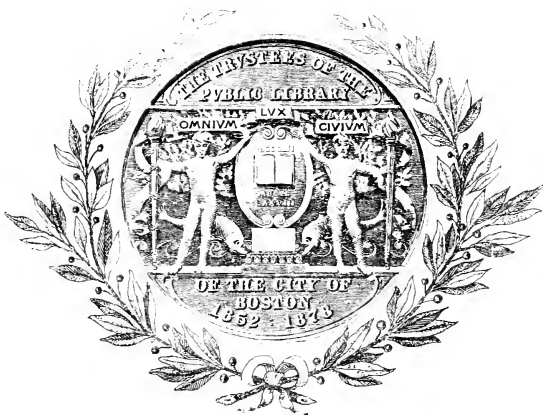
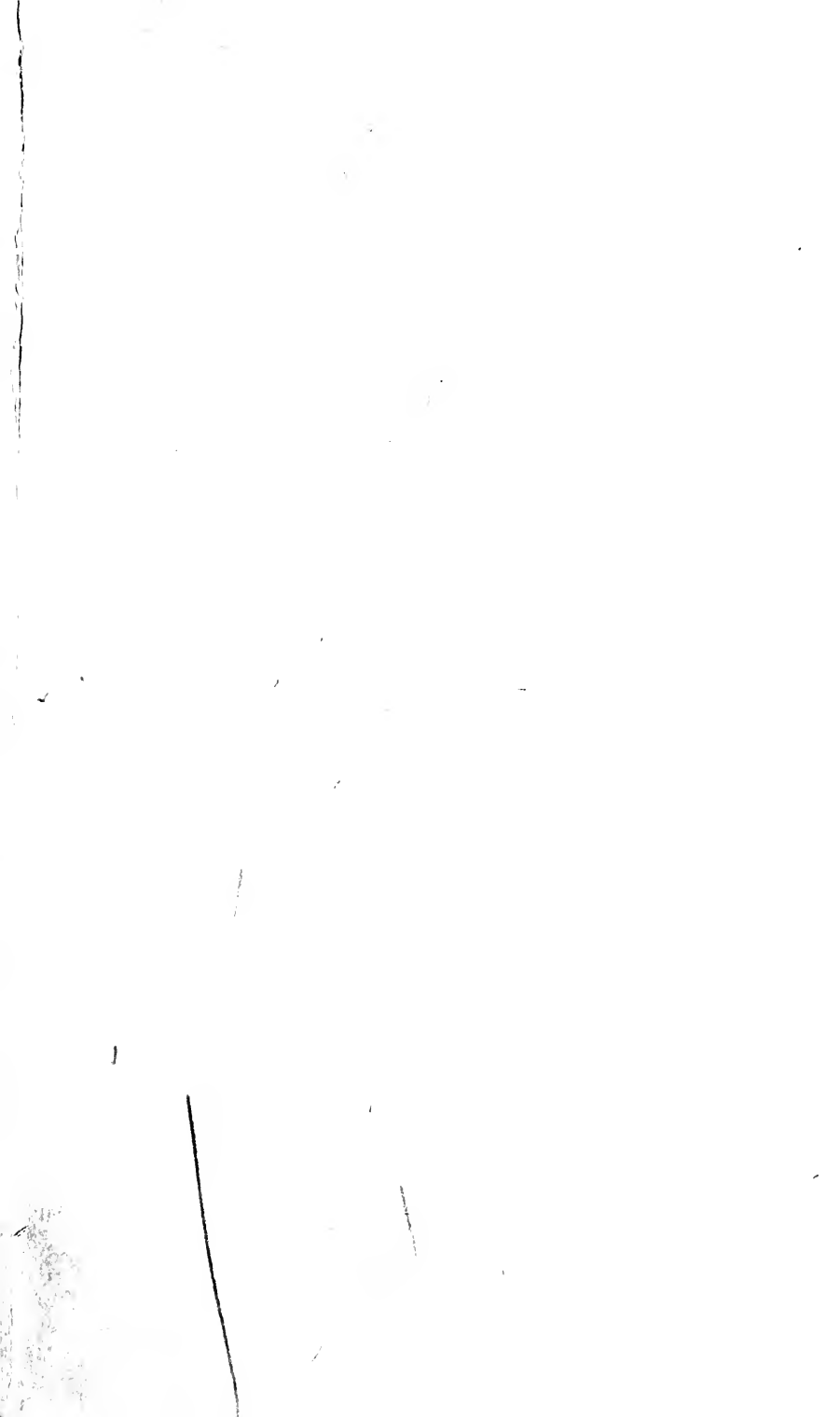




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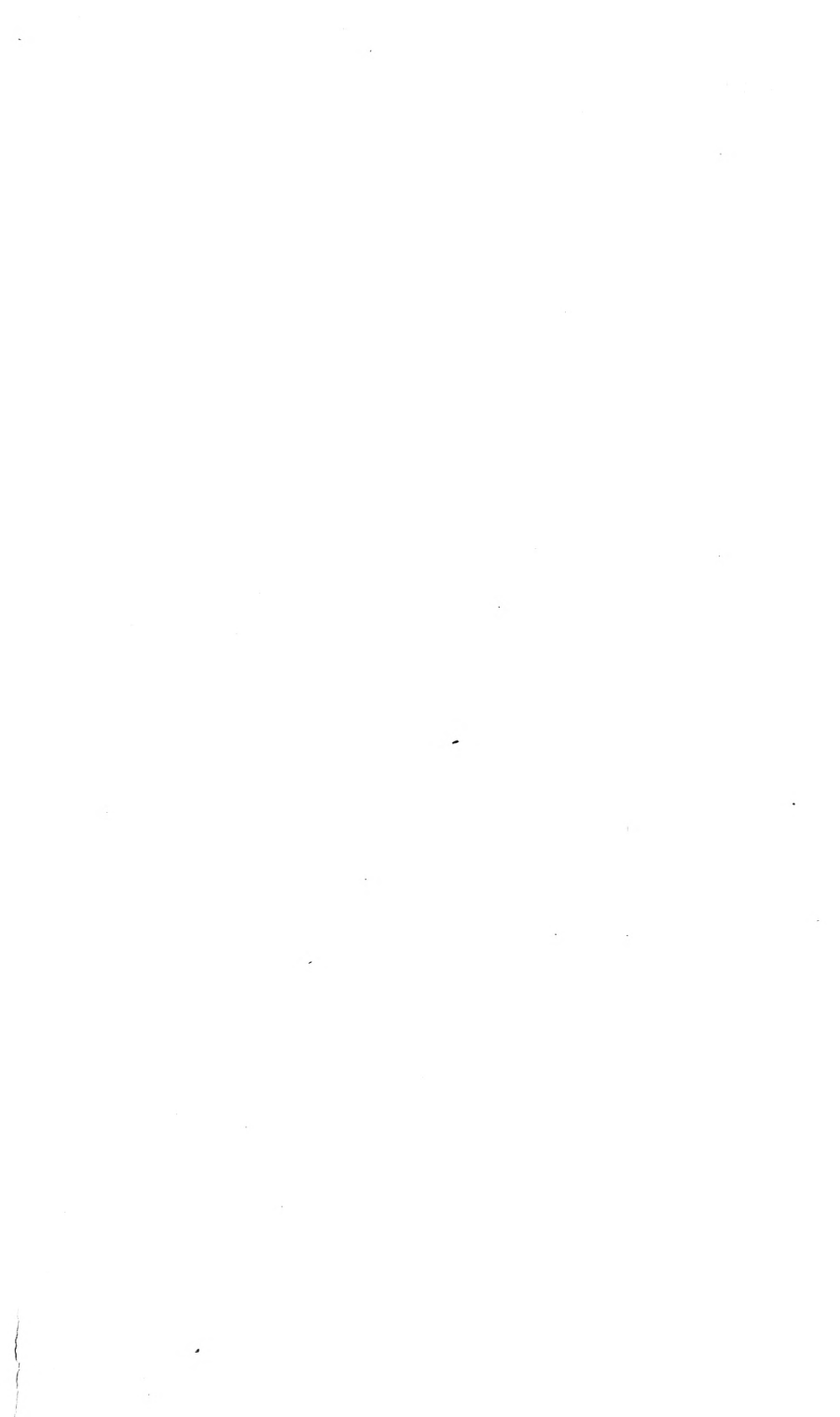


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PAPAL TRUTHFULNESS:

A

LECTURE

BY

FATHER QUINN,

FOURTH PASTOR OF THE ROYAL CATHOLIC CHURCH

DELIVERED IN NEW YORK CITY DECEMBER 7 1879

CLEVELAND, O

LEADER PRINTING COMPANY 116 SUPERIOR STREET
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LECTURE.

I propose to review a sermon preached in this city some months ago by a Romish priest. It contains about the average number of falsehoods, as we shall prove before we have done with it, and it may set you thinking how any man can come out before the public, as the author of the discourse does, and make such statements.

The heading of the sermon as given in the newspaper report is, "Would not the United States profit by becoming a Catholic nation?" The preacher maintains the affirmative.

The report says. "After dwelling at some length on the parable of the mustard seed as illustrative of the universality of the Papal Catholic Church, the Romish priest turned his attention to the consideration of the question whether it would not be to the interest of the people of the United States to become a Roman Catholic country. He could not wish the separated brethren of the different sects of Protestantism a greater blessing than to become good, practical Papal Catholics" (I suppose like himself), "nor the country a greater blessing, than that she should take her place among the Roman Catholic nations of the world." [That means that she should be governed by the Roman Catholic hierarchy.] "She was great and prosperous with the many blessings of a kind Providence," [I wonder that Providence has blessed an heretical country like this,] (having the Papal curses resting on it,) "and the industry and enterprise of her citizens were the wonder of the world." [The industry and enterprise of Roman Catholic countries are not the wonder of the world.]

"Her vast fields and valleys were teeming with nature's choicest gifts, and all over her great area were springing up,

as if by magic, towns and cities filled with enterprising and industrious people. *One thing alone remained to crown her happiness, and that was to become Roman Catholic.* No one should imagine that if this country became Roman Catholic it would be less great or prosperous than it was before.” [They need not imagine it; it would simply be a positive fact. Other nations have had a taste of Papal government, and where are they to-day?] “The principles of the Catholic Church were not antagonistic to American institutions. If they were, how could she flourish as she does here? How could the plant live and flourish, unless the soil was fertile and the air and sunshine were congenial. There was nothing anti-republican in the Papal Catholic Church.” [That is a lie, and he knew it.] “On the contrary, she conferred her honors on the poor and the rich and the middle classes without discrimination, the only test of merit being piety and ability. [Do pious men come out and preach lies on Sunday?] (as this Papal preacher has done in this very sermon?) “It was the great glory of the Roman Church that she could live under any legitimate form of government. She expects that all governments will be ruled by truth and justice, and when they are, they will never find the Roman Catholic Church arrayed against them.”

[The business of the Christian Church is to save souls and not meddle with governments, but the business of the Romish Church is to meddle with governments, and to be the supreme government itself.]

“Her bishops and priests are not chosen from among the wealthy, but, to a great extent, from among the poor and middle classes.”

[The reason is that the wealthy will not become priests. If a rich man were to accept the teachings of Romanism and abandon his household, he would be received with open arms. The entrance into the Papal Catholic Church will justify the separation of husband and wife. The fact is that the wealthy student is always preferred to the poor one, even if the latter is the more talented. But the wealthy have too much attachment to their own wills to become slaves. Some pious

young men imagine they can serve God better in the priesthood; others enter the Church to have support and easy times, to serve Satan, or to make money by working upon the fears of the people. Yet there are a great many poor young men who are sincere, but in time they find out their mistake, and reject conscience or be forced from their position.]

“Instead of retarding, the Papal Catholic Church would advance the true interests of this country as she had of every other country where she has had sway. The happy aspect the country presented from year to year of prosperity, and thriving communities springing up all over its vast territory, suggested the hope that all these industrious cities might be pervaded by the grace of God. And was there any channel by which that grace might better be imparted than by the Papal Catholic Church? In her practices and doctrines she would offer an insurmountable barrier to Communism with its heresies and terrors. She would inculcate respect for lawful authority and thus make her subjects law-abiding, respecting citizens. She would teach all classes that honesty was to be practiced, not because it was the best policy, but because it was taught by God himself thousands of years ago from the heights of Sinai. She would force the thief and the extortioner to restore their ill-gotten goods under penalty of eternal reprobation. She would inculcate the sacredness and indissolubility of the marriage tie, and preserve society from the degradation and immorality of a too loose regard for the obligations and holiness of that contract. She would extinguish hatreds between individuals and between families, and in fine would teach every Christian virtue, and denounce and condemn every vice and every crime. Those who had the happiness to be members of the Catholic Church knew she was not what her enemies represented her to be. They knew, on the contrary, that she was a kind, loving mother, ever calling back the sinner to the path of virtue and good works; ever doing the work of her Divine Master.”

There is more to the same purpose, but I will not read further. The author wishes the people to believe that it would

be to the interest of this country to become Roman Catholic, and therefore be subject to the government of that Church. He knows very well that people are influenced by a regard for their temporal interests, and he, therefore, holds out these material benefits as an inducement.

Now it is a fact that this country has been prosperous, and is very much respected abroad on account of the intelligence of its people, and yet it is a fact that it is not a Roman Catholic country. Therefore, the prosperity, intelligence and respect have not been produced by the Roman Catholic Church. Our preacher says, that there is only one thing left to crown this country, and that was, that she should become a Catholic country. Well, my friends, there are different kinds of crowns in this world; there is the crown of glory which this country wears, and there is a crown of thorns which this country would wear if it followed this advice. There is a crown of intelligence which the people of America wear, and there is a crown of ignorance which millions of the subjects of that Church have upon their foreheads to-day. There is a crown of prosperity which surrounds the head of this country and of many Protestant people, and there is a crown of shameful poverty which is worn by the vast majority of those who have been the most faithful subjects of that Papal system. So-called Papal nations now wear crowns of decay, ruin, wretchedness, stupor and death put on their heads by the Papacy. And yet, these men are always going to *do* so much! Yes! "Accept our Church; accept our government; accept our teaching; and then you will have more glory!"

If that be so, my friends, why do the poor Irish people come in crowds to the United States? Why did the Italians rebel against the Papal government? Where was the great prosperity of Italy under Papal rule during the centuries of its domination over that land? Why do the Italians still come to the United States? Is it not because they expect to have opportunities here which they can find in no Papal Catholic country? Why do the people of France flock to the United States? Why do the people of Spain and of Germany, of

England and Scotland, and all countries where Romanism has ruled at any time, come to America? Why does not the Papal Catholic Church teach these people common sense, and convince them that it is to their interest to remain at home and not come to this God-forsaken, this non-papal, this heretical (but prosperous) country, the United States? Do you suppose that those people who have lived many years under the dominion of the Romish Church would abandon it if they were convinced that it is better than any other Church or any form of civil government? People as a rule have more sense than to throw away their chances of prosperity, leave a certainty for an uncertainty, forsake happiness for misery. Sometimes men make mistakes, and commit sins; but, as a rule, industrious, honest people will not reject a government and a church system, under which they are prosperous and happy by the application of justice and Christian freedom. What evidence is there here in New York that the Papal Catholic Church is working for the interests of the people? What is the condition of the Roman Catholics in this city? Do you find that the mass of people who belong to that Church are superior in intelligence and morality to the Protestants? Are they more obedient to the laws of the country?

If you judge by the material condition of the people, you must conclude that the Church is oppressive, and that the people have to bear heavy burdens; nor does the moral condition of her people tell a different tale. Our preacher asks, if the Roman Catholic Church be antagonistic to republican principles, how does it happen that she flourishes here? The answer is, because the very institutions of the country permit her to flourish—give her freedom, as they do to other Churches. He speaks of the Church as a plant. It grew. Does he mean that only a few Papal Catholics came here and multiplied, or that the increase of the Papal Church is owing to conversions from Protestantism? He cannot mean either the one thing or the other. The increase in the Romish Church has been caused by the importation of large numbers of Roman Catholics from other countries. Did they leave to better themselves or not? They came to a better country. The Church

a plant! There is a good deal of deception and sophistry about this way of speaking. Is it a cabbage plant, or what? If it be a plant, it needs plenty of sunshine and air. I suppose it has this in Italy. How does it happen then that it goes down in the scale of civilization—in standing and respectability—and that countries are not prosperous under the Papacy? How does it happen that when people begin to read and judge for themselves they cast off the yoke of the Roman Catholic Church? No people can prosper unless they be free. Of course, there must be instruction and government, but there must also be freedom.

But do they hold that the Papal Church is *only* a plant? No! They maintain that the Church has a Divine right to govern, and the heads of the Church are princes. You would insult them by calling them and their Papal Church mere plants. There is a vast difference between lords and princes, and ecclesiastical government and plants. The Roman Catholic Church is no plant at all, but an assembly of people from different parts of the world under the same Church government as you find in Italy; and if that Church ruled here, as it governed and grew there, the interests of this country would suffer, in the course of time, just as the interests of the people of Italy have suffered.

Our preacher says, that the Church would compel people to be honest. Where is the honesty in Archbishop Purcell's affairs? Thousands of poor people in Ohio have suffered, and this is only a fair specimen of the kind of justice meted out to the subjects of the Papal Church in other countries. The only difference is that in this free country the newspapers publish the facts, whereas, if the Romish Church had control of the press the newspapers dare not publish the facts. A free press is one of the safeguards of the rights and interests of the people, and, generally speaking, it tells the people the truth and prevents them from being deceived. But the Papal portion of the press generally publishes what is false and deceptive. And yet many are deceived. Christ taught the people, and yet they were deceived. The fault is not with those who write honestly for the press, but with those who

study the arts of deception, and those who submit to deception without an effort to learn the truth.

Where was the honesty, I ask, of that Bishop of Alton who threw a Church into bankruptcy to defeat the honest claims of people to the amount of \$24,000? If he were an honest Christian, acting according to the principles of an honest Church, he would not retain his tens of thousands and leave the poor people to go without their money.

Where was the honesty of that priest, McManus, who after cheating the people for some years, finally burned his church in broad day-light, and, to escape their vengeance, threw himself on the ground, and pretended he had fainted? This same priest afterwards got some of the worst men in the parish to be his advisers; and when one poor man brought suit in the courts, the priest perjured himself, and the poor man was defeated. I suppose the priest got absolution. The man then went to the bishop, but the bishop hustled him out of the confessional, though he well knew that the man had been cheated. If he were a man of God, he would have required the priest to pay his debts, but instead of that he promoted him for his dishonesty.

No, it is not simple piety and simple ability that are wanted in the priests! There are pious and able priests, but there are very many who are neither pious nor able, but who rob the people.

I could tell of another case in which, when all other means failed, the threat of the Catholic vote was used to intimidate the lawyers and judges. Where was respect for the civil law in this case?

A bishop ordered a poor man to sue for the principal and interest of a mortgage held by the Church, but afterwards excommunicated that man for suing. The shock caused the man's death, and the bishop would not permit the parish priest to visit him on his death-bed; but the priest went in spite of the bishop's threat of excommunication.

Talk about the fears of the confessional keeping people honest! What did the fears of the confessional do in these cases, and in many similar ones?

There are thousands of such cases in the United States. We need not go to Europe for them. And yet this Papal preacher wishes the people of the United States to believe that they will be so happy if they become Roman Catholics! Where was the happiness of that poor old man, of whom I have told you, of the man who lost his home to pay the men's wages for building the church, of the poor people who placed mortgages on their little farms and allowed their wives and children to go without shoes, that they might give money to the priest for two churches; he swindled the people and the men who worked on these churches and furnished material. I will give you another case.

The same bishop of whom I have spoken pretends to be a very conscientious man, and is, no doubt, as much so as the rest of them. Well, there was a young woman who got into some trouble, as people say, and he made this young person go down on her knees in the hospital and swear to him that a certain Father O'Brien was the father of her child. This was confession, although it was not done in a confessional. The regulation is that a clergyman cannot hear a woman's confession, unless there is a screen or grate pierced with holes between them.

But a bishop has a dispensing power and, of course, can hear a woman's confession wherever he pleases. Well, he sent the accused priest away. Mark: this was the same bishop who told the poor old man to sue and then excommunicated him for suing. He knew that Father O'Brien was not the father of the child, and he knew who was the father, and before the child was born the young woman was sent to keep house for Father O'Brien, to give plausibility to her story. The unjust and wicked bishop retained the guilty priest in office, and dismissed the innocent priest—the bishop said he sent him to the devil. The author of this sermon speaks of forcing people to do justice. Where was the justice or moral rectitude of this transaction? Nor does this act stand alone. It is a common way of destroying priests who are obnoxious to their superiors.

There was another case of an aged French priest. He had been the best friend of an Irish priest, named McManus, and simply remarked on one occasion that he did not think the bishop and McManus were doing right by the people. The Irish priest reported this, and by and by a woman was sent to keep house for the old priest, and for the same unjust purpose as that just mentioned. Now if the Roman Catholic Church is bound to make people do right in dealing with each other, should not her bishops and priests set the example? This bishop was under no temptation of poverty to do wrong. He had \$30,000 worth of furniture for his house. His income from dwellings was \$12,000, and he refused \$230,000 for one church and a few buildings adjacent to it. The property he controls in one city is estimated at nearly two millions of dollars, and he has a large amount of money besides bonds bearing interest. Where, then, is the force of the confessional as bearing upon his evil conduct? It does not appear to make him conscientious. And if it cannot do this for the heads of the Church, do you think it will do it for the members? Many members of the Papal Catholic Church, knowing of such things as those of which I have told you, have lost confidence in the Church, and no wonder! But very many of these are kept in the Church by fear or self-interest.

Talk of compelling people to restore their ill-gotten gains by the threat of eternal reprobation! My friends, there are very few Roman Catholic Churches in the United States that have not the scandal of injustice connected with them. Many are built and kept in debt for the purpose of extracting money in larger amounts from the people, who are informed by their dishonest and untruthful clergy that the churches and other buildings, together with the lands on which they are erected, belongs to them and their children; while in truth the property belongs to the rulers of the Papal Church but not to the people. Let any one ask the bishop of the diocese for a share or portion of this property, and he will have the door slammed in his face. The fact is that the bishops do nearly as they please with the property, even to mortgaging or selling it. Some of them require that it be vested in them in fee simple,

so that they may own it as citizens and dispose of it at pleasure.

The author of this sermon we are refuting, says that the Papal Catholic Church places an insurmountable barrier before communism; but it is quite certain that there is not a more communistic institution in the world, claiming to be Christian, than the Papal Church. It is a community in itself, and it is full of the spirit of communism.

But to avoid details I will quote some extracts from the writings of a Papal Catholic, one who died in the Church. He says:

First. "It is the lack of due instruction in the principles of the (Catholic) Christian religion, (manner of living), that has suffered the Roman Catholic nations to fall back into Greek and Roman Paganism." Is it possible they have fallen back into Paganism? A Roman Catholic says so, and that it is because they have not been instructed in Christianity; he cannot say Romanism, because it is the constant effort of the Papal Church to instruct the people in Romanism. He says:

Second. "The leaders in the modern ('apostacy') commotions and upheavals of society have, in most ('all') cases, been educated in Roman Catholic schools.

Third. "Paris was the hot-bed of the wildest and most destructive theories."

Fourth. "The Commune of 1871 threatened for a time the very existence of French society. In 1872 the census of religions showed that 1,700,000 out of 1,800,000 were Roman Catholics."

In other words 17 people out of 18 in Paris, in 1872, were Roman Catholics. Now, our Papal preachers need not talk about the Roman Catholic Church as being a barrier to communism.

If the people had any religion at all they were Roman Catholics. It was Romish teaching, not the Christian religion which had created in them the spirit of communism. The

people lacked religion, though they had abundance of Romanism, which bore the fruits of communism.

Fifth. "The great body of the Communards must have been Roman Catholics, baptised and trained in that Papal Church."

Sixth. "The masses of the people have been (in the Roman Catholic Church), insufficiently instructed in their social or public duties, or as to their Christian relations and obligations to the State and society."

There is a great deal of instruction given the papists about their duties to the Romish Church, but not their duties to society. In the Protestant churches there is much instruction on Christian and social duties. And is not this right? Do we not owe something to the State that protects our interests, and ought not the people therefore to be instructed in these points of duty? It is the want of proper instruction in such matters that makes the people liable at any time to rise up in mobs or in communistic riots, as they are called.

Seventh. "We find all through the history of Christendom, principles and theories embraced and acted upon by Papal Catholics (of all classes), which are really pagan and anti-christian in their character; hence has so often arisen the conflict between the two powers; hence the communistic uprisings of contemporary society."

These are the statements of a Roman Catholic, showing that the Papal Church has not placed a barrier to communistic principles, but on the contrary has generated them. Where was there a more communistic order than that of the Inquisition, taking entire possession of the property of the Saracens and the Jews in Spain, overturning society, robbing the people wholesale? Every evidence of the most communistic order was found in the administration of the Inquisition-

And does not the Roman Church still claim the right to govern all people, to make laws for all people, to control even the earnings of the people? Do you wonder that the people

rebel when they find that on their side is poverty, and in their church is luxury at their expense.

A great deal has been said concerning the wickedness of the French revolution, but the corruptions and communistic wickedness of the Papal church and clergy were the chief causes of the revolution. Why, the priests, as Macaulay states, when they found an opportunity, threw aside their robes and "proclaimed that their whole life had been an imposture."

You have read, many of you, of the great papal schism in the 14th century, when rival popes cursed each other, and of Boniface 7th in the 10th century, who caused his predecessor in the papal chair to be strangled to death.

Were these events calculated to make the people revere and love the Papal Church, and profit by her example? This same Boniface 7th was driven by the people from Rome, and fled to Constantinople, taking with him many valuables of the church, vessels, vestments, etc., and selling them for the highest price offered. Another pope was appointed in his place and reigned nine years, and at his death, Boniface returned to Rome and through bribery and the use of popular scheming, succeeded in dethroning John 14th, whom he found in the papal chair, and in having himself reinstated in that position. He imprisoned John the 14th in the castle of St. Angelo, starved him to death, and finally caused the dead body of his rival to be exposed naked to the gaze of the populace. Was this an edifying episode in the history of the Papal Church; destined to promote the happiness of the people and advance the cause of Christianity? No, indeed. But the people began to think for themselves. They looked inside the doors of the church and instead of seeing just and good men there, they found ministers of iniquity—men disobedient to the laws of God and nature. Hence they were forced to seek for the the principles of Christianity outside of the papal system.

Let me now read a little further from Macaulay.

First. “During the last three centuries, so stunted the growth of the human mind has been the chief object of the Church of Rome.

Second. Throughout Christendom, whatever advance has been made in knowledge, in freedom, in wealth, in the arts of life, has been made in spite of her, and has everywhere been in inverse proportion to her power.

Third. The loveliest valleys and most fertile provinces of Europe have, under her rule, been sunk in poverty, in political servitude and in intellectual torpor, while Protestant countries, once proverbial for sterility and barbarism, have been turned by skill and industry into gardens, and can boast of a long list of heroes and statesmen, poets and philosophers.

Fourth. “The descent of Spain, once the foremost among monarchies, to the lowest depths of degradation; the elevation of Holland in spite of many natural disadvantages, teach the evil influence and tendency of papal dominion.

Contrast these words of Macaulay with a statement from another source, that the ambition of the Roman Catholic Church is to gain control of the United States. “The future of the United States belongs, under God, to that (the Roman Catholic) religion, which by its conscious possession of the truth, and by the indwelling spirit of divine love shall succeed in bringing the American people to unity in their religious belief, as they are actually one in the political sense.”

Here is something that touches everybody. It was a maxim of Pope Boniface 8th, that every human being should be subject to the Roman pontiff.

“*Porro.*”—“Everybody from necessity of being saved, or wishing to be saved must become a subject of the Roman pontiff.”

That applies, of course, to every citizen of the United States. It is a pronouncement of Pope Boniface, and it remains in force, and will be enforced whenever the interests of the Papal Church require it. A clergyman of this city, a pervert to the Roman Church, makes this statement.

In reply to such assertions, permit me to read from the address of the first president of the United States. "Against the insidious wiles of foreign influence I conjure you to believe me, the jealousy of a free people ought to be constantly awake, since history and experience prove that foreign influence is one of the most baneful foes of republican government." Such are the prophetic words of George Washington.

How can a clergyman say that there is nothing in the Roman Church antagonistic to a republican government, when that Church claims that the Pope ought to rule this government? One of the institutions of this country is the public school system; and is not the Roman Church opposed to that system? The very first principle of the Church is to control all the institutions of the land, educational institutions included, and even the civil government itself. In its very essence, therefore, the Roman Church is opposed to the republican government of this nation. Besides, Romanism is a foreign government, claiming the allegiance of 6,000,000 or 7,000,000 subjects in the United States. The present Pope advises the clergy of America to study Thomas Aquinas, who lays it down as a principle that it is a justifiable act to put heretics to death. Protestants are heretics. People who leave the Catholic Church are heretics. It is, therefore, justifiable to put them to death, according to St. Thomas Aquinas. Is that principle not opposed to the principles of a republican government—of the government of the United States which is based upon the liberty of conscience?

I will give a few special cases of priestly and episcopal injustice and villainy. A certain priest who ridiculed ordination and the whole of Romanism as a farce, threatened violence and death, threatened shooting through the window and poisoning the well of water, because he, and a priest whom he accused of adultery and swindling, and another priest who had been swindling many years, were not permitted to have a high mass—a high mockery—at a funeral. A certain bishop, who made love to Sisters in the confessional, confession-room and priests' house, a bishop who gave money

to three women—one of them a priest's housekeeper—to bribe them to work for him and against the priests, compelled a man to go on his knees and perjure himself against a priest, whom the bishop, with a ring of Belgian, Dutch, and a few villainous Irish priests, desired to injure and ruin. The man who perjured himself in this cruel case, fell dead suddenly. Then the agents of this bishop and of the priest who had perjured himself, who had burned a church in daylight, who had swindled the people of the parish and the man who built the church, were bribed with money and whiskey to burn the church and burn the priest to death in the dead of night, if possible, and in case the priest escaped alive, to report that he set fire to the church out of revenge and to get the insurance money.

The priest could not, did not, get the insurance money as all was insured in the name of the bishop. This bishop got the insurance money, kept part of it for himself and used another part of it to pay the expenses of the suit that had been brought by Patrick Grady, who built the same church and had been swindled out of a large portion of his wages. The bishop and his unjust perjured colleagues, priests and laymen desired to put the church out of existence, to prevent Grady from suing or giving them any more trouble and to get the insurance money to cover their past law expenses in the case. These clergy of the Romish church tried to put the blame and guilt of all their crimes in that parish on the priest who settled the scandalous debts by the request of some of the people to save their church from being burned on account of the dishonesty of some of his predecessors and the neglectful, faithless, pompous, unjust bishop. The priest would have been burned to death, had not some men coming from a party discovered the fire in time to wake him from sleep. Thus wickedness and much of like nature, drove that priest and many people from Romanism forever.

The Papal Church rules the people for its own benefit and aggrandizement, but not for the interest of the people; hence the nation that is under Papal influence becomes impoverished,

whereas people who are guided by the principles of Christianity work out their destiny and are prosperous. Look at the countries where the Papal Church has ruled and you will find poverty, ignorance, decay, ruin and frightful misery in its tracks. It is constantly *going* to do something good for the people, but it is always working and scheming for itself and against the people. Can this be a Christian system? Can Christian men uphold it and proclaim such falsehoods as we find in the sermon which I am reviewing?

What has the Roman Catholic Church done for the common people? Has it educated them? Has it refined them? The men who preach these discourses in favor of that system will go behind the curtain and say that there is not a more gigantic swindle on earth than the Papal Church. And yet they try to impose that system on the American people.

Perhaps you will say that educated people ought to know better than to be deceived. So they ought, but they are either deceived or deceivers. Many educated people in the Papal Church detest it, and yet for selfish reasons they defend it, because it serves their personal interest. But are not all the priests educated men? By no means. They hear confession, say mass, rub a little oil on the sick people; but it is all a performance, a trade, and they shuffle through their parts *somehow*. Out of thirty-five young men preparing for the priesthood, there were not four who had read the New Testament through twice. There is little need for the Scriptures, as they teach the people Romanism, the Roman system, the Papacy and opposition to heretics. Christianity is secondary, the Papal Church is *primary*.

It is strange that the bishop when he takes his oath of allegiance to the Pope, swears that he will not sell what belongs to his table—that is, whatever affects his stomach and his pocket. They are bound by oath to retain whatever they get. When did God authorize, or Peter institute, or Christ teach any such practice? The great object of Christianity was to help the people, to lift burdens from their shoulders and to save their souls: but the prominent aim of the Roman system

is to deceive the people, to build itself up by all possible means, just or unjust.

When a nation submits to that it is "given over," as the Scriptures say. Righteousness exalteth a nation, but iniquity will destroy people. Justice, charity, benevolence, a disposition to aid and educate and enlighten—these things build up the temporal prosperity of a nation and promote its spiritual advancement also; for when people are comfortably circumstanced they are not so strongly tempted to commit crime as when they are reduced to poverty.

There are many thousands of unfortunate women in this city who were baptized in the Romish Church; what is the Romish Church doing to rescue them? They send a few to the Convent of the Good Shepherd, but the treatment they receive there often makes them worse. There have been instances in which they have been strapped down to an iron bed and fed there on bread and water. Some of these poor women would rather die than submit to such treatment. Some years ago a certain priest got the sisters in Cincinnati to open a house for these unfortunate women and a few were saved from lives of shame, no doubt; but a great many were driven back to their degradation, and I suppose that to-day there are three unfortunate women in that city to one at that time. The sisters soon became wealthy. The Papal Church establishes religious societies to build itself up in the estimation of the public, and for the purpose of augmenting its revenues. Some time ago a poor Irish girl, a Roman Catholic, with only one cent in her pocket, went to a nunnery in this city on a dark stormy night and said: "Sister, I have only one cent, let me stay to-night and when I get a place I will pay you what you like; for God's sake let me stay." The sister shut the door in her face, and the poor girl went away. Fortunately she met some strangers who had some charity, and in a day or two, through the influence of some good protestant people, she got a situation.

Do you not think that this made an impression upon her mind? Many Catholic girls have been driven to despair and sinful ways by harsh treatment and poverty, and yet when

they are earning money they give freely to the Church. Meanwhile the clergy walk the streets as big as two ordinary men, while the poor people are thankful for half a meal a day, and yet remain faithful Roman Catholics.

There is a movement among the clergy for obtaining land in Minnesota, and the state of Minnesota will probably give some land for farms, and the people of New York will be asked to contribute, but you may depend upon it that it is not the people so much that will receive the benefit of all this generosity as the church.

There are many people in the United States who do not believe in Christianity, and if they form their idea of Christianity from the actions of the clergy, is this to be wondered at? Were the examples I have referred to at the beginning of this discourse calculated to make people believe in Christianity? Is it likely that a people ruled by a Church in which such examples are numerous, will be a happy people. I know what your answer is, and we all know too well that under the government of this Papal Church, individuals, families, communities and nations have been reduced to poverty, misery, ruin and appalling wretchedness. Let not that system control and rob America of its freedom, energy, activity, life and marvellous prosperity!

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