

Watson's Magazine

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Vol. XXV.

AUGUST, 1917

No. 4

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THOS. E. WATSON.

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Lord, Hear Our Cry

Martha Shepard Lippincott

O, Lord of Mercy, hear our cry,
And let us not prepare for war;
We've seen results of selfishness,
And we're desiring war no more.
O, let no mercenary men
Be forcing it upon mankind.
Awake thy people ere too late,
Let them not, to great crimes, be blind.

Enough we've had of greed and war,
And all the sorrows that they bring.
Let peace on earth, good will to men,
Now through the world forever ring.
Bring all the joys of peace and love
To heal the wounds of cruel war.
O, God of mercy, hear our cry,
Let war on earth now be no more.

Watson's Magazine

THOS. E. WATSON, Editor

Vol. XXV

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King Henry VIII., His Wives, and His Children.

Sketches of Contemporaneous Kings, Queens, and Popes.

THERE is no sadder story than that of the struggle of the human mind to free itself from the bonds of usurpers and impostors—the usurper who enlarges the power which the people gave him; and the impostor who uses religion for the sordid interest of a caste. Freely elected leaders grow into despotic monsters, who persuade themselves that “God” selected one family to represent Jehovah on earth; and the freely chosen leaders of a religious cult, expand into a self-electing, self-renewing, self-perpetuating caste whose exclusive profession it is to personate “God” on earth, and to subject the rest of the human race to abject submission.

In the last chapter, the effort was made to give you some idea of the preposterous excesses of Roman Catholicism, during those dismal centuries when Popery had strangled every breath of mental freedom, and when even the haughtiest kings dared not offend the dirtiest order of monks that spread, like lice, over the body of sunken society.

By the historian, we are shown the heroes of the ages, Themistocles, Pausanias, Camillus, Alexander, Cy-

rus, Hannibal, Cæsar: we are taught to believe that the bravest of men have been the conquerors, the swordsmen, the fighters who clashed in battle lines; but, it has always seemed to me that the strongest men, the truest men, the noblest men, the most heroic men, have been those whose courage was not sustained by the companionship and excitement of arms, whose enemy had no advantage of him on the field, and whose valor was not sustained by the buoyant hope of victory.

Our own great white race has had its multitudes of intrepid warriors, leaders and led: and their martial glory lights up the earliest annals of the “Northern hive:” but no Viking that ever braved the storms of the sea, or Norman that carried the terror of his prowess from Scandinavia to the Seine, from the Thames to the Tiber, from Paris to Palermo, from Capua to Jerusalem—no, not one of these dauntless fighters of the North even equalled in courage—moral, mental, and intellectual—that of the fearless, devoted, unselfish and unconquerable *thinkers and writers*, who took their lives in their hands, gave their quivering flesh to the torture, courted the horrors of death in

the flames and upon Rome's hideous rack, rather than be cravenly silent, acquiescent, non-resistant, *while Popery was destroying the soul of the Western world.*

Raise the warrior's memorial ever so high; but, after it is grandly finished, *look around you*, for the monument of the heroes who thought and wrote against the Rome of the Middle Ages!

Wherever there is a school for the children of the people; wherever there is freedom of speech, press, and worship; wherever there is popular sovereignty and popular institutions; wherever there is uncensored literature and unfettered liberty of inquiry; wherever the Individual can say to the State, "I am my own King, in my own private sphere," *there, THERE* is the imperishable memorial of the Martyr, who threw away his life in the terrible fight against medieval Popery, divinely aspiring for the liberties modern times have enjoyed—and *are now about to neglect, if NOT LOSE!*

The Reformation had its remote sources, just as all great changes have had, just as all great systems have had. Perhaps there had never been a time in the Western world, when all men were at heart and in mind the slaves of superstition. Perhaps the Light of Reason never was totally put out by the monstrosities and persecutions of Rome.

Charlemagne lived to see and denounce the inevitable corruptions of the monastic system, the abominable hypocrisies of the virgin nun and the virgin monk: Frederick II., "the wonder of the world," handed over Arnold of Brescia, to be burnt by the Pope, but he jeered at Papal absurdities, and audibly wondered, as he passed a wheat field, how long would last the belief that God can be made out of flour.

The marauding monarchs who made bargains with Rome, for the conquest of weaker monarchs and a division of the spoils, could not have been the victims of illusions as to the true character of the Papacy. The vulgar scramble for supremacy and revenue,

between German emperors and Italian popes, must have rudely shocked the realm of faith; and the traffic in relics—which, in its decline, was superseded by the roaring, indecent trade in Indulgences—must have planted germs of free thought in millions of minds. The overdoing of the working of "miracles;" the scandalous and unrebuked lives of the priests; the pious pilgrimages, in which so many pious ladies dropped their ducats and their virtue; the swarms of children, that grew up in and around the convents; the shameless multiplication of Saints, and of the unbelievable fables attached to them; the fact that an English woman became Pope, and that, for hundreds of years afterwards, the Vatican functionaries used the "peforated chair," so that no other woman could pass herself off as a man; the scandal of the twelve-year-old boy being elected Pope, and of two notorious strumpets ruling the church; and, possibly, more than all, the existence of two Popes at the same time, and then three at a time, and finally the expulsion of a Pope from his office, after trial and conviction for the most diabolical crimes—all these circumstances no doubt gradually accumulated in the Western world the combustibles which awaited the spark.

The brazen vices of Pope Alexander VI., and the infamies of his political career, stained by the blackest perfidies and crimes, must have told heavily against the Papal Imposture; and his effort to prevent exposure, by prohibiting the books which published the awful truth, made matters worse; for, by that time, the Revival of Learning had come; and the burning of the Florentine monk, Savonarola, only served to cast a lurid light on the pages which men had begun to read.

When the Pope himself turned patron of the revival of letters, revolution became assured.

It was like the infatuation of the French court of Louis XVI., when the younger nobility made republicanism the fashionable talk of the gilded salons. Licensed to think and speak, the French noblesse drifted into constitutionalism; and, without intending

to do so, precipitated the Revolution of 1789.

Pope Leo X. was not a strong man, in any direction, but he fancied himself to be a scholar, and he was in fact, the patron of those who were. He had the Medici taste for magnificence, pleasure, art, letters, and *skepticism*.

In no correct sense, was he a Christian. In the parlance of polite society, he was "a man of the world." He loved the company of the gay, the witty, the licentious. He loved the stern duenna less than he loved her amorous charge; and for the sour faced ascetic, who had passed the age of enjoyment, he had far less use than for the jolly and rubicund young priest whose conversation was *not* about his vows.

"Since God has given us the Papacy, let us enjoy it," said this Leo, of the princely House of Medici; and he set out to do so, without loss of time.

Perhaps the grandiose Palace of the Cæsars had never known such a continuity of bacchanalian revels, as the Vatican knew throughout the Pontificate of the tenth Leo. In those days, there were no morning papers to picture in London what had happened in Paris, the night before: there was no mirror of journalism in which Europe could see Asia's reflection from day to day, and the world of America see what was going on in Europe.

Even the city of Rome could only know in a vague way what sort of life the Pope led inside his vast and closely guarded palace. Sounds of ribald song, of blasphemous speech, of profanest music, woke no echoes outside those impenetrable enclosures.

Leo might say, ever so often and cynically, that Christianity was a profitable fiction for the clergy, but there was no Associated Press to flash the word to a scandalized Christendom. To him and to casual onlookers everywhere, it seemed that the Papacy was absolutely secure in its fortresses, the faith of the devout and the fear of the unbelieving.

The Civil Arm flashed the sword of the Law in the eyes of the skeptic,

warning him to speak at the peril of his life.

Organized monks and friars held Europe in the meshes of secret societies which hesitated not at all, to employ the dagger, the poisoned cup, the dun-geon which would never release its victim, and the torture-room worse than any conceivable hell.

That the sacred ordination itself was incapable of giving safety to papal critics, the scarce-cold ashes of Savonarola attested.

Therefore, Pope Leo X. felt as secure in his levities, his blasphemies, his amours, his profligacies, as ever Alexander VI. had done; and under his voluptuous rule, the Vatican was the veritable palace of a Sardanapalus.

(See Symonds' "Renaissance," page 86.)

Probably he was in the hunting field, dressed as a typical princely sportsman of the times, with hawks, hounds, and a brilliant cavalcade of lords and ladies, the very day that the German monk in Wittenberg, took hammer and nails, and drove to the church door the ninety-five theses which were to begin the end of medieval Papalism, and inaugurate Modern Civilization.

It was October 31, 1517.

Prof. Henry C. Vedder begins his splendid work, "The Reformation in Germany," with the statement—

"Luther taught nothing new." The learned author means, of course, that earlier efforts had been made to stem the torrent of Popish corruption and paganism: that Savonarola had denounced the universal depravity of the priesthood; that Wycliffe and Huss had demanded a return to Scriptural doctrines; and that John of Wesel had thundered against the scandalous sale of papal pardons for sin.

The failure of these earlier reformers, Prof. Vedder attributes largely to the fact that they did not have, as Luther had, the advantage of the printing press. But Tyndale had that advantage, and went to martyrdom, in spite of it. Therefore, the success of Luther must be looked for in other directions, and will be found, I think, in the character of the man,

the politics of the times, the revival of classic literature, and the personal favor he enjoyed with one of the powerful Seven Electors of the German Empire.

Besides, each of the earlier insurgents endeavored the hopeless task of reforming the Roman church *from within*. They remained in her communion, and in her power, subject to her dread jurisdiction. Hence, she arraigned them as rebels, condemned them as traitors, and murdered them according to the due forms of her diabolical system.

Luther on the contrary, fought Popery from the outside, spurning her authority and braving her wrath.

In no other way, could he have escaped the fate of Savonarola and Tyndale.

Vast had been the preparations of the soil for the seed of furious revolt against the Papacy. The Arab colleges and libraries in Spain had been beacon lights to illiterate Christendom; the fall of Constantinople (1453) had driven westward the teachers and the classic manuscripts that were to rekindle the sacred fires which monkish superstition had smothered; the Jews, flying in terror from Spain and the Inquisition which Pope Pius IV. had set up (1478) were eight hundred thousand voices of accusation, heard throughout Europe, crying aloud against the hideous barbarities of the Papal decree that had cast them forth from home and country, outlawing them from the toleration of Christians.

Then comes Pope Innocent VIII., who cynically discarded the name of "nephews" and "nieces" for bastard sons and daughters, and openly owned them as his children; who established at Rome a bank for the sale of pardons—fixing a price "which might be paid at the convenience of the criminal."

(Symonds' "Renaissance," page 69.)

Then comes Roderigo Borgia—Pope Alexander VI.—and his monster of a son—Caesar Borgia—and the enormities of lust and crime at the Vatican, which are prosaically recorded by the Papal master of ceremonies, Burchard.

and which found their way on the myriad tongues of rumor all over the Western world.

Next comes, as a dynamic factor in the era of transition, that sinister portentous figure, Pope Julius II., who sunk his ecclesiastical office in the formidable ambition to be King of Italy and Arbiter of Christendom.

A Vicar of Christ at the head of an army of hired cut-throats! The head of the Church riding his war-horse over the prostrate forms of Italian Catholics. A temporal monarch fired by the lust of power and conquest! Such was Pope Julius II., and the eyes of all Europe were upon him.

"At his death he transmitted to his successors the largest and most solid sovereignty in Italy. But restless, turbid, *never happy unless fighting*, JULIUS DROWNED THE PENINSULA IN BLOOD."

(Symonds' "Renaissance," page 83. Emphasis mine.)

Then comes the voluptuary and spendthrift Leo X., the Belshazzar of the Papacy; and he creates thirty-nine new cardinals, because he needs the money, 500,000 ducats, a sum equivalent to \$12,000,000 of our day.

While the Jubilee of 1450 had poured enormous crowds of pilgrims into the Holy City, and while these Christians from every land had left vast wealth in the Papal coffers, who can tell how disastrous to the Papacy was the report which these pilgrims made, when they returned to their homes? How could the blindest devotee fail to be shocked by the vices and the venalities of the priesthood in the home of the Church?

Of what avail was it for Pope Alexander VI., on June 1, 1501, to issue his Brief against the printing of books without the written license of the archbishops and their delegates?

All Europe was talking, more and more, about the awful depravities of Rome, the insatiable avarice of the church, the worldly ambition of Popes, the commercialization of the blood of Jesus Christ.

In spite of the Papal censorship and the terrors of the Papal Inquisition,

books, *books*, books, boomed against the Scarlet Woman.

Literature, the enemy most dreaded by the Roman church, was thundering at her walls; and even though the translated Bible itself was blacklisted by the Popes, the long-hidden Book became a living Evangel.

Erasmus ((born 1465) arose, the forerunner of the Reformation, and became to the literary ecclesiastics, what Petrarch (died 1374) had been to the Renaissance.

Patronized by the great, and indulged by the popes, he was the popular author of his day, remaining within the Church, but assailing, without mercy, her false doctrines, her gross superstitions, her mercenary practices, and her secret crimes. His "Praise of Folly" had immense circulation, and the very dignitaries of the Church who enjoyed its wit and its realism, never seemed to reflect upon its influence with the laity.

Another great preparation for the success of this rebellious monk, was the economic revolution which was taking place in the German States. The profession of arms was sinking in relative importance, as agriculture, manufactures, banking, and commerce rose; and the middle-class merchant, money-lender, and master-craftsman found himself growing rich, while the lesser nobles grew poor.

The guilds protected the united artisans, and the charters fortified the great cities. The bandit of the castle no longer swooped down upon the passing peddler, and relieved him of his pack.

It was quite the other way: the urban usurer loaned money to the lord of the Schloss, and when pay-day came, serenely foreclosed and took possession of the ruder robber's erstwhile stronghold.

The Church owned one-third of the soil, and the revenues of her archbishops far exceeded, in certainty and size, the income of the feudal nobility, thus causing extreme jealousy and dissatisfaction.

On the other hand, the lower clergy were miserably poor, and were naturally discontented.

As the burgher class accumulated wealth and waxed in importance, the Roman law gradually broke down the old common law of the Teutonic race.

The tendency of this was, to close the courts to the peasant.

Under the Roman code, he was a slave, and could not litigate with the lord.

You can easily imagine the hardships thus worked, and the rankling sense of the injustice created. The peasant saw himself losing the security of his hold upon his farm, his right to have a word in the fixing of his rent, his right to take fish from the streams that ran through his field, his right to hunt, or even to kill the predatory wild animals that preyed upon his crops.

Long before Luther, the German peasants had repeatedly risen in arms, vainly striving to recover their rights under the old common law.

("The Reformation in Germany," Vedder, Introduction p. XIII.)

As in England, the peasant was robbed of his ancient right to pasture his cattle on the commons; and if he was caught, "off the paths or carrying a weapon was liable to be deprived of both his eyes."

If his lord went hunting, he could requisition the peasant, who must serve in person, and furnish horse and wagon!

(Vedder's Reformation, p. XII. of Introduction.)

Such then, imperfectly stated, was the preparation which had been made for Martin Luther, by the change of the laws, by the economic revolution, by the Revival of Letters, by the notorious scandals of the Papacy, by the preposterous abominations of Papal dogma, and by the individual efforts and sacrifices of the pioneers who had blazed the way.

Speaking of himself and his career, Luther said—

"I have often conversed with Melancthon, and related to him my whole life, from point to point. I am the son of a peasant; my father, my grandfather, my great-grandfather were all mere peasants. My father went to Mansfeldt, and became a miner there. It was there I was born. That I was afterwards to become bachelor

of arts, doctor of divinity, and what not, was assuredly not written in the stars, at least, not to ordinary readers.

How I astonished everybody when I turned monk! and again, when I exchanged the brown cap for another. These things greatly vexed my father—nay, made him quite ill for a time. After that, I got pulling the pope about by the hair of his head; I married a runaway nun; I had children by her. Who saw these things in the stars? Who would have told any one beforehand they were to happen?

We have already seen how the General of the Augustinian order selected Luther as his fittest teacher, when the Elector of Saxony, Frederick the Wise, requested such an one for his new University at Wittenberg. For years the young monk labored there—teaching, preaching, studying—winning that reputation for worth, purity, earnestness, and ability which was to be his sheet-anchor in the storms to come.

A significant detail about Luther is, that when he went to Rome, many years before his break with the Church, he stopped half-way up the so-called sacred stairs—which angels are supposed to have transported from Pilate's house to Italy—and rose from his knees, walked back down the steps, and went out of the building, *because* there had flashed into his mind the Scriptural words—

“The just shall live by faith.”

(Vedder's "Reformation," p. 12 and note.)

We will pass over the uneventful years of Luther's professorship in the University, and come to the parting of the ways, to which he came, without at first realizing the magnitude of what he had done.

Of recent years, the Roman Catholics of America have been so busily engaged falsifying history, and covering up the ugly places, that I will here quote what Professor Vedder says on the subject of Indulgences.

His work is the latest that I know of, having been published in 1914, by the Macmillan Company, New York and London:

There was little other alteration in the practice of declaring indulgences until the

pontificate of Julius II., and the bull *Liquet omnibus*, except in one important item, the sale of indulgences for money. It is a little difficult for us to understand how a practice so shocking to the moral sense could ever have grown up in an institution like the Church, which always professed to believe and teach the ethics of Christ and the apostles, even if it glaringly failed at times to practice them. Just when and how the idea first gained general acceptance that the gift of a sum of money might be regarded as an evidence of penitence, in lieu of other good works, is uncertain. We find, however, that even in Cyprian's time almsgiving was regarded as a part of canonical penitence, but hardly as a substitute for it. Sorrow for sin might be shown by gifts, but peace with the Church could not be so bought. In the eighth and ninth centuries, a gift of money for alms (to be dispensed by the Church, of course) was accepted from those who were unable to keep the required fasts and from this to accepting like gifts instead of prescribed penances was but a short step, involving no new principle. A gift of money was next accepted as an equivalent for bearing arms in person as a crusader, and such a gift entitled the giver to the full indulgence of the crusader. Lucius III. seems to be the first Pope who authorized indulgences of this kind (1184), but a movement once begun in this direction would progress rapidly. The need and greed of the medieval Pontiffs would soon suggest to them various ways in which this new principle might be turned to account in filling their ever empty coffers.

Moreover, the legal systems of the Middle Ages were wholly favorable to the development of venality in the Church. Every offense against the feudal law might be condoned by the payment of a fine, proportioned to the gravity of the offense. In Germany especially, the old custom of *Wehrgeld*, or blood money—by which murder was punished, not by the death of the offender, but by his payment of a sum equivalent to the dead man's value to his family—was a powerful incentive in the same direction. It had come about in the civil law, therefore, that there was an elaborate scale of fines, by which every wrong to person or property might be expiated. Since the civil law thus accepted a money compensation in lieu of criminal proceedings, there was the less difficulty in transferring the practice to the Church. And so there was, at first, no outraging of ethical sentiments, or at any rate very little, when the Church practically offered to forgive any offense and waive any penalty for a sufficient pecuniary consideration.

The moral revolt came later, when higher ethical principles had been recognized in the civil law, when the effects of such practice on the administration of

justice and the deadening of the spiritual life had been observed; when, above all, the shameless greed of the Church had aroused the dormant conscience of the people and provoked the indignant protests of many doctors of the Church. For, as we now know, Luther was not the first to protest against both the theory and the practice of indulgences.

Wicliff in England, Hus in Bohemia, and John of Wessel, at Luther's own university of Erfurt, had attacked not merely the abuses, but the foundations of the practice. John of Wessel denied that the Scriptures give to anybody, even the Pope, the power to remit a penalty that God had imposed; all that can be remitted in any case is the penalty that the Church has imposed. He denied that there is any **Treasure of merits from which indulgences can be dispensed**, showing plainly that the Scriptures give no countenance to such a notion, nor to the idea of superabundant merit, or "merit" of any kind, thus completely demolishing the corner-stone of the doctrine of indulgence. **Indulgences therefore are nothing else than a pious fraud practiced on believers.**

It is true that some years later, these and other teachings alleged to be heretical, but nothing can alter the fact that he did teach them, and that his writings were widely circulated and influential. One of the Brothers of the Common Life, John Wessel, taught against indulgences, and did not retract. These protests were, however, sporadic, and the knowledge of them was confined to the learned. How narrow on the whole their effect was may be judged from the fact that when Luther began his protest against the abuses of indulgences, he had never heard of these men or their writings.

It was however, less the erroneous doctrines of the Church regarding indulgences that led Luther to make his famous protest of the theses, than the practical methods that were pursued in Germany. Albert of Brandenburg had been appointed Archbishop of Mainz in 1514, in his twenty-fourth year. To obtain this see, the oldest, richest and most influential in Germany, he had paid the Pope 24,000 florins for the pallium, besides the annates, or first year's income of the see, and certain other customary fees, amounting to fully as much as the pallium money. This large sum he had obtained by loan from the great Augsburg house of Fuggers, the Rothschilds of the sixteenth century. This scandalous transaction was not an unusual one, and while people may have smiled cynically at it, they were not at all shocked—they were used to even worse things.

But having burdened himself with a heavy debt, the youthful prelate was ready to recoup himself in any possible way, and the sooner the better. His opportunity came when Leo proclaimed the indulgence.

The papal agents, before they could begin their peaching in Germany, must obtain the approbation of its primate, and the terms on which permission was granted them were: the traffic was to last eight years, during which time the preaching of all other indulgences was to be suspended; and the proceeds were to be equally divided between the Archbishop and the Pope. The German primate now issued a "summary instruction" to the preachers, of which the material paragraphs are the following:

The first grace is the complete remission of all sins; and nothing greater than this grace can be named, since man, who lives in sin and is bereft of the favor of God, obtains complete remission by these means and enjoys God's favor anew; moreover, through this remission of sins the punishment which one is obliged to undergo in purgatory on account of the affront to the Divine Majesty is all remitted and the pains of purgatory completely blotted out.

And though nothing is worthy to be exchanged for such a grace—since it is a gift of God and an inestimable grace—in order that Christian believers may be the more easily induced to procure it, we establish the following rules:

Respecting now that the contribution to the chest, for the building of the said church of the chief apostle, the penitentiaries and confessors, after they have explained to those making confession the full remission and privileges, shall ask of them, **How much money or other temporal goods they would conscientiously give for the said most complete remission and privileges?** and this shall be done in order that hereafter they may be brought the more easily to contribute. Also because the ranks and occupations of men are so manifold and diverse that we cannot consider them individually, and impose specific rates accordingly, we have therefore concluded that the rates should be determined according to the recognized classes of persons.

Kings and queens and their princes, archbishops and bishops and other great rulers, provided they seek the places where the Cross is raised, or otherwise present themselves, shall pay at least five and twenty Rhenish golden guilders. Abbots and the great prelates of cathedral churches, counts, barons, and others of the higher nobility, together with their consorts, shall pay for each letter of indulgence **ten such guilders.** Other lesser prelates and nobles, as also the rectors of celebrated places, and others, who, either from permanent incomes or merchandise, or otherwise, enjoy a total yearly revenue of five hundred gold guilders, shall pay **six such guilders.** Other citizens and tradespeople, who have individual incomes and families of their own, shall pay **one such guilder;** those of less means, **only a half.**

All others, however, are commended to

the discretion of the confessor and penitentiaries, who should have at all times before their eyes the completion of this building, and should urge their penitents to give more, but should let no one go away without grace, since the good of Christian believers is not less to be sought than that of the building. Therefore those that have no money shall make their contribution with prayer and fasting. For the kingdom of heaven should be open to the rich no more than to the poor. . . .

The third aforesaid grace is a letter of indulgence, full of the greatest, generally comforting and hitherto unheard-of powers, which will always have its force, when the eight years of our bull are at an end, since the text of the bull says: *nunc et in perpetuum participes fiant*, they will become partakers now and forever. . . .

The contents of the same the preacher and confessor shall explain and exalt with all their power. For there will be given in the letter of indulgence, to those that buy it: first, the right to choose a qualified confessor, even a priest of one of the mendicant orders, who may at once absolve them from all censures, even *ab homine lata*, with consent of the parties; secondly, from all sins, even the gravest, including those reserved for the Apostolic See, both life and in the hour of death. . . .

The third principal grace is the participation in all the possessions of the Church universal: which consists herein, that contributotributors toward said building, together with their deceased relatives, who have departed this world in a state of grace, shall from now on, and for eternity, be partakers of all petitions, intercessions, alms, fastings, prayers, in each and every pilgrimate, even those to the Holy Land; furthermore, in the stations at Rome, in masses, in canonical hours, flagellations, and all other spiritual goods which have been, or shall be, brought forth by the universal, most holy Church militant or by any of its members. Believers who purchase confessional letters become participants in all these things. Preachers and confessors must insist with great diligence upon this power and persuade believers not to neglect to buy these benefits and the letter of indulgence.

We also declare that, in order to obtain these two most important graces it is not necessary to make confession, or to visit the churches and altars but merely to buy the letter of indulgence. . . .

The fourth most important grace is for the souls that are in purgatory, namely, a complete remission of all sins, which remission the Pope brings to pass through his intercession, to the advantage of said souls, in this wise: that the same contribution shall be placed in the chest by a living person as one would make for himself. It is our wish, however, that our sub-commissioners should modify the regulations regarding contributions of this kind which

are given for the dead, and that they should use their judgment in all other cases, where, in their opinion, modifications are desirable. It is also not necessary that the persons who place their contributions in the chest should be contrite in heart and have orally confessed, since this grace is based simply on the state of grace in which the dead departed, and on the condition of the living, as is evident from the text of the bull. Moreover, preachers shall exert themselves to give this grace the widest publicity, since through the same, help will surely come to departed souls, and at the same time the construction of the church of St. Peter will be effectively and abundantly promoted.

The papal bulls pretended that indulgences were granted for the benefit of the people, but the truth will out occasionally, even in ecclesiastical documents, and this instruction is almost cynically frank in its commercialism. No reader will fail to remark how cunningly it is contrived to get a contribution—large or small, but as large as possible—from everybody except from those who had no money to give. So much is left to the discretion of the commissioners, too, that they might do almost anything that they pleased. It is obvious that the character of the commissioner would determine the manner in which these indulgences would be proclaimed. An eye-witness has informed us of the pains taken to impress the people with the value of this grace. "When the commissary entered a town, the bull was borne before him on a velvet or golden cloth, and a procession was formed of all the priests, monks, the town council, schoolmaster, scholars, men, women, maidens and children, with banners and candles and song. Then they rang all bells, sounded all organs. When he came to the church, he raised a red cross in the middle of the church, and hung the Pope's banner on it. In sum, men could not have given greater welcome and honor to God himself. The agent selected for Germany was John Tetzel, a native of Leipzig and a Dominican monk, a man of more than dubious character and of little learning, but possessing the two necessary qualifications for a successful indulgence-monger: a front of brass and the voice of a bull of Bashan. He had been many years engaged in the work, and had been uniformly successful in securing large sums of money. This more than atoned, in the eyes of his superiors, for any shortcomings in conduct or character. Luther calls him "a boisterous fellow," and he was soon abandoned by his employers and supporters after the trouble began, and died not long after in disgrace and neglect.

(On the sale of papal pardons for sin—past, present, and future—consult also Markham's "Germany;")

Menzel's "History of Germany;" Robertson's "Charles V.;" D'Aubigny's "Reformation," all standard histories on the Middle Ages.)

Luther's account of how he appealed to the archbishop and was ignored, is followed by his statement concerning the famous 95 theses:

So finding all my remonstrances disregarded, on the festival of All Saints, in November, 1517, I read, in the great church of Wittenberg, a series of propositions against these infamous indulgences, in which, while I set forth their utter inefficiency and worthlessness, I expressly declared in my protest, that I would submit on all occasions to the word of God and the decisions of the church. At the same time I was not so presumptuous as to imagine that my opinion would be preferred above all others, nor yet so blind as to set the fables and decrees of man above the written word of God. I took occasion to express these opinions rather as subjects of doubt than of positive assertion, but I held it to be my duty to print and circulate them throughout the country, for the benefit of all classes—for the learned, that they might detect inaccuracies—for the ignorant, that they might be put on their guard against the villainies and impositions of Tetzel, until the matter was properly determined.

These propositions were affixed to the outer pillars of the gate of the church of All Saints, at midday, on the 31st October, 1517. They open thus:

"From a desire to elicit the truth, the following theses will be maintained at Wittenberg, under the presidency of the reverend father Martin Luther, of the order of the Augustines, master of arts, master and lecturer in theology, who asks that such as are not able to dispute verbally with him, will do so in writing. In the name of our Lord Jesus Christ. Amen."

THE FAMOUS 95 THESES.

Let us quote from the ninety-five propositions which form the series, the following:

"When our Lord and Master Jesus Christ says, 'Repent,' he means that the whole life of his followers on earth shall be a constant and continual repentance.

"This word cannot be understood of the sacrament of penance (that is to say, of confession and satisfaction) as it is administered by the priest.

"Yet the Lord does not mean, in this, to speak only of internal repentance: internal repentance is null, if it does not produce externally all kinds of mortification of the flesh.

"Repentance and grief, that is to say,

true penitence, last as long as a man is displeased with himself, that is to say, until he passes from this life into the life eternal.

"The pope cannot and will not remit any other penalty than that which he has imposed at his own good pleasure, or in conformity with the canons, that is, with the papal orders.

"The pope cannot remit any condemnation, but only declare and confirm the remission that God himself has made of it: unless he do so in the cases that pertain to himself. If he does otherwise, the condemnation remains wholly the same.

"The laws of ecclesiastical penance should be imposed only on the living, and in no respect concern the dead.

"The commissioners or indulgences deceive themselves when they say, that by the pope's indulgence man is delivered from all punishment, and saved.

"The same power which the pope has over purgatory throughout the entire church, every bishop has in his own diocese, and every vicar in his own parish. Besides, who knows whether all the souls in purgatory desire to be redeemed? They say St. Severinus did not.

"They preach devices of human folly, who assert, that the moment the money sounds at the bottom of the strong box, the soul flies away out of purgatory.

"This is certain, to wit, that as soon as the money sounds, avarice and the love of gain spring up, increase, and multiply. But the succour and the prayers of the church depend only on the good pleasure of God

"Those who think themselves sure of salvation with their indulgences will go to the devil with those who taught them so.

"They teach doctrines of Antichrist who assert, that to deliver a soul from purgatory, or to buy an indulgence, there is no need of contrition or repentance.

"Every Christian who feels a true repentance for his sins has a full remission of the penalty and of the transgression, without its being necessary that he should have recourse to indulgences.

"Every true Christian, living or dead, has part in all the good things of Christ or of the church, by the gift of God, and without letter of indulgence.

"Still we must not despise the pope's distribution and pardon, regarded as a declaration of God's pardon.

"True repentance and sorrow seek and love chastisement; but the pleasantness of indulgence detaches from chastisement, and makes one conceive a hatred against it.

"Christians must be taught, that the pope thinks not nor wishes that any one should in any wise compare the act of buying indulgences with any act of mercy.

"Christians must be taught, that he who

gives to the poor or who lends to the needy does better than he who buys an indulgence.

"For the work of charity enlarges charity and makes the man more pious, whereas indulgences do not render him better, but only more confident in himself and more self-secure from punishment.

"Christians must be taught, that he who sees his neighbour in want, and who, in spite of that, buys an indulgence, does not buy the pope's indulgence, but lays upon him the wrath of God.

"Christians must be taught, that if they have nothing superfluous, it is their duty to reserve what is required for their houses to procure necessities, and that they ought not to lavish it on indulgences.

"Christians must be taught, that to buy an indulgence is a free-will act, and not one by command.

"Christians must be taught, that the pope, having more need of a prayer offered with faith than of money, more desires the prayer than the money when he distributes indulgences.

"Christians must be taught, that the pope's indulgence is good, if one does not put one's trust in it, but that nothing can be more pernicious if it cause the loss of piety.

"Christians must be taught, that if the pope knew of the extortions of the indulgence-preachers, he would rather the metropolitan church of St. Peter were burnt and reduced to ashes than see it built with the skin, the flesh, and the bones of his sheep.

"The change of the canonical penalty into the purgatorial is a tare, a tanel of dissension; the bishops were manifestly asleep when this pernicious plant was sown.

"The pope must needs desire that if these pardons, things so trivial, are celebrated with a bell, a ceremony, a solemnity, the gospel, a thing so great, should be preached with a hundred bells, a hundred ceremonies, a hundred solemnities.

"The true treasure of the church is the sacro-sanct gospel of the glory and grace of God.

"Many have reasons to hate this treasure of the gospel, for by it the first become the last.

"Many have reason to love the treasure of the indulgences, for by them the last become the first.

"The treasures of the gospel are the nets with which they fish for men of worth.

"The treasures of the indulgences are the nets with which they fish for men worth money.

"To say that the cross placed on the arms of the pope, is equivalent to the cross of Christ, is blasphemy.

"Why does not the pope in his very holy character, clear out purgatory at once, wherein so many souls are suffer-

ing? This would be bestowing his power far more worthily, than for him to deliver souls for money (money so gained brings calamity with it); and for what purpose, moreover? For a building!

"What is this strange compassion of God and of the pope, which, for so many crowns, changes the soul of an impious wretch, enemy of God and man, into a soul holy and agreeable to the Lord?

"Cannot the pope, whose treasures at this time exceed the most enormous accumulations elsewhere, cannot he with his own money, rather than with that of impoverished Christians, raise a single church, for the metropolitan cathedral?

"What does the pope remit, what does he give, to those who, by their complete contrition, have already purchased a right to plenary remission?

"Fie on the prophets, who say to Christ's people: **The cross! the cross!** and show us not the cross.

"Fie on the prophets who say to the people of Christ: **Peace! Peace!** and give us not peace.

"Christians must be taught to follow Christ, their Chief, through pain and punishments, and through hell itself; so that they may be assured that it is through tribulations heaven is entered, and not through security and peace, &c."

These propositions, negative and polemical, received their implement in the dogmatical these which Luther sent forth at about the same time:

"It is not in the course of nature for man to desire God to be God. He would rather himself be God, and that God were not God.

"It is false that the appetite is free to go as it will in the two senses: it is not free, but captive.

"There is not in nature, in the presence of God, anything but concupiscence.

"It is false that this concupiscence may be regulated by the virtue of hope. For hope is contrary to charity, which seeks and desires that only which is of God. Hope does not proceed from our merits, but from our passions, which efface our merits.

"The best, the infallible preparation and sole disposition for receiving grace, is the choice and predestination decreed by God from all eternity.

"On the part of man, nothing precedes grace, but the non-disposition to grace, or rather, rebellion.

"It is false that invincible ignorance can be put forward as an excuse. The ignorance of God, of oneself, of good works, is the invincible nature of man."

"Some copies of my propositions," continues Luther, "having found their way to Frankfort-on-the-Oder, where Tetzels was then acting as inquisitor and selling indulgences under the archbishops-elect of Mayence, he, foaming with rage and alarm at the propositions I had set forth,

published a set of counter-resolutions in reply, to the number of one hundred and six, in which he maintained the most insolent and blasphemous doctrines respecting the pretended power and infallibility of the pope; and in a second series of propositions, he assumed the office of general interpreter of the Scripture, and railed against heretics and heresiarchs, by which name he designated myself and my friends, and he concluded his insolence by burning my themes publicly in the city of Frankfort. When the news of this madman's proceedings reached Wittemberg, a number of persons collected together, and having procured Tetzels productions, retaliated upon him by burning them in the great square, amid the cheers and derision of a large proportion of the inhabitants. I was not sorry that such a mass of absurdity and extravagance should meet with the fate it really merited; but, at the same time, I regretted the manner in which it was done, and solemnly affirm that I knew nothing of it at the time, and that it was done without the knowledge either of the elector or of the magistrates."

As all readers know, Luther had no intention to defy the Pope and quit the Church. Like Huss, Jerome, Tyndale, and Wycliff, his dream was of a reformed Catholicism which should do away with the accumulated rubbish and monstrosities of Popery. His appeal was to the New Testament. He had found a manuscript Bible in the library at Erfurt, had studied it with ever-growing zeal; and, in his mind, had compared the Scriptural Christianity with the debased coin current around him.

Throughout his earnest, humble, conciliatory correspondence with the Pope, discussion with Cardinal Cajetan, negotiation with the Papal envoy, Miltitz, and great debate at Leipsic with Eck, his constant cry was "To the Scriptures! Back to the Bible! Show me from the Book that I am wrong, and I will retract!"

So ran the controversy during the year following his publication of the 95 theses. At one time, under the adroit blandishments of Miltitz, his rugged firmness almost yielded submission to the Papal commands, but not quite.

Then came the challenge to debate with Eck, and naturally the prolonged

and heated dispute called forth his combativeness.

All the world knows how the young Emperor, Charles V., summoned Luther to the Diet at Worms; and how the intrepid monk went, in spite of the warnings of his friends that he would share the fate of Huss and Jerome. In the presence of the Emperor, the gorgeously robed prelates, the splendid princes and the Knights of the Germanic states, Luther—a peasant, the son and grandson of peasants, full of inborn veneration for rank—was unmistakably awed into something which closely resembled "blue funk." It is not to be wondered at. Under somewhat similar circumstances, the illustrious, persecuted scholar, Abelard—summoned to debate with Bernard, before the King and Court of France—collapsed altogether. Suddenly confronted by a hostile Emperor, delegates from an enraged Pope, archbishops who thirsted for his blood, and temporal magnates who were hereditary Papists, Luther lost his presence of mind, for the moment, and, as we would now say, "sparred for time."

He asked to be allowed to withdraw, in order that he might devote to the subject further reflection! The Diet was astonished, and Luther's friends dismayed, but the Emperor granted his request. Since the rebel showed signs of weakness, it was good policy to indulge him. He was given another day.

That evening must have been one of intense anxiety in Worms, and the exultation of the Pope's partisans rose, as they saw the consternation of Luther's friends.

What heavy hours those must have been that night, to Martin Luther!

But with the next day, he was himself again. The stage-fright had passed. He was ready to face Emperor and Prelate.

Led before the Diet once more, he was firm, clear, forceful, undaunted: upon the Scriptures, he would stand; by the Scriptures, he would fall: he could not take the words of Popes and Councils, against the words of Christ and the Apostles. Here he stood: God help him, he could do no other. Amen.

It was finished! The great man had faced the great crisis, and the great issue was joined.

One poor peasant monk, whose peasant father and mother may even then have been toiling at their daily drudge, had held up his Testament in the face of the Catholic world, in the face of imperial power and papal usurpation, and had boldly declared,

"Your *system is a libel on this Book!*"

Your *system is of man, and not of God!*"

That was the climax; that was the crucial test; *he had said it*; and all the angels in heaven and all the devils in hell, *could not unsay it*.

History swung on its eternal hinges, right there; the world was never the same afterwards, nor ever will be again. No wonder that Luther, on reaching his room that fateful evening, threw up his arms, and exclaimed, "I am through! I am through!"

The Pope's legate demanded of the Emperor that he violate his pledge, and deliver the rebellious monk to the priests.

No! The young Emperor would not do that. His safe-conduct must be respected. He did not wish to blush, as the false Emperor Sigismund had done at the Council of Constance, when the noble Bohemian martyr turned reproachful eyes upon him, and reminded his imperial Judas that he, John Huss, had come to Constance, on the faith of an Emperor's pledged word.

Besides, the young Charles V. was beset by political difficulties in the Diet, and he was too prudent to provoke a bloody revolt at the very beginning of his reign. Luther, therefore, was given his written passport back to Wittenberg; but his friends were so fearful for his life, that they kidnapped him on the road, carried him to the secluded and secure castle of Wartburg, and kept him there nine months—which may have been the happiest period of Luther's troubled life.

It was here that he began the making of the German Bible.

Professor Vedder states that the fourteen German editions of the Bible

then existing, were apparently "reprints of a single MS. Version, of which two copies are still preserved."

("The Reformation," p. 170.)

Besides these fourteen editions in High German, there were three in Low German. None of these versions of the Book was accessible to the people.

A copy in a monastery, another in a college library, another in some wealthy bishop's palace, were all that could be found; and this explains why only *two copies*, of the fourteen High German Bibles now exist, one in the Tepl monastery, Bohemia, and the other in the library of the Freiburg university in the Breisgau.

Luther used the Bohemian manuscript Bible as the basis of his own, choosing the Saxon dialect as his vernacular, and enriching that dialect with the best words of other German dialects.

In this manner he created the modern German language, and his Bible became *the* German classic.

(Vedder, "The Reformation," pgs. 171 and 2.)

He took endless pains to "make the prophets speak German," and *to make the Bible easily understood by the people*, using words that were common to the home, the shops, the markets, and the streets.

This is what distinguished Luther's Bible from all the other German versions: it was put into words that the common folks were familiar with; hence, the peasant understood them as well as the prince. Besides it was *printed*, in cheap form, and all men of moderate means could own one. In a short while, the Book was so lowered in price, by the enormous editions run off, "that every German family might have a copy if it would."

(Vedder, p. 172.)

Luther steadfastly refused to accept one penny for the prodigious labors he devoted to this work, although a small royalty would have made him a rich man, so immense was the sale of his translation.

In March, 1522, Luther returned to Wittenberg, where his first work was to rout some fanatics who were about to

commit the reformers to doctrines that were extreme.

In 1524, the Peasants War broke out --as it had done in 1476, 1491, 1498, and 1503--and Luther's perplexity was painful, for the peasants were his religious followers. After some hesitation, he declared for "law and order," and was even betrayed by his heat of passion into using savage language against the oppressed. In my judgment, this was the fatal mistake of Luther's career.

He lost the love and confidence of the under-dog, and he never regained it. To that mistake, more than to anything else, was due the incomplete victory of Protestantism, the Catholic reaction, and the gradual decline of the leadership of the Lutheran church.

Had Luther, like Christ, preached consolation and hope to the poor, leaving to Caesar the things that are Caesar's, he might have fixed his creed in the souls of the peasantry, without ever taking sides in the civil war.

In the meantime, Pope Leo X. had died (Dec. 1521), some say of excessive joy at the defeat of the French by the Spaniards, others say of *poison*. Once before an attempt had been made to avenge a wrong by murdering Leo, but the plot had been discovered, and terribly punished.

Leo had lured Cardinal Petrucci to Rome by means of a safe-conduct, and had then violated it: two other cardinals, who confessed, bought off Leo by paying him 25,000 ducats.

(Roscoe's "Leo X." p. 69-70.)

Such was the infallible Vicar of Christ who was divinely endowed with the power to bind and loose, damn and save; and when he passed away, there were no rites of the church, no prayers for the dying, no extreme unction, no papal flubdubberies of any sort.

The Emperor Charles V. had had his hands full; the war with Francis I., the negotiations with Henry VIII., and the bribery of Cardinal Wolsey; the menace of the Turk, and the divisions in Germany; all these matters were more or less intermixed with the Emperor's designs upon the Temporal Power of the Pope.

The Reformation continued to spread, in Germany, Switzerland, France, the Netherlands, and even in Italy, and Spain.

Neither the Pope nor the Emperor could devote exclusive attention to it, and unite to suppress it.

But in 1530, Charles V. was victorious over Francis I., over the Turk, and over Italy; hence, he turned upon the Reformers. He summoned the factions to meet at Augsburg. Luther did not respond, but Melancthon was present; and it was he who drew up the celebrated Confession which set forth the Lutheran faith. The Emperor put an end to the discussion by issuing a mandate, calling upon the "heretics" to renounce their errors on penalty of being put under the ban of the Empire.

The Diet at Augsburg thus broke up leaving the factions embittered more than ever, and with the threat of war hanging over the Lutherans.

They formed, for self-protection, the famous League of Schmalkald. (Dec. 31, 1530.)

Already, the name of *Protestant* had been made current by the action of the Reformers, who presented to the Diet of Speyer (or Spires) on April 20, 1529, their protest, against the imperial decree which commanded that all further agitation and movement be stopped, and all things remain in abeyance, until the Pope could call a General Council of the Church which should pass on and finally decide all these doctrinal questions.

How the Ana-Baptists of Munzer carried new doctrines to extravagance, and impossible attempts against established institutions; how they were savagely crushed by the armed forces of "law and order; how the Reformers divided on points of creed, and organized separate communions; how they too often manifested the ill-effects of Catholic education by persecuting those who differed from themselves; how Luther continued to toil, and ride the whirlwind of furious controversies—all these things are familiar to those who have given any time to the literature of the Reformation.

Luther married Catherine de Bora.

an ex-nun, and was the father of children, the head of as happy household as falls to the lot of the most favored mortals; but the evil days came to him, as to others, when the joy of life gradually faded, and when he was bowed down by the sadness of lost illusions.

Even in Wittenberg, he had been unable to create a new Paradise; and as he grew old and decrepit, he despaired, wishing for death. It overtook him at Eisleben, the town of his birth, to which he had gone to reconcile a feud between the Counts of Mansfeldt. It was February 18, 1546.

In this same year, the Emperor at last dropped his mask and made war upon the Protestants.

Owing to the defection of Maurice of Saxony, their forces were so divided and weakened that the Emperor gained the battle of Muhlberg. (April 24, 1547.)

The Emperor then caused the Diet at Augsburg—Sept. 1, 1547—to adopt what was called the Interim, a document of 26 chapters designed to create a working arrangement between Protestants and Catholics.

It failed to satisfy either side; and

the final outcome was, that Maurice of Saxony, who had deserted the Protestants in 1547, resolved to betray the Emperor, five years later.

Entering into a secret treaty with Henry II., King of France, he elaborately deceived the Emperor, while cautiously setting a trap to take him prisoner.

Charles V. lay at Innsbruck, sick and harassed by the difficulties besetting him, when word came that Maurice was rapidly advancing. In his litter, the Emperor fled over the Alps, never to return to Germany.

Charles at last felt completely outdone; he dismissed the hope of conquering Protestantism by force of arms.

On August 2, 1552, he signed the Peace of Passau; and this truce of factions led to the Peace of Augsburg (1555), which left each State to settle its religion for itself. For sixty-three years, there was no farther open warfare between the Protestants and Catholics of Germany.

Having briefly sketched the Reformation down to this period on the continent, I will next resume the story of England, on whose throne sits "Bloody Queen Mary."

(TO BE CONTINUED.)



The Golden Industrial Institute

A Non-Sectarian School for Mountain
Boys and Girls

REV. L. U. SNEAD, Secretary-Treasurer

GRACE be unto you, and peace from God our Father, and from the Lord Jesus Christ. I thank my God upon every remembrance of you, for your high ideals as a statesman and true patriot with peerless courage to do the right as I believe

this critical day of spiritual need and opportunity.

These mountain children need something vital, filled with the warmth and depth of human love. A real chance to catch up in the race of life.

Hundreds of children over the mountains are underfed and under-clothed, and degenerating for lack of opportunity.

But, when their environments are changed and they come in contact with living teacher-hearts, who are deeply interested in their salvation as well as education, it would make your hearts sing for joy to see the rapid improvement, and how quickly they catch on



God gives you to see the right, fearless of the macanations of men, or wiles of the devil.

I am writing you from the mountains of North Carolina, which are considered among the most isolated, shut-in rural sections in the United States, where I am conducting a non-sectarian school for the poorest of the poor of these mountains, and I believe if your readers of *The Jeffersonian* truly knew the conditions, needs and possibilities of one of the greatest and neediest mission fields in America—The Southern Appalachian Mountains—that they would be glad to see the open door. There is such a door. It is swinging wide for God's true and tried ones in

to their books and duties, and how they are fetched out and up into a better, broader and happier life. For we truly aim to give them new impulses for good. New ideals, yea, to help them to see things in a newer, purer light.

All history of these mountains show that when a boy or girl, does dig through—oh, how these diamonds in the rough do shine.

But, you would hardly think that right at your very door, as it were, there are hundreds of Anglo-Saxon, native American families, who never owned a Bible, and many knowing that I am almost a shut-in, they tell their neighbors that I have Bibles to

give to families who have none, and they come for miles to get them.

I asked a devoted mountaineer recently, living miles from our school, "If there were not many families in which no minister, or missionary ever prayer?"

"Yes, hundreds," he answered, "where if prayer was offered the children would not know what it meant."

But, dear readers, you must bear in mind that there are apparently three classes of people on these mountains, viz: the well to do, who are educated, and can educate their children, and live well; the poor, and the very poor;

Could we sell a few thousand copies soon to The Jeffersonian readers? Oh, how it would help me to help more little helpless girls and boys to salvation and an education.

They are real Americans of America, waiting for their future; whose latent talents, if rightly developed, would be among the brain power of the nation, but because of lack of help and opportunity, what might otherwise be useful lives, are lost by their remaining in poverty and illiteracy.

Why?

Our non-sectarian school is situated in the mountains of North Carolina.



and it is of this latter class, to whom we especially refer, and to whom our hearts go out.

As our help comes to a marked degree, from the outside world, I will be glad to send a copy of our booklet, illustrated and called "Diamonds In The Rough" (for 25c. prepaid) which tells about our school and gives a general survey of the Southern Appalachian Mountains.

This booklet will give you a truer vision of this great mission field than you ever dreamed of before, and as you prayerfully read it, you will thank God with me for its information, inspiration and helpfulness. A blessing to son or daughter, and to every Christian parent. As one has said: "It is worth its weight in gold."

which is one of the most isolated, shut-in rural sections in the United States, and our readers would hardly think that considerable of our furniture consists of store-boxes, or what is made out of them. Yet crude as our rooms are furnished, they are palaces to many from these mountain cabins.

Thousands of people living in these mountains never saw the outside world, and indeed, I have not seen it for five years.

All we have been able to pay our teachers of ability and experience is \$8.00 per month, and you can readily see that unless they were fully consecrated to God for sacrifices and service, they would not be here. As to myself, I give all my time, strength and love free, without a penny of salary, or com-

mission at 78 years of age and a cripple from infancy.

This is not an appeal in my own behalf, far from it, but, I am appealing with all the heroic elements of my inmost soul for means to help hundreds who cannot now be helped. I appeal to all who read this to stand by their bright, capable girls and boys.

Jesus says: "If ye ask, I will do." John 14:14. So I am asking in His name to impress The Watson Magazine readers to send 25c for a copy of "Diamonds In The Rough," of which I am the author and publisher, and all profit goes to aid our struggling school.

No commercial house back of its sale,

but sold wholly in the interest of this work.

And we truly believe that every one will get more than their money's worth in this booklet, besides, knowing that they are helping directly to create conditions in which a higher humanity will be possible. Then some day realize a large share in the harvest of souls gathered out of these mountains.

May God's richest and sweetest blessings rest on The Jeffersonian family, with health, hope, usefulness, prosperity, and a sweet sense of the loving presence of Christ.

Yours in His glad service,

(REV.) L. U. SNEAD.

P. O., Bostic, N. C., Route 4.



Gamblers

Ralph M. Thomson

Two gamblers stood before Time's tempting wheel;
 One was a tyro at the game of Chance,
 And one had often seen, in woe or weal,
 Fate's needle dance.

Good Fortune toyed with trustful Life a while,
 Making him bolder as the arrow spun,
 Until he risked his all in reckless style,
 And, then,—Death won!

Female Convents.

By Mr. de Potter.

Santo, Bishop of Soana, wholly devoted to the principles professed by the Augustinians or Jansenists, and by the canonists or politicians, approves and even extends Leopold's plans of reform, especially those for erecting in Tuscany an independent national church. He insists with much earnestness on the necessity of reforming the "beviary, which is so full of fabulous and foolish stories;" and proposes the tenth synod of Charles Boromeus, and the synod of Jansenists at Utrecht in 1763, as the best models for the diocesan synods of Tuscany. "The privileges of the Court of Rome," he denominates, are "constantly pernicious," and confesses that "the books proposed by the Grand Duke for the curates are undoubtedly possessed of merit, whatever the partisans of the Court of Rome may say to the contrary;" but requests some little indulgence for his own diocese, which fell in with the jurisdiction of the Pope, was consequently infested with great prejudice, and in which "a book prohibited by the Court of Rome was held in the utmost abomination."

The Bishop of Arezzo, Marani, opposes the schemes of Leopold, but as it seems through policy and timidity, as he gives us to understand in the general considerations, with which he has prefaced his answers. Sudden and unexpected reforms would, in his opinion, disturb the consciences of the simple; and perhaps by that means the tranquillity of the state.

Alexander Ciribi, Bishop of Cortona, acknowledges the necessity of several reforms, and agrees to the execution of some of them.

The most complete and decided opposition was expressed in the answers of Pecci, Bishop of Montaleino. His general objection to all the proposed reforms is, "that *the doctrines* which circulate under the garb of true piety are the most pernicious, because *they tend to overthrow, by little and little, the Christian religion itself.*"

Franzesi, Bishop of Montepulciano, was the most obstinate defender of the Court of Rome, and the most zealous enemy of all change or innovation in the shape of reform. Some idea may be formed of this, from a letter which he addressed to the Grand Duke, at the time of sending his answers to the fifty-seven ecclesiastical points.

In that letter he describes Leopold as surrounded with a set of bishops who had shamelessly introduced the most pernicious projects, and who scrupled not to make a tool of the Prince for inflicting on religion the most fatal blows, with the view of entirely overturning it. "They have almost succeeded in carrying their designs into effect in Tuscany," says he, "where they have introduced heresy and schism, which are slowly destroying some dioceses, and where they support that party which, by and by, will separate the Grand Duchy from the Church of Rome.

"They have already succeeded in making the Tuscan church take several steps towards complete independence. We see monks and nuns reduced to a regular state by the sole authority of bishops,

who really are apostates, perjurers to God, and rebels to the Church."

He next proceeds to make several violent attacks on the changes introduced into the calendars of different diocesses, on all licenses, and especially on matrimonial dispensations granted by those holding the rank and authority of bishop. "What is the consequence of these things? In the dominions of your Royal Highness there are apostates and rebels to God, persons who keep concubines, and who live in that state of damnation, without the smallest remorse."

He next attacks what he calls the "schismatic Synod of Utrecht, which one party, says he, praised in the highest degree, and endeavored to disseminate copies of its acts among the people. Speaking of the "Ecclesiastical Annals of Florence,"—"I protest before God, that they are sufficient to inspire any true Catholic with horror, and that they are a scandal to the whole Church."

He complains in the bitterest terms of the suppression of the convents. "It is disgusting, to hear enemies exclaiming every where with all their might, that the monastic orders are useless."

He endeavors to prove that the Jansenism of Tuscany, which he terms the growing heresy, was making every imaginable effort to establish "natural religion, which, to say the truth," adds he, "is only a brutal deism." This is the end aimed at by all these new deists, who have, by deceiving them, contrived to glide in among the Catholics: their sole aim is, to degrade the church of Tuscany to a level with the deism of Holland, of England, and a great part of Germany."

The Bishop of Montepulciano, in his answers to the fifty-seven points, instead of consenting to the correction of the breviary and Romish missals, which, in his opinion, have no occasion to be altered, implores the Grand Duke to give orders for re-establishing them in their ancient form in all the diocesses in which, to the great scandal of true believers, they had attempted to reform them. He represents the doctrine of Augustin as extremely dangerous, since "Luther, Calvin, and Jansenius, with all his adherents, have erroneously pretended that their false doctrines were founded on the writings of that father of the Church." These innovators, says he, easily convert his doctrines to the worst purposes, "especially those relating to grace and free-will, whenever they wish to deprive man of that same free-will, in order to set down every thing to the account of grace." He prescribes even the celebrated work of Muratori, "Devotion Regulated," that writer having, in his opinion, shown himself, in that work, "equally deficient in talent and in genius."

It may easily be conceived, that, after condemning Muratori, he does not hesitate to threaten with damnation "all the rash projectors and enemies of the Catholic religion, who have had the effrontery to propose the reading of books prohibited by the Court of Rome." The "Moral Reflections of Quesnel,"—"in which," says he, "the Church, by a decided and unalterable sentence, has borne testimony to a hundred and one heresies, errors, and dangerous opinions," &c.: the Treatises of Tamburini, "a declared enemy of the Holy See;" and the "Ecclesiastical History of Racine," which fills the mind with false and mistaken prejudices against the Court of Rome, &c.—be terms, the most *venomous* books.

III. The opposition which Leopold encountered from the majority of the higher order of the clergy, at the time of the ecclesiasti-

cal assembly of Florence, ought to be set down to the account of corruption and knavery.

The Prince, on his accession to the throne, had adopted every possible means for diffusing information and knowledge among his subjects, and particularly among those who are entrusted with the guidance and instruction of others.

In 1770, he ordered to be begun the publication of a work, entitled "Collection of Writings relative to the dependence of Ecclesiastical jurisdiction on Civil authority." The work contained all the reports, memoirs, and consultations, composed in different Catholic countries by order of their governments, with the view of turning the lights of reason and philosophy to the maxims and conduct of the clergy, and of *setting bounds to the insatiable cupidity, and inextinguishable-thirst after power*, which the Court of Rome had always manifested, and which had proved *an invincible obstacle to the political, moral, and religious improvement*, both of the people and of their sovereigns.

We quote from this collection what appears to be most in unison with the principles of Ricci, of Leopold himself, and of the enlightened men of his age, who were desirous of seeing, in the homage rendered to the Almighty, a guarantee for the practice of all the social virtues,—and in the ministers of religion, the comforters of man, the messengers of peace, the friends of good order and humanity.

IV. In the defence of Cecile Fargo, who had been accused of sorcery, pronounced at Naples by the Counsellor Joseph Raffaele, March, 1770, we read as follows:—

"Christians yielded the most complete obedience to the civil authority, whilst they were weak. As soon, however, as they felt themselves less dependent on its protection; when they became more numerous, and more wealthy, they still professed fidelity to the civil authority, and allowed that it had a right to exact it from them; but they used this profession of humility and obedience, merely for the purpose of increasing those immunities and privileges as to offer to them, and which ended in releasing them from the performance of every duty towards society, or its members.

"When the world became Christian, the people ceased to enjoy any prerogatives, or privileges, and became what the mass of the population of heathen countries had formerly been, and what the mass of the people in most countries still is—the useful and energetic, but despised and oppressed portion of society. The only chosen and privileged class, the only one that enjoyed the pleasures and comforts of life, was the clergy, which dictated its own privileges, but recognised the performances of no duties.

"The transference of the seat of empire to Constantinople was the origin of the power of the western clergy, and of the Bishop of Rome, the most powerful prelate in the Latin Church. The heresy of the Iconoclasts was adroitly employed by him to render himself entirely independent of the Greek government.

"The obligations contracted towards the Court of Rome by the Carlovingian race, which had been established, or rather legitimated in the possession of the throne of France by the Bishop of Rome, who had not as yet the hardihood to call himself its sovereign, with the gratitude evinced by the same race in return for the Empire of the West, which they soon after received at his hands, rendered the

Popes formidable, first to the Lombards, who were masters of Italy, and next to the Emperors of the West themselves.

“Gregory XI. mounted the Papal throne, and reduced into a regular system, the whole of that hitherto unshapely mass of privileges and exemptions, which had been slowly constructed, partly on the ignorance and superstition of the people, and partly on the weakness and cowardice of the different governments. Instead of considering, or allowing others to consider, those prerogatives and privileges as derived from the good-will of those emperors who had been recognised as their sovereigns, the Popes boldly laid claim to them as original and incontestable rights; became, *by divine right*, what it was now impossible to prevent them from becoming; and even carried their unfounded and ridiculous pretensions so far as to grasp at absolute universal empire. The two Councils of Lateran sanctioned this gigantic system, by the adherence, believed to be infallible, of deputies from the whole Church, who, they said, had been assembled in the name and by the authority of the Holy Spirit. From that period, whoever ventured to attack either the persons or the property of the clergy, was threatened with the spiritual thunder of the Church, and its awful consequences, both in this world and the next. The energies and the intelligence of mankind were thus completely paralyzed, and society, in the very period of its infancy, fell into the weakness and decrepitude of age.

“The clergy, now constituting an immense army without either restraint or moderation, formed in every kingdom a kind of separate state, which did not recognise the control of the sovereign, and was consequently superior to him. At first, it only yielded obedience to its immediate chiefs, the bishops and archbishops; but by their means connected itself in a very short time with the supreme head of all, the Bishop of Rome; and a theocracy, in consequence, gave law to the whole Christian world.”

V. The twenty-fourth number, in which Bianchi demonstrates that the clergy are subject to the civil power, and that they ought to bear a part in contributing to the expenses of the Government, proves, that the privileges granted to the clergy, through the weakness of sovereigns, were in a short time converted into canons, which contained what it denominated its rights. By degrees, new canons were enacted for the extension of the old, and new rights created by the priests themselves, in aid of those which they owed to the indulgence or concessions of Government. In this manner was the enormous edifice of sacerdotal power constructed; a power supported by civil and religious laws, composed of the real and personal immunities of the clergy, and declared by it to be sacred and inviolable. To attempt the least encroachment upon it was high treason—a crime at all times dreadful, but more especially so, when the clergy are invested with the supreme authority, and are considered by the ignorant and superstitious multitude as the avengers of that God whose will they profess to declare.

VI. It was, however, more especially the Bull *In coena Domini*, as containing a sketch of all the pretended rights of the Pope, which irritated the Catholic governments of that period; particularly after the scandalous affair of the Duke of Parma, in which the Pope had the impudence to bring forward that Bull in support of his insolent proceedings. The Senate of Venice had a report of the whole drawn up for their information, March, 1769.

In that document it is proved to demonstration, by a minute and

careful examination of each article of the anti-social Bull *In coena Domini*, that in many of its points it is destructive of all civil authority, and that it wounds it deeply in the others; that if it were scrupulously observed by the clergy and their flocks, all government would be at an end, and the Pope would be sole master both of the actions and consciences, the persons and the property, of every people, who, in consequence, would be alike destitute of princes and magistrates, of councils and bishops.

The Republic of Venice never consented to receive the Bull *In coena*, and proscribed it frequently, notwithstanding the remonstrances of the Pontifical Nuncios; rejecting on all occasions the interference of the confessors employed by the Court of Rome to relieve its subjects from the censures incurred by contravening the provisions of the Bull, and preventing them from executing their functions.

The Court of Rome, which never blushed to employ any means which had been useful to them in former times, and might still be so in future—Rome, to this very day, delegates authority for granting absolution in those cases which it has reserved in the Bull *In coena Domini*; and there are *priests, subjects of anti-Catholic governments, who are not only furnished with that authority, but who also exercise it without hesitation.*

VII. The Republic of Venice ordered an account to be drawn up, by an ecclesiastical commission of its own appointment, of the amount of money which was annually extracted from its subjects by the pernicious organization of the clergy. The Court of Rome still continues to levy the same contribution as it formerly did on the inhabitants of Catholic countries.

The annual revenue of the ecclesiastical benefices held by the subjects of the republic and not situated within its territories, amount to 260,000 francs.

The ecclesiastical pensions payable to foreigners, to 75,000 francs.

Twenty-eight bulls, for canonical induction to patriarchal, episcopal, and archiepiscopal sees, obtained in the course of ten years, had cost nearly 5,000,000 francs; without reckoning in that enormous sum, the very great expense incurred by those who had been nominated, in making a journey to Rome for the purpose of being consecrated.

During the same ten years, 50,000 francs had been paid for forty-two Bulls for abbeys, priories, and provostships.

One hundred and ten Bulls for pensions, which had been granted, amounted to 78,800 francs.

Two hundred and twenty-five Bulls for parish churches, had been worth to the Pope 130,000 francs, without reckoning what the curates must have paid privately to the cardinals, if they had been maintained during the months reserved for these princes of the Church.

Twenty-seven Bulls for canonships, collegiate churches, &c., cost more than 80,000 francs.

Forty-five Bulls for collations to one hundred and fifty simple benefices, amounted to 12,600 francs.

During the year 1768, there arrived from Rome 1,130 rescripts, indulgences, privileges to altars, dispensations relative to the granting of holy orders, permissions to maintain private chapels, diplomas, conferring the title of count, &c.; the whole for the sum of 44,500 francs.

Rome granted, during the same year, 589 dispensations for marriages, which brought an enormous and unknown sum into its treasury. All that it was possible to discover as to its amount, was, that those dispensations which were requested and obtained without any good reason being alleged, cost ten times, and even twenty times, more than those for which any real cause was assigned. The report reckons all these dispensations, on an average of the highest and lowest rates, at a sum of 1,050,000 francs.

The report also states, that the conduct of the Court of Rome, in this respect, is contrary to the recommendations of the Council of Trent, which in the fifth chapter of its twenty-fourth Session on reform, gives its advice to grant dispensations of marriage as seldom as possible, and orders them to be issued, in all cases, free of expense. The same Council forbids granting them in the second degree, unless for reasons of a grave and public nature, and in favor of princes and kings only, whose marriage may affect the interests of religion or the state. The Court of Rome, without paying the slightest regard to that prohibition, granted in the course of a single year, twenty-four dispensations to citizens of the Republic, whose only claims to the indulgence of the Papal Court were the large sums of money which they were willing to place at its disposal.

VIII. "At first," says another memoir, addressed to the Venetian Senate, "the Popes graciously entreated the bishops, to confer some ecclesiastical benefice on the poor priests, whom they recommended to their protection; but in a short time these entreaties were changed into exhortations, the exhortations into admonitions, the admonitions into orders, threats, excommunications, pecuniary fines, and finally, into an absolute despotism, which overthrew the whole system on which benefices had originally been granted. By these means not only were mandates, expectations, anticipations, and all the other stratagems devised by the Court of Rome for its own advantage and the ruin of others, introduced; but a large field was opened for keeping alive every abuse by which the Church was disfigured, and the patrimony of the poor exhausted, and which have given rise to so many grounds of difference in the last general councils. The regulations of the Roman chancery, the plurality of benefices, translations from one living to another, resignations in favor of particular individuals, assistantships, with a clause for future succession, commendams, resignations in court, first fruits, dispensations from possessing the qualifications required by the canons, and a great number of other irregularities and abuses deplored by the pious, and condemned by the decrees of the Church, are still in existence, and still practised in the same way as they formerly were.

"So far all this only relates to the interests of religion. But is the civil authority less injured by this overthrow of principle and good order? Ought it to sit in patience and allow a foreign prince to distribute its revenues and its wealth, to levy contributions, and to attach to him by an oath of fidelity those with whose government it is intrusted, without his having any title to allege in favor of such authority, or being able to exhibit the least claim for such sovereign dominion?"

IX. The abuses caused by the excessive number of masses, were attacked in a vigorous and unanswerable manner, in a memoir on that subject.

Perpetual foundation for saying masses, and legacies destined

for their support, were unknown in any part of the Church during several centuries, and still are so in the East, where the maxims and customs prevalent in primitive ages, have been more strictly maintained. Devout persons occasionally bequeathed gifts to the Church for the remission of their sins, but without imposing any particular condition or obligation.

The parish mass was, for a long time, the only one which was celebrated; and Christians were bound by the canons of the Church to assist at it. Until the sixth century, bread and wine, intended to relieve the most urgent wants of the Church and of the poor, were the only offerings presented to the priest who celebrated mass. In the ninth century private masses began, and they came into great vogue, principally by means of the monks. The secular clergy showed themselves eager to take advantage of them, and great murmuring and dissatisfaction were occasioned by such an unheard-of innovation on the established practice of the Church. These murmurs redoubled, when the private masses became *solitary*, that is, when they were celebrated by a single priest, without the presence or assistance of any one.

The great increase in numbers of the clergy gave rise to such an increase in the number of masses, that it at last became necessary to say several at the same time in the same church. The parish masses were in consequence given up, and the people were obliged to accustom themselves to join bodily and mentally in the masses which were said by the priests for a particular purpose, either expressed or understood.

Hence arose the practice of asking charity in behalf of masses, and next that of paying a salary to the celebrator, or *the price of the sacrifice*, as they impudently termed it. Popes Eugenius II. and Leo IV. made the most vigorous exertions to prevent this strange abuse, which did not come into general practice till after the twelfth century.

"To complete our shame and extreme wretchedness, the sacrifice of the mass has been profaned to such a degree both by the regular and secular clergy, that they have had the impudence to establish fixed rates for saying masses, like so many mechanics and mercenaries: rates which vary according to the fatigue and quantity of time required for celebrating them. The practice came so much into vogue, that nothing was so common as to augment the price for masses which were chanted, and for those celebrated at a privileged altar. The priest turned every circumstances to account—the devotion of the people towards a particular saint, a relic, an image reported to be miraculous," &c.

This devotion, powerfully stimulated by the innumerable contrivances which the avarice of the monks suggested, caused a great influx of masses into their convents. They had consigned to them, in the course of a very short time, more than they could celebrate; but being reluctant either to put a check upon the credulity of the public, or to restore what had only been given them upon conditions with which they were unable to comply, they addressed themselves to the Court of Rome, which agreed to divide with them what they had no title to, and allowed them to retain the remainder with a clear conscience. "The monks were thus released from all obligation to repair the evils, of whatever magnitude, which they had originated, by celebrating one or more masses, which the common people ironically termed the great mass: or, by paying a money tax

for the support of Peter's at Rome, which the agents of that court denominated the Composition tax."

The people requested to be informed if a single mass was equivalent to many? and in case of its being so, why the priests burthen themselves with so many at the same time, and collected the price of celebrating them? If on the other hand one is not as good as several, they requested to know why these priests did not restore the money which they had received on promises which they would not keep?

After this question, to which it would be very difficult to reply in a satisfactory manner, the memorialist enters into various details in regard to the different indulgences granted by the See of Rome at different periods, to the religious orders which had been charged with the celebration of more masses than they could perform, and from which they desired to be released. In the seventeenth century these indulgences came into fashion; in the eighteenth they were multiplied beyond all precedent, by the prodigality of Benedict XIV.

In the church of the Dominicans of the order of John and Paul at Venice, there were found in arrear in 1743, 16,400 masses; and the following year, in the church of Lady dell-Orto, the duty of which was performed by Cistercian monks, no fewer than 14,300.

X. In a memorial presented to the Junta of the Ten Sages, commissioned *ad pais causas*, June, 1767, we read that, until the time of Gregory VII., the very few oaths which had been taken to the Bishop of Rome by the other bishops, were only simple promises of canonical deference. Hildebrand exacted with rigor as duties of fidelity, what his predecessors had very rarely solicited as pledges of union. He changed the formula of the oath, and exacted that homage from his colleagues, whom he was desirous of reducing to the situation of vassals to the Roman See, whose subjects they become at the very moment when the authority which they acquire over their fellow citizens ought to leave them free from all obligations except those due to their country.

The next paper proves, by the most natural interpretation of each article in the oath taken by the bishops to the See of Rome, that it is nothing else but *an express and solemn promise on oath to betray their respective sovereigns, and that each clause of the oath imposes an obligation to commit high treason.*

XI. The canon law is attacked by a monk named Francis-Wenceslaus Barkovich. "The letters which we have quoted, the decretals of Mercator, are full of maxims unknown before that time: dictated by the grossest ignorance, they abound in the most glaring anachronisms; are wholly unworthy of the majestic simplicity of the first ages of Christianity, and entirely contrary to its ancient practice. The discovery of the imposture came too late. The Court of Rome, taking advantage of the ignorance which everywhere prevailed, laid hold of it at once, first for establishing, and afterwards for consolidating and extending beyond all precedent, the authority which she arrogated to herself.

"The principal doctrines inculcated in that fraudulent collection are, that the Pope is bishop of all Christendom; that all causes of importance ought to be brought by appeal before the See of Rome; that causes relating to bishops belong exclusively to the Pope; that he ought to convoke and preside in all general councils; that no council, whether general or particular, is binding unless approved of by the Pope; that he has authority to allow bishops to give up

the churches to which they have been appointed, for the purpose of being translated to a richer and more illustrious See; that apostolic appeals to the See of Rome were usual before the Council of Sardica; that metropolitans were never allowed to enter upon the exercise of their functions before obtaining the *pallium* at the hands of the Pope; that from the very origin of Christianity, it was an established and undisputed maxim that every church which departed from the usages and ceremonies adopted by the Church of Rome, ought to be considered as heretical, &c.

"Notwithstanding the measures adopted in latter times for checking the excessive power of the Popes, that power is still sufficiently enormous to encourage the hope of re-establishing and enlarging it. Sovereign princes will have always grounds for fear whilst the bishops are treated as subjects by the Court of Rome: whilst money shall continue to flow in abundance towards Rome, while the favors which these princes allow her to distribute with such profusion, shall have the power of procuring for her partisans and abettors."

XII. An important and excellent memoir was drawn up by the commission which the Republic of Venice intrusted with the reform of the public institutions for education.

The redactor of the memoir proves that the Government had done but little towards the emancipation of the civil authority by proscribing the Bull *In Coena Domini*. "The reform which is most required," says he, "is that of the studies of ecclesiastics, in order to prevent anti-social principles from becoming the religion of those who are destined by their profession to instruct and direct the people. For this purpose it is necessary to abolish the canon law and the decretals, which are the real sources of that monstrous system—the Bull *In Coena Domini* being only a natural and necessary consequence of it.

"In these *decretals* a doctrine is taught, which is contrary to every law both human and divine. By these decretals a monarch is set up who recognises no other limits to his dominion than the universe: whose laws and commands the kings and princes of the earth are bound to obey; and if any of them shall dare to maintain his right to sovereignty, he is declared guilty of treason and rebellion: his subjects are released from their oath of fidelity, and his territories exposed and abandoned to the invasion of foreigners.

+ "This despot is also declared to be the legislator of the universe; to be possessed of authority to alter, reform, or abolish, the laws of all kingdoms and of all states: to be a judge, to the decisions of whose tribunal all the sovereigns of the earth must submit; whose decrees are infallible, and admit of no appeal, because those which he pronounces are held to be the decrees of God himself; and those who appeal from them, are declared to be rebellious and refractory, and are deprived of all communion with the pious.

"This code has no other end in view than that of establishing despotism and universal monarchy throughout the whole earth. All sovereigns are bound to yield homage and obedience to that formidable monarch; and if the least opposition is exhibited, rebellions, wars, and insurrections, are the consequence; while the sovereigns, who, in defence of their just rights, have had the misfortune to offend this priest-king, are deprived at once of their kingdoms and their lives—a melancholy prediction of the misfortunes and premature death of Joseph the Second and Leopold.

"A bold and enterprising militia," the Roman priests, "animated by fanaticism, cupidity, and ambition, bound by vows and solemn oaths, and always ready, on the slightest signal from that monarch, to whom, by the rules of its institution, it is called upon to yield the most blind and slavish obedience, to excite the storm of rebellion and insurrection,—that militia, which is spread over every state in Christendom, is fraught with danger and alarm; because, by taking advantage of the superstition and ignorance of the people, whose good opinion it has acquired by a false character for piety and knowledge, it is sufficiently powerful to give just cause of dread, mistrust, and jealousy, to every Government in whose states it is placed.

"The Jesuits, a veteran and zealous troop, have obtained from this grateful monarch the most signal rewards and privileges: in granting which, the people have not only been deeply injured, but their rights have been sacrificed, because the Jesuits have shown themselves more anxious and careful than any other to extend the limits of the new empire, and in every state have not scrupled to excite discord and sedition for the purpose of maintaining and defending it. Even in our day, though nearly overcome by the repeated attacks which have been made upon them, they are both terrible and formidable to the most powerful monarchs of Christendom, who do not believe that they can be secure from those just fears, suspicions, and jealousies, with which they have hitherto been harassed, until the order be completely abolished.

"The code of decretals was received by Raymond de Pennafort, without examination, judgment, or inquiry, in ages which were darkened by superstition and ignorance; and was compiled, according to the prejudices of these unhappy times, with no other view than that of investing the spiritual power with an absolute, despotic, and arbitrary authority. All the decretals attributed to the first three centuries of the Church are clearly false; while many of those said to belong to succeeding ages, have evidently been falsified to suit and accommodate the new system of Government."

These decretals have regularly been invoked whenever it became necessary to employ a pretended defence of the rights of God as a pretext for invading those belonging to Cæsar. These latter rights were, however, recognised by our Savior himself in the presence of Pilate; were supported by the Apostles in their preachings; respected by the early saints; and their lawfulness inculcated by the fathers of the Church. They were exercised by the Emperors until the eleventh century; and if they were at length overthrown by the wars between the priesthood and the empire, and weakened by the factions of the Guelfs and Ghibelins, who stained with blood both the Church and the state, the priesthood alone is accountable for it to religion and humanity.

"To these decretals, and to the unfounded principles of divine right, are to be attributed the abuse which was made of the power of the keys, as well as the doctrine of direct and indirect dominion, which was hatched to establish a despotism infinitely more absolute and horrible than was ever witnessed in any eastern monarchy. To the same source are to be traced those interdicts which were employed to excite, to aid, and to justify the people in rebelling against, murdering, deposing, and banishing, their sovereigns:—that universal government of the Church which deprived the bishops of that authority which was conferred upon them by Jesus Christ, the

only supreme head and shepherd of the Church; those personal and real immunities so hurtful and injurious to the lawful jurisdiction of princes and magistrates; as well as all those other monstrous doctrines which have destroyed every idea and principle of human and divine right.

"Gregory VII. was the author of this new doctrine, and of the differences which took place between the priesthood and the empire. Supported by the forces and the fanaticism of the Countess Matilda, he carried on for several years an unjust war with the Emperor Henry IV., merely because he would not relinquish his rights. For these reasons, which ought to have rendered his memory odious both to the Church and to the State, Gregory was placed on the list of martyrs, as is attested by the lessons in his Office, which were published in 1728."

That Pope is praised in the office alluded to, as the one who, since the time of the Apostles, has done most service to the Church, which he governed, not according to human wisdom, but in accordance with the dictates of the Holy Spirit. The author of the memorial remarks, that the doctrine which he inculcated was not that spirit of peace, of charity, of concord, of obedience and submission to established authorities, which the Gospel recommends to the practice of its disciples.

Anselm, Archbishop of Canterbury, was also inserted in the catalogue of saints, because he taught that the Pope had absolute authority over bishops, and that the bishops were completely independent of the civil power, to which he would not allow them to take the usual oath of fidelity.

"In our days a Cardinal found it necessary to throw all his influence and energy into the scale, in order to prevent Bellarmin, the most ferocious abettor and defender of that anti-christian doctrine, from being raised to the rank of a saint. The only title which that haughty prelate could possibly have to such distinction, was this: that he extended the despotism of the spiritual power farther than had been imagined before his time, either by human pride, by fanaticism, or by the adulatory spirit of his brethren, the Jesuits."

The memorial next presents us with a just and energetic description of the evils which were accumulated by the spiritual power, on the heads of those princes who were bold enough to attack these absurd pretensions; and also with a striking picture of the extravagant proceedings of the successors of Gregory VII.

"Louis IX. of France was threatened by the Pope with all the terrors of an interdict, because, in an assembly of the principal lords of his kingdom, he had given orders that none of his vassals should be responsible to the ecclesiastical tribunals in matters purely civil, and that the clergy should appear before the secular judges in all causes relating to their fiefs. A few years afterwards, the Pope's legate sanctioned in a council, held in France itself, the usurpations of the clergy, notwithstanding their being so hurtful and injurious to the authority of the sovereign. The kings and princes of the earth had indeed good reason to dread even the sight of these domineering ministers of the spiritual power; for by their mandate, councils were annually assembled, without the knowledge or consent of the sovereign, in the very heart of his dominions, which, under the specious names of the liberties and immunities of the Church, confirmed the despotism and independence of the clergy. In these councils, war, peace, alliances, trade, policy, laws, modes of govern-

ment, judicial systems, *the rights of the monarchs*—every thing was discussed and regulated according to the views and interests of those formidable monarchs. Supported by that bold and enterprising militia which every where fomented war, discord, sedition, rebellion, ignorance, superstition, and fanaticism among the people, they were sure of their laws and commands being received and respected by every sovereign of Christendom.

“Rome, during those ages of darkness and superstition, saw all the sovereigns of Christian states within her walls: some of them imploring pardon for having undertaken a just war in defence of their most sacred rights; others declaring themselves the vassals and tributaries of the Church; many receiving a precarious investiture of those states which they had obtained *either by conquest*, by consent of the people, or by inheritance through a long succession of ancestors; and all of them obliged to submit, in full view of the people, to the vilest and most humiliating acts of degradation.”

X The priests, though called upon by their profession to be the messengers of indulgence and universal charity, were only the instruments of Popes for excommunicating their enemies and opponents.

“In these latter times, during which ignorance and superstition began to be diminished, interdicts have become less frequent, notwithstanding the attention of the Popes to preserve and confirm in their Bulls that sanguinary and antichristian doctrine to which they are indebted for their exorbitant power. The Bulls of Alexander III., of Boniface VIII., and Innocent III., cannot be perused without feeling the utmost horror and indignation. Paul IV., that ferocious and violent Pope, who with so much audacity and insolence cited before his terrible tribunal at Rome, the two Emperors, Charles V. and Ferdinand III. his brother, because one of them had resigned, and the other accepted the imperial authority without his consent,—this Pope, in a Bull signed by all his cardinals, decreed, that in future, every count, baron, marquis, duke, king, or emperor, who had fallen into or should be convicted of, heresy and schism, should be totally deprived of their dominions; that they should be incapable of possessing any in future; and that they could never be restored to their former condition. Every action, however innocent, which did not favor his system of despotism and universal monarchy, was declared by that Pope to be heresy. His pride made him reject the obedience which Elizabeth of England proffered to him, and his threats confirmed that kingdom in its separation from Rome.

“The interdict lately fulminated against the Duke of Parma, ought to awaken the dread and jealousy, formerly entertained by every sovereign prince, of the Court of Rome. Such a recent example of the exercise of the authority which she arrogates to herself, *over a member of a family which holds the first place in Europe in point of authority, grandeur, and power, and in times so critical and difficult for herself*, ought to inspire every sovereign with a just dread, lest, taking advantage of those opportunities with which more favorable circumstances may supply her, she again attempt to put her despotic power in force against them.

“Such is the doctrine contained and taught in decretals—a doctrine both sanguinary and seditious—a doctrine which establishes the despotism of the spiritual power, and the slavery of every sovereign—a doctrine which foment the ambitious and independent spirit of the clergy, and excites rebellion among the people; a doc-

trine which has caused and will continue to cause constant dread, suspicion, jealousy, and distrust in the bosom of every sovereign. It is one which strikes at the root of every natural and divine right; a doctrine which overturns the most solid foundations of human society, and which, in bringing back the times of ignorance and superstition, will renew those scenes of discord which took place between the priesthood and the empire. It is, moreover, a doctrine which must have hindered, and will continue to impede, the propagation of the Gospel among those heathen and idolatrous nations when they become aware that there is in Christianity a power which can excite, at pleasure, sedition, war, and rebellion among the people; which foments and nourishes fanaticism and superstition; and which has extended the spiritual empire even beyond the limits of the known world.

"The line of demarcation pointed out by Pope Alexander VI., who disgraced the Church by so many horrible crimes and such abandoned wickedness, is well known. In order to prevent war and discord between the Spanish and Portuguese, he fixed the limits within which they might carry on their conquests in regions altogether unknown, over which *he* could have no other rights than those of fanaticism and universal monarchy, and the new conquerors none but those acquired by force, by violence, and usurpation. This doctrine of the decretals, has more than once obliged Christian princes to violate treaties which they had entered into with infidels, and confirmed with oaths—the strongest bands of human society; and it has enslaved the church which was free in times of the fiercest persecution. It is a doctrine which was totally unknown in those ages of the Church most celebrated for their piety; it is a doctrine completely at variance with the spirit, and with the precepts of the Gospel."

In continuation of what he had said in regard to the false titles by which the sacerdotal power is maintained, the author of the memoir expresses himself in the following terms: which we copy, as even in our days these same titles exist, because the ecclesiastical authority shows a strong desire to turn them to account, and because imprudent Governments are laboring to procure it the means.

"It was during the eleventh century that those false decretals were published, in which, besides the independence of the clergy, it was distinctly inculcated that the orders of the Court of Rome, were to be obeyed every where, and by every class of persons without delay or contradiction, and that no civil law had any force or authority against its canons and decrees; that the tribunal of the church is superior to that of the sovereign; and that the laws of the state ought only to be obeyed when they are not contrary to those of the church. About this period also were falsified those ancient laws and canons which militated against this monstrous system. The clergy supported by these false documents, not content with the independence which they had acquired by open rebellion, and rendered audacious by the ignorance and attachment of the people, usurped a great part of the authority which belonged to the magistrates. After this usurpation, the authority of sovereigns was overthrown and demolished by means of false documents, which taught the superiority of the spiritual over the temporal power; that princes were inferior to bishops, and that they ought not to undertake or regulate any thing except according to their advice.

"Such was the monstrous system, so totally contrary to the

doctrines of the Gospel, and before that time unknown in any age or nation, by means of which Gregory VII. pretended that the temporal power was subordinate to the spiritual; that the Church alone had the power of conferring crowns and judging sovereigns, and that all princes were vassals of the Court of Rome, and ought to take an oath of fidelity to her, as well as pay her an annual tribute."

The Bishop's plans for religious reforms were put in execution. Chevalier Banchieri, who was appointed administrator of the estates belonging to the suppressed monasteries, fully concurred with him in all his measures, and a manufactory was established for the employment of the poor, which soon acquired considerable importance. Pistoia has a population of eight thousand souls. Ricci divided it into eight parishes each governed by a cure or prior, who received three hundred crowns a year, and by four chaplains, who were paid a hundred and forty crowns. Having thus united every kind of church property to the ecclesiastical patrimony, which was charged with the payment of the ministers' salaries, and the expenses of public worship, he severely forbade the priests from receiving money from the people on any pretext whatever. They were obliged to officiate, to marry, baptize, and bury *gratis*, and the expenses of all religious ceremonies were definitely fixed. The number of tapers put round the dead was the same for both poor and rich; and when the sum appointed by the defunct person, or his heirs, exceeded the expense, the surplus was devoted to purposes of charity. Many of the clergy voluntarily submitted to these new regulations, and the Bishop had the satisfaction of finding that the diffusion of knowledge had begun to work effects, which he trusted could never be destroyed.

The Grand Duke augmented the funds of the ecclesiastical patrimony instituted by Ricci, and bestowed on it all the wealth of the suppressed monasteries. "These institutions," says the Bishop, "afforded in early times, retreats for men wearied with the barbarities and vices of war. But they have since been made the asylums only of idleness and sensuality. The convents became intolerable by their numbers, and served as places of confinement, where one half of the people was condemned to celibacy. Leopold saw the abuses which had been introduced: and notwithstanding the anger of the Papal Court, determined on effecting a reformation. With the riches of the monks he endowed poor parishes, whose priests almost failed of subsistence. He founded new ones where they were wanted. He assisted and established hospitals: founded places of education, and conferred such benefits on Tuscany, that his name deserves to be eternally commemorated." With the powerful assistance of Leopold, Ricci found no obstacle sufficient to retard his completion of the seminary of Pistoia. The edifice employed a considerable number of hands, formed a new feature in the appearance of the town, encouraged industry, and even tended to the revival of the Fine Arts. The petty intrigues which were sometimes employed against him, he immediately made known to Leopold, and they were as immediately stopped by the active and zealous determination of that Prince.

CHAPTER VIII.

Miraculous Image.—Matrimonial Dispensations.—Abolition of Ecclesiastical Courts.—Diminution of Convents.—Attempts against Ricci.

Ricci, having organized the seminary of Pistoia, extended his reforms to that of Prato; but though he met with great opposition on all accounts, *the single altar* was what excited the loudest murmurs, whenever it was proposed. After alluding to a pretended miraculous image of the Virgin in a church at Arezzo, he says, that "it served as a pretext for pillage, massacres, and all kinds of impieties, of which the image was thus rendered an accomplice;" for which reason, when he withdrew a similar image of the Virgin from its hiding-place at Prato, he had it newly painted, that it might not deceive the people, as it had formerly done, into errors and excesses.

Ricci was highly offended at the manner in which the Court of Rome dealt in dispensations of marriage, styling the trade "*infame bottega*," an infamous shop. He determined on the authority of Leopold, to grant dispensations in the diocess of Pistoia and Prato; his diocesans applied to him instead of the Papal Court, and contracted with confidence any marriages which he authorized. His dispensations cost nothing, while those of the Pope were enormously dear. In the course of five years he granted three hundred and seventeen dispensations. His conduct in this was particularly displeasing to the Papal Court, though he received pompous eulogies from the Pope on occasion of the report he made of the state of his diocess; and the Pontifical Secretary of State, Cardinal Pallavicini, exhorted him strongly to hold a diocesan synod. But while Ricci was endeavoring to regulate his diocess, and watch over its interests, the monks and nuns persisted in contradicting him on all points, and disobeying him in matters which he judged of the highest importance. They resumed acting plays, and dancing in the convents of the nuns, though he had rigorously forbidden them, from the period of his becoming a bishop.

The next object of Ricci was to reduce the number of monasteries in each diocess to one or two, in order to subject them to the jurisdiction of the bishops. But this was attacking the monks in their strong-holds, and the opposition he met with from them lasted the rest of his life. They particularly did all in their power to withhold from the knowledge of Ricci, their plans of cloister studies, which, says Ricci, were composed of "peripatetic philosophy and *Scottism*, taught in the most barbarous Latin."

Ricci had dispensed licenses of marriage, &c. *gratis*, but he could not please all parties. A family of merchants called Piccioli, wished that the widow of one of them should espouse her late husband's brother, in order that the property should be kept in the family. For this purpose they applied to Ricci; but he, not judging a dispensation proper under the circumstance, refused it. On this, the parties applied to Rome, where, by dint of bribes, they obtained permission to marry; but as the authority did not extend to Tuscan, they could not be acknowledged as married persons there. The Grand Duke, moreover, was enraged at their obstinacy, they once more addressed themselves to Ricci, who, touched by their submission, obtained their pardon, and married them anew. He was

always open to the petitions of those who demanded to be freed from such religious vows as they had taken while under age; and both male and female religious persons found in him an advocate in such cases for their secularization.

The reforms of Ricci met with the most determined opposition; but he waited with patience for the time when men should become enlightened, and endeavored to hasten that time, by furnishing his diocesans with good books. He sent the curates copies of them, persuaded that the taste for their perusal would spread from them among their parishioners. The peasants used to purchase those books, to read them in the evening to their families; and in order to propagate this taste, the Grand Duke banished all the hawkers of the printed indulgences of the Court of Rome.

Among other projects of Ricci, was that of the abolition of the litigious and contentious Ecclesiastical Courts; but though he failed, he succeeded in reforming their practice. He endeavored, but in vain, to have the bishops and other high functionaries of the Church paid by salaries, like the inferior orders of the clergy, as being the only means of preventing the property of the Church from being wasted or expended by a prodigal predecessor. The progress of the French revolution, however, absorbed all the attention of Leopold; and the constant opposition of the bishops to the measure prevented the meritorious designs of Ricci from being carried into execution.

The Dominicans of Maria Novella at Florence, in the mean time, neglected nothing to recover a portion of the influence they had lost in Pistoia. Ricci opposed them, and was seconded by the Grand Duke, who, by an edict, abolished for ever the lotteries for giving dowries to girls, on occasions of the various festivals, accompanied by the promise of indulgences as excessive as they were scandalous and absurd, by which large sums were gained, especially in the country. The laws which existed against the begging clergy in Tuscany, had not been observed. Ricci now enforced their execution; employed the money which had till then been spent in dowries, in a wiser manner; and instituted conservatories for women, who were to be brought up from the age of eight to twenty-four, with the view of becoming industrious and good wives. At the latter age, however, they were obliged to leave the institution, lest, as Ricci apprehended, such places should grow into real nunneries, through the bigotry of the elder members.

In 1785, the Secretary Seratti was created Counsellor of State. He opposed all the plans of Ricci, in which he was warmly seconded by the Civil Lieutenant of Pistoia. This opposition obliged Ricci to look for a co-operator with him in his beneficent projects. He thought of Martini, Secretary for the Rights of the Crown; and in the hope of rendering him an ally, he showed more respect for Martini than he deserved. He seemed at first to have succeeded. Martini required of the bishops an account of their revenues, but they either refused to answer, lest they should lose the Pope's favor, or they replied that their diocesses were poor, and destitute of the resources with which Pistoia and Prato abound. Ricci unveiled the falsehood of these assertions, pointed out the real sources of the wealth of the clergy, and recommended a more equal distribution of it.

Ricci gives us an account of his vigilant attention to the plan of studies pursued by the monks of Giaccherino, the only place of study which the regulars had in his diocess. The monks opposed all his

plans of improvement, in which they were supported by the practice of the other bishops: for though Ricci drew up a list of the books which he wished to be employed in the instruction of the youth of his diocese, he was the only bishop who took any vigorous or decided measures. The Grand Duke did not think proper to pass any general law on the subject; so that Ricci only gained by his projects the reputation of an *enthusiast*, and an enemy to the Court of Rome. He was, however, unmoved by these clamors; and, in order to overcome the bishops' resistance to the reforms of Leopold, which he thought had its source in their fidelity to their oath of consecration, he addressed himself to Seratti on the subject. The affair, however, dropped, and no measures were taken to remedy the existing evils.

The Bishop made a new attempt by sending to Leopold some original document proving that the Court of Rome abused the power which the oath taken by the bishop gave it, by "obliging them to resist their sovereigns," says Ricci, "whenever they touch upon the false rights of the pretended Papal monarchy." Leopold's reforms were not intended to intrench upon the Pope's rights; but he did not go to the root of the evil in all cases. One of the most grievous disorders lay in "cases of conscience," of which the bishops had reserved for their own decision a great number,—and in which they alone had the power of absolution. "They have become the slaves, instead of the brothers of the Pope; and usurp the rights of the priests and curates, as Rome has usurped theirs, by despoiling them of their natural and legitimate authority."

It was with the utmost delicacy towards the bishops that Leopold attacked this abuse; but he was not obeyed in the greater part of the dioceses, or for any length of time. All the bishops were opposed to him, and their advisers still more so. Ricci gives us the character of the latter. "They were," says he, "some ignorant advocate, invested with the character of chancellor, or a serving priest, without any knowledge of ecclesiastical affairs, and puffed up with their Roman vanity." The reserved cases of conscience, which were generally *indecent or absurd*, were decided on, not by a synod, but arbitrarily; and these continued to exist as before.

The list of excommunications and cases still actually reserved for the decision of the Archbishop of Pisa, who can alone grant absolution for them, contains the common absurdity of confounding indecencies and real crimes with actions indifferent in themselves. The eating of meat on days prohibited by the Church, and other offences against its particular ordinances, are placed upon a level with the worst crimes of which men can be guilty, such as seduction and rape, bearing false witness, and wilful murder.

It moreover contains an absurdity peculiar to itself—that of having classed with forgers and assassins, "those who fell trees in the forests of the archiepiscopal *mensue*, called Tombolo, Tomborletto, Poggio a Padule, and other farms in Migliarino, without the permission of the Archbishop, or of his procurator." These excommunications and reserved cases are printed at Pisa, at the Archbishop's press, by Rainier Prosperi, with permission of the Superiors. These reserved cases differ in each diocese. A most revolting crime has never been pronounced more than a misdemeanor at Florence. At Fiesole, which is situated at the gates of that city, it becomes a reserved case, and has been there distinguished, by the compiler of the catalogue of these exorbitant sins, into a crime proper, and a crime improper.

The person who carried this senseless absurdity in the distinction of these reserved cases to the greatest length, was one of the last of the Stuarts, Cardinal Henry York, Vice-chancellor of the Roman Church, and Bishop of Tusculum, Frascati. In a diocesan synod, which he held in 1763, assisted by a Jesuit as manager, the acts of which synod he published at Rome, the following year, with the approbation of the Pontifical Government, he specified in the most offensive and absurd manner every species of unnatural crime as requiring his special and personal absolution.

We give the Latin title of the singular book which contains these ridiculous abominations, and which we also preserve in the original for the sake of decency.

“Appendix ad Tusculanam Synodum a celsitudine regia eminentissima Henrici episcopi Tusculani, S. R. E. vice-cancellarii, Cardinalis Ducis Eboracensis, in Tusculano cathedrali templa apostolorum principis S. Petri celebratam, diebus viii. ix. et x. Septembris, A. D. MDCCLXIII. Exeudebat Romæ Generosus Salamoni, anno 1764, superioribus annuentibus.”

Num. 12, cap. 10, art. 9, 9.—“Causa quorum absolutionem sibi reservat regia celsitudo eminentissima dominus Cardinalis Dux Eboracensis episcopus Tusculanis.”

The Grand Duke, desirous that the women who devoted themselves to a monastic life, should at least be aware of what they were about, ordained that the *minimum* of the age for pronouncing the vows should be twenty-two. He also forbade the practice of asking or receiving dowries with the nuns; but in order to prevent that regulation from having the effect of crowding the nunneries, he directed that the parents of each nun should pay, according to their ability, some considerable sum to the Hospital of the place. He allowed those who entered his conservatories to choose, within a certain time, between an ordinary and a cloistered life; if they chose the latter, they were bound to devote themselves to the instruction of poor girls in some manual work, and in the Christian doctrines. His aim, moreover, was to augment the number of good housewives and mothers in his states, and to diminish that of “*the unfortunate victims of a forced celibacy.*”

Ricci endeavored to diminish the number of convents, and proved to the Nuncio Crivelli, who opposed him, that Florence held within its walls more convents than Rome itself, though the population of the former was not much more than half that of the capital of Catholicism. He maintained that the multitude of convents tended only to render some persons rich at the expense of the unhappy nuns; and he proved, through the examination of some of them by confidential priests, that they were generally ignorant of their duties and the force of their vows, “*which they observed judaically.*”

The greater number of the convents was converted into conservatories; and their reformation was of infinite service to Tuscany in general, by the instruction they spread among the poor, and by giving birth to hospitals and other charities. The convent of Marcel, however, was the only one which fully conformed to Leopold's wishes; and in return for spreading so much good around it, it was persecuted by the successors of Ricci, and “*the nuns were accused of being as proud as so many Lucifers.*”

The enemies of Ricci were not yet weary of persecuting him. They ordered him to furnish the sum of 12,000 crowns to the diocess

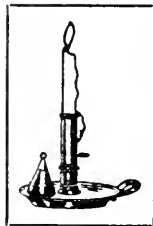
of Pisa. But this endeavor to entrap him was eluded, by his addressing himself to the Grand Duke, to whom he proved how inconsistently his enemies acted, in accusing him at one moment of wasting his ecclesiastical patrimony in new buildings, and coming upon him the next with demands to cover expenses with which he had nothing to do. Leopold ordered the Archbishop of Pisa to look elsewhere for the money he required, and never to think of making use of any sum belonging to Ricci without his formal consent. New force was added to the malice of his enemies by a report, which was industriously spread by the Pope, that a synod of Cardinals was assembled at Rome to judge of the conduct and doctrines of Ricci: which had the double effect of destroying any inclination in the other bishops to follow his example, and of exciting still farther the irritation against the Emperor Joseph, which had been already powerfully awakened by the monks.

Ricci speedily experienced the effects of the enmity of his adversaries, when he wished to free the property of his diocesans from the obligation of paying for masses and other religious ceremonies, which had degenerated into a traffic. For this purpose, he published and circulated tracts relatives to the sacrifice of the mass, and some writings proving the justice and ability of Leopold's measures, as they regarded ecclesiastical matters. The Grand Duke seconded his Bishop's endeavors to cause the money, which was employed in masses, to be used for the poor, and the education and maintenance of their children: and the good to which this led, encouraged Leopold to attempt the suppression of all benefices which were in the hands of certain families for the benefit of the younger members, and who made them sinecures, paying strangers for services rendered not to the Church, but to themselves.

But the good intentions of the Grand Duke on this head were rendered vain, by want of co-operation in the bishops, who were, for the greater part, violently opposed to all innovation in matters ecclesiastical: the rest remained neuter, contenting themselves with not opposing or obstructing the intentions of the Prince.

The next step of Leopold was to order all the bishops "to hold a diocesan synod at least once in two years, conjointly with the curates, in order to examine into the abuses in discipline, and to apply the necessary remedies."

(TO BE CONTINUED.)



EDITORIAL NOTES AND CLIPPINGS.

If you could read many of the letters that have come to me from all parts of the Union, bewailing the Conscription law, which is to force millions of our best young men into foreign servitude and death in foreign lands, your feelings would surely be touched.

Every normal citizen capable of bearing arms is more than willing to defend his country from any attack; but the average man cannot be made to believe that the necessity exists for forcing the flower of American youth to sacrifice itself beyond the seas.

Dangers that have to be sought 3,000 miles from home, cannot be made to seem actual and imminent.

In fact, they are not, and every sane man knows it.

The Prussian militarists whom we have cause to fear, are not those in Berlin: *they are Washington.*

American militarists whose campaign for world democracy begins by subverting our Constitution, must consider us stupid.

A fog of false pretense does not conceal the facts.

Every one who wants to know the truth can readily see, that the Russian revolution was the cause of our getting into the land-war.

The Czar was overthrown on March 12, and on April 2, President Wilson was in the War Dance.

Prior to the Russian collapse, the President's position — announced publicly Feb. 26 — was that of armed neutrality, which was the correct step to take.

What provocation did Germany give us, *after* Feb. 26th?

None.

Her notice of unrestricted U-Boat warfare had been received during the latter part of January, and the Presi-

dent's reply was made in his armed neutrality address to Congress, on Feb. 26th.

Academic rhetoric and journalistic lies, will not forever hide these significant dates.

The following letter is one among hundreds, all alike:

Wildwood, Fla., July 6, 1917.

Dear Sir: Can you help a poor boy that has a wife and one child that is soon to be handcuffed by the strong arms of the law and drug down the bloody trail of the Catholic church? Would you write me in a form and an exemption that would be noticed?

I am a farmer and own my own farm and have a wife and baby boy not quite two years old that I love better than any nation on earth. Can you help me? How long will it be before the people rule? Oh, God! how long will it be? Will you lead us? Why don't they help the poor people? I am just crazy for your paper, but the high cost of living takes every dollar I have. Are we always to be robbed of our rights?

Very respectfully,

R. N. BAKER.

Would you care to know how the average young woman feels about the revolutionary new laws that have been sprung upon a betrayed people? Read:

Auburn, Ga., June 9, 1917.

Dear Mr. Watson: After reading your last issue of *The Jeffersonian*, I felt as though I would be doing part of my "bit" by expressing to you my thankfulness for the step you have taken, and have been taking, to fight the unjust actions of our National authority.

Our few dollars are no consolation to us when our free land is robbed of its liberty, its best energy, and manhood. How can it be right to force our boys to the battle front against their will, and the rest of us obey the commands as to other things, given by Woodrow Wilson? It cannot be right, and yet we are "Slackers" if we do not.

Mr. Watson I am young in years, but I can't see why the United States wants to

send its money, and life, to wage war, shed blood, and try to crush idolatry in foreign countries, when the majority of our own people are worshipping more idolatrous things than are the ignorant heathens, when we have the light of the open Bible before us and knowledge to understand it. I can only cry; my God, have mercy on us! I thank God for you, Mr. Watson, for you are always ready to plead for the right cause, and plead for the people who have not the courage and ability to fight for themselves. If the people do not support and stand to you in this fight for justice, I think it will be just for them to suffer what comes.

It is true that we must fight as we have never before. 'Tis only help from God that will carry us through. Again we must not let the Wilsonite newspapers scare us. The Hebrew children did not let the fiery furnace scare them, when Baal declared they must worship him and bow to his God. Our critical question is, must we bow to Woodrow Wilson and obey his ungodly declaration? Yet so many have bowed humbly at his feet, and given all their service to rob our country of its liberty, its freedom, its noble manhood, bowed to make the money-gods richer, and leave the weak to starve and slave for King Wilson who wants to stand on the pinnacle of political fame, and hear the shouts of, "Hail King Wilson!" and, "Long live Wilson, the GRANDEST of ALL Presidents!"

When the God of heaven says; "'tis done," and all are called together to receive the reward, President Wilson will be just like other people, for God is no respecter of persons. I'm afraid he will have to spend eternity with the cries of heart-broken fathers and mothers in his ears, and the blood of our nation's manhood on his hands.

It is such a shame to know that our Protestant ministers, some of them, have bowed to King Wilson, and are preaching from his outline to their congregations. "You preach the war and we'll get the praise and honor"—such is the spirit. Satan can never send out dictations and rejoice over them any more than he is being served by what is being preached by the humble servants of Woodrow Wilson.

Can our womanhood be more disgraced, than by the women, young and old, who were, and are, so enthusiastic over this unjust and ungodly conscript movement? How can their hearts be so light, and heads so shallow, in celebrating, in a true sense, the funerals of our nation's energetic manhood? How can they call it patriotism to mock and crush to the dust the spirit of the cause for which the Stars and Stripes were raised over our heads? Can we rally and encourage conscription and be true Americans? No! a hundred times, no!

Mr. Watson these are the feelings of my own heart over this awful situation, and I think I can safely speak for hundreds of people. I hope this might in some way encourage you, and let you know that all the people are not boosting the war situation.

Sincerely yours,
IGNOUS G. CLARK.

P. S.—I am only a girl of twenty, and can not do much in such a fight, but I will contribute all my means will allow, when the subscription list is started for the attorney fee. I am in the fight to do all I can.
I. G. C.

The extent to which official influence has been exerted for the purpose of intimidating the people, and preventing their free exercise of their constitutional rights, is well-nigh unbelievable.

Had you and I predicted that such a state of affairs would have resulted from the re-election of President Wilson, we would have been derisively hooted all over the land.

I am going to lay before you a letter from Alabama, without changing in the slightest the simple telling of the shameful story by the unlettered farmer who wrote it:

Murphycross, Ala., July 16, 1917.

Dear Mr. Watson:—I'm now writing you a few lines to let you know of what I've seen.

There was a citizens mass meeting called by the citizens of Cherokee County, a few weeks ago; to be held at the county court house, at Centre, Ala., for the purpose of protesting against the Draft law, on Sat. July 14th.

Well, now listen!

Well, Sat. July 14th arrived and by 10 o'clock the court room in which the meeting was to be held was full of men, most of whom I know were against sending the boys to France.

The meeting was called to order by Mr. Arthur E. Jordan, a citizen of Cherokee County.

Then the said Mr. Arthur E. Jordan was elected chairman of the meeting, by a vote of the majority of those present.

After being elected chairman of the meeting, Mr. Jordan arose and stated the purpose of such a meeting, and declared the rights of the citizens to hold such meetings; and stated that his sole interest in the meeting was only to do what he could to keep the boys of his (Cherokee) County from being carried to France, to fight against their will.

Mr. Jordan, also asserted his loyalty to the U. S. Government and at the same time declared that he was willing to go to

France, but he wanted the boys left at home.

Then Mr. Jordan asked for any one to rise and speak, that wished to do so, regardless of whether the speaker should be for or against the Draft law.

Then there was a gentleman (whose name I never learned) arose and spoke a few words against conscription.

Then, as no one else would arise to talk, Mr. Jordan, the chairman, called directly on Mr. Ed. White of Centre, to express his views on the subject.

Mr. White is a loyal Wilson man, and gave as his reason for favoring the war as follows:

Mr. White told the people that Germany must be crushed or Germany would be "apt" to crush us; and Mr. White said he "would rather fight and shed his blood on foreign soil, than to wait for the enemy to invade our country, and murder our women and lay waste our country."

The above was Mr. White's reason for wanting war.

Then just as Mr. White had seated himself, there appeared in the court room, two U. S. Deputies who at once asked for the chairman, Mr. Jordan, and as soon as he had been pointed out the Deputies at once put him under arrest.

Of course the arrest of Mr. Jordan, the chairman, brought the meeting to an abrupt close, without any resolutions or further ceremony.

Mr. Jordan was hurried away to Gadsden, Ala., in an automobile.

As to what the charge was against Mr. Jordan I've never learned; or whether he was permitted to make bond or lodged in jail, unknown to me.

I was an eye witness to the incidents, just related in the body of this letter.

So you can see by this letter that free speech is a thing of the past in Alabama.

I've plenty of good witnesses to uphold this story.

Please secure all the details you possibly can and let us know through the columns of *The Jeffersonian* the entire outcome of this case.

United States vs. Arthur E. Jordan, of Centre, Ala.

H. G. BAGBY.

A few days later, came a letter from Mr. Jordan, asking me to defend him in the U. S. Court, at Gadsden, from the charge for which the U. S. Commissioner "bound him over," under a bond of \$1,000.

The charge made against this free Democrat of Alabama—who never in all his life voted any other ticket than that of the Democratic Party, and who voted for the Kaiser, Woodrow I., in

November last—is, that he "*spoke against the Government.*"

Lese Majeste! He said that our Kaiser's "Song to Aegir" was "rubbish," and he was automobilized off to jail, incontinently!

Did the officers have any warrant? No.

Did they have a right to make the arrest? No.

Is there any such crime as, "Speaking against the Government"? No.

Did those Alabama Democrats have a perfect right to peaceably assemble? The Constitution says so. The Supreme Law of Alabama says so. More than that, the Law of Nature says so.

Did those Democrats have a perfect right to condemn any law, or any governmental policy? The Constitution says so. The Supreme Law of Alabama says so. The Supreme Court says so. Common sense and Nature say so.

It would puzzle even a Casuist of the Jesuit Society to explain, *how the free institutions of a self-governing Republic are to be preserved, if the self-governors are made criminals for expressing their honest opinions.*

"THE KING CAN DO NO WRONG!"

Have we come to *that*, in these United States?

Is it treason to find fault with the President and Congress?

In his text-book, "Constitutional Government in the United States," Professor Woodrow Wilson said, "The President of the U. S. was intended to be a reformed and standardized King" (Page 82.)

President Wilson has made himself a King, all right, but what has become of the "reform"? In what direction, must we look for the "standard"?

"The President . . . was meant to be a reformed and standardized King!"

Apparently, *this* President's idea of reforming the Presidency is, to turn it into a military Dictatorship; and his conception of standardizing it is, to compel Congress and the People to accept the orders of the President as infallibly final.

On page 69, Professor Woodrow Wilson said that the President's office "is *anything* he has the sagacity and force to make it."

What's the Constitution, when a President of sagacity and force decides to make his office *anything* different from what the Supreme Law makes it?

What's Congress and the Federal Judiciary, when a President of force and sagacity determines to overturn the nicely balanced *co-ordinate* powers of the Legislature, the Executive, and the Judicial?

The very life of our Republic—as a democratic, self-governing country—depends upon the vigilant maintenance of the *equal powers and co-operative operations* of Congress, the President, and the Judiciary.

When the Judges arbitrarily disregard the Supreme Law—unchangeable except by three-fourths of the States, acting concurrently—the Constitutional balance of power is upset, and the *Judiciary* become the usurpers.

When Congress overrides the Executive, as it did when Andrew Johnson was President, the Legislative branch of the Government upsets the balance, and *Congress* becomes the usurper.

But when the Executive converts Congress into a mere phonograph which reels off the records the Executive has made, then the most dangerous phase of usurpation presents itself, *because* the President commands the Army.

Congress has no troops: the U. S. Supreme Court has none; but the President is Commander-in-Chief. Now, when Congress abdicates its constitutional functions, and is virtually effaced by the Executive, *the Executive becomes the Government*, for the reason that *the President holds both the purse and the sword*.

This has always been the worst form of Absolutism. The Parliaments of England, in their long struggle against tyrannical Catholic Kings, strove desperately to hold the purse-strings. In voting money to run the government, *Parliament always fought hard, to*

limit the military appropriations to SHORT TERMS AND SMALL SUMS.

In vivid recollection of these long struggles in the Old Country, our forefathers laid down the permanent law, in the United States Constitution, forbidding Congress to make any appropriation "to raise armies" *for more than two years.*

President Wilson ordered Congress to disobey that law, and Congress heeded its master's voice.

No monarch that ever reigned, in the whole history of the human race, demanded and was given more power and more money, than President Wilson demanded and got.

And it all takes the direction of *military* power, military expenses, military enlargement, military law, military methods, standards, ideals, and aims.

As every one knows, the military caste is educated to despise the others, and to blindly obey those in authority.

As every thinker *ought* to know, *the military spirit* is the deadliest enemy that a democracy can have. It was because of this well-known fact, that our forefathers tried so hard to safeguard us against a huge military establishment.

With consummate art and guile, the urban population of the country has been swept off its feet, by the crafty manipulators who are using the Great War as a pretext for transforming our Government.

The specious cry of "making the world safe for democracy" is the decoy-call. It is the disguised voice which betrays. It is the false note which lures the victim.

Every sane American—if he will reflect—is certain to realize the impossibility of our being able to *force* upon 65,000,000 Germans, a government they don't want. Such an undertaking is wildly absurd. Not only absurd, but violative of the fundamental democratic principle, that all government of right rests upon the consent of the governed.

Great Britain found herself unable

to impose upon the Thirteen weak American Colonies—with a scattered population of only 3,000,000 souls—a government they did not want.

Napoleon at the zenith of his power was unable to impose upon Spain a good system of laws, when the Spaniards preferred the bad one which they had made for themselves.

The combined Kings of Europe failed, after a generation of carnage and devastation, to impose upon France a government that the French despised.

Are we deaf to the teachings of experience?

Doesn't our reason tell us that it is sheer insanity for us to delude ourselves with the belief that we can coerce 65,000,000 Germans in the matter of government?

If our people would only think for themselves! If they would only show some of the pluck of their forefathers.

The terrible truth of the case is, that the Colossal Trusts and the Roman Church have confederated for the purpose of revolutionizing *our* form of government. Prussian militarism and Prussian atuoeracy are being organized in this country, to overthrow our democratic system of civil and constitutional liberty.

If we lie prone upon the ground, and allow our freedom taken away, what nation on all this earth will come to *our* rescue?

When our fathers founded this Government—as a haven of refuge for those who fled from the hateful tyrannies of Kings and Popes—poets sang of the Star of Empire taking its Westward way; and they spoke of this Republic, as *the last experiment men could make*, in their despairing efforts at freedom, liberty, and self-rule.

Father in Heaven! How many wise men, true men, brave men, toiled and suffered and fought and died, in the noble ambition to establish ONE GOVERNMENT that should never be the prey of those immemorial foes of free humanity—the *ravening priest, the arrogant soldier, and the ruler whose per-*

sonal will was the despotic law of the land!

The fatal trio has come again. The ancient enemies of Humanity beset us once more.

President Wilson is evolving the most detestable type of Absolutism that modern times have seen.

Difference of opinion is a crime. Supreme Laws are dead letters; uniformity of opinion will be enforced by penal enactments.

Unless a paper or a book is approved by the officials of the Church and State, the Postmaster will outlaw it, as the Hangman used to do; and the author will be tortured by criminal processes, as heretical writers were treated in the Middle Ages.

"The King can do no wrong!" To find fault with the Government, is treason.

To destroy the business and confiscate the property of a critic of the Government, is the best way to "make the world safe for democracy"!

The Catholic despots of Europe were never more contemptuous of natural right and individual conscience than is the President, who so often proclaimed his belief, less than two years ago, that we did not need all this maniacal military "preparedness," did not need a change of foreign policy, and did not need to meddle with the European war.

Before the November elections last year, Wilson's pose was that of the law-respecting public servant: since April of this year, he has dropped the mask, and he aspires to Universal Dictatorship—over the Army, over Congress, over Civilians, over Food, over Prices, over Everything and Everybody.

The history of the world presents no parallel to it.

And the most astounding feature of it all is, that the Wilson partisans are utterly *oblivious to the future*: they never once stop to think, that the bitter cup which Wilson and his Bureaucrats now compel the Socialists, Populists,

Republicans, and "anarchists," to drain, *will be held to THEIR lips, when the inevitable change takes place in the personnel of the Government.*

With the despotic machinery which Congress has forged, at the dictatorial behest of Woodrow Wilson, it will be easy hereafter for the Negro-lovers of the other sections to force upon the Southern States the absolute political and social equality of the races!

Never again can we effectively agitate against the Force-bills of Lodge, the Civil Rights bills of Sumner, or the arbitrary methods of Czar Reed.

They are acclaiming the self-inflated pedagogue, Woodrow Wilson, while he cuts the dikes our fathers threw up, to keep the waters of destruction at bay; but they will learn, soon enough, that the dikes were as necessary to *their* salvation, as to mine and yours.

We have seen one Egomaniac set the Old World afire: we are now seeing another Egomaniac setting the New World afire.

Between these two Egomaniaes -- William Hohenzollern and Woodrow Wilson--there is no fundamental difference: and the Jesuits are manipulating them both.

The laws made by the "Democratic" Congress and President, to stifle honest criticism and indignation, *will hereafter stifle the Southern press, as easily as they now gag and destroy the independent press.*

The Democratic dailies which are now so slavishly subservient to President Wilson, can be muzzled and annihilated hereafter, by the very "laws" which they now applaud, while those infamous laws are confiscating the property of anti-Wilson papers.

When the centre of the wonderfully effective Spy-system of Germany was at last located, after a 3-year hunt, *it was found in the Pope's palace at Rome.*

The head of this German Spy-system was discovered to be "Monsignor" Gerlach, *the confidential personal employee of Pope Benedict XV.!*

Italian detectives at last traced the

Kaiser's secret service to the Kaiser's secret ally, the Pope, whose Jesuits, Knights of Columbus, Ancient Hibernians, Clan-na-Gael and other criminal agencies, give him peculiar facilities for learning the inside of everything, and of clandestinely conveying the information to "His Holiness," at the Vatican.

The Kaiser's chief spy was the Austrian Jesuit, Gerlach.

The men who started the war were the Austrian Jesuits and the Jesuit Pope, Pius X.

The criminals who blew up the Italian battleships, had the co-operation of Gerlach: the criminals who betrayed the Russian armies in East Prussia, and caused the butchery of hundreds of thousands of Russian soldiers, had the complicity of Gerlach: the criminals who betrayed the plans of the Italian army to the Austrians, again and again, had the aid of Gerlach.

No mortal can tell how much damage has been done to England, France, Italy, and Russia by this Jesuit spy-system, at whose head stood Gerlach, protected even from suspicion by his residence in the Pope's palace and his personal relations with the Pope.

Reduced to its last analysis, therefore, the German spy-system finds its most effective agents in the Jesuit secret society.

The terrible oath of that society binds it to make the deadliest war possible upon all Protestant churches, free peoples, and democratic institutions.

In aiding the Kaiser and the Sultan, it is keeping its fearful oath.

Is there no danger to our Government in having a Jesuit in the confidential employment of our President, protected by his occupancy of the White House and his relations with Mr. Wilson?

Is there no danger in appointing Jesuit chaplains to the Army and Navy?

Is there no danger in such Jesuits as Farley, O'Connell, Gibbons, and the Savannah Jesuit, Benjamin Keiley?

These men belong to the same ter-

rible society that Gerlach and the Pope belong to, and are the same sworn subjects of a foreign sovereign and a foreign code of laws.

What have these Jesuits done in Ireland, to further the schemes of Gerlach and the Kaiser?

They have prevented the Irish Catholics from enlisting to fight for the British Empire, of which they form a part, and of whose vast benefits they have been the ungrateful recipients.

What have these Jesuits done in Canada?

They have prevented the French Catholics from fighting, either for France or for England. Jesuit intrigues have so warped these ignorant French Canadians, that they have no more minds of their own than the peons of Mexico, after the priests had, for 400 years, soaked their brains in the hog-wash of Rome's debasing superstition.

The Jesuit intrigues in Canada and Ireland—directed from the Vatican by head-spy, Gerlach—have been of enormous benefit to the Kaiser, and of incalculable disadvantage to England, France, and Italy.

After a 3-year struggle with Jesuit treason, the British government at length felt constrained to resort to conscription. But the Roman church opposes the measure in Ireland and Canada, with a virulent vehemence equal to their advocacy of it in the United States, where it was rushed upon the Protestants before they were given a chance to volunteer.

The extent to which Jesuit opposition to "the selective draft" goes in Canada, may be seen from the following, clipped from the Cincinnati *Tribune*:

Called by Conscription, Clergy Urge Secession of Quebec From Canada.

Montreal, July 11.—The demand that the rich province of Quebec secede from the Dominion of Canada and set up a new republic on the banks of the St. Lawrence River is made in a sensational editorial in *L'Idéal Catholique*, generally regarded as the semi-official spokesman of the French-Canadian Catholic clergy.

L'Idéal Catholique, with other French-Canadian church organs which opposed the adoption of conscription, is now violently attacking the law without hindrance from the authorities. The editorial demanding secession suggests that after forming a republic the French-Canadians of Quebec impose taxes on all exports passing down the St. Lawrence River from the rest of Canada.

"Free in our actions, fearing no more the Anglo-Saxon rancor, we could easily, under the regime of Lower Canada, make the majority in Ontario listen to reason," the editorial asserts.

La Croix, another Roman Catholic organ published here, also makes a frank attack on the conscription law.

Supporters of conscription in Canada have long pointed to the Province of Quebec as an example of the futility of the voluntary system. Though the province has a population of 1,605,339 French-Canadians, it has furnished but 7,000 French-Canadian volunteers. The remainder of its volunteer forces have been enrolled from among the 313,103 English-speaking Canadians in the province.

The Catholic lobbyist, L. J. O'Hern, is the artful manipulator who manages Congress for the Italian Pope, gets public money for the Pope's schools; *ditto*, for the Pope's charities, *ditto*, for the Pope's chaplains, and *ditto*, for the Pope's secret societies in every branch of the government's service.

First and last, Lobbyist O'Hern probably gets more money for the Roman church out of the Government at Washington, than the Republic of the French formerly paid, under the Concordat.

The annual sum which France used to pay the Pagan Pontifex Maximus was ten million dollars.

The Pagan Papa now pulls Uncle Sam for more than that; and since the Military Mass has become an official function, at whose performance the U. S. soldiers must fire salutes of honor, the yearly tribute to Papa will rapidly increase.

Especially as a Protestant has been removed from the head of the Red Cross field-service, to make way for Ryan, the Pope's loyal subject.

The St. Louis *Republic*, July 16, 1917, gives the following account of

how the Italian Pope has introduced into his Miracle-play, the service of the U. S. Army:

FIRE SALUTE IN CHURCH'S HONOR.

Military Volley by First Regiment.—Archbishop Glennon Talks.

Soldiers of the First Regiment, Missouri Infantry, fired an inspiring salute of two volleys. This unusual tribute by the army to the church was made by Company I, acting as a guard of honor during high military mass at Camp Maxwell, in Maxwellton Park.

About 7,000 assisted in the field mass and heard Archbishop John J. Glennon preach. Col. A. B. Donnelly and staff were present in a box.

The salute fired yesterday is said to be the first of its kind in St. Louis. One round was fired at the elevation of the Host, and the second volley while the Chalice was being elevated.

At the Pope's Miracle-play, the priest makes a short address to a cup of wine, and it immediately becomes God. The priest also makes a short talk to a piece of bread, and it also becomes God.

Every drop of the wine becomes a complete God, and every bit of the bread becomes a complete God, and every Catholic who swallows a bit of the bread has a complete God in his insides.

This is what the Pappyites call Transubstantiation; and they perform the miracle by using Latin, the first words of which are, *Hocus pocus abra cada-bra, sic semper tyrannis, presto!*

By judiciously employing these words—or their Latin equivalent—the daily product of a small turbine flour-mill can be transubstantiated into a million complete Catholic Gods.

This is a prodigious improvement over the savages of Africa who construct their Mumbo jumbo out of sticks, pieces of cloth, and old bones, and who are unable to eat and drink *their* deity.

“One volley was fired at the elevation of the Host.”

This means, that after the priest had talked *Hocus pocus* to the piece of bread, and had changed it into God, the U. S. troops fired a salute in honor

of the miracle. The second volley was fired “while the Chalice was being elevated.” This means that the priest held up the wine which he had changed into a complete God, and that the U. S. troops fired a salute of honor, just before this priest put the “chalice” to his thick, red, sensual lips, *and drank the blood of God!*

My countrymen, what do you think of this prostitution of the U. S. uniform and U. S. troops? What are your thoughts, when you see your Government and its Army, made a part of the Pope's preposterously absurd celebration?

Union of church and State!

Popery publicly honored as no other “faith” is honored!

Roman Catholicism *saluted* by the U. S. Army, within less than two hundred years after our forefathers fled from Europe, *to save their lives from the murderous fury of this Pagan church*, whose damnable oaths and laws—*forfeiting the lives of Protestants, and declaring eternal hostility to Protestant principles*—are exactly the same today as they were when this blood-thirsty Paganism chased Huguenots out of France, Lutherans out of Holland, Presbyterians out of Ireland and Scotland, and Baptists and Salzburgerers out of Austria.

Heavens! How hard it is to understand the lethargy of Protestant churches, and the rampant alliance now existing between some Protestant preachers and the Catholic priests!

The silly sheep have forgotten, that *a wolf is always a wolf.*

Fatuously deluded, the Protestants believe, that, as the Roman church is not enforcing all of its laws, and all of its oaths, there is no longer the purpose to enforce them.

But, if Rome never intends to again enforce them, *why does she retain them?*

What is her purpose in refusing to repeal those diabolical laws?

What is her purpose in swearing her priests and her secret societies to those Satanic oaths of treason and murder?

Suppose that the Protestant churches should adopt the policy of organizing secret societies, and binding them by terrible oaths to boycott, persecute, discriminate against, *and even to murder Catholics*, would the Catholic think nothing of it?

Would *they* be soothed by syrupy assurances that we do not mean to do *what we swear to do*?

Suppose that the Protestant clergy were required to take an oath of allegiance to a foreign potentate who claims universal sovereignty, would we allow them the same voice and vote in our political affairs that the Roman priests enjoy?

Suppose that the Protestant clergy were required to take an oath binding them to a foreign code of laws, *antagonistic to ours*, would we consider these men competent to instruct *us* in the making of *our laws*?

Suppose we knew that every Protestant minister was bound by oath to do all the harm he safely *could*, to every Catholic layman, every Catholic woman, every Catholic child, and every Catholic priest: do you imagine that Rome would not howl about it?

Every time a Catholic woman, boy, or girl disappeared, and was last seen with a Protestant preacher, the Catholics would raise the cry of kidnapping; and if the woman, boy, or girl could be traced to a Protestant institution, all hell could not exceed the noise the Romanists would make.

But they demand that we remain impassive, while they kidnap *our* women, boys, and girls, and smuggle them into such papal hell-holes as the House of the Good Shepherd.

Juvenile Courts, all over this Republic, are as a rule nothing more than feeders of papal workhouses.

Under forms of law, Protestant youth is enslaved by Romanist law, and forced to labor for lazy, drunken, numskipping Roman priests.

In the Public Schools of North Carolina and other States, the Romanists have stealthily introduced the *Literary*

Digest, to do missionary work for the Italian Pope.

The following clip, taken from the issue of June 10, 1917, will show you how the dope is administered:

WHY PROTESTANTS STAY PROTESTANT.

In an incident of the war *The Catholic Register* (Toronto) has found an answer to a riddle which has puzzled Catholics. Knowing, as it does, the virtues of the Catholic faith, it has been unable to understand how honestly good and religious people in Protestant folds can go through life apparently "without feeling the need of anything better than their own religion." As it explains:

"Among the older people especially, in quiet communities, one meets really conscientious and pious non-Catholics who apparently have never felt any sense of inadequacy in their religion; and Catholics, knowing how much they themselves need the sacraments and all the other aids and means of grace that their own religion affords, and knowing of the many who have found the sects incapable of supplying their needs, are puzzled by the apparent satisfaction of those who have so little."

Now, we are told, it is for a similar reason that many good and pious people outside the Catholic Church "never discover the weakness of their religion." A Protestant would perhaps retort that the same argument might just as well explain why pious Catholics clint to Rome instead of becoming Protestant. But to let the Catholic writer conclude his discussion of the ways of non-Catholics:

"They lead peaceful, quiet lives, untouched by any severe temptation or trial. They have never had to examine the grounds of their belief. Taught the doctrines of their religion in their childhood, many of those doctrines being Catholic truths retained at the time of the sect's separation from Catholic unity, they have accepted them unquestionably. They have found untold comfort in even a faulty version of the Sacred Scriptures. If they know anything of the skepticism and unbelief that prevail in the world, they at least never suspect that these have seriously touched their own religious body. If they realized that men among its clergy denied the Divinity of Christ, his Resurrection, the inspiration of the Scriptures, or the eternal punishment of the wicked, and that their Church was absolutely powerless to deal with the offenders in any effective manner, they would be indescribably shocked. That might lead them to inquire why such impiety should be tolerated. Or if they themselves fell into some grave sin they might feel the need

of some assurance that their repentance had been sufficiently strong to insure their forgiveness.

"But none of these things happen to them. In their unruffled existence their religion, like the Ross rifle in peace-time, is never subjected to the strain that reveals its weakness; and so that weakness remains entirely unsuspected by them."

Mr. Millard W. Rives of Bear Creek, N. C., writes a clear, strong paper on the European War, and the following passages are timely, important, and true:

On June twenty-fourth nineteen fourteen, we find the Jesuits of Austria forcing upon the aged King Peter of Serbia, a Papal Concordat or treaty, containing twenty-two articles. At this time, in the whole of Serbia, there were 3,000,000 Greek Catholics, and only 10,000 Roman Catholics. The treaty or concordat had for its sinister purpose the virtual surrender of the Serbian Government to that of the Roman Papacy. Briefly, it provided that the Roman Religion should be freely and publicly exercised in the realm of Serbia; that the realm of Serbia constituted an ecclesiastical province; that the subjects of Rome should depend wholly for guidance upon the Roman See; that the ecclesiastical governors should be the archbishop of Belgrade and the bishop of Uskub; that these papal subjects should receive annually from the Royal Government of Serbia an allowance of 12,000 dinars (2,416 dollars), the former plus (4,000 dinars) \$805.33, also, a pension equal to that of the employees of the State; that they should have full liberty to exercise their powers according to the DISCIPLINE OF THE CHURCH; that the youth in Catholic schools should receive religious instruction; that religious instruction should be placed in the State schools under Catechism teachers, these teachers to be paid by the State; that matrimonial causes, either of Catholic or mixed marriages, should be judged by the Catholic ecclesiastical tribunals; that the children of Catholic or mixed marriages should be brought up in the Catholic faith; that the church had the right to acquire legally, to possess, and administer freely, property, real and personal; that if any difficulty should arise about the interpretations of the articles of this concordat, or about questions which might not have been contemplated in them, the Holy See and the Royal Government should proceed, by common accord, to an amicable solution, in HARMONY WITH THE CANON LAW OF THE ROMAN CATHOLIC CHURCH, which left the State out in the cold, in case of disagreement. It must be remembered that, the word "legally" as it

appears in the above, in no sense applied to the States interpretation, but to the interpretation of what the church considered legal, by reason of its CANON LAW. The concordat was immediately ratified, signed by Cardinal Merry del Val, according to the Catholic Magazine, TRUTH, of New York.

When the patriots of Serbia learned that the Austrian Jesuits had forced this infamous treaty upon King Peter, they were frenzied with indignation. The Austrian Archduke, Francis Ferdinand, was considered the prime mover in this secret treaty business by a hot-headed Serbian, and, in the streets of Serajevo, capitol of the Province of Bosnia, a bad remedy for a bad case was applied, and Archduke Francis Ferdinand and his wife were shot by this enraged Serbian student.

Austria, incensed at the murder, practically demanded the capitulation of Serbia, her absolute surrender to Austria, that she might go inside of Serbian territory on the pretense of making an investigation and punishing the criminal. Serbia agreed to most all the Austrian demands, all that she could and at the same time preserve her honor as an independent State, and to the demands which she could not agree, she proposed arbitration.

Austria, backed by Germany, refused arbitration and made this episode a pretext for a declaration of war against Serbia. From thence, the nations of Europe, like tinder ready for the burning, all followed: hence, the explosion—the greatest war, and the most cruel that has ever fallen to the lot of man to have to endure.

For a long time, as the war has progressed, the Vatican has shown complicity, and there are good reasons for believing that the Pope and the Kaiser are secretly in a treaty, similar to the secret treaty of Verona of 1822, which was a scheme for submitting all democratic nations on the European continent and no doubt throughout the world, had it succeeded. Therefore, the war in Europe, from the side of Germany and her allies is not a war of the people, but one of Popes, Kings and Jesuits. The enormous and far reaching plans were first laid, in the violation of the treaty of Berlin, 1878, the conquest of Herzegovina and Bosnia in the four years bloody war, and the offices in these desolated provinces were filling with scheming Jesuits: this being done with the connivance of William Hohenzollern, the War Lord of Europe (1908).

After the great Chancellor Bismarck fell, the Jesuits who had been banished from Germany were allowed to return, and in a short time had so organized the Catholics, that they held the balance of power, in the Reichstag,

between the Imperialists and the Social Democrats. By reason of this power, they forced concession after concession from the Imperialists, as the price of voting the enormous appropriations which financed the colossal military machine, which has blighted Germany, and at one time endangered the entire civilized world.

It was an easy matter for the Pope and his Jesuits to convince a man like William of Germany, of the immense advantage a church-monarch would be to an absolute State-monarch. Hence, the alliance that subsequent events have given good reason to believe, exists. The secret purpose of the war when first projected was for the gain of power, and is yet, that the "prisoner of the Vatican" might be released, placing him in a better position to war, as he is, on the free governments of the world.

At the outbreak of the war, the following appeared in the Review of Reviews, unless I be in error, and also other publications in the United States. It was written by Mr. F. H. Stead, of England, a brother of Mr. W. T. Stead, who lost his life in the Titanic disaster.

"England at war with Germany.

"These are terrible words. They eat like fire into the heart. Perhaps nowhere has their tragic import been felt more painfully than in the Browning Settlement. The Settlement has stood from the first for Christian Internationalism. The Travel Club, in its annual trips abroad, has become a recognised organ of goodwill among the nations. It has carried the brotherliness of the Settlement repeatedly to France, to Belgium, to Holland and above all, to Germany. It has been most cordially welcomed by the German people. A return call to it in 1908 brought 120 German working men for a week of crowded welcome to London, with hospitable greetings from every grade in the nation.

"Germany is my second fatherland. As a youth I studied theology in four German Universities—Halle, Göttingen, Gießen, and Berlin—and formed there some of the dearest friendships which God ever gave me. I owe more than I can calculate or express to the German teachers at whose feet I sat or whose printed wisdom I read. During the last dozen years I have enjoyed the public hospitality of a dozen of the leading cities of Germany. I am a lover of Germany. I love her country, her cities, her schools. I love above all her warm-hearted people. I admire their scientific training, their conscientiousness, and thoroughness. No one could refuse to love them who has been treated by them as they have treated me. This feeling must be shared, if in lesser degree, by those members of Settlement that went with me to Germany, as well as by all who

met our German visitors and residents here.

"So for more than twenty years, in press and on platform, I have stood up for Germany against her traducers. I have not spared the anti-Germans either with pen or tongue. I have helped to dispel the suspicions they tried to foster. Estrangement between the two peoples to say nothing of strife, was to me an intolerable thought.

"But now the thought worse than intolerable has become real. Germany, my beloved Germany, is at war with England. She has verified the worst charges of her enemies. She has put her friends to utter shame.

"No one can charge me with adopting the immoral principle, 'My country right or wrong!' I have not shrunk from denouncing my country, when, misled by evil counsellors, she waged unrighteous war and was guilty of international brigandage. The familiar taunt has often been flung at me—'friend of every country but his own.' When I knew her to be in the wrong, I did not spare my native land. As little now can I spare my second fatherland.

"The agony of those first days of August I shall never forget. The very intensity of the love I bore to Germany made each new lawless act of hers a fresh stab to the heart. Official Germany stood disclosed as the embodiment of the basest immoralities of the Bismarck tradition. She has been throughout the aggressor, with no visible evidence of ethical justification for her aggression. Her acts suggest that she regards ethics in international affairs as pure irreverence. From 'the mean war on a weak people' which her ally began, to the attack on brave little Belgium, official Germany has gone deeper and deeper into sin.

"Of the rights of other States, great as well as small, Germany has shown an insolent disregard. She allowed her ally, Austria, to demand from little Serbia, at the sword's point, terms that were tantamount to the surrender of national independence. She displayed a like contempt for the sovereign rights of great states in the peremptory demand that Russia should demobilize her forces. It was quite open to Germany to have answered Russia's mobilization with a counter mobilization without resorting to war. Many other nations have mobilized to defend their frontiers without declaring war. The crowning infamy was the German invasion of Belgium. Germany, equally with France and Great Britain, was pledged by treaty to protect as well as to respect the neutrality of the little kingdom. Yet that neutrality she has deliberately and shamelessly violated. Her Imperial Chancellor himself admitted on August 4th, that the protest of Luxemburg and Belgium was 'just,' and that Germany was doing

'wrong' and acting 'contrary to the dictates of international law.' The only excuse he offered was 'necessity—necessity that knows no law.'

"The plea was entirely false. If Luxembourg had belonged to Great Britain and Belgium to the United States, Germany would never have dreamed of any 'necessity' driving her through these territories. It was the weakness of Belgium, not the necessity of Germany, that decided the latter to take the lawless course. As the German Secretary of State frankly confessed, 'they had to advance into France by the quickest and easiest way.' Germany would not meet her enemy face to face on his front doorstep; she would sneak through the back door of a weak neighbor to gain the burglar's advantage over him!

"The name of God is often on the lips of official Germany, but the god she really believes in is the Moloch of brute force. She laughs at the sentimental fools who fancy that Right is a greater power than Might. With her unctuous appeals to Deity nothing short of the inspired invective of Amos and Isaiah could justly deal. Her behavior and policy combine to form one of the most flagrant instances this generation has witnessed of the moral negation of God.

"Let us carefully distinguish between the gentle, peace-loving people of Germany and the Prussian military caste which now rules her to her undoing. We have had evil rulers who dragged us into unjust wars and into 'methods of barbarism!' When we had our chance we broke them and drove them from the seats of power. The German people will have their chance, too, and then there will be a change. The truculent Prussian barbarism that the Zabern incident revealed was repudiated by the elected representatives of the German people; just as before long we may hope the German people what is at present being done in its name.

"For more than sixty years the people of Prussia have been struggling to obtain a constitution under which they could govern themselves. They have been baffled by the leagued force of their military and plutocratic oppressors. If only the Prussian Parliament had represented the Prussian people and not a small group of highly propertied classes, it would not have been, as it has been, the citadel of reaction in Europe, and there would now be no war. My hope is that one of the results of this war will be to give the people what they have so long vainly tried to win for themselves. I hope, too, that a responsible government will be secured for the Reichstag. At present the German Government can remain in power in defiance of the majority of elected representatives of the German people. If only the

Government reflected the will of the people Germany would be the peace-maker, not the peace-breaker, of Europe.

"As actions speak louder than words, the actions are our guide, our light and our wisdom. There is in Mr. Wilson's many addresses a vague, sentimental something, which it is not unreasonable to suppose he is absolutely incapable of comprehending himself, let alone others less learned. It appears that Washington City, the capital of the foremost Christian nation on earth, if any of them be such, has been swept by a subtle perfume, a wild orgy of ruthless cruelty, and last but not least, that those who are in charge of the destiny of this great nation are drunk on power. It is something so infinitely out of reach of the common man to understand, that it is amazing and the people of the republic are perplexed and sore distressed. To translate into action, those phrases which would do credit to burnished lips of gold, seems impossible, if not really so.

"We remember at the outbreak of this most destructive of all wars ever waged by man, it was played up in the press of America as her opportunity to strike, to get rich off the blood of her fellow-men, and the first year and a half were taken advantage of, preparing for a greater harvest than she was then reaping. **Has she so gorged herself on gold,** that an aching void has been created, lusting still for more?

"Let us discuss some of the legislation that has been passed, being fair to all sides—those who passed, those whom it is said it is intended to protect, and our God—and see if we are right or wrong: It is as though the light of day had been destroyed, the darkness of night increased and the moon turned to blood.

"The War College prepared the bill and it was given the support of the Administration. It originally read 19 to 25, and is understood to have been more deadly in its construction than are the fangs of the cobra of India. The statement appeared, signed, in Northern papers, to the effect that an army of 500,000 young men would be immediately formed, under 20 years of age, of America's choicest manhood. The House doctored it; placed the age limit 21 to 40, inclusive, and when it left the operating room, some of its fangs had been removed. At the same time the Senate was busily engaged on a like measure, and it fixed the age limit 21 to 27.

"It is my understanding that the House measure provided for Col. Theodore Roosevelt to lead a volunteer army against Germany, and that the Senate rejected this. Later, in conference, a compromise was

reached by which the House threw out the Roosevelt amendment; the Senate, in turn, raising the age limit to 21 and 31, inclusive. In throwing out the Roosevelt amendment a blow was struck from which the country will not easily recover. It gave reason to believe, not without foundation, that the sinister purpose of the Conscription Law is not to bring Germany to terms, but to impose upon the people of America a standing army, raised by compulsion, in time of peace. If our purpose is to defeat Germany, why reject the volunteers? Why damn the spirit of patriotism that is worth anything at all, by virtually saying that volunteers were worthless? It is claimed by many that this is an act of arbitrary usurpation, un-democratic, un-American, and reactionary, and **unconstitutional**.

"The simple Christianity, no force, no compulsion of man by man, charity, love and justice that had been preached gradually perished from the earth, and man became more mixed with infernal things, **right because it was right** grew more hated, despised and damned as the days went by and men's hearts were again blindly led into forbidden paths. It came to pass that to replace all that had been, and to destroy the last remnant of good will on earth there sprung up in the 'Eternal City' a monstrous system of paganism and idolatry. This system grew and became gorged with gold.

Time passed on, and for more power, more gold, it lusted with a consuming lust. Cruel wars were the order of the day. The most infamous crimes were committed and condoned. The whole then known world was plunged into noisome night for the space of about a thousand years; no personal liberty, no rights of man, nothing but misery covered the face of the earth, save those **specially privileged** who had usurped the power, claiming right to rule o'er earth, **heaven and hell**. This usurpation endured for a time, until the rights of man again asserted themselves, when a brave man who feared not death, who loved those rights beyond anything on earth, thrust his heaven-inspired spear into the heart of this darkness and the light beamed forth again.

Our forefathers, tired of this infernal persecution, left home and country, braved the storms of sea, the perils of the deep, that they might safely establish themselves in a land where the shrieks of the man as he burned at stake would never again smite their ears.

As the fathers died out, the sons grew up still loyal to their King. But, **power**, enthroned, became too strong, and it was resist it or submit to a thing far worse than death. The tinsel of Divine Right

Popes and Kings no longer held the luster it once had done. Out of the wilderness they carved what they were pleased to call their home, and from this sturdy race grew up such men as Thomas Jefferson, John Adams, and other men of renown. They drew up and signed the great Declaration of Independence and hurled down the gage of battle to the Mother Country, which had become their foe. Years of cruel war wore on, bleeding feet dragged over frozen ground, until in October, 1781, the sun shone bright on victory. The news of the surrender of Cornwallis was borne to Congress, then sitting at Philadelphia, on the evening of October 23. The watchmen of Philadelphia, going their nightly rounds, uttered this welcome cry: 'Ten o'clock! Starlight night! Cornwallis is taken!' A fitting thing it was, that this glorious proclamation of freedom and victory should be made beneath the eternal benignity of the silent stars, in the streets of that old town, which first among the cities of the world had heard the declaration that all men are created equal, and by right ought to be free.

As long as a man is innocent, **no man has the right to choose his way for him**. For a man who has committed no crime to be condemned for service beyond far seas, when such service is **not for the defense of his home**, is a crime the equal of which cannot be equaled morally and I doubt whether legally, **under high heaven**.

In our war with Spain, Imperialism, which had already flared up on the horizon, was given a tremendous and almost bewildering start; a start that has strengthened as it has slumbered these few years. Those who are fearing our inheritance of this war will be a military despotism are not reasoning without facts for a foundation. Some of the military commanders are going over the country saying that out of this war must come a system of compulsory military service. The war with Spain called for broader and more encompassing military policies and it made a terrible gain. In history for all time it is proven that standing armies are a menace to the safety of republics. It is the seed sown on fertile soil, from whence spring up giant weeds, the distillation of which is black death for personal liberty and free institutions. All historians, from the least to the greatest, agree on this one point, and most all students of history who are honest with themselves admit as much. The mainspring at the bottom of this world conflict is **Power, militarism**. The conduct of the German people is not to be hated so much as it is to be taken for a lesson and steer clear of such mediaevalism. They are trained soldiers, that is all. For myself, and in my opinion, there is no man on earth,

trained to fight, and so trained for a long period of years, who will refrain from deeds as brutal as are charged to the soldierly caste of Germany. Power makes right, whether it is right or wrong.

Catechism on War.

Why are there wars?

Because rulers and statesmen want them.

Why do rulers and statesmen want them?

To gain more personal power.

Who fight the battles?

The plain people.

Why do people fight?

Because statesmen play upon their race prejudice and delude them with false patriotism.

Has the man who shoots any grievance against the man who is shot?

None whatever. They do not even know each other.

Who suffers the penalties of war?

The families of the poor.

Who pay the expenses of the war?

The toilers.

How do they pay?

In higher taxes and higher prices to meet interest on the war debt.

How long do they pay?

They and their descendants pay as long as the national debt lasts—which is forever.

Who wins the war?

The successful generals win "glory," the successful statesmen win prestige, and the money-lenders—who are international—win profits.

What is the total result of war?

To give the world's money-lenders a permanent mortgage on the labor of the working classes.

How long will there be wars?

Until the working classes understand this.

Another thing that has drifted to our ears of late is that the virtual King of Great Britain, Mr. Lloyd George, recently speaking to his people at Dundee and Glasgow, in the effort to hearten them, told them that when the German Allies were defeated, Great Britain would receive for her sacrifices Armenia, Mesopotamia, Syria, Palestine—control of the Dardanelles and the whole of Asia Minor. If any man in Great Britain knows for what she is now fighting, is it unreasonable to suppose it is Mr. Lloyd George? We must also believe such a great man would be above feeding them on the typical German fable as to submarines and would tell them the truth. We notice that about the time this news reached the shores of America there was a clamor for cable censorship, incoming, to keep military news of value from falling into the hands of the enemy. After it is censored in Paris, London and Berlin it is beyond reason to believe that the "enemy" here considered is other than the **true American people** who it is desired for many reasons to keep in the dark.

It has also been announced that the Government of new Russia has been so kind as to grant enormous concessions to the American dollar-chasers. If this is true, is that a step on the way to make the world safe for Democracy, or is it in line with the catechism on war?



Brief for The Jeffersonian Publishing Company

In re Citation to Show Cause Why Its Mailing Privileges Shall Not Be Withdrawn for Alleged Violations of Espionage Act, of June 15, 1917

Defendant cites the following parts of the Constitution of the United States:

Art. I.—*Congress shall make no law respecting an establishment of religion; or prohibiting the free exercise thereof; or abridging the freedom of speech, or of the press; or the right of the people peaceably to assemble and to petition the government for a redress of grievances.*

Art. V.—NO PERSON shall be held to answer for a capital or otherwise infamous crime, *unless on a presentment or indictment of a grand jury*, except in cases arising in the land or naval forces, or in the militia when in actual service, in time of war or public danger; nor shall any person be subject for the same offence to be twice put in jeopardy of life or limb; nor shall be compelled, in any criminal case, to be witness against himself, *nor be deprived of life, liberty, or property, without due process of law*; nor shall private property be taken for public use without just compensation.

Art. VI.—In all criminal prosecutions, the accused shall enjoy the right to a *speedy and public trial by an impartial jury of the State and district wherein the crime shall have been committed*, which district shall have been previously ascertained by law, and to be informed of the nature and cause of the accusation; to be confronted with the witnesses against him; to have compulsory process for obtaining witnesses in his favor; and to have the assistance of counsel for his defence.

Art. VII.—In suits of common law, where the value in controversy shall exceed twenty dollars, the right of trial by jury shall be preserved; and no fact, tried by a jury, shall be otherwise re-examined in any court of the United States than according to the rules of the common law.

I.

When Congress, in July, 1798, passed a bill penalizing pub-

lications of a seditious nature, calculated to bring the Government into disrepute, *the right of trial by jury was carefully preserved.*

Even with that safeguard, every Jeffersonian voted against it; and the argument was made, by such eminent statesmen as Nathaniel Macon, Edward Livingston, and Albert Gallatin, *that Congress was forbidden by the Constitution to legislate on the subject.*

They contended, that the same clause in the Constitution which forbade the establishing of a state religion, forbade Congress to abridge the freedom of the press: and that, therefore, Congress had no more authority to make a law for the abridging of the freedom of the press, than it had to make a law for the establishment of a religion. They argued, also, that if Congress can legally restrict, to any extent, the liberty of the press, *it can destroy that liberty, altogether.*

(See Benton's "Abridgement of the Debates of Congress": Vol. II., pages 307, 8, and 9.)

II.

The advocates of the sedition law claimed, *that a state of war with France existed; and they urged the adoption of the measure, as necessary to the national defense.*

Mr. Nicholas of Virginia replied, that "he was ready to support any measures affording a liberal support to the war, but he was not ready to create *a domestic tyranny.*"

"The people of this country are competent judges of their own interests, and he was desirous that the press should remain perfectly free to give them every information relative to them; and to restrict it would be to create a suspicion that *there is something in our measures which ought to be kept from the light.* IT WAS STRIKING AT THE ROOT OF REPUBLICAN GOVERNMENT, *to restrict the use of speaking and writing.*"

(Benton's Abridgement: Vol. II., 307.)

Mr. Macon had no doubt in his mind that this bill was in direct opposition to the Constitution: Congress would have the same right to establish a religion. "It was a most extraordinary thing, that at a time like this, when some gentlemen say we are at war, that Congress is about to pass a law which will produce more uneasiness, more irritation, than any act which ever passed the Legislature of the Union." (Same: p. 308.)

In this debate, the advocates of the press-censorship acrimoniously alluded to the free-press champions, as "heralds of calumny and apostles of insurrection."

Mr. Dana wanted to know whether it was unconstitutional to abridge the liberty of "lying against the Government"?

"Was liberty of the press a license to calumniate the Government?"

The newspaper which figured in the Debate was the *Aurora*, which had violently urged *forcible resistance* to the measures of President Adams' administration.

It is well known, that the issue was taken to the people, and Adams defeated, mainly on account of this attempt to abridge the freedom of the press.

III.

On page 69, of the E. H. Scott edition—1893—of Madison's Journal of the Constitutional Convention, will be found the first draft of the Constitution.

The third sentence from the top reads—

"The Legislature of the United States shall pass no law on the subject of religion; *nor touching or abridging the liberty of the press, &c.*"

On page 559, the subject again appears, in the following words—"The liberty of the press shall be *inciolably preserved.*"

But Mr. Sherman argued, that the U. S. Constitution would not repeal State Bills of Right, and that, as freedom of the press and other ancient liberties were safeguarded by the States, *it was unnecessary* to insert them in the U. S. Constitution.

George Mason thought otherwise, but there was a tie-vote, and hence no Federal Bill of Rights.

Mr. Hamilton argued in *The Federalist*, that a National Bill of Rights was unnecessary; but it is generally known that several States ratified the Constitution with the express understanding, *that a Bill of Rights should be added by way of amendment*; and hence the first half dozen amendments became, almost immediately, a part of the organic law.

IV.

Congress has no more power to *abridge* the freedom of press, than to *abolish* it; and no more power to abolish it, than to abolish the rights of assemblage and petition.

When, during Abolitionist agitation, the effort was made to abridge the right of petition, and to exclude from the mails books, pamphlets, papers, and other printed matter *which incited the slaves to bloody insurrection*, Congress refused to make any law abridging the freedom of petition or of the press.

It will be remembered that the Southern leaders immensely aided the Abolitionist agitators, by attempting to refuse them the right to petition; and that ex-President John Quincy Adams championed successfully the liberties of the people as guaranteed in the 1st Amendment.

(See Schouler's History of the United States, Vols. IV. and V. Index reference, Petition, Right of.)

Since the freedom of the press and assemblage are a part of the 1st Amendment, the great and successful contest waged by Mr. Adams vindicated every right therein specified.

One part of the Amendment cannot be impaired, without impairment of the others.

V.

When the Government created the monopoly of carrying the mails, it made itself the only practicable agency for the circulation of letters and periodical publications. Even books cannot be freely circulated by express, or freight, since millions of the people are not within reach of depots and express offices.

Consequently, any restrictions placed upon the use of the mails, is necessarily an *abridgement* of unhampered distribution; and since, under our Postal System, the freedom of the press is dependent upon free access to the mails, Congress cannot make any law abridging mail privileges, without at the same time abridging the freedom of the press.

If the press is denied access to the mails, it is not only abridged, but destroyed.

The railway locomotive and cars might just as well be forbidden the use of the rails and the track.

It must be obvious, that if Congress makes any law which prohibits the press from the use of an indispensable means of distribution, such law is an indirect suppression of the freedom of the press.

Cut off from *the monopoly of distribution*, which the Government controls, the press is cut off from the breath of life.

Recently, we saw the interned German steamers rendered temporarily useless and valueless by the secret removal of a necessary piece of the operating machinery: in like manner, the recent Acts of Congress, would by the removal of mail privileges, destroy the life of the press.

VI.

Older than Magna Charta, older than the Norman Conquest, older than any European dynasty or kingdom, is the principle among Germanic, or Anglo-Saxon peoples, that the

free man retains his life, his liberty, and his property, *until his peers deprive him thereof*, in some regular proceeding established by law or custom, *in which he is heard by a jury, before verdict is rendered against him.*

Congress has no power to confiscate property; and, not having it, *cannot delegate it.*

When Congress undertakes to invest the Post Office Department with authority, *whose use inevitably has the effect of depriving the citizen of his property*, it violates the Constitution.

A law which would deprive a watch of its mainspring, would confiscate the watch as a timepiece, since without the spring it cannot keep time; and a law which deprives a printing house of the use of the mails, renders it valueless, since it cannot distribute its papers and magazines by express or freight.

Without due process of law, the citizen's property cannot be taken, or rendered worthless; and the highest courts have held that an Act of Congress is not the due process of law meant in the Great Charter and in the Constitution.

The U. S. Courts have, again and again, annulled State legislation which is "confiscatory," in the sense that such legislation deprives a corporation of the right to earn reasonable profits upon the investment.

Is not an Act of Congress, followed by a ruling of the Post Office Department, *confiscatory*, when that Act takes, not only the profits, *but the corpus value*, out of the investment of the Publishing Company?

Can such a thing be done legally, without a trial by jury?

The Constitution does not delegate such a power to Congress.

VII.

If Congress can override the limitations which the Constitution places upon Congressional powers, it was a waste of time to write the Constitutional limitations.

The Convention of 1787 might just as well have created Congress, and then adjourned.

The Constitution is so jealous of the rights of the citizen and so careful to preserve trial by jury, that it expressly provides for jury trial in all civil cases where the amount involved is not less than \$20.

Could Congress confiscate the property of the citizen, *directly?*

Can Congress take his life by a bill of attainder?

It can do the one, as legally as it can do the other, and it can as legally delegate to the Post Master General the power

to execute a citizen under a departmental ruling, as it can delegate to him the authority to destroy the value of a publishing plant by a ruling which denies it the right of life, to-wit, *access to the mails*.

The Publishing Company may own large buildings, not suitable for any other purpose: it may own costly presses and type-setting machines: it may have in its warehouse thousands of dollars' worth of print paper, useless for any other purpose: it may have tons of type, cases, stones, &c., made especially for that trade, *and worthless for any other*; and yet Congress has undertaken to deprive the owners of their Constitutional right to a trial by jury, *before* their property has been condemned to the scrap heap and rendered valueless.

What Congress cannot itself do, it cannot legally empower the Post Office Department to do.

As no stream can rise above its source, so Congress cannot give higher powers than it possesses.

VIII.

Has Congress made any law which penalizes criticism of laws and public policies?

If so, it has abridged, if not abolished, free speech and free press, throughout the entire realm of politics, and left the free electorate of self-governing people little to talk about, excepting the crops, the weather, and the latest local scandal.

If it is a crime to condemn an Act of Congress and to urge peaceable discussion, assemblages, and petitions for its repeal, then The Jeffersonian Publishing Company has violated the law.

But if crime consists of overt acts, or of attempts to procure others to forcibly resist the laws, then the Company is not guilty.

Copies of The Jeffersonian, dated June 7—before the Espionage Act passed—and June 21, the issue following the date of the Act, show for themselves the attitude of the paper.

In those issues, it was clearly and prominently stated that the only way in which the people dissatisfied with the new laws could seek redress, was by petition and an appeal to the United States Courts.

The Editor-in-Chief expressly stated his willingness as a lawyer—and without fee—to argue the constitutionality of the Conscript Act before Judge Emory Speer, of this Federal District, and before the Supreme Court of the United States.

No word, or hint, on any other line was ever published in the paper, or uttered in any other way by either of its editors.

After the position of the Editor-in-Chief had been so explicitly stated in the issue of June 7th, as well as in the issues of June 14th, and June 21st, every subsequent issue must, in reason and fairness, be construed as a part of the prior issues—unless, indeed, some subsequent issue departed from that line, and advocated resistance by insurrection, mutiny, or other form of brute force.

No such issue, or part of any issue of the paper can be produced, for it never existed.

IX.

By strained construction, any criticism of the Government could be made to appear disloyal, mutinous, seditious, insurrectionary; and a similar violence of construction could be held to prohibit all such criticism.

But in that event, the best of patriots might be silenced, while the worst of usurpers ruled the land.

If the citizen who honestly *thinks* that the Constitution is being violated cannot say so, without being punished, then it logically follows, that nobody can safely protest, when the Constitution is, in fact, being trampled into the mire.

This being so, the press could never arouse the people against usurpation and governmental grievances, in time to save the liberties of the country.

Between *such* a state of things, and the rigid censorship formerly prevailing in Russia, and now prevailing in Germany, there would be no material difference.

X.

Honest criticism of governmental measure, when justified, is not only beneficial, but necessary: criticism not meritorious, may be safely ignored.

Without honest criticism, thoroughly justified, we would not now be an independent Republic, nor would we have in France a Republic to co-operate with.

Without such criticism, there would have been no Great Charter, no Writ of Habeas Corpus, no Petition of Right, no Bill of Rights, no Revolution of 1688, no constitutional government in Italy, and no democratic progress in Great Britain.

If the press is free to praise the Government, but not to blame it; free to uphold it, but not to oppose it, then it is fortunate for the world, that the Liberators of oppressed humanity lived prior to June 15, 1917.

XI.

A state of war suspends neither the Constitution nor the Civil Code.

This fact was well expressed in General Orders, No. 3, by Chief of Staff Robt. L. Howze, published in *The Official Bulletin*, July 17, 1917.

The Supreme Court of the United States has expressly held that "every act of Congress passed during war times must square with the Constitution."

The Court used the following very strong language:

"The Constitution of the United States is a law for rulers and people, equally in war and in peace, and covers with the shield of its protection all classes of men, at all times, and under all circumstances. (Ex parte Milligan, 4 Wall., 2, 120.)"

XII.

During the seven years of the American Revolution, there were eminent British statesmen who continually condemned the measures of the Government, in and out of Parliament.

Among these Englishmen, whose loyalty to Great Britain was never questioned and whose right to publish their sentiments was never challenged, were Lord Chatham, Edmund Burke, Charles Fox, Colonel Barre, John Wilkes, and Richard Brinsley Sheridan.

Wilkesbarre, Pittsburg, Chatham County, &c., are reminders of that historic fact.

During the long wars that England waged against the democratic principles of the French Revolution, Fox, Romilly, Lord Holland, Erskine, and Sheridan, publicly condemned the laws and the policies of the William Pitt administration.

During the War of 1812, and the Mexican War of 1848, nobody sought to hush criticism by penal legislation.

At one time or another, the most illustrious patriots condemned, and severely denounced the Government. Among these critics was Daniel Webster, whose argument against Conscription has never been answered.

Senator LaFollette, in his *Magazine* for June, 1917, quotes Lincoln, Clay, Sumner, Webster, John Bright and the Duke of Grafton, each of whom freely exercised, as an undoubted right, his liberty to condemn the governmental course of his country *in time of war*.

One of the most scathing arraignments of the Federal Government ever published, was that of Alexander H. Stephens, in denunciation of the Mexican War *while the war was in progress*.

During the present European War, the measures of the

British Government have been unsparingly condemned by the newspapers of Lord Northcliffe.

French measures have been as severely criticised, by ex-Minister Clemenceau, who is now a journalist.

During the Civil War, the Lincoln government made no effort to abridge the freedom of the press, and the utmost license of condemnation prevailed.

General Burnside, indeed, endeavored to stop it, by military order covering his Department, but the attempt failed.

During the Spanish-American War of 1898, Congress made no effort to abridge the freedom of the press.

Should this Government take Germany for its model, and suppress newspapers whose views do not coincide with those of the Administration?

If nobody is to be free to differ from the Government, wherein are we more democratic than the Germans?

Thomas Jefferson, in a letter to George Washington, wrote: "No Government ought to be without censors"; (i. e., *critics*) "and when the press is free, no one ever will.

Nature has given to man no other means of sifting out the truth, either in religion, law or politics. I think it is honorable to the Government neither to know nor to notice sycophants or censors, as it would be undignified and criminal to pamper the former and persecute the latter."



Romance and Pathos

Thomas Carlyle

From "John Swinton's Travels"

DRIVING through the lovely, fertile, finely-cultured farming lands of the Lothians, in the South of Scotland, and talking with the farmers, who are all apprehensive of the impending ruin from the glut of American grain and beef, and who are struggling under a rent of \$20 to \$25 an acre against the products of the free soil of our Western plains, we reach the ancient town of Haddington, the birthplace of John Knox, on the outskirts of which stands the massive monument to his memory, in the shape of an academy built a few years ago by the contributions of the whole Presbyterian world.

Wandering around the quiet environs of the place, I am surprised at suddenly finding myself gazing upon the majestic, venerable, picturesque, ivy-clad ruins of a Gothic cathedral of the twelfth century, built by that remorseful monarch David I., whose splendid architectural achievements are yet to be found in so many parts of the land. The scene is impressive and inviting in the sunshine of this soft summer day, and the peaceful graveyard around the ruins is rich with the mortal relics of many generations. The rustic grave-digger is at work with his spade in a secluded quarter of the grounds, and glad enough, in his broad Scotch dialect, to welcome a stranger in his lonesome toil. The walls of the cathedral, with their grand Gothic window spaces, and the columns of the interior, stand as they were built seven centuries ago, but nearly all the roof is gone, and the sky is above you as you stand within the consecrated precincts. "Here," says the grim sexton, "is the grave of such-an-one, and there is the tombstone of such-another-one, and yonder is the monument of that great man"—about whom he tells us a tale of weal or woe

as we pass hither and thither among the mounds.

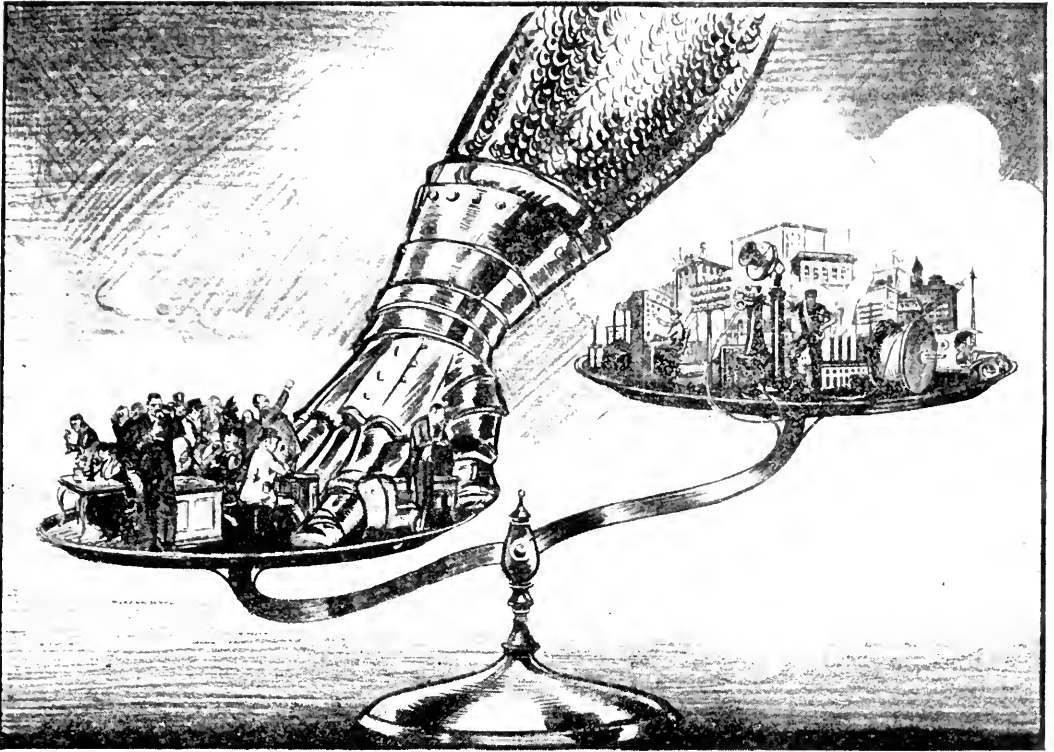
Inside the cathedral walls the grassy sod is dotted with tombstones, bearing names almost obliterated by time and tempest, and in an alcove of the wall itself is the vault with the recumbent marble mailed effigies of two knights or earls who were honored with a rhyming and drooling inscription from the royal hand of King James I. With pride the sexton showed the effigies, showing also other titled names that decorate the spot. "And there," said he, while mooling along, as he pointed out a flagstone bearing two names, one of which was but a few years old, "there is Mrs. Carlyle's grave." "The wife of Thomas Carlyle?" I inquired. "Ay," said he, "ay, ay."

And I saw that it was, and that this was the tombstone glorified by that immortal epitaph, the finest tribute ever paid to wife or woman, in which the illustrious literary giant—

Mightiest Titan of ruggedest mind
Frowning majestic on feeble mankind—

after referring to her long years of wise and helpful companionship, says that, by her death, "the light of his life is clean gone out."

"And Mr. Carlyle," said the sexton, "comes here from London now and then to see this grave. He is a gaunt, shaggy, weird kind of old man, looking very old the last time he was here." "He is eighty-six now," said I. "Ay," he repeated, "eighty-six, and comes here to this grave all the way from London." And I told the sexton that Carlyle was a great man, the greatest man of the age in books, and that his name was known all over the world; but the sexton thought there were other great men lying near at hand, though I told him their fame did no.



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reach beyond the graveyard, and brought him back to talk of Carlyle. "Mr. Carlyle himself," said the grave-digger softly, "is to be brought here to be buried with his wife, ay." "He comes here lonesome and alone," continued the grave-digger, "when he visits the wife's grave. His niece keeps him company to the gate, but he leaves her there, and she stays there for him. The last time he was here I got a sight of him, and he was bowed down under his white hairs, and he took his way up by that ruined wall of the old cathedral, and round there and in here by the gateway, and he tottered up here to this spot."

Softly spake the grave-digger, and paused. Softer still, in the broad dialect of the Lothians, he proceeded: "And he stood here a while in the grass, and then he kneeled down and stayed on his knees at the grave; then he bent over, and I saw him kiss the ground—ay, he kissed it again and again, and he kept kneeling, and it was a long time before he rose and tottered out of the cathedral, and wandered through the graveyard to the gate, where his niece stood waiting for him."

I almost shrink from putting on pa-

per these words of the rustic grave-digger that day; but is not the scene one for art and poetry? And does it not show the rugged sham-destroyer of other days, he of the sanguinary blade and the loud artillery, in a finer light than that of any page of his hundred books?

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Extracts from some of the letters received are given below:

Dr. Ferdinand King, a New York physician and Medical Author, says: "There can be no vigorous iron men without iron."

Pallor means anaemia.

Anaemia means iron deficiency. The skin of anaemic men and women is pale. The flesh flabby. The muscles lack tone, the brain fags and the memory fails and they often become weak, nervous, irritable, despondent and melancholy. When the iron goes from the blood of women, the roses go from their cheeks.

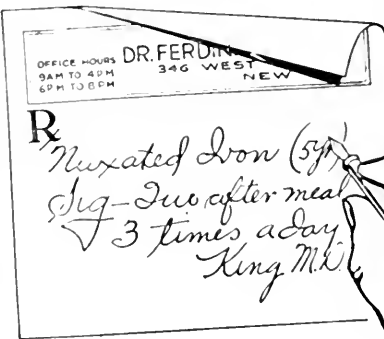
In the most common foods of America, the starches, sugars, table syrups, candies, polished rice, white bread, soda crackers, biscuits, macaroni, spaghetti, tapioca sago, farina, degenerated cornmeal, no longer is iron to be found. Refining processes have removed the iron of Mother Earth from these impoverished foods, and silly methods of home cookery, by throwing down the waste pipe the water in which our vegetables are cooked, are responsible for another grave iron loss.

Therefore, if you wish to preserve your youthful vim and vigor to a ripe old age, you must supply the iron deficiency in your food by using some form of organic iron, just as you would use salt when your food has not enough salt.

Dr. E. Sauer, a Boston physician who has studied both in this country and in great European Medical Institutions, says: "As I have said a hundred times over, organic iron is the greatest of all strength builders. If people would only take Nuxated Iron when they feel weak or run down, instead of dosing themselves with habit-forming drugs, stimulants and alcoholic beverages, I am convinced that in this way they could ward off disease, preventing it becoming organic in thousands of cases and thereby the lives of thousands might be saved who now die every year from pneumonia, grippe, kidney, liver, heart trouble and other dangerous maladies. The real and true cause which started their disease was nothing more nor less than a weakened condition brought on by a lack of iron in the blood."

Not long ago a man came to me who was nearly half a century old and asked me to give him a preliminary examination for life insurance. I was astonished to find him with a blood pressure of a boy of twenty and as full of vigor, vim and vitality as a young man; in fact, a young man he really was notwithstanding his age. The secret, he said, was taking iron—Nuxated Iron had filled him with renewed life. At 30 he was in bad health; at 46 he was care-worn and nearly all in—now at 50, after taking Nuxated Iron a miracle of vitality and his face beaming with the buoyancy of youth.

Iron is absolutely necessary to enable your blood to change food into living tissue. Without it, no matter how much or what you eat, your food merely passes through you without doing you any good. You don't get the strength out of it, and as a consequence you become weak, pale and sickly-looking, just like a plant trying to grow in a soil deficient in iron.



If you are not strong or well, you owe it to yourself to make the following test: See how long you can work or how far you can walk without becoming

tired. Next take two five-grain tablets of ordinary nuxated iron three times per day after meals for two weeks, then test your strength again and see how much you have gained. I have seen dozens of nervous, run-down people who were ailing all the while double their strength and endurance and entirely rid themselves of all symptoms of dyspepsia, liver and other troubles in from ten to fourteen days' time simply by taking iron in the proper form. And this after they had in some cases been doctoring for months without obtaining any benefit. But don't take the old forms of reduced iron, iron acetate, or tincture of iron simply to save a few cents. The iron demanded by Mother Nature for the red coloring matter in the blood of her children is *alas!* not that kind of iron. You must take iron in a form that can be easily absorbed and assimilated to do you any good, otherwise it may prove worse than useless. Many an athlete and prize-fighter has won the day simply because he knew the secret of great strength and endurance and filled his blood with iron before he went into the fray; while many another has gone down in inglorious defeat simply for the lack of iron.

Dr. Schuyler C. Jaques, Visiting Surgeon of St. Elizabeth's Hospital, New York City, said: "I have never before given out any medical information or advice for publication, as I ordinarily do not believe in it. But in the case of Nuxated Iron I feel I would be remiss in my duty not to mention it. I have taken it myself and given it to my patients with most surprising and satisfactory results. And those who wish quickly to increase their strength, power and endurance will find it a most remarkable and wonderfully effective remedy."

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