all her agent's councils from time to time, as they entrust me, and not divulge, directly or indirectly, by word, writing or circumstances whatever, but to execute all that should be proposed, given in charge, or discovered unto me, by you my Ghostly Father, or any of this sacred convent.

I do further promise and declare that I will have no opinion or will of my own or any mental reservation whatsoever, even as a corpse or cadaver (*perinde ac cadaver*), but, will unhesitatingly obey each and every command that I may receive from my superiors in the militia of the Pope and of Jesus Christ.

That I will go to any part of the world whithersoever I may be sent, to the frozen regions of the North, to the burning sands of the desert of Africa, or the jungles of India, to the centers of civilization of Europe, or to the wild haunts of the

barbarous savages of America, without murmuring or repining, and will be submissive in all things whatsoever is communicated to me.

I do further promise and declare that I will, when opportunity presents, make and wage relentless war, secretly and openly, against all heretics, Protestants and Liberals, as I am directed to do, to extirpate them from the face of the whole earth; and that I will spare neither age, sex, or condition, and that I will hang, burn, waste, boil, flay, strangle, and bury alive these infamous heretics; rip up the stomachs and wombs of their women, and crush their infants' heads against the walls, in order to annihilate their execrable race. That when the same cannot be done openly, I will secretly use the poisonous cup, the strangulating cord, the steel of the poniard, or the leaden bullet, regardless of the honor, rank, dignity or authority of the person or persons, whatever may be their condition in life, either public or private, as I at any time may be directed so to do, by any agent of the Pope, or Superior of the Brotherhood of the Holy Father of the Society of Jesus.

In confirmation of which I hereby dedicate my life, my soul, and all corporeal powers, and with the dagger which I now receive I will subscribe my name, written in my blood, in testimony thereof; and should I prove false or weaken in my determination, may my brethren and fellow soldiers of the militia of the Pope cut off my hands and feet and my throat from ear to ear, my belly opened and sulphur burned therein with all the punishment that can be inflicted upon me on earth and my soul shall be tortured by demons in eternal hell forever.

All of which I, ——, do swear by the Blessed Trinity and Blessed Sacrament which I am now to receive, to perform, and on my part to keep this, my oath.

In testimony hereof, I take this most holy and blessed sacrament of the eucharist, and witness the same further, with my name written with the point of this dagger, dipped in my own blood, and seal in the face of this holy sacrament.

(He receives the wafer from the Superior and writes his name with the point of his dagger, dipped in his own blood, taken from over the heart.)



King Edward VII. (As Prince of Wales), P. G. M., United
Grand Lodge of England, Free and Accepted Masons.

Courtesy of The American Tyler.

"If the above oath does not make the blood of every true American boil with righteous indignation, he or she is surely lacking all the elements of patriotism. The priest first swears his allegiance to Catholicism, and places behind him every thought of God and his country. Can a man or set of men worship a God that is full of love and pity and swear that he will persecute unto death all that does not coincide with his belief? Each priest swears eternal vengeance against Protestants wherever found; and still weak-kneed Protestants will cast their vote for a Catholic who is bound by an oath subscribed in his own blood to destroy every vestige of Protestantism. The Catholic religion disowns the right to be governed by any power, only that which comes through the Pope, and was it not for the overwhelming majority that the Protestants have in America, our free and God-given institutions would be ruthlessly brushed aside by Romanism, and in their stead the idolatrous institutions of Catholicism would rear their brazen heads.

"PROTESTANTS THE OFFSPRINGS OF THE DEVIL."

The Catholic Church despises secret orders with all the venom that it is possible to bestow upon an object of hatred, and at the same time every fabric of the Catholic Church is bound together with a cord of secrecy. Our blood congeals when we think of the sect, who pretend to worship a living God, declaring that they will resort to every means known to the bloodthirsty, uncivilized tribes of the earth in order to exterminate the Protestant race. The Catholic World declares that the great and noble race, the Protestants, are all the illegitimate offsprings of the devil, as they aver that there is no power upon earth that can legitimately unite man and woman in holy matrimony outside of the power of the Catholic Church. They declare that your son and daughter who play at your hearthstone are bastards, and have eternal damnation written upon their brow, simply because their fathers and mothers were not united in wedlock by one of their abominable officials.

A FATHER'S INGRATITUDE TOWARD FREEMASONS.

How does this strike you for ingratitude: A young man was seriously wounded during the Civil War between the States. In his delirium as he lay on the battlefield, the enemy in possession of it, he made a Masonic sign. Some of the men of the enemy supposing him to be a Mason took him and had him carefully nursed until he was well. He thought strange of the care that he had received, and, having spoken of it, was told that his Masonry had saved his life. He made the remark that he was not a Mason, but that if he lived to ever have a chance he would become one sure. He lived through the war, and at its close became a Mason. Now the inexplicable follows: His father, who was a minister, took the field and lectured against the Order with all his might. Some things we can explain, but this is a case where we can only stop and wonder. Ingratitude, thou curse to men and angels.

THE ORDER OF UNITED AMERICAN MECHANICS.**ITS MOTTO:****HONESTY, INDUSTRY AND SOBRIETY.**

Its aims are to assist each other in obtaining employment, encourage each other in business, obtain for disabled members situations suitable to their afflictions, and care for the sick. The order is not engaged in any political or religious work,—but on the contrary, it strictly debars any one from expression pertaining to politics or religion in the council chamber. Its sole object is that stated above, together with its social features, which are conducted on the lines of sobriety and purity.

As an organization it has no affiliation whatever, with the so-called Trades Unions, and takes no part in controlling capital and labor, for, in the ranks are to be found equally, both.

It admits no one to membership, except those born in this country, yet it does not proscribe the foreigner, but insists that he should confirm to and obey our laws, and not to establish or maintain the customs of his own, where they conflict with those of this country. It leads in endeavoring to teach all the duty of advancing the principles supporting "the Constitution



THOMAS WILDEY,
The Founder of the Independent Order of
Odd Fellows.

of the United States, maintaining the dignity and standard of American institutions, and especially of our free public school system, and defending our country and flag against the encroachments of all enemies of our glorious republic."

THE ORIGIN AND GROWTH OF THE PATRIOTIC ORDER SONS OF AMERICA.

The Patriotic Order Sons of America was first organized in Philadelphia, in 1847. It was instituted in many Eastern and Southern States, and flourished until the Civil War in 1861 compelled suspension of its operations. This order has the distinction of being the only secret order which has ever held its meetings on the battlefield. This it did during the war, under special permission from President Lincoln. After the restoration of peace it was reorganized and is now firmly established in nearly every State and Territory of the United States, and its membership is increasing at a rapid rate. On the strength of its principles and the influx into its camps of intelligent, moral and judicious members, it has acquired an influence and assumed a position of power for good in this nation which hostility can neither affect nor destroy. The membership embraces men of all refined and honorable trades, occupations and professions, including many who occupy exalted positions in our State, national and municipal governments. The clergy of all the leading Protestant denominations are well represented, and many of the legal and medical fraternities take an active interest in its affairs.

WHAT IS PYTHIANISM.

Pythianism is loyalty, and no man can become a Knight of Pythias without at least professing loyalty to the flag of his country.

Pythianism is an American Order, and all who march in its ranks are pledged to uphold its honor and maintain its perpetuity.

Pythianism is a moral Order, and all who are inscribed upon its roll of honor are pledged to uphold morality, temperance and law.

Pythianism cares for the sick, buries the dead, protects the widow and feeds and educates the orphan; it contains within it all that is loyal, moral, honorable, friendly, benevolent, charitable, pure, and it fits its votaries for association with men or angels, for life or death, and truly followed, for eternity.—Lodge Secret.

PATRIOTIC ORDERS—BE CAREFUL!

A representative of a certain regalia manufacturing concern in Boston (the firm is probably Roman Catholic, although supposed to be Protestant), informed a Protestant lady a few days ago that his house had “inside information” from all the patriotic orders, and knew what their strength was, etc.

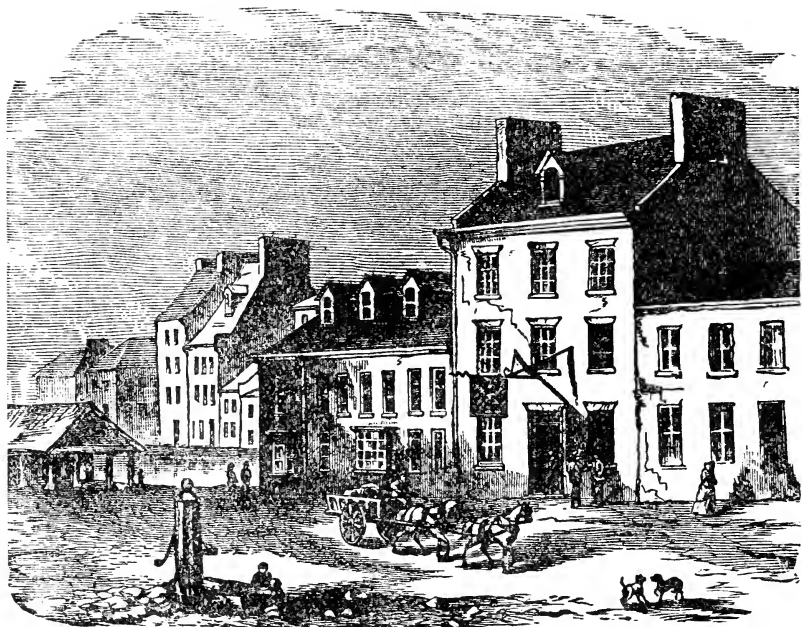
Be careful, brethren! Protestants deal too carelessly with all sorts of people. Our Romanist friends never trade with a Protestant if they can do the same business with one of their own faith.

A QUEER ODD FELLOWS' LODGE IN A CAVE.

The Odd Fellows' lodge room at Gap Run, Tenn, is “a hole in the ground,” a natural cave, and the lodge room is 39 feet 5 inches by 54 feet 4 inches and 200 feet to the ceiling. Seats are arranged on the sides, and 300 people can be seated. In winter there is no need of fire, and in the summer the room is always cool and comfortable.—Ex.

HOW A SECRET SOCIETY MAN'S WIFE FOUND OUT THE PASSWORDS.

The story is told of a mason's wife,
 Who plagued him almost out of his life
 To learn the secret—whatever it be—
 The mystic words of masonry.
 Said he, “Now, Mary, if I should tell
 The awful words, I know very well
 When you get mad, my darling dear,
 You'll rip them out that all may hear.”
 Said she, “O Edward! never! never!
 They'll rest in my heart's recess forever.”



The Seven Stars Inn, Baltimore, Md., the Birthplace of the Independent Order of Odd Fellows.

Tell me, Edward, and never more
Shall I scold or fret or slam the door;
And I'll try to be quiet with all my might,
No matter what hour you come at night."
No man, unless he were made of wood,
Could resist an offer so fair and good;
So he said, "Now, Mary, my woe or weal
Depends on the words I'm about to reveal."
"O Ned," she answered, "you may depend,
I'll keep the secret till life shall end."
Said he, "The secret that masonry screens—
The awful words are —Pork and Beans!"
Scarcely a week had passed away,
When Mary got mad, and what did she say?
She shouted out that all may hear,
"Pork and beans! I've got you there!"

X. THE EVIL INFLUENCE OF ROMAN CATHOLICISM UPON OUR COUNTRY.

WHY TRUE ROMAN CATHOLICS CANNOT BECOME TRUE PA- TRIO TIC AMERICAN CITIZENS.

Reader, did it ever occur to you that it was an absolute impossibility for a Catholic who devoutly believes in all the creed and superstitions of the Catholic Church to make a true patriotic American citizen? This may appear to you to be a very broad assertion and one that you may have your doubts whether we can substantiate. If we fail to make this point clear to your mind we will not ask you to believe it. The Catholic religion is founded on the rock of superstition. Why? Because every code of their church doctrine teaches that the Pope is infallible and cannot err in his judgment which is an absurd proposition, for if you believe the teachings of the Bible you cannot believe that any man has in this life reached a state of immortality, and if the Pope cannot err, he necessarily must be superhuman, and no one can be immortal so long as he is mortal, and so long as there is life in the body that long we are mortal and liable to the Adamic sin which was placed upon the world in the Garden of Eden at the fall of Adam when he ate the forbidden fruit. Now, if the Pope is infallible and immortal, and every action of his is pure, and if it is impossible for him to err, then the priests of every nation are infallible and just as pure and immortal as he, for they are of his creation, and as their power is not originated by themselves, but comes direct and solely from the Pope, and as he is infallible and immortal (as all Catholics claim) it would be impossible for him to create anything impure, and as the priests are of his own creation, then they must be of the same composi-

tion as he, consequently the only logical deduction that any intelligent man or woman can arrive at (if Catholic doctrines be true) is that all Catholic priests are infallible and immortal, therefore, are as pure as the Pope, who claims to be just as pure as God himself.

Again, if the Pope is infallible and cannot err, necessarily the priests are also, and if both be pure and cannot err, then the members of the Catholic Church, as they leave the confessional box after having the priests pardon their sins, are just as pure as an angel in heaven and have arrived at this state of purity without a semblance of God.

Now, in conclusion of what we claim to be the only logical construction that can be placed upon the claims of Catholicism, if the Pope cannot err, it is impossible for the priestcraft to err, as they are the handiwork of the Pope, and if neither can err, then they have just as much power to save a soul as God Almighty, and any intelligent Protestant can see at a glance that when you educate a man to believe that he can be saved without a living God, that he is not a true American citizen, for it is impossible to be true to his country and believe at the same time that his existence on earth and in eternity depends upon a foreign decrepit mortal who never was a man of even modern intelligence, compared with the American standard of intellectuality. If it is impossible for a foreign born, who is bound to the Vatican of Rome to make a thorough patriotic citizen of America, then we can trace, and lay at the door of Catholicism all of the fermentation of our American strikes and labor agitations, we mean by this, among common labor, such as coal mining and other labor that is performed by the lower class of foreigners. Not only can you saddle upon the followers of Catholicism this dissatisfied element, but the vicious and dastardly deeds that astonish the world during these strikes, such as using dynamite and other agencies that take innocent and unprotected human lives. It is impossible to trace any of these diabolical deeds to a true patriotic Protestant-American, and I defy any man living to furnish convicting evidence of one instance.

Can you expect more of a class of people who have never



Massacre of Protestants in the Sixteenth Century.

been taught anything but blind and idolatrous superstition? Can you expect more of a class of men who believe in no power but the Pope at Rome, and acknowledge no one as having the right to administer justice but the priestcraft? They know no civil government, they have been filled full of abominable heathenish doctrines from their infancy, and taught to believe that no sin is so grievous or terrible but what the parish priest has the power to forgive.

The mission of Rome is to teach that the inferior, the people, must obey the superior, just as the corpse obeys the hand which moves it, or as the stick obeys the arm which directs it, she knows well that she cannot fulfill her mission, and attain to her objects so long as this government of a free, sovereign people stands; she is, then, bound to oppose, paralyze and destroy that government when she finds her opportunity.

With lynx's eye, she watched that opportunity and with anxiety and rage she spied from her cradle the onward march of this young giant republic. She knew that it was in the bosom of every true citizen of the United States to propagate those accursed (by her) principles of equality, fraternity and liberty all over the world. She saw that the irresistible influence of those principles were felt on the most distant nations, as well as the poor, miserable, Irish people she was keeping under her heavy and ignominious yoke; she understood that there was a real danger for her very existence if those principles would continue to spread; that her slavery star would go down as the liberty star would rise on the horizon. In a word, Rome saw at once that the very existence of the United States was a formal menace to her own life. Already she had seen the chains of two millions of her Irish slaves melted at the simple touch of the warm rays of liberty which had fallen from the stars and stripes banners. From the very beginning she perfidiously sowed the germs of division and hatred between the two great sections of this country, and she felt unspeakable joy when she saw that she had succeeded in dividing the South from the North, on the burning question of slavery. She looked upon that division as her golden oppor-

tunity. To crush one part by the other, and reign over the bloody ruins of both has invariably been her policy. She hoped that the hour of her supreme triumph over this continent was come. She ordered her elder son, the Emperor of France, to keep himself ready to help her crush the North, by having an army in Mexico ready to support the South, and she bade all the Roman Catholic bishops, priests and people to enroll themselves under the banners of slavery. And everybody knows how the Roman Catholic bishops and priests, almost to a man, obeyed that order. Only one bishop dared to disobey. Above everything, it was ordered to oppose the election of Lincoln at any cost. For, from the very first day his eloquent voice had been heard, a thrill of terror had gone through the hearts of the partisans of slavery. They called him an ape, a stupid brute, a most dangerous lunatic, a bloody monster, a merciless tyrant, etc., etc. In a word, Rome exhausted all her resources of language, she ransacked the English dictionary to find the most suitable expressions to fill the people with contempt, hatred and horror against him. But it was written in the decrees of God that the honest Abraham Lincoln should be proclaimed President of the United States the 4th of March, 1861.

LIBERTY AND ROMANISM CANNOT LIVE TOGETHER.

The whole genius of the Roman Catholic Church is out of harmony with the theory of the American government—these two cannot live together. If the American government survives, Romanism dies—she cannot breathe this pure air of liberty of thought and speech, without having a fatal attack of la grippe. Our theory of government is a government of the people, by the people, and for the people; the rulers are only our servants, to carry out our will, wish and desire. The Roman Catholic theory is: the people are to be governed by the hierarchy, from the Pope down to the lowest prelate. Brownson in his essay gives us the place claimed by the Roman Catholic Church in regard to the people over whom she has sway. "The people," he says, "need governing, and must be governed." (Like cattle by brute force.)

“They must have a MASTER. The religion which is to answer our purpose must be above the people, and able to COMMAND THEM. (Do, or be refused the sacraments; do, or be excommunicated; in a word, do, or be damned.) The first lesson to the child is obey; the first and last lesson to the people, individually and collectively, is, OBEY; and there is no obedience where there is no authority to enjoin it. The Roman Catholic religion, then, is necessary to sustain popular liberty, because popular liberty can be sustained only by a religion free from popular control, above the people, speaking from above and able to command them (as in the days of the Inquisition) and such a religion is the Roman Catholic. In this sense, we wish THIS COUNTRY TO COME UNDER THE POPE OF ROME. As the visible head of the Church, the spiritual authority which Almighty God has instituted to teach and govern the nation, we assert his supremacy, and tell our countrymen that we would have them submit to him. (And would compel them to submit or die, if they had the power.) They may flare up at this as much as they please, and with as many alarming and abusive editorials as they choose, or can find time and space to do—they will not move us, or relieve themselves from the obligation Almighty God has placed them under, of obeying the authority of the Catholic Pope and all.”

WARNING TO AMERICANS.

“Against the insidious wiles of foreign influence, I conjure you to believe me, fellow citizens, the jealousies of a free people ought to be constantly awake. History and experience both prove that foreign influence is one of the most baneful foes of a republican government.”—Washington’s Farewell Address.

“Foreign influence to America is like the Grecian Horse to Troy; it conceals an enemy in its heart. We cannot be too careful to exclude its entrance.”—Madison.

“I can scarcely withhold myself from joining in the wish of Silas Dean, that there was an ocean of fire between this and the Old World.”—Jefferson.

"It is true, we should become a little more Americanized."
—Jackson.

"They will make an election a curse instead of a blessing."
—M. VanBuren.

"The people of the United States, may they remember that to preserve their liberty they must do their own voting and their own fighting."—Harrison.

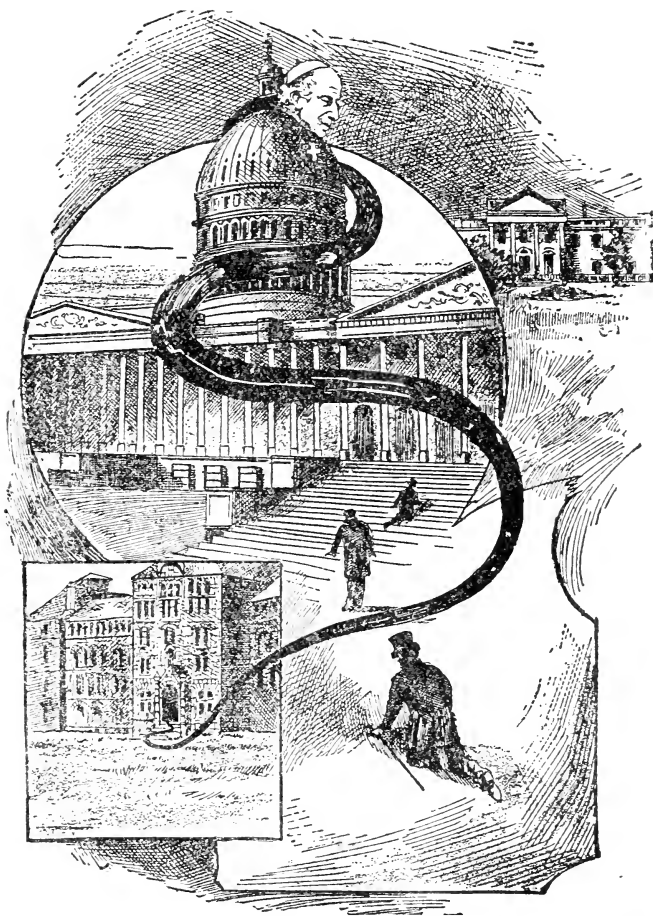
"Lord, preserve our country from all foreign influences."—
The last prayer of Gen. Jackson.

PLANS FOR OVERTHROWING OUR GOVERNMENT.

The Duke of Richmond, formerly Governor-General of Canada, said: "The government of the United States is weak, inconsistent and bad; it must and will be destroyed. So long as it exists, no prince in Europe will be safe on his throne. The sovereigns of Europe are aware of this, and are determined upon its destruction. They have come to an understanding upon this subject, and decided on the means to accomplish it. They will eventually succeed by subversion, rather than conquest. All the low population of Europe will be carried into America—it will be a receptacle for the bad and disaffected. This will create a surplus, a heterogeneous population, speaking a different language—of different religion and sentiments—they will carry with them their principles—will adhere to their former governments, laws, manners, customs and religion—speak of them among the nations, some will join with them—and they will become citizens—discord and civil war will follow—some popular man will take the lead to restore order—the European sovereigns will aid him—all the ignorant will join, and the government will be subverted."

DESTROYING AMERICAN INSTITUTIONS.

First all the Popes, and especially Pius IX. and Leo XIII., have laid down the plan according to which all Roman Catholics in this country are to proceed, in order to destroy our American institutions. In the "Syllabus" of Pius IX., of 1864, the Pope condemns the following things, or rather he consigns to eternal damnation:



God Grant that the Snake Nurtured in Jesuitical Institutions May
Never Encircle our National Government!

1. All those who maintain the liberty of press.
2. All who maintain the liberty of conscience or of worship.
3. Those who contend for liberty of speech.
4. Those that hold that Roman Pontiffs, or Councils, have exceeded the limits of their power, and usurped the rights of princes (in torturing, burning, and otherwise murdering heretics, &c.).
5. Those who say the Church may not employ force (or persecute and destroy heretics).
6. Those who hold that in a conflict of laws, civil and ecclesiastical, the civil law ought to prevail.
7. Or those who hold that any method of instruction of youth, solely secular, may be approved.
8. Those who hold that marriage is not in its essence a sacrament.
9. Those that hold that marriage not sacramentally contracted has a binding force.
10. Those who hold that any other religion than the Roman religion may be established by the State.
11. Those who hold that in countries called Catholic, the free exercise of other religions may laudably be allowed.
12. Those who hold that the Roman Pontiff ought to come to terms with progress, liberalism, and modern civilization.

ROME'S LARGE NUMBER OF CRIMINALS.

Rome relies for success on her criminals. Of this there is abundant proof. So much proof indeed that we hardly know where to begin. A recent number of a prominent Italian journal, called *El Solfeo*, furnishes the following statement of facts. In 1870, that is just before Rome was made the capital of Italy, when the Pope lost his temporal power, there were in the city 2,469 secular clergy, among cardinals, bishops, prelates and cures; 2,766 monks, and 2,117 nuns; in all 7,322 religious of both sexes. The number of births reached in the year to 4,378, of which 1,215 were legitimate, and 3,163 illegitimate; the illegimates therefore were more than 75 per cent. And all this in the city of Rome, the abode of "His Holiness," and swarming with holy bishops, and priests, and

nuns. Nor in regard to the capital crime did the Pontifical States occupy a favorable position before they were annexed to Italy by Victor Immanuel. The statistics relating to the latest years of the Pope's government, show that there was committed one murder in England for every 187,000 inhabitants; in Holland, one for every 168,000; in Russia, one for every 100,000; in Australia, one for every 4,113; in Naples, one for every 2,750; and in the States of the Pope, one for every 750!!! Think of it! In Protestant England one murder for every 187,000 inhabitants, and in the Papal States, under the holy government of the Pope himself, a murder for every 750 of the population! Is the Roman Catholic Church the Church of Christ or of Antichrist? An English paper says that the Roman Catholics in Scotland are less than one-twelfth of the population, yet this one-twelfth furnishes one-third of the criminals. Rome breeds murderers and all sorts of criminals. It is so everywhere.

ROME RELIES FOR HER SUCCESS ON FOREIGNERS.

The Mayor of New York, Mr. Hewitt, declared, in a message, that, according to the census of 1880, thirty-nine and a half per cent. of the people were foreign born and an additional forty and a half per cent. were born of foreign parentage so that more than 80 per cent. of the people are foreigners. There are thirty-seven nationalities, speaking eighty different dialects. And the dangerous thing about this fact is that these foreigners are voters, and always cast their votes in favor of Popery and against liberty. The priests of Rome are at the bottom of this dangerous immigration that is bringing to our shores millions of ignorant, priest-ridden and murderous Papists from Europe, by whose votes they hope to destroy all that is most glorious in American Institutions. Let Americans who love their country insist that Congress shall shut the gates against these bigoted and superstitious hordes before it is too late.



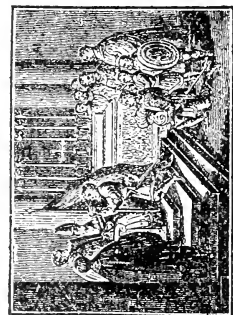
Performing a bell.



Exorcism of a warrior.



Revelation of the revelation.



Denunciation of a Standard.



Bishop making the sign of the cross at the church door.



Consecration of an image.



Preparation of the ground where a church is to be built.



Bishop making the Alphabet with abbat.

Exorcism of a new cross.

BLIND-FOLDING THE PEOPLE.

“Gregory XVI. said that there was no place in the world where he was Pope so much as in America. Pius IX. uttered the same sentiment. Leo XIII. confidentially relies upon the same supposition. It reminds us, friends, that in every other land on the globe the Roman Catholic hierarchy is looked upon with suspicion, and watched as an enemy, save in the United States, where it is blind-folding the people and arming the assassins of liberty.

TO BRING THE DARK AGES UPON US AGAIN.

“The Pope, in his Encyclical letter of December 8, 1864, published in Latin, and issued to the Romish Church of the whole world for its guidance, condemned eighty of the leading and ruling principles of modern civilization and indicated what principles are to guide that church in its endeavor to bring the dark ages upon us again. Below are a few of the principles, selected by their numbers, as they stand in the encyclical:

19. The Romish Church has a right to exercise its authority, without having any limits set to it by the civil power.

24. The Romish Church has the right to avail itself of force and to use the temporal power for that purpose.

27. The Pope and priests ought to have dominion over temporal affairs.

31. The Romish clergy should be tried for civil and criminal offenses only in ecclesiastical courts.

42. In cases of conflict between the ecclesiastical and civil powers, the ecclesiastical powers ought to prevail.

45. The Romish Church has the right to interfere in the discipline of the public schools, and in the arrangement of the studies of the public schools, and in the choice of teachers for these schools.

47. Public schools open to all children for the education of the young should be under the control of the Romish Church, and should not be subject to the civil power, nor made to conform to the opinions of the age.

78. The Roman Catholic religion should be the only religion of the State, and all other modes of worship be excluded.

ROMANISM THE POPULAR RELIGION OF CRIMINALS.

We think Father Gleason will find the Roman Catholic Church is responsible for much of the illiteracy to be found in the United States; and by logical statistics, which cannot be refuted, the Roman Catholic Church is the mother and father of the majority of the criminals in our land to-day. I am dealing with facts. Go into any of our prisons in this or any other of our states, and call the roll of the prisoners, and ask each: "What is your faith? What is the faith of your father and mother?" and you will find 90 per cent. will answer "The Roman Catholic faith." And if he will inquire a little further he will find that 85 per cent. were educated at parochial rather than in the public schools. Then, if he will go through the drinking saloons of our city, and ask each keeper of these houses of death and destruction, "What faith were you brought up in?" he will have to put down the answer eight times out of ten, "Roman Catholic." And he will find a majority of these keepers of saloons were brought up in foreign countries, and hence they were educated in foreign Catholic schools.

PARSON BROWNLOW'S PHILOSOPHY.

Many of you have heard of Parson Brownlow, that noted minister of Knoxville, Tenn. He was a strong Union man during the war, yet he was loved by the Southern people as few men were loved by them. During the war a friend of his in the South, Gen. Pillow, was raising a regiment, and when it was completed he wrote to Parson Brownlow and said: "Dear Brownlow, I have raised a regiment, and I want you to come out and be our chaplain."

To this Brownlow wrote the following reply: "Dear Sir: Your letter is to hand. When I make up my mind to go to hell, I will cut my throat and go direct, and not by way of the Southern Confederacy." Some of us, my hearers, rather than bow to sinful priest, or mumble useless prayers, or sprinkle

ourselves with holy water, or wear that scapular rag, would be inclined to adopt Brownlow's sentiments.

IMMIGRATION OUR DAMNATION.

There are two great dangers which threaten our nation.

First, immigration.

Second, propagandation.

Our wisest and noblest statesmen have looked upon immigration with alarm. Daniel Webster said in his day: "There is an imperative necessity for remodeling the naturalization laws of the United States." If Daniel Webster said that in his day, when immigrants came here only by the handful, what would he say to-day if he should stand at Castle Garden and see them coming in at the rate of 5,000 to 25,000 a week?

Lord Macauley said: "The crucial test for the American Republic will come in the early part of the 20th century, and as the Huns swept down on Rome, so will a vast horde sweep down on America, and the services of a second Napoleon will be needed to stay this tide." Macauley was more than a historian, he was a prophet, and well will it be for us to heed his prophecy.

THE ROMAN CATHOLIC CHURCH GREATER THAN OUR GOVERNMENT.

Peter Dens, the great and recognized expounder of Romish ecclesiastical laws, says: "The Pope can dispense with any law. The constitutions and degrees of the Pope are explanations of the divine law, and are therefore binding as soon as known. The Church does not recognize the right of any government to say whether or not the Pontifical decrees shall be enforced. She is supreme, independent, and can therefore admit of no intermeddling with her authority. . . . The State ought to recognize and carry into effect the laws of the Church," &c.

GENERAL LAFAYETTE'S DECLARATION.

General Lafayette, although a Romanist himself, declared that: "If the American government is ever destroyed, it will be by the priests of Rome."

FOR GOD OR THE DEVIL.

Forget not that Rome claims that this country belongs to her, and that she has an army of 700,000 men drilled for action and ready to fight to enforce her rules in America.

As in our civil war there came to be but two parties, one for freedom and the other for slavery, so here we have a party for God and the truth; and another for the devil and Romanism. Thousands in the Church of Rome, tired of the terrible despotism, are ready to join the ranks of freedom, escape dull routine, and prelude to decay and dissolution, and come out for liberty and their adopted country.

But, it may be asked, "Has the Romish Hierarchy any materials or agencies that can really injure this great Protestant Republic? What can ten millions do as against twenty millions?" But the ten millions are thoroughly organized and the twenty millions are not. That makes a vast difference, as every one must see.

"The Roman Catholic Review, of January, 1852, said: "Protestantism, of every form, has not, and never can have, any rights where Catholicism is triumphant."

RELIGIOUS FREEDOM AT AN END.

The Archbishop of St. Louis said: "If the Catholics ever gain, as they surely will, an immense numerical majority in this country, religious freedom will be at an end."

"NO MURDER TO KILL CERTAIN PERSONS."

"Pope Gregory VII. decided it was no murder to kill excommunicated persons."

PROUD BOASTS OF ROMAN CATHOLICS.

The Catholic World, of New York, says: "The Catholic Church numbers one-third of the population, and if its membership shall increase for the next thirty years as it has in the thirty years past, Rome will have a majority and possess this country and keep it. There is 'ere long to be a State religion in this country and that religion is to be Roman Catholic.



THOMAS CRANMER'S MARTYRDOM.

“And as for the Pope, I refuse him as Christ’s enemy, and Anti-Christ, with all his false doctrine.”

The Roman Catholic is to wield his vote for the purpose of securing Catholic ascendancy in this country."

In reply to McGee, editor of Freeman's Journal, the bishops and priests said: "We are determined, like you, to take possession of the United States and rule them." Let us then multiply our votes; let us call our poor but faithful Irish Catholics from every corner of the world and gather them into the very hearts of those proud citadels which the Yankees are so rapidly building up."

WHO DID THE DESERTING DURING THE CIVIL WAR?

In reply to the boast so freely made by Roman Catholic editors and orators that the Irish fought the battles of the civil war and saved the nation, the following document, received from Washington, is here given:

Whole number of troops engaged in the war,	2,128,200
Natives of the United States,	1,625,267
Germans,	180,817
Irishmen,	144,221
British (other than Irish)	90,040
Other foreigners,	87,855

The desertions were as follows:

Natives of the United States,	5 per cent.
Germans,	10 per cent.
IRISH CATHOLICS,	72 per cent.
British (other than Irish),	7 per cent.
Other foreigners,	6 per cent.

"In other words, of the 144,000 Irishmen that enlisted, 104,000 deserted; and it is reliably stated that most of these desertions occurred after the recognition of the Confederacy by the Pope. It is also a fact that of the 5 per cent. of native Americans rated as deserters, 45 per cent. of the 5 per cent. were Roman Catholics."

THE CONDITIONS IN PHILADELPHIA.

Philadelphia has 8,034 persons engaged in the rum traffic, and who are they? Chinamen, 2; Jews, 2; Italians, 18; Span-

iards, 140; Welsh, 160; French, 285; Scotch, 497; English, 568; Germans, 2,179; Irish, 3,041; Africans, 265; Americans, 205. Of this number, 3,696, all were foreigners but one.

And of the whole number of 8,034 engaged in the liquor traffic in that city 6,418 have been arrested for some crime! The most immoral centers of New York are the liquor saloons, and yet nine-tenths of these are run by members of the Roman Catholic Church. The Roman Catholics of Scotland are one-twelfth of the population, but they furnish one-third of the criminals. In England and Wales they are one-twentieth, but they furnish one-fourth of the criminals."

ROME'S RESPONSIBILITY FOR THE ASSASSINATION OF ABRAHAM LINCOLN.

Concerning the assassination of President Lincoln, Father Chiniquy says: "At the end of August, having known from a Roman Catholic priest, whom, by the mercy of God, I had persuaded to leave the errors of Popery, that there was a plot among them to assassinate the President, I thought it was my duty to go and tell him what I knew, at the same time giving him a new assurance of the gratitude for what he had done for me.

Knowing that I was among those who were waiting in the ante-chamber, he sent immediately for me, and received me with greater cordiality and marks of kindness than I could expect.

"I am so glad to meet you again," he said, "you see that your friends, the Jesuits, have not yet killed me. But they would have surely done it, when I passed through their most devoted city, Baltimore, had I not defeated their plans, by passing incognito a few hours before they expected me. We have the proof that the company which had been selected and organized to murder me, was led by a rabid Roman Catholic, called Byrne; it was almost entirely composed of Roman Catholics; more than that, there were two disguised priests among them, to lead and encourage them. I am sorry to have so little time to see you; but I will not let you go before telling you that a few days ago, I saw Mr. Morse, the learned

inventor of electric telegraphy; he told me that when he was in Rome not long ago, he found out the proofs of a most formidable conspiracy against this country and all its institutions. It is evident that it is to the intrigues and emissaries of the Pope, that we owe, in great part, the horrible civil war which is threatening to cover the country with blood and ruins.

“I am sorry that Prof. Morse had to leave Rome before he could know more about the secret plans of the Jesuits against the liberties and the very existence of this country. But do you know that I want you to take his place and continue that investigation? My plan is to attach you to my Ambassador of France, as one of the secretaries. In that honorable position you would go from Paris to Rome, where you might find, through the direction of Mr. Morse, an opportunity of reuniting the broken threads of his researches. ‘It takes a Greek to fight a Greek.’ As you have been twenty-five years a priest of Rome, I do not know any man in the United States so well acquainted as you are with the tricks of the Jesuits, and on the devotedness of whom I could better rely. And, when once on the staff of my Ambassador, even as one of the secretaries, might you not soon yourself become the Ambassador? I am in need of Christian men in every department of the public service, but more in those high positions. What do you think of that?”

“My dear President,” I answered, “I feel overwhelmed by your kindness. Surely nothing could be more pleasant to me than to grant your request. The honor you want to confer upon me is much above my merit; but my conscience tells me that I cannot give up the preaching of the Gospel to my poor French Canadian countrymen, who are still in the errors of Popery. For I am about the only one who, by the Providence of God, has any real influence over them. I am, surely, the only one the bishops and priests seem to fear in that work. The many attempts they have made to take away my life are proof of it. Besides that, though I consider the present President of the United States much above the Emperors of France, Russia, and Austria, much above the greatest kings of the world, I feel that I am the servant, the Ambassa-

dor of One who is as much above even the good and great President of the United States, as the heavens are above the earth. I appeal to your own Christian and honorable feelings to know if I can forsake the one for the other."

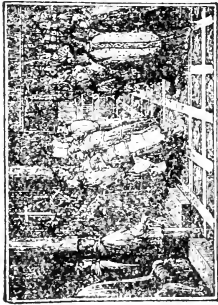
The President became very solemn, and replied:

"You are right! you are right! There is nothing so great under heaven, as to be the Ambassador of Christ."

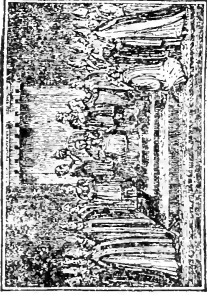
But, then, coming back to himself, with one of his fine jokes, which he had always ready, he asked:

"Yes! yes! You are the Ambassador of a greater Prince than I am; but he does not pay you with as good cash as I would do."

"My dear President," I said, "I must repeat to you here what I said when in Urbana, in 1856. My fear is that you will fall under the blows of a Jesuit assassin, if you do not pay more attention than you have done till now to protect yourself. Remember that because Coligny was an heretic, as you are, he was brutally murdered in the St. Bartholomew night; that Henry IV. was stabbed by the Jesuit assassin, Revailac, the 14th of May, 1610, for having given liberty of conscience to his people, and that William the Taciturn was shot dead by another Jesuit murderer, called Girard, for having broken the yoke of the Pope. The Church of Rome is absolutely the same to-day, as she was then; she does believe and teach to-day as then, that she has the right and that it is her duty to punish by death any heretic who is in her way as an obstacle to her designs. The unanimity with which the Catholic hierarchy of the United States is on the side of the rebels is an incontrovertible evidence that Rome wants to destroy this Republic, and as you are, by your personal virtues, your popularity, your love for liberty, your position, the greatest obstacle to their diabolical scheme, their hatred is concentrated upon you; you are the daily object of their maledictions; it is at your breast they will direct their blows. My blood chills in my veins when I contemplate the day which may come, sooner or later, when Rome will add to all her other iniquities the murder of Abraham Lincoln."



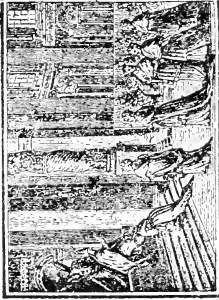
Opening the Holy Casket by the Pope.



Coronation of the Pope.



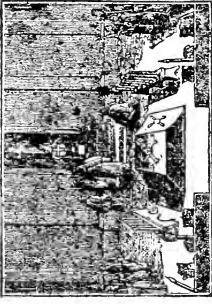
The escape of the dead Pope—second of three days to the people in St. Peter's Church.



Adoration of the Pope before the grand altar of St. Peter's.



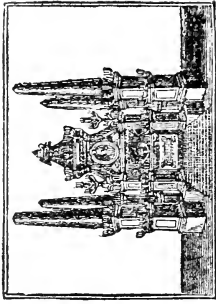
The body presented to the Pope at the porch of St. John the Baptist.



Obsequies of the dead Pope.



Procession of the Pope.



Mausoleum.

When saying these things to the President, I was exceedingly moved, my voice was as choked, and I could hardly retain my tears. But the President was perfectly calm. When I had finished speaking he took the volume of Bussambaum from my hands, read the lines which I had marked with red ink, and I helped him translate them into English. He then gave me back the book and said:

“I will repeat to you what I said at Urbana, when for the first time you told me your fears lest I should be assassinated by the Jesuits. ‘Man must not care where and when he will die, provided he dies at the post of honor and duty.’ But I may add to-day, that I have a presentiment that God will call me to Him through the hand of an assassin. Let His will, and not mine be done.” He then looked at his watch and said: “I am sorry that the twenty minutes I had consecrated to our interview have almost passed away; I will be forever grateful for the warning words you have addressed to me about the dangers ahead to my life from Rome. I know that they are not imaginary dangers. If I were fighting against a Protestant South as a nation there would be no danger of assassination. The nations who read the Bible, fight bravely on the battlefield, but they do not assassinate their enemies. The Pope and the Jesuits, with their infernal Inquisition, are the only organized power in the world which have recourse to the dagger of the assassin to murder those whom they cannot convince with their arguments, or conquer with the sword.

“Unfortunately, I feel more and more every day that it is not against the Americans of the South alone I am fighting, it is more against the Pope of Rome, his perfidious Jesuits and their blind and blood-thirsty slaves, than against the real American Protestant, that we have to defend ourselves; here is the real danger of our position. So long as they will hope to conquer the North, they will spare me; but the day we will rout their armies (and the day will surely come, with the help of God), take their cities, and force them to submit; then it is my impression that the Jesuits, who are the principal rulers of the South, will do what they have almost invariably done

in the past. The dagger or the pistol of one of their adepts will do what the strong hands of the warriors could not achieve. This civil war seems to be nothing but a political affair to those who do not see, as I do, the secret springs of that terrible drama. But it is more a religious than a civil war. It is Rome who wants to rule and degrade the North as she has ruled and degraded the South from the very day of its discovery. There are only very few of the Southern leaders who are not more or less under the Jesuits through their wives, family and relations and their friends. Several members of the family of Jeff Davis belonged to the Church of Rome. Even the Protestant ministers are under the influence of the Jesuits without suspecting it. To keep her ascendancy in the North, as she does in the South, Rome is doing here what she has done in Mexico, and in all the South American Republics; she is paralyzing by a civil war the arms of the soldiers of liberty. She divides our nation in order to weaken, subdue and rule it.

“Surely we have some brave and reliable Roman Catholic officers and soldiers in our armies, but they form an insignificant minority when compared with the Roman Catholic traitors against whom we have to guard ourselves, day and night. The fact is, that the immense majority of the Roman Catholic bishops, priests and laymen are rebels in heart, when they cannot be in fact; with very few exceptions, they are publicly in favor of slavery. I understand now why the patriots of France, who determined to see the colors of liberty floating over their great and beautiful land were forced to hang or shoot most all the priests and the monks as the irreconcilable enemies of liberty. For it is a fact, which is now evident to me, that, with very few exceptions, every priest and every true Roman Catholic is a determined enemy of liberty. Their extermination in France was one of those terrible necessities which no human wisdom could avoid; it looks to me now as an order from heaven to save France. May God grant that the same terrible necessity be never felt in the United States! 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 they would shoot them as traitors. But I keep those sad secrets in my heart; you are the only one to whom I reveal them, for I know that you learned them before me. The history of these last thousand years tell 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. But I forget that my twenty minutes are gone long ago.

“Please accept my sincere thanks for the new lights you have given me on the dangers of my position, and come again, I will always see you with new pleasure.”

My second visit to Abraham Lincoln was at the beginning of June, 1862. The grand victory of the Monitor over the Merrimac, and the conquest of New Orleans by the brave and Christian Farragut had filled every heart with joy; I wanted to unite my feeble voice to that of the whole country, to tell him how I blessed God for that glorious success. But I found him so busy that I could only shake hands with him.

The third and last time I went to pay my respects to the doomed President, and to warn him against the impending dangers which I knew were threatening him, was on the morning of June 8th, 1864, when he was absolutely besieged by the people who wanted to see him.

The only thought which seemed to occupy the mind of the President was the part which Rome had in that horrible struggle. Many times he repeated:

“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. Though there were great differences of opinion between the South and the North, on the question of slavery, neither Jeff Davis nor any one of the leading men of the Confederacy would have dared to attack the North, had they not relied on the promises of the Jesuits, the money and the arms of the

Roman Catholics, even the arms of France, were at their disposal, if they would attack us. I pity the priests, the bishops and the monks of Rome in the United States, when the people realize that they are, in great part, responsible for the tears and the blood shed in this war; the later the more terrible will the retribution be. I conceal what I know, on that subject, from the knowledge of the nation; for if the people knew the whole truth, this war would turn into a religious war, and I would at once, take a ten-fold more savage and bloody character. It would become merciless as all religious wars are. It would become a war of extermination on both sides. The Protestants of both the North and the South would surely unite to exterminate the priests and the Jesuits, if they could hear what Professor Morse has said to me of the plots made in the very city of Rome to destroy this Republic, and if they could learn how the priests, the nuns, and the monks, who daily land on our shores, under the pretext of preaching their religion, instructing the people in their schools, taking care of the sick in the hospitals, are nothing else but the emissaries of the Pope, of Napoleon, and the other despots of Europe, to undermine our institutions, alienate the hearts of our people from our Constitution, and our laws, destroy our schools, and prepare a reign of anarchy here as they have done in Ireland, in Mexico, in Spain, and wherever there are any people who want to be free, etc.

“I am for liberty of conscience in its noblest, broadest, highest sense. But I cannot give liberty of conscience to the Pope and to his followers, the papists, so long as they tell me, through all their councils, theologians and canon laws, that their conscience orders them to burn my wife, strangle my children, and cut my throat when they find the opportunity!

“This does not seem to be understood by the people to-day. But sooner or later, the light of common sense will make it clear to every one, that no liberty of conscience can be granted to men who are sworn to obey a Pope, who pretends to have the right to put to death those who differ from him in religion.

“You are the first to warn me against the dangers of as-



THE BURNING OF PROTESTANTS LATIMER AND RIDLEY.

Latimer: "Be of good courage, Brother Ridley, for we shall this day light such a torch in England as shall never be put out."

sassination. My ambassadors in Italy, France and England, as well as Professor Morse, have, many times, warned me against the plots of the murderers whom they have detected in those different countries. But I see no other safeguard against those murderers, but to be always ready to die, as Christ advises it. As we must all die sooner or later, it makes very little difference to me whether I die from a dagger plunged through the heart or from inflammation of the lungs. Let me tell you that I have lately read a passage in the Old Testament which has made a profound, and, I hope, a salutary impression on me. Here is that passage."

The President took his Bible, opened it at the third chapter of Deuteronomy, and read from the 22d to the 28th verse.

"22. Ye shall not fear them; for the Lord your God shall fight for you.

"23. And I besought the Lord at that time, saying:

"24. O Lord God, thou hast begun to show thy servant thy greatness, and thy mighty hand; for what God is there in heaven or in earth, that can do according to thy works, and according to thy might!

"25. I pray thee, let me go over and see the good land that is beyond Jordan, that goodly mountain and Lebanon.

"26. But God was wroth with me for your sakes and would not hear me: and the Lord said unto me, let it suffice thee: speak no more unto me of this matter:

"27. Get thee up into the top of Pisgah, and lift up thine eyes westward and northward, and southward and eastward, and behold it with thine eyes: for thou shalt not go over this Jordan."

After the President had read these words with great solemnity, he added:

"My dear Father Chiniquy, let me tell you that I have read these strange and beautiful words several times, these last five or six weeks. The more I read them, the more, it seems to me that God has written them for me as well as for Moses.

"The only two favors I ask of the Lord, are, first, that I may die for the sacred cause in which I am engaged, and when I am the standard-bearer of the rights and liberties of my country.

“The second favor I ask from God, is that my dear son, Robert, when I am gone, will be one of those who will lift up that flag of Liberty which will cover my tomb, and carry it with honor and fidelity, to the end of his life, as his father did, surrounded by millions who will be called with him to fight and die for the defense and honor of our country.”

Never had I heard such sublime words. Never had I seen a human face so solemn and so prophet-like as the face of the President, when uttering these things. Every sentence had come to me as a hymn from heaven, reverberated by the echoes of the mountains of Pisgah and Calvary. I was beside myself. Bathed in tears, I tried to say something, but I could not utter a word.

I knew the hour to leave had come, I asked from the President permission to fall on my knees, and pray with him that his life might be spared; and he knelt with me. But I prayed more with my tears and sobs than with my words.

Then I pressed his hand on my lips and bathed it with my tears, and with a heart filled with an unspeakable desolation, I bade him Adieu! It was for the last time!

For the hour was fast approaching when he was to fall by the hand of a Jesuit assassin, for his nation's sake.

THE REAL CAUSE OF THE CIVIL WAR.

“The common people see and hear the big, noisy wheels of Southern Confederacy's cars, they call them Jeff Davis, Lee, Toombs, Beauregard, Semmes, etc., and they honestly think that they are the motive power, the first cause of our troubles. But it is a mistake. The true motive power is secreted behind the thick walls of the Vatican, the colleges and schools of the Jesuits, the convents of the nuns and the confessional boxes of Rome.

“There is a fact which is too much ignored by the American people, and with which I am acquainted only since I became President; it is that the best, the leading families of the South, have received their education in great part, if not in the whole, from the Jesuits and the nuns. Hence those degrading principles of slavery, pride, cruelty, which are as a second nature

among so many of those people. Hence that strange want of fair play, humanity; that implacable hatred against the ideas of equality and liberty, as we find them in the Gospel of Christ. You do not ignore that the first settlers of Louisiana, Florida, New Mexico, Texas, South Carolina and Missouri were Roman Catholics, and that their first teachers were Jesuits. It is true that those states have been conquered or bought by us since. But Rome has put the deadly virus of her anti-society and anti-Christian maxims into the veins of the people before they became American citizens. Unfortunately the Jesuits and the nuns have in great part remained the teachers of those people since. They have continued, in a silent, but most efficacious way, to spread their hatred against our institutions, our laws, our schools, our rights and our liberties, in such a way, that this terrible conflict became unavoidable, between the North and the South. As I told you before, it is to Popery that we owe this terrible civil war.

"I would have laughed at the man who would have told me that before I became the President. But Professor Morse has opened my eyes on that subject. And, now, I have seen that mystery; I understand that engineering of hell which, though not seen, nor even suspected by the country, is putting in motion the large, heavy and noisy wheels of the state cars of the Southern Confederacy.

"Our people are not yet ready to learn and believe those things, and perhaps it is not the proper time to initiate them to those dark mysteries of hell; it would throw oil on a fire which is already sufficiently destructive.

"You are almost the only one with whom I speak freely on that subject. But sooner or later, the nation will know the real origin of those rivers of blood and tears, which are spreading desolation and death everywhere. And, then, those who have caused those desolations and disasters will be called to give an account of them.

"I do not pretend to be a prophet. But 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, fol-

lowed 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 Inquisitions, will have been forever swept away from our country. Neither I nor you, but our children will see those things.”—Abraham Lincoln.

PRESIDENT LINCOLN COULD NOT CROSS THE JORDAN.

But Lincoln was on the top of the mountain Pisgah, and though he had fervently prayed that he might cross the Jordan, and enter with his people into the land of promise, after which he had so often sighed, he was not to see his request granted. The answer has come from heaven: “You will not cross the Jordan, and you will not enter that Promised Land, which is there, so near. You must die for your nation’s sake!” the lips, the heart and the soul of the New Moses were still repeating the sublime words: “The judgments of the Lord are true and righteous altogether,” when the Jesuit assassin, Booth, murdered him, the 14th of April, 1865, at 10 o’clock P. M.

Let us hear the eloquent historian, Abbott, on that sad event:

“In the midst of the unparalleled success, and while all the bells of the land were ringing with joy, a calamity fell upon us which overwhelmed the country in consternation and awe. On Friday evening, April 14th, President Lincoln attended Ford’s Theatre, in Washington. He was sitting quietly in his box, listening to the drama, when a man entered the door of the lobby leading to the box, closing the door behind him. Drawing nearer to the President, he drew from his pocket a small pistol, and shot him in the back of the head. As the President fell, senseless and mortally wounded, and the shriek of his wife, who was seated at his side, pierced every ear, the assassin leaped from the box, a perpendicular height of nine feet, and as he rushed across the stage bare-headed, brandished a dagger, exclaiming, ‘sic semper tyrannis!’ and disappeared behind the side scenes. There was a moment of silent consterna-

tion. Then ensued a scene of confusion which it is in vain to attempt to describe.

"The dying President was taken into a house near by and placed upon a bed. What a scene did that room present! The chief of a mighty nation lay there, senseless, drenched in the blood, his brains oozing from his wounds! Sumner, Farwell and Colfax and Stanton and many others were there, filled with grief and consternation.

"The surgeon, General Barnes, solemnly examined the wound. There was silence as of the grave, the life and death of the nation seemed dependent on the result. General Barnes looked up sadly and said: "The wound is mortal!"

"Oh! no! General, no! no!" cried out Secretary Stanton, and sinking into a chair, he covered his face, and wept like a child. Senator Sumner tenderly held the head of the unconscious martyr."

PLAIN EVIDENCE AGAINST LINCOLN'S ASSASSINS.

Says Father Chiniquy: "But who was the assassin of Abraham Lincoln? Booth was nothing but the tool of the Jesuits. It was Rome who directed his arm, after corrupting his heart and damning his soul.

After I had mixed my tears with those of the grand country of my adoption, I fell on my knees and asked my God to grant me to show to the world what I knew to be true, viz: That that horrible crime was the work of Popery. And, after twenty years of constant and most difficult researches, I come fearlessly to-day, before the American people, to say and prove that the President, Abraham Lincoln, was assassinated by the priests and Jesuits of Rome.

In the book of the testimonies given in the prosecution of the assassin of Lincoln, published by Ben. Pitman, and in the two volumes of the trial of John Surratt in 1867, we have the legal and irrefutable proof that the plot of the assassins of Lincoln was matured, if not started, in the house of Mary Surratt, No. 561 H Street, Washington City, D. C. But who were living in that house, and who were visiting that family? The legal answer says: "The most devoted Catholics in the

city!" The sworn testimonies show more than that. They show that it was the common rendezvous of the priests of Washington. Several priests swear that they were going there "sometimes," and when pressed to answer what they meant by "sometimes," they were not sure if it was not once a week, or once a month. One of them, less on his guard, swore that he seldom passed before that house without entering; and he said he never passed less than once a week. The devoted Roman Catholic (an apostate from Protestantism) called L. J. Weichman, who was himself living in the house, swears that Father Wiget was very often in that house, and Father Lahiman swears that he was living with Mrs. Surratt, in the same house!

What does the presence of so many priests, in that house, reveal to the world? No man of common sense, who knows anything about the priests of Rome, can entertain any doubt that, not only they knew all that was going on inside those walls, but that they were the advisers, the counsellors, the very soul of that infernal plot. Why did Rome keep one of her priests under that roof, from morning till night, and from night till morning? Why did she send many others, almost every day of the week, into that dark nest of plotters against the very existence of the great republic and against the life of her President, the principal generals and leading men, if it were not to be the advisers, the rulers, the secret motive power of the infernal plot.

No one, if he is not an idiot, will think and say that those priests, who were the personal friends and father confessors of Booth, John Surratt, Mrs. and the Misses Surratt, could be constantly there without knowing what was going on, particularly when we know that everyone of those priests was a rabid rebel in heart. Every one of those priests knowing that his infallible Pope had called Jeff Davis his dear son, and had taken the Southern Confederacy under his protection, was bound to believe that the most holy thing a man could do, was to fight for the Southern cause, by destroying those who were its enemies.

And that pious Miss Surratt who, the very next day after

the murder of Lincoln, said, without being rebuked, in the presence of several other witnesses: "The death of Abraham Lincoln is no more than the death of any nigger in the army," where did she get that maxim, if not from her Church!

But if any one has still any doubts of the complicity of the Jesuits, in the murder of Abraham Lincoln, let them give a moment of attention to the following facts, and their doubts will be forever removed. It is only from the very Jesuit accomplice's lips that I take my sworn testimonies.

It is evident that a very elaborate plan of escape had been prepared by the priests of Rome, to save the lives of the assassins and the conspirators. It would be too long to follow all the murderers when, Cain-like, they were fleeing in every direction to escape the vengeance of God and man. Let us fix our eyes on John Surratt, who was in Washington on the 14th of April, helping Booth in the perpetration of the assassination. Who will take care of him? Who will protect and conceal him? Who will press him on their bosoms, put their mantles on his shoulders to conceal him from the just vengeance of the human and divine laws? The priest, Charles Boucher (*Trial of John Surratt*, vol. ii., page 904-912), swears that only a few days after the murder, John Surratt was sent to him by Father Lapierre, of Montreal; that he kept him concealed in his parsonage of St. Liboire, from the end of April to the end of July, then he took him back, secretly, to Father Lapierre, who kept him secreted in his own father's house, under the very shadow of the Montreal bishop's palace. He swears (p. 905-914) that Father Lapierre visited him (Surratt) often, when secreted at St. Liboire, and that he (Father Boucher) visited him, at least twice a week, from the end of July to September, when concealed in Father Lapierre's house in Montreal.

But where will those bishops and priests of Canada send John Surratt, when they find it impossible to conceal him any longer from the thousands of detectives of the United States, who are ransacking Canada to find out his retreat? Who will conceal, feed, lodge, and protect him after the priests of

Canada pressed his hand for the last time, on board of the "Peruvian," the 15th of September, 1865?

If you want to see him, after he has crossed the ocean, go to Vitry, at the door of Rome, and there, you will find him enrolled under the banners of the Pope, in the 9th company of his Zouaves, under the false name of Watson (*Trial of John Surratt* vol. i., p. 492). Of course, the Pope was forced to withdraw his protection over him, after the government of the United States had found him there, and he was brought back to Washington to be tried.

But on his arrival as a prisoner in the United States, his Jesuit father confessor whispered in his ear: "Fear not, you will not be condemned! Through the influence of a high Roman Catholic lady, two or three of the jurymen will be Roman Catholics, and you will be safe."

**LINCOLN, GARFIELD AND McKINLEY MURDERED BY ASSASSINS
OF ROMAN CATHOLIC FAITH.**

The reader has already been given a history of the assassination of Abraham Lincoln, and the part Romanists played in that awful tragedy. The grandparents of Guiteau were Roman Catholics and the assassin of Garfield, therefore, had papist blood in his veins. The death of our late lamented President McKinley is too fresh in the memory of the reader to require any details beyond stating the fact that Czolgosz, the assassin, was a devoted Roman Catholic. He was brought up in the Catholic parochial schools where no doubt he learned much of the hatred he entertained for American principles and government. Shortly before Czolgosz was electrocuted, he sent for a priest. The priest had quite an extended interview with him, but refused to tell the truth concerning it—giving out to the public a mess of trash. Without doubt Czolgosz confessed to him, and having done so, the ends of justice were defeated, for the fellow likely obtained "absolution" and the authorities will never know who his accomplices were—his confession to the priest being a final revelation. This was the case when Mrs. Surratt confessed to Priest Walter—the priest refusing to allow her to make a public statement, although she desired to do so.

PRINCES BOUND TO KISS THE POPE'S FEET.

"This stout look," and the claim of making and unmaking Kings at pleasure was most conspicuous in the person of Gregory VII., (A. D. 1074.) "I have received," said he, "from God, the power of binding and loosing, in heaven and on earth; and by his power I forbid Henry the fourth, Emperor of Germany, the government of the whole realm of Germany and Italy. I also loose all Christians from the oaths they have taken to him; and I decree that no man shall obey him as King." This same Pope said: "The Roman Pontiff alone can be called universal. He alone has a right to use imperial ornaments. Princes are bound to kiss his feet, and his only. He has a right to depose emperors. No book can be canonical without his authority. His sentence can be annulled by none; but he may annul the decrees of all."

LICENTIOUSNESS LICENSED.

In the Roman Chancery the price of keeping a concubine was only ten shillings and six pence. In modern times, in Mexico, Central and South America, priestly concubinage almost everywhere prevails. Leading Jesuit teachers consider it allowable in the priesthood, while marriage is a crime. "Fornication, therefore, is sanctioned by a Spanish council, a Roman pontiff, the canon law," and a Roman saint. St. Ligouri says: "A bishop, however poor he may be, cannot appropriate to himself pecuniary fines without the license of the Apostolic See. But he ought to apply them to pious uses. Much less can he apply those fines to anything else but pious uses, which the Council of Trent has laid upon non-resident clergymen or upon those clergymen who keep concubines." This was the law of the Council of Trent and this the teaching of Ligouri, who was made a saint for his teaching, the same saint teaches in reference to

SABBATH BREAKING

That "mere handling and the selling of goods at auction on Sundays is lawful on account of its being the general custom;" and so of bull fights and theatres on Sunday. "On the

entrance of a prince or nobleman into a city it is lawful on a Sunday to prepare the drapery, arrange the theatre, etc., and to act a comedy, also to exhibit the bull fights, because such marks of joy are morally necessary for the public good." Hence Sabbath-breaking universally prevails in all Catholic countries. At mass in the morning, at the bull fight or cock fight in the afternoon, at the theatre at night, is the custom.

DRUNKENNESS

Is taught thus: "It is lawful to administer the sacraments to drunkards if they are in the probable danger of death, and had previously the intention of receiving them."

GAMBLING

Is also taught by this saint and practiced everywhere in the Romish Church. He says: "Not only laymen, but even the clergy, do not sin if they play cards for the sake of recreation and for a moderate sum of money." It is no wonder then that Rome is full of lotteries.

ILLEGITIMACY

Follows, of course, such teaching and training everywhere; hence it is greater in Roman Catholic than Protestant countries. In 1870 the average illegitimate births in Europe stood, for Protestant countries 88 to the 1000 of the population, and in Catholic States, 145.

AN INSULT TO THE PROTESTANT PEOPLE OF AMERICA.

At the Great Roman Catholic Congress, held in Baltimore, November 11, 1889, distinguished prelates and other eminent Romanists insulted the Protestants of this nation, and claimed for the Pope and his Church, supremacy over the Constitution, Government and Laws of these United States. The resolutions of the Congress contained these words: "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."

"We demand, in the name of humanity and justice, that this freedom be scrupulously respected by all secular governments.

"We protest against the assumption of any such government of a right to affect the interests, or control the action of our Holy Father by any form of legislation, or other public act to which his full approbation has not been previously given, and we pledge to Leo XIII., the worthy Pontiff, to whose hands Almighty God has committed the helm of Peter's bark amid the tempests of this stormy age, the loyal sympathy and unstinted aid of all his spiritual children, in vindicating that perfect liberty which he justly claims as his sacred and inalienable right."

Surely this is nothing less than treason, and such abject clinging to Popery deprives every man who voted for such shameful resolutions of all claims to being regarded as a loyal and worthy American citizen.

ARCHBISHOP IRELAND'S BOLD CLAIMS.

Archbishop Ireland, mistakenly believed by many Protestants to be a true lover of our American institutions, deliberately insults all the Protestant people of this great intelligent and liberty-loving country, by declaring, at this same Congress: "America is at heart a Christian country." By "Christian" he means Roman Catholic, and he, and all priests and bishops bigotedly hold that Protestants are heretics and not Christians. He says: "As a religious system, Protestantism is in helpless dissolution, utterly valueless as a doctrinal or moral power and no longer considered a foe with which we must count. The Catholic Church is the sole living and enduring Christian authority." "Our work," he says, "is to make America Catholic. . . . Our cry shall be, God wills it. We know that the Church is the sole owner of the truths and graces of salvation." If Archbishop Ireland does not know that his utterances are utterly false, as well as shamefully insulting, there are millions of intelligent people of this country who do.

THE PRIEST AND THE RAILWAY CONDUCTOR.

The Chicago daily press has been lauding a dead priest, named Grogan. They speak of him as a "Great, big-hearted, impulsive Irishman, with a nature as sweet as a mother's love." (Who said Rats!) They relate that once, while traveling on a railroad, he observed a rack with a book in it, and a card with "Read and return" upon it. They report that "Grogan took one of the books, turned over a few leaves, then threw it out of the window; then marched through the train, and in each car marked "Read and throw out," in place of "Read and return."

This reminds us of another priest on the New York Central, who threw one of those Bibles out of the window. The conductor knew what to do with that priest. He stopped the train, backed up, then made the priest go out, pick up the book, and return it to the rack. There are some men in this country who can teach an arrogant, conceited Roman priest how he should behave when on a railway.

ENOUGH SCRIPTURE TO POISON A PARISH.

A little girl, being asked by a priest to attend his religious instruction, refused, saying it was against her father's wishes. The priest said she should obey him, not her father.

"Oh, sir, we are taught in the Bible, 'Honor thy father and thy mother.'"

"You have no business to read the Bible," said the priest.

"But sir, our Saviour said, 'Search the Scriptures'" (John v., 39).

"That was only to the Jews, and not to children, and you don't understand it," said the priest in reply.

"But, sir, Paul said to Timothy, 'From a child thou hast known the Holy Scriptures,'" (2 Tim. iii. 15).

"Oh," said the priest, "Timothy was being trained to be a bishop, and taught by the authorities of the Church."

"Oh, no, sir," said the child, "he was taught by his mother and grandmother."

On this the priest turned her away, saying she "knew enough



A Feast for the Priests.

of the Bible to poison a parish." "The sword of the Spirit which is the word of God."

"PROTESTANTS WILL BE DAMNED ANYHOW."

There is a Romanist magazine published in New York, of course with ecclesiastical sanction. It is called the *Pastor*. In this magazine curious questions are asked and answered by priests. In one number the question is discussed as to the ungraciousness of Romanists refusing to help any Protestant charity, when Romanists are constantly asking and obtaining liberal help from Protestants. The editor settles the question. He says:

"Protestants hold that you may be saved in any Church; we hold that you must belong to the Catholic Church in order to be saved." So the matter resolves itself into this: "Protestants will be damned anyhow, and we may as well get all we can out of them in this world. But we cannot give them anything to help a religion which we declare is so absolutely false that those who believe it can never be saved."

IS AMERICA THE "ROAD TO HELL?"

The Rev. M. F. Shinnors, an Irish priest of the Roman Catholic Church in Dublin, recently said:

"From Cardinal Gibbons, from Archbishop Corrigan, from Archbishop Ryan, from every American ecclesiastic that takes an interest in our Catholic nation, comes the constant cry to the Irish hierarchy and clergy: Stop the tide of emigration. Save your flocks from the American wolf. Sacrifice not your faithful children to Moloch. For your people, America is the road to hell!"

"WE BUY, BUT NEVER SELL."

A gentleman in Springfield, Mass., recently tried to buy from the Roman Catholic bishop a small strip of land which was necessary to complete his property. He was met with this answer from the bishop: "We buy, but never sell." There is much beneath this answer, but we will not refer to it now. The Romish Church buys real estate; but never sells real

estate; it only sells whiskey, indulgences, and the fraudulent promise of taking souls from purgatory.

WHERE THE SABBATH IS A DAY OF REVELRY.

There are entire parishes in the State of Louisiana without a single Protestant house of worship or a congregation. Some of these parishes contain from 50,000 to 100,000 souls. Religion in these parishes is really a sacrilege. The holy Sabbath is a day of revelry and debauchery. Drunkenness, gambling, horseracing and sporting hold high carnival, and on such occasions it is greatly to be regretted that the priest is the hail-fellow-well-met at these Sunday desecrations.

"FIFTY-SEVEN MILLIONS OF PROTESTANTS IN THIS COUNTRY GOING TO HELL."

So said "Father Daniels" in a sermon preached before the prisoners—Protestant and Roman Catholic—in Joliet penitentiary.

HOW NUNS WERE PREVENTED FROM SEEING A CONGRESSMAN.

A northern lady, a good Baptist, whose husband is independent of public patronage, rented rooms to a member of Congress. Hardly had he got his trunk unstrapped, before two nuns came. The girl let them in. They were asked to call again after the gentlemen got settled. They were no sooner out, than the lady of the house said: "If those women come again, seat them in the hall, and don't let them in until I see them." The next day they were seated in the hall, and she came down. The lady is utterly fearless, and has no respect for, nor fear of blackrobed Sisters of Charity.

"What do you want?"

"To see the member of Congress."

"What for?"

"To see him."

"He has a wife, and don't need the attention of other women."

"We wish to see him for the Church,"

“He is not a Roman Catholic, and has a better church, which he helps support.”

Then the old nun claimed she wished to go into a private room to fix her shoe. “Fix it here: you are not afraid of me, are you?”

Then she spoke up and asked: “Do you refuse to let me see a member of Congress in this house?”

“I do.”

“Then we will take the number of this house, and it may be to your injury.”

“All right; take it, and advertise it, if you choose; my house cannot be made a run-way for Romish hirelings.”

THE CHURCH OF ROME AGAINST THE AMERICAN CONSTITUTION.

Father Chiniquy says:

“Rome is in constant conspiracy against the rights and liberties of man all over the world; but she is particularly so in the United States.

“Long before I was ordained a priest, I knew that my church was the most implacable enemy of this Republic. My professors of philosophy, history and theology had been unanimous in telling me that the principles and laws of the Church of Rome were absolutely antagonistic to the laws and principles which are the foundation-stones of the Constitution of the United States.

“1st. The most sacred principle of the United States Constitution is the equality of every citizen before the law. But the fundamental principle of the Church of Rome, is the denial of that equality.

“2d. Liberty of conscience is proclaimed, by the United States, a most sacred principle which every citizen must uphold, even at the price of his blood. But liberty of conscience is declared by all the Popes and Councils of Rome, a most godless, unholy and diabolical thing, which every good Catholic must abhor and destroy, at any cost.

“3d. The American Constitution assures the absolute inde-

pendence of the civil from the ecclesiastical or church power; but the Church of Rome declares, through all her Pontiffs and Councils, that such independence is an impiety and a revolt against God.

“4th. The American Constitution leaves every man free to serve God according to the dictates of his conscience; but the Church of Rome declares that no man has ever had the right, and that the Pope alone can know and say what man must believe and do.

“5th. The Constitution of the United States denies the right in any body to punish any other for differing from him in religion. But the Church of Rome says that she has a right to punish with the confiscation of their goods, or the penalty of death, those who differ in faith from the Pope.

“6th. The United States have established schools all over their immense territories, where they invite people to send their children, that they may cultivate their intelligence and become good and useful citizens. But the Church of Rome has publicly cursed all these schools, and forbidden their children to attend them, under pain of excommunication in this world and damnation in the next.

“7th. The Constitution of the United States is based on the principle that the people are the primary source of all civil power. But hundreds of times, the Church of Rome has proclaimed that this principle is impious and heretical. She says that ‘all government must rest upon the foundation of the Catholic faith; with the Pope alone as the legitimate and infallible source and interpreter of the law.’

“I could cite many other things, proving that the Church of Rome is an absolute and irreconcilable enemy of the United States; but it would be too long. These are sufficient to show the American people that Rome is a viper, which they feed and press upon their bosom. Sooner or later, that viper will bite to death and kill this Republic.

“This was foretold by Lafayette and is now promulgated by the greatest thinkers of our time.”

**ROME'S PLAN TO TAKE POSSESSION OF ILLINOIS AND THE
FERTILE PRAIRIE STATES.**

On the 15th of December, 1850, Father Chiniquy received the following letter:

Chicago, Ill., December 1st, 1850.

Rev. Father Chiniquy,

Apostle of Temperance of Canada.

Dear Sir: "When I was in Canada, last fall, I intended to confer with you on a very important subject. But you were then working in the diocese of Boston, and my limited time prevented me from going so far to meet you. You are aware that the lands of the State of Illinois and the whole valley of the Mississippi are among the richest and most fertile of the world. In the near future, those regions, which are now a comparative wilderness, will be the granary, not only of the United States, but of the whole world; and those who will possess them, will not only possess the very heart and arteries of this young and already so great republic, but will become its rulers.

"It is our intention, without noise, to take possession of those vast and magnificent regions of the West in the name and for the benefit of our holy church. Our plan to attain that object is as sure as easy. There is, every year, an increasing tide of emigration from the Roman Catholic regions of Europe and Canada towards the United States. Unfortunately, till now, our emigrants have blindly scattered themselves among Protestant populations, which too often absorb them and destroy their faith.

"Why should we not direct their steps to the same spot? Why should we not, for instance, induce them to come and take possession of these fertile States of Illinois, Missouri, Iowa, Kansas, etc. They can get those lands now at a nominal price. If we succeed, as I hope we will, our holy church will soon count her children here by ten and twenty millions, and through their numbers, their wealth and unity, they will have such a weight in the balance of power that they will rule everything.

"The Protestants, always divided among themselves, will



CHILDREN TORN TO PIECES BY PAPISTS (1655).



HEADS BLOWN OFF WITH POWDER (1655).



YAHOOIS WOMEN BURIED ALIVE—FROM A CONTEMPORARY ENGRAVING.

never form any strong party without the help of the united vote of our Catholic people; and that party alone which will ask and get our help by yielding to our just demands, will rule the country. Then, in reality, though not in appearance, our holy church will rule the United States, as she is called by the Saviour Himself to rule the whole world. There is, to-day, a wave of emigration from Canada towards the United States which, if not stopped or well directed, is threatening to throw the good French Canadian people into the mire of Protestantism. Your countrymen, who once mixed with the numberless sects which try to attract them, are soon shaken in their faith. Their children sent to Protestant schools, will be unable to defend themselves against the wily and united effort made to pervert them.

But put yourself at the head of the emigrants from Canada, France and Belgium; prevent them from settling any longer among the Protestants, by inducing them to follow you to Illinois, and with them you will soon see here a Roman Catholic people, whose number, wealth and influence will amaze the world. God Almighty has wonderfully blessed your labors in Canada, in that holy cause of temperance. But now the work is done, and the same Great God presents to your Christian ambition a not less great and noble work for the rest of your life. Make use of your great influence over your countrymen to prevent them from scattering any longer among Protestants, by inducing them to come here, in Illinois. You will then lay the foundation of a Roman Catholic French people whose piety, unity, wealth and number will soon renew and revive, on this continent, the past and fading glories of the Church of France.

“We have already, at Bourbonnais, a fine colony of French Canadians. They long to see and hear you. Come and help me to make that comparatively small, though thriving people, grow with the emigrants from the French-speaking countries of Europe and America, till it covers the whole territory of Illinois with its sturdy sons and pious daughters. I will ask the pope to make you my coadjutor, and you will soon become my

successor, for I already feel too weak and unhealthy to bear alone the burden of my too large diocese.

"Please consider what I propose to you before God, and answer me. But be kind enough to consider this overture as strictly confidential between you and me, till we have brought our plans into execution.

Truly yours,

"Oliv Vandeveld, Bishop of Chicago."

PRESIDENT ROOSEVELT PREACHES.

One of the strong men of the Methodist Episcopal delegation from this country to the council in London was the Rev. Dr. John P. Brushingham of Chicago, a converted Catholic. In one of his addresses, the Sunday after the death of President McKinley, he referred to the Christian character of President Roosevelt, and said it was an interesting coincidence that he had received intelligence from home that Mr. Roosevelt had preached the second Sunday previously in his (Dr. Brushingham's) Church in Chicago, the first Methodist Episcopal, the oldest church in that city. President Roosevelt is a member of the Dutch Reformed Church, and regularly attends the services of that Church in a small building in Washington. The country is blessed in having another Christian man in the White House. Now let our President "keep his eye on Rome" and be on his guard, and he will do well.

THE CURSE OF IMMIGRATION.

The ranks of the Roman Catholic church are being recruited by tens of thousands of immigrants emerging from the steerage of transatlantic steamers in immense hordes, coming from every Catholic country in Europe. Ireland has well-nigh emptied herself upon our shores; Italy bids fair to rival her in the number of contributions that she makes from her slums. From the most part these great multitudes retain their connection with the Roman Catholic church as subservient subjects, and are ready, in return for favors received, to vote as they are required by their masters.

WHEN VICES WILL BE GOOD AND VIRTUES BAD.

“If the Pope should err by enjoining vices or forbidding virtues, the church would be obliged to believe vices to be good and virtues bad, unless it would sin against conscience.”—Cardinal Bellarmine.

CATHOLICS FIRST AND CITIZENS NEXT.

“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 the state.”—Bishop Gilmore.

AMERICA THE HOPE OF ROME.

“Out of the Roman States there is no country where I am Pope except the United States.”—Pope Gregory XVI.

“America is the hope of Rome.”—The Pope.

THE POPE'S GREAT WEALTH.

“Dr. McGlynn is quoted as estimating the wealth of the Pope at one hundred million dollars.”—See “Papal Greed of Wealth,” Rev. I. J. Lansing.

CHRISTIANS SHOULD MAKE GREATER EFFORTS TO SAVE ROMANISTS.

At the well the Samaritan woman heard, saw, and believed in Christ. As a rule few speak to Roman Catholics. A child saying “I am a Roman Catholic” shuts off all effort, while the child is taught to shun a Protestant as he would an enemy.

A Superintendent of a Sabbath-School for nineteen years confessed that he had never spoken to a Romanist about his soul. So with others. Five ministers in Liverpool working in missions declared, “We never thought of trying to lead a Romanist to Christ.”

A boy recently came and said, “I am lost, and no one cares that I perish.” This illustrates our neglect. There is no welcome for priests and nuns who desire to escape the fetters of Romanism. A friend well acquainted with many priests reports that there are many who would gladly escape the toils of Rome if a place of refuge was provided.

Reared in Rome without a trade or business education, they are shut into their present life, however hopeless or wretched it may be. A home where they might have an opportunity to become acquainted with evangelical views of truth and to study the Bible, would be of invaluable service. For the Scripture saith, "Whosoever believeth on Him shall not be ashamed. For there is no difference between the Jew and the Greek," or between Romanists and Protestants; "for the same Lord is over all that call upon Him, for whosoever shall call upon the name of the Lord shall be saved."—Rom. 10: 11-13.

ROMANISM IS TO BE DESTROYED, NOT REDEEMED.

"The system of Romanism is bad from root to stem, from heart to cuticle. There is no hope of a Reformed Roman Catholic Church.

There are many who find pleasure in the thought, that because Romanists recognize the existence of God, of the death of Christ, and of the importance of the Bible, the millions of devotees are at some time suddenly to be awakened and redeemed. They feel that as the spring sun and rain is sure to bring grass upon the earth and flowers and fruit upon the trees, so the brightness of Christ's coming will waken the Church of Rome out of slumber, cause the deluded to behold their delusion, and influence them to pass beyond the crucifix to the cross. Indulge the hope. We do not say it is not heaven born. The promise, "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," inspires it.

This opens the door of hope to Romanists. But for Rome there is no promise.

Romanists need Christ. Tell them so as you tell others, and they will come as others.

The truth did overthrow Paganism. Its power has not waned. The gospel preached to Romanists and prayed for, is as effective with Romanists as with others."—Rev. J. D. Fulton.



Woman on her Deathbed Sends Away Insulting Priest. Romish Nuns Drew the Bed from Beneath Her Dying Form.

HOW TO CONVERT ROMANISTS.

Show to Roman Catholics a better way and a better religion than theirs. By precept and by example, by every excellence of earnest Christian life and effort, American Protestants should prove the heavenly superiority of true faith and love. Well has this veteran controversialist, Rev. Leonard Bacon, D. D., spoken upon this point:

“We can never do any good to our Roman Catholic neighbors without treating them courteously and kindly. Let us testify against their errors constantly and intelligibly, but always courteously. Let us treat them as well as we can. If to us they are heretics, far astray from the simplicity of the Gospel, let us remember that to them we are heretics, self-excluded from that church in which alone there is salvation; and ‘putting ourselves in their places’ let us treat them as we would that they should treat us.”

SHALL THE BIBLE BE OUR GUIDE?

The question between Roman Catholics and Protestants is simply this: “Is the Bible sufficient as a rule of faith, and guide to salvation?” We say that it is. They say that it is not. Prove that the Bible alone is sufficient; that it is possible for us to read, study and understand the Bible, without the aid of popes, fathers or councils, and a complete victory is soon secured. No Roman Catholic has ever dared to defend the doctrines and rites of his church by a simple appeal to the pure word of God. Smarius in his “Points of Controversy,” (a Roman Catholic work recently published) starts off with a chapter entitled, “The Bible not the only Rule of Faith and Practice.” Lest some may think that our opponents are misrepresented, I will quote from a standard Roman Catholic work—Milner’s “End of Controversy:”

“The Catholic rule of faith, as I stated before, is not merely the written word of God, but the whole word of God, both written and unwritten; in other words, Scripture and tradition, and these expounded and explained by the Catholic Church. This implies that we have a two-fold rule, or law, and that we

have an interpreter or judge to explain it, and to decide it in all doubtful points."—End of Controversy, page 80.

There is a very short way to decide the question now fairly before us. The Bible is inspired. In other words, God is its author. Men wrote it; but God guided the pen and kept them from all error. This is admitted by both parties. Now what does the Bible say of itself? Does it claim to be man's only infallible and all sufficient guide? If it does, the matter is settled. In the 2d epistle of Timothy, 3d chapter and 15th verse, Paul says: "And that from a child thou hast known the Holy Scriptures which are able to make thee wise unto salvation." This has a plain, straight-forward look. The Holy Scriptures are able to make a child "wise unto salvation." Is not that wise enough? Can Bishop Bailey or even Archbishop McClosky do any better with the help of tradition and "Holy Mother Church?"

HOW PROTESTANTS SHOULD TREAT ROMAN CATHOLICS.

But what can and should American Protestants do in respect to Roman Catholics and the Roman Catholic church?

Draw a broad line of distinction, and put the Roman Catholic church and system on the one side of it, and the individuals who are connected with that church and system on the other. Let it be remembered that Roman Catholics may be better than their system, more enlightened than their church. Some members of a family may have little or no share in the stupidities, the follies, the vices that characterize the rest. And it is one of the blessed inconsistencies of mankind, that often they do not see or do not adopt all the logical consequences of their own theories. At any rate, the Roman Catholics of our land are now our countrymen and our fellow-immortals; and it is our duty to regard and treat them as such. We may abhor the church and the system by which they are held in subjection, while we have compassion on the poor victims of error and delusion.

Do not patronize or help Roman Catholic churches, schools, convents, hospitals, or any of their institutions. The tendency and influence of all these institutions is pre-eminently denomi-

national. Every thing is under the control of the hierarchy for the purposes and objects of the Roman Catholic church. Every dollar and every scholar is a contribution to be made the most of for the church. Every Roman Catholic priest and monk and nun, whether in a school or seminary or hospital or elsewhere, is specially bound to make every day's work tell for the advantage of "holy mother church."

HOW A ROMAN CATHOLIC PRIEST BECAME CONVERTED TO CHRISTIANITY.

Rev. J. Donnelly, an ex-priest, gives the following reasons why he left the Roman Catholic Church and became a member of the Christian Church:

"Grass does not grow in a day, nor is a man converted from Romanism in a week.

"I believe different people have different experiences, as they have different minds and various ways of using them. Some may be moved to think by seeing some palpable and disgusting absurdity in the church, while others see the same and look on it as a virtue.

"But let me state here that with hundreds of minor causes that put me to think of the corruption of the Romish church, and of salvation through the Lord and Saviour Jesus Christ, was chiefly the holy life of Protestant Christians when compared with my fellow citizens, the Roman Catholics. One Sabbath morning, before saying mass for my congregation, I was sitting on the stoop with a brother priest. The Presbyterians and Methodists and Baptists were passing along to their respective places of worship. Being pretty close to the sidewalk I got a fair look into the countenances of the church goers. Like a flash of lightning it dawned upon me that these good people had some standard of authority and faith higher than mine. The contrast, even in their walk and demeanor with those of my people on the opposite side of the street, was convincing. Turning to the other priest I said: 'Father, these people are true Christians.' 'What makes you think that?' 'Well, there is some holiness of life and devotion about them I cannot express. They seem to be on God's business, while

the conduct of my people going to church is not edifying.' 'Oh, said he,' it is pride; they are black as the ace of spades.' By 'black,' he meant bigoted. But to convince him of this error I demonstrated how it was the other way; that our people were prejudiced, and refused to subscribe money to the erection of their houses of worship in that place, while they, the Protestants, never refused to contribute to the building of our churches. 'Yes, but,' said he, 'our people know that there is but one true church, and that Protestant churches are false, heretical, and that they as Catholics have no permission to help heresy.'

"During all this time I had ample evidence that we priests were living too far from God, from our people and not far enough from ourselves. It became then apparent, as never before, that we had the wrong model—that we were patterning after men, instead of patterning after the Saviour of men, Jesus Christ.

"I saw in our clergy too much self-righteousness, a domineering spirit, all of which was put down by the Scripture, I was reading, as "an abomination to the Lord." I saw too much deception among brother priests, lying, intemperance, ignorance, superstition, love of money, wine and the opposite sex, to entitle them to the exclusive appellation of the only true ambassadors of Jesus Christ. By some associating with Protestant ministers of the various evangelical churches, at the same time, I became convinced that we were the ones who were in the false system, and were plodding along the wide path to perdition.

"For the most part I found the Protestant clergy characterized by the spirit of prayer, able to pray at any moment without a book. I found them men of honor, temperance, education, able to come out before the people and discuss the principal issues of the day. I found them pure and chaste in expressions in daily life, and thus inferred that they had purer thoughts and purer hearts than our men of the priesthood, who seemed to take delight in living in the mire.

"I learned that when they said 'no,' they meant it; and when

they promised it was fulfilled. These may seem small things to some, but they were among the leading causes to bring me from darkness to light, from sin to holiness.

“Do not think for a moment that I denounce priests and people as all wicked. No! Many of them are exemplary, and live far above the teachings and practices of their church. We are not fighting Roman Catholics in this book, but their worst enemy—the ecclesiastical system of Rome. The system makes the people what they are. If they are found disloyal to the gospel of Christ and to the institutions of our country, I do not blame them so much as I do the Roman chain that is around the neck of the orthodox Romanist.

“We should not keep silent about this blighting system. The people of the United States ought to see that it is a national plague, and that its principles are incompatible with Republican institutions. Tax-payers must be taught that its aim is to enrich Rome by gathering into its coffers the fat of the land, and giving out nothing but dry rot.

“A fierce war has to be waged between Romanism and true Christianity, between sin and holiness. Those who would straddle the fence and pretend they have scratching to do on the other side are unworthy of notice. We can have no sympathy with them. They would barter the gospel of Christ, the Constitution of the United States and the public schools for Romish influence and the Romish dollar. Every one engaged in the conversion of Romanists will find these human stumbling blocks in every country, state and nation.

“The system of Rome stands for a low standard of morality and citizenship. It keeps up a constant influx of an ignorant, unbelieving, superstitious and dangerous foreign element of immigration to this country. They come here to enlarge the bloated corporosity of the “man of sin,” and be a menace to the best interests of the nation. They can hardly be adapted to the conditions of a Republican form of government. It is the worst on earth for them. They have been ruled by the whip and the iron rod, and do not know what liberty is.”

ADMIRAL DEWEY'S TESTIMONY.

The Church of Rome tried very hard to get Admiral Dewey into its clutches when he was married by a Roman Catholic priest in Washington a few years ago. But the Admiral and his wife are now members of the Protestant Episcopal Church.

Last month, the Admiral in his testimony before the Senate Committee on Philippine Affairs in session at Washington, repeated his declaration of faith that Almighty God had given us the victory over Spain in the recent war. Senator Beveridge, who questioned Admiral Dewey, reminded him of a visit he had paid the Admiral on the flagship "Olympia," in the harbor of Manila, and asked him if he remembered a conversation between them when, while they were looking out from the deck, the Admiral had said, referring to the success of the American arms, that "he couldn't help thinking that it was all due to a higher power than ours."

"I do," replied the Admiral. "I remember that I said that, and it is my opinion now."

Admiral Dewey captured and destroyed the Spanish ships, and the Church of Rome would have destroyed him if it had captured him in its net. His faith in God saved him. If the weak Protestants who "go over" to Rome would look to Almighty God for guidance, their souls would not be shipwrecked in the seas of superstition wherein the "bark of Peter" floats.

WE SHOULD NOT THINK.

Freedom of thinking is simply nonsense. We are no more free to think without rule than we are to act without one.—Plain Talk, p. 93.

Freedom of thought is the soul of Protestantism; it is likewise the soul of modern rationalism and philosophy. It is one of those impossibilities which only the levity of a superficial reason can regard as admissible. But a sound mind, that does not feed on empty words, looks upon this freedom of thought only as simply absurd, and, what is more, as sinful.—Ibid., pp. 94, 95.

Should the church think proper, in her wisdom, to define

any controverted doctrines, Catholics, then, are no more at liberty to discuss them, and they believe. Opinion in that case becomes a dogma, and what was heretofore debatable as doubtful will henceforward be certain.—*Ibid.*, p. 97.

THE AMERICAN CATECHISM—A MANUAL OF PATRIOTISM.

Q. Who are patriots?

A. Those who love their country and honor its institutions.

Q. What is the symbol of American patriotism?

A. The flag of the Republic, the Stars and Stripes.

Q. How do patriots treat the flag?

A. With reverence and affection.

Q. Do they permit any other flag to be hoisted above "Old Glory?"

A. Never.

Q. Can any one be a true American patriot and yet own allegiance to some other earthly power as superior to the Republic?

A. He cannot. The Republic claims and is entitled to the undivided loyalty of its subjects. "We cannot serve God and mammon."

Q. Can any be patriots who are not native-born Americans?

A. Yes. Patriotism is not a question of birth, it is a question of loyalty. Many foreign-born citizens are earnest patriots. They have been naturalized in heart.

Q. Why should immigration be restricted?

A. Because the number of immigrants coming to our country is much greater than the healthy growth of population requires; they are coming faster than we can assimilate them. Those now coming tend more and more to crowd into cities which are already overcrowded; excessive immigration tends to foreignize America. We should receive only as many as we can Americanize. Only the dykes that shut out the sea keep Holland habitable and make it a land of homes, of plenty and of liberty.

Q. Should any foreigner be admitted to full citizenship who is not a genuine American patriot?



The Vain Efforts of the Early Popish Cohorts to Destroy Liberty and the Freedom of the Printing Press.

A. No. To naturalize those who are aliens at heart is to introduce poison into the life of the nation.

Q. What change should be made in the naturalization laws?

A. They should be uniform in all the States; should require a residence of at least ten years before naturalization; should require all applicants to show clearly that they are suitable persons to be made citizens; that they are able to read, write and speak the English language; that they have read and understand the Constitution; that they are of good repute. No paupers, criminals, anarchists or polygamists should be admitted to citizenship. No one should be permitted to vote until naturalized. Naturalization of illiterate aliens, as now practiced, is a farce, and a serious menace to the stability of the Republic.

Q. What has sex to do with patriotism?

A. Nothing. Some of the most loyal patriots are women; and the Republic has been greatly indebted to them for their invaluable services.

Q. Are women allowed to vote?

A. Yes. In some States they vote in school elections, in others in municipal elections, and in Wyoming at all elections.

Q. Has religion anything to do with patriotism?

A. Not necessarily. Men of all shades of religious belief may agree in loyalty to the flag and devotion to our free institutions.

Q. Is patriotism, then, at war with religion?

A. Far from it. Patriotism simply leaves every man free in the exercise of his religious privileges. It believes in the absolute separation of church and state. Religion is a personal matter between the individual and his Maker. The State has nothing to do with it.

Q. What is the chief characteristic of American civilization?

A. Civil and religious liberty.

Q. What is meant by civil liberty?

A. The right of every individual to life, property and personal freedom so long as he does not interfere with the rights of others.

Q. What is the symbol of civil liberty?

A. The ballot.

Q. What safeguards should be thrown around the ballot?

A. The voter should be protected at the polls from all attempts to influence his vote; the votes should be automatically registered, so as to render fraud in counting impossible; bribery or intimidation of any kind should be severely punished; those convicted of fraudulent voting should be disfranchised. There should be a proper educational qualification for voting. Fraud upon the ballot-box is anarchy—the destruction of the foundations of democracy.

Q. What is meant by religious liberty?

A. Absolute freedom to worship God according to the dictates of one's own conscience.

Q. What is the symbol of religious liberty?

A. The open Bible. No other book ever wrought so powerfully for the enfranchisement of the race as has the Bible. No people can be permanently enslaved who are familiar with its pages and animated by its spirit. The Bible is the great charter of human liberty. The enemies of freedom hate the Bible.

Q. What is the guarantee of our liberties?

A. The Constitution of the United States.

Q. What is meant by our institutions?

A. The free-school system is one.

Q. What is the symbol of popular education?

A. The little red school-house.

Q. Why do patriots love the public schools?

A. Because they have done so much to make the people intelligent, prosperous and happy. The public schools are the people's schools; the people pay for them; the people elect the trustees that manage them; the people furnish the teachers for them from their own sons and daughters. The schools are dear to patriots because they treat all the children alike; they make no distinctions. A poor man's child has the same chance as a rich man's child; the child of a foreigner is treated just the same as the child of a native American; a Christian has no advantage over a Jew, and a Roman Catholic receives the same care as a Protestant. The school system is the great agency for making a homogeneous nation out of such diverse elements

as come to this country. Still further, the public schools teach all the pupils that they are to be neighbors and friends; that they are to respect, honor and love each other; that they must all love their country, be true to the flag, and faithful in the performance of the duties of citizenship.

Q. Could the Republic continue to exist if there were no public schools?

A. No. Free schools train their pupils for freedom. If there were no free schools freedom would perish. Provision should be made in the public schools for all children of school age, not otherwise provided for, and education in the English language should be compulsory.

Q. What is meant by freedom?

A. By freedom is meant the full opportunity of every individual to enjoy all the rights and privileges that are accorded to the most highly favored.

Q. Does this mean that men are created equal?—that there should be no caste? That the common people are to govern themselves?

A. Yes. It means also freedom of thought, freedom of speech, freedom of the press, freedom of conscience, freedom of worship, freedom of the ballot.

Q. Do not all people desire to have this delightful freedom?

A. Yes. Everybody wants it for himself, but not everybody is willing that other people should have it.

Q. Why does not everybody wish everybody else to be as free as themselves?

A. Well, some people think that popular freedom is dangerous; that the common people, as they call them, are unfitted for freedom; that they need somebody else to tell them how to think, what to believe, what to say, what they may read, and how they must worship, and who they must vote for; and these people think they themselves have a divine right to do all this for other people.

Q. Are such people true patriots?

A. Not in the American sense of that word. This is a republic; a democracy; a people's government; a no-class country; a land of liberty. True patriots believe in the people;

have faith in popular liberty and love the institutions of freedom.

Q. Are there many people in America who are not truly American?

A. Yes. There are a great many and they seem to be increasing in number.

Q. Do they dislike our institutions?

A. They seem to.

Q. Why?

A. Because their theory of government is radically at variance with our constitution. They believe in a centralized government, and not in a popular government. They do not have faith in the people. "The spirit of centralization, the excesses of which are as fatal to vigorous life in the church as in the state, seems now nearly to have reached the last and furthest point of possible advancement and exaltation."—(Gladstone.)

Q. Do they not believe in freedom at all?

A. Apparently not. They bitterly denounce freedom of thought, freedom of speech, freedom of the press, freedom of conscience, freedom of worship, and free education.

Q. Why do they hate our free public schools?

A. Because they are afraid of the influence of them.

Q. How have they shown their dislike of the public schools?

A. By driving the Bible out of them and then denouncing them as "godless," and "hot-beds of corruption;" by withdrawing their children from them, and threatening to punish those who should patronize them; by attempting to divide the public-school money, and thus destroy the system; by trying to substitute for public schools, parochial schools supported at public expense; by aiming to secure the controlling influence in school boards, so as to employ such teachers and secure such changes in the course of study and discipline as will make the schools acceptable to them.

Q. Is this a serious menace to the American public-school system?

A. Yes. It threatens its destruction if its friends do not rally to its protection.

Q. What other great principle is at stake?

A. The separation of church and state.

Q. How is that imperilled?

A. The Roman Catholic hierarchy, i. e., the priests, bishops and archbishops, are using their influence to control elections in their own interest. The patriotic people of the United States object to the Roman Catholic church using its vast power as a political machine.

Q. Is the Roman Catholic church a political organization?

A. Yes; emphatically. "Popery is a double thing to deal with and claims a twofold power, ecclesiastical and political." (John Milton.) "The Rome of the Middle Ages claimed universal monarchy. The modern Church of Rome has abandoned nothing, retracted nothing" (Gladstone). "Why should the holy father touch any matter in politics at all? For this plain reason, because politics are a part of morals. Politics are morals on the widest scale" (Cardinal Manning). "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 church" (Leo XIII).

Q. Does the Roman Catholic church use its power for political purposes?

A. Yes; in local, state and national elections. "There is no organization in the world better fitted than that of the Roman Catholic church for secretly organizing and carrying out a great political conspiracy" (F. Marion Crawford).

Q. Does the growing power of this alien body threaten to mar our Constitution and destroy our liberties?

A. Yes. "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. It is only as long 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 the power, and the Constitution will be gone. A Catholic majority, under spiritual direction, will forbid liberty of worship, and will try to forbid liberty of conscience. 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" (the English historian, James Anthony Froude).

Q. Where are the danger points?

A. Our great cities, where population is congested; where foreigners congregate; where idleness, drunkenness and poverty are rife; where patronage and spoils abound; where greed of office is a mania; where crime is easily concealed; where demagoguery thrives and bossism triumphs. These so-called centres of civilization, which are in fact the weak points in the Republic, have been deliberately seized upon by the cunning craft of those who aim to grasp the reins of universal power. These enemies of liberty have already strongly entrenched themselves in New York, Boston, Chicago, St. Louis, San Francisco and elsewhere, and seek from these centres of influence to rule the entire country and reduce it to absolute subjection to their theory of despotism.

Q. What is bigotry?

A. Webster says, "A bigot is a person who regards his own faith and views in matters of religion as unquestionably right."

Q. What is the teaching of the Roman Catholic church on this?

A. The Roman Catholic church teaches that the Pope is infallible, and that the Roman Catholic church is the only true church.

Q. Is not this bigotry?

A. Yes, Roman Catholicism is organized bigotry; the Pope is the prince of bigots, and all his followers are bigots.

Q. Do patriots oppose the Roman Catholic religion?

A. No. What they object to most strenuously is the persistent effort of the Roman Catholic hierarchy to acquire for their church an unwarranted influence in the army, in the government departments at Washington, in appointments to federal offices, in congressional legislation, in the control of the public press, in the administration of state and municipal affairs, in public patronage of all kinds, and in the acquisition of wealth and power by any and all means. They are willing that the Roman Catholics as citizens shall have all that their numbers

and merits entitle them to, and no more. They do object to an alien, un-American despotism boasting itself to be a "sovereign State," a "perfect and supreme society," with its infallible head, its system of independent law, claiming to be superior to the state, thrusting itself as a political power into American life and attempting to dictate to people and to parties what their laws, their institutions and their policies shall be. The American principle is equal rights to all citizens, as citizens. No priestly interference in politics.

Q. What is the duty of American patriots now? Shall they attack the Roman Catholic religion?

A. No; they should attack no man's religion; they are not persecutors, but they should band together for the protection of American institutions. They are not the aggressors. Their cherished institutions are vigorously assailed and they should resolutely defend them.

Q. What can they do?

A. They can declare their purpose to protect their institutions at all hazards, to correct abuses, to elect to office only patriots, and they can refuse to elect any man who is not at heart an American—a liberty-lover.

Q. Who should rule America?

A. Only those who honor the flag and love civil and religious liberty.

Q. Why should only those who are true Americans at heart rule America?

A. Because only those who love liberty can safely be trusted to cherish the institutions of liberty. A good shepherd would not set a wolf to tend his sheep. The overthrow of freedom in America would be an inexpressible calamity to the human race and the cause of civilization.

Q. Can our liberties be taken from us?

A. Not if patriots awake and do their duty.

Q. Will patriots come to the defence of our imperilled institutions?

A. Yes; they will. Already they are waking; they are realizing the danger; they are forgetting minor differences of

political opinion and religious creed, and are combining for united action in the protection of American institutions.

Q. What is the common platform of patriots?

A. 1. The protection of our American free public school system.

2. The absolute separation of church and state.

3. No public moneys for sectarian institutions.

4. More rigid restriction for immigration.

5. The reform of our naturalization laws.

6. The purity and freedom of the ballot.

Q. What is their motto?

A. "America for Americans."

THE BIBLE MUST STAY IN OUR PUBLIC SCHOOLS.

The Western Presbyterian, Minneapolis, Minn., says in its issue of July 17, 1902:

"The large convention of educators which was in our city last week heard some very weighty words from President Butler of Columbia University, regarding the elimination of the Bible from our public schools. Coming from such an authority in educational matters we cannot do better than quote them. 'The lack of the Bible, if not remedied, will surely lead to distressing consequences. To eliminate it from our school courses is to strike out the element of knowledge which reveals the inner beauties of all the literature since the fall of the Western Roman Empire. We are on the part of impoverishing our life and literature and are facing an exceedingly dangerous state of morals and affairs when we lack proper understanding of the Christianity which is at the very basis of all the history since the fall of Rome, and the very foundation of our American liberty and progress. I realize that there exist sharp differences of opinion, but facing them boldly, I plead with all my might that the Bible be given its place in the schools, not as an agency of religious training or dissemination of theology, but purely and solely as the greatest of the great masterpieces of literature; the fountain spring from which the authors of the best in our English literature have drawn their inspiration.' These sentiments expressed by Dr. Butler seemed to find a re-

sponse in the convention as the following resolutions were adopted: 'We regard true education as inseparable from morality, and believe the public school the recognized agency to make this relation binding. We urge public school authorities of the country, teachers and parents to give strict attention to moral instruction in our schools as the true foundation of character and citizenship. It is apparent that familiarity with the English Bible as a masterpiece of literature is rapidly decreasing among the pupils in our schools. This is the direct result of a conception which regards the Bible as a theological book merely, and thereby leads to its exclusion from the schools of some states as a subject of reading and study. We hope and ask for such a change of public sentiment in this regard as will permit and encourage the English Bible, now honored by name in many school laws and state constitutions, to be read and studied as a literary work of the highest and purest type.' We commend these words to those boards of education which have been so swayed by a perverted public sentiment which has been assiduously cultivated by agnostics and the Catholic church, as to consider the exclusion of the Bible from the public schools a mark of breadth of view. Why are the morals of the Anglo-Saxon race superior to those of Rome and other empires whose downfall resulted from moral rotteness? The Bible stands as the only adequate answer. And we are guilty of removing from our public education the only Book which lays the adequate foundation for the morals of a nation or individual because different people entertain different views as to its teachings on certain doctrinal points. We deny the testimony of history as to its educational and moral value to satisfy the demands of a few who have absolutely no substitute to offer for that which they take away. They are public enemies who rob our educational system of that Book which has done more than all other agencies to disseminate moral and intellectual enlightenment."

CATHOLIC MISCHIEF MAKERS.

There seems to be a purpose on the part of the Catholic press to inflame the minds of the ignorant masses of Catholi-



Never Let Uncle Sam Fall Asleep, for the Romish Priests are Always Wide Awake.

cism against the educational policy of the United States in the Philippines. Their latest claim is that most, or at least many, of the teachers sent over there are bigoted Protestant clergymen, that they teach Protestantism in the schools and either ignore or abuse Catholicism. This has been denied repeatedly both in general terms and especially by the local Catholic priests in this country who knew the teachers against whom the charges are made, but the Catholic journals ignore the denials and repeat the charges. The purpose of these journals can only be to stir up religious sectarian animosity among their unreasoning readers, and that would be a most deplorable thing. The religious question in the Philippines is a difficult one, but our government is dealing with it impartially, so far as sects are concerned, in accordance with its constitutional and traditional policy, and it would be more creditable and more patriotic in the Catholic press to uphold that policy than wilfully misrepresent it.—*The Morning Star* (Boston), July 17, 1902.

DIGGING THE GRAVE OF PROTESTANTISM.

T. B. Minahan, of Columbus, O., president of the American Federation of Catholic Societies, said in a public address in Chicago, June 29, 1902: "Infidelity, agnosticism or absolute indifference is digging the grave of Protestantism in the United States."

What about Spain, Portugal and some other Catholic countries where their own people are mobbing the clergy and the Catholic orders? The Protestant nations, Great Britain, Germany, the United States, Norway, Sweden, etc., seem to be in a more healthy condition and to have less agnosticism, infidelity and anarchism than Catholic countries.

A CATHOLIC PRIEST ACKNOWLEDGES THE DECAY OF HIS CHURCH.

In a sermon preached by Rev. Father Slattery at St. Francis Xavier's Church, Baltimore, June 22, 1902, in which he pleads for the negroes, this priest acknowledges that millions of mem-

bers have left the Catholic Church in America, and that the friars have caused the troubles in the Philippines.

Here are some of the expressions used by Father Slattery in that discourse, which are quoted verbatim from his own manuscript:

“I am absolutely convinced that the Catholic Church will make little progress in converting the negroes of our Southland unless she succeeds in getting a large body of colored priests. Bear well in mind that the ministry of the Catholic priesthood in this country is devoted to the emigrant whites of Europe. Now, it is no exaggeration to say that they do not hold their own. The leakage among white Catholics during the lifetime of the American republic has been enormous—millions and millions have dropped away. Leo XIII, the head of Catholicism, is one in word and deed with the United States in requiring the deportation of the friars from the Philippines. And the reason why Pope and President are in harmony is because the Filipinos will have none of the friars, who to their own shame refused the natives membership to any of their orders. Indeed the uprising against Spanish rule in the Pacific archipelago was much more against the friars. Now Rome by her acts ratifies the revolt.”

Father Slattery then referred to the unfair treatment of the negro by politicians of both parties, and added:

“As far as the fundamental principle goes the Catholic Church recognizes no race. But alas, the spirit of the political party inimical to the negro, to which for good or ill the bulk of the Catholic Church belongs, dominates many Catholic priests. The second and third plenary councils of Baltimore made eloquent appeals in behalf of the negro, but not one of our Catholic religious orders responded. No matter what Catholicism ought to do, and may have done in the past, the fact is as clear as the noonday sun that many Catholics are prejudiced against the negro.”

Father Slattery took up the question of morality between priests, as compared with the negro, and gave voice to these sentiments:

“Now the common objection to negro priests is on the score

of morality. We do not think the whites can afford to throw stones at the blacks on this point. Mulattos, quadroons and such folk do not drop from the skies. If the stand which is alleged is necessary to take nowadays—viz., deny orders to the blacks because there is danger of some among them falling away—if that stand had been taken in the Tenth, Eleventh, Twelfth, Thirteenth, Fourteenth and Fifteenth centuries Catholicism would have been dead before Luther's time."

THE CONFESSION OF A ROMAN CATHOLIC FRIAR.

It was on one of the great Atlantic liners. The year of grace the present; the time, the month of July. The floating hostelry was well filled with travelers and tourists on pleasure bent—the ship's company, the usual heterogeneous one, representing almost all nationalities, creeds, and social conditions,—the social scale running all the way from the devout clergyman down to the frisky skirt-dancer of the vaudeville.

Among the passengers were a number of relegieuse, both male and female, on their way to Rome, and as is usually the case, while those of the sterner sex were berthed in the first cabin, the weaker ones, Sisters they are called, were relegated to the second cabin with its cheerless and confined accommodations, while the former enjoyed the cuisine, comforts and luxury of the chief part of the vessel, and when not mumbling their prayers or eating, spent the day in sampling the liquid refreshments dispensed for a consideration in the smoking room.

There was, however, one exception among their number, who kept aloof from his clerical brethren, refraining from any invitations to enter the smoking room and its allurements, and during the trip was not known to either drink liquor or play cards. With most of the passengers he seemed to inspire respect, where as the others were passed unnoticed, or after their exit from the smoking room, in disgust.

It is about this man that the present incident centers. During the evening, conversation on deck drifted about the Philipines and the conditions there—mainly as to the status of the Friars—and the outcome of Taft's negotiations with the Papal

authorities, where upon this clerical explained the status of the Friars from his standpoint, and the difference between the regular and secular clergy of the Roman Church, the government by the hierarchy and the Church discipline, etc.

Here a Philadelphia lawyer, who, by the way, was a Lutheran, and a Unitarian from Massachusetts, took a hand in the discussion. In the hands of the lawyer the priest was soon in deep water. He however, boldly maintained the ground that the rulings of his superiors could never be wrong. Even if in his own conscience he differed, it must invariably be that his judgment was wrong, and he must be in error even if his argument was sustained by the Bible. The rules of the Church could never be wrong, but the Bible might be and often is.

At this point the writer requested the privilege of asking a question, to be answered in candor if at all, viz:

"Suppose an angel were to come down from high heaven and tell you that the fathers of the Church were in error, would that convince you? Whom would you believe, the angel or your superiors in Rome?"

His answer was: "Undoubtedly the Church. This cannot be wrong, as St. Paul states, 'If an angel come down from heaven and tell you different from what we preach believe him not.'" [Sic.]

Whereupon the question was put to him:

"If St. Paul himself were to appear in lieu of the angel, would you then be convinced that the propoganda were in error?"

Answer: "No, never, under no circumstances can the fathers of the Catholic Church ever be wrong."

This was followed by the query:

"If the Lord Jesus Christ should re-appear upon earth and differ from the tenets of the Church as you promulgate, accept and teach them, would that convince you?"

Answer: "Not upon this earth. If he would rule contrary to the Church, He would be in error. However, after we are in heaven, then we should have to accept His decisions as He would then be above His earthly vicar." Traveler.

From "The Lutheran," Phila., Aug. 7, 1902.

A DEAD CHRIST.

Rev. James A. O'Connor, the ex-Roman Catholic priest, pastor of Christ's Mission and editor of the "Converted Catholic," in a recent sermon said:

"In the Roman Church the Saviour is represented in a crucifix as a dead Christ, who, like all inanimate objects, has no power. Catholics have good reason to say with Mary at the sepulcher. 'They have taken away my Lord, and I know not where they have laid Him.' In that Church Christ is kept in the background, and the Virgin Mary and the saints and Pope and priests are put forward as mediators, intercessors and agents between God and man. But God will not give His glory to another. There is only one Mediator between God and man—Jesus Christ, and He is the intercessor for all who believe in Him. Through Him and by Him alone we are reconciled to God—'the blood of Jesus cleanseth from all sin.' He is our surety, our peace, and by Him we obtain a rightful place in our Father's house. By our faith in Christ we are justified, we are pardoned, for He died to save sinners, and the peace of God is established between Him and us.

"This the priests of Rome could not do for the people, and in consequence neither priests nor people have any certainty that they are Christians.

"When I learned these truths I threw aside all other ambition in life but to make known the way of salvation through Christ alone, to preach the Gospel and lead souls to the cross, where they would find the power of God and not a dead Christ. By patient labor, by the spoken word and the printed page, we have been able to reach many Catholics and even priests who have come out of the Church of Rome and taken their stand on the Lord's side with other Christians of all denominations. There is not a Protestant Church in New York where converted Catholics are not found, and this is true of all our large cities. Even here in Allentown I find former Catholics in many churches."

POISON TO CATHOLICISM.

A Vatican organ declares that the public schools in the United States are "extremely unsatisfactory" to the Pope. To their very nature they are as poison to Catholicism. The celebration of Washington's birthday and the Fourth of July develop patriotism, and patriotism is anti-Catholic.

THE POWER OF PRIESTS OVER WOMANKIND.

The priests in France have ordered the women and children to fight the soldiers who are closing the nuns' schools—the French men being very generally with the government. The priests order the women to throw themselves down before the horses of the soldiers, to stop their progress. Great is the power of the confessional over womankind!

WHAT PROTESTANTS SHALL FEAR.

The Protestant who is alarmed at the growth of Roman Catholicism in America may safely quiet his fears. He is simply dazzled by the outward show of strength which Romanism makes. For, by the side of these fears and laments, comes a loud wail from many Catholics that their Church is losing much of its best American blood and is reinforced chiefly by immigrants from abroad. Protestantism has more to fear from rationalism; individualism, and secularism than from Romanism.

VERY MUCH MIXED.

"The plot thickens." As it now stands it is as follows:

The friars in the Philippines stole an immense amount of property from the natives.

This became church property, and as church and state are one under Spanish law, the property belonged to Spain.

The United States captured the Philippines from Spain; so this property belonged to Uncle Sam.

Uncle Sam, having more money than he knew what to do with, paid Spain twenty million dollars for property already captured. So it was ours again.

Then, to make sure, for a third time, we offered the Pope



BEATING A MAN IN PRISON.

Priests took great delight in being eyewitnesses to these tortures.

about seven million dollars for church property already captured and paid for.

Now we find that this property for which we offer about seven millions had been previously sold by the friars to New York syndicates.

Thus to acquire a perfect title—we must get a quit-claim from the people from whom the property was stolen, from the friars, from the Pope, and from the New York syndicates—while Spain makes the claim that she never sold the church property which she owned in the Philippines.

THE PAPAL HOWL—"LET US ALONE!"

[The Romish Bishops and priests are setting up a fearful howl over the attitude of self-defence taken by patriotic Americans. They forget that the first stone was cast by "The Old Cove" in the Vatican, and that Uncle Sam is simply protecting the property.]

As vonce I valked by a dismal swamp,
There sot an Old Cove in the dark and damp,
And at everybody as passed that road
A stick or a stone this Old Cove throwed;
And venever he flung his stick or his stone,
He'd set up a song of "Let me alone."

"Let me alone, for I loves to shy
These bits of things at the passers-by;
Let me alone, for I've got your tin,
And lots of other traps snugly in;
Let me alone,—I am rigging a boat
To grab votever you've got afloat;
In a veek or so I expects to come
And turn you out of your 'ouse and 'ome;
I'm a quiet Old Cove," says he, with a groan;
"All I axes is, Let me alone."

[Enter Uncle Sam.]

Just then came along, on the self-same vay,
Another Old Cove and began for to say,—
"Let you alone! That's comin' it strong!
You've *ben* let alone—a darned site too long!
Of all the sarce that ever I heerd!
Put down that stick! (You may well look skeered.)
Let go that stone! If you once show fight,
I'll knock you higher than any kite.

You must have a lesson to stop your tricks,
 And cure you of shying them stones and sticks;
 And I'll have my hardware back, and my cash,
 And knock your scow into tarnal smash;
 And if ever I catches you round my ranch,
 I'll string you up to the nearest branch.
 The best you can do is to go to bed,
 And keep a decent tongue in your head;
 For I reckon, before you and I are done,
 You'll wish you had let honest folks alone."

The Old Cove stopped, and t'other Old Cove,
 He sot quite still in his cypress grove,
 And he looked at his stick, revolvin' slow,
 Vether 't were safe to shy it, or no;
 And he grumbled on, in an injured tone,
 "All that I axed vos, *Let me alone.*"

I WISH I WAS A FOREIGNER.

I wish I was a foreigner. I really, really do.
 A right-down foreign foreigner, pure foreigner through and through;
 Because I find Americans, with all of native worth,
 Don't stand one-half the chances here with men of foreign birth.

It seems to be unpopular for us to hold a place,
 For we are made to give it up to men of foreign race.
 The question of necessity and fitness we possess
 Must never be considered—who cares for our distress?

Perhaps it is not wicked to be of native birth
 Or to utter a mild protest when an alien wants the earth;
 But the latest importation is sure to strike a job,
 And be the sooner qualified to lead and strike a mob.

A Dutchman or an Irishman, a Frenchman or a Turk,
 Comes here to be a voter, and is always given work;
 A native-born American is here, and here must stay;
 So it matters little how he lives, he cannot get away.

The Spaniard and Bohemian, the Russian and the Pole,
 Are looking toward America with longings in the soul,
 Because the politicians will receive with open arms,
 And the goddess of our freedom bid them welcome to her charms

But the law-abiding Chinaman from the celestial shore,
 Because he has no franchise, is driven from our door;
 Americans and Chinamen are not in much demand,
 The one remains neglected while the other's barred the land.

So I wish I was an Irishman, or some other foreign cuss,
 I'd lord it o'er the natives—who don't dare make a fuss,
 But my blushes tell the story, I am native to the soil;
 So the aliens hold the places—visitors must never toil.

THE EAGLE SCREAMS.

I am the American Eagle,
 And my wings flap together.
 Likewise, I roost high.
 And I eat bananas raw.
 Rome may sit on her
 Seven hills and howl,
 But she cannot
 Sit on Me!
 Will she please put that
 In her organ and grind it?
 I am mostly a bird of peace,
 And I was born without teeth,
 But I've got talons
 That reach from the storm-
 Beaten coasts of the Atlantic
 To the golden shores of the
 Placid Pacific,
 And I use the Rocky Mountains
 As whetstones to sharpen them on.
 I never cackle till I
 Lay an egg;
 And I point with pride
 To the eggs I've laid
 In the last hundred years or so.
 I'm game from
 The point of my beak
 To the star spangled tip
 Of my tail feathers,
 And when I begin
 To scratch gravel,
 Mind your eyes!
 I'm the Cock of the Walk,
 And the Henbird of the
 Goddess of Liberty,

The only gallinaceous
 E pluribus unum
 On record.
 I'm an eagle from Eagleville,
 With a scream on me that makes
 Thunder sound like
 Dropping cotton
 On a still morning.
 And my present address is
 Hail Columbia,
 U. S. A.!!
 See!

—The Sun.

VOTE AS YOU'VE BEEN PRAYING.

Josiah, put your slippers on,
 And cease your needless chatter;
 I want to have a word with you
 About a little matter.

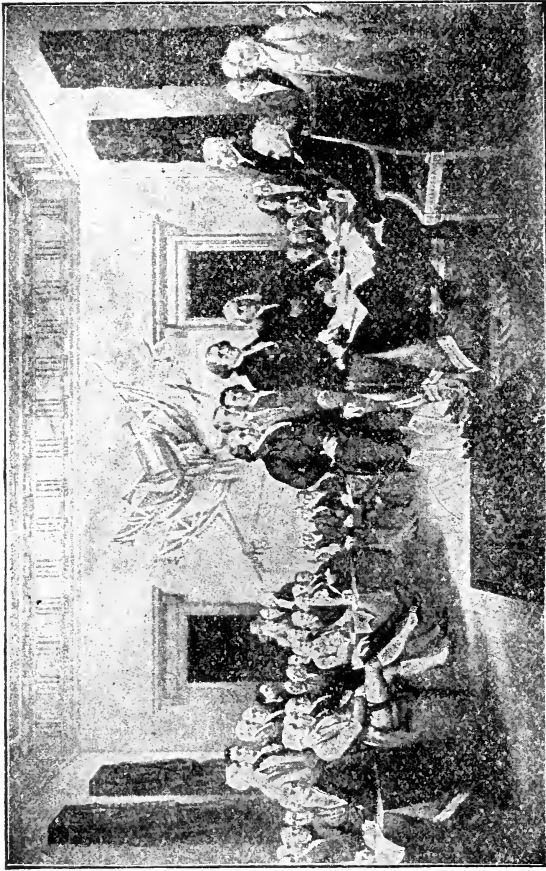
I heard you on your knees, last night,
 Ask help to keep from straying;
 And now I want to know if you
 Will vote as you've been praying?

You've prayed as long as any man,
 While with the tide a floating,
 Josiah, you must stop sich work,
 And do some better voting!

We all must pray for better times,
 And work right hard to make them;
 You vote for Jesuits with their crimes,
 And we just have to take them.

How long, Josiah, must this be?
 We work and pray 'gainst evil;
 You pray all right, for what I see,
 But vote just for the devil!

There, now! I've said my say, and you
 Just cease your idle praying,
 And vote for patriotic men,
 Now mind, Jos, what I'm saying!



Signing the Declaration of Independence, July 4, 1776.

THE POPE'S PLAN.

One morning in the vatican,
 The wily Pope set down to plan
 How for himself he could obtain
 The power he long had sought in vain.
 A ruling sovereign he would be
 O'er every land, from sea to sea ;
 And every nation here below
 Should bend to kiss his holy toe.
 In Italy 'twas very plain
 That papal power was on the wane.
 Victor Emanuel, years ago,
 Had sought this power to overthrow,
 And Garibaldi, as his aid,
 The standard of the state displayed,
 And undermined the corner-stone
 Which long sustained the papal throne.
 He now must seek some other field
 And there his iron sceptre wield.

To Germany and France and Spain
 He turned his thoughts, but all in vain ;
 For though he might in some of these
 Make his abode,—he did not please.
 He craved an empire all his own,
 Subject to him and him alone.
 He thought of England then, but no,
 He could not rule the Britons so ;
 They long ago with scorn and pride
 Had thrown the papal yoke aside,
 And like their sires in years of yore
 Would be controlled by Rome no more.
 The Pope looked puzzled. "Ah," thought he,
 "Where shall my glorious kingdom be?"
 At last the puzzled look gave place ;
 A smile came o'er the pontiff's face,—
 A wicked smile of selfish pride ;
 And springing to his feet, he cried :—
 "Wiser than all the saints I am,—
 I will make friends with Uncle Sam !
 He is so blind he'd never see
 That he was being duped by me ;
 And I might capture all his land
 Before he'd ever understand.
 And my adherents there shall go,
 His power they soon shall overthrow ;

THE DEVIL IN THE CHURCH:

They first shall disregard his rules
By knocking down the common schools.
They shall get money from his till,
And all the offices shall fill.
And when in numbers much increased,
Then from the greatest to the least
They all shall vote as I declare;
And I will have my kingdom there.
It shall extend the country o'er
And Uncle Sam shall be no more."
And thus the Pope laid out his plan
That morning in the Vatican.
Oh, Pope of Rome! Do you not know
That there's a God above—below?
And though you plan and scheme and curse,
He still controls the universe.
Take heed, then, how you lift your hand
To thus destroy a Christian land,
For you will find it no delight
Against the Lord of Hosts to fight.

J. Q. Humphrey.





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