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Romanism:
The Danger Ahead.

A. J. GROVER.

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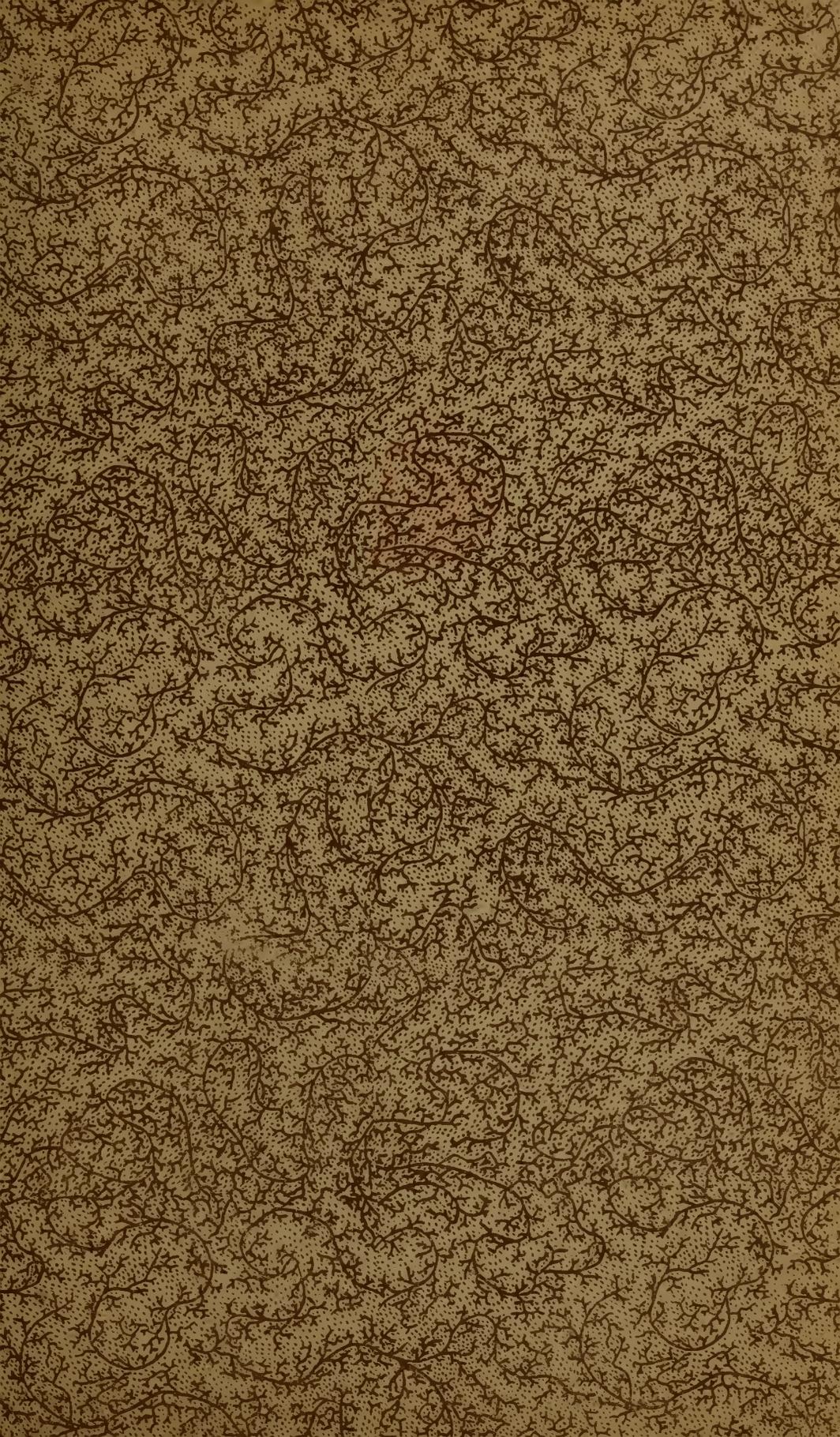
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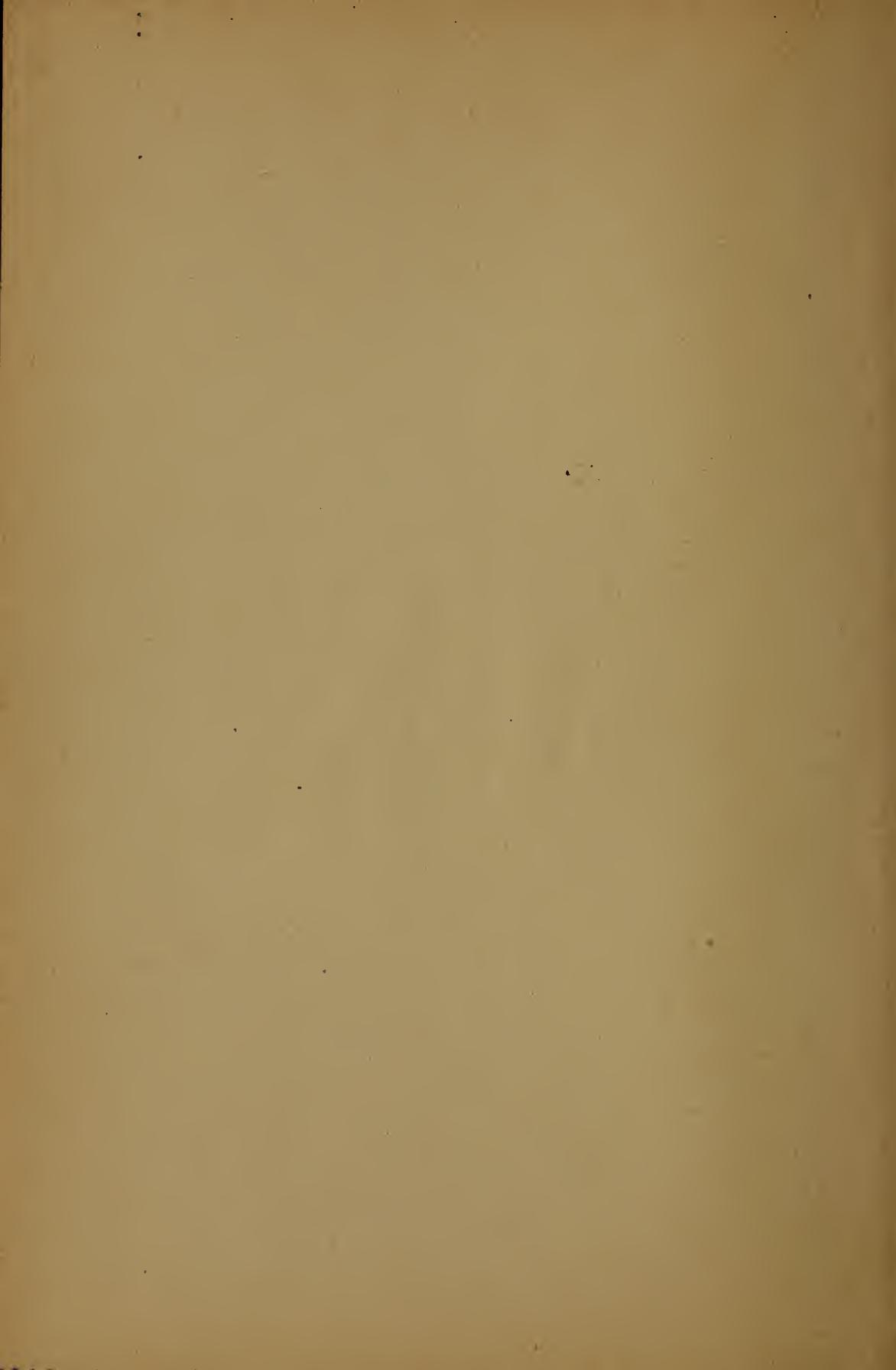
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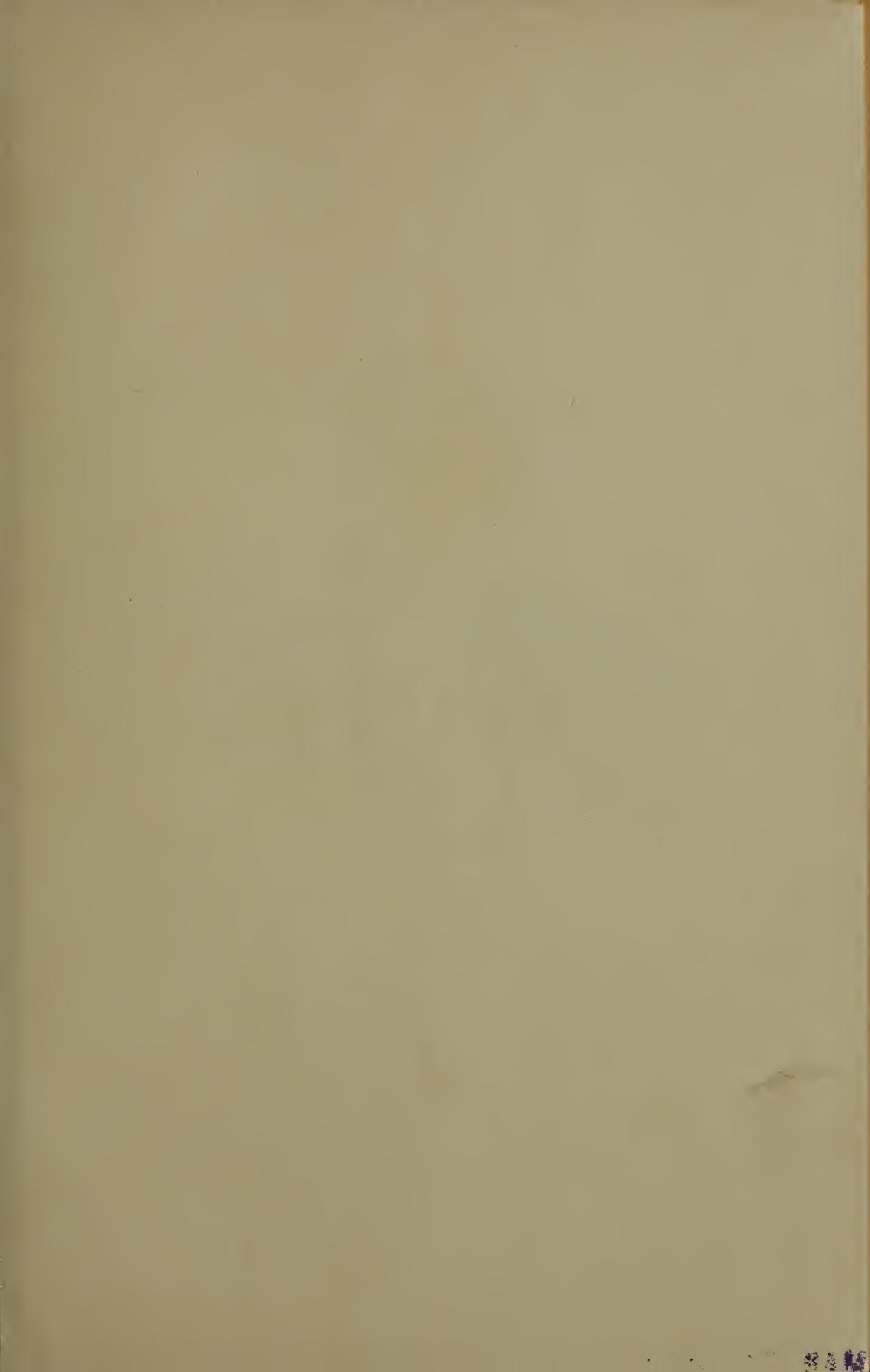
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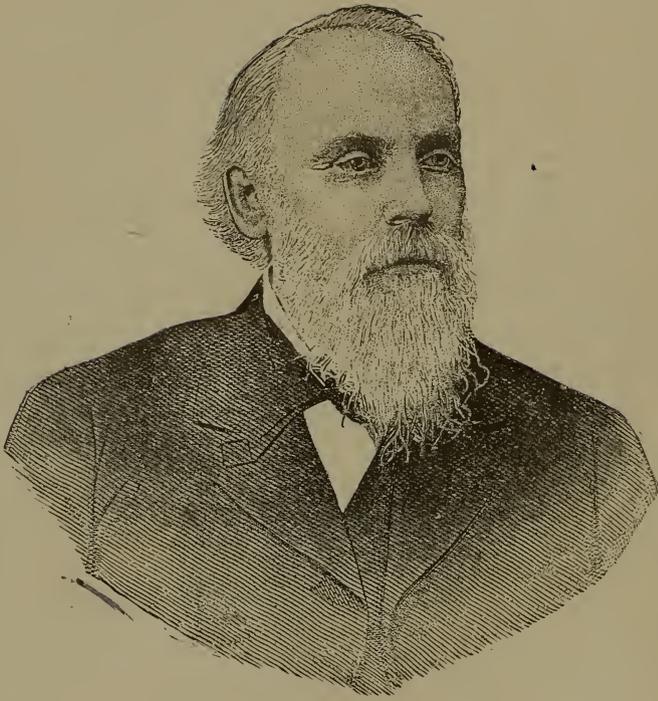
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UNITED STATES OF AMERICA.









A. J. Groves

ROMANISM

THE

DANGER AHEAD.

THE REASON WHY A GOOD ROMAN CATHOLIC
CANNOT BE A GOOD CITIZEN OF
THIS REPUBLIC.

By A. J. GROVER.



CHICAGO:

CRAIG & BARLOW, 180 & 182 MONROE STREET.

1887.

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point. I would ask why does this great power with so much zeal and so universally, continue the fraud and swindle of the confessional, and enforce it with so much severity if it is not in fact important? If it is not to be made possibly available in certain contingencies not unlikely to arise in the near future, viz.: revolution?

Is it only important as a source of revenue? It constantly swells the vast revenues of the church as the little drops of rain aggregate the mighty flood, but it is also vastly important as a secret, prompt, convenient and inexpensive means of finding out Protestant and infidel secrets all over the world, and especially in the United States. In case of sudden conflict, or general rising, or revolution, on any point between Romanism and the civil authorities this secret spy system would become vastly more important than in ordinary times.

It is constantly a cardinal and important point with Romanists to guard the line of division between Romanism and the progressive classes. No inter-marriages of its communicants with outsiders, is one rule by which the fold of the faithful is guarded. Absolute jurisdiction of the priest in marriage and divorce, denunciation of every Protestant marriage as adultery, and absolute ignoring of the civil law in marriage, is a cardinal principle of Romanism. The spy system of the confessional is important to enable priests practically to preserve this exclusive jurisdiction over marriage. The cradle, the marriage, and the grave, are the strategic points of ecclesiastical power. The secret spy system of the confessional

constitutes a picket guard all along the lines, by which all heretics, dissenters and deserters can be detected, arrested and brought back. No mixing up, no breaking ranks, no blurring the line of demarkation! For by such processes the progressive tendencies of the age would slowly fritter away the power and decimate the ranks of the enslaved victims of Roman avarice and power.

Meantime Protestantism sleeps the sleep of death; and chink, chink, goes the small change from two hundred million Romanists into the bottomless and irresponsible treasury vaults of the Vatican. Chink, chink, chink, go the twenty-five cent pieces from a million servant girls in this country, and large and small change from all other classes of victims that are dragged to the confessional by the sordid and tyrannical chains of Romanism, every week in the year and every year of their lives, and the vast resources of the pope are swelled beyond calculation, with which to build marble cathedrals, costly altars and pay for \$10,000 robes for cardinals, as well as to fee and feed sumptuously an army of gluttonous, wine-bibbing, passion-swollen priests all over this and other countries. And still more, and saddest of all, those who are made to contribute, as a rule, work like slaves, live on the scantiest and poorest food, wear the cheapest clothing, are sheltered in the meanest huts, often without floor or windows, and dense ignorance has supreme control of brain and soul. The more ignorance, the stronger the church.

I believe every well-informed man and woman will agree with me when I say that every dollar

obtained by the confessional, every dollar obtained for indulgences, every dollar obtained for extreme unction, every dollar obtained for baptism with "holy water," every dollar obtained for "dispensing from promissory oaths," every dollar obtained for "absolutions from sin," every dollar obtained for performing masses for souls in purgatory, is obtained by false, fraudulent and wicked pretenses; by exactly what the statutes of every State denominate "swindling," "confidence games," "fraudulent pretenses," "cheating," "black-mail" and the like. If purgatory is a fiction, and a priest makes his victim believe in its real existence; that the soul of his friend or relative is detained there; that masses and prayers will help him out; and thereby induces his victim to pay money for masses and prayers, why is not the whole business a system of blackmail?

I believe that every well-informed, honest man and woman will agree with me that those who commit these statutory crimes, be they called priests, bishops, cardinals, popes, confidence operators, necromancers, mediums, or what not, ought to be indicted and punished under the statute in such case made and provided.

The entire system of popery is a huge swindle of the ignorant victims who are born or drawn into its unholy influence, and robbed of their money by its trickery.

Every priest, bishop, cardinal and pope knows full well that every one of the pretenses and practices above enumerated are most false and fraudulent. Nobody knows that they are fraudulent better than

those who get their living by practice of them. To conclude that they do not know this is imbecility, not charity. They know that they do not do, and cannot do, what they pretend to do, and receive money from the poor and ignorant for doing. They know that their pretended processes of "absolution from sin," "extreme unction," baptism and the like are silly falsehoods and frauds. They know full well, when they receive money for any such performance, that they render no equivalent whatever, to their ignorant, duped and deceived victims.

They know that they lie when they teach that the "sacrifice of the mass remits sin;" or helps a soul in purgatory; or that water with a little salt in it is "holy water;" or that greasing a man about to die, helps his soul.

And yet, they cheat, confidence, and defraud the ignorant poor and ignorant rich out of their money by these performances in plain violation of the law against common cheats, and obtaining money by false pretenses, in all the states.

Says the authority from which I have already quoted and from which I shall continue to quote: "The priests are made judges of the sin, also of the disposition of the sinner. If they consider him worthy of pardon they absolve him and their absolution is just as efficacious as would be that of Jesus Christ whose place they fill." Abridged Course of Religious Instruction, etc., Page 223. This is blasphemously putting the priest in the place of the Almighty—in the view of all Protestants—usurping the prerogative of God himself, according to orthodox theology—a

☀️ PREFACE. ☀️

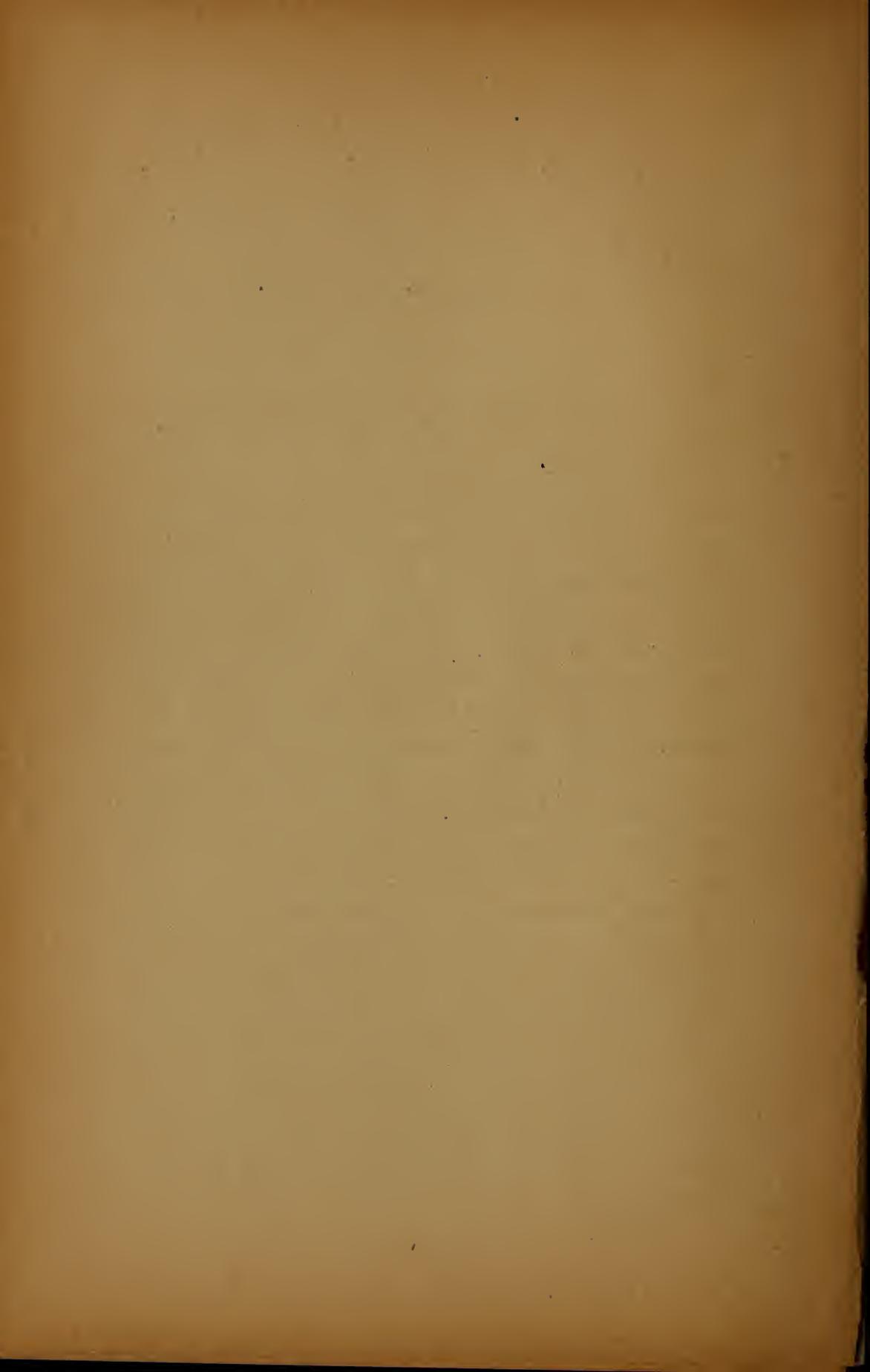


THE following pages were written and published under a profound conviction that Romanism is the insidious enemy of liberty, and most serious menace to the republic. The free school system is in danger. Romanism has votes to be cast as a unit. These votes are necessary in national elections, and in most local elections, to party success; whichever party will promise to do most for Romanism, will get them. Here lies the danger. Politicians have already silenced or subsidized the Protestant pulpit and the partisan press. As in the days when slavery ruled, everybody interested in the success of a party caters to Romanism. The national policy as to slavery almost cost the life of the republic. There is ten times the danger to our free institutions from Romanism now, that there was from slavery in 1851.

If this pamphlet shall have the effect, in any degree, to call public attention to this most important subject, and awaken the public mind from apathetic unconcern, the object of the author will be accomplished.

A. J. G.

MARCH, 1887.



ROMANISM.

“If ever the liberty of the American Republic is destroyed it will be the work of Roman Catholic priests.”
—*Lafayette.*

Recently there was held in Rome a council of American bishops; previously a high official, Monsignor Capel, had shrewdly drawn out a pretty full newspaper expression of public sentiment in this country on the question between Romanism and the friends of our public school system, and without doubt had made his report thereof to the pope; then came the pope's bull against free schools, free masonry, free government, free society, free thought and free men—in short, against the spirit of the age—the fourteenth century's protest against the nineteenth—the cry of superstition against nature—the pope's bull against the comet.”

This ecclesiastical pronunciamento, however, has made every priest and bishop of the Romish church in this Republic, an active opponent of our free schools, and opened up for debate the whole question between the progressive tendencies of the present, as represented by Republicanism, and the spirit of the past, as represented by Romanism. In this papal bull everything good is claimed for the Romish church, and everything bad is found in that which is opposed to it. The pope claims for himself

“Catholicism,” and “Catholicity,”—a claim as impudent and absurd as it is false.

The truth is, and it cannot be repeated too often or too vigorously, that the Roman church now, as in all the past, is a narrow, selfish, wicked, cruel, heartless, unmitigated despotism. Its aims and its measures, as a rule, have been satanic. It has maintained itself through all the long centuries of its unholy existence by the most indefensible instrumentalities. It is propagating itself in this country at the present time by fraud. It pretends to be what it is not. Its revenues are obtained by false pretenses; the conceited imbecile and tyrant who now represents it in Rome, is pleased to denounce all secret societies; but he and the ecclesiastical depotism which he represents could not live a single year in the open light of day. Romanism has always maintained itself by its secret conclaves, Jesuitical organizations, and infamous secret conspiracies against the liberties of mankind. In every feature and purpose, it is a conspiracy against the freedom of man—an essentially secret organization, wide-spread, plotting in the dark to seize the earnings and blot out the intelligence of mankind. Except its necessarily and unavoidably open machinery by which the small change of the poor, the Peter's pence, are transferred to its coffers, the Roman church has been a huge secret organization, dark and underground, dealing in gross and baleful superstitions, which have been a death-damp to the human mind, and to human progress.

Its meetings and councils of cardinals and bishops have always been in secret; its discussions of

its measures of propagandism have been secret; its use of its vast revenues and the amount thereof have always been secret. It has never rendered any account, and never will, to those who pay its revenues. Its societies of Jesus, Jesuits—(a most blasphemous usurpation and use of his name) convents and nunneries have always been secret organizations guarded by sentinels and from which the public are carefully excluded and from which a victim seldom escapes. It has always administered secret and abominably wicked oaths to the officials of these societies and to its regular ecclesiastics from bishop up if not down. These oaths render all other obligations void at the option of the church officials. It issues secret orders as well as public bulls, and not unfrequently in the past these secret orders have been for plunder, murder and assassination, in the name of God. For instance, when it ordered its pliant and oath-bound mitred and surpliced assassins to kill, in a single night, more than sixty thousand French Huguenot heretics—Protestants.

The machinery of the inquisition was mostly secret, even its trials and often its executions. By this machinery many thousand "heretics," that is, the best men and women, were murdered. And all this to keep the light of intelligence from the masses—the only way to preserve this infamously wicked thing miscalled the Church of God.

So far as it could it has always kept the Bible a secret, sealed, and forbidden book, lest the people should read it and learn to think. It has kept, so far as it could, all science and all literature locked up in

its cloisters away from the people and under the exclusive control of its ecclesiastics. Its priests mumble Latin prayers and rituals to the end that the ignorant masses may wonder, believe and not understand. Lest children may become educated, it seeks to destroy free schools in this country wherever it can and threatens revolution through its agent Capel if we persist in maintaining them; and this threat is emphasized in the pope's bull. The late encyclical is indeed a denunciation, not only of the free school system and free masonry, but republican government, the principles of the Declaration of Independence and Christianity itself, which its author, the pope, most falsely and absurdly claims to teach. All these statements I shall expect fully to prove before I get through with this essay.

The Roman church, falsely pretending that it can and does understand the secrets of God and heaven and hell; and blasphemously assuming that it can control the destinies of men, to save eternally or damn forever in a life to come, undertakes to bestow for money the joys of the former, and inflict the pains of the latter on those who refuse credulity and cash. To make this infamous and fraudulent trade in heaven and hell in the next life prosperous and universal, the Roman church has found it necessary, so far as it could, to destroy all intelligence but that of its officials, all sovereignties but that of the pontiff, and all secret organizations, but its own, in this world. Pope after pope has bulled his ecclesiastical thunder against all secret societies, ever since they began to be organized outside and for other purposes

than Roman propagandism. But governments and societies have been gradually shaking off the Roman power, as the masses, in spite of that power, have learned to think, to speak, and to act for themselves. This is a fact upon which civilization may congratulate itself and base its hopes for the future. It may congratulate itself that free masonry antagonizes popery; that the unscrupulous head of that hoary despotism has now made the issue and thrown down the gauntlet, not only to masonry, but to free schools, free government and civilization itself. The writer does not undertake to espouse or defend masonry, but only to say that it is most fortunate that it is an enemy to Romanism, and the friend of free schools and republican government. Masonry is as widely organized as popery, and approximately as powerful. It may yet become the forlorn hope of civilization. As between the two, masonry is infinitely to be preferred, the Protestant enemies of masonry to the contrary notwithstanding. Masonry is at least democratic. It claims to be beneficent; popery is as secret as masonry and is an unmitigated despotism. Masonry is helpful to its members; popery is a curse to its subjects. Masonry is a brotherhood; popery is a heart of stone and a hand of iron remorselessly clutching the brain, the liberty and the bread of mankind; masonry represents the spirit of the present age, slowly tending to co-operation; popery represents the savage and tyrannical spirit of the remote past, tending to universal antagonism and enslavement of the masses to a few self-constituted sham infallibles. Masonry loves science; popery loves

superstition. Masonry was born of brotherly love; popery was born of diabolical hate and lust of power. Masonry is organized beneficence; popery is organized selfishness, falsehood, rapacity, and tyranny.

Lord Macaulay, Voltaire, and others have tried to account for the survival of popery through all these ages. It survives because the cunning, the selfish and the devilish, the disposition to prey upon each other in human nature, survive and must find expression.

It perpetuates itself by means of its long experience and consummate skill in organizing the ignorance of the world and adapting superstitions and terrors to the imaginations of those who cannot and dare not think.

It is enabled to do this by means of secret and enormous wealth, drawn from its ignorant and helpless victims, and the secret as well as open devices of its trained intellects.

It uses money, mendacity and pretended miracles to capture and enslave the ignorant. It assails everything tending to enlighten the masses, on whose ignorance it feeds. It is a universal cormorant, devouring the gains by enslaving the brains of mankind. This is the secret of its power and of its perpetuation. There can be no other.

But the terrible fact remains that the Roman power has planted itself by the means enumerated, by the wealth and by the efforts of its secret Jesuit agents and organizations, more or less securely and extensively in every country on the globe. Its accumulated and accumulating cash, sucked by

innumerable siphons of superstition and pretended miracle from the earnings of the ignorant into its secret and irresponsible treasury, has enabled it to propagate and spread itself along the path of civilization like a deadly pestilence. Indeed it has often anticipated civilization and pre-occupied the ground, seizing the hand and brain of labor and using them for its own aggrandizement long before civilization had vitalized them and made them strong and independent. It has throttled civilization at a certain stage, whenever it has had the power, and by its fatal grip and sting and poison rendered nations and people poor, degraded and idiotic. Italy, Spain, Ireland, Mexico, Lower Canada, sufficiently illustrate its perfect work.

The people of Spain, held in the clutches of Rome for fifteen centuries, have become so poor, ignorant and ill fed, that the pestilence feeds and fattens on their lives as nowhere else on the globe. Human vitality and intelligence have probably been brought to a lower point in Spain than in any other civilized nation on the globe, and the Roman church is largely, if not solely, responsible for this national degradation and ruin. At this moment it is reaping a rich but ghastly harvest, from the sale of absolutions, extreme unctions and masses to the degraded and dying people of Spain. It has filled its treasury by calamities of starvation, if not of plague, many times in Ireland. Superstition is never so potent as when terror and pain take possession of the ignorant. Ireland would have been free long ago but for the taxation which by means of superstition Rome has perpetually levied on the Irish people. It never will

be free until advancing intelligence shall refuse longer to submit to such taxation.

It seeks to do, is most successfully preparing to do, is doing slowly, for the United States, what it has done for these nations. It will fully accomplish its purpose unless its progress shall be arrested by the very instrumentalities which the encyclical denounces, viz: free schools, free thought, free government, and free men.

But it has planted itself here, has firm root, and is growing with fearful rapidity upon imported and native-born ignorance and the subsidized aids, political and educational, which its hoarded millions and the exigencies of political parties and unscrupulous demagogue politicians, enable it to procure. It is organizing, organizing, organizing in every village, hamlet and city in the United States and Territories. It has its cardinal* in New York city, clad in the blood-red regalia of the Vatican. This cardinal is well nigh the supreme dictator politically of our largest city, and indirectly of many smaller cities and towns. The pope himself, at length about to be driven from Italy, and perhaps from the Old World—so long cursed by his presence and the presence of his predecessors—has, we are told, serious thoughts of setting up the dynasty of his tyrannical unholiness in this country. With the ratio of increase of Romanism before the war, it will take only forty-

* McCloskey, since died. Gibbons of Baltimore appointed to the vacancy, and inaugurated with greater pomp and display than any crowned monarch of Europe in a half a century.

seven years for this ecclesiastical despotism to handicap and cripple free government on this continent. With such a prospect in view in the near future, why should it not be desirable to his unholiness to come here and set up this old dynasty of the devil in this country, and make an Italy or a Spain of it; spread Lower Canada and Mexico toward each other until they meet and clasp hands in the rich valleys of the Mississippi and Missouri?

Our free schools hampered and destroyed, the tide of papal ignorance from the Old World not only kept up but geometrically increased, the accumulated treasures of the Vatican poured out to buy our demagogue politicians, and this terrible consummation needs only time. The work is well begun. No man thinks of becoming a candidate for office in any large city, or for the presidency, until his friends assure the cardinal, archbishop and bishops of Rome that he is about as good as a Romanist, or that his son has become a Jesuit agent, or victim, or communicant of this so-called church. When all candidates for the presidency are compelled to cater to Rome for votes, the fugitive fleeing from Rome and the Vatican may well be tempted to seek a home in New York. In the last campaign, Mr. Blaine's confidence in his election evidently came from an assurance that he would get the Roman Catholic vote. Rev. Mr. Burchard's indiscretion at the fatal dinner cost Mr. Blaine the presidency. Romanism destroys political integrity and corrupts parties; it already holds the balance of power at the polls. The pledge to Mr.

Blaine in 1884, will be fully redeemed in 1888. What service will Mr. Blaine render to Rome?

Can our free schools yet undestroyed save us? Can free masonry, which still flourishes, save us? Can our dying, almost lifeless Protestantism now save us? Will the purchased demagogues all anxious for Roman votes, who administer the government, save us? Will all these united save us? This is the problem civilization is now called to meet and solve. The insolent encyclical, promulgated in the fullness of fanaticism and conscious power, against all that is valuable in our institutions, boldly challenges the issue. It is defiant. Will the people of this country meet the issue thus boldly presented? It certainly has not been made too soon for the interests of the Republic. Will Protestantism cower and sneak and apologize and fellowship the monster that advances upon it, as it did to slavery a few years ago, or will it be kicked into resentment and hurl back defiance and boldly expose the true character of Roman pretensions as did Luther? Will free schools succumb? Will masonry surrender? Will free government be betrayed? These questions come to us emphasized by the warning voice of fifteen centuries of Old World humanity cursed, degraded, devoured. Will we heed them? The writer has been both puzzled and amazed that as yet (so far as he is advised) no Protestant pulpit and no Protestant church organization has uttered one word in reply to the encyclical, defiant and insulting as it is.

If true, the charges here made against Romanism would seem sufficiently startling to arrest the

earnest attention of the American people. But if the indictment is startling, what must the proof to sustain it be? Other counts not contained in this indictment might well be added, which will be even more startling still.

For instance, the oath of allegiance, by which the thousands of Romanists have obtained the rights of the ballot, citizenship and office, which if regarded as obligatory, would bind every one of them to support the principles of republican government, is not worth to the Romanists the paper on which it is written. For whenever the Roman officials shall see fit to require this oath to be disregarded, every good Romanist to a man is bound by his allegiance to the pope, which he believes more binding than his oath of allegiance to this government, to disregard it. Here is the proof. I quote from a high authority in the Roman church, viz :

ABRIDGED COURSE OF RELIGIOUS INSTRUCTION, Apologetic, Dogmatic, and Moral; For the use of Catholic Colleges and Schools. By the Rev. Father F. X. Schouppe, of the Society of Jesus. Translated from the French Third Edition. New Edition thoroughly revised with the imprimatur of H. E. Cardinal Manning. London: Burns and Oates, 1880.

The church, by virtue of the power of binding and loosing which she has received from Jesus Christ, (what a lie!) may for just reason dispense from vows or commute to other good works. She can also dispense from a promissory oath. This power belongs to the pope and the bishops, who exercise it either themselves or by their delegates. Page 293.

Rationalism, or rather atheism of the state, consists in the exclusion from the civil government of all religious influence; above all that of the true religion of the church of Jesus Christ. Or, in other words, the separation of the state from the church; absolute independence of the state with regard to the church, which means the oppression of the church by the state. Pages 97 and 98.

The universal legislative power for the whole of Christendom belongs to the pope and to the bishops in their respective dioceses, and to the councils or assemblies of bishops for the entire church, or that part of the church which they represent.

*“The civil laws (of Christendom) are binding in conscience so long as they are conformable * * to the rights of the Catholic church.”* Page 278. *Human laws are susceptible of dispensation. The power to dispense belongs to the sovereign pontiff.”* Page 279. The italics are mine.

One of the fundamental principles of our constitution is the absolute separation of church and state. Ours is a secular, not a religious government. In a country of many religions, no religion can be specially recognized or fostered by the state. Religious liberty could not exist if the state should attempt to enforce or favor any particular creed. This was the doctrine of Franklin, Jefferson and Washington, and was embodied in the constitution and is the distinctive American idea still, and the states are prohibited from doing what the general government cannot do, viz., to foster any particular religion by legislation.

The head of the Roman hierarchy, after a public discussion of the question by a convention of American bishops, denounces this fundamental doctrine of the constitution as “heresy and atheism,” and declares that “the civil laws are binding only when conformable to the superior rights of the church;” that “atheism of the state consists in the exclusion from the civil government of all religious influences, above all that of the true religion of Jesus Christ; in other words, the separation of church and

state." That "universal legislation belongs alone to the pope" and his subordinates; that when the pope finds it necessary he can "dispense from promissory oaths," that is, morally release the oath-taker from any and all obligation to support any civil laws, constitutions or sovereignties, that are not conformable to the pope's ideas of his own interests, and that of his church.

This is plain talk. It cannot be misunderstood. This is the teaching which students and all educated Romanists receive in "Catholic schools and colleges" in Europe and in this country, viz., that the oath of allegiance by which they become citizens of this republic is not binding upon any Roman conscience the moment the pope shall find it for his own, or his church's interest to "dispense from" it; that is, issue an encyclical directing it to be disregarded. Free government, the right of conscience, free schools, religious freedom—all such damnable "heresies" are to be put down as soon as this oath-dispensing power at Rome thinks it prudent to attempt it. Every Roman repeater at the ballot-box understands that his oath is a justifiable "dispensable" lie, for the benefit of the "holy Catholic church" whenever it shall choose so to regard it, and order him so to regard it.

He is also taught in this text-book for "Catholic schools and colleges," that "the sacrifice of the mass remits sin," if perjury for the church was considered sin, which it is not and never has been by Romanists in any country for fifteen hundred years.

The sacrifice of the mass "procures for us the remission of our sins and the punishment due them." Page 210.

The power to remit sins is judicial. The priests are made judges of the sin and the disposition of the sinner. Their absolution is just as efficacious as would be that of Jesus Christ. Page 213.

A ship-load of foreign Romanists lands in New York. Indulgence in the lump is issued to them by the cardinal or archbishop, to swear that they have resided here long enough to become citizens; they go before the court, become naturalized, get their "final papers," and at once go to the polls in New York and help elect the cardinal's candidate for mayor. Here is the authority for the rascality. It is also a very convenient doctrine supplementary to the dispensing power, which is defined as follows:

Indulgences are singularly beneficial to the faithful, (of course they are—in closely-contested elections, for instance); they not only help to pay the debts due to the divine justice, but they powerfully help to nourish souls with faith, hope, piety and fervor. By this virtue, the debts of our souls are cancelled, we are released from servitude, and our inheritance is restored. Page 220.

The Roman power not only can dispense from the obligation of the oath to support the constitution, but it can grant indulgences to violate it as well as the statute; not only to violate the constitutional provisions guarding religious liberty, but the statute regulating naturalization and the election laws of the states, and thus turn loose thousands of "the faithful" (?) perjured citizens to capture polling places and carry elections in the interest of Romanism. For "the universal legislative power for the whole of Christendom belongs to the pope or bishops, etc.," and any legislation by any civil government "not conformable to the rights" and interests of the

Catholic church, notwithstanding oaths to support such civil government, can be and ought to be "dispensed from."

What safety is there for this government when an oath to support it is not binding, and when at any moment authority from a higher sovereignty may be granted to its so-called citizens to destroy it? This is the creed "apologetic, dogmatic and moral," which this unscrupulous power which is growing up in this country with such fearful rapidity, is teaching in its "schools and colleges" and churches and which will soon destroy us, unless we find a way to destroy it, and the ignorance on which it relies.

Slavery was a fearful power. It came very near destroying the government. It cost the nation vast treasures of gold and blood. But it was a trifle light as air compared to the struggle that is to come of Romanism. We hear much of the danger of Mormonism, but Mormonism is a child's rattle compared to the thunder of the Vatican.

There is one direct, honest, constitutional way to reach and cripple the Roman power in this country—one simple and effectual safeguard against this danger, and it would be easy to apply it now, viz.: Let Congress pass and the Executive enforce a law that no man shall become a citizen or exercise the elective franchise, who belongs to any church or organization which teaches its communicants or members that its own sovereignty or authority is superior to, or more binding than the sovereignty of the United States; or that an oath to support the constitution of the United States is not binding, or

can be abrogated by church authority at its pleasure.

The decision of Judge Powers in a Mormon case, is equally applicable to a Romanist. It is as follows, viz. :

Niels Hansen, it appears, coming forward for naturalization, in the words of Judge Powers, "stated that he was attached to the principles of our constitution and of the laws of our country. He also stated that he proposed to obey all our laws, those relative to polygamy and unlawful cohabitation as well as others, but that he believed it right for a man to have living and undivorced more than one wife, and that this belief would prevent him from rendering a verdict of guilty in a polygamy case if he was called as a juror in such a cause, even if the proof should show the prisoner to be guilty beyond a reasonable doubt." The judge continues :

Thereupon the court declined to admit him as a citizen for the reason that the applicant was not competent to assume the burdens of citizenship. He admitted that he would violate the sanctity of his oath as a juror on account of his private belief. He satisfied the court that he was not attached to our laws or the principles of our constitution. The court is satisfied that the allegiance that he would render to the government would be qualified allegiance. While all will willingly admit that he is entitled to his individual belief, when it became apparent to the court that his belief would be paramount and his fidelity to the laws and the government secondary, it became the duty of the court to refuse to admit him as a citizen. * * * I think that a man who is so firm a believer in the doctrine that a crime is right, that upon applying for naturalization he announces under oath that he would, as a juror, violate his oath, and render a verdict of not guilty in a criminal case where the proof showed the prisoner to be guilty beyond a reasonable doubt, is not fitted

to become a citizen. It would, it seems to me, be a judicial farce to bestow the inestimable boon of citizenship upon such a man.

Moreover, courts are bound to take notice of the political and social condition of the country which they judicially rule. (Irvin vs. Phillips, 5 Cal., 146; Merced Mining Company vs. Fremont, 7 Cal., 325.) What is the political and social condition of this territory, and how does it bear upon the matter under consideration? A large percentage of the people are violators of the law. A large and overwhelming majority of the people openly advocate the violation of the law. People teach the doctrine that there are higher laws than the laws of the land, and these are the laws, rules and edicts of an organization, political and religious in its nature, that virtually rules this territory. The process of the court is evaded and obstructed. The officers of the government are traduced and reviled. The sanctity of the oath administered in court is treated lightly, and many times with contempt, and people are taught that no wrong is committed in refusing to recognize its binding nature. A government has been formed within the government, powerful and aggressive. Allegiance to this government is primary, and allegiance to the United States is of secondary importance in the belief of the people.

"It is unnecessary to recount more fully the situation. It is apparent to the most superficial observer. The courts are busy day after day trying those who have been taught that it is right to violate the law of the land. This being the condition of affairs, the answers of the applicant, in this particular case, have more force than they otherwise would, and, until I am convinced by reason and authority, or by the mandate of a higher court that I am wrong, I must refuse to naturalize the present applicant, or any other person who convinces me that he is not attached to the principles of our government."

It is not wise or necessary to wait until the pope absolves every Romanist from the binding effects of

his oath to support the government. It is enough that he acknowledges a higher sovereignty than this government, to disfranchise him.

The rebel organizations of the slave states were loyal and faithful compared to the deep, dark, damning and damnable, latent, lurking, determined, persistent treachery which lies concealed in the claim of universal sovereignty, the power of dispensing from oaths, granting indulgences for and absolutions from sin, which is set up by the Roman so-called church.

Every Roman Catholic should be excluded from the polls by law, or be compelled to renounce his church, while it teaches him that his oath to support the government is not binding whenever his pope or his bishop shall see fit to require him to disregard it.

No foreign-born man can become a citizen as the law now is, until he renounces his allegiance to all other civil governments. But the law does not cover the case of a Romanist who owes allegiance to the head of an ecclesiastical despotism in which he believes is deposited all rightful legislative power and sovereignty on earth. This allegiance to this superior power he is not required to renounce by the naturalization oaths he is now required to take before or on becoming a citizen. But how can he ever become a loyal citizen when he sincerely believes he owes a superior obedience to a higher earthly power than the government of the United States, which higher power absolutely holds and commands his conscience? To a Romanist our naturalization oath is waste paper.

Every Romanist should be required to take an iron-clad oath forever abjuring the sovereignty of the pope, as well as foreign civil governments, before being admitted to citizenship, or allowed to vote. Here is what Judge Zane, in a recent trial of a polygamist, laid down as the law :

A man's belief does not justify a willful violation of the law. The fact that you claim it to be your religion (and I infer you think because that is so you ought not to be punished) is no defense. The law does not attempt to regulate the internal relations of man, so to speak—that is to say, his faith, his beliefs, his feelings. He can exercise his faith, he can exercise his belief, but when that belief and those feelings become external and attack the institutions upon which society rests, the law takes hold of it, and it is not protected.

If this is the law applicable to polygamy, it is the law which is equally applicable to that dogma and practice of Romanism which “dispenses from promissory oaths,” and recognizes allegiance to the pope to be paramount to that which is due to the government of the United States. If Judges Zane and Powers have correctly laid down the law for Mormonism, and no good lawyer can doubt it, they have also correctly, if unwittingly, laid down the law for Romanism as well.

Here is the point at which to strike, and congress should at once provide the necessary legislation. All the followers of Jeff. Davis and Joe Smith, and all the whiskey manufacturers and venders united and working in a common cause would constitute a trifling danger compared to the vast, secret, invasive and intolerant power of Romanism.

It has with diabolical comprehensiveness and

malignity devoured every green thing—squeezed the orange dry—in Italy, Spain, Mexico, Lower Canada and Ireland. The pope finds the Old World too barren to live in, and proposes to take up his abode on this side of the globe, in pastures new. He proposes to capture, devour and squeeze North, Central and South America. He is carefully, secretly and with consummate skill and cunning, sapping and mining our institutions. The insolent Capel, and the equally insolent encyclical of the pope, mark for destruction our free schools as the first thing to be accomplished. “At the click of a trigger,” says Capel, “these millions of Jesuitical oath-breakers will rise in their might and put down the ‘atheism’ of free education for all children.” The atheism of “separation of church and state.”

Before this shall be attempted let Congress see to it that Capel’s assassins of civilization are placed in the straight-jacket of an iron-clad oath, with death for the penalty for its violation, on conviction.

It is a question of death to liberty or Romanism. Which shall it be?

The writer is compelled to express his amazement that the Protestant pulpit, in view of these facts which indeed are most startling, remains silent. The encyclical insolently attacks everything we hold to be essential in a well-ordered state,—everything we hold dear,—from the Declaration of Independence to our free school system and the fundamental principles of the constitution, and yet it has not extorted a word of Protestant protest. Every Protestant pulpit remains dumb.

When Ingersoll lectures in Chicago, New York or Boston, he calls forth a regular cannonade all along the line, from the Atlantic to the lakes, from the Protestant preachers.

Do the Protestant clergy mean it to be understood by this silence that the pope is less to be feared than Ingersoll? Is Romanism, with only its wrecks of states and manhood, its tortures and tyrannies, its offensive assumptions of infallibility to recommend it, more tolerable to Protestantism than free-thinking and the freedom of the human mind?

The persistent silence of the pulpit in view of the encyclical, answers affirmatively, yes. It appears to be either overawed by, or preparing to co-operate with Romanism. Alas! it illustrates and proves the truth of the statement in another place in this essay, that Protestantism itself is only a half-step from Rome. It is well known that in the Protestant Episcopal church there is a strong High church movement. And High church and Romanism are essentially the same. Overtures for a union have already been proposed and considered. In the sweep of two centuries, is Protestantism on the decline and on its death bed? Having given birth to the progressive tendencies of an unfettered free thought in all religious questions, is the mother herself in her dotage, and sinking back into the lap of Rome, whence she sprang? And will this evident reactive tendency take along with it toward their downfall the fundamental doctrines of the constitution, free speech, separation of church and state, and the subordination of the canon to the civil law? Certainly there seems to be a sug-

gestion of great danger of this, in the rapid increase of Romanism and Episcopalianism in this country; in the immigration of hundreds of thousands of ignorant foreigners who belong to these organizations in the old countries, and who naturally affiliate with them in this country; in the millions of native-born ignorant men and women. The attack all along the line is being made on our free schools, their destruction is sought and openly threatened, that ignorance may be increased—that material in abundance may be at hand with which to build up and strengthen Romanism and High churchism.

A representative of Rome, recently writing in the *Boston Globe*, boldly says:

We want to make our children good Catholics, which is the same as making them good Christians. * * * *
We must have positive Christian schools, (that is, Roman Catholic schools) with entire liberty of positive religious instruction, even at the expense of building and supporting them, and though we should empty half the grand school buildings in Boston, and force them to be sold at public sale to the highest bidder.

Boston, Sept. 19, 1885.

In Boston the Romanists have recently elected the mayor, and have a large minority if not the control of the school board. In St. Louis the question of taking the children of Romanists from the public schools is also being pressed upon public attention. The priests are determined that Roman Catholic children shall not be taught in the public schools.

Vicar-General Brady of St. Louis, says: "We are doing all that we can to prevent our children from going to the public schools. This evil is great. There is a large number of children in St. Patrick's

parish who go to the public schools. There is a large number in every parish in St. Louis. The evil is not confined to St. Louis. It is in every large city of the country. The Catholic clergy must do everything they can to overcome it. We must educate our own children. They are educated in the public schools merely as an animal would be educated. Their souls are not attended to." Their souls are not attended to! This means that in the public schools they get the heretical idea that their souls are their own; while in the parochial schools, they are made to understand that "their souls" belong to the priests—to Rome. And not only their souls but their pockets are subject to priestly control—the pocket is the objective point of attention. In order to get at the pocket of the man and woman, the soul of the boy and girl must be first subordinated to the priest and then enslaved.

O. A. Brownson in his *Catholic Quarterly Review* of January, 1852, said: "Heresy and infidelity have not and never had, and never can have, any rights, being as they undeniably are, contrary to the law of God." Monseigneur Legur, a Roman Catholic, has written a book entitled, "Plain Talk about Protestantism," in which he says, page 98, "The freedom of thinking is simply nonsense. We are no more free to think without rule, than we are to act without one." The "rule" for which thinking is to be laid down by the Vatican.

Page 105:—"We have to believe only what the pope and the bishops teach. We have to reject only that which the pope and the bishops condemn and

reject. Should a point of doctrine appear doubtful, we have only to address ourselves to the pope and to the bishops in order to know what to believe. Only from that tribunal, forever living and forever assisted by God, emanate the judgment on religious belief, and particularly on the true sense of the Scriptures."

Page 183 :—"The Catholic church alone, in the midst of so many different sects, avers a possession of absolute truth, out of which there cannot be true Christianity; she alone has a right to be, she alone must be, intolerant. She alone will and must say, as she has said through all ages, in her councils: 'If any one saith or believeth contrary to what I teach, which is truth, let him be anathema!'"

That is let him be burned or silenced by dungeon, rack or assassination. Let him be dealt with as were Giordano Bruno, Roger Bacon, Abelard, Copernicus, Galileo, Luther, Wyckliffe, John Rogers and all others that have dared to speak in the past where the Roman church has had power.

Free schools once destroyed, the foundation can easily be laid for striking down free speech. Free thinking in the public schools, as Capel and the priests well know, will destroy the power of the superstitions and mummeries of the church, and ensure the perpetuity of freedom of speech and of the press. This is why the schools are to be attacked and destroyed. Will the American people permit a horde of imported and home-bred Romanists to override the constitution, unite church and state, wreck the public schools, and plant the papal despotism on the ruins of the Republic? Time will determine whether

the grand old lessons of the fathers and of the leading statesmen, from Jefferson to Lincoln, shall be forgotten. It is time to begin again to teach the children to repeat the Declaration of Independence, and the speeches of Adams, Hancock and Patrick Henry. It is time to recall the brave and true utterances of John Quincy Adams and Daniel Webster in Congress, when freedom of speech was threatened to be restricted. Here is what Webster said on one occasion: "Important as I deem it to discuss, on all proper occasions, the policy of the measures at present pursued, it is still more important to maintain the right of such discussion in its full and just extent. Sentiments lately sprung up, and now growing popular, render it necessary to be explicit on this point. It is the ancient and constitutional right of this people to canvass public measures and the merits of public men. It is a homebred right, a fireside privilege. It has ever been enjoyed in every house, cottage and cabin in the nation. It is not to be drawn into controversy. It is undoubted as the right of breathing the air, and walking the earth. Belonging to private life as a right, it belongs to public life as a duty; and it is the last duty which those whose representative I am shall find me to abandon. This high constitutional privilege I shall defend and exercise within this House, and in all places; in time of war, in time of peace, and at all times. Living I will assert it; dying I will assert it; and should I leave no other legacy to my children, by the blessing of God I will leave them the inheritance of free prin-

ciples, and the example of a manly, independent, and constitutional defense of them.”

When a convention of American bishops representing Romanism, can assemble in the Vatican presided over by the pope for the express purpose of devising the best methods of destroying the free institutions of this republic, it is time—high time—to recall such utterances as the above by Daniel Webster. It is time to recall the principles and ideas for which the war of the revolution was fought. It is time to be vigilant. It is time every patriot became conscious that a reactionary movement is imminent which menaces republican liberty in this country; which threatens to drag the new world back to the ignorance and mental slavery of the middle ages, when Romanism ruled the world; when the pope’s temporal power was unquestioned; when the inquisition was a legitimate institution and its dungeons, racks, diabolical tortures and fires were as common as public schools and libraries are to-day. It is high time to remember that in no country and no time has there been liberty of conscience or of pen or of speech where Roman Catholicism has had the power to crush and destroy them.

Whoever has studied the spirit of the Roman Catholic church will find that its priests and bishops are prompted by the low ambition which does not scruple to use current as well as legendary superstitions as a means to extort money from the scanty earnings of the poor and ignorant. The “holy office” is a transparent pretense, imposition and fraud to all who are to any degree enlightened as to motives of

men or facts of history. The following, said to have been taken from George Eliot's Note Book, describes a priest far better than the writer can do it.

He is equally impressed with the momentousness of death and of burial fees; he languishes at once for immortal life and for "livings;" he has a fervid attachment to patrons in general, but, on the whole, prefers the Almighty. He will teach, with something more than official conviction, the nothingness of earthly things; and he will feel something more than private disgust if his meritorious efforts in directing men's attention to another world are not rewarded by substantial preferment in this. His secular man believes in cambric bands and silk stockings as characteristic attire for "an ornament of religion and virtue;" hope's courtiers will never forget to copy Sir Robert Walpole; and write begging letters to the king's mistress. His spiritual man recognizes no motives more familiar than Golgotha and "the skies;" it walks in graveyards, or it soars among the stars. His religion exhausts itself in ejaculations and rebukes, and knows no medium between the ecstatic and the sententious. If it were not for the prospect of immortality, he considers it would be wise and agreeable to be indecent, or to murder one's father; and, heaven apart, it would be extremely irrational in any man not to be a knave. Man, he thinks, is a compound of the angel and the brute. The brute is to be humbled by being reminded of its "relation to the stalls," and frightened into moderation by the contemplation of death beds and skulls. The angel is to be developed by vituperating this world and exalting the next; and by this double process you get the Christian—"the highest style of man." With all this, our new-made divine is an unmistakable poet. To a clay compounded chiefly of the worldling and the rhetorician, there is added a real spark of Promethean fire. He will one day clothe his apostrophes and objurgations, his astronomical religion and his charnel-house mortality in lasting verse, which stands like a Juggernaut made of gold and jewels, at once magnificent and repulsive; for this divine is Edward Young, the future author of the "Night Thoughts."

The machinery for the practical exemplification and practice of this mixture of deviltry, pretension

and thrift, under the name of religion, is being organized everywhere in this country on a vast scale. Churches, cathedrals, convents and parochial schools are being built and dedicated in alarming numbers and costliness, almost beyond belief.

In an article in the *Catholic World* the author shows the insufficiency of church accommodation for the professedly Protestant portion of the community, especially the poorer classes; also the ample provisions which are provided in New York City for Romanists. These facts and figures prove how great are the zeal and activity of Romanists, and how feeble Protestantism has become in the great metropolis of the country. One of the "32 churches" is the largest and probably most costly cathedral in the world. Below Canal and Grand streets, it is estimated that there are 135,000 inhabitants, and only 20 Protestant churches and mission chapels with sittings in the aggregate for 15,000. Between Canal and Fourteenth streets, there are 88 churches for a population of 262,000; and above Fourteenth street, 82 churches for a population of 418,000. The difficulty is that the churches are distributed almost wholly with reference to the convenience of the wealthier classes; and there are from 375,000 to 475,000 of the non-Catholic population who attend no place of worship at all. The lower section of the city has been almost entirely given up by Protestants. Probably the religious denominations most interested in this state of affairs will not agree with the writer in his conclusion that Protestantism is in no condition to keep what it has, or recover what it has lost;

but the facts and figures which he offers are not matters of opinion. The Catholic population is estimated at from 300,000 to 400,000, and is increasing at the rate of 20,000 per annum. There are 32 churches, the aggregate capacity of which (allowing for two, three, or four masses every Sunday, each attended by a separate congregation,) is about 200,000, and these churches are distributed through the city with very careful reference to the wants of the people. What is true of New York is generally true of every large city, if not of every town and village in the United States and territories, and much more true of Canada. It is an undeniable fact that Romanism is rapidly gaining on Protestantism in this country. The accompaniments and trappings of Romanism, as suggested by George Eliot, are carefully attended to by these crafty pretenders to piety and religion.

Said a prominent newspaper: "The costliest pulpit in the world is said to be that which is to be constructed for the white marble cathedral in New York. It is to be of Carrara marble, and is erected as an offering of the clergy of the archdiocese of New York to Cardinal McCloskey on the occasion of the anniversary of his golden jubilee."

It was also stated in the newspapers that this very humble follower of Him who had not where to lay his head and not wherewithal to clothe his body even in the cheapest material, actually wore robes which cost \$10,000, called "Christmas Robes." (Just as well say Christmas billiard tables, Christmas

roulettes, or Christmas horse races, or Christmas overcoats.)

This marble cathedral, the largest if not the costliest in the world, is being built by twenty-five cent pieces extorted every week from servant girls and working men on the false and utterly fraudulent and wicked pretense of conferring benefits on them by confessions, absolutions and extreme unctions (greasing a man just before death) which are enough, could they be seen, heard and fully comprehended to make the devil blush, and the blood of every honest, intelligent man and woman boil with righteous indignation. Perhaps the confessional is the most important device of the Romish church.

The following newspaper account of the regal display made at the funeral of Cardinal McCloskey, fitly illustrates the policy of the Romanists in this country to excite in the ignorant men and women who furnish the money with which to pay all bills, awe, wonder, fear, and veneration as the foundation of worship, for its officials. Without their cringing fear and perfect subordination, the cash would not be forthcoming. There could be no better way to impress Roman subjects with the vast difference between themselves and the church officials than the noise and expense which they lavished over the coffin of the dead cardinal, when contrasted with the miserable burials accorded to themselves. Here is a newspaper account of it:

“ The body is habited in rochet, mozetta, and the beretta. On the breast lies a crucifix. The other vestments will be placed on the body immediately prior to the removal to the cathedral. Nuns kneel and pray about the catafalque con-

tinually. The rosary was recited during each hour of the day. Workmen will begin draping the cathedral to-morrow morning. The columns, main doors, the organ loft, sanctuary and pulpit will be covered with black. The throne will be covered with purple velvet, and the floor of the sanctuary will also be covered with purple. The day of the funeral the music will be rendered by six soloists and one hundred voices in the choir, and the vocal selections will be from Cherubin and Mozart.

To-day Archbishop Corrigan received the following cablegram from the rector of the American College at Rome:

The American College deplores its great patron's death and prays for his eternal repose.

At 5 o'clock another cablegram was received by Archbishop Corrigan. It was as follows:

ROME, Oct. 11, 1885.—Summus pontifex dolenter triste mentium accepit. Pro eminentissimo defuncto deum exorat. Tibi, clero, et fidelibus archdiocesis benedictionem apostolicam peramanter impertit.

L. CARD. JACOBINI.

The significance of the dispatch is:

The sovereign pontiff received with sorrow the sad tidings. For the most eminent dead he fervently prays God. To you and the clergy and the faithful of the archdiocese he most lovingly gives his apostolic blessing.

THE CASKET DESCRIBED.

The cablegram forwarded to Rome Saturday requesting instructions regarding the casket was promptly answered. It will be constructed of San Domingo mahogany, one and a half inches thick, with dovetailed sides, a double-paneled top, and three-inch cover. It will be gradually rounded at the ends, and will be covered with silk plush, the sides and ends draped with purple satin and festooned with gold fringe. The casket will be lined with embroidered satin and festooned with satin fringe. It will be furnished with a satin upholstered pillow for the head. The handles will be solid oxidized silver bars, with gold tips. The bars are to be covered with purple silk. The plate is of oxidized silver, set in a frame of purple silk, and engrossed with the name, dates of birth and death, and coat-of-arms of Cardinal McCloskey.

Archbishop Gibbons, of Baltimore, who will deliver the funeral oration, is archbishop of the oldest see in the United States.

The veterans of the papal army at a meeting held this afternoon, decided to form a guard of honor from their number for the catafalque Thursday morning. They will appear in the uniforms and decorations worn by them while they were in the service of Pope Pius IX.

The Latin despatch from the pope of course was read to the assembled thousands by the archbishops, just because they did not understand one word of it. Nobody with any intelligence would give a cent per hundred for the prayers uttered for the cardinal's soul. But the poor ignorant Romanist would be more likely to pay for prayers for the soul of his wife or child after seeing such a fuss made over the dead cardinal. Nobody knows better than Roman officials how to impress their dupes.

Confessions to priests have two objects; one revenue, the other news. Confessions are a means of power over him who confesses; power to quiet a guilty conscience, as well as power to determine the convictions of conscience, and to control the actions of men. The auricular confessional is very largely the key to the power of the Roman so-called church.

By means of the cunning device of the confessional the power of the church is obtained and perpetuated. By means of it the sacred secrets of every Protestant as well as Roman family are revealed to the priestly satraps of the pope every week. In case of civil war, or conspiracy, or revolution, confessions would become perhaps vitally important to the officials of Rome. Henry the VIII, himself then a Romanist, was compelled to unhorse the power of the pope or be himself destroyed. (It may be said parenthetically, that he unhorsed Romanism that he might

place Episcopalianism in the saddle to do his bidding. He wanted to divorce an honest wife to marry Anne Boleyn. The archbishop of London wanted him to marry the sister of the French king, and wouldn't divorce him unless he would promise to do so. Henry VIII declined to marry a Romanist, because he wanted Miss Boleyn, who was a dissenter. And this is the reason why the pope would not give him a divorce; and why we have now the Protestant Episcopal church, one side of which is essentially Romish. A church born of the lust of a king.) Servant girls and servant men ignorant enough to go to a priest to confess every week, and pay twenty-five cents for the privilege of telling all they have thought, felt, done and observed—of turning themselves inside out to a sensual high-fed official—of revealing all the secrets of their employer and his family, of whomsoever employs and pays him or her, would be ignorant enough, if told that the pope ordered it to be done, to murder the family he or she is paid to serve. Indulgence could be granted before, and absolution afterwards, for such a crime. This is the way the French Huguenots, as well as thousands of others, have been summarily disposed of, who were in the way or a hindrance to Romanism.

The time is not yet ripe for the pope and his subordinates to hazard such an experiment here. But if "the click of the trigger" which Mgr. Capel says is to summon revolution to the destruction of our free schools shall actually occur (and it will come), the news department of the miserable swindle and confidence game called the confessional will be-

come vastly superior to any spy system or national news agency within the power of those who shall be marked for summary death, or who shall fight on the side of liberty and light against this gigantic power of popery and darkness.

Should it be said a second St. Bartholomew slaughter is only a remote possibility in this country? I answer, Why? What does Capel's threat mean? Is it a string of idle words? Is the encyclical a string of idle words? Capel probably came to this country as the pope's agent expressly to run about among us and by his audacity of speech to test the temper of Protestantism; to try the edge of public sentiment; to draw out an expression from the press, religious and secular; to see what kind of stuff we are made of, and to report to the secret convention of bishops then about to convene at the vatican to discuss the terms of the encyclical, which was soon to be issued.

At any rate, the encyclical declares just what in substance Capel declared. He probably reported that Protestantism is too dead to effectually resist anything Rome may devise, or threaten, or do; that the (then) forth-coming encyclical could threaten any features of our government, or religion, or society, with the utmost impunity, and that Romanism had such a firm grip on our supposed interests, especially political, that we would not dare to open our heads even in mild protest. We are justified in concluding this to have been the result of Capel's observation and the substance of his report to headquarters at Rome.

Yet he was right. But to come back to the

pretense as false as it is blasphemous, and as disgusting as it is untrue, absurd, earthly, sensual, devilish.

Yet how many millions of dollars are annually extorted from the ignorant, rich and poor, by the thumb-screws of these superstitions. How many men and women are annually confided, cheated and done out of their money by the false pretenses above mentioned?

If men ought to be indicted and punished under the statute for any confidence game whatever, every priest and bishop and cardinal and pope who gets money by pretending to absolve from sin and its penalty or to get a soul out of purgatory by masses should be indicted and punished to the extent of the law.

As a rule, these confidence men live luxuriously on their ill-gotten gains, while their victims live most miserably and often starve, as in Ireland, or die like infected sheep by the hundred thousand as in Spain, because the church has taken the means of obtaining proper food and cleanliness from them, for masses, prayers, absolutions, holy water and grease. It is time, that civilization should stamp out these vampires who have so long fattened and flourished on the blood and the treasure of the toiling ignorant masses. Stamp them out by making intelligence general, and convictions positive. They not only fatten on ignorance, but deliberately blot out intelligence, and perpetuate ignorance, that they may suck the blood of toil with greater impunity, ease and success. Here is what the Roman priests of Mexico have recently advised their ignorant subjects. How de-

graded must men be who will act upon such advice and pay for it!

You must flee as you would from the plague, from the Protestant propagators and from their schools, to prevent yourselves and your children from being seduced. You must abstain from any service or co-operation in favor of the wicked design of establishing among you their false worship. You cannot sell, let, or lend them your houses. You cannot as merchants sell to them knowingly what they intend to purchase for that purpose. You cannot as artisans work for them for the same purpose. You, the printer, cannot admit on your presses their writings, either for being published or republished. You, the bricklayer, cannot work in the construction of repairs of the buildings or houses wherein they shall hold their heretical meetings for the exercise of their perverse worship.

You cannot, as servants, hire yourselves in their houses without danger of being seduced. You cannot, finally, any of you, afford them knowingly any assistance as to such ministers or propagators of the heresy.

Here you see set out clearly the line of conduct which you must observe with men, who, not content with having swerved from the path of truth, which is only to be found in the Catholic church, governed by Our Lord Jesus Christ, by his vicar, the high pontiff, want also to mislead all those they can. Be therefore alert, leave them isolated, and at last they will be compelled to leave, or at least they will not seduce you.—(Translated from the *Brownsville Mensagero de la Verdad*, of June 15th, 1885.)

And yet has Protestantism ceased to protest? Does Martin Luther's conscience or courage no longer animate Protestants? Does his righteous and fearless blood no longer run in Protestant veins?

But Romanism is the same in the nineteenth, that it was in the sixteenth century. It is the identical form and spirit of diabolism that Luther combated. Its doctrines are the same. Its methods are the same. It is planting itself firmly under our

very noses, and its iron fingers are slowly and surely working their way to the throat of this republic. We erect bronze statues to the brave old monk. We celebrate his centennial birthday. What for? Why garnish the sepulchres of the prophets if their virtues are no virtues and we do not propose to imitate them? Who can name a Protestant clergyman who is worthy to wear the mantle of Luther or Zwingli or Huss? (Since the above was written, Rev. Mr. Davis of Cleveland, Ohio, Presbyterian, has spoken brave, true words against Romanism.)

And our civil authorities seem incapable of detecting and punishing crime when committed in the name of religion, except in Utah. What would be swindling in a spiritualist, or necromancer, or juggler, or fortune-teller, is legitimate business when organized and made a daily avocation under the name and cover of Roman Catholicism, by cunning and unscrupulous priests and bishops. Here is the lame and impotent defense of this system of fraud by a Roman priest by the name of J. A. McLaughlin, C. S. S. R., (whatever the letters stand for) of St. Louis, delivered, as reported in the newspapers, in the church of the "Immaculate Conception" on North Franklin Street, Chicago, Oct. 5th, 1885. A very large crowd was present. Here is the Roman argument to show that being a slave to Romanism and Roman priests is the only liberty. Stripped of sophistry it may be stated thus: "You ignoramuses are not slaves, because to be truly free you must be obedient to God. The pope and the priests are God—to you—do as they tell you, wear the chains they put

on you, give your money to support them in luxury, starve yourselves and children that you may do this, and you will enjoy true liberty."

Father McLaughlin said, "True liberty consists in depending upon and obeying lawful authority. To obey unlawful authority is slavery. In whatever we do we obey either the authority of reason, passion, our fellow-man, or of God. Which of these is the lawful authority? The lawful one is the one which teaches truth and inspires virtue. Human reason does not teach truth or inspire virtue. Do our passions teach us truth and inspire us with virtue? Emphatically, no. Does the authority of our fellow-man always teach truth and inspire virtue? Certainly not, but to man as the representative of the higher God does give the authority which is lawful. Human laws must be obeyed, but man, as man, is not a lawful authority. God must be the authority to which we must submit. But how are we to find out God's truth? God spoke in the beginning through his prophets, and now he speaks through the Catholic church. It is the authority that Christ himself sanctioned. It is blasphemy and a denial of Christ's divinity itself to say that the Catholic church was once the true one but is so no longer. If the Catholic church failed in the sixteenth century at the time of the Reformation, then Christ spoke a lie, and the gates of hell did prevail against it. If this is not the true church we have no God at all. It is here we find true law. Do, then, Catholics enjoy liberty? The Catholic alone is free, though his hands and feet are bound with chains. The true Catholic is always

free, and only the obedient child of the Catholic church is truly free." Every intelligent man, of course knows, that this is abominable, specious and false. But it passes for truth with the ignorant.

In their programme of propagandism as a first practical measure, Romanists now insist upon keeping their children out of the public schools, and upon a division of the school fund, to support their parochial schools where the revolting superstitions which have been pointed out are taught as truths of religion. Where the books quoted from in previous pages are used as text books. Where the fifteenth and sixteenth and previous centuries are diligently transplanted into the nineteenth, and where the progressive spirit of this age is diligently weeded out. Where the wheels of progress are blocked with senseless dogmas; where the light shining into the human mind from our free schools, colleges, laboratories, libraries and a free press are shut out, and the darkness of the dark ages is shut in. Where ignorance is inculcated with diabolical zeal and the windows of the soul closed up. Where the young idea is taught how not to shoot. Where chains are forged for the immortal mind. Where science is hated, and the satanic arts of falsehood and deception fostered. Where the free-born man is made a slave, and a priest a master. Where Spain, Ireland and Mexico are industriously planted in free republican soil. Where the seeds of poverty and wretchedness are sown broadcast. Where moral mildew and spiritual blight are produced and propagated. Where God is conceived of as a devil, and man is taught to worship

the prince of darkness; and where the pope and his army of priests are thrust upon mankind as his vicegerents.

There was a time before the sixteenth century when Jesuit schools and colleges and societies had possession of all Europe and dominated the youthful as well as adult mind of the civilized world.

Little by little, by intrigue, bribery and assassination, these Jesuit priests obtained control of schools and thrones. They scrupled at nothing, hesitated at no intrigue, neglected no crime to accomplish their objects. They fermented discontent, conspired treason, inaugurated revolution, instigated and perpetrated murder. Their secret organizations reached throughout Europe and Asia, and extended into Africa and America.

They were so strong at one time that they meditated resistance, and actually resisted the pope himself, though to his predecessors they owed their origin, prosperity and power. Treachery had become hereditarily inborn as it is inbred in the Jesuit nature. Nearly every crime was taught as a fine art, or a virtue, to be practiced in behalf of religion.

Such is the power and attractiveness of superstition in the hands of bigots with wealth and power, when applied to the unenlightened conscience of mankind, that the race can be enslaved—has generally been enslaved—to priests who have pretended to act as solicitors and attorneys in the supreme court of heaven. What will not a man give in exchange for his soul? What will not ignorance give to quiet a guilty conscience and escape hell? Pro-

faning the holy of holies of the inner sanctuary of the human soul, the Roman usurpers of mediatorship between God and man have subjugated and hold in infernal thralldom at this hour about 225,000,000 of human beings—more than half of all Christendom. Why should not our free republic in time become an Italy or Spain?

Has ignorance and degraded human nature any means of defense that it had not in the sixteenth century? Is an Irishman in New York any less an Irishman than in Dublin or Cork? Is not ignorance as much of a dupe, and educated depravity as successful in deception now as ever? Is not the ignorant negro ex-slave or ignorant white ex-master in Louisiana, or the imported and native born ignorance of the manufacturing states as good material to organize into "societies of Jesus" (?) as the natives of Africa, or Mexico, or Portugal, were two centuries ago? The Roman hierarchy thrives only on ignorance, and American ignorance is as gullible and convenient for its plunder as European ignorance. This is shown by statistics to be the fact.

In 1785, Bishop Carroll estimated the number of Romanists in this country to be 25,000 only. In a carefully prepared paper in the *New York Catholic World*, April, 1865, the number of Romanists in 1790 is put down as at 30,000. In 1878, taking the census of 1870 and the best estimates of the Romanists for a basis for the calculation, there are now more than 8,000,000 Romanists in the United States and territories.

The following table, carefully prepared by A. L.

Brown, of Cleveland, Ohio, published in a very able pamphlet entitled "The Future Conflict," shows the rate of increase of the Roman element in this country, beginning at 1785 and closing in 1878:

Year.	No. Catholics.	Total Population	Proportion Catholic to total pop.
1785	25,000		
1790	30,000	3,929,214	1 out of every 31
1800	60,000	5,308,483	" " 33
1810	120,000	7,239,881	" " 60
1820	240,000	9,633,822	" " 40
1830	480,000	12,866,020	" " 27
1840	960,000	17,069,453	" " 18
1850	1,920,000	23,191,876	" " 12
1860	3,840,000	31,443,221	" " 8 $\frac{1}{2}$
1870	5,760,000	38,558,371	" " 7
1878	7,500,000	45,000,000	" " 6

If this ratio of increase is kept up how long will it be before Romanists will be able to dictate candidates for office, as well as legislation? How long before constitutional separation of church and state, which they hold to be damnable heresy and atheism, will be abolished? How long before separate schools for Romanists will be an accomplished fact in all the large cities as well as in New York? How long before in favorable localities in large cities all infidels, including orthodox Protestants, will be compelled to pay tribute to support Roman and Jesuit schools? One thing is certain from all history, Romanists have never failed to extort such tribute in any country and at any time when and where they had the power. They have already made a good beginning in localities where they have had the power in this country.

In New York city, for instance, Romanists constitute one-third of the population. They now constitute one-sixth of the entire population of the

country. See what they have done where they have one-third of the population.

Between the years 1869-71, inclusive, the Roman hierarchy (misnamed church), received out of the public treasury in New York \$1,369,389. I could give the items if I had the space. In the last fifteen years it has received upwards of \$12,000,000. Probably more than nine-tenths of this money was paid into the public treasury by non-Romanists. But with the control of every third voter, Bishop Hughes, in his lifetime, with the aid of his priests, could easily induce political demagogues of either party to appropriate the public monies to the use of Roman schools, convents, churches and so-called asylums.

When official candidates, to secure office, are ready to sacrifice their sons and throw their daughters into the arms of the Roman church, as Lot threw his daughters to the mob, why should not the archbishop of New York and Cardinal McCloskey and his successors in office, turn such baseness to advantage in support of parochial schools and convents?

When Bishop Hughes died, the city council of New York appropriated several thousand dollars to erect a tablet to his memory in the council chamber. This was done to please Roman Catholic voters, and win votes for unprincipled demagogues. Romanists know as well how to make their votes count as Protestants do.

When Cardinal McCloskey shall hand in his checks, no doubt Roman power in this country will be able to command votes enough to adjourn congress

as a mark of respect, and to secure an appropriation to pay his funeral expenses, pension his servants, buy a \$10,000 robe for his successor, and build a monument to his memory; and some executive elected by Romanists' votes, who educates his daughters at Jesuit colleges and marries them to Roman Catholic husbands, will sign the bill. (This was written before the death of the cardinal. Congress was not in session, but the demonstration at his funeral was expensive beyond anything that has ever been seen in this country, except perhaps that at Gen. Grant's funeral. And when his successor was crowned and gowned in Baltimore, President Cleveland sent Secretary Lamar with an autograph congratulatory letter, and the political press with one accord glorified the great event.)

If Rome can now draw money from the treasury of a great city to support its convents and nunneries and build tablets to the memory of its archbishops, with only every sixth voter under its control, why should it not in due time seize the Federal treasury? And from present indications it will not have long to wait for the power to do so.

In Louisiana Romanists have already obtained control of the school board and compassed the expulsion of Protestant, and the installment of Roman teachers, generally throughout the state according to the newspaper accounts.

In Chicago about half the school board and many of the teachers are Romanists. In Baltimore Roman influence is stronger still. In San Francisco Roman bishops and priests are helping themselves

from the public treasury to support their separate public schools and convents.

It is well known that the Roman bishops hold in trust for the church the most valuable properties in all our large towns and cities, aggregating in the neighborhood of \$2,000,000,000, which is all exempt from paying taxes because it is church property; although to call it church property is a ridiculous misnomer, at least as to a very large per cent of it.

Not satisfied with this unjust exemption, they are reaching their avaricious hands into the pockets of all Protestant and other taxpayers and taking all they can bribe legislatures and city councils to appropriate by the promise and delivery of enough Roman votes to elect a majority of these bodies.

Why should the so-called Roman church have one dollar of the public monies, or school funds for private use? For it is only under this claim that any appropriations are made for parochial schools.

Why are not Methodists, Presbyterians, Baptists, Jews, Mormons, Unitarians, Universalists, Free Religionists, and no religionists, each and all, equally entitled to their respective shares of the public school money for denominational schools?

If we yield to the insolent demand of Romanism for a share of school money for sectarian schools, why not yield to the same demand of every otherism?

Who cannot see that the precedents of sectarian schools to be supported out of the public treasury, set by New York, New Orleans, Baltimore and San Francisco, if once established, would utterly shatter

and destroy not only our free school system, but one of the corner stones on which the government rests, viz. : the entire separation of church and state?

Yet Leo XIII and his agent Capel threaten revolution if we do not hasten to do this. This insolent demand is echoed by the Roman-American press all over the country.

Let me quote a few specimens of this insolence :

It will be a glorious day for the Catholics in this country when, under the blows of justice (?) and morality (?), our school system shall be shivered to pieces.—*Cincinnati Catholic Telegraph*.

“Do you believe that this country will ever become Catholic?” is changed to the question, “How soon do you think it will come to pass?” Soon, very soon, we reply, if statistics be true.—*Catholic World*.

They (Romanists of the United States) are as strongly devoted to the sustenance and maintenance of the temporal power of the holy father, as Catholics in any part of the world; and if it should be necessary to prove it by acts, they are ready to do so.—Cardinal McCloskey.

Religious liberty is merely endured until the opposite can be carried into effect without peril to the Catholic world.—Bishop O’Connor.

The Catholic church numbers one-third of the American population * * There is ere long to be a state religion in this country, and that state religion is to be Roman Catholic.—Priest Hecker.

I could give volumes of quotations from Roman publications equally impudent, equally confident, equally ominous, equally threatening. It is certain that these threats will be more than fulfilled if Romanists obtain the necessary power, and it is almost certain they will obtain the power. And yet we sleep while our liberties are being surely undermined. We quote Jefferson’s words: “Eternal vigilance is the price of liberty,” without to any degree

heeding the wisdom-charged maxim. We sleep in apathetic torpor and indifference a sort of moral death, while the pope of Rome, reaching out from the tomb of the past seizes and strangles the republic in which lies the hope of liberty throughout the world.

The assertion has been made previously, that auricular confession, so far as the ecclesiastics are concerned, had two objects, "one revenue, the other news." There is one other object, viz.: an opportunity for priests who have taken vows of celibacy to secretly break their vows as often as they are so inclined without danger of exposure. These are all auxiliary to the one general purpose, viz.: power over men. Proof of this assertion will be hereafter introduced.

It is historically a fact, heretofore referred to, that the Roman Catholic hierarchy has dominated almost the entire civilized world, if we include the Jesuit societies as a part of it, from the thirteenth to the middle of the sixteenth centuries, and does still hold the balance of power in Christendom. Its popes have been kings of kings. It has held the conscience and the purse of the world. It has dictated legislation, and indulged the appetites and passions of mankind as its interests required.

How has all this been accomplished? How is it that this hoary despotism now holds in its grasp more than two hundred millions of men and women? What is the secret of this great success?

When the question is carefully studied the solution of the problem will be found to be largely in the auricular confessional. The confession makes the

priest a God, and the penitent a goose—something less than a man or woman. It is the capitulation of the masses to the few—the surrender of the citadel of freedom; of ignorance and virtue, to educated fraud and depravity.

Romanism had no great power until the confessional was instituted by order of Pope Innocent III, in A. D. 1215. From that time to the end of the fifteenth century its growth was beyond belief. Historically, it would seem that the confessional is the chief instrument of Roman success.

The object of the Roman church has never been to gather good men and women only into its fold. By so doing it could never hope for universal power, for the good have always been the few and the despised.

“Broad is the road that leads to death
And thousands walk together there,
But wisdom shows a narrow path
With here and there a traveler.”

To organize the best classes has not been the object of Romanism, but the worst. It has always sought first the ignorant vicious, as well as the rich and enlightened vicious. Its aim has been power, the power of numbers, the power of wealth—not the power of virtue. To have wealth it must have the multitude. To have power it must have the multitude.

To secure the multitude, two leading facts must be kept in view in constructing its scheme—viz. : the gratification of the appetites and passions by which one side of the world is governed, and the control of the conscience by which the other side is governed,

and of course scaling down its accommodating forms and morals to suit all intermediate classes.

The satanic cunning of the Romish church early perceived that to reach and interest all classes it must make provision for all classes, good, bad and indifferent. It has been able to do this through the device of the confessional. Here all are interviewed, snared, captured and secured. Here all secrets are first revealed; when you have a man's secrets he is your slave. Here passion and appetite are provided for. Here the really devout are made bond-men and bond-women through their blind devotion. Here intellect without conscience is represented in the confessor. Here the coffers of the church are kept full. Here the spy system on the enemy is always perfect, and his defenses and strength understood.

The consummate unscrupulousness and cunning of the Romish church culminates in the confessional. The confessional box is the Spanish inquisition in miniature, in which the penitent is the accused and the priest the inquisitor, who uses all hell for an inquisitorial machine, and all heaven for a bribe. The confessor is to all intents God to the dupe on his knees, and the old barbaric God of the Jews at that. He is assigned that place by the creed and the practice of the damnable despotism he represents and serves. He insists upon knowing all the secrets of the penitent, every thought and desire, especially those which are called wicked or shameful, and claims full power to pardon, punish or reward. He also claims power to make an act, thought or desire good or bad at his pleasure, which in itself is the

reverse. He can make bad good and good bad. He can make fornication celestial and divine. He deals with his helpless victim by means of his infernal superstitions and juggleries as his greed, his church or his lusts may require. His

“Trade is falsehood, and his lusts
Deep wallow in the earnings of the poor.”

His part is easy to him to play. He has had conscience educated out of him, and all satanic arts made familiar to him. His victim is first bound securely in the chains of superstition. He or she submits with imbecile trust to a priest aping God who is morally as foul as the victim is ignorant and helpless.

“Power, like desolating pestilence,
Pollutes what 'er it touches, and obedience,
Bane of all genius, virtue, freedom, truth,
Makes slaves of men and of the human frame
A mechanized automaton.”

The confessional is based upon the assumed infallibility of the confessor in representing an infallible church. Here is the authority for the assertion from the creed itself:

The faithful, listening to the teachings of the church, cannot be mistaken, for it is to Jesus Christ that they listen. Abridged code of religious instruction for schools and colleges, etc., approved by Cardinal Manning. Page 114.

Sanctifying grace is preserved if we venerate the church and her ministers. Ibid, 171.

Believe in the priest and whatever you do with him will be sanctified.

The minister of the sacrament is the person authorized by Jesus Christ to confer the sacrament. Page 179.

Two hundred and fifty pounds of grossness, passion and craft, when cowed, surpliced and com-

missioned with orders from a bishop, to all intents and purposes is God to the victim of Romanism, if Jesus Christ is God, as all Protestants as well as Romanists believe.

If the blood of Protestants had not turned to puddle-water or something weaker, it would boil with terrible resentment when such things are taught with public school money under their very noses.

The effect of baptism (with holy salt water) * * is the remission of all sin, both original and actual, and also of all punishment due sin. Page 185. Children dying without baptism, though innocent, * * are excluded from heaven. Page 188.

This last thong in the scourge of superstition brings from loving father or mother the last dollar to pay for baptizing their child. Note how carefully the separate threads of this rope of superstition with which Roman communicants are bound, are twisted. Its devilish coils are wound around every love and every thought, every interest, every passion, every hope, of the victim, preparatory to robbing him or her of money, virtue, freedom and moral responsibility.

It obtains for us all sorts of graces, not only spiritual but temporal. Page 211.

By its sins committed after baptism are remitted. Page 211.

Baptism squares the account to date. If after being baptized, you steal or commit murder, the sacrifice of the mass, if paid for roundly, will balance the books again. Expensive but a sure cure.

The priests are made judges of the sin and the disposition of the sinner; their absolution is as efficacious as would be that of Jesus Christ himself. Page 213.

Look at a priest. Nine in ten, judging from their appearance, are the most animal, gross, high-fed, passion-heated men, as a class, we have in the community. How like Jesus Christ in spirit and life they must be! They shrive you for twenty-five cents, perform low mass for your soul for \$25, high mass for as much money as they can get out of you, and grease you with olive oil, blessed, for from \$10 to \$50, according to your means.

How like Jesus Christ these priests are!

Indulgences are singularly beneficial to the faithful. * * By this virtue the debts of our souls are cancelled. Page 220.

Indulgences are also singularly beneficial to the treasury of the Vatican. If you wish to kill or rob your neighbor, get a permit or an indulgence for thirty days and pay \$100, and it is no sin to murder or rob, during the time covered by the permit. Singular beauty in indulgences! But they pay well.

“Extreme unction” is anointing with the oil of olives blessed by the bishops on Maundy Thursday.

* * It affects the soul thus: It remits venial sins and even mortal sins. It completes the purification of the soul by destroying the remains of sin. * * The holy oil produces its effect on the body after the manner of natural remedies.” Pages 221 and 222.

The fools who pay for “unctions,” are confided out of their money as really as if they had been given a bogus check. It is amazing that in these days of general intelligence, such impositions can be successfully practiced.

Extreme unction is performed for persons about to die—always for cash down, no trust, and for prices

varying according to the value of the estate which the victim will leave.

Having "baptized," "confessed," "absolved," and "indulged" his victim, for cash in each case, times without number from the cradle to the brink of the grave—robbed him all along the path of life from behind the ambush of superstition—the priest, like a grave ghou, with greed insatiable invades the precincts of the grave with the final fraud of "holy grease," and takes often the last dollar his weeping widow has left, under the false pretense of saving a soul from an expiatory residence in what is called purgatory. And purgatory is a pure fiction invented for the express purpose of extorting money from the ignorant poor and the ignorant rich for performances by which their souls may escape from what never existed.

These are the disgusting and abominable juggleries and mummeries, deceptions and frauds, by which about one-third of the present population of the United States are being deluded and robbed of millions of dollars every year. Who, except these victims and dupes, is silly enough to believe cardinals, bishops, and priests are honest in this business of the common cheat? Who believes they ought not to be indicted and punished as such? For the practice of these deceptions a share of the public school fund is demanded to educate and train men! Not only this, but it is demanded that this system of fraud and sorcery shall be established in this country as the state religion, and receive its support from compulsory taxation. The priests of this system of fraud and

dishonesty claim the power to absolve every Romanist from the binding effect of all oaths of allegiance, or support of the constitution of these United States. Nothing is wanting but an increase of numbers to make this government a subordinate sovereignty to and integral part of the temporal power of the pope, and Romanism the state religion.

The machinery is all ready and in operation with which to destroy the republic and convert it into a Roman hierarchy.

Through the confessional, according to their own statistics, thirty-five thousand priests, or thereabouts, who are themselves in thralldom to bishop, cardinal and pope; a large per cent. of whom are idle, high-fed and animal in appearance, hold in dangerous control, intellect and soul, every sixth woman, wife and daughter in this country; and the ratio is growing larger every day at the rate of ten per cent. per annum.

With most satanic sagacity the Roman hierarchy long ago saw that by controlling the mothers, wives and daughters, who are more accessible, more superstitious, more devotional, more obedient to ecclesiastical authority, and less liable to heresy, that is, to think for themselves, it could most successfully control society and government.

Protestantism has learned this great practical fact of Romanism and is making the best possible use of it in its own system of propagandism. It would almost seem that in exchange for the valuable lesson Protestantism has agreed never to say another word against the great Roman "Mother of harlots" from whose brain it came.

Let me say parenthetically here, that the salvation of society from both Roman and Protestant forms of superstitions, depends upon the rescue of woman from the control of both, and her elevation to the plane of perfect individuality, freedom of thought and moral responsibility as a human being.

On her knees in the confessional at his feet, the priest, as God, has every woman's soul in his power, subject to his will. She believes it to be her duty to tell him, and does tell him, every month, if she is a good Roman Catholic, perhaps every week, possibly every day in the week, and pays cash for the privilege, all the secrets of her own heart, the secrets of her family, her husband's secrets, her own secret sins, desires, loves, hopes and fears. She is required by her faith to open to him, and does open to him the gates of the citadel and sanctuary of her own soul, and he takes by right divine (devilish) absolute and undisputed possession. She fully capitulates to her priest and submits to his direction and counsel—he is to her the vicegerent of God. She is absolutely in his power, intellect, conscience, heart, will. Whatever he sees fit to say to her, or require her to do, he, as God, sanctifies and makes right, however wicked and abominable in itself. Being thus in possession of her soul and secrets he has at his command her fortune, her husband's fortune, and her own destiny. She fully believes he can send her to hell or heaven at will. She loves and reveres him, though he may be base and vile, because she thinks he can forgive her sins or make them virtues. When she is very devotional, and has much to confess and he has much

to hear and forgive, the intimacy is necessarily very close. It sometimes happens, oftener than is known, according to Father Chiniquy, that he discovers that the relationship between her and her husband is not the true relationship of husband and wife, and the wickedness and sin which are possible to a priest holding so dangerous a power over superstitious women is enough to make any man shudder at the bare suggestion. Should the real state of things by any possibility become known to the husband, he may be too good a Romanist to make a public scandal. If he should complain to the bishop of the conduct of the priest whose zeal for the holy Catholic church has been so great, the priest would be removed to another parish. According to Pascal and Chiniquy, very few, if any, cases of excommunication for immorality can be found. Should the pious penitent whose earnest devotion has so often melted into love and tears in the sanctuary of the confessional at the feet of her divine confessor, happen to be an attractive, young, unmarried woman, the result would be the same, minus the complications of a husband and family; and the orphan asylum, for which the black robed sisters beg so assiduously, instead of the husband, would take the care and education of the children, and the pious penitent would go to a nunnery, or be promoted as mistress of a bishop perhaps and be supported at the expense of the irresponsible treasury of the church on the proceeds of the confessional. Chiniquy gives cases of this kind exactly.

Here is what Father Chiniquy in his "The Priest, the Woman and the Confessional" (which every

American woman and especially every Roman Catholic woman ought to read immediately) says :

I solemnly, in the presence of God who ere long will judge me, give my testimony on this grave subject. After twenty-five years' experience at the confessional I declare that the confessor himself encounters more terrible dangers when hearing the confessions of refined and highly educated ladies than when listening to those of the humbler class of his female penitents. Page 65.

Educated superstition is as helpless in the power of priest and passion as uneducated superstition, and much more attractive. Of the Irish Romanists, Father Chiniquy says :

Why is it that the Irish Roman Catholic people are so irremediably degraded and clothed in rags ?

The principal cause is the enslaving of the Irish women by means of the confessional. Every one knows that the spiritual slavery and degradation of the Irish woman has no bounds. After she has been enslaved and degraded she in turn has enslaved her husband and sons. Ireland will be an object of pity; she will be poor, miserable, riotous, blood-thirsty, degraded so long * * as she is ruled by the father confessor planted in every parish by the pope. Page 81.

The Irish women always have the custody of the cash of their husbands. This is a very convenient and cunning device of the priests. The priests control the women, and the women control the cash.

Six hundred years' experience in applying popery to picking the pocket, has made it expert. The highwayman is a bungler, as well as a gentleman, compared to a priest trained in the business of extorting money at the confessional.

At the confessional Romanism clutches brain and conscience and utilizes the piety, passions and pocket of the penitent to build up and keep up, from century to century, its system of power and crime.

It subjugates and enslaves women, the mothers of men. It corrupts the source of life. It insures the transmission of slavish submission and degradation from mother to sons and daughters; and thus pulls down and holds down a race to its own low level from generation to generation, by degrading the mothers of the race. The generations of conquered, enslaved, subjugated, imbecile women of Catholic Spain, Italy, Ireland and South America have made the Catholic men of those countries what they are, cringing, degraded, poverty cursed, moral cowards and slaves.

And so of every other country where Romanism has had sway.

This has been the natural hereditary result. It could not be otherwise. A stream cannot rise higher than its fountain. Degrade the mothers and you degrade the sons and fathers—elevate the mothers and you elevate the sons and fathers and the race. Make a majority of the women in the United States believe implicitly in a high-fed, idle, wine-bibbing priest—that he is God or God's agent to regulate their consciences, dictate their morals, control their intellects, tell them what is right and wrong, absolve their souls "from sin and its penalty in this world and the next;" that he has a divine commission to search their hearts and know all secrets, and finally, last but not least, to levy at will upon their pockets; do this for a majority of women in the United States, and you will have enslaved the nation. You will have poisoned the fountains of the nation's life with the poison that has destroyed Spain, Italy, Ireland

and Mexico and will as surely destroy this republic.

One-sixth of the women are already in just that condition, as is claimed by the Romanists themselves.

It will take less than forty years at the present ratio of increase to have a majority of our women on their knees to a Roman priest in the confessional box. Then from spiritually enslaved mothers will be born a race of weaklings and priest-led slaves.

Rome expects to conquer the republic at the confessional, by the triumph of the priest over our women.

The confessional is the strategic point of Romanism. Its whole system of diabolism culminates in the confessional box. Here every attribute of the human soul is subsidized to popery—enslaved, mechanized, polluted.

I would translate from the Latin the questions put by the priests to women at the confessional and publish them if I could do so without liability under the statute. But having taken counsel, I am advised that it would be violation of the statute against obscenity. The abominable blasphemy of the assumption of the function of omnipotence by the priests, would seem to be apparent to all. But

The name of God
Has fenced about all crime with holiness,

and

Falsehood triumphant, deadly power,
Has fixed its seal upon the lips of truth,

inside of this huge system of sorcery and supersti-

tion, which is fast seizing upon all that is of value to liberty, virtue or freedom in this republic.

It is a most noticeable as well as lamentable fact, as before remarked, and it cannot be too often repeated, that Protestantism has become too weak or too wicked to protest against the advance of Romanism.

The Protestant clergy are held in check by the "vote-mongers" who call themselves statesmen. Politics dominates religion—demagogues dictate the utterances of the clergy—the stump over-awes the pulpit. Protestantism to-day has no convictions of its own that it values except on the question of salaries and future security therefor. Its organizations are perfect—its worldly-wise policies the perfection of wisdom—it is opposed to all change. It prefers Romanism to Ingersollism, absolute authority, to freedom of the mind.

Is Protestantism gradually coming into agreement with the pope, that a free republic is heresy? that free thought is heresy? that free education is heresy? that equal rights is heresy? that popular government is heresy? that individual moral responsibility is heresy? and, finally, that Protestantism itself is heresy? Ingersoll says he "does not know that there is a God," and Protestantism is roused to fury, rushes to arms, and hurls a full vocabulary of epithets at him from every pulpit.

Romanism says that a priest in the confessional is God, pretending to exercise more than the power of God himself, and plants 35,000 of such gods under the very eyes of a Protestantism which seems

too cowardly, too weak, or too corrupt to open its mouth.

A thousand times no God, rather than a Roman priest for a God.

Lord Bacon said :

Atheism leaves to man reason, philosophy, natural piety, laws, reputation, and everything that can serve to conduct him to virtue: but superstition destroys all these and erects itself into a tyranny over the understandings and consciences of men.

Said Mabillon, a very learned French writer of the seventeenth century :

Not one priest in a thousand in Spain, could write a common letter of salutation to another.

Alfred the Great of England declared that :

He could not find a single priest south of the Thames who understood the ordinary prayers or could translate them into his mother tongue.

Such were the gods of the penitents who officiated at mass and the confessional in the days of the greatest power of the Roman hierarchy. They are better educated now, but not more honest, less licentious, or less dangerous to human rights, progress and happiness.

When every one of the sixty thousand Protestant clergymen of this country knows that the creed, aims, methods and mummeries of Romanism are exactly the same as when Luther risked his life to protest against them, how can the silence of the Protestant pulpit be accounted for except on the hypothesis of the great moral degeneracy of Protestantism ?

Is Protestantism becoming too weak to maintain itself, and about to fall back into the arms of the

“mother of harlots?” The careful student of the signs of the times may well fear such decadence, and dread the future which seems to be in store for the children already born of free fathers and mothers and educated in the free schools and colleges of the republic, as well as for the fate of the institutions under which they were bred.

The writer is fully aware that strong, sweeping and startling statements are made in this and preceding chapters. If any statements shall be doubted by honest believers in Romanism, they can easily be verified by examination of the subject. Already extensive quotations have been made from a book approved by Cardinal Manning in 1880. Other Roman authorities have been consulted. Nothing has or will be stated, not believed to be strictly true, and susceptible of unquestionable proof.

In a work entitled “Pope or President? Startling Disclosures of Romanism as Revealed by Its Own Writers; Facts for Americans,” published in 1859, by R. L. Delisser, No. 508 Broadway, N. Y., will be found a full and carefully selected collection of facts from the highest Roman authorities. From this and other works I shall quote proofs which ought to startle every honest reader not already conversant with the infamous character of Romanism. Every reader should procure this work, which contains much in a small space, and carefully examine it and the authorities it cites. If the American people could only know just what is being done by the Roman priests in this country there would be an approximate

end of Romanism before many years, instead of its triumph.

The frequency of confession and the facility of absolution, renders that tribunal all the more dissolute.

In "Mayworth Class Book, tract de Matrino," page 482, a book which forms part of the education of the priests in our country, we find questions of the most revolting character are submitted to married women * * * * and to these direct questions on her mortal sins she is compelled to give direct answers, "for if she refuses," says this authority, "it does not appear that she can be excused from that perverse obstinacy, which renders her unworthy of the benefit of absolution."—Pope or President, p. 38.

The questions referred to will be given further on, in the Latin, (if, upon taking legal counsel, it is considered safe to include them in this essay at all) as they would be considered obscene if translated into English, and might render the publisher liable under the "obscenity act." The idea of a priest at the confessional using language to married or unmarried woman that cannot be copied into a public print! These questions are taken from Peter Dens' Moral Theology. The author refers to book and page in all cases, and Dens' is the highest Roman authority.

"The only principle of morality," says the author, "which we can find after a research into the papal imposture, is the zealous care with which the church studies to avoid scandal; and as the confessional gives to the priest so thorough a knowledge of the character of his victims, very little, comparatively, is ever betrayed." p. 39.

In Peter Dens' theology, the doctrine is distinctly laid down that a priest may be a libertine without forfeiting his priestly office, even if the fact should become known. See Dens' (tom. v. p. 287). There is

no doubt that this doctrine is lived up to often enough by the priests. The author of the "Pope or President" gives pages of facts and examples from the history of Romanism to show that practically Dens' morality is still that of the Roman church.

Jose M. Samper, an editor and representative of the people of New Grenada, a Roman Catholic himself, writes in 1858 of the dissolute character of the Roman priesthood in Spanish America: "We can affirm that a great majority of the New Grenada clergy, beginning with convents of Bogota, and many of the secular ministers of this city, live in permanent concubinage." P. 55.

The republics of South America are coming frequently into conflict with the Romish priests and bishops.

Almost every mail brings accounts of these conflicts. Perhaps they occur most frequently on the question of marriage. The church claims absolute and exclusive jurisdiction of marriage and divorce, but the legislative power, as in the United States, has assumed to establish marriage. It is a struggle on the part of the church to retain the canon law as against all statutes. This fight has been kept up by the church somewhere, in some form, against the progressive spirit of the age, for a thousand years without success. In all civilized nations the law-making power on this question has been wrenched from her grasp. Not only has Rome fought long and hard, but she has had the help of the established church of England and the Protestant Episcopal church, as well as the Presbyterian church, in holding

on to jurisdiction over marriage and divorce. The Episcopal bishops, as a rule, are as tenacious, meddling and exacting, wherever their church members will submit to be tyrannized over and whipped in by the ecclesiastical lash, as the Roman bishops. But it is a spasmodic ecclesiastical death struggle. And whether they will or not, they must give up arbitrary power over this, as well as over all other subjects and social institutions whatsoever.

The effort of high church leaders to introduce the confessional into the Protestant Episcopal church is born of a desire to retain power over the young women and young men, and so to control marriages in the church as to promote her interests. Instances of the most gross and tyrannical interference with matrimonial matters by Episcopal bishops and rectors could be given. A bishop full of wine and tobacco, with a gross animal body weighing two hundred and fifty pounds, and smelling so strong of rum and tobacco, that his foul odor made a large parlor smell almost worse than a pig-sty, told a highly refined lady, who had more brains than he and far more culture, when on the eve of marriage and after the wedding cards had been issued, in the presence of her intended husband, who was a liberal man, that "she would lose her soul if she married him." This so-called bishop sent his assistant and the leading ladies of his church to expostulate with her, after exhausting his own power to frighten her, and kept up the bulldozing process by himself and friends, until he threw the lady into paroxysms and a fit of sickness, and broke up the marriage. The name of this beast of a bishop

will be given if requested. Many instances of like interference have been known to the writer. It only needs the confessional added to the machinery now used by unscrupulous bishops like the one referred to, to render their power over the women of their communion equal to the power of a Roman priest. There is indeed not a half-step in theology or morality from high church to Rome. The confessional is being, in a modified form, already introduced by the Jesuits in disguise, who preside over some high churches. And not long since requiem mass was performed in an Episcopal church in Chicago for the soul of a suicide priest.

As human nature is about the same among high-fed, idle priests in the United States as it is and has been in other parts of the world, it may be inferred without danger of error, that the opportunities, temptations and sins of the confessional here are the same as they are and have been elsewhere throughout the domain of papacy. Are we coming to something like what is depicted in the following? viz :

Clemagos, a secretary to Pope Benedict XIII, wrote of the convents of France in 1430: "The bishops of France permit curates for a certain contribution to keep concubines; and the canons bring up publicly the children of those they keep as their own wives. As to the convents of women, there is now no difference between making a young girl take the veil and exposing her to the greatest degradation."

This statement was backed up with numerous well-authenticated facts by the honest, unsophis-

ticated secretary of his unholiness, Benedict XIII. But the pope, who knew a thing or two, did not depose the bishops of France, nor even interfere with their business of indulging the curates for cash, nor even dismiss his secretary. Many of the priests now on duty in this country are Frenchmen educated in France. Would not a Frenchman, under like circumstances and surroundings, be likely to do in the United States in the nineteenth century what he would do in France in the fifteenth? A man must be very gullible who thinks he would not.

Would a girl in America by taking the veil, which is being married to the church, and shut up in a convent, (how easy it would be to change the word "convent" into "harem") and controlled body, soul and conscience by priests, be exposed any the less to "degradation" in the United States in the nineteenth, than she was in France in the fifteenth century?

If your daughter once gets into a convent, get her out again if you can. The convent is a prison, for the body as well as the soul. It is probably in many cases quite as much a harem in the United States as it was in France. It must of necessity be such. Make a woman a machine, take away her moral responsibility, and she will become a prostitute. It is also probably true, and to verify it there is much circumstantial evidence, that the orphan asylums and schools in this country contain many thousands of the children of the pretended celibate priests; children who never had a father or mother, so far as they know; who are brought up on the

money extorted at the confessionals, masses, holy unctions, and other frauds practiced upon the ignorant by the cardinals, bishops and priests. Why should this not be as true here now as it was in France when the secretary of Benedict XIII made his report? Has human nature changed very much?

Paul Courier, who was born in 1774 in France, an able writer, an officer in the army, a republican, and who was assassinated no doubt by the Jesuits or their agents in 1825, wrote:

What a life is that of a priest! What a condition! Love and especially marriage are forbidden; yet women are given up to them! They may not have one, but they may live familiarly with all. This is but little; but their confidence, their intimacy, their secrecy of their private actions, of all their thoughts, is given to him. The innocent little girl hears from the first the priest, who soon calling her converses with her apart; who first before she can err, speaks to her of sin. When schooled he marries her; when married he confesses and governs her. He precedes the husband in her affections, and ever stands his ground. What she does not confide to her mother or avow to her husband, a priest must know, he demands and knows it; yet will he not be her lover? Indeed how could he be? Is he not in holy orders? He hears a young woman whispering to him her faults, feelings, wishes weaknesses; he inhales her sighs without feeling any emotion, and he is five and twenty.

The pope pardons everything in priests but marriage; and would rather have them unchaste adulterers, debauched assassins like Mingrat than married. Mingrat kills his mistress; he is defended from the pulpit: how they preach for him; how they canonize him; but if he had married her, what a monster! He would find an asylum.

Now, reflect and see if it be possible ever to confirm in the selfsame person, two more contrary things than the duty of a confessor and the vow of chastity!

The Roman priesthood teach in their separate schools and colleges that every Protestant marriage

whether solemnized by clergy or civil magistrate is adulterous; and that every adultery of a Roman ecclesiastic is holy marriage under the power which every such ecclesiastic has as God's agent on earth, to sanctify and make right whatever his appetites and passions crave.

In the trial of Elizabeth Barant, a nun of Saint Elizabeth de Louvieres, * * it was proved that she was handed over to two confessors and they both taught her that no immoral action she would commit through the confessional was contrary to piety and religion. Pope or President p. 49.

But do not get the idea for a moment that only my word, or Father Chiniquy's, or the author above quoted, is offered as proof of what is charged against the confessional and the Romish priesthood.

The text-book of schools and colleges approved by Cardinal Manning, heretofore extensively quoted, Peter Dens, Liguori, Debreyne, Pascal's Provincial Letters, and other Roman Catholic authorities are the authorities quoted and relied upon in this essay. The Latin instructions to priests at the confessional from Dens, Liguori, Burchard, Bishop of Worms, Debreyne, the Right Rev. Kenrick, late Bishop of Boston, will also be given as authorities.

Especially see Dens vol. vi. p. 123. Liguori vol. 2 p. 464. Gavin on the popish church, Ranke's History of Popes, Egar's Variations, Dowling's History of Romanism, Father Chiniquy's "Woman and the Confessional."

"I say," says Father Chiniquy, "to the legislators of Europe and America: Read for yourselves those horrible unmentionable things, and remember that the pope has 100,000 priests whose principal work is to put those very things into the intelligence and memory of women whom they entrap into their

snares. Let us suppose that each priest hears the confessions of only five female penitents, (though we know that the daily average is ten). It gives us the awful number of 500,000 women whom the priests of Rome have the legal right to pollute and destroy every day.

"I am sixty years old," he says; "in a short time I shall be in my grave. I shall have to give an account of what I say to-day. In the presence of my great Judge, with my tomb before my eyes, I declare to the world that few—yes, very few—priests escape from falling into the pit of the most horrible moral depravity the world has ever known through the confession of women." Page 33.

And this gigantic organized system of fraud and immorality claims, and in many cities gets, appropriations from the public treasuries of its alleged share of the school money to strengthen and extend itself. It is growing with fearful rapidity. It is vastly worse than Mormonism, vastly worse than African slavery, and yet there is no attempt at legislation, no protest from the Protestant clergy against it. It is most seriously a question in the near future of "Pope or President?"

I had promised my readers to give them in Latin or English from Dens' Moral Theology, Liguori and Bishop Burchard and Debreysne, the subjects upon which the priests are required, or at least recommended, to interrogate women at the confessional, providing I could do so without exposing my publishers to prosecution under the law against obscenity.

Whether this can be done without a palpable violation of the statute in such case made and provided, has been carefully considered. The Latin in which the instructions by these authors are printed is given by Father Chiniquy in his "Priest, Woman and the Confessional," before quoted from, and has

been carefully translated and considered, and the publisher very properly, as I think, declines to print it in either language, because of its indecency. If the Roman Catholic papers that are abusing me for writing this essay, will be so kind as to give these instructions to the public and thus prove me a falsifier, if they can, they will be acting much more sensibly, though they violate the statute, than by denouncing me. I want the truth about Romanism and the truths of Romanism, if it has truths, to be brought out into the light of day, where all men can see them and know all about them, and so far as I can assist in aid of such an enterprise, I propose to do it.

I believe it to be true, and make the charge, that American Romanism to-day is the same as Spanish Romanism or Italian Romanism was in the fourteenth and fifteenth centuries, so far as doctrines and ceremonials are concerned. I do not of course claim that it exercises civil power, or still retains in practical use the inquisition. But I firmly believe torture and death would still be visited upon heretics if the Romish officials had the power. But thanks to advancing intelligence they have not. The boast of Romanism is that it never changes because it reached absolute perfection centuries ago, when it came directly from God. I believe and charge the fact to be that the auxiliary society of Jesuits as it exists now in the United States is the same in its aims and methods that it was in the fourteenth century, minus the force which can no longer be brought into requisition. That it is now exactly what Pascal in his Provincial Letters proved it to be throughout Europe, a secret

oath-bound organization working through its disguised emissaries, agents and conspirators, by intrigue, bribery, hypocrisy and crime, into every department of American society—political parties, Protestant churches, schools, colleges, masonic lodges, the Protestant ministry, civil offices, school boards, and wherever they can control influences or act directly for the interests of Romanism, as Pascal proves they did in his day all over Europe. I believe it will be proven to be true that the high church agitation is being made by Jesuits in Protestant Episcopal robes and orders. That they are secretly worming themselves into ecclesiastical places in the Episcopal church and with satanic industry and perfidy working for Rome. That numerous civil offices, state and federal, are already filled by these teachers of perfidy, lying perjury and assassination.

It would not be more incredible than many of the Jesuit assassinations in Europe in the fourteenth and fifteenth centuries which so startled the nations then, to suppose that the Protestant President Garfield owes his death indirectly to the Jesuits. That Abraham Lincoln was killed by a Romanist is certain; by a Jesuit and the conspiracy of Jesuits is fully believed by those who have been best informed of the facts and concerning the methods of these hyenas of the Roman hierarchy. Mrs. Surratt was also a slave of Roman priests. D. Harold was a Romanist, probably a Jesuit, and he no doubt fled to Europe and found friends, cover and employment among the members of that order. He may in dis-

guise have become an active member of that secret underground organization in this country.

It is doubtful if a president, who should believe as Lafayette did when he wrote the words at the head of this essay, could survive the term of his office if he could be elected, which is more doubtful still.

The Jesuits believe assassination, for the good of the church of Rome, to be legitimate and entirely proper, and so teach. They believe in perjury and teach it as one of the virtues; they believe in conspiracy, intrigue, in deception, in theft—when necessary for the good of the Roman church. The history of Jesuitism is the history of the practice of these crimes, according to Pascal and other reliable writers. The ecclesiastics of Rome were generally of the order of the society of Jesus—Jesuits. As a rule, in Europe for many centuries, monks and priests were not subject to the civil authorities and could only be tried for crime by the ecclesiastical courts. Ecclesiastical courts approved all crime when committed for the church, and therefore discharged those accused of crimes in its behalf. There was a long, hard struggle between the civil and ecclesiastical powers in France before priests were given up to the civil authorities to be tried and punished for crimes. They were amenable to no authority but their own. They were infallible; why should they be tried by fallible mortals who presided over the civil courts? The bishops and archbishops and priests of Rome work as the cog-wheels of a machinery of an infamous

system. The Roman ecclesiastical organization itself is no better than the society of Jesus.

Here is the oath that every bishop and archbishop of the Roman hierarchy must take before he can exercise the functions of his office. The oath is infamous, wicked, diabolical, and should exclude whoever takes it from good society and from citizenship of the republic, or any other modern civilized community. It is wholly incompatible with good citizenship under this government because it promises obedience to the pope and regards his promise as more obligatory than the oath to obey the constitution and the laws of the land. It recognizes a superior government; renders the oath to support the constitution nugatory, and treason a religious duty in case the pope shall command it. Here is an exact copy of the oath :

I, N., elect of the church of N., from henceforward will be faithful and obedient to St. Peter the apostle, and to the holy Roman church, and to our Lord, the Lord N., pope N. and to his successors canonically entering.

I will neither advise nor consent to anything that may lose the life of a member, or that their persons may be seized, or hands in anywise laid upon them, or any injuries offered to them under any pretense whatsoever.

The counsel with which they shall entrust me by themselves, their messengers, or letters, I will not knowingly reveal to any to their prejudice. I will help them to defend and keep the Roman papacy and the royalties of St. Peter, saving my order against all men. The legate of the apostolic see, going and coming, I will honorably treat and help in his necessities. The rights, honors, privileges and authority of the holy Roman church of our Lord the pope, and his aforesaid successors, I will endeavor to preserve, defend, increase and advance. I will not be in any counsel, action or treaty in which shall be plotted against our said Lord and the said Roman church, anything to the hurt or prejudice of their

persons, right, honor, state or power: and if I shall know any such thing to be treated or agitated by any whatsoever I will hinder it to my utmost, and as soon as I can will signify it to our said Lord, or to some other by whom it may come to his knowledge. The rules of the holy fathers, the apostolic decrees, ordinances or disposals, reservations, provisions and mandates I will observe with all my might, and cause to be observed by others.

Heretics, schismatics and rebels to our Lord, or his aforesaid successors, I will to my utmost persecute and oppose. I will come to a counsel when I am called, unless I be hindered by a canonical impediment. I will by myself in person visit the threshold of the apostles every three years; and give an account to our Lord and his aforesaid successors of all my pastoral office, and of all things anywise belonging to the state of my church, to the discipline of my clergy and people, and lastly to the salvation of souls committed to my trust; and will in like manner humbly receive and diligently execute the apostolic commands. And if I be detained by a lawful impediment I will perform all things aforesaid by a certain messenger hereto especially empowered a member of my chapter, or some other in ecclesiastical dignity, or else having a parsonage, or in default of those by a priest of the diocese; or in default of one of the clergy of the diocese, by some other secular or regular priest of approved integrity and religion fully instructed in all things above mentioned. And such impediment I will make out by lawful proofs to be transmitted by the aforesaid messenger to the cardinal proponent of the holy Roman church in the congregation of the sacred council. The possessions belonging to my table I will neither sell, nor give away, nor mortgage, nor grant anew in fee, nor anywise alienate, not even with the consent of the chapter of my church, without consulting the Roman pontiff. And if I shall make any alienation, I will incur the penalties contained in a certain constitution put forth about this matter. So help me God and these gospels of God.

Let my readere carefully study this oath. More diabolism could not well be compressed into the same space. I submit that it goes very far of itself to prove most of the charges I have made against

Romanism. My authority for the genuineness of this oath is "Dowling's History of Romanism," p. 615, translated from the Latin order of Clement XIII, made in 1626, by Dr. Isaac Barrow.

Conspicuous among the promises embraced in this oath is the logical and inevitable repudiation of all temporal power except that of the pope; and the positive promise to "persecute heretics."

Let me try to state the substance of the oath in separate points. That its character may be clearly understood, as well as the character of those who have taken it, I state:—

1st. It assumes to be true, the silly falsehoods and frauds of apostolic succession and infallibility of the pope.

2d. It makes slaves of bishops to the pope, as priests are slaves to bishops, and people to priests. It takes from Romanists moral responsibility and makes machines of men and women.

3d. It makes it the duty of bishops to cover up crimes committed by Romanists if known to them.

4th. It imposes profound secrecy, concealment and cunning in all church matters, as important virtues.

5th. It assumes that the pope, a mere man, and not seldom a bad man and a great criminal, as for instance Pope Pius IX was—a murderer and villain—is God.

6th. It makes a bishop a spy, detective and informer, under the disguise of religion.

7th. It is an oath to obey and support the

pope by doing any wickedness or crime, right or wrong.

8th. It binds the bishops, all and singular, to observe and perform the idiotic superstitious rites and mummeries of Romanism, "with all their might."

9th. It constitutes him a hunter and "persecutor" of heretics.

10th. It is an oath of fidelity as trustee for the pope for all money or property that can be extorted from the people by means of the frauds and cheats of the system. It is a brigand's oath of fidelity to his chief.

11th. It makes the allegiance to the pope of a Roman Catholic citizen in the United States, or any other country, superior to the allegiance he owes to the United States or any government under which he may live—it is paramount to all earthly obligations; paramount to the oath of allegiance and citizenship and paramount to the oath to support the constitution. It is obedience to pope first—all other obligations afterwards, if at all.

Ought a man who has taken such an oath to be allowed to become a citizen of this republic? The pope says republicanism, free thought, the separation of church and state, free schools, the constitution, the Declaration of Independence, are heresies to be put down, and every true Romanist is bound to put down heresies and heretics.

Every bishop swears that he will obey and work for the pope and his successors against the world. Can a man serve two masters? Can he be under allegiance to two sovereignties at the same time? Is

it not time the civil authorities in this country were inquiring into the secret oaths of Jesuits and Romanists?

Romanism rests upon the pretense of the infallibility of the pope. Infallibility of the pope rests upon apostolic infallibility and apostolic succession. Apostolic infallibility and apostolic succession are both falsehoods. It is not true that any apostle was infallible. It is not true that any pope ever stood in the place of an apostle. It is just as true that President Arthur was the successor of the last emperor of Rome. There is not a particle of truth in the dogmas of succession and infallibility, nor in the rightful civil or spiritual authority of the present nor of any other pope. It is amazing that such lies can perpetuate themselves even in the credulity of the densest ignorance of the nineteenth century. It is amazing that Protestantism will disarm itself against popery by professing to believe and to teach apostolic infallibility. This dogma is essentially popish and not Protestant, and by it Protestantism saws off the limb on which it stands. Protestantism, like Romanism, by teaching the dogma of infallibility destroys human responsibility and makes man a machine. If St. Peter was infallible why not Leo XIII or Bishop Simpson? A live pope or even a living bishop would indeed be better than a dead apostle. Was Peter infallible when he "began to curse and swear, saying, I know not the man?" (Matt. 26, 74.) Is this disposition to deny the truth the reason why Peter has been selected from the other apostles as the original pope? "The end justifies

the means." Peter probably thought so when he swore he "knew not the man." "The end justifies the means," lies at the bottom of popery in all its details of fraud and falsehood; it underlies the present society of Jesus and all the auxiliaries of Rome. It has been the justification of all its persecutions and tortures, the inquisition, the St. Bartholomew and Waldensian massacres, and all the assassinations perpetrated by the Romanists from the first to last. But how flimsy is the pretext of apostolic infallibility or succession! If Peter had been a pope or bishop, and he was neither, and had been infallibly inspired, and he was not, would it follow that his successor was inspired because the cursing, swearing and apostate Peter was? Would it follow that he had a successor at all? Had he infallible power to select an infallible successor? Did he do it? No! There is no record of it! Was the bloody tyrant Pius IX infallible because Peter was, or was not? Who ever said or wrote or knew of any evidence that Peter ever appointed a successor? Nobody. Who knows that Peter was ever a bishop or pope in any Roman sense? Nobody.

Who knows that Peter was ever infallibly inspired? Nobody. Who knows or can prove that Peter was ever in Rome? Nobody. Or that he was ever nearer to Rome than Lydda, Joppa and Cæsarea at the head of the Mediterranean sea. See Acts of the Apostles ix—33d to 43d, also chapter x and xi. Who can prove that Peter believed or practiced any one of the mummeries of Romanism? Nobody. Who, outside of Romanism, pretends that Peter did

not believe in marriage for church officials, or that he himself did not marry? Nobody. Peter's wife's mother lay sick of a fever. See Matt. viii, 14; Mark, i, 29; Luke iv. 38. It is a lie that Peter was infallibly inspired. It is a lie that any pope or bishop was ever infallibly inspired. It is a falsehood that any pope or bishop is the successor of Peter in any sense, legal, lineal, apostolic, by appointment of God, by consanguinity or otherwise. It is amazing that anybody can be found silly enough to believe it. That any Roman priest or bishop or cardinal ever believed it, I do not believe. They all know that they utter falsehood when they so say and teach. There can be no doubt of this, for they are ordinarily intelligent.

The first attempt of a Roman bishop to lord it over other bishops was in A. D. 200 and his name was Victor; he did not succeed. In A. D. 250 the bishop of Rome was only the equal of other bishops of Italy and Asia. In 366 the bishop of Rome, Liberius, died. Two parties elected two bishops, Damasus and Ursicinus, to succeed him, and their adherents fought and butchered each other to settle who should exercise the functions of the office, and squander what could be extorted from the people. The record of the steps, the intrigues, wars, crimes and usurpations, briberies and corruptions by which the bishops of Rome became first mere referees, then authority, then finally the supreme head of the church, is among the most infamous chapters in human history. There is no succession. There have been half a dozen invented and forged lines of succession. The bishop of Constantinople and the bishop of Rome

about A. D. 451 had a fierce contest as to which should be authority for the other and all christendom. The bishop of Rome had the most money and "put it where it would do the most good" for his cause, and gained his point and established his power. But it was not recognized, nor enforced. For 450 years there was no successor to St. Peter, no infallible head of the church, but a good many very frail and fallible heads.

Soon after this, Rome was conquered by Alaric, king of the Goths, and the bishop of Rome made friends with the old German heathen, and prudently saved his neck and his office, "by an immense ransom," and by incorporating into his holy religion a fair share of the unholy religion of Alaric, and again settled down to business as supreme bishop. In A. D. 454, Rome was again invaded and conquered by the Goths and Vandals—the Germans—who had popes and priests and gods and rites of their own to be recognized. The Roman bishop, no doubt, was very liberal under the circumstances, probably cursed and swore like Peter, and like Peter denied all the features of his own religion that were obnoxious to his German barbarian conquerors, and compromised by adopting a system half and half barbarian and Roman.

The so-called heathen rites and legends of the Germans thus became incorporated into the Roman system.

Among the German importations was the exclusive ecclesiastical jurisdiction over the priesthood and the exclusion of the civil authorities from inter-

meddling with the officials of the church who were charged with crime. This was maintained until the twelfth century pretty generally throughout the world. Ecclesiastical courts had exclusive jurisdiction in most matters—marriage, property and person of the members of the church. Thus a double tyranny, civil and ecclesiastical, robbed and crushed mankind. The worshippers of Jehovah and Jesus united with the worshippers of Hesus and Taramas, the old German deities, and Romanism became the amalgam of Jewish-German myths and superstitious rites and frauds. The reverence of the ignorant heathen Goths for their own priests was easily utilized and transferred to Roman ecclesiastics. The reverence for and belief in the fetichism of relics, worship of images and saints, consecrated cemeteries, purgatory, masses for the dead, absolutions and indulgences for the living, God in a wafer, holy salt water, extreme unction, prayers by beads, confessional, papal succession, infallibility of scoundrels—these are the base ingredients of the amalgamated fraud which is administered and practiced by baser ecclesiastics for cash.

Thus gradually grew up this system of fraud fostered by covetousness, called Romanism.

Thus was established by the sword and superstition, the lie of the apostolic succession; the lie of infallibility, the pretension of universal temporal power of the pope, than which there are no greater falsehoods and frauds under the shining sun.

Some of the popes have been as wicked as Nero. It is safe to say that there has never been a decently

honest one, judged by the standards of to-day. They have been elected or seated by frauds, bribery, bayonets, and assassinations of kings and emperors. The predecessor of Leo XIII, Pius IX, was a greater scoundrel than has claimed or exercised power in Europe for half a century. Pope Gregory XVI, Pius IXth's predecessor, was a scoundrel. He died hated by the papal household of paid retainers. He filled the prisons and dungeons of the inquisition with heretics, who were the best men and women in Italy, and died leaving them full of half alive tortured victims. He died June 1, 1846, and the people rejoiced. He died without the benefit of "holy grease;" he died alone, without the sacraments; he died despised, bathed, swimming in the blood of heretics. His private life was rotten with vice and bloody with injustice and tyranny. For two months the world was without a pope. God had no vicegerent on earth. There was no infallible successor to St. Peter in Rome or elsewhere. The devil had everything his own way. But did the world go to the devil in those two months? It should have gone that way by lightning express if popery has any truth in it. But it did not. Gregory XVI was succeeded by Pius IX, the greatest scoundrel in Italy after the death of Gregory. His family name was Ferretti. Seventy cardinals met, and elected him by accident. It is literally true that Pius IX became the infallible successor of St. Peter, not by fraud, not by sword, not by bribery, not by conspiracy, not on account of merit, but by sheer accident. Nobody intended to elect him. It was intended by two parties to give two men complimen-

tary votes on the first ballot, Ferretti being one of them. By mistake both parties voted for Ferretti, thinking the other party was voting for the other fellow. If this was not done accidentally it was the fraud of Ferretti's managers. He got thirty-six votes and was elected the infallible head of the great Roman fraud, miscalled church.

He had been for eighteen years a bishop, acting as a secret police for Gregory XVI. Contrary to custom he liberated no prisoners on his succession. He had caused their arrest by hundreds, and he left them in the dungeons until the revolution that followed drove him from Rome and unbarred their dungeon doors. He retained in office every scoundrel that had served his rascally predecessor. He made many fair promises and broke every one of them. Popes can absolve themselves from oaths and promises, as well as their cardinals, bishops, priests and communicants. The family of Pius IX despised him. His own brother refused to live in Rome or to accept office from him. He did not dare to trust his brother. Pope Pius IX imprisoned his own nephew for heresy. His unholiness was the youngest of four sons, was idle, stupid, ungovernable and dissipated; was put into the pope's military school, as bad boys are sent to military schools now to be kept out of mischief and the penitentiary. He ran away to Naples with an actress, Madame Morandi, who cast him off. He returned to Rome ruined in health, fortune and character. Pius VII advised him thus:

Repent of your sins, and make yourself a priest and God will bless you!

He became a priest without repentance, for he was tenfold more the child of hell than before. He was sent to South America as a missionary; returned; made bishop of Spoleto, eighty miles from Rome. While acting as bishop of Spoleto, Mastai Ferretti acted as the spy of Gregory to betray innocent men into his dungeons. The Italian revolutionists had taken up arms and Austrian troops had been sent to the assistance of the pope. Ferretti had received a large sum of money to be used to retard the movements of the revolutionists. He used his money to betray and imprison or assassinate the revolutionists. His treachery was equal to that of any savage. He concocted conspiracies and hired assassins to put to death liberals after he became pope. His treachery and lying can hardly be paralleled. The people finally drove him from Rome and opened his dungeon doors and liberated two hundred victims of his cruelty in one day, among them the best and ablest men of Italy. It was only by the united armies of France, Spain and Austria that he was ever permitted to return to Rome. Even Lord Palmerston connived at papal restoration; and Romanists have recently returned the courtesy by voting with Episcopalians against disestablishment; showing that the English church is only a half step from Rome. Palmerston said that restoration was "expedient in order to maintain the equilibrium and peace of Europe." The brave Italian liberals stood alone for freedom to think, against united Europe. Pius IX was restored and in two years revenged himself by the execution of two hundred and thirty liberals, besides thrusting

into dungeons and leaving to die eight thousand more, and driving into exile upwards of twenty thousand.

Such was the infamous character of the debauched and bloodthirsty alleged infallible successor of St. Peter, and head of the holy church of Rome, who preceded the present pope, Leo XIII. Driven from Italy, shorn of temporal power, at length the pope will seek a seat of power in New York. The way is being opened for him. Protestantism will soon be prepared to say with Lord Palmerston: The pope's removal to New York is "expedient to maintain the equilibrium and peace" of Protestant America. If Protestantism does not practically say this, political parties are in great danger of doing so. Indeed silence or acquiescence in Roman propagandism and intrenchment in the United States, is the policy of both the great parties already. Both reach down for votes, not up for virtues—both connive at popery, as a few years ago they did at slavery—and so we drift on to the almost certain destruction of the republic.

The question is often asked of the writer: "Suppose Romanism is all you claim it is—suppose it threatens to subvert the republic and substitute a pope for president and make popery the state religion, under the constitution which knows no religion, what can be done about it? Is not Romanism as much entitled to make converts as Methodism or any other ism?"

Most emphatically no!

"Then, why not?"

Simply because Romanism seeks to destroy the

constitution and to subvert the very freedom which it invokes for its protection. Because it seeks to poison the common atmosphere which all breathe—and openly proclaims such intent. Because it sets up what it claims to be a sovereignty superior to the constitution and laws; because it recognizes the pope and not the president as the rightful head of the nation.

It insists that there is no rightful legislative power but the pope of Rome; that there is no true religion but Romanism; that the pope is the only rightful exponent of Romanism; that all oaths of allegiance, or to support the constitution, by Romanists can be set aside by a decree of the pope or cardinal; that separation of church and state is damnable heresy, to be ended as soon as possible; that universal free education can not be permitted, and will not be any longer than can be helped; that equal human rights is a lie; that free thought is a crime; that the right of the people to choose civil magistrates does not exist; that, in short, the pope has universal temporal and spiritual power and infallibility of judgment.

Who cannot see that such a system is not only sheer idolatry, but absolutely subversive of republicanism and constitutional government!

Ought toleration and liberty of idolatry and despotism in a republic to extend to the right to destroy it? Romanism is nothing unless it is what it is above stated to be. Its own definitions of itself are faithfully copied in the above propositions. If such a system has a right to plant itself in this re-

public, then the republic has no right to protect its own existence. If it has no right to protect its own existence, it has no right to exist at all, and Romanism is right in all its insolent demands. Dominant Romanism and dominant republicanism certainly cannot co-exist. They are utterly incompatible and irreconcilable. Therefore I say that Romanism has no right to live in this republic on equal terms with other religions, which are loyal to the republic.

Religious liberty must be preserved at all cost; but religious liberty is not liberty to destroy liberty itself.

Protestantism, in all its divisions, is compatible with republicanism—both can flourish together and harmonize. Protestantism claims no right antagonistic to republicanism—no right to absolve its believers from their oaths to support the constitution, no universal temporal power, no infallibility of judgment in spiritual matters, but the right of individual conscience in matters of belief. Therefore, Romanism is not a rightful competitor with Protestantism, or any of its branches.

Romanism, with brazen front and desperate determination, claims a right to poison the fountain of the nation's life—the fountain from which all drink, the air which all breathe, so that all but itself shall surely be destroyed. Protestantism does not do this, nor does any Protestant church do this, or any other so-called religion save Romanism. Romanism alone makes this deadly and sweeping claim. It insists upon the destruction of republican life, liberty, equal rights, constitution, education; upon union of

church and state, and the abandonment of every fundamental principle guaranteed by the constitution and laws. No system necessarily destructive of the constitution, has a right to the protection of the constitution.

Romanism insists upon having its share of school money with which to support its own schools. Suppose every Protestant sect should make the same claim? And all have the same right to a division of the school fund that Rome has. If such claims were set up and conceded, the only practical way out of the difficulty would be to abolish the common schools and allow each religious sect to establish and maintain its own sectarian schools. This is the only outcome if Roman demands are to be conceded. And for Roman votes our demagogue politicians are willing to do almost anything. In certain localities these concessions have already been made by the politicians.

The school books of Roman idolators and despots teach that equal rights—the Declaration of Independence—is a self-evident lie; that the constitution is a collection of lies; that the pope and not congress has rightful legislative power; that the pope and not the supreme court has rightful and final judicial authority; that the pope and not each man's judgment and conscience shall determine his religious belief; that the pope and not the popular voice shall choose civil magistrates, and determine the amount and mode of taxation;—In short, that republican liberty and religious liberty must and shall be stamped out

by Romanism as soon as it shall have gained the power to do so.

I could swell this essay to great length with extracts from Roman school books and contemporary Roman newspapers and reviews to prove that this is the intention of Romanism.

I insist that Romanism being necessarily and avowedly destructive of republicanism, it has no right to protection or existence in the republic. That its principles and aims being death to liberty, it has no right to liberty; all the demagogue politicians to the contrary notwithstanding.

Toleration cannot be right when it fosters that which never knew tolerance. It is warming the snake to be stung to death by it. Liberty becomes a suicide when it cherishes and builds up absolute despotism. Romanism is nothing less than absolute despotism.

Look at its system of taxation, by which it has drawn the life-blood of labor of Ireland and Spain, and let loose the pestilence to devour the people of the latter.

It perpetuates ignorance and poverty and disease that it may practice extortion by means of sacerdotal fraud and deceit.

Ireland groans under English landlordism, but it bleeds at every pore in consequence of Roman frauds, extortions and robberies.

The landlord furnishes the land which is useful, while the priest gives nothing for what he receives. The landlord robs his victim of his labor, but the priest robs him of his soul as well as his labor—ex-

tinguishes the light of his mind that he may rob him with greater facility and impunity.

With brazen cheek he makes a business of pious fraud. He peddles holy olive oil, holy salt water, wafer gods, bead prayers, masses, confessions, indulgences for sins, absolution from honest duties and obligations, extreme unctions, invocations to saints, mother of God, relics, purgatory, transubstantiation, infallibility of scoundrels, consecrated cemeteries, priestly blessing of garments, jewelry, houses and other property, baptism of babies, etc., at as high prices for cash as possible; and every priest, bishop and pope engaged in this swindling business, and every intelligent person knows that every one of these articles, doctrines and performances, are unmitigated cheats and frauds and utterly worthless to any one's body or soul.

Such are the impositions by which Romanism raises revenue;—the more ignorance, the more revenue; the richer the imposters get the poorer the victims become.

This is the revenue system that the cardinal and his army of bishops and priests propose to substitute, are substituting, for our republican system of revenue tariff and direct taxation. And while receiving the cash, these officials are in no way held responsible to the people for its expenditure. They keep no books and make no reports. They are infallible—not to be questioned—not accountable.

To make this system possible, free schools must go, and ignorance must be substituted for education

“at the click of the trigger and by revolution,” if need be, according to Capel.

Our free schools must be stamped out, the light shut out and universal darkness ushered in. In no other way can Romanism succeed. In this way it is succeeding. It has already strangled free schools in certain localities and in one entire state.

The idolatry, anti-republicanism, spiritual and temporal despotism, sorceries and juggleries and frauds, which constitute popery, are to be taught in the public schools with public money in all the states as they are now being done in the state of Louisiana. This is the infamous program of popery.

How long will the free people of this country sleep while such a fate threatens?

Cardinal McCloskey can and will decide whether Blaine or Cleveland shall be president. Every Romanist will obey his order to vote for Blaine or Cleveland. He holds the balance of power, and will use it in behalf of Romanism. Ignorance dare not disobey him. A million and a half Roman votes are held in Cardinal Gibbon's right hand to be thrown as he finds it to his interest to throw them. He will find it for his interest to throw them where he can get the most valuable returns. (This was written before the election. Has not the election proved the prediction true? Nobody doubts but that Blaine would have been elected but for Burchard's blunder. McCloskey had promised his votes to Blaine, and with them he would have been elected. Burchard's "Rum, Romanism and Rebellion" frightened enough Romanists from voting for Blaine to elect Cleveland.

But for an accident Blaine would have had the few hundred Roman votes that were needed to insure his election. And hereafter no man can be president unless Cardinal McCloskey's successor consents. If this is true, and there is not the least doubt of it, I appeal to my countrymen. Are we not already in the power of the pope? It becomes a momentous question, What will the party that gets this million and a half of Roman votes do for Romanism in return for so great a service? As in the ancient Roman republic, can and will political demagogues trade our liberties for votes, and thus destroy us?)

Is the voice of Tammany, which is the voice of Rome, hereafter to be to this republic the voice of fate?

The writer wishes most emphatically to disclaim prejudice against Irishmen, Irish laborers, foreigners or the Irish cause, as against English oppression, all of which have his warmest sympathy. He has a higher respect for any man who honestly labors with his hands, than for any man who gets his living without work. It is because his sympathies are wholly with Irishmen as against England, and Rome as well, that this essay has been written.

Rome and England are the upper and nether millstones between which Irishmen and Ireland are ground to powder.

Let Irishmen cease to support their tyrants, whether popes, bishops and priests, or landlords, and work for themselves and families.

APPENDIX.

WARNINGS OF GEORGE WASHINGTON AND GENERAL GRANT AGAINST ROMANISM.

“Against the insidious wiles of foreign influence I conjure you to believe me, fellow-citizens, the jealousy of a free people ought to be constantly awake, since history and experience prove that foreign influence is one of the most baneful foes of a Republican government.”—*George Washington.*

“Let us all labor to add all needful guarantees for the more perfect security of free thought, free speech, and free press, pure morals, unfettered religious sentiments, and of equal rights and privileges to all men irrespective of nationality, color, or religion. Encourage free schools, and resolve that *not one dollar in money appropriated to their support, no matter how raised, shall be appropriated to the support of any sectarian school.* Resolve that either the state or nation, or both combined, shall support institutions of learning sufficient to afford to every child growing up in the land the opportunity of a good common-school education.”—*General Grant.*

The encyclical of Leo XIII. in 1884 was directed not only against Free Masonry, of which order both George Washington and General Grant were members, but against our free schools and the principles of republican government. The head of the Roman

Conspiracy against the human race proposes to attack Republicanism in this country and throttle it. He is fighting for political power, not only in Italy, France and Germany, but in this country as well. The priest, the bishop and the cardinal, are to be the trinity of political power hereafter, instead of the politicians and the constitutional and legal officers of the state and nation.

The pope of Rome is to be the President.

To this end, free schools must go. Shall we heed the warnings of George Washington and General Grant, or shall we quietly pass under papal rule?

Shall we surrender the freedom of the press, of speech, of elections of education for all, or will we see and avert the danger in time?

The case of Dr McGlynn shows that the pope proposes to dictate the political convictions and the votes of all American Roman Catholics in future. A large minority wielded as a unit, under our system is equal to a majority. The pope need not wait for a majority to control all elections. It is not now a question of religious liberty to Roman Catholics, (and there can be no constitutional right of religious liberty to destroy religious liberty) but a question of political control of this country by a foreign potentate, who denies and denounces every principle on which our government is founded.

See the oaths of Roman officials, which are printed in full in the following pages, which if carefully read, will go far to prove all this pamphlet contains against this infernal power of the Middle Ages.

**WHAT ROMAN CATHOLICS DO WHEN THEY
HAVE POLITICAL POWER.**

“That the Church of Rome has shed more innocent blood than any other institution that has ever existed will be questioned by no competent historian. The memorials, indeed, of many of her persecutions are now so scanty that it is impossible to form a complete conception of the multitude of her victims, and it is quite certain that no powers of imagination can adequately realize their sufferings.

“Lorente, who had free access to the archives of the Spanish Inquisition, assures us that, by that tribunal alone, more than 30,000 persons were burnt alive, and more than 290,000 condemned to punishments less severe than death. The number of those who were first put to death for their religion in the Netherlands, during the reign of the fifth Charles, has been estimated by a very high authority at 50,000, and at least half as many perished under his son. When to these memorable instances we add the innumerable less conspicuous executions that took place, from the victims of Charlemagne to the Free-thinkers of the seventeenth century; when we recollect that, after the mission of Dominic, the area of persecution comprised nearly all Christendom, and that its triumph in some districts was so complete as to destroy every memorial of the contest, the most callous nature must recoil with horror from the spectacle.

“For these atrocities were not perpetrated in the brief paroxysms of a reign of terror, or by the hands of obscure sectarians, but with every circumstance of solemnity by a triumphant Church. Nor did the

victims perish by a rapid and painless death, but by one which was carefully selected as being the most poignant that man can suffer.—They were *burnt alive*. They were burnt alive not unfrequently over a slow fire. They were burnt alive after their constancy had been tried by the most excruciating agonies that minds fertile in torture could devise. This was the physical torture inflicted upon those who dared to exercise their reasons ; but what imagination can conceive the mental torture that accompanied it ?” Lecky, in “History of Rationalism.”

PERJURY.

The Roman Church teaches perjury, and protects criminals by refusing to disclose facts obtained at the confessional. This is in accordance with the oath of office a priest takes, according to Dens and Kenrick’s Theology, which is authority with all good Romanists.

“What is the seal of sacramental confession ?

Ans : “It is the obligation or duty of concealing those things which are learned from sacramental confession.

Ques : “Can a case be given in which it is lawful to break the sacramental seal ?

Ans : “It cannot ; although the life and safety of a man depended thereon, or even the destruction of the commonwealth ; nor can the Supreme Pontiff give dispensation in this ; so that on that account, this secret of the seal is more binding than the obligation of an oath, a vow, a natural secret, etc., and that by the positive will of God.

Ques: "What answer then ought a confessor to give when questioned concerning a truth which he knows from sacramental confession only?"

Ans: *He ought to answer that he does not know it, and if it be necessary to confirm the same with an oath.*" "Dens' Theology," vol. 6, p. 227.

In "Kenrick's Theology," vol. 3, p. 172, the same obligation of perjury is imposed upon the priest, when necessary to conceal what might convict a Romanist being tried for murder, for instance.

"A man is brought as a witness only as a man. And therefore without injury to conscience he can swear that he does not know these things which he knows only as God. Therefore he ought simply to deny that he knows these things; if he has them from another source, care must be taken less anything should be reported more accurately from the confession."

The confessional, holding all secrets, is bound to conceal them, no matter if the "safety of the commonwealth" depends, in a case of treason for instance, upon the priest telling the truth on the witness stand. All over this country the children of Romanists are being taken from the common schools and placed in parochial schools and Jesuit colleges where perjury is taught as a fine art and the conscience trained to sanction the infamous crime, as a duty. Verily, Americans are not in the least suspicious of the terrible dangers, through the corruptions of the courts, and the defilement of justice, which confront them, and threaten to undermine their cherished fabric of free government.

If a priest ought to perjure himself, to help the

church, of course a layman ought; and in the name of religion, and by the sanction of conscience. A Romanist asked as to his qualifications as a juryman can answer falsely, and a jury can thus be packed to take the life of a Protestant heretic; or a witness, being a Romanist, may perjure himself to save the neck of a Catholic who has assassinated a heretic, and so on to the end of the list of cases where the obligation and duty of perjury may be advantageously used "for the benefit of the church and the glory of God."

THE NUNNERIES.

The following I have copied from a volume of 375 pages, published in 1871 by John Alberger, Baltimore, who is also the writer of the work, entitled, "Monks, Popes, and their Political Intrigues." It is the ablest and best work, so far as it goes, that the writer has seen upon the subject of which it treats. All Americans should read it. I quote the extracts from William Hogan, as I find them in Mr. Alberger's work, not being able to procure Mr. Hogan's book.

These facts show what may be expected, to a greater or less extent of wickedness, in all nunneries. If they are what they pretend to be, why should they be guarded by high walls, locks and bars, and be kept hidden from the public? All good deeds can bear the light. People "love darkness rather than light, because their deeds are evil."

"The following additional facts, related by William Hogan, as having transpired under his personal

cognizance, afford further confirmative proof of the general character of priests and nuns, and that it remains, as it has always been, in all countries, and at all periods of civilization:"

"The Roman Catholics of Albany," says he, "had, about three years previous to my coming among them, three Irish priests among them, occasionally preaching, but always hearing confessions. . . . As soon as I got settled in Albany I had, of course to attend to the duty of *auricular confession*, and in less than two months found that the priests, during the time they were there, were the fathers of between sixty and one hundred children, besides having debauched many who had left the place previous to their confinement." ("Auricular Confession," p. 46).

"A short time previous to my coming to this country, and soon after my being installed as confessor in the Romish Church, I became intimately acquainted with a family of great respectability. This family consisted of a widowed father and two daughters, and never in my life have I met with more interesting young ladies than the daughters were. . . . In less than two months after my first visit to this family, at their peaceful and respectable breakfast table, I observed the chair which had been usually occupied by the elder of the two ladies occupied by the younger, and that of the latter to be vacant. I inquired the cause, and was informed by the father that he had just accompanied her to the coach, which had left that morning for Dublin, and that she went on a visit to the Rev. B. K. It seems that both of the daughters of whom I have spoken

went to the school attached to the nunnery of the city of ———. The confessor whose duty it was to hear the confessions of the pupils of the institute, was one Rev. B. K., a friar of the Franciscan order, who, as soon as his plans were properly laid, and circumstances rendered them ripe for execution, seduced the elder lady; and finding the fact could no longer be concealed, arranged matters with a Dublin friend. . . She was confined at the house of his friend, and her illicit offspring given to the managers of the foundling hospital in Dublin. . . No sooner was this elder lady provided for than this incarnate demon, B. K., commenced the seduction of the younger lady. He succeeded, and ruined her, too. But there was no difficulty in providing for them. They both became nuns. . . I saw them in the convent at Mount Benedict. They were great favorites of Bishop Fenton. They were spoken of by some of the females of Boston as models of piety.” (“Auricular Confession,” 100–106).

“Soon after my arrival in Philadelphia, a Roman Catholic priest by the name of O. S. called on me and showed me letters of recommendation which he had from Bishop T., of Ireland, and countersigned by the Roman Catholic bishop of New York, to Bishop England, of South Carolina. . . He arrived at Charleston, and was well received by Bishop England. There lived in the parish to which this reverend confessor was appointed, a gentleman of respectability and wealth. Bishop England supplied this new missionary with letters of strong recommendation to this gentleman, advising him to place his children under his charge, assuring him they would

be brought up in the fear of God and love of religion. . . The Rev. Popish wretch seduced the eldest daughter of his benefactor, and the father becoming aware of the fact, armed himself with a case of pistols, and determined to shoot the seducer. But there was in the house a good Catholic servant (a spy) who advised the seducer to fly. He soon arrived in Charleston; the right reverend bishop understood his case, advised him to go to confession, and absolved him from his sins; . . . and sent him on his way to New York. . . His victim after a little time, having given birth to a fine boy, goes to confession herself, and sends the child of sin to the Sisters of Charity residing in —— to be taken care of as a *nullius filius*. As soon as the child was able to walk, a Roman Catholic lady adopted it as her own. The real mother of the child soon removed to the city of ——, told the whole transaction to the Catholic bishop of ——, who knowing that she had a handsome property, introduced her to a highly respectable Protestant gentleman, who soon married her. He (the bishop) soon after introduced the gentleman to the Sisters of Charity who had provided for the illicit offspring of the priest, concealing its parentage, and representing it as having no father living. The gentleman was pleased with the boy, and the holy bishop finally prevailed on him and his wife to adopt it as his own. (“Auricular Confession,” p. 111–115).

“When quite young and just emerging from childhood, I became acquainted with a Protestant family, residing in the neighborhood of my birthplace. It consisted of a mother (a widow), and three interest-

ing children, two sons and one daughter. . . In the course of time the sons grew up, and their guardian, in compliance with their wishes, and to gratify their ambition, procured them commissions in the army. . . As soon as the sons left to join their respective regiments, which were then on the Continent, the mother and daughter were much alone. . . . There was then in the neighborhood, only twenty miles from this family, a nunnery of the order of Jesuits. To this nunnery was attached a school superintended by the nuns of that order. . . The mother yielded, in this case, to the malign influence of fashion; . . sent her beautiful daughter, her earthly treasure, to the school of these nuns. . . . Soon after the daughter was sent to school, I entered the college of Maynooth as a theological student, and in due time was ordained a Catholic priest. An interval of some years passed. . . . There was a large party given, at which among others I happened to be present; and there meeting with my friends and interchanging the usual courtesies on such occasions, she sportingly, as I then imagined, asked me whether I would preach her reception sermon, as she intended becoming a nun and taking the veil. I heard no more of the affair until about two months, after when I received a note from her designating the chapel in which she expected my services. . . . On the reception of my friend's note a cold chill crept over me, I anticipated and trembled, and felt there must be foul play. . . . Having no connection with the convent in which she was immured, I did not see her for three months following. At the expiration of that time one of the lay sisters delivered me a note.

. . . I found my young friend wished to see me on something important. I of course lost no time in calling on her, and being a priest, I was immediately admitted; but never have I forgotten, never can I forget, the melancholy picture of lost beauty and fallen humanity which met my astonished gaze in the person of my once beautiful and virtuous friend. . . "I sent for you, my friend, to see you once before my death. . . I am in the family-way and must die."

He then proceeds to relate, that in the course of a conversation which ensued he learned from the nun that she had been seduced by her confessor (which fact precluded any appeal or redress), and that the lady abbess had proposed to procure an abortion, but that an inmate had informed her that the medicine which the lady abbess would give would contain poison. He promised to renew his visit within a few days; he did so, but the foul deed was done.

THE POPE'S CURSE OF VICTOR EMMANUEL.

Victor Emmanuel and his patriotic countrymen wrested the temporal power from Pius IX, and liberated the Italian people from the power of the Church of Rome forever, so far as civil government is concerned. Being otherwise powerless, the pope strikes back, with a curse, which is here given, as printed in the Philadelphia *Morning Post*. It is the perfection of pious swearing by the Vicegerent of God, who said "swear not at all."

"By authority of the Almighty God, the Father, Son, and Holy Ghost, and of the Holy Canons, and

of the undefiled Virgin Mary, mother and nurse of our Saviour, and of the celestial virtues, angels, archangels, thrones, dominions, powers, cherubims, and seraphims; and of all the holy patriarchs and prophets; and of all the apostles and evangelists; and of the holy innocents, who, in the sight of the Holy Lamb, are found worthy to sing the new song; and of the holy martyrs and holy confessors, and of the holy virgins, and of all the saints, together with all the holy and elect of God, we excommunicate and anathematize him, and from the threshold of the holy church of God Almighty we sequester him, that he may be tormented in eternal excruciating sufferings, together with Dathan and Abiram, and those who say to the Lord God, "Depart from us; we desire none of Thy ways." And as fire is quenched with water, so let the light of him be put out forevermore. May the Son who suffered for us curse him. May the Father who created man curse him. May the Holy Ghost which was given to us in our baptism curse him. May the Holy Cross which Christ, for our salvation triumphing over his enemies, ascended, curse him. May the Holy and eternal Virgin Mary, mother of God, curse him. May St. Michael, the advocate of holy souls, curse him. May all the angels and archangels, principalities and powers, and all the heavenly armies, curse him. May St. John, the precursor, and St. Peter, and St. Paul, and St. John the Baptist, and St. Andrew, and all other Christ's apostles together curse him, and may the rest of his disciples and four Evangelists, who, by their preaching converted the universal world—and may the holy and wonderful company of martyrs

and confessors, who by their holy work are found pleading to God Almighty—curse him. May the Choir of the Holy Virgins, who, for the honor of Christ have despised the things of this world, damn him. May all the saints who from the beginning of the world and everlasting ages are found to be beloved of God, damn him. May the heavens, and the earth, and all things remaining therein, damn him.

May he be damned wherever he may be; whether in the house or in the field, whether in the highway or on the byway, whether in the wood or water, or whether in the church. May he be cursed in living and dying, in eating and drinking, in fasting and thirsting, in slumbering and sleeping, in watching or walking, in standing or sitting, in lying down or walking, *mingendo, cancando*, and in blood-letting. May he be cursed in all the faculties of his body. May he be cursed inwardly and outwardly. May he be cursed in his hair. May he be cursed in his brain. May he be cursed in the crown of his head and in his temples. In his forehead and in his ears. In his eyebrows and in his cheeks. In his jawbones and in his nostrils. In his foreteeth and in his grinders. In his lips and in his throat. In his shoulders and in his wrists. In his arms, his hands, and in his fingers. May he be damned in his mouth, in his breast, in his heart, and in all the *viscera* of his body. May he be damned in his veins and in his groin; in his thighs and genital organs; in his hips and in his knees; in his legs, feet, and toe nails.

May he be cursed in all the joints and articulations of his body. From the top of his head to the

sole of his foot may there be no soundness in him. May the Son of the living God, with all the glory of His Majesty, curse him, and may heaven, with all the powers that move therein, rise up against him—curse and damn him! Amen. So let it be! Amen.

ROMISH PRIEST'S OATH.

I, A. B., do acknowledge the ecclesiastical power of His Holiness and the mother Church of Rome, as the chief head and matron above all pretended churches throughout the whole earth; and that my zeal shall be for St. Peter and his successors, as the founder of the true and ancient Catholic faith, against all heretical kings, princes, states or powers, repugnant unto the same; and although I, A. B., may follow, in case of persecution, or otherwise to be heretically despised, yet in soul and conscience I shall hold, aid, and succor the mother Church of Rome, as the true, ancient, and apostolic church; I, A. B., further do declare not to act or control any matter or thing prejudicial unto her, in her sacred orders, doctrines, tenets or commands, without leave of its supreme power or its authority, under her appointed, or to be appointed; and being so permitted, then to act, and further her interests more than my own earthly good and earthly pleasure, as she and her Head, His Holiness, and His successors have, or ought to have, the supremacy over all kings, princes, estates, or powers whatsoever, either to deprive them of their crowns, scepters, powers, privileges, realms, countries, or governments, or to set up others in lieu thereof, they dissenting from the mother church and her commands.

THE JESUIT'S OATH.

I, A. B., now in the presence of Almighty God, the blessed Virgin Mary, the blessed Michael the Archangel, the blessed St. John the Baptist, the holy apostles St. Peter and St. Paul, and all the saints and sacred hosts of Heaven, and to you my ghostly father, do declare from my heart, without mental reservation, that his holiness Pope — is Christ's Vicar-General, and is the true and only head of the Catholic or Universal church throughout the earth; and that by the virtue of the keys of binding and losing, given to his Holiness by me Saviour Jesus Christ, he hath power to depose heretical kings, princes, states, commonwealths, and governments, all being illegal without his sacred confirmation, and that they may safely be destroyed; therefore, to the utmost of my power, I shall, and will defend this doctrine and his Holiness' rights and customs, against all usurpers of the heretical (or Protestant) authority whatsoever; especially against the not pretended authority and Church of England, and all adherents, in regard that they and she be usurpal and heretical, opposing the sacred mother Church of Rome.

I do renounce and disown any allegiance as due to any heretical king, prince, or state, named Protestants, or obedience to any of their inferior magistrates or officers. I do further declare that the doctrine of the Church of England, the Calvinists, Huguenots, and of others of the name of Protestants, to be damnable, and they themselves are damned, and to be damned, that will not forsake the same.

I do further declare, that I will help, assist, and advise all or any of his Holiness' agents in any place

wherever I shall be in England, Scotland, and Ireland, or in any other territory or kingdom I shall come to, and do my utmost to extirpate the heretical Protestants' doctrine, and to destroy all their pretended powers, regal or otherwise. I do further promise and declare, that notwithstanding I am dispensed with, to assume any religion heretical for the propagating of the mother church's interest, to keep secret and private all her agents' counsels from time to time, as they entrust me, and not to divulge, directly or indirectly, by word, writing, or circumstance whatsoever, but to execute all that shall be proposed, given in charge, or discovered unto me, by you, my ghostly father, or any of this sacred convent. All which I, A. B., do swear by the blessed Trinity, and blessed Sacrament, which I am now to receive, to perform, and on my part to keep inviolably; and do call all the heavenly and glorious host of heaven to witness these my real intentions, to keep this my oath. In testimony hereof, I take this most holy and blessed Sacrament of the Eucharist; and witness the same further with my hand and seal, in the face of this holy convent, this day of An. Dom., etc.

OATH OF LAYMAN,

COMMONLY CALLED THE CREED OF POPE PIUS IV.

I, N. N., with a firm faith, believe and profess all and every of those things which are contained in that creed, which the holy Roman Church maketh use of. To-wit: I believe in one God, the Father Almighty, maker of heaven and earth, of all things, visible and invisible; and in one Lord Jesus Christ,

the only begotten Son of God, born of the Father before all ages; God of God; light of light; true God of the true God; begotten, not made; consubstantial with the Father, by whom all things were made.

Who for us men, and for our salvation, came down from heaven, and was incarnate by the Holy Ghost of the Virgin Mary, and was made man. He was crucified also for us under Pontius Pilate, suffered, and was buried. And the third day he rose again according to the Scriptures; he ascended into heaven, sitteth at the right hand of the Father, and shall come again with glory to judge the living and the dead; of whose kingdom there shall be no end.

I believe in the Holy Ghost, the Lord and the life-giver, who proceedeth from the Father and the Son; who, together with the Father and the Son, is adored and glorified; who spake by the prophets. And in one holy, Catholic and Apostolic Church.

I confess one baptism for the remission of sins; and I look for the resurrection of the dead, and the life of the world to come. Amen.

I most steadfastly admit and embrace the apostolical and ecclesiastical traditions, and all other observances and constitutions of the same church.

I also admit the holy Scriptures, according to that sense which our holy mother the church hath held and doth hold, to whom it belongeth to judge of the true sense and interpretation of the Scriptures; neither will I ever take and interpret them otherwise than according to the unanimous consent of the Fathers.

I also profess that there are truly and properly seven sacraments of the new law, instituted by Jesus

Christ our Lord, and necessary for the salvation of mankind, though not all for every one; to-wit: Baptism, confirmation, the eucharist, penance, extreme unction, order, and matrimony; and that they confer grace; and that of these baptism, confirmation, and the order, cannot be repeated without sacrilege. I also receive and admit the received and approved ceremonies of the Catholic Church, used in the solemn administration of the aforesaid sacraments.

I embrace and receive all and every one of the things which have been defined and declared in the Holy Council of Trent concerning original sin and justification.

I profess, likewise, that in the Mass there is offered to God a true, proper and propitiatory sacrifice for the living and the dead.

And that in the most holy sacrament of the Eucharist there is truly, really, and substantially the body and blood, together with the soul and divinity, of our Lord Jesus Christ; and that there is made a conversion of the whole substance of the bread into the body, and of the whole substance of the wine into the blood; which conversion the Catholic Church calleth transubstantiation.

I also confess that under either kind alone Christ is received whole and entire, and a true sacrament.

I constantly hold that there is a Purgatory, and that the souls therein detained are helped by the suffrage of the faithful.

Likewise, that the saints reigning together with Christ are to be honored and invoked, and that they offer prayers to God for us, and that their relics are to be had in veneration.

I most firmly assert that the images of Christ, of the Mother of God ever Virgin, and also of other saints, ought to be had and retained, and that due honor and veneration are to be given them.

I also affirm that the power of indulgences was left by Christ in the church, and that the use of them is most wholesome to Christian people.

I acknowledge the holy, Catholic, Apostolic Roman Church for the mother and mistress of all churches; and I promise true obedience to the Bishop of Rome, successor of St. Peter, Prince of the Apostles, and Vicar of Jesus Christ.

I likewise undoubtedly receive and profess all other things delivered, defined, and declared by the sacred canons and general councils, and particularly by the Holy Council of Trent.

And I condemn, reject, and anathematize all things contrary thereto, and all heresies which the church hath condemned, rejected, and anathematized.

I, N. N., do at this present freely profess and sincerely hold this true Catholic faith, out of which no one can be saved; and I promise most constantly to retain and confess the same entire and inviolate, by God's assistance, to the end of my life.

A POPISH BULL OR CURSE.

PRONOUNCED ON REV. WM. HOGAN, FORMERLY A PAPAL
PRIEST IN PHILADELPHIA.

“By the authority of God Almighty, the Father, Son, and Holy Ghost, and the undefiled Virgin Mary, mother and patroness of our Saviour, and of all celestial virtues, angels, archangels, thrones, domin-

ions, powers, cherubim and seraphim, and of all the holy patriarch" prophets, and of all the apostles and evangelists, of the holy innocents, who in the sight of the Holy Lamb are found worthy to sing the new song of the holy martyrs and holy confessors, and of all the holy Virgins, and of all saints together with the holy elect of God—may he, William Hogan, be damned.

We excommunicate and anathematize him from the threshold of the Holy Church of God Almighty. We sequester him, that he may be tormented, disposed and be delivered over with Dathan and Abiram, and with those who say unto the Lord, 'Depart from us; we desire none of Thy ways.' As a fire is quenched with water, so let the light of him be put out forevermore, unless it shall repent him and make satisfaction. Amen.

May the Father, who creates man, curse him. May the Son, who suffered for us, curse him. May the Holy Ghost, who is poured out in baptism, curse him. May the holy cross, which Christ for our salvation triumphing over his enemies, ascended, curse him.

May the Holy Mary, ever virgin and mother of God, curse him. May St. Michael, the advocate of the Holy Souls, curse him. May all the angels, principalities and powers, and all heavenly armies, curse him. May the glorious band of the patriarchs and prophets curse him.

May St. John the Precursor, and St. John the Baptist, and St. Peter, and St. Paul, and St. Andrew, and all other of Christ's apostles together, curse him, and may the rest of the disciples and evangelists,

who by their preaching converted the universe, and the holy and wonderful company of martyrs and confessors, who by their works are found pleasing to God Almighty. May the holy choir of the holy virgins, who for the honor of Christ have despised the things of the world, damn him. May all saints from the beginning of the world to everlasting ages, who are found to be beloved of God, damn him.

May he be damned wherever he be, whether in the house or in the alley, in the woods or in the water, or in the church.

May he be cursed in living and dying. May he be cursed in eating and drinking, in being hungry, in being thirsty, in fasting and sleeping, in slumbering and in sitting, in living, in working, in resting, and . . . and in blood-letting.

May he be cursed in all the faculties of his body. May he be cursed inwardly and outwardly. May he be cursed in his hair; cursed be he in his brain and his vortex, in his temples, in his teeth and grinders; in his lips, in his shoulders, in his arms, in his fingers.

May he be damned in his mouth, in his breast, in his heart and purtenances, down to the very stomach. May he be cursed in his . . . and his . . . ; in his thighs, in . . . , and his . . . and in his knees, his legs, and his feet and toenails. May he be cursed in all his joints and articulation of the members; from the crown of his head to the soles of his feet may there be no soundness.

May the Son of the living God, with all the glory of His Majesty, curse him, and may heaven, with all the powers that move therein, rise up against him

and curse and damn him, unless he repent and make satisfaction. Amen. So be it. Be it so. Amen.

THE POPE'S PRETENSIONS.

Some of the absurd pretensions of the popes are illustrated by the following titles and powers, which they have assumed:

“The Father of all Fathers;” “The Chief High Priest and Prince of God;” “The Regent of the House of the Lord;” “The Oracle of Religion;” “Our Most Holy Lord God;” “Our Lord God the Pope;” “The Divine Majesty;” “The Victorious God and Man in the See of Rome;” “The Lamb of God that taketh away the sins of the world;” “The Bearer of Eternal Life;” “The Most Holy Father;” “Priest of the World;” “God’s Vicar General on Earth;” “The Most High and Mighty God on Earth;” “More than God,” etc.

“Pius V., our reigning pope, is prince over all nations and kingdoms, and he has power to pluck up, scatter, plant, ruin and build.” (Canon of the Council of Trent).

“All mortals are judged by the pope, and the pope by nobody.” (Lateran Canon).

“It is necessary to salvation that all Christians be subject to the pope.” (Pope Boniface VIII.)

“He (the pope) alone has the right to assume empire. All nations must kiss his feet. His name is the only one to be uttered in the churches. It is the only name in the world. He has the right to depose emperors. No council can call itself general without the consent of the pope. No chapter, no

book can be reputed canonical without his authority. No one can invalidate his sentence; he can abrogate those of all others. He cannot be judged by any. All persons whatsoever are forbidden to condemn him who is called to the apostolic chair. The Church of Rome is never wrong, and will never fall into error. Every Roman pontiff when ordained becomes holy." (Bull of Gregory VII.)

"The pope is supreme over all the world, may impose taxes, and destroy crowns and castles for the preservation of Christianity." (St. Thomas Aquinas.)

"The supremacy of the pope over all persons and things is the main substance of Christianity." (Bellarmine.)

"The pope has supreme power over kings and Christian princes; he may remove them from office, and in their place put others." (Brovius, *De Rom. Pontiff*, Cap. 46, p. 62.)

"The pope is divine monarch, supreme emperor and king. Hence the pope is crowned with a triple crown, as king of heaven, of earth, and of hell. He is also above angels; so that if it were possible that angels could err from the faith, they could be judged and excommunicated by the pope." (Feraris in *Papa*, Art. 11, No. 10.)

"The vicar of God, in the place of God, remits to man the debt of a plighted promise." (Dens, 4, 134.)

"The pope can do all things that he wishes to do, and is empowered by God to do all things that he himself can." (Tiba.)

"The pope can transubstantiate sin into duty, and duty into sin." (Durand.)

“The bishop of Rome cannot even sin without being praised.” (Muscovius.)

“God’s tribunal and the pope’s tribunal are the same.” (Muscovius.)

“The pope is the Lord of the whole world. The pope has temporal power; his temporal power is most eminent. All other powers depend on the pope.” (Marcinus, *Jure Princep. Rom.*, Lib. 2, cap. 1, 2.)

ROMANISM.

THE CONFESSIONAL.

From the "Protestant Times," September, 1883.

I.

Cursed system, hideous plan
For demoralizing man,—
For destroying without ruth
All the purity of youth,
For polluting every good
Of that jewel, maidenhood.
For inflaming woman's heart
By the priest's lascivious art,
Till each vivisected string
Thrills beneath his torturing,—
We denounce what we know
well,
Cruel masterpiece of hell.

II.

False religion's foulest blot,—
Universal treason plot
Undermining everywhere
Each affection pure and fair;
Woe for weakness sucked to
death,
Under the Confessor's breath,
Spider-like with poisonous skill,
Paralyzing all the will,
While with glozing lie he claims
Power to quench eternal flames,
Till his victim yield to him
Soul and body, life and dim.

III.

Yea:—we know how Belial's
wile,
Fascinating to defile,
Fiendish, not alone bad men's,
Lures in Liguori and Dens;
When poor human nature
droops
In the slough to which it stoops,
And is smothered in its fall
By the lewd Confessional,—

Where some sensual priest of
Bel
Lyingly absolves from hell;
While he tempts to further sin,
By corrupting all within!

IV.

Ay: in bitterness we know,
God and Man's infernal foe
Hath his chief and crowning
power
In the sleek Confessor's hour,
When the secrets of the soul
Yielded up to his control,
Make him deposit of his slave,
Chained by him beyond the
grave.
As he boasts himself to be
God and judge of thine and thee,
With all powers to loose and
bind,
In all worlds all human kind!

V.

False!—Repentance stands for-
given— [heaven:
Pardon shines the gift of
Priest, with your Confessional,
Chiniquy has told us all; *
By his honesty unsealed
All your baseness is revealed!
England! home of light and
truth,
Save the virgin and the youth—
And—for in your might you
can—
Save the Woman and Man
From the Dragon and the Beast,
The Confessional, the Priest!

—MARTIN F. TUPPER.

Albany, Aug. 2, 1883.

* "The Priest, The Woman, and The Confessional," by Father Chiniquy. Published by Craig & Barlow, Chicago. Price, \$1.00.

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