

**SLAVERY
AND
CATHOLICISM**

BY

RICHARD ROSCOE MILLER



SLAVERY AND CATHOLICISM

SLAVERY AND CATHOLICISM

By

RICHARD ROSCOE MILLER, LL.B.



NORTH STATE PUBLISHERS

POST OFFICE BOX 1248

DURHAM, NORTH CAROLINA

COPYRIGHTED 1957
BY
RICHARD ROSCOE MILLER

Dedicated
TO MY WIFE
LOUISE BENNETT MILLER

Price \$4.00
Library of Congress Card No. 57-8157

Printed in the United States
NORTH STATE PUBLISHERS, BOX 1248, DURHAM, N. C.

OCT 15 1957

E

441

M65

1957

PREFACE

Some six years ago, the author was informed by a colored woman that she had left the church of her childhood, and of her parents, and had become a member of the Roman Catholic Church.

Upon inquiry as to the reason for such a radical change in her religious profession, she informed the author that it was due to the interest of the Catholic Church in the colored race—that other churches discriminated against colored people, while the Catholic Church treats everybody alike.

The woman stated that colored people were welcome to go to all Catholic churches, and that the church had shown its lack of prejudice by having several Negro popes.

These declarations came as a surprise to the author, and led to an investigation of the relationship of the Catholic Church to the Negro race. In the course of study of many religious faiths and practices, the author, perhaps, has been guilty, at times, of impatience with men's carelessness and perversities in the handling of the Scriptures, seeing in false systems of teaching, a snare for the feet of the unwary, by which Satan would bind men's minds in darkness and delusion, and has come to hate such apostasy, and yet he has in his heart only a real love for all his fellow men, seeking, as he does, to follow Christ's admonition to even "love your enemies." God hates sin, but loves sinners.

The author has a real desire to be a Christian, and to have a real love for all his fellow men—seeing in each, as he does, a soul for whom Jesus died, whether he be of high estate or low, whether white or brown, or black or yellow or red, or whatever else might distinguish one from another.

It was not without a sense of the difficulty of the task—of the great amount of research involved—and finally of the very real hazards of the undertaking, as shall be understood increasingly by the reader of this volume as he studies its revelations, that the author launched upon the task of gathering the material for this book.

The author wishes to acknowledge his great debt to the libraries of Duke University, The University of North Carolina, North Carolina College, and some very fine Catholic libraries which kindly permitted access to their bookshelves.

In pursuing the desire to prove the seemingly incredible facts as being altogether true, and the work unbiased,¹ the author has resorted to many old and altogether unimpeachable² sources, which are generously quoted, and to the authors of which much appreciation is given.

If this volume shall serve to help some of Adam's fallen race to avoid Satan's masterpieces of deception, and shall succeed in pointing some soul to the Lord Jesus, the true and living Way, the author shall feel that his efforts shall not have been in vain.

THE AUTHOR

CONTENTS

CHAPTER 1: The Church, Friend or Foe of the Negro? . . .	1
CHAPTER 2: The Church and Early Slavery	15
CHAPTER 3: Revival of Slavery in the Fifteenth Century .	22
CHAPTER 4: Magnetic Gold	34
CHAPTER 5: Introduction of Slavery into America	40
CHAPTER 6: The Church and the Civil War	70
CHAPTER 7: The Church's Attitude Toward Slavery in America	111
CHAPTER 8: Slavery in Bishop England's Diocese	141
CHAPTER 9: Slave Auctions	153
CHAPTER 10: Character as Molded by Slavery	168
CHAPTER 11: Church Ownership of Slaves	189
CHAPTER 12: Riots in New York City	198
CHAPTER 13: A Foreigner's View of Slavery	211
CHAPTER 14: Catholic Character and Characteristics . . .	225
CHAPTER 15: The Church and Temporal Power	237

ILLUSTRATIONS

J. A. Healy, Bishop of Portland	9
J. A. Healy, Bishop of Portland	10
St. Bartholomew's Medal	58
Pope's Crest	137
Lash-scarred Back of a Slave	149
Right Reverend John England, D.D.	160
North Carolina <i>Standard</i> Advertisement, 1838	175
Work-House, Charleston	257
Work-House with Old Jail and Tower at Rear	258
Jail-Yard, Charleston	259

CHAPTER ONE

THE CHURCH: FRIEND OR FOE OF THE NEGRO?

The year 1956 witnesses unparalleled activity all over the United States by the Catholic Church, for Negro converts.

This is as it should be, and as it should have been through the many centuries of that church's long existence. And the Negro, understandably, is showing much response to this show of interest in him by this, the largest and richest, and most powerful, of all the churches professing the name of Jesus, the Nazarene.

It was the Negro's inability to cope with the white man's weapons that made him a prey to all the avarice of the slave trader and slave holder in times past, and it is only fair that he should be able to know, and to evaluate for himself, the facts concerning the history of the Church of Rome as she has related herself to his race in the past.

In Ephesians 6:12, we read, "For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." (or as the margin gives it, "heavenly places"—meaning places of worship, or in the church itself.)

It is too true that many people go to church for worldly purposes. However, the thinking person, though having no faith, owes it to himself to inquire into the credibility of the Book that contains promises of eternal life, and to let his actions and life be controlled by his conclusions as to the dependability of those promises. Individual accountability is set forth in Ezekiel 14:14, "They should deliver but their own souls by their righteousness."

The Bible speaks of the gift of this eternal life as salvation, or being "saved,"—saved, that is, from eternal death which is the "wages of sin." Romans 6:23. Ephesians 2:8 tells how: "By grace are ye saved through faith." Romans 10:17 tells us how faith is

acquired: "Faith cometh by hearing, and hearing by the word of God."

"The word of God" is the Bible, and not what some mere man,—or some man who calls himself God—or some group of men, might declare it to be, whether they be a hundred in number, or a thousand, or a million, or five hundred million.

In Jesus' day there was a church which God had established—a big church,—the Hebrew Church, the only church, and "unto them were committed the oracles of God." Romans 3:2. The divisions in Christ's day were within the one church: the Pharisees, the Sadducees, the Herodians, and the Essenes, "a kind of intensified Pharisees," etc.

Jesus found it necessary to warn the people against "the leaven of the Pharisees and of the Sadducees." Matthew 16:6. The 12th verse explains that by "leaven" He spake "of the doctrine of the Pharisees." Smith's Bible Dictionary says of them, "Their influence was very great, ruling, beyond question, the Sanhedrin and all Jewish society, except the slight opposition of the Sadducees, even overawing the civil courts."

This should be ample warning to us not to be carried away with the antiquity, or the immensity or the learning, or the worldly power, of any church, but to test all things by the Word of God. See Isaiah 8:20—"To the law and to the testimony: if they speak not according to this word, it is because there is no light in them."

The Bible warns us that the return of Christ will not come till "that man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God (the church) showing himself that he is God." II Thessalonians 2:3, 4.

Neither the white man nor the Negro is capable of coping with the casuistry and devious reasoning which men might offer as to spiritual things—except by the Bible. Otherwise, Satan can "deceive the very elect."

It is easy to find many pious references, in Catholic literature, to the Church's interest in the Negro. These matters, however, must be considered in the light of a well established principle of the Church of Rome and of her spokesmen. This principle is well expressed in a Roman Catholic History, *The Papal Monarchy*, by the Very Reverend Barry, D.D., which says, "To manipulate ancient writings, to edit history in one's own favor, did not appear criminal, if the end in view were otherwise just and good." Quoted in G. G.

Coulton's pamphlet, *The Roman Catholic Church and the Bible*, p. 11. If the "end in view" is to build up the Church, it seems to be always "just and good."

The Catholic book, *The Question Box*, by Rev. Bertrand L. Conway, C.S.P., on p. 373, in speaking of the exhibition and sale of relics to the faithful, says, "It matters little if the relic be not authentic." Such a statement indicates how ready is the Church to stoop to subterfuges, and how dependable are its words.

The Catholic Encyclopedia, vol. XII, p. 275, says, "the pious ingenuity of the faithful is fertile in new devices, and it is difficult to decide what degree of acceptance warrants us in regarding a new devotion as legitimately established."

Orestes A. Brownson, a highly regarded lay philosopher of the Catholic Church, in his *Quarterly Review*, vol. 2, 1874, p. 221, speaks of "plain (Catholic) people who are ignorant of the subtilties, nice distinctions, and refinements of theologians."

From such statements as these, we can feel justified in taking, with a grain of salt, any and every statement made by the Church and her spokesmen which might be at all self-serving.

The following quotation is rather eloquent as to the interest of the Catholic Church in the Negro before the Civil War of 1861-1865, from *The New History of the Catholic Church in the United States*, by De Courcy and Shea.

"When the Civil War ended the bishop of Savannah went zealously to work to meet the new condition of affairs: The Sisters of St. Joseph also began their labors among the Negro Populations." p. 533. The Right Rev. William H. Gross, of the Congregation of the Most Holy Redeemer, was consecrated bishop, April 27, 1873. At his invitation—the Fathers of the ancient order of St. Benedict *began* at Savannah a mission to the colored people. "It seemed for a time to be abandoned, but Father Oswald Moosmuller revived it, established a monastery, and labored earnestly to make it a centre of religion to the colored race." p. 534. Note that it was not until "the war ended," when the Negro might some day become a VOTER, that they "began their labors among the negro populations." This history was published in 1879, with approbation of his Eminence, John Cardinal McCloskey, Archbishop of New York.

The following statement from pages 530-531 speaks of offering "the negro the blessings of Christianity" as an innovation.

"With the State (South Carolina) in the hands of the negroes and unprincipled whites (following the Civil War) nothing could

be done. In time, however, improvement came; a new immigration began to enter the State; the Church was free to offer the negro the blessings of Christianity." *Ibid.*, pp. 530-531. Note that this was after the Negro had been freed.

"It was not until after the World War (1918), when the Catholic Church began to proclaim that employers of labor are morally bound to make serious effort to employ the competent Negroes who apply; and when the Ku Klux Klan had attacked Catholicism as well as asserted white supremacy, that any considerable number of Negroes accepted the Church of Rome." John G. Van Deusen's *The Black Man in White America*. p. 194. (Cit. National Catholic Welfare Conference, *Bulletin* 1928, p. 31.)

About 4,500,000 Negroes are members of these separate denominations. By far, the largest group is the Negro Baptists with over 3,000,000 members! "The Roman Catholics 125,000." *Ibid.*, p. 195. This "considerable number" is for the date of the publishing of that book in 1938, twenty years after World War I.

This situation seems to have presented the Church an opportunity to woo the Negro as a fellow enemy of the Ku Klux Klan.

Paul Blanchard, in his most enlightening recent book *Communism, Democracy, and Catholic Power* recognizes the tendency on the part of the United States to consider the Vatican at Rome as her friend, merely because Russia is the enemy of both it and us.

This tendency, the result of very loose and fallacious reasoning, was recently given concrete expression by President Harry S. Truman, through his appointment of General Mark Clark as U. S. Ambassador to the Vatican.

The reason given was quite naïve. It was that "The Vatican has listening posts throughout the world (official Vatican consulates and thousands of priests), and by this appointment we would become the beneficiaries of a partnership in our ideological struggle against Red Russia."

A little reflection would cause us to recognize that if the Vatican were sincerely our friend and ally, we would enjoy such benefits without such official (and unconstitutional) representation at the Vatican. And anyone at all familiar with Avro Manhattan's *The Vatican in World Politics*, knows that this same matter of "listening posts" has worked the other way, against the United States—and always selfishly—for the promotion of the Church's interests.

The New Republic, in its August 6, 1956 issue, contains an article titled "Alarm in the Vatican," by Percy Winner, "for 20 years a close

observer of Vatican affairs, [and who] has served as Vatican correspondent for the Associated Press and chief of the Rome Bureau of the International News Service." This Catholic authority says on page 13:

"The Vatican experts are *de facto* members or advisors of a species of security council—universal rather than national—who evaluate for the Pope a vast amount of information gathered by the oldest, the largest and probably the best intelligence service in the world. The methods and traditions evolved by the Bishops of the Church during religious and political conflicts of past centuries constitute a precious reservoir of experience in observing, interpreting and reporting facts and feelings, events and trends. Since well before the start of the Cold War the Vatican has had special institutions for the training of specialists in Eastern affairs; it has been steadily developing and improving a network of sources of information on which the Holy See has based the strategy and tactics of its constant struggle against Communism."

The limitless coverage, and the indefatigable operation of this system can be understood to some extent by the reading of Eugene Sue's *Juif Errant*, *The Wandering Jew*, 1844.

When we remember that Winner has for so many years been connected with two great world-wide newsgathering services, it is significant that he says that the Pope's news gathering service is the oldest, the LARGEST, and probably the best. And since it is world wide, when we come to know that the Catholic Church's concept of its destiny is that it should rule the world, we can know that it is used not alone against Red Russia, but also against all nations and people who would stand against the carrying out of the Church's world conquest plans.

Winner continues, "The Vatican's experts also have access to information brought to Rome by members of the clergy still permitted occasionally to visit the Iron Curtain countries, and to that provided by resident clergy who are allowed to come to Rome. And in the former students of the Russicum and the other colleges, the Church has intelligence agents certainly more dedicated and probably more skillful than any others."

Blanchard says, "In the past we Americans have been rather careless and sentimental in making our international alliances. We have tended to accept as a friend anybody who happened to be at the moment an enemy of our enemies. When the United States Senate voted a loan to Franco's Spain in 1950, over the opposition of

President Truman, the *Washington Post* described the theory that the enemy of your enemy is your friend, as a theory entertained only by primitive minds—utterly at variance with logic or common sense. Our experience in recent wars gives point to that judgment.” *Communism, Democracy and Catholic Power*, p. 2.

And so, apparently, due to the common hatred of the Ku Klux Klan for the Negro and the Catholic, “a considerable number” were beguiled into thinking that the Catholic Church was the friend of the Negro.

From a Catholic source we get the statements:

“It (St. Francis Xavier’s Church for Negroes) was put in charge of the Josephites (1871) from Mill Hill College, England, brought to Baltimore by Rev. Herbert Vaughn. These missionaries came to minister to the Catholic negroes of Maryland, there being—greatly to the honor of their Catholic masters—16,000 of them in the state at the time of the emancipation.” Catholic Ency. 1913, vol. II, p. 233.

Thus we see that Roman Catholics were not prevented by their church from holding slaves. Note that in 1938 one hundred twenty-five thousand for the whole of the United States does not show much work done for the Negro by this church if, in 1865, in Maryland alone, there were 16,000 among the emancipated slaves, to say nothing of those among the free Negroes.

“In the autumn of the same year (1871) St. Joseph’s Missionary Society had assigned to it its first sphere of work among the colored population of the United States.” Catholic Encyc. vol. XV, p. 312.

These statements are plain, simple, straightforward narratives of what seems to have been a beginning, practically, of all organized work for the Negro.

But the most refreshingly honest statement ever found in a Catholic history as to its relation to the Negro—utterly free from any attempt to cover up its past shameful participation in the establishment and maintenance of slavery in America, and from the usual equivocation resorted to for the purpose of deceiving the Negro into thinking that the Church has always been as interested in him as in ✓ other races, says, “With the dawning of the twentieth century (thirty-five years after the Civil War) the Negroes were drifting to the North in large numbers. Although the attempts to help them were then (at the dawn of the twentieth century) gradually inaugurated in our larger cities, the progress was slow for many years. *Special churches and schools* for them were begun in some cities by

diocesan priests, and priests of religious communities, particularly the Society of the Divine Word and the Capuchin Order. Yet most of these undertakings were at that time token attempts. More efficient work was begun when the Society of the Divine Word founded a seminary for colored boys in Louisiana. Again there was much experimentation in the beginning, and the outlook was at first not very promising. With persistence this apparent failure was overcome, especially within the last two decades (since 1930), when others joined in the good work, both in the North and in the South. It is consoling to know that Negro priests are now multiplying and that those who were ordained are working most efficiently for the uplift of their race." Theodore Roemer, *The Catholic Church in the United States* 1950. (Official Roman Catholic) pp. 278-279. This statement implies that prior to 1950 there have been very few Negro priests. The well known Negro ambition for improvement and advancement would naturally have brought many up into the priesthood, if encouraged so to do centuries ago. Hence it must be concluded that the church of Rome did not encourage it.

Yet now we hear statements, made to influence the uninitiated, to the effect that there have been Negro popes. WHO WERE THEY? WHEN?

In 1955 there was published, with the approval of the Catholic Church, a book of 313 pages, written by a Jesuit priest, Albert S. Foley, under the title, *God's Men of Color*, at the price of \$4.50.

The very obvious purpose of the book is to seek to convince the Negro that he has always been considered by the Church of Rome as one of God's children, but inadvertently it gives many examples of racial prejudice on the part of not only the laity, but also the prelates of the Church.

On page 304, we find a sort of resumé of the part played by Negroes as ordained priests of Rome. "In looking back over the hundred years since the ordination of Bishop Healy in Paris in 1854, we find that colored Catholic Americans can enumerate seventy-two priests as their sacred offering to God."

Vol. XII of the Catholic Encyclopedia (1913) p. 629, says: "There are five priests in the country (U.S.) who are colored men." This was written and published just about a half century after the Civil War and the emancipation of the slaves in the South. The three Healy brothers, mentioned herein later, all died before this was written, but no mention is made of three colored priests having served before their deaths.

Foley's first chapter is headed "Pioneer Priest and Prelate," and deals with the above mentioned Bishop James Augustine Healy, who was ordained in Paris in 1854. Page 1 says that he was the first colored priest in the United States, and the first to hold the office of Bishop in the country. Further the statement is made that he was one of three brothers who became priests. Foley says that James Healy was selected in February, 1875 as Bishop of Portland. Cath. Encyc. vol. XII, p. 288, tells of a bishop James Augustine Healy, as second bishop of Portland—but it says nothing of his being a Negro or part Negro. Nor does Vol. II, page 706, in speaking of his being rector of the Cathedral in Boston, say anything of his being a Negro. If he really was a Negro, the Church did not see fit to publish the fact in 1913. Bishop Healy is also mentioned in *The New History of the Catholic Church in the U.S.* by Henry De Courcy and John Gilmary Shea (1879), p. 522, as the Bishop of Portland, but again without mention of his being a Negro—and this was printed during his episcopacy.

Reproduced herewith are two pictures of Bishop Healy. One was taken from Foley's earlier book, *Bishop Healy, Beloved Outcast*, showing the bishop at the time of his consecration as bishop in 1875, at the age of forty-five. Incidentally, this is the only picture in the entire book. When this picture was shown to the editor of a very prominent Negro newspaper, with the question put to him as to whether the subject was a white man or a Negro, his immediate response was that it had been "doctored" to try to make it look like a Negro. The other picture of the bishop was reproduced from page 507 of an official history of the Catholic Church in the New England States, printed just a few months before his death on August 6, 1900, at the age of seventy. It certainly shows the bishop to have been "Irish of the Irish," in spite of the well-established physiological fact that Negroes who in youth might pass as white persons, develop their Negroid characteristics later in life, making their Negro heritage very noticeable.

Foley's later book, *God's Men of Color*, contains no pictures whatever. It is most certain that there are pictures available of the other two Healy brothers, at least of Patrick Francis Healy, the president of Georgetown University, who died in 1910, at the age of 76. Sherwood Healy died in 1875, when photography was in its infancy, although many thousands of photographs are available taken during the Civil War. Foley's later book does not contain a single picture, not even of the illustrious president of Georgetown, and there can



James Aug Healy
Bp of Portland



BISHOP JAMES AUGUSTINE HEALY, D.D.

Second Bishop of Portland, Maine

1875 - 1900

be no doubt that Foley could have secured a picture of him for his book. Why did he not use it? Any pictures of him would have shown him too plainly to have been a white man. Isn't it more than a little unusual, if the Church, even now, is deploring the lack of a supply of colored priests to minister to the spiritual needs of the colored race, that these first three, the Healys, all ordained to the priesthood in the decade before the Civil War, were all used in ministry to the white race, in which field prejudice, especially as it must have existed in those days, would have made their usefulness practically nihil?

Bishop Healy is mentioned as having two brothers who were also priests, one of whom, Alexander Sherwood Healy, is treated in Foley's second chapter, on page 15, which says that he was awarded the degree of Doctor of Divinity, in 1858, and that two years later he was given the degree of Doctor of Canon Law. Yet this remarkable man, having been awarded two doctorates before his 25th birthday, does not even rate the most casual mention in the Catholic Encyclopedia, either by an article in its proper alphabetical place, nor even in the Index in which references are made to the mention of a name in some article dealing with some other subject. On page 18, Foley speaks of him as holding the office of rector in the Cathedral in Boston.

The *Portland Daily Press* of August 6, 1900 on page 5, under "Deaths," tells of the passing of Bishop Healy, and, by coincidence, tells of the death of the infant son of a couple in Portland who had named the infant for the Bishop—at least it was named James Augustine. The same issue, on page 10, contains an obituary of almost two full columns telling how the bishop was beloved by everyone. A two column picture of the bishop is printed in this article, but it shows no features characteristic of a Negro. Nor does the whole article say anything about his being a Negro. Yet Foley, in *God's Men of Color*, page 9, quotes someone as saying "that the bishop was as black as the devil." The *Portland Daily Press* of August 9, 1900, tells of the bishop's funeral in an 8-inch single column article, but again no mention is made of his being a Negro.

The obituary tells of the bishop's having two brothers who were priests. According to Foley's account of the earliest Negro priests in America, the three Healy brothers were the first three such priests, and were three of only four who had been ordained up to that time. This circumstance most certainly would have been worthy of special comment in the obituary. Could Foley have performed

the magic of changing their race, for the glory of "Holy Mother Church" through the magnetism which they might be expected to exert upon other Negroes?

Who Was Who in America 1897 to 1942, gives a short sketch of James Augustine Healy, but says nothing of his being "of African descent" as in the case of Booker T. Washington.

On pages 18 and 19, Foley says of Sherwood and James that "they were pastors of the two outstanding diocesan churches in Boston,"—in Boston—in 1870!! This imposes on our credulity. It may have been so, but we can find no contemporary record of their being Negroes. On page 19, Foley says, "They were known and spoken of as colored men."

Foley's third chapter is titled "Georgetown's Second Founder," and deals with the third illustrious brother in the Healy family—Patrick Francis. The impression is gained by a reading of this chapter that the Catholic school, Georgetown University near the nation's capital, had fallen on evil days until Father Patrick Francis was confirmed head of the University on July 31, 1874.

But the article on Georgetown University in volume VI of the Catholic Encyclopedia, p. 458, does not even mention his name. Nor does the whole set even mention his name, either by article in its proper alphabetical sequence, or in the Index. Coleman Nevils, President of the University from 1928 to 1934, wrote a book which he called *Miniatures of Georgetown*, in which he makes four references to a Father Patrick Healy, but does not once mention his being a Negro.

On page 99, Foley speaks of "the practice (in 1917) of excluding Catholic Negroes from Catholic Schools."

On page 100, he speaks of Father Theobald as scouting "the very idea of praising a man (Bishop Flaget) who had—held his fellow human beings in bondage."

On page 102, Theobald "deplored the segregation policies of Catholic institutions and schools in the area (St. Louis)."

On page 103, Foley says "The national Catholic weekly, *America*, eulogized him [Theobald] by saying that his life and character are a refutation of the fears alleged by those who would deny the honors of the altar (the office of priesthood) indiscriminately to members of the Negro race."

That the Catholic Church was on the side of the slaveholders is well established by Foley on page 81, where he says, "The Federal troops had arrested the Catholic pastor of Pointe Coupee (Louisiana)

because he was one of the leading spirits in the resistance to the Unionists."

On page 93, Foley tells how Father Plantevigne wrote to the apostolic delegate in 1913 as follows: "During the past six months out of twenty-four applications for admission to Epiphany Apostolic College (the preparatory school for the training of priests to convert the colored) fourteen or fifteen were from colored youths. I believe every one of these was refused admittance." This does not indicate any great desire to prepare Negroes to work for their own people.

And on page 143, Foley says, "Father Vincent found it difficult to adjust to the artificialities that the segregation system imposed on him even in his relationships with his fellow priests. He was warned not to offer his hand, though anointed with the same oils, for a friendly handclasp if he met them on the street." Such seems to be "the brotherhood of man" in the priesthood of the Catholic Church—at least, it was in 1934.

And about this same time, in Louisiana, where Foley has pictured so much camaraderie between the Catholic whites and Negroes, Foley gives us a picture of how Father John Bartholomew was compelled to daily make two crosstown hour long trips to attend school at Xavier Preparatory School "being excluded from at least three closer Catholic high schools that did not admit colored boys." p. 251.

In 1919 there was printed a large book, about fourteen inches high and nine inches wide, called *The National Cyclopedia of the Colored Race*. The volume was apparently compiled under the auspices of Lincoln Institute of Jefferson City, Mo., and was published by National Publishing Co., Inc., of Montgomery, Ala., and contained over 600 pages of pictures and biographies of members of the Negro race who had been prominent in religious, educational, scientific, and business activities. The obvious purpose of publication of this book was to show the great advancement made by the colored race in the half century which had elapsed since the Civil War.

On pages 565 and 566 there is an article written by Rev. J. D. Bustin, who was Director General and Field Secretary of the Catholic board for mission work among the colored people. In this article of 1½ pages, there is nothing said about the three Healy brothers. It is most certain that there would have been much said of these three illustrious brothers if they had been Negroes.

Page 573 contains an article entitled "The Church Among Negroes," with the notation, "The following information is published through the courtesy of the *Negro Year Book*, edition 1916-

1917, published annually at Tuskegee Institute, and edited by Monroe N. Work in charge of Division of Records and Research."

Under the caption "Noted Negro Preachers," we find listed 12 but no Healys nor were any Catholics listed among the 12, for we find them broken down among denominations as follows: Baptist, 4; Congregational, 1; A.M.E., 2; Episcopalian, 1; Methodist, 1; Presbyterian, 1; and George Leile and John Jasper, whose denominational connections, if any, were not listed.

Who will think for a moment that this Catholic authority, Bustin, and the research department of the great Negro school at Tuskegee, would have overlooked the Healys if they had been Negroes?

But now, when many more years have passed, and those who knew the Healys have been laid to rest, and there is none that can rise up and dispute "Foley's Folly" from personal knowledge, he now seeks to change the color of their skin.

CHAPTER TWO

THE CHURCH AND EARLY SLAVERY

An inquiry into the Catholic Church's historic attitude toward the Negro and the institution of slavery would not be complete without a knowledge of the Church's own experience with the traffic.

At the outset, we should recognize that there was a difference between the root from which sprang the slavery of pre-Christian and early Christian days, and that practiced after its revival in the fifteenth century, the former being the practice of enslaving captives of war as indemnity for losses sustained by the victor, and as spoils of war—the latter being the direct result of the greed of men, the desire for wealth which might flow from free labor.

It is not necessary to go to outside sources to learn how the Church related herself to this terrible crime of holding human beings in bondage, but we let the Church's official Encyclopedia give us a few facts from which we can know its practice and policy. As we read the following it is easy to see that the Church recognized the need for some explanation and apology for its conduct.

"At this period (595) the Church found itself becoming a great proprietor. Barbarian converts endowed it largely with real property. As these estates were furnished with serfs attached to the cultivation of the soil, the Church became by force of circumstances a proprietor of human beings, for whom, in these troublous times, *the relation was a great blessing*. The laws of the barbarians, amended through Christian influence, gave ecclesiastical serfs a *privileged* position; their rents were fixed; ordinarily, they were bound to give the proprietor *half of their labor* or *half of its products*, the remainder being left to them. A Council of the sixth century (Eauze, 551) enjoins upon bishops that they must exact of their serfs a lighter service than that performed by the serfs of lay proprietors. A Council of Orleans (541) declares that even if the bishop had dissipated

the property of his church, the serfs whom he has freed in reasonable number (*numero competenti*) are to remain free. The Spanish Councils imposed greater restrictions, recognizing the right of a bishop to enfranchise the serfs of his church on condition of his *indemnifying it* out of his own private property. (Council of Seville, 590; of Toledo, 633; of Merida, 666). But they made it obligatory to enfranchise the serf (these were not Negroes) in whom a serious vocation to the priesthood was discerned (Council of Saragossa, 593). An English Council (Celchyte, 816) orders that at the death of a bishop all the other bishops and all the abbots shall enfranchise three slaves each *for the repose of his soul*. The canon of the Council of Epone (517) which *forbids* abbots to enfranchise their serfs was enacted in order that the monks might not be left to work without assistance, and *has been taken too literally*. It is inspired not only by agricultural prudence, but also by the consideration that the serfs belong to the community of monks, and not to the abbot individually." Cath. Ency. 1913, v. 14, p. 38. That this prohibition to enfranchise "has been taken too literally" means that henceforth practically none were freed.

This was a continuing of whites in slavery when "agricultural prudence" or anything else that would make a dollar or whatever the coin of the realm was, so dictated.

"Finally it [Fourth National Council of Orleans. 541] perfected the measures taken by the Council of 511 relative to the emancipation of slaves; slaves emancipated by bishops were to retain their freedom after the death of their emancipators, even though other acts of their administration were recalled; it declared that Jews who exhorted Christian slaves to become Jews in order to be set free should be forbidden to own such slaves."—Cath. Encyc. vol. XI, p. 318.

Most certainly the Church had not any reason for continuing to hold these serfs and slaves in bondage other than its desire for gold. If Jesus had received such endowments of lands with their complements of slaves, do we for one moment think that He would have so held them? Yet the Church claims to be His representative on earth!

An insight into the Church's evaluation of the Negro mentality can be gleaned from the following:

"In the diversified industries of that section (the North) slave labor was not regarded as efficient. In the South, on the other hand, life was largely agricultural. On the large plantations the negro

could be employed to advantage. His *mind* was adapted to the simple operations required in the tobacco and rice fields, while his *body* was well suited to its semi-tropical climate." Cath. Ency. vol. 15, p. 169.

Now it is true that these words relate to a period two or three hundred years ago—but remember that they were written and printed, and reflect the attitude of the writer of the article as of 1912 or 1913. The writer might as well have said, "He had no mind, but that made no difference—all that was needed was a strong back, a body well suited to its semi-tropical climates."

The author of the article did not say "his education or training was adapted to the simple operations required in the tobacco and rice fields"—but "His mind" was so adapted.

Webster's Dictionary defines "mind" as "power of remembering or recognizing," "mindfulness," "heed," "intellectual or rational power," "intellect," "right reason," "sanity."

It is worthy of note, too, that this article contains no expression of horror, or even slight apprehension or misgiving as to the subject matter, but rather calmly explains its reasonableness.

"It was the received opinion," says Prescott, "among good Catholics of that period [late 15th Century] that heathen and barbarous nations were placed by the circumstance of their infidelity without the pale both of spiritual and civil rights." Brackett's *The Negro in Maryland*, pp. 4, 5. (Ref. *Ferdinand and Isabella*, Part II, Chap. 8). Now, the Catholic Encyc. vol. VIII, p. 2, says, "The name 'infidel' is given to those who have not been baptized." Hence, the term 'infidelity' as used above, means their unbaptized condition. See *Herrera*, Stephens Translation, I, 1, 14; II, 8, 6.

This statement would indicate that universal Catholic training made possible such a consensus even among "good Catholics." The fact should be borne in mind that this was prior to Luther's day, prior to the opening of the Reformation of the Sixteenth Century, and that the Church of Rome then truly ruled the world. (Rev. 17:18)

The greed for gold is clearly seen in the picture presented by the following:

"The production of sugar increased the desire for Negroes. Soon, with the entire sympathy of the Court, and by the advice of those friendly to the Indians, Negroes were extensively introduced. The service of Indians was thus supplanted by African slaves."

"With the demand for Negro labor in the New World, the slave trade increased, and soon extended from the (Catholic) Portuguese ✓

and (Catholic) Spaniards to the Dutch and English (both of which were then Catholic controlled). 'Although servitude in these latter times was left off,' wrote (Jean) Bodin (Rom. Cath.) in 1576, 'for about three or four hundred years, yet is it now again approved by the great agreement and consent of almost all nations!'" Brackett's *The Negro in Maryland*, p. 7.

✓ Catholic countries were the prime movers in the revival of slavery in the Old World and the introduction of it into the New World.

The foregoing statement by a Catholic historian, Bodin, written in 1576, clearly shows that slavery had died out and been non-existent for "three or four hundred years," and was now revived and approved "by the great agreement and consent of almost all nations." And who were the "all nations?" Catholic Spain, Catholic Portugal, Catholic France! See also Gregory XVI's bull of December 3, 1839, referred to elsewhere.

Brackett also gives the following information indicative of the Church's attitude toward slavery.

"Albericus Gentilis, called from the continent in 1587 to be professor of civil law at Oxford, wrote that there was no slavery in wars of Christians, for such were civil wars, as all men were brothers in Christ. 'I do not hesitate,' he adds, 'to say that the law of slavery is just, for it is the agreement of the law of nations.'" p. 8 (Ref. in footnote), "Thomas Aquinas (Catholic Theologian) pleases me, says Gentilis, in saying that slavery is natural, not indeed, according to first intentions by which we have all been created free, but from second intention, since nature allowed delinquents to be punished." Albericus Gentilis, *De Juri Belli*, Holland's Ed. ch. IX, p. 314, &c. See Bandinell's *Slave Trade*. See Md. Arch. IV, p. 189, which Brackett, p. 26 quotes, "We find Gov. Calvert (Catholic), bargaining with a certain shipmaster, in 1642, for the delivery of thirteen slaves at St. Mary's."

It was Catholic training and Catholic thinking that were crystallized in the words of the Dred Scott Decision of the U.S. Supreme Court, written by Catholic Chief Justice Roger B. Taney in 1857 (four years before the Civil War) 19 Howard, 393. In it he wrote, "Negroes have no rights which the white man is bound to respect."

The Catholic Ency. vol. 14, p. 443, contains an article in which proud mention is made of Roger Taney as the son of "Michael Taney—a gentleman of Catholic ancestry and education, and his mother, Monica Brooks, was also a Catholic—Justice Taney's wife, never became a Catholic. The most famous case decided by the

Supreme Court during Chief Justice Taney's incumbency was that of *Dred Scott vs. John F. A. Sanford*, the opinion in which, delivered by Taney, has been misquoted."

This decision can be read by anyone having access to a Federal Court's library containing the Supreme Court Reports, in vol. 19, Howard, page 393. (Roger B. Taney was Chief Justice 1836-1861—died October 12, 1864.)

The article avoids mentioning that Roger Taney himself was a Catholic, perhaps because of his opinion written in the *Dred Scott* case.

The article says that "the purity of his private life was never questioned," but—it never was such as to cause his wife to become a Catholic.

The article tries to give an antislavery color to the Church by saying that this, her son, early in life manumitted the slaves inherited from his father. This might be difficult to prove or disprove. S. S. Foster's *Brotherhood of Thieves* says of the United States, "Their National Capital is a human flesh mart, and their chief magistrate is a slave breeder." P. 3, written 1843. A magistrate is a judicial officer. Hence the "chief magistrate" referred to was Roger Taney, Chief Justice of the U.S. Supreme Court. A "breeder" was a slave holder who owned Negro women for the purpose of breeding children to be sold as slaves, just the same as cattle or hogs or other stock.

The plain implication is that his "Catholic training" prompted his setting free his slaves. But his father's "Catholic training" and "Catholic ancestry" did not keep him from owning slaves which Roger Taney "inherited from his father." And, as shown later, slavery, as practiced in the South, was declared *not* to be contrary to Catholic principles.

The Catholic Church, in an attempt to redeem the past, proudly states concerning Thomas Ewing, one of her sons, that "he presented one of the first of the memorials for the abolition of slavery." (1831). Cath. Encyc. vol. 5, page 672. However, this merely shows how the Church grasps at straws in her attempts to place herself in a favorable light as to slavery—for the same article states, "In October, 1869, (four years *after the Civil War* and 38 years after his memorial against slavery) Ewing was stricken while arguing a cause before the Supreme Court of the United States and he was baptized in the court room."

This made a good publicity stunt. The church is always and forever making merchandise of the names of prominent people who

enter her communion. By this, along with the exaggeration of the number of the members, the church says to all, "See, everybody else is joining, why not you?" She forgets that this is the opposite of the admonition given by Paul in Romans 12:2, "Be not conformed to this world." See also the words of Jesus, "Narrow is the way, which leadeth unto life [eternal] and FEW there be that find it." Matthew 7:14.

His son, Thomas Ewing, Jr. defended Dr. Mudd and some others of those convicted of conspiracy in the murder of Abraham Lincoln. The Catholic Encyclopedia, vol. 5, p. 672, contains an article about Thomas Ewing, who, as mentioned above, became a Catholic just before he died in his 82nd year. It says, "He married Maria Wills Boyle, daughter of Hugh Boyle, an Irish Catholic—and all his children were reared in the Faith."

Then the article goes on to tell of "Philemon Beecher, Eldest son of Thomas"—"Hugh Boyle, *third* son of Thomas" and then rather inconspicuously says that he was "in partnership with his brother Thomas,"—"Charles, *fifth* child of Thomas,"—and Eleanor Boyle (Mrs. William Tecumseh Sherman) daughter of Thomas." Thus, the wife of one of the greatest Union Generals was a Catholic, as were General Phil Sheridan and General William S. Rosecrans, and there were many inexplicable "leaks" of important information to the rebels, which might account for some of their surprising victories.

The question now arises, why this studied avoidance of even listing Thomas, Junior, among the children of Thomas, Senior? He, also, was a prominent lawyer, and, according to the Catholic Church's practice of calling attention to her prominent children in every way possible, we would expect her to make merchandise of Thomas, Jr., too. But not so. Why? Simply because Thomas, Jr., was the Catholic lawyer who defended some of the altogether Catholic crew of eight assassins who murdered the beloved Abraham Lincoln! The names of the eleven men guilty of the Great Brink's robbery of \$1,250,000 look like the roster of any Catholic Church.

It is too true that other large, popular denominations were unwilling to stand for principle, but were divided along the Mason and Dixon line, the "so-and-so Church North," and the so-and-so Church South."

In fact, it was only a very few of the smaller sects which stood foursquare against slavery.

The Quakers and the Mennonites seem to have been the only church bodies which squarely came out against the slave-trade, except

for the fact that the Seventh-day Adventist Church, even in its embryonic period from 1845 to 1863 denounced it most definitely and unequivocally, as follows:

"All heaven beholds with indignation human beings, the workmanship of God, reduced by their fellow men to the lowest depths of degradation, and placed on a level with the brute creation. Professed followers of that dear Saviour whose compassion was ever moved at the sight of human woe, heartily engaged in this enormous and grievous sin, and deal in slaves and souls of men. Human agony is carried from place to place, and bought and sold. . . . God will restrain his anger but little longer. His wrath burns against this nation, and especially against the religious bodies that have sanctioned this terrible traffic, and have themselves engaged in it. Such injustice, such oppression, such sufferings, are looked upon with heartless indifference by many professed followers of the meek and lowly Jesus. And many of them can themselves inflict, with hateful satisfaction, all this indescribable agony.

"These professed Christians read of the sufferings of the martyrs, and tears course down their cheeks. They wonder that men could ever become so hardened as to practice such cruelty toward their fellow men. Yet those who think and speak thus are at the same time holding human beings in slavery. And this is not all; they sever the ties of nature, and cruelly oppress their fellow men. They can inflict most inhuman torture with the same relentless cruelty manifested by papists and heathen toward Christ's followers. . . . The cries of the oppressed have reached unto heaven, and angels stand amazed at the untold, agonizing sufferings which man, formed in the image of his Maker, causes his fellow man." *Early Writings*, by E. G. White. The preface of *Early Writings* says: "This collection of early writings of Mrs. E. G. White is made up of two small works, *Experience and Views*, which was first published in 1851, and *Spiritual Gifts*, published in 1858," both several years before the Civil War.

These collections from *Early Writings* indicate no such difficulty and laborious deliberation as to whether Negroes are human, as is indicated in Pope Paul III's letter regarding the Indians being really human beings, which letter is given elsewhere.

CHAPTER THREE

REVIVAL OF SLAVERY IN THE FIFTEENTH CENTURY

We have quoted from Roman Catholic Jean Bodin, that "Although servitude in these latter days was left off, for about three or four hundred years, yet it is now [1576] again approved." Let us now consider how and by whom this soul-damning institution was revived.

W. E. Burghardt DuBois, Ph.D., pp. 145 to 147, in his book, *The Negro*, gives us a statement from Sir Arthur Help's *Spanish Conquest of America*, vol. IV, p. 401. "Some slaves were brought to Europe by the Spaniards in the fourteenth century, and a small trade was continued by the Portuguese, who conquered territory from 'tawny' Moors of North Africa, in the early fifteenth century. . . . In the next few years [after 1441] a small number of Negroes continued to be imported into Spain and Portugal as servants. We find for instance, in 1474, that Negro slaves were common in Seville. About 1501, Ovando, Governor of Spanish America, was objecting to Negro slaves and 'solicited that no Negro slaves should be sent to Hispaniola (Haiti and the Dominican Republic), for they fled amongst the Indians and taught them bad customs, and never could be captured.' Nevertheless, a letter from the king to Ovando, dated Segovia, the fifteenth of September, 1505, says: 'I will send more Negro slaves as you request; I think there may be a hundred.'"

✓ From this we see that there was a small beginning of the revival of slavery before the year 1500, a half century before Columbus discovered the New World.

As the Spaniards began to drive back the Moors, first from their own soil, and then from their provinces in North Africa, this means of providing themselves with free labor was resorted to. As we proceed we shall find that Christopher Columbus became acquainted with the slave trade many years before his first voyage to America, and was sufficiently well acquainted with it as to make it one of his

first considerations in his report of his discoveries to his Catholic Queen Isabella, of Spain. Spain was then, and for many centuries had been, and still is, completely in the control of the Church of Rome. Ferdinand and Isabella were so loyal in their service to the Church of Rome, that they are known in history as the "Catholic Kings."

Again attention is directed to the fact that, as evidence is introduced, it will be seen that it was almost without exception those of the Catholic religion, Catholic training, Catholic ethics and Catholic principles, who were wholly responsible for the revival of slavery in the fourteenth and fifteenth centuries, and its introduction into America. ✓

Sir Arthur Helps, in his *Life of Christopher Columbus*, p. 16, says, "About 1420 Prince Henry (of Portugal) 'resolved, therefore to send out Gil Eannos, one of his household, who had been sent the year before, but had returned, like the rest, having discovered nothing. He had been driven to the Canary Isles, and had seized upon some of the natives there, whom he brought back.'"

Page 19 says, "The prince rejoiced . . . and besought our Lady [the Virgin Mary], whose names the plants bore (Santa Maria), that she would guide and set forth the doings in this discovery to the praise and glory of God, and to the increase of His holy faith."

Sir Arthur Helps continues, "One proof of this popular approval was furnished by the formation of a company at Lagos, in 1444, who received permission from the prince to undertake discovery along the coast of Africa, paying him a certain portion of any gains which they might make. Whether the company was expressly founded for slave traffic may be doubtful; but it is certain that this branch of their business was soon found to be the most lucrative one, and that from this time Europe may be said to have made a distinct beginning in the slave trade, henceforth to spread on all sides, like the waves of troubled water, and not, like them, to become fainter and fainter as the circles widen. For slavery was now assuming an entirely new phase. Hitherto the slave had been merely the captive in war, 'the fruit of the spear,' as he has figuratively been called, who lived in the house of his conqueror, and labored at his lands. Now, however, the slave was no longer an accident of war. He had become the object of war. He was no longer a mere accidental subject of barter. He was to be sought for, to be hunted out, to be produced, and this change accordingly gave rise to a new branch of commerce."

These questions certainly show that there was a growing realiza-

tion on the part of Catholic Spain, of the possibilities of the African Negro.

Jeffrey R. Brackett, on page 4 of his book *The Negro in Maryland* refers to Sir Arthur Helps's *The Conquerors of the New World*, pp. 28 and 36 as follows: "By the trade with Africa, Negro slaves were brought, to a limited extent, to Portugal and Spain. Prince Henry of Portugal, in 1442, insisted that Negroes should be brought there; 'for whatever number he should get, he would gain souls, [how pious] because they might be converted to the faith.'" Note that this was exactly fifty years before the discovery of America by Columbus.

Helps's *Life of Christopher Columbus*, pp. 22 and 23, says: "Sometime before 1454 a Portuguese factory was established at one of the Arguim Isles, and this factory soon systematized the slave trade. Thither came all kinds of merchandise, from Portugal, and gold and slaves were taken back in return; a number of the latter sent home annually, at the time of Ca Da Mosto's visit in 1454, being between seven and eight hundred." (Humboldt's *Kosmos*), Sabine's translation, 1848, vol. 2, p. 272. This factory established and operated by the Portuguese Catholic princes themselves, antedates the discovery of America by at least 38 years.

From Theal's *History and Ethnography of South Africa Before 1795*, vol. I, p. 476, we quote, "The Portuguese built the first slave-trading fort at Elmina, on the Gold Coast (West Africa), in 1482, and extended their trade down the west coast and up the east coast. Under them the abominable traffic grew larger and larger, until it became far the most important in money value of all the commerce of the Zambesi Basin." This was ten years before Columbus's first voyage to America.

The official Catholic Encyclopedia, vol. XI, p. 455, contains an article written by Bede Jarrett, as follows: "One of the first public acts of Alexander VI was to effect a settlement between Spain and Portugal. These two nations had been foremost in undertaking voyages of discovery in the East and West. The result was, that as each expedition on landing annexed the new-found territories to its own home government, there was continual friction between the rival nations. In the interests of peace, Alexander VI OFFERED TO ARBITRATE between the two countries. He issued his Bull 'Inter Caetera,' 5th May, 1493."

Vol. XII, of this official Catholic Encyclopedia, p. 302, says: "Under this division of the world, most of the coast-line of Brazil

found in 1500 fell to Portugal, and the rest of America and the West Indies to Spain."

What power the Church of Rome had over the kings of the earth to be able to decree this "division of the world"! Similarly we find other evidences of the Catholic Church's power over the kings of the earth in *The Rise of the Spanish Empire* by Merriman, Professor of History at Harvard, p. 505, where he says that Sardinia had been "granted by the Pope to the Kings of Aragon in 1297."

This Bull "Inter Caetera," was issued less than seven months after Columbus first reached the New World, and less than two months after he returned to Spain from his first voyage, when he arrived at Palos, March 15, 1493.

Thus it is easy to see that the reference to the attitude of the natives made by the Pope, Alexander VI in this Bull, telling how peaceable they were, could have been founded on nothing other than the report made by Columbus to his Catholic sovereigns, Ferdinand and Isabella, as can be seen by the entries in his *Journal*, in which he tells of the friendliness of the natives.

It is a sad commentary on the Catholic treatment of these peaceful, harmless people, that it resulted in their becoming very savage and hostile toward the Spaniards within a short time.

Another reference to this same Bull, written by a different writer, for the Catholic Encyclopedia, one Ad F. Bandelier, and found in vol. I, pp. 13 and 14, says: "Both crowns, Portuguese and Spanish, appealed to the pope, who accepted the task of arbitrator. His verdict resulted in establishing a line of demarcation, the right of discovery on one side being allotted to Spain, on the other side to Portugal. The papal bulls from 1493, while issued, according to the time, in the form of grants by divine rights, are in fact, acts of arbitration. The Pope (Alexander VI) *had not sought, but merely accepted, by request of the parties*, the office of umpire, . . ."

Since we have occasion to refer to this Bull frequently, it might be worth while to set it forth in full. The only source where this Bull can now be found in English is in the official Roman Catholic work called *The Catholic History of North America*, by Thomas D'Arcy McGee on page 173, and is as follows:

The Bull "Inter Caetera Divinae Magistrate Beneplacita Opera" &c.

Alexander, Bishop, servant of the servants of God:

To our beloved son Ferdinand, King, and to our beloved daughter Isabella, Queen, of Castile, Leon, Aragon, the Sicilies, and Gra-

nada: Most Illustrious personages, health and apostolic benediction.

Among the many works pleasing to the divine Majesty and desirable to our hearts, this particularly prevails, that the Catholic faith and Christian religion, especially in our times, may be exalted, amplified, and everywhere diffused, the salvation of souls procured, and barbarous nations subjected and made obedient to the faith. Hence when we were raised by a divine clemency, though of little merit, to the holy chair of Peter, knowing you to be true Catholic kings and princes, as indeed we have always known you to be, and as you have also by your illustrious deeds made yourselves known as such to the whole world; nor did you merely desire to be such, but you have also used every effort, study, and diligence, sparing no fatigue, no cost, no danger, even shedding your own blood, and devoting your whole soul and all your energies to this purpose, as your conquest of the kingdom of Granada from the tyranny of the Saracens in our days with such glory to the divine name, testifies; we are induced, not unworthily, and we ought, to grant to you those things favorably and spontaneously by which you may be able to prosecute this undertaking, so holy and praiseworthy to the immortal God, and that you may daily increase more and more in fervor for the honor of God and the propagation of the kingdom of Christ.

We have heard to our great joy that you have proposed to labor and use every exertion, that the inhabitants of certain islands and continents remote, and hitherto unknown, and of others yet undiscovered, be induced to worship our Redeemer, and profess the Catholic faith. Till now you have been fully occupied in the conquest and capture of Granada, and could not accomplish your holy and praiseworthy desires, nor obtain the results you wished. You sent, not without the greatest exertions, dangers, and expense, our beloved son, Christopher Colon, a man of worth and much to be commended, fit for such business, with vessels and cargoes, diligently to search for continents and remote and unknown islands on a sea hitherto never navigated; who finally, with the divine assistance and great diligence, navigated the vast ocean, and discovered certain most distant islands and continents which were previously unknown, in which very many nations dwell peaceably, and as it is said, go naked and abstain from animal food, and as far as your ambassadors can conjecture, believe there is a God, Creator, in heaven, and seem sufficiently apt to embrace the Catholic faith, and might be imbued with good morals, and have every reason to believe, if instructed, the name of our Lord and Saviour Jesus Christ may easily be established in said islands and continents; that in these islands and continents already have been found gold, spices, and many other articles of value of different kinds and qualities. Everything being diligently

considered, especially for the exaltation and diffusion of the Catholic faith (as it behooveth Catholic kings and princes), according to the custom of your ancestors, kings of illustrious memory, you have proposed to subjugate the aforementioned islands and continents, with their inhabitants, to yourselves, with the assistance of the divine goodness, and reduce them to the Catholic faith, and that the said Christopher Colon may construct and build a fortress on one of the principal islands of sufficient strength to protect certain Christians who may emigrate thither.

We very much therefore commend in the Lord this your holy and praiseworthy intention; and that you may bring it to the proper end, and by it establish the name of our Lord in those parts, we strenuously exhort you in the Lord, and by your baptism, by which you are obligated to the apostolic mandates, and by the bowels of the mercy of our Lord Jesus Christ we earnestly exact of you, that, when you undertake and assume an expedition of this kind, you do it with a humble spirit, and with zeal for the orthodox faith; and you must wish, and ought to induce, the people living in those islands and continents to receive the Christian religion; and let no dangers, no fatigues, at any time deter you, but entertain hope and faith that Almighty God may crown your efforts with happy success.

To enable you more freely and more boldly to assume the undertaking of such an enterprise, by the liberality of our apostolic favor, *MOTU PROPRIO*, and not at your request, nor by the presentation of any petition to us on this subject for you, but of our own liberality, and from the certain knowledge and plenitude of apostolic power, we grant to you and your heirs, and your successors, kings of Castile, Leon, &c., and by the present letters give forever, all the islands and continents discovered and to be discovered, explored and to be explored, towards the west and south, forming and drawing a line from the Arctic pole, that is the north, to the Antarctic pole, that is the south, whether the islands or continents discovered or to be discovered lie towards India or towards any other part, which line is distant from one of the islands vulgarly called Azores y Cabo Verde one hundred leagues west and south; so that all the islands and continents discovered or to be discovered, explored or to be explored, beyond the aforementioned line towards the west and south, not actually possessed by other kings and Christian princes, before the nativity of our Lord Jesus Christ last past, from which the present year 1493 commences, when any of the said islands are discovered by your emissaries or captains, we, by the authority of almighty God, given us in St. Peter as vicar of Jesus Christ, which authority we exercise on earth, assign you and your heirs and successors all the dominions over those states, places, and towns, with all rights,

jurisdiction, and all appurtenances, with full, free, and all power, authority, and jurisdiction. We make, constitute, and depute, discerning nevertheless by our donation, concession and assignment of this kind, that the rights cannot be understood to be taken away from any Christian prince who actually possessed such islands or continents before the aforementioned day of Christ's nativity, nor are to be deprived of them.

We moreover commend you, by virtue of holy obedience (as you have promised, and we doubt not from your great devotion and royal magnanimity that you will do it), that you send to the said islands and continents tried men, who fear God, learned and skillful, and experts to instruct the inhabitants in the Catholic faith and teach them good morals, using proper diligence in the aforementioned things; and we forbid anyone, under pain of excommunication *IPSO FACTO*; no matter what may be his dignity—even imperial, royal—state, order, or condition, to act contrary to this our mandate. And we severely forbid anyone to go to the islands or continents discovered or to be discovered, explored or to be explored, towards the west or south beyond the line drawn from the Arctic to the Antarctic pole, one hundred leagues from one of the islands commonly called Azores y Cabo Verde, towards the west and south; and let no one, for trade or any other reason, presume to approach without your special license or that of your heirs and successors aforementioned, notwithstanding constitutions or apostolic ordinances, or anything contrary to it; trusting God from whom empires, and dominations, and all good things proceed, will direct your actions if you prosecute this holy and praiseworthy object—hoping that shortly your labors and efforts may obtain a most happy termination, and redound to the glory of all Christian people.

Given at Rome, at St. Peter's, in the year of our Lord's incarnation, 1493, 9th* of May, and first of our pontificate.

ALEXANDER.

Pp. 173, 174 of McGee's History, in footnote says "The illustrious civilian, Count Joseph de Maistre, in his work entitled "The Pope," thus speaks of this bull of Alexander: "... A century before the time of the celebrated treaty of Westphalia, a pope, who presents in his own person a melancholy exception to that long series of virtues by which the holy see has been honored, published the famous bull which divided between the Spaniards and the Portuguese those territories which the enterprising genius of discovery

*Author's Note: The original Latin says 4th of May.

Translated from the *Ecclesiastical Annals of Cardinal Baronius*, A. D. 1493, by Rev. M. T. Gibson, of the Diocese of Boston.

had already given, or might afterwards give, to the two nations in the Indies and in America. The finger of the pontiff traced a line on the globe, which the two nations agreed to consider as a sacred boundary, which ambition should respect on either side. Nothing more grand could have been witnessed than the two people thus submitting such a difference as then existed between them, and such as might afterwards occur, to the disinterested decision of the common father of all the faithful, and so substituting the most imposing arbitration for interminable wars. It was a great happiness for humanity that the pontifical dignity had yet sufficient influence to obtain this remarkable consent: and the noble arbitration was so worthy of a true successor of St. Peter that the bull 'inter caetera' ought to belong to another pontiff."

Of this pope, the Cath. Encyc. vol. I, p. 289, says, "That he obtained the papacy through simony was the general belief and it is not improbable." D'Aubigne's *History of the Reformation of the 15th Century*, p. 25, says, "Four mules loaded with money were seen in broad day to enter within the palace gates of the most influential of all, namely Cardinal Sforza."

There should be little doubt that this Bull of Alexander VI is the most comprehensive and far-reaching grant, deed or patent to lands and territories ever executed in the history of the world, embracing, as it did, the entire central and southern portions of the Western Hemisphere. After expressing the declared intentions of those Catholic Spanish Monarchs to subject the nations in such lands and to make them obedient to the Catholic faith and to *subjugate* the islands and continents *with their inhabitants* the pious Pope says that he commends them in the Lord in their holy and praiseworthy intention.

The Bull contains many pious remarks as to the desires of the Popes to promote the Christian religion, by which of course he means the Catholic religion, and seems to have no qualms as to the incongruity of the methods to which he gives his approval. In earlier pages we have given conflicting quotations from two Catholic contributors to the Catholic Encyclopedia as to what moved the Pope to issue this Bull settling the differences between Catholic Portugal and Catholic Spain.

The Bull plainly states that the Pope is taking the action *motu proprio*, which means upon his own motion or initiative, and it is plainly stated that it was not at the request of the Spanish Sovereigns or by the presenting of any petition to him on the subject for them.

One of these Catholic writers was unquestionably wrong, since

they give conflicting statements as to the Pope's motive in acting in the matter, but both demonstrate the readiness with which Catholic historians distort facts in any way which might seem to redound to the glory of the Catholic Church, and without a doubt the very fact that the Pope would issue such a Bull and could issue it with the full confidence that these great powers of the earth would conform their actions to his will shows the unquestioned authority of the Catholic Church in the Middle Ages before the time of the Protestant Reformation, and confirms the application of the symbol of the woman in Revelation Seventeen, verse 18, to the Church of Rome.

It is interesting to note that Martin Luther was about ten years old when this Bull was issued, but by far the most significant thing about the Bull is what it does not say. As we have seen, the slave trade had been carried on for about 50 years prior to this time, with all its terrible brutality, by these Catholic countries of Spain and Portugal. The Bull contains several almost direct quotations from the Journal of Columbus, showing that without a doubt the Pope had read it, and since it informed King Ferdinand and Queen Isabella of the wonderful possibilities of taking the natives as slaves to be sold in Spain to the profit of the Spanish crown, a Christian pontiff with a godly revulsion in his heart against such practices, should have included in such a Bull some very strict prohibitions against any dealing in slaves or in the souls of men, but on the contrary, Portugal was given unlimited right to carry on trade of every description on the east side of a designated line running from the North Pole to the South Pole, and Spain was likewise given free reign in her activities and operations west of that line of demarcation. Nor can it be said in the Pope's defense that at the time of the issue of this Bull it was too early for the Pope to have known anything about slavery.

In the Catholic Encyclopedia of 1913, vol. 14, p. 39, evidently in one of its whitewash articles in which she attempts to clear her skirts of any guilt in connection with the slave trade, we read, "In 1462, Pius II declared slavery to be 'a great crime (*magnum scelus*)!'" This was 30 years before the discovery of America, and 31 years before this Bull, *Inter Caetera* of May, 1493.

The facts of the first contact with the Negroes of western Africa and of continuing relations with them over a long period of time is indicated by the following quotations from *Romanism As It Is*:

"The kingdom of Congo in Western Africa was a missionary field of the Roman Catholic Church for two centuries after its discovery

by the Portuguese Diego Cam about 1484. Dominican, Franciscan, and other [Catholic] missionaries went to Congo in large numbers, and enjoyed there the powerful protection and aid of the Portuguese [Catholic] government; early in their work the king of Congo and other high officers embraced the Roman Catholic faith; every public officer in the land was bound, on pain of dismissal, to assist the priests in obtaining a general observance of all the rites and ceremonies of the church; and in a few years, it is said, the whole nation, with only here and there a rare exception, had been baptized, and thus became nominally Christian. The King of Portugal sustained a Jesuit College and a Capuchin Monastery at San Salvador, the capital. The king and some of the chiefs imitated the Portuguese in providing themselves with various comforts of living; but the common people, for the most part, continued to live in thoughtless indolence, inhabiting bamboo huts, eating fruits that grew without cultivation, wearing the scantiest clothing, or going entirely naked; they had no beasts of burden, no carriages, no decent roads, and but little, except slaves, to sell. Their moral and religious character appears to have been no more improved than was their physical condition. . . .”

“Says Rev. J. L. Wilson, D.D., an American Protestant missionary in Western Africa: ‘When the [Catholic] missionaries set themselves more earnestly to root out all the traces of the old [pagan] religion, and above all when they determined to abolish polygamy throughout the land, they assailed heathenism in its stronghold, and aroused hatred and opposition which astounded themselves. In this emergency, when priestly authority and miraculous gifts were of no avail, they had recourse for aid to the civil arm. . . . The severest penalties were enacted against polygamy; the old pagan religion, in all its forms and details, was declared illegal, and the heaviest penalties denounced against those who were known to participate in celebrating its rites; sorcerers and wizards, by whom were meant the priests of the pagan religion, were declared outlaws; at first the penalty denounced against them was decapitation or the flames, but it was afterward commuted to foreign slavery. The slightest deviation from the prescribed rules of the church was punished by public flogging, and it was not uncommon for the females, and even mothers, to be stripped and whipped in public. Sometimes these castigations were inflicted by the missionaries themselves. . . . The English exploring expedition sent to the Congo River in 1816 under Captain Tuckey, found there some ‘Christians after the Portuguese fashion,’

who are represented as by far the worst people they met with. One of them was a priest, who had been ordained by the Capuchin monks of Loando; he could just write his name and that of St. Antonio, and read the Roman ritual; but his rosary, his relics and crosses were mixed with his domestic fetishes; and he not only boasted that he had a wife and five concubines, but stoutly maintained that this kind of polygamy was not at all forbidden in the New Testament! In regard to this mission in Congo, Dr. Wilson says, 'One thing at least may be affirmed without fear of contradiction, that in point of industry, intelligence and outward comfort, the people of Congo, at the present day, cannot compare with thousands and millions of other nations along the coast of Africa, whose forefathers never heard even the name of the Christian religion.' " *Romanism As It Is*, pp. 363-365.

It seems to this writer that it was a terrible thing that "when priestly authority and miraculous gifts were of no avail," they (the Catholic priests) "had recourse for aid to the civil arm," and that on their behalf "the severest penalties . . . were denounced against them" including "decapitation or the flames" which were "afterward commuted to foreign slavery" and that "the priests themselves often inflicted the floggings."

Let us remember that these activities started in western Africa in 1484, and the very fact that some of these penalties were "commuted to foreign slavery" might indicate the realization of the Catholic priests that the natives' disobedience of these inhuman laws offered them a good excuse to enrich themselves by selling the offenders into foreign slavery which at that time meant Spanish or Portuguese or French servitude, and certainly the debased and debauched condition of the natives after several hundred years of Catholic influence and "missionary work" indicates that results were woefully lacking as far as any uplifting work was concerned.

In Matthew 7:15 and 16, Jesus warns us "Beware of false prophets," (Greek: pseudo prophets—meaning religious impostors), "which come to you in sheep's clothing, but inwardly they are ravening wolves. Ye shall know them by their fruits." How appropriate!!

Brackett's *Negro in Maryland*, pp. 5 and 6, quotes the historian Herrera, Stephens's translation, vol. I, pp. 1 and 14 and vol. II, pp. 8 and 6, as follows:

"A number of Indian slaves were soon sent to Spain (from the West Indies), some of them by Columbus. Isabella ordered back those who had not been taken in just war. The Spaniards were little

suited to work the mines in the West Indies. . . . The natives were soon impressed into their service. The matter was carried to Spain, and the right to enslave the unoffending heathen was debated by learned men. It was finally determined that a qualified servitude would be beneficial to both Spaniard and Indian: the former might the better work his plantation or his mine, and the latter might gain from the religious and social influence of his employer. The rights thus granted were terribly abused; . . ." We should remember that Pope Alexander VI in his Bull mentions the fact that gold and spices and other valuable things had been found in the islands, and it is easy to understand why the greedy Catholic Spaniards had used the privilege granted them to impress the natives into a "qualified servitude," which is just another name for slavery.

Another quotation from Brackett's *Negro in Maryland*, pp. 6 and 7, quoting Herrera, vol. I, pp. 9 and 3, states, "At the very beginning of the sixteenth century (1501), permission had been given to carry to the Indies such Negro slaves as had been born in the power of Christians,"—that is, Negroes from southern Europe who had been born there of African parents snatched from their native homeland.

Brackett continues, "The rapid decrease of the Indians, and the cruelties practiced on them, had aroused a number of zealous friends to them, among the Spaniards. 'About 1511,' says the chronicler, Herrera, 'the king of Spain issued fresh orders for promoting the conversion of the Indians, and their being well instructed in the Christian [meaning Catholic] religion. Nor did he take less care of the civil government, directing, among other things, that these people (the natives of the Indies), should not be oppressed, and that for easing of them, numbers of blacks should be carried over to work in the mines, because one of them (one Negro slave) did more than four of the natives.'" ✓

Here we see an ostentatious reluctance to enslave the Indian, but the lure of gold soon broke through the veneer, and the flood-gates were open for a systematic enslavement of the natives of the Indies, and the practical extinction of that race of naturally mild-mannered people in cruel slave labor in their own mines. Nor do we anywhere see any indication of any compunction of conscience as to the use of the African Negro. In all this barbarous business we have another reference to these activities by the Catholic Spanish conquerors of the West Indies. Humboldt's *Island of Cuba*, p. 51 says:

CHAPTER FOUR

MAGNETIC GOLD

✓ "The early settlers of Cuba and South America were fearless adventurers seeking for gold. The native races of the Antilles (West Indies) soon melted away under the hardships imposed upon them by their new taskmasters, and these, cavaliers and hardy men-at-arms, were unfitted to till the soil, or pursue the peaceful avocations so necessary to the welfare of every community. The disappearance of the indigenous races gave rise to a great social necessity in the new settlements. 'Send us at once,' say the Spanish officers of Cuba, in 1534, to the Emperor, 'send us at once seven thousand Negroes, that they may become enured to labor, before the Indians cease to exist; otherwise the inhabitants cannot sustain themselves, nor the government detain any more here, for with the new tidings from Peru (of desertions of colonies), all desire to leave.' This social necessity gave birth to Negro slavery in America."

We might now look at some quotations which further disclose the motive for all this sinful slave business carried on with such ostentation of pious reluctance.

When Ovando was chosen to succeed Bobadilla, the immediate successor of Columbus as governor in the New World, "it was provided that no Jews, Moors, or new converts were to go to the Indies, or be permitted to remain there; but Negro slaves 'born in the power of Christians, were to be allowed to pass to the Indies, and THE OFFICERS OF THE ROYAL REVENUE WERE TO RECEIVE THE MONEY TO BE PAID FOR THEIR PERMITS.'" Sir Arthur Helps's *Spanish Conquest*, vol. I, p. 127, cites Herrera, dec. I, lib. 4, cap. 12. Helps then says, "This is the first notice about Negroes going to the Indies. These instructions were given in the year 1501."

From the historian Navarrete, col. Dip., Appendice No. 17, we

find that Isabella gave the following instruction, "If nevertheless the said cannibals resist, and seek to avoid receiving and admitting into their territories the captains and people that are ordered to make the said voyages, and refuse to hear them, in order to be taught the principles of our holy Catholic Faith, and to come under my obedience and into my service; then it shall be lawful to take and capture them, bringing them from their own countries and islands to my kingdoms and provinces, or to whatsoever other parts and places may be fit, **PAYING US THE PART THAT BELONGS TO US**, and they may then be sold and used without liability to any penalty, because bringing them to these parts and employing them in the service of Christians will more quickly convert them to our holy Catholic Faith."

The insatiable greed of these Catholic kings is but thinly covered with the pious remarks as to the conversion of natives. In fact, such remarks were often omitted from letters of instruction regarding the transfer of slaves. But **NEVER** the reference to "the part that belongs to us."

It is interesting to find some reference to the Catholic Church's attitude toward slavery, in a book by a North Carolinian, who was, at one time, U.S. Ambassador to a South American country, one Hinton Rowan Helper, written in 1857, four years before the Civil War.

After quoting some very appropriate resolutions passed by the Methodist Church, and statements from John Wesley, unequivocally condemning slavery, Helper gives what he calls "Catholic Testimony" against slavery. Under this heading he says, "It has been only about twenty years since Pope Gregory XVI immortalized himself by issuing the famous Bull against slavery, from which the following is an extract:

"We regard as a duty devolving on our pastoral functions, that we endeavor to turn aside our faithful flocks entirely from the inhuman traffic in Negroes, or any other human beings whatever. . . . In progress of time, as the clouds of heathen superstition become gradually dispersed, circumstances reached that point, that during several centuries there were no slaves allowed amongst the great majority of the Christian nations; but with grief we are compelled to add, that there afterwards arose, even among the faithful [Catholics], a race of men, who, *basely blinded by the appetite and desire of sordid lucre*, did not hesitate to reduce, in remote regions of the earth, Indians, negroes and other wretched beings, to the misery of

slavery.' Nor did many of the most glorious of the Roman Pontiffs omit severely to reprove their conduct, as injurious to their souls' health, and disgraceful to the Christian name. Among these may be especially quoted the Bull of Paul III, which bears date of 29th of May, 1537—and another still more comprehensive, by Urban VIII, dated 22nd of April, 1636—most severely castigating by name those who presumed to subject either East or West Indians to slavery, 'to sell, buy, etc.' Then the Bull goes on to say, 'Admonished by our Apostolic authority—urgently invoke in the Lord, all Christians—that none henceforth dare to subject to slavery, unjustly persecute, or despoil of their goods, Indians, negroes, or other classes of men . . . and on no account henceforth to exercise that inhuman traffic by which negroes are reduced to slavery, as if they are not men. We further reprobate . . . all the above described offences as utterly unworthy of the Christian name; . . . and we rigidly prohibit and interdict all and every individual whether ecclesiastical or laical, from presuming to defend that commerce in negro slaves. . . .

“‘And finally, that these, our letters, may be rendered more apparent to all, and that no person may allege any ignorance thereof, we decree and order that it shall be published according to custom and copies thereof affixed to the gates of St. Peter and of the Apostolic Chancel, every and in like manner to the General Court of Mount Citatorio, and in the field of the Campus Florae, and also through the city, by one of our heralds, according to aforesaid custom.’”

“Given at Rome at the Palace of Santa Maria Major, under the seal of the fisherman, on the 3rd day of December, 1839, and in the 9th year of our pontificate.”

To anyone used to the grandiloquent language of Catholic writers, seeking to build up the church, the statement that Gregory “immortalized himself” would indicate that Helper might have had some gratuitous help from some Catholic cleric in setting forth the Catholic position on slavery in as favorable a light as possible.

We have the right to assume that in this Bull Gregory XVI surely set forth the most favorable statements ever made by his predecessors, and he refers only to the Bulls of Paul III and Urban VIII. Surely if there had been others which condemned slavery in stronger terms, then Gregory XVI would have made reference to them. Paul III's Bull which is set out in full in another place in this volume, recognized only certain INDIANS as “true men”; i.e., “genuine men.” It said absolutely nothing about the Negro.

although Negro slavery was then over 30 years old in the New World, and 90 years old at least, in Spain and Portugal, hence we have a right to assume that Paul was not worried at all about the condition of the African Negro. He wrote his Bull in 1537.

Gregory XVI did not quote Urban VIII's Bull in full, but it is reasonable to suppose he gave the most advantageous portions thereof. In his effort to show the Catholic Church's opposition to slavery in time past and in his quotation of Urban's Bull he mentions only "East or West Indians,"—nothing about the wretched African Negroes who for so many years had been the victims of Catholic greed. It is interesting to note that Urban's Bull was dated in 1636, almost exactly 100 years after Paul's Bull of 1537, and still showed no concern for the Negro any more than Paul III had.

Then in 1839, three hundred years after Paul's Bull, along comes Gregory XVI, with this absolutely first recognition, so far as the record adduced by him shows, that the Negro was even a human being. We should also note that this very belated recognition of the Negro as a human being by the Catholic Church was not given until after many years of antislavery and abolitionist activity in America and the formation of the American Antislavery Society, and the certainty of the handwriting on the wall that some day slavery would be abolished, and even then did not condemn slavery as practiced in our southern states, as we shall see.

The above quotations from Helper are from his book *The Impending Crisis*, pp. 273 and 277.

Thus it seems that finally, in 1839, almost 400 years after the revival of slavery by Catholics we find that Pope Gregory XVI seems to have finally gotten around to officially condemning all slavery in behalf of the Catholic Church, but in a later portion of this book we will show how the Catholic Church reversed the apparently unequivocal position taken by the Church in this bull of Gregory XVI. It will be shown that Catholic Bishop England of Charleston, S.C., wrote a long series of letters to John Forsyth, Secretary of State of the United States, in which he very adroitly and with customary Catholic casuistry sought to draw a fine line of distinction between the "slave-trade" and "domestic slavery."

These letters seem to have been made politically expedient by the fact that Pope Gregory XVI's Bull was taken at its face value by the southern slave holders, who immediately accused the Catholic Church of being antislavery and Abolitionist.

In considering the influence of the Catholic Church and its mem-

bers in the initiation and building up of the African slave trade, it is well to remember that Christopher Columbus, the navigator who discovered the West Indies in his quest for a new route to the Orient, was a favorite son of the Church. The Catholic Encyclopedia, vol. I, p. 48, says: "Columbus was also of a deeply religious nature," and in the whole article we can find no censure for his part in enslaving the natives of the West Indies, which enslavement very soon led to the practical extinction of that naturally peaceable and friendly race.

Sir Arthur Helps's *Life of Christopher Columbus* contains the following statement on page 9 to the preface thereof, "At a time when there was never more worldliness and self-seeking; when Alexander Borgia was pope (Alexander VI); when Louis XI reigned in France, Henry VII in England, and Ferdinand the Catholic in Aragon and Castile—about the last three men in the world not to become crusaders—Columbus was permeated with the ideas of the Twelfth Century, and would have been a worthy companion of St. Louis in the pious king's crusade." Page 10 of this preface further remarks that "it is very noticeable in Columbus that he was a dutiful son of the Church."

These quotations from Catholic and other sources show that Columbus was universally recognized as having been a faithful member of the Catholic Church, and his activities in connection with the slave trade stand unrebuked by the Church, which on the other hand extols him as one of her most worthy sons. At this late day, nearly a century after eradication of the curse of slavery in America, it is altogether likely that most people have no adequate sense or conception of the magnitude of the slave trade or of the human woe and agony for which it was responsible. A quotation from J. S. Thrasher's 1856 translation of Humboldt's *Island of Cuba*, p. 217, might give us some indication of its scope, where it says, "The activity of the slave trade in the fifteen years following 1790, was so great that more slaves were bought and sold in that time than in the 2½ centuries that preceeded its being thrown open (to unrestricted trade). This activity was redoubled and England stipulated with Spain that the trade should be suppressed north of the Equator from the 22nd of November, 1817, and totally abolished on the 13th of May, 1820.

"The King of Spain accepted from England (a fact which posterity will hardly believe), the sum of 400,000 lbs. Sterling, in compensation for the damages and loss which might arise from the cessation

of this barbarous traffic." A table on p. 218 of the same book shows the importation of the African Negroes into Havana alone, 'according to the custom house returns,' . . . as being 225,574 for the 31 years from 1790 to 1820, inclusive, and, in this connection, when it is remembered that according to most estimates, for every slave that was delivered alive in the New World there were four or five African's destroyed, either in their initial capture in Africa or from disease and death in the mercilessly cramped conditions in the hulls of the ships in which they were transported across the ocean, some idea of the magnitude of the crime of slavery can better be grasped.

CHAPTER FIVE

INTRODUCTION OF SLAVERY INTO AMERICA

From a Catholic source we learn of the introduction of Negro slavery into the North American continent proper. Catholic Encyclopedia, vol. II, p. 164, says, "Lucas Vasquez de Ayllon, the Spanish discoverer of Chesapeake Bay . . . in quest of the northwest passage . . . came up from Hispaniola (Haiti) in 1524. He received from Charles V a grant of the land he had discovered, and, in 1526, founded the settlement of San Miguel de Guandape, not far from the site of the City of Jamestown, built by the English fully eighty years later. The employment of negro slaves in this work is perhaps the first instance of negro slave-labour within the present territory of the United States." These were Catholic Spaniards who did this. It is interesting to note that in this official Catholic work the word Negro is almost universally spelled with a small n.

It is plainly stated that these were Negro slaves, not some of the West Indian natives. Probably because their Catholic Spanish masters had by this time (1524), killed off nearly that entire race by cruelty and overwork. This was about 100 years before the Mayflower landed at Plymouth Rock, with Protestant Pilgrims from England.

De las Casas was a Catholic Priest, later the Bishop of Chiapas. He was a missionary with the earliest Catholic invaders of the New World, and in his writings expresses a pious interest in the Indian, but apparently he had not such regard for the Negro, whom he was willing enough to substitute as his slaves in the place of the Indian natives.

Similarly we find that in Louisiana, settled as it was by the Catholic French, Jean Baptiste Le Moyne de Bienville, Colonial Governor from August 22, 1701, had some regard for the Indian natives, but apparently no compunction against the use of Negro

slaves, for the understandable reason that the Negroes from Africa were able to survive the rigors of the work which they were compelled to do.

The *Journal of Negro History*, vol. I, p. 361, refers to De las Casa's *Historia General*, vol. IV, p. 380, which says, "Negro slavery in Louisiana seems to have been early influenced by the policy of the Spanish Colonies. De las Casas, an apostle to the Indians, exclaimed against the slavery of the Indians and finding his efforts of no avail, proposed to Charles V in 1517 the slavery of the Africans as a substitute." We should note that this was 25 years after the landing of Columbus, and at a time when the West Indian natives had already become almost extinct, and only fifteen years after African Negroes were first brought in, and used to replace the thinning ranks of the natives.

The Catholic Encyclopedia, vol. IX, p. 380, says, "It was the Jesuits (an order of Catholic Priests) who in 1751 introduced the sugar cane into Louisiana from Hispaniola." In connection with this let us remember that "The production of sugar increased the desire for Negroes." Brackett's *The Negro in Maryland*, p. 7. Now, considering this in the light of the fact that the Church was intimately acquainted with the slave-killing business of raising sugar in Hispaniola for two hundred and fifty years before this introduction of the raising of sugar cane into Louisiana by the Jesuits, they should have felt constrained from participating in this business, which required the slave-killing labor of the African.

The same *Journal of Negro History*, vol. I, p. 362, refers to Gayarre's *History of Louisiana*, 4th ed., vol. I, pp. 242 and 254, and says "So Bienville, lacking the sympathy of De las Casas for the Indians, wrote his government to obtain the authorization of exchanging Negroes for Indians with the French West Indian islands. 'We shall give,' he said, 'three Indians for two Negroes. The Indians, when in the islands, will not be able to run away, the country being unknown to them and the Negroes will not dare to become fugitives in Louisiana, because the Indians would kill them.'" This letter from this Catholic Governor of French Louisiana to his Catholic king, certainly leaves no room to doubt that it was common practice for them to deal in men as they would in any merchandise.

The Catholic Encyclopedia, vol. II, p. 560, in extolling the virtues of this Catholic Governor, says, "In 1717, Epinay, a new governor, arrived in the colony, bringing with him the decoration of the Cross of St. Louis for Bienville." This being a special recognition by his

Catholic Governor and the Catholic Church of the great virtue of his administration. The Catholic Encyclopedia continues by saying, "The first plantation of any extent was therefore commenced with negroes imported from Guinea."

To show how well aware the Church is and always was of slavery and its hideous abuses, we might further quote from the Catholic Encyclopedia, vol. II, p. 364, which says, "Bienville,—published in 1724 the famous 'Black Code' (Code Noir),—the legal status of the slave was that of movable property of his master. Neither freeborn blacks nor slaves were allowed to receive gifts from whites—could never testify against their masters. If a slave struck his master or one of the family so as to produce a bruise or shedding blood in the face, he had to be put to death. Any runaway slave who continued to be so from the day his master denounced him suffered the penalty of having his ears cut off and being branded on his shoulder with a fleur-de-lis (the national flower of Catholic France). For a second offense the penalty was to hamstring the fugitive and brand him on the other shoulder. For the third such offense (running away) he suffered death."

It is not surprising that Louis XIV of France should be found countenancing Negro slavery in America. For many years it had been his practice to enslave white Protestants in his native France, subjecting them to the most dreadful and rigorous servitude on his galleys. In 1907 Professor Edward Arbor, D. Litt. (Oxon) F.S.A., Fellow of King's College, London, edited a collection of letters by those sufferers of over 200 years before, under the title, *The Torments of Protestant Slaves in the French King's Galleys, and in the Dungeons of Marseilles*.

These atrocities lasted for many years, over a century before the French Revolution and almost two centuries after Luther's day. Speaking of these suffering white Protestant Christians, pp. 266, 267 contain a letter which says, "They are, every day, threatened and tormented by Priests and Friars; who, being unable to convince them by reasons, think that severity alone can do it."

These are truly terrible things to have been carried on by any human being against another, and especially by one who claims to be a believer in the Nazarene who went about doing good. This same Nazarene said, "By their fruits ye shall know them."

The Journal of Negro History, vol. I, p. 362, gives reference to Gayarre's *History of Louisiana*, vol. I, p. 102, as authority for this statement: "In 1712, the King of France granted to Anthony Crozat

the exclusive privilege for fifteen years of trading in all that immense territory which with its undefined limits, France claimed as Louisiana. Among the privileges granted Crozat were those of sending, once a year, a ship to Africa for Negroes." "When the first came is not known, but in 1713 twenty of these Negro slaves from Africa are recorded in the census of the little colony of Mississippi."

These historical facts show us clearly that the Negro was just another article of merchandise as far as the Catholic governor of Louisiana and the Catholic King of France were concerned.

We have a statement in W. L. Sperry's *Religion in America*, pp. 186-7, which shows clearly that if occasionally these Catholic people felt some little rebuke by their conscience for all this hideous business, their greed for money soon drowned any such thoughts.

Sperry says, "The Catholic Church disallows all racial discrimination. It further holds that a Christian may not be owned as a slave. This doctrine was not able to stand up against the demand for slave labor in the south, though the Church required that some religious instruction be given slaves. Meanwhile Catholicism had in many ways, in its missions to the native Indians of both continents (North and South America), a better record than that of the Protestant Churches. It has been strangely less concerned for the Negro, even though the distinction between a red man and a black man has no warrant in the faith." This statement by Sperry seems to be an entirely unprejudiced account of the churches, both Catholic and Protestant in relation to slavery.

We are used to thinking of the Indians as a race of very cruel and brutal savages, but considering the treatment received at the hands of heartless "Christians" from Spain, this is not strange at all. The sad part is that these people, before their contact with these "Catholic Christians" were a very gentle, kind and lovable people, as is further made clear by statements made by Sir Arthur Helps. He says, "Columbus, in telling of the attitudes of the natives when he first landed in the Western Hemisphere, says, 'Because they had much friendship for us, and because I knew they were people that would deliver themselves better to the Christian faith, and be converted more through love than by force; I gave to some of them some colored caps and some strings of glass beads for their necks, and many other things of little value, with which they were delighted, and were so entirely ours that it was a marvel to see. The same afterwards came swimming to the ships' boats where we were, and brought us parrots, cotton threads in balls, darts and many other

things, and bartered them with us for things which we gave them, such as bells and small glass beads. In fine, they took and gave all of whatever they had with good will." *Spanish Conquest*, p. 81. This account, evidently taken from the *Journal of Columbus* contains an indication that this very worthy son of the Church at first dealt kindly with the natives only "because they had much friendship for us, and because I knew they were people that would deliver themselves better to the Christian faith and *be converted more through love than by force!*" Otherwise, the ready presumption is that he would have used force if he had deemed it necessary.

Helps further says, "the Admiral [Columbus], speaking of the Indians of the coast near the Rio del Sol (in the northeast part of Cuba), says that they are 'very gentle, without knowing what evil is, neither killing nor stealing.' " (Quoted from Navarrete, Col. i, p. 53) He describes the frank generosity of the people of Marien (a province of Hispaniola), and of the honor they thought it, to be asked to give, in terms which remind his [Columbus's] readers of the doctrines maintained by Christians in respect to giving."

A footnote quotes Navarrete's *Coleccion*, i, p. 105, thus, "They are so generous a people that they give with the best will in the world, so much so that they think that in being asked to give, a great favor is being done to them." *Spanish Conquest*, p. 82. Think of the heartlessness and the utter depravity of a person or a group of persons who, finding a people living in such unselfish, childish simplicity, would exploit them, and rob them, and subject them to the unspeakable brutalities of which Columbus and those who came after him were guilty!

Helps further says that in less than a month after first landing in the New World, Columbus, "in his journal . . . recorded, 'Yesterday (11th November at Rio de Mares) a canoe came alongside the ship with six youths in it. Five came on board and I ordered them to be detained.' Then says, 'I afterwards sent to a house on the western side of the river and seized seven women, old and young, and three children. I did this because the men would behave better in Spain if they had women of their own land than without them. The same night the husband of one of the women, and who was father of the three children, came alongside in a canoe. He asked me to let him come with them, and besought me much.' Las Casas says that for this act alone Columbus deserved all the misfortunes which subsequently overwhelmed him." See footnote in *Spanish Conquest*, pp. 83 and 84. This quotation from Columbus's own

Journal shows the utter heartlessness of which men can be capable when gold is their god. Columbus clearly indicates even at this early date his fixed purpose of carrying numbers of the natives of the West Indies back to Spain as slaves, and he leaves us to presume without controversy that he refuses this father of the three children the privilege of going with them.

On page 86 of *Spanish Conquest*, Helps gives us Columbus's description of the gentleness of the natives when he "thus expresses himself, 'They are a loving, uncovetous people, so docile in all things, that I assure your Highnesses I believe in all the world there is not a better people, or a better country: they love their neighbors as themselves, and they have the sweetest and gentlest way of talking in the world, and always with a smile.' " Is it not most lamentable that these gentle people were ever given the benefit (?) of contact with the Catholic Christians of Spain? A quotation from Columbus's own Journal will show how paramount in the mind of Columbus was the matter of slavery and the financial gain from the slave trade.

"Friday, 12 October. They should be good servants and of quick intelligence, since I see that they very soon say all that is said to them, and I believe that they would easily be made Christians, for it appeared to me that they had no creed. I, our Lord willing, will carry away from here at the time of my departure, six to your highnesses, that they may learn to talk. I saw no beast of any kind in this island, except parrots." Page 149. It is interesting to note that this entry was made by Columbus in his Journal on the very day that he first set foot on the soil of the Western Hemisphere. It shows that the matter of subjecting the natives to slavery was not an after-thought, but was in his mind all the time as one of the hoped-for rewards of his voyage, because he says, "they should be good servants."

This entry further contains the usual pious talk about making them Christians, by which he meant Catholics, of course. It further shows that the natives were smart, being able to repeat Spanish words spoken to them—"all that is said to them." Surely Columbus was slave-minded and was perfectly aware that his Catholic Sovereigns were slave-minded, since he did not hesitate for a moment to suggest to them the possibilities of taking these natives as slaves, even though it would be against the natives' will, and to root them up from their families and friends, and to unceremoniously carry them off three thousand miles across the ocean, where they would live out their lives in slavery.

It seems that Sir Arthur Helps was not prejudiced against Columbus. In fact, he is recognized as one of the most dependable historians. In his *Spanish Conquest*, vol. I, pp. 104-105, he shows that he seeks to regard Columbus with all fairness, for he says, "Columbus was not an avaricious, nor a cruel man; and certainly he was a very pious one; but early in life he had made voyages along the coast of Africa, and he was accustomed to a slave trade. Moreover, he was anxious to reduce the expenses of these Indian possessions to the Catholic Sovereigns, to prove himself in the right as to all he had said respecting the advantages that would flow to Spain from the Indies, and to confute his enemies at court."

We have another entry made by Columbus in his Journal, two days after his first landing in the New World, which says, "Sunday, 14 October (1492). I went this morning; that I might be able to give an account of all to your highnesses and also say where a fort could be built. I saw a piece of land, which is formed like an island although it is not one, on which there were six houses; it could be converted into an island in two days, although I do not see that it is necessary to do so, for these people are very unskilled in arms, as your highnesses will see from the seven whom I caused to be taken in order to carry them off that they may learn the language and return. However, when your highnesses so command, they can all be carried off to Castile or held captive in the island itself, since with fifty men they would be all kept in subjection and forced to whatever may be wished." *Journal of the First Voyage of Columbus*. Translation by Cecil Jane, p. 151, printed by Argonaut Press, Empire House, 175 Piccadilly, London, 1930.

Helps reminds us that "Those who have read the instructions to Columbus given by [the] Catholic Monarchs will naturally be curious to know how the news of the arrival of these vessels laden with slaves, the fruit of the Admiral's first victory over the Indians, was received by Los Reyes [the Monarchs], recollecting how tender they had been about slavery before. This, however, was a very different case from the former one. Here were people taken in what would be called rebellion—prisoners of war. Still we find that Ferdinand and Isabella were heedful in their proceedings in this matter. There is a letter of theirs to Bishop Fonseca, who managed Indian affairs, telling him to withhold receiving the money for the sale of these Indians that Torres had brought with him (1494)." *Spanish Conquest*, vol. I, pp. 104-105.

Again we see in this reference an indication of the entire fairness

on Helps's part, since he points out that on this occasion about two years after the discovery of America there was something that caused the Catholic Monarchs to pause in their acceptance of money which was derived from the sale of these slaves. On the other hand, it is easy to see that it must have become a regular thing for servants to be brought over and sold, and the money turned over to the Crown of Catholic Spain.

The next two pages of Helps's book give us the following statement: "During the two years that elapsed from the Admiral's leaving Hispaniola in 1496 to his return there in 1498, many things happened. In 1496 we find, that Don Bartholomew Columbus sent to Spain three hundred slaves from Hispaniola. He had previously informed Los Reyes that certain Caciques [chiefs] were killing the Castellians, and their Highnesses had given orders in reply, that all those who should be found guilty should be sent to Spain. If this meant common Indians as well as the Caciques, then it seems probable that the question about selling them with a safe conscience was already decided." *Spanish Conquest*, vol. I, pp. 106-107.

Apparently, in 1496, less than four years after Columbus's first landing, these gentle, peace-loving peoples had been so abused by the Catholic Spaniards that they were in rebellion against them.

Pages 113-114 of Helps's book state, "These vessels, five in number, left the port of St. Domingo (September 1498) bearing no good news of peace and amity amongst the Spaniards, but laden with many hundreds of Indian slaves, which had been taken in the following manner. Some Cacique failed to perform the personal services imposed upon him and his people, and fled to the forests; upon which orders were given to pursue him, and a large number of slaves were captured and put into these ships. Columbus, in his letters to Los Reyes, enters into an account of the pecuniary advantage that will arise from these slave-dealing transactions, and from the sale of logwood. He estimates, that 'in the name of the sacred Trinity' there may be sent as many slaves as sale could be found for in Spain, and that the value of the slaves, for whom there would be a demand to the number of four thousand, as he calculated from certain information, and of the logwood, would amount to forty cuentos (i.e., forty million maravedis). The number of slaves who were sent in these five ships was 600, of which 200 were given to the masters of the vessels in payment of freight. In the course of these letters, throughout which Columbus speaks after the fashion of a practised slave-dealer, he alludes to the intended adoption, on behalf

of private individuals, of a system of exchange of slaves for goods wanted." *Spanish Conquest*, vol. I, pp. 113-114. It is interesting to note that the value of the first cargo of slaves and logwood from the New World was forty times the amount for which Isabella pawned her jewels to finance Columbus for his first voyage.

Perhaps it might be well to gather together some reference to early slavery activity from various responsible histories of more recent years.

In his *Admiral of the Ocean Sea* (1942), Samuel Eliot Morison, Professor of History at Harvard University, says on page 32, "Commerce with Africa then became a (Portuguese) crown monopoly, under the direction of the Infante D. Joao, who succeeded to the throne in 1481, as D. Joao II. So it was precisely at the moment when Columbus settled in Lisbon that Portuguese maritime enterprise was producing its richest fruits. Every spring fleets of lanteen rigged caravels, the type of vessels especially designed for this trade, were bringing into the Tagus bags of Malagueta pepper, cords of elephant tusks, coffles of Negro slaves, and chests of gold dust. In autumn they set forth again with holds full of red caps, hawk's bells, Venetian beads and assorted trading truck that Negroes bought for gold; and deckloads of horses, for which the native chiefs paid extravagant prices.

"Although Columbus might treat a visiting cacique with dignity and even honor, his real thoughts, as he recorded them in his *Journal* for the eyes of his Sovereigns indicate that he meant to take full advantage of the Tainos weakness and good nature. Your Highnesses may believe . . . that this island and all the others are as much yours as Castile, that here is wanting nothing save a settlement, and to command them to do what you will. For I with these people aboard, who are not many, could overrun all these islands without opposition; for already I have seen but three of these mariners go ashore where there was a multitude of these Indians, and all fled without their seeking to do them ill. They bear no arms, and all are unprotected and so very cowardly that a thousand would not face three; so they are to be ordered about and made to work, to sow and do aught else that may be needed." page 290, *Admiral of the Ocean Sea*.

Page 291 says, "There never crossed the mind of Columbus, or his fellow discoverers and conquistadors, any other notion of relations between Spaniard and American Indian save that of master and slave. It was a conception founded on the Spanish enslavement of Guarches in the Canaries, and on the Portuguese enslavement of

Negroes in Africa, which Columbus had observed and taken for granted, and which the Church condoned. It never occurred to him that there was anything wrong in this pattern of race relations, begun and sanctioned by that devout Christian prince, D. Henrique of Portugal."

On page 490 (*Admiral of the Ocean Sea*), we read "Hispaniola was so thoroughly subdued by 1496, says Ferdinand, that a lone Spaniard could safely go where he pleased, and enjoy free food, women and pick-a-back rides.

"For nine or ten months, from May 1495 to February or March 1496, the Columbus brothers were mainly occupied in subduing the island (Hispaniola). Las Casas had access to reports from the Admiral to the Sovereigns which have since been lost, and which frankly reveal his methods. Three more forts were built in the interior; and using them as a base, the army marched about the island forcing the now thoroughly terrified natives to submit to viceregal rule on condition of paying a tribute in gold.

"Whoever thought up this ghastly system, Columbus was responsible for it, as the only means of producing gold for export. Every native of fourteen years of age or upward who submitted (as the only alternative of being killed) was required to furnish every three months a Flander's hawk's bell full of gold dust; and one of the caciques, Manicaotex, had to give a calabash full of gold valued at 150 castellanos every two months. Natives who lived in regions where no gold could be extracted from the river beds could commute their tribute by one arroba (twenty-five pounds) of spun or woven cotton in lieu of the trimonthly payment of gold dust. Everyone who delivered his tribute to one of the armed posts was given a stamped brass or copper token to hang about his neck in order to protect him from fresh extortion. The system was irrational, impossible, intolerable and abominable, says Las Casas." *Ibid.*, 491.

Admiral of the Ocean Sea, page 492, "The cacique Guarionex often told the Admiral that if he would assign him a tract of arable land from sea to sea, big enough (Las Casas estimates) to grow sufficient wheat to feed the whole kingdom of Castile ten times over, with all his subjects he could not collect enough gold to satisfy the tribute. But the Admiral, 'Christian and virtuous as he was, and full of good desires,' was so anxious to repay the Sovereigns for their great expenses, and stop the mouths of his critics, that he refused to do more than cut down the tribute 50 per cent. Even that was exorbitant. "Some complied, and for others it was impossible; and

so, falling into the most wretched way of living, some took refuge in the mountains, whilst others, since the violence and provocation and injuries on the part of the Christians never ceased, killed some Christians for special damages and tortures which they suffered. Then straightway against them was taken the vengeance which the Christians called punishment; not only the murderers, but as many as might be in that village or region were punished with execution or torture, not respecting the human and divine justice and natural law under whose authority they did it.

“Those who fled to the mountains were hunted with hounds, and of those who escaped, starvation and disease took toll, whilst thousands of the poor creatures in desperation took cassava poison to end their miseries. So the policy and acts of Columbus for which he alone was responsible, began the depopulation of the terrestrial paradise that was Hispaniola in 1492. Of the original natives, estimated by a modern ethnologist at 300,000 in number, one third were killed off between 1494 and 1496. By 1508 an enumeration showed only 60,000 alive. Four years later that number was reduced by two thirds; and in 1548 Oviedo doubted whether 500 Indians remained. Today the blood of the Tainos only exists mingled with that of the more docile and laborious African Negroes who were imported to do the work that they could not and would not perform.”

And Professor Morison adds, “The fate of this gentle and almost defenseless people offers a terrible example to Americans who fancy they will be allowed to live in peace by people overseas who covet what they have.”

Again we will resort to official Catholic writings to give us further information as to slavery and the Church's attitude thereto.

Rev. L. A. Dutto's *Life of Bartolome de Las Casas* (1902), with Imprimatur of John J. Kain, Archbishop of St. Louis dated November 9, 1901, on pages 100-101, speaks of Las Casas as “being then a secular Priest with no vow of Poverty, he had a right to retain, make use of, and improve his private patrimony. But his manner of acquiring wealth by the enforced labor of the Indians was radically wrong. Everything concerning their (the Indian slaves) souls was by him and by everyone else overlooked; a plague which, our Lord, in His inscrutable designs, allowed to infect the Spaniards in all walks of life, in the Indies.”

It will be noticed that this book was published in 1902, thirty-seven years after the close of the Civil War, and after the Catholic Church had begun to recognize the increasing value of the Negroes'

right to vote, since in a democracy it would be through votes that the Church might hope to gain control of our government as she so fondly hopes and expects and claims the right to do. It should be noted that Dutto's condemnation of Las Casas's "enforced labor of the Indians" was that and nothing more, that is, condemnation of Indian slavery, and not of the slavery of Negroes. But even here, Dutto is at variance with Bishop England's statement as to the Church's attitude toward domestic slavery, since there is no record of Las Casas's having "reduced" these Indians from freemen into slaves, and he must have come into possession of them through purchase, and therefore his use of them for "enforced labor" would have come under the heading of Bishop England's "domestic slavery" and was therefore all right in the eyes of the Church, as we shall show further on.

We find mention of a contractual arrangement under which Negro slaves were imported into Spanish territories. "The chief contract for trade in Negroes was the celebrated 'Assiento,' or agreement of the King of Spain to the importation of slaves into Spanish domains. The Pope's Bull of Demarkation (May 4, 1493), debarred Spain from African possessions, and compelled her to contract with other nations for slaves. This contract was in the hands of the Portuguese in 1600; in 1640 the Dutch received it, and in 1701 the French. The War of the Spanish Succession brought this monopoly to England." *The Negro*, by DuBois, p. 152. Thus we see the respect that was shown for the Bull issued by Alexander VI in 1493. This right to capture and sell slaves from Africa passed about from one Catholic country to another.

Page 155 of DuBois's *The Negro*, contains a statement that it is estimated that every one of the 10,000,000 slaves safely landed on the shores of America represented an average of five corpses in Africa or on the high seas. Thus the slave trade to America meant the elimination of at least 60,000,000 Negroes from their native land!

DuBois further quotes from *Lincoln Papers*, vol. I, p. 209, the following statement: "In 1844 Governor O'Donnell (of Cuba) began a cruel persecution of the blacks on account of a plot discovered among them. Finally in 1866, the Ten Years' War broke out in which Negro and White rebels joined. They demanded the abolition of slavery and equal political rights for natives and foreigners, whites and blacks. The war was cruel and bloody, but ended in 1878 with the abolition of slavery, while a further uprising the following year secured civil rights for Negroes. Spanish economic

oppression continued, however, and the leading chiefs of the Ten Years' War including such leaders as the mulatto, Antonio Maceo, with large numbers of Negro soldiers, took the field again in 1895. The result was the freeing of Cuba by the intervention of the United States." Thus we see that even up to this very late date and just about 100 miles from the mainland of Florida, the cruel institution of slavery was practiced by this possession of Catholic Spain.

THE RESPONSIBILITY FOR THE INTRODUCTION OF SLAVERY INTO LOUISIANA

Mention has already been made of the Code Noir (meaning Black Code) which was put into operation throughout the French colony called Louisiana, and some of its inhuman provisions given, and it should be remembered that into Louisiana, founded as it was by the Catholic French people, the hideous institution of slavery was introduced and supported by Sovereign, Church, and people, alike.

There is an interesting collection of accounts, or narrations, or so-called "Relations" of early Jesuit activities in the Louisiana country. These so-called Jesuit Relations, printed in parallel French and English columns, constitute official reports or communications between the priests and prelates of the Catholic Church, and between these and the hierarchy of the Church itself. Many of these "Relations" mention the "Code Noir" and make many references to various aspects of slavery. And all of these preclude any denial of the Church of any knowledge of her children's nefarious activities in connection therewith. In fact, these "Relations" indicate no hesitancy in telling about such things, referring to them as a matter of course, and indicating no fear of being rebuked by superiors in the Church for participation in slave activities.

"If anyone ask," says St. Chrysostum, "Whence came slavery into the world?—for I know many who have desired to learn this—I will tell him. Insatiable avarice and envy are the parents of slavery; for Noah, Abel, and Seth, and their descendants had no slaves. Sin hath begotten slavery—then wars and battles, in which men were made captives." (Hon. ad Ephes. XXII.) From *Southern Slavery* by Daniel R. Goodwin (1864), p. 30.

A 1763 account in volume 70 of *Jesuit Relations*, page 283, in connection with the evacuation of the Jesuits from the Illinois territory after its acquisition by England, says, "Finally the day set for the embarkation came; it was the 24th of November. They

had some provisions. This fact served not only for them, but for forty-eight Negroes embarked with them. These slaves no longer belonged to the Jesuits, having been confiscated for the benefit of the king." This official Catholic document shows very plainly that these Jesuit Priests of Rome, who were supposed to represent the meek and lowly Jesus to the people, actually owned slaves themselves, who were worked on plantations. The translator making the English version here referred to seems to have "doctored" the meaning, probably for the usual purpose of creating sympathy. Evidently Harris, in his *Negro Servitude in Illinois*, referred to a different translation of this *Relation*, as he quotes it as saying that "the Jesuits departed for New Orleans with 48 negroes, whom they sold, and returned to France." In fact, we shall discover that these Jesuits coldly calculated as to what was the most profitable course to pursue, whether to work them within reason in order to prolong their lives, or whether it would be more profitable to get more work out of them, work them to death if necessary, and then replace them with others by purchase.

There is an interesting little item on page 41 of this same volume 70 of the *Jesuit Relations* which contains some bookkeeping records, and one item in these records says, "Louison owes me for twenty masses for his son." In the French it is appropriately spelled "messes." These masses are supposed to be efficacious in getting the departed souls of dead loved ones out of the Church's imaginary Purgatory.

As a further demonstration of the ecclesiastical approval given slavery in the Catholic French dominated Colonies, we find this statement, "There are three classes of inhabitants: French, Negro and Savages. There are five French villages and three villages of Savages within a distance of twenty-one leagues (about 63 miles). In the five French villages there may be eleven hundred white people, three hundred black and about sixty red slaves, otherwise Savages." *Jesuit Relations*, vol. 69, page 145.

Again in volume 69 of the *Jesuit Relations* we find, "Here in New Orleans, the chief, or rather the only city in this vast region we count two priests, living with two lay brothers. I instruct in Christian morals the slaves of our residence, who are negroes, and as many others as I can from quarters." These "quarters" were those buildings in which the slaves were kept for the maintenance of the plantation as distinguished from "the slaves of our residence."

"The Bishop of Quebec has appointed me his Vicar-general for

our missionaries and their missions." (Signed) Mathurin Le Petit, S.J.

This letter is identified as a "Letter from Father Le Petit to the Very Reverend Father General." In other words, to Father Francis Retz, General of the Society of Jesus, at Rome, dated June 25, 1738. *Jesuit Relations*, vol. 69, pp. 31 and 33.

This letter, written when the Louisiana territory was having its beginnings, shows plainly that it was the accepted practice for the Catholic clergy to own and use Negroes as slaves, even in the residence of a Vicar-general. Furthermore the letter from this Vicar-general speaks of "as many other (Negro slaves) as I can from quarters." This indicates that this vicariate or residence of the Vicar-general had in connection therewith such "quarters" for additional slaves other than "the slaves of our residence." These other slaves in the quarters were those used in the back-breaking sugar cane and cotton fields of a plantation which supported the Catholic work in this territory. Habakkuk 2:12 says, "Woe to him that buildeth a town with blood, and stablisheth a city by iniquity!"

And the fact that it was so breezily written from such a dignitary of the church to the Catholic General of the Society of Jesus at Rome, shows that such things were the order of the day, and that this was not an isolated instance without the knowledge of the Church headquarters in Rome. The Catholic Church repeatedly declares that she is unchangeable, and hence if there were slavery in America today the Church, and her leaders would have no compunction against holding slaves and working them.

It might be objected that the Church was merely following an accepted practice of that day, but the Bible says in Romans 12:2, "Be not conformed to this world."

In his *Negro Servitude in Illinois*, N. Dwight Harris tells us on page 1 that control of the French Colony of Louisiana was conferred on Sieur Antoine Crozat, September 14, 1712, and that he was authorized to open a traffic in Negroes with the Coast of Guinea (Africa), but that he did not use his rights. In August, 1717, management was transferred to a commercial company called the "Compagnie de l'Occident," which inaugurated slave trade June 6, 1719, when 500 blacks arrived from Guinea. In the same year, Philip Francis Renault left France with 200 miners and workmen to go to Upper Louisiana under protection of the same organization. En route he stopped at San Domingo and purchased 500 Negroes, and went to the upper portion of Louisiana, then known as the Illinois

Country, and established himself near Fort Chartres, and called his settlement St. Philip. He refers to *Jesuit Relations*, vol. 69, page 144.

Harris tells us that the French king fixed the price of "blacks" at "660 livres Indian currency" in 1721, issued under title of "Le Code Noir au Recueil de Reglements." (For English translation see Dillon's *Indiana*, vol. 1, p. 41). This Code was a severe system of rules, under which the slaves of Louisiana were to be held and managed. Slaves were regarded as "bienfoncier" or real property. "On Sundays and feast days they were allowed liberties, and their children were taught the catechism." See *Jesuit Relations*, vol. 69, p. 145, et seq. Harris says, "The easiest service was doubtless on the lands of the Jesuit Missionaries." This still did not make it right.

And Harris continues, "The condition of Negroes in the southern district of Louisiana of which New Orleans was the centre, was wretched in the extreme. The 'Code au Noir' was rigidly enforced, the masters indifferent, the overseers often cruel, the district of the country unhealthy, and the character of their work debilitating as well as degrading." *Negro Servitude in Illinois*, pp. 3 and 4.

The beloved Booker T. Washington in his book, *A New Negro for a New Century*, p. 172, says, "Fannie Kemble is responsible for the statement, that the sugar planters of Louisiana unhesitatingly avowed that they found it upon the whole their most profitable plan to work off (kill with labor) their whole number of slaves about once in seven years and renew the whole stock. They proceeded to adopt this plan, as we have seen, by working through the grinding season eighteen hours per day, and seven days per week, contrary to the laws of God, man and nature."

And in connection with this statement we should remember that it was the Catholic Jesuit Priests who introduced this slave-killing sugar plantation work into Louisiana even after they had had part in it for two hundred years in the West Indies. Cath. Encyc. XI, p. 8, says, "Father Boudoin, . . . who had introduced the culture of sugar-cane . . . from San Domingo. . . ." Booker Washington on the same page 172 also quotes General Sherman while living in Louisiana as saying, "the field slaves were treated like animals." See papers of the American Society of Church History, second series, vol. IV, p. 172. On page 258 of his book, Booker T. Washington makes reference to an Alton, Illinois, newspaper editor (Elijah Parish Lovejoy, who was a very active antislavery crusader, and was murdered for these activities. Washington says, "It seems, too, that Mr. Lovejoy rather expected to be murdered, as was seen by,

perhaps, the last public speech he made after being mobbed at St. Charles (Mo.).”

Incidentally St. Charles, Mo., always has been a great Catholic stronghold, just west and north of St. Louis.

France is strongly Catholic today, and at the time of the founding of Louisiana, France was almost wholly Catholic, the founding being about a century before the French Revolution in the 1790's. The Catholic Encyclopedia, vol. VI, p. 172, says, “Louis XIV who for many years was arbiter of the destinies of Europe,” had a “desire to uphold Catholicism in Europe.”

Louis XIII had left the regency for his little son and successor, Louis XIV, not yet five years old, to his widow, Anne of Austin, upon his death in 1643. Louis XIV reigned until 1715. Thus we see that France's colonization in Louisiana was during the reign of a Catholic king who was strong enough to be the “arbiter of the destinies of Europe.”

To further indicate that France was Catholic, the Catholic Encyclopedia, vol. VI, p. 170, says: “The conclusion of this concordat (between Pope Leo X and Francis I) was one of the reasons why France escaped the Reformation.”

This was an unfortunate “escape,” as otherwise France might have been saved the terrors of the French Revolution, which started with the fall of the Bastille, July 14, 1789.

For the purpose of showing that Catholicism was the established Church of France and that it pervaded everything in the French life and polity, we read, “A like result obtained from an edict, issued at Saint-Germain-en-Laye (January 17, 1562), which conditionally authorized Protestant public worship and meetings. It dissatisfied both the Catholics, who were irritated at seeing heretical worship thus officially protected, and the Protestants, who were expecting greater favors.” *History of the Catholic Church* (official Roman Catholic). Mourret-Thompson, vol. V, p. 482.

“At this stage, the Connetable de Montmorency, deeming religion in danger, aligned himself with the party of the Guises. Francois de Guise, Montmorency, and Saint-Andre formed a pact constituting a sort of triumvirate. Cardinal de Tournon joined it. Philip II of Spain, the Duke of Savoy, and the Pope did not hide their gratification at this news. The situation became more tense than ever. It needed only a spark to start a general war.” *Ibid.*, p. 483.

“The peace of Saint-Germain-en-Laye (1570), resulted in giving Protestants the public exercise of their religion throughout the king-

dom, except Paris, admitting them to public office, and four places of refuge: La Rochelle, Montauban, Cognac, and La Charite-sur-Loirs." *Ibid.*, pp. 484-485.

These quotations from this official Catholic History are conclusive evidence of the bigotry and influence of the Catholic Church, and of its official connection with the action of civil powers, as indicated by the fact that this Catholic History states that the "Pope did not hide his gratification at the news" of these activities, nor did the Church blush as the result of the widespread bloodshed from these transactions of which she was the *instigator*.

This official Catholic work then continues, "The people, taken as a whole, 'regarded the Protestants as sacrilegious infidels, savages, enemies of human society.'" (Quoting from Lavalley, *Histoire des Francaise*, I, p. 56), and were ready to applaud any measure of stern repression taken against them. "The saintly Pope Pius V, who took possession of the Holy See in 1565, repeatedly called attention of Christian rulers, particularly Charles IX, to the Protestant danger and the need of meeting it. Statesmen, mindful of the traditional policy of the monarchy, remembered that one of its most important traditions had ever been to repress heresies (See Thomassin's *Traite dogmatique et historique*), that King Charles IX, like all his ancestors, had, on his coronation day, sworn to defend the religious unity of the realm. The circumstances called for grave measures." Mourret-Thompson *History of the Catholic Church*, p. 485. (Reference is made to Falloux, *Vie de saint Pie V*, pp. 203, 208, 217-219).

Here we find this official Catholic History speaking of the "Protestant danger and the need of meeting it." It also informs us how careful the Catholic Church always was to bind the Kings of France in their obligation to the Church by seeing to it that, at their coronation, vows were taken to show their cooperation with and faithfulness to the Church, and since the Church's declared attitude towards heresy is that it deserves death, this was a terrible oath to require of every king. In the words of even this recent Catholic History, "The circumstances called for grave measures." And the "grave measures" taken in the terrible St. Bartholomew's Day Massacre, in which many thousands of Protestants lost their lives, streets ran with blood, and the Pope had a special medal struck in commemoration of the event, indicate to what ends the Catholic Church will go to meet danger or threat to her supremacy.

We find reference to the massacre of St. Bartholomew's Day, in the officially approved Catholic history of Seppelt and Loffler, *A Short*

History of the Popes (1932), pp. 300 and 301, as follows:

"The wholesale slaughter took place in Paris during the night of August 23 to 24 (1572). Admiral Coligny was one of the principal victims; other massacres followed in the provinces and continued until October. These massacres were inspired primarily by political motives, but their extent—the number of victims ran to five thousand (*Illustrated History of All Nations*, p. 2759, says estimates ran as high as 100,000)—must be largely blamed upon the religious excitement of the period. The news of the massacre was celebrated in Rome by a solemn Te Deum, and the pope had medals struck in commemoration and tendered his felicitations to the royal family.

"In other respects, too, Gregory XIII showed himself subject to the prejudices of his time. This applies particularly to his conduct toward Elizabeth of England, who had been excommunicated by Pius V. He sought her deposition, and to this end constantly urged the Spanish King to invade England and supported an uprising in Ireland, which, however, was quickly suppressed. He even defended, at least in theory, assassination as a political weapon against the English Queen, whom, in view of her excommunication, he considered as a usurper. A letter of his Cardinal Secretary of State declared that if anyone removed Queen Elizabeth of England, with the honorable intention of thus serving God, whose cause she had so seriously damaged, he not only would not sin, but perform a meritorious deed. Thus, while Gregory XIII did not directly hire



ST. BARTHOLOMEW MEDAL.

assassins to murder the Queen, he made no effort to suppress conspiracies against her life, of which he had knowledge, and thus may be said to have morally abetted them." Page 302 says, "in this as in so many other matters, Gregory XIII succumbed to the deplorable influence of Spain."

Illustrated History of All Nations, page 2760, says that Gregory XIII "caused the Hall of Kings in the Vatican to be adorned with a fresco representing the massacre." Barnum's *Romanism As It Is*, p. 403, says of this event, a salute was fired from the castle of St. Angelo; the bells rang; bonfires blazed; a medal was struck; and a painting by Vasari, representing the massacre, and bearing in Latin the inscription, "The Pontiff approves the killing of Coligny," was placed in the Vatican, and is still to be seen (1877)." The medal, which is represented in the accompanying cut, bears on one side the portrait of the Pope, with the inscription "Gregorius XIII., Pont. Max. An. 1." (Gregory XIII, Chief Pontiff, Year 1), i.e., his first year in office. On the reverse side is represented the destroying angel, with a cross in one hand, and a sword in the other, slaying Protestants, the inscription being, "Hugonotorum Strages (Slaughter of the Huguenots), 1572."

Barnum continues, "The medal, from which the cut was executed, was purchased at the pontifical mint in Rome a little more than 25 years ago (or about 1852) for Sir Culling Eardley Smith. The painting and the medal both testify that in the 19th century the authorities of the Roman Catholic Church approve the massacre of St. Bartholomew."

It is truly astonishing to find official Catholic histories telling us what Seppelt and Löffler have told us in the above quotations, viz.

- (1) The massacres were inspired by (Catholic) POLITICAL MOTIVES.
- (2) They were inspired by (Catholic) religious excitement (to save France to the Papacy in the Reformation period).
- (3) The news of the massacre was joyously celebrated and medals were ordered struck in commemoration thereof by the Pope.
- (4) The Pope congratulated the royal family of France for it.
- (5) The infallible pope was subject to prejudices, even to blood.
- (6) He sought to have Elizabeth of England deposed.
- (7) He desired and morally abetted the conspiracies against the life of England's Queen.
- (8) The pope "constantly urged the Spanish king to invade England," showing that the Catholic Church does not hesitate to stir up wars for her own benefit.
- (9) He supported an uprising in Ireland, showing how the Church seeks to alienate subjects from their allegiance to their sovereigns.
- (10) Excommunication by the Pope of a ruling monarch is con-

sidered by the Church of Rome as constituting that monarch a usurper, and therefore a tyrant, an OUTLAW as far as the Church is concerned!

- (11) The Pope knew of conspiracies against the life of Queen Elizabeth, and since they would carry out his purposes, and glorify the HOLY MOTHER CHURCH, HE MADE NO EFFORT TO SUPPRESS THEM.
- (12) He is acknowledged to have been an abettor in these conspiracies, and therefore just as guilty as the conspirators (if he was not actually one himself) before the law of man, and, even though the conspiracy was not consummated (as it was in the case of Lincoln), just as guilty before God as if it had been carried out!
- (13) He defended assassination as a political weapon.
- (14) Gregory XIII, infallible as he is supposed to have been, "succumbed to the deplorable influence of Spain." What made Spain's influence "deplorable" if it was not the domination of the Catholic Church for so many centuries?

Now to return to the matter of slavery, and its terrible character in the French colony of Louisiana, we quote from *Early Jesuit Missions* by Rt. Rev. William Ingraham Kip, D.D., (Roman Catholic, pp. 317-318) "In a single day they (the Indians) put all the French to the sword, with the exception of a few who managed to escape. One of our Fathers who was descending the Mississippi, and who was induced to remain for the purpose of saying mass on Sunday, was involved in the destruction. Since then we have avenged this blow by the almost total annihilation of the Natchez tribe." This is a quotation from letter XI from Father Vivier, of the Company of Jesus, to a Father of the same Company, dated "At Illinois, the 17th of November, 1750."

The same alternate translation of the story about forty-eight Negro slaves as having been confiscated for the King of England, also soft-pedals this account (annihilation of the Natchez tribe) by leaving out the "WE have avenged this blow" for which the annihilation was a retaliation.

SLAVERY IN MARYLAND

We find the same root present in slavery in Maryland as elsewhere in the New World. Maryland was settled by Catholics, and was the only Catholic English-speaking colony. Although it is true that there was a period during which the Catholic control of the

colony of Maryland was set aside, it was definitely in the initial period of the colony, when the Catholic Proprietary Governor (Leonard Calvert), was in power, that slave trade had its beginnings there.

A quotation from *New Catholic History of the United States*, page 30, by Henry DeCourcy and John G. Shea, 1879, published with appreciation of His Eminence, John, Cardinal McCloskey, Archbishop of New York, says, "Ten years had scarcely elapsed after the landing of Leonard Calvert (1634), when the Protestants of Maryland were already in open insurrection against the Catholics and their governor." It might be remarked here that the Catholics tried to make a great claim of religious freedom in this Catholic colony, but when it is realized that the grant which was made to Lord Baltimore really infringed upon and covered a part of the territories previously granted for Protestant Virginia, it is easy to understand why there should be some semblance of religious freedom in Maryland from the beginning, and the very fact that according to the above quotation from the Catholic History the "Protestants of Maryland were already in open insurrection against the Catholics and their Governor" shows that there must have been considerable infringement of the Protestants' rights to worship as they chose.

The Catholic Encyclopedia, vol. III, p. 194, says, "At the close of 1643 Captain Ingle returned," and "the following year, with the assistance of the Protestants and Claybourne, the Catholics, including Governor Calvert, were driven into Virginia." "Calvert returned in 1646 and captured St. Mary's, and in the following year Kent Island."

From these quotations we see that Maryland was Catholic controlled except for these two or three years, 1643 to 1646. ✓

John Hope Franklin states, "Although there was no statutory ✓ recognition of slavery in Maryland until 1663, there was no long period in which the status of the Negro was doubtful, as in the case of Virginia. The date of the initial introduction of Negroes into the colony is doubtful, but certainly within the first decade Negroes were landed, and were immediately reduced to slavery. There was reference to slaves in some proposed legislation in 1638, and by 1641 no less a person than the governor (Catholic Leonard Calvert), of the colony owned a number of slaves. (The settlers of Maryland were under no delusions regarding their functions in the economic life in the New World, and if Negro slaves would enhance their opportunities, neither the Catholic zealots nor the contentious

Protestants would hesitate to use them.” From *Slavery to Freedom*, p. 74. Here we see that two years before the short troubled period of Protestant control, Leonard Calvert, the Catholic Proprietary Governor of Maryland, himself owned Negro slaves. From the Catholic Encyclopedia, vol. IX, p. 757, we quote the following: “In 1658 the government of the province (Maryland) was restored to Lord Baltimore. A General Assembly was convoked which re-enacted the Toleration Act of 1649. This Act remained on the statute book under the Catholic proprietaries until the Protestant Revolution of 1689.” From this we know that it was a Catholic Assembly which passed “An Act for the Encouragement of the Importation of Negroes and Slaves,” in 1671, according to the following quotation: “In 1671 Maryland was moved to pass ‘An Act for the Encouragement of the Importation of Negroes as Slaves,’ ” *The Negro Church*, p. 8.

There is a significant account in the Catholic Encyclopedia, vol. III, p. 382, which says, “Father Carroll . . . decided to accept the Pope’s appointment of himself, and forthwith as Prefect Apostolic sent to Cardinal Antonelli, his acceptance of that office, but urged that some method of appointing Church authorities be adopted by Rome, that would not make it appear as if they were receiving their appointment from a foreign power. A report of the status of Catholics in Maryland was appended to his letter, where he stated that 9,000 were freemen, 3,000 children and 3,000 negro slaves; that some of the more prominent families, despite the dearth of priests (there being then only nineteen in Maryland), were still Catholics in faith sufficiently religious, though prone to dancing and novel-reading. The Pope was so pleased with Father Carroll’s report that . . . ,” etc. This official report to the Pope that “so pleased” him, precludes any possible claim by the Church of Rome that she was ignorant of what was being done by her spiritual children in Maryland. Did the Pope issue an encyclical or a Bull anathematizing slavery when he read of it in this report from Father Carroll? No! On the contrary he was “SO PLEASED” by it.

Certainly there can be no question as to the fact that the Church of Rome was thoroughly familiar with what was going on in the New World, and of the unchristian practice of her people in the matter of slavery. We find an interesting statement in Thrasher’s Translation of Humboldt’s *Island of Cuba*, which not only shows actual knowledge on the part of a prelate of that church, as to such matters, but also exposes somewhat the attitude of this

prelate toward the Negro, as distinguished from the native Indians.

We have already mentioned Las Casas, the Bishop of Chiapas, who was with the Spaniards during the first decades of their occupation of the West Indies. Of him, Humboldt says that he, "moved by the deepest compassion for the native races, urged, upon the ground of humanity, the substitution of African slaves for the natives in the labor of the new communities." *Island of Cuba*, pp. 51, 52. This statement is corroborated by Catholic Encyclopedia's biographical sketch of Las Casas, vol. III, p. 397.

If it was "upon the ground of humanity" that Las Casas objected to the mistreatment of the Indian, and urged "the substitution of African slaves for the natives," then he must have recognized the Indians as constituting part of "humanity," but denied such identification to the African, since he considered that the same treatment of the African Negro would not so affect "humanity."

That this was the Catholic attitude, yes, even the official Catholic attitude toward the Negro, can be readily seen by a careful reading of the Bull of Pope Paul III, to which we have already referred, and which we now quote, as found in Thomas D'Arcy McGee's *Catholic History of (North) America*, pp. 179 to 181. Under the chapter heading "Apostolic Letter of Pope Paul III, A.D. 1537, Declaring the American Indians to be Rational Creatures." D'Arcy then states that the following letter is from Claviger's *History of Mexico*, English translation, vol. III, p. 282, and this monumental Bull is given in full as follows:

"Paul III, pope, to all the faithful of Christ who shall see the present letters, health and apostolical benediction.

"Truth itself, which can neither deceive nor be deceived, when it appointed the preachers of faith to the office of preaching, is well known to have said, 'Going, teach all nations.' He said ALL without any choice; for all are capable of receiving the instruction of the faith. The enemy of mankind, who ever opposes good undertakings in order to bring them to naught, aware of this commission, and instigated by envy, invented a method hitherto unknown, of preventing the word of God from being preached to nations that they might be saved. As he has excited some of his satellites, who, eagerly desiring to satisfy their avarice, habitually PRESUME to assert that the western and southern Indians and the other nations, which in these times have come to our knowledge, under the pretext that they were devoid of the Catholic faith, should, like brutes, be brought under our servitude; and indeed they are enslaved and

treated with such inhumanity that their masters would scarcely exercise similar cruelty upon the very brutes that serve them; We, therefore, who, though unworthy, are the vicegerent of our Lord upon earth, and who seek with our whole endeavor the sheep of his flock entrusted to us which are outside of his fold, in order to bring them into the fold itself, reflecting that these Indians, as true men, are not only capable of the Christian faith, but also, as has been made known to us, that they embrace the faith with the utmost promptitude, and wishing to provide them with suitable remedies, decree and declare by apostolical authority that the abovementioned Indians and all other nations who may in future come to the knowledge of Christians, though they be out of the faith of Christ, can freely and lawfully use, possess, and enjoy their liberty and dominion in that regard, and that they ought not to be reduced to slavery, and that whatever may otherwise have been done is null and void. Moreover, that those Indians and other nations are to be invited to the aforesaid faith of Christ by preaching of the word of God and by the example of a good life.

“This decree is to hold good, notwithstanding any previous acts and whatsoever else to the contrary.

“Given at Rome, IV. non., June 1537, the third year of our pontificate.” This history by McGee was published in 1855, when the Negro was still enslaved in the United States. The term “true men” does not mean “honest men,” but the word “true,” in the English translation as in the original Latin in which this Apostolical Letter was written, means “genuine; or real; not deviating from the essential characters of a class.” Herein we have an understanding of the reason for McGee’s use of the words “rational creatures” in his introduction to this document. In other words he recognized that they were “rational creatures” since they were true men or genuine men, real men, as distinguished from other families of the brute creation.

✓ This Bull shows many things conclusively. It shows for one thing that the Pope had certain knowledge of the existence of slavery and of its practice by his spiritual children at that early date and also knowledge of the abuses to which slaves were subjected. When we consider the awesome power of the Catholic Church over its subjects, even now, through the threat of excommunication, especially the greater power it had over its subjects in these dark days, we must recognize by Paul’s failure to use this weapon to stamp out slavery

among his subjects as indicating a willingness on the part of the Catholic Church to have this practice continued.

Had the Catholic Church been imbued with the spirit of Jesus it would have prohibited her subjects from any connection with slavery. Certainly if the Catholic Church had threatened to excommunicate any of her members, "either ecclesiastical or laical" from participating in slavery in any of its hideous ramifications, slavery could not have existed. The reader should carefully note that it is the "Indians and all other nations who may in FUTURE come to the knowledge of Christians," who are to be recognized by this Papal Bull as human beings, and it would not apply to the African races which had in the PAST come to the knowledge of Christians. And if the Indians were not to be enslaved, due to the fact that they were "true men" the very fact that it was not prohibited that the Negroes should be enslaved would on its face show that *the Catholic Church did not recognize that the African Negro was a human being!*

Many, many hours of reading of history dealing with the discovery of the New World and its colonization and slavery, have failed to disclose a single mention of anyone being excommunicated for any connection with slavery. And since this very generous and gratuitous final recognition of the human status was not accorded to the Negro, before 1839, by Pope Gregory XVI, it follows that the Negro was not considered "capable of receiving the instruction of the faith."

But the Catholic Church, now, in America, where the Negro's vote counts for as much as the white man's, and where the Catholic Church is now, as ever, seeking to gain control, she is feverishly seeking to give the impression to the Negro that she has always treated him as an equal of the white man and that he has always been welcomed with open arms on an equality with the white race.

Nor can anyone say that the wise Pope Paul III did not have a clear understanding of the basic reason for the enslavement of the Indians and the Negroes by "the faithful," as indicated by his words, "eagerly desiring to satisfy their avarice."

This Apostolic letter, written 45 years after the landing of Columbus, shows a full awareness of the barbarous treatment of slaves by "the faithful," when it says "indeed they are enslaved and treated with such inhumanity that their masters would scarcely exercise similar cruelty upon the very brutes that serve them." Paul knew that "their masters" were, almost entirely, Catholic Spaniards who were exploiting the discoveries of Columbus.

And it is no wonder that "they embrace the faith with the utmost promptitude," when we remember that this was the only way left to them to escape torture at the hands of "the Faithful."

In the Catholic Encyclopedia we read, "The rapid disappearance of the Indians in the Antilles caused much concern in Spain. Fears were entertained that it would ruin the colonies." vol. III, p. 397. It apparently made no difference even in the eyes of the writer of this article in this modern Catholic work that thousands of human beings were being so mercilously abused and killed. And the Catholic Encyclopedia continues: "Las Casas (later the Bishop of Chiapas) proposed a remedy. He suggested, and, with characteristic vehemence, insisted, that the natives should be placed under the control of the Church, and separated from contact with any portion of the laity. This measure could not replace the many aborigines who had already perished, . . . in 1517, he made great efforts to secure farmers as emigrants for the Antilles, but failed. About the same time another measure of relief was proposed: the importation of Negroes. Las Casas was one of its advocates. When he went to Venezuela he took with him seven negroes as his own personal slaves, and it is certain that he recommended the distribution of negroes through the Antilles, allowing five or six hundred to each island." Catholic Encyclopedia, vol. III, pp. 397 and 398.

Here again we should note that there was no thought about the Negroes being human also. It seems that the principal point of interest and the point that "caused much concern in Spain" was that they feared it "would ruin the colonies" if the natives, who were being killed off so rapidly, were not replaced. Note too, that Las Casas himself had seven Negroes as his own personal slaves, and the desire on the part of some of the Catholic prelates that the native Indians (the paltry handful that remained), should be "separated from contact with any portion of the laity." Evidently it was thought that the clergy would not abuse them and contaminate them so badly as the Catholic laity. And again we note that even this fairly recent Catholic publication (1913) refuses to use a capital "N" in the name of the Negro race.

In connection with Las Casas, the same pp. 397 and 398 of vol. III, of the Catholic Encyclopedia say: "The charge often made against Las Casas, that he introduced negro slavery into the New World, is unjust. As early as 1505 negroes were sent to the Antilles to work in the mines. . . . Besides, slavery was at that time sanctioned by Spanish custom and law. . . . But the fact that he tolerated

slavery in the case of negroes, while condemning Indian servitude, appears to us a logical inconsistency." It has been said, "Consistency, thou art a jewel!" And how illogical is this logic! Spain was almost wholly Catholic, and had been Catholic-dominated for centuries. The Spanish Inquisition had taken care of that. So what excuse can the Catholic Church claim in the fact that slavery was at that time "sanctioned by Spanish custom and law." The Antilles were owned and controlled by Catholic Spain, and Spain was controlled by the Catholic Church, and therefore all of this cruel slavery business, together with all legal sanctions and customs, may be properly charged directly to the Catholic Church.

Add to the above quotation "It did not occur to him that . . . in point of civilization there was little difference between the two races." Had there been a great difference between the two races, would this have been an excuse for enslaving the one and not enslaving the other?

Usually the strongest evidence that can be used against any person or organization charged with a crime is the record of his own statements made voluntarily and freely. For this reason we quote many statements from official Catholic sources.

When we consider that it was centuries of Catholic influence that molded "Spanish custom and law," which customs and law were such a curse to a part of the human race, we can probably estimate the value and righteousness of Catholic teaching and polity. Nor can the Catholic Church deny her supreme influence over the development of Spanish character. In fact, in the Catholic Encyclopedia, vol. XIV, p. 183, we read, "The political and religious development which we have outlined above resulted in Spanish national unity, and explains the character of Spain as a Catholic nation."

"A Spanish Pope (Alexander VI)" . . . gave . . . "the title of Catholic, by eminence to the sovereigns (Ferdinand and Isabella, the Catholic Kings.)" And it was those "Catholic Kings" "who first united reconquered Spain under their scepter, for they and their successors deemed it the first duty of the Crown to maintain the purity of the Catholic Faith in their realms, to propagate it in the vast countries which they colonized," . . . "by the discovery of America and the conquests in Africa a broad road was opened for Spain's colonial expansion." Catholic Encyclopedia, vol. XIV, p. 183. And this Encyclopedia could just as well have continued by saying that this "Discovery of America" and "Conquest of Africa" combined to write one of the blackest pages in the history of mankind.

Even in 1913, almost fifty years after the close of our Civil War, which abolished slavery,—after a half century in which to reflect upon the terrible nature of slavery, we find the Catholic Encyclopedia referring to Las Casas in these laudatory words, “Las Casas was a man of great purity of life, and of noble aspirations.” vol. III, p. 399. We find in these words great admiration and respect, but no hint of any post-mortem excommunication for his part in this slavery business, and in all Las Casas’ conflict with the Bishop of Burgos, never did that august prelate ever threaten excommunication of Las Casas for his participation in this business, or even a rebuke to him for it, although it was the heart and core of their controversy. What then must we think of all their present pious palaver against the horrors of slavery and of their having always treated the Negro as an equal of other races?

You can get some idea of the utter absence of Catholic interest in the abolition movement from a quotation regarding an Antislavery Convention held in Massachusetts in 1855. Henry Rowan Helper, in his *The Impending Crisis of the South*, 1857, p. 273, says that at this Convention “Henry Kemp, a Roman Catholic, came forward to defend the Romish Church in reply to Mr. Foster. He claimed that the Catholic Church is thoroughly antislavery . . . as thoroughly as even his friend Foster.”

Previously we have referred to this book of Helper, and have had occasion to suggest that his book sounded like he might have had some Catholic help, and similarly the statement above referred to sounds as though he were trying to include in his record some Catholic opposition to slavery. But on the other hand, this reference to Henry Kemp is very eloquent of what the Catholic Church was NOT doing in the antislavery movement just prior to the Civil War. And certainly reference, later made in this volume, to explanations made by Catholic Bishop England of Charleston to John Forsyth, Secretary of State of the United States, shows that the Catholic Church had no abhorrence of the cruel practices of slavery in our Southland.

The reference seems to have to do with Stephen Symonds Foster, a very active abolitionist, who wrote his *Brotherhood of Thieves, or A True Picture of the American Church and Clergy* in July, 1843, to which reference is made further on in this volume.

Foster died September 8, 1881, and at his funeral Wendell Phillips declared, “It needed something to shake New England and stun it into listening. He was the man and offered himself for the martyr-

dom." Dictionary of American Biography. vol. VI, pp. 558, 559.

Foster was a well-known abolitionist. He for many years labored untiringly in behalf of the oppressed Negro. It is easy to understand that at this antislavery meeting in Massachusetts Foster must have made some reference to the Catholic Church's attitude as to slavery; to the effect that the Church was not against it or was not active in the abolition movement. Otherwise Mr. Kemp would have had no reason to challenge Mr. Foster as he did, and certainly if the Catholic Church had been active in the abolition movement to any appreciable extent, Mr. Foster would have had no reason for making such remarks as he made. This meeting was in 1855, twelve years after his publication of the book referred to, and from this we can understand and we can know, that Mr. Foster spent many, many years of his life in seeking to arouse opposition to the curse of slavery in America, and for at least twelve years had campaigned, lectured and written in behalf of abolition, and apparently all these years of activity in cooperation with others interested in the abolition of slavery had not acquainted him with any activity on the part of the Catholic Church or Catholic individuals. It is interesting to note that in his book, which was really a lengthy letter which he had written to his friend, Nathaniel Barney of Nantucket, Foster severely condemns the clergy of most of the churches for their attitude towards slavery, but does not mention Catholics. This would indicate that he had no bias or prejudice against the Church of Rome. Surely he would not have been so foolish as to make such a statement as would provoke Mr. Kemp's challenge if he had been conscious of any Catholic support of the Abolition Movement. Such a statement surely would not have been made if Catholics were even in the habit of attending such meetings. Catholic Kemp must have felt pretty lonesome for Catholic comradeship at the meeting that night in Massachusetts.

However, we cannot blame him. This is just another example of how unaware Catholics are many times as to the position of their church on important matters. A better acquaintance on their part with the Church's teachings would cause many to separate from the Church.

CHAPTER SIX

THE CHURCH AND THE CIVIL WAR

In considering the question of whether the Church of Rome is the friend or enemy of the Negro, we might do well to consider its relation to the Civil War of 1861-1865, often referred to as "The War Between the States," since its greatest underlying cause was the controversy over the slavery of the Negro in the southern portion of the United States.

Abraham Lincoln, one of the finest Christians the world has ever seen, and undoubtedly among the most upright of all the men who have served as President of the United States, was the very heart and soul of the cause of abolition of slavery, and is therefore justly loved and esteemed by the entire Negro race as their friend.

In order that the truth concerning the shameful death of this great American might be better known, an entire chapter is quoted herewith from *Fifty Years in the Church of Rome*, first printed in 1885, and written by an ex-Catholic priest.

But first, that the reader might know something of the stature of its author, Father Charles Chiniquy, who was known for many years as one of the foremost advocates of temperance in North America and might thereby be enabled to know how much credence to give his writing, the following quotation is given of a biographical introduction in his book, *The Priest, the Woman and the Confessional*, p. 8, which says, "The great City of Montreal was moved to gratitude, and a gold medal was presented to him in the name of the city, with these words on one side:

TO FATHER CHINIQUEY
APOSTLE OF TEMPERANCE,
CANADA

And on the other—

HONOR TO HIS VIRTUES
ZEAL AND PATRIOTISM.

"The Canadian Parliament moved also in his honor, and voted him an address and Five Hundred Pounds as a public token of the gratitude of a whole people."

Page 7 says, "These noble efforts were publicly acknowledged. We refer to four distinct acts of recognition among many. The first is the address of the Independent Order of Rechabites of Canada, and dated Montreal, 31st August, 1848, with Mr. Chiniquy's reply. It is creditable to the Protestants of lower Canada that they so honored a priest of the Church of Rome when doing a noble work for the general good of the country."

The following is an entire chapter from Father Chiniquy's book, *Fifty Years in the Church of Rome*.

CHAPTER LXI (Chapter LVIII, p. 394, in Agora Publ. Co. 1950 Reprint)

ABRAHAM LINCOLN A TRUE MAN OF GOD, AND A TRUE DISCIPLE OF THE GOSPEL—HIS ASSASSINATION BY BOOTH THE TOOL OF THE PRIESTS—MARY SURRETT'S HOUSE—THE RENDEZVOUS AND DWELLING PLACE OF THE PRIESTS—JOHN SURRETT SECRETED BY THE PRIESTS AFTER THE MURDER OF LINCOLN—THE ASSASSINATION OF LINCOLN KNOWN AND PUBLISHED IN THE TOWN THREE HOURS BEFORE ITS OCCURRENCE.

"Every time I met President Lincoln, I wondered how such elevation of thought and such childish simplicity could be found in the same man. After my interviews with him, many times, I said to myself: 'How can this rail-splitter have so easily raised himself to the highest range of human thought and philosophy?'

"The secret of this man was, that Lincoln had spent a great part of his life at the school of Christ, and that he had meditated His sublime teachings to an extent unsuspected by the world. I found in him, the most perfect type of Christianity I ever met.

"Professionally, he was neither a strict Presbyterian, nor a Baptist, or a Methodist; but he was the embodiment of all which is more perfect and Christian in them. His religion was the very essence of what God wants in man. It was from Christ himself he had learned to love his God and his neighbor, as it was from Christ he had learned the dignity and the value of man. 'Ye are all brethren, the children of God,' was his great motto.

"It was from the Gospel that he had learned his principles of equality, fraternity and liberty, as it was from the Gospel he had learned that sublime, childish simplicity, which, alone, and forever, won the admiration and affection of all those who approached him. I could cite many facts to illustrate this, but I will give only one,

not to be too long. It is taken from the memoirs of Mr. Bateman, Superintendent of Public Instruction for the State of Illinois.

"Mr. Lincoln paused: for long minutes, his features surcharged with emotion. Then, he rose and walked up and down the reception room, in the effort to retain, or regain his self-possession. Stopping, at last, he said, with a trembling voice, and his cheeks wet with tears:

" 'I know there is a God, and that He hates injustice and slavery. I see the storm coming, and I know that His hand is in it. If He has a place and work for me, and I think He has, I believe I am ready! I am nothing, but truth is everything. I know I am right, because I know that liberty is right; for Christ teaches it, and Christ is God. I have told them that a house divided against itself cannot stand, and that Christ and reason say the same thing, and they will find it so.

" 'Douglas does not care whether slavery is voted up or down. But God cares, and humanity cares, and I care. And with God's help, I will not fail. I may not see the end, but it will come, and I shall be vindicated; and those men will see that they have not read their Bible right.

" 'Does it not appear strange that men can ignore the moral aspect of this contest? A revelation could not make it plainer to me that slavery, or the Government, must be destroyed. The future would be something awful, as I look at it, but for this ROCK on which I stand [alluding to the Gospel book he still held in his hand]. It seems as if God had borne with slavery until the very teachers of religion had come to defend it from the Bible, and to claim for it a divine character and sanction. And now the cup of iniquity is full, and the vials of wrath will be poured out.' "

Mr. Bateman adds: "After this, the conversation was continued for a long time. Everything he said was of a very deep, tender and religious tone, and all was tinged with a touching melancholy. He repeatedly referred to his conviction 'that the day of wrath was at hand,' and that he was to be an actor in the struggle which would end in the overthrow of slavery, though he might not see the end.

"After further reference to a belief in Divine Providence, and the fact of God, in history, the conversation turned upon prayer. He freely stated his belief in the duty, privilege and efficacy of prayer; and he intimated in unmistakable terms, that he had sought, in that way, the divine guidance and favor."

The effect of this conversation upon the mind of Mr. Bateman, a Christian gentleman, whom Mr. Lincoln profoundly respected, was to convince him that Mr. Lincoln had, in his quiet way, found a path to the Christian stand-point; that he had found God, and rested on the eternal truth of God. As the two men were about to separate, Mr. Bateman remarked:

"I had not supposed that you were accustomed to think so much upon this class of subjects; certainly your friends, generally, are ignorant of the sentiments you have expressed to me."

He quickly replied: "I know they are, but I think more on these subjects than upon all others, and I have done so for many years; and I am willing you should know it."—*The Inner Life of Lincoln*, by Carpenter, pp. 193-195.

"More than once, I felt as if I were in the presence of an old prophet, when listening to his views about the future destinies of the United States. In one of my last interviews with him, I was filled with an admiration which it would be difficult to express, when I heard the following views and predictions:

"'It is with the Southern leaders of the Civil War, as with the big and small wheels of our railroad cars. Those who ignore the laws of mechanics are apt to think that the large, strong and noisy wheels that they see, are the motive power, but they are mistaken. The real motive power is not seen; it is noiseless and well concealed in the dark, behind its iron walls. The motive power are the few well concealed pails of water heated into steam, which is itself directed by the noiseless, small, but unerring engineer's finger.

"'The common people see and hear the big, noisy wheels of the Southern Confederacy's cars. They call them Jeff Davis, Lee Toombs, Beauregard, Semmes, etc., and they honestly think that they are the motive power, the first cause of our troubles. But it is a mistake. The true motive power is secreted behind the thick walls of the Vatican, the colleges and schools of the Jesuits, the convents of the nuns and the confessional boxes of Rome.

"'There is a fact which is too much ignored by the American people, and with which I am acquainted only since I became President; it is that the best, the leading families of the South, have received their education in great part, if not in whole, from the Jesuits and the nuns. Hence those degrading principles of slavery, pride, cruelty, which are as a second nature among so many of those people. Hence that strange want of fair play, humanity; that implacable hatred against the ideas of equality and liberty, as we find them in the Gospel of Christ. You do not ignore that the first settlers of Louisiana, Florida, New Mexico, Texas, South California and Missouri, were Roman Catholics, and that their first teachers were Jesuits. It is true that these states have been conquered or bought by us since. But Rome had put the deadly virus of her anti-social and anti-christian maxims into the veins of the people before they became American citizens. Unfortunately the Jesuits and the nuns have in great part remained the teachers of those people since. They have continued, in a silent, but most efficacious way, to spread their hatred against our institutions, our laws, our schools, our rights and

our liberties, in such a way, that this terrible conflict became unavoidable, between the North and the South. As I told you before, it is to Popery that we owe this terrible civil war.

"I would have laughed at the man who would have told me that, before I became President. But Professor Morse has opened my eyes on that subject. And, now, I see that mystery; I understand that engineering of hell which, though not seen, nor even suspected by the country, is putting in motion the large, heavy, and noisy wheels of the state cars of the Southern Confederacy.

"Our people are not yet ready to learn and believe those things, and perhaps it is not the proper time to initiate them to those dark mysteries of hell; it would throw oil on a fire which is already sufficiently destructive.

"You are almost the only one with whom I speak freely on that subject. But sooner or later, the nation will know the real origin of those rivers of blood and tears, which are spreading desolation and death everywhere. And, then, those who have caused those desolations and disasters will be called to give an account of them!

"I do not pretend to be a prophet. But though not a prophet, I see a very dark cloud on our horizon. And that dark cloud is coming from Rome. It is filled with tears of blood. It will rise and increase, till its flanks will be torn by a flash of lightning, followed by a fearful peal of thunder. Then a cyclone such as the world has never seen, will pass over this country, spreading ruin and desolation from north to south. After it is over, there will be long days of peace and prosperity; for Popery, with its Jesuits and merciless Inquisition, will have been forever swept away from our country. Neither I nor you, but our children, will see those things.'

"Many of those who approached Abraham Lincoln felt that there was a prophetic spirit in him, and that he was continually walking and acting with the thought of God in his mind, and had only in view to do His will and work for His glory. Speaking of the slaves, he said, one day, before the members of his cabinet:

"I have not decided against a proclamation of liberty to the slaves, but I hold the matter under advisement. And I can assure you that the subject is on my mind, by day and by night, more than any other. Whatever shall appear to be God's will I will do.'—*Six Months in the White House*, by Carpenter, p. 86.

"But I would have volumes to write, instead of a short chapter, were I to give all the facts I have collected of the sincere and profound piety of Abraham Lincoln.

"I cannot, however, omit his admirable and solemn act of faith in the eternal justice of God, as expressed in the closing words of his last inaugural address of the 4th of March, 1865.

"Fondly do we hope, fervently do we pray, that this mighty

scourge of war may speedily pass away. Yet, if God wills that it continue until all the wealth piled by the bondman's 250 years of unrequited toil shall be sunk, and until every drop of blood drawn by the lash shall be paid by another drawn by the sword, as was said 3,000 years ago, so still, it must be said: "The judgments of the Lord are true and righteous altogether."

"These sublime words, falling from the lips of the greatest Christian whom God ever put at the head of a nation, only a few days before his martyrdom, sent a thrill of wonder through the whole world. The God-fearing people and the upright of every nation listened to them as if they had just come from the golden harp of David. Even the infidels remained mute with admiration and awe. It seemed to all that the echoes of heaven and earth were repeating that last hymn, falling from the heart of the noblest and truest Gospel man of our days: 'The judgments of the Lord are true and righteous altogether.'

"The 6th of April, 1865, President Lincoln was invited by General Grant to enter Richmond, the capital of the rebel states, which he had just captured. The ninth, the beaten army of Lee surrounded by the victorious legions of the soldiers of liberty, were forced to lay down their arms and their banners at the feet of the generals of Lincoln. The tenth, the victorious President addressed an immense multitude of the citizens of Washington, to invite them to thank God and the armies for the glorious victories of the last few days, and for the blessed peace which was to follow these five years of slaughter.

"But he was on the top of the mountain Pisgah, and though he had fervently prayed that he might cross the Jordan, and enter with his people into the Land of Promise, after which he had so often sighed, he was not to see the request granted. The answer had come from heaven: 'You will not cross the Jordan, and you will not enter that Promised Land, which is there so near. You must die for your nation's sake.' The lips, the heart and soul of the new Moses were still repeating the sublime words: 'The judgments of the Lord are true and righteous altogether,' when the Jesuit assassin, Booth, murdered him the 14th of April, 1865, at 10 o'clock P.M.

Let us hear the eloquent historian, Abbott, on that sad event:

"In the midst of unparalleled success, and while all the bells of the land were ringing with joy, a calamity fell upon us which overwhelmed the country in consternation and awe. On Friday evening, April 14th, President Lincoln attended Ford's Theatre, in Washington. He was sitting quietly in his box, listening to the drama, when a man entered the door of the lobby leading to the box, closing the door behind him. Drawing near to the President, he drew from his pocket a small pistol, and shot him in the back of the head. As the President fell, senseless and mortally wounded, and the shriek

of his wife, who was seated at his side, pierced every ear, the assassin leaped from the box, a perpendicular height of nine feet, and, as he rushed across the stage, bare-headed, brandished a dagger, exclaiming, *sic semper tyrannis*, and disappeared behind the side scenes. There was a moment of silent consternation. Then ensued a scene of confusion which it is in vain to attempt to describe.

"The dying President was taken into a house near by, and placed upon a bed. What a scene did that room present! The chief of a mighty nation lay, there, senseless, drenched in blood, his brains oozing from his wound! Sumner, Farwell, Colfax and Stanton, and many others were there, filled with grief and consternation.

"The Surgeon General, Barnes, solemnly examined the wound. There was silence as of the grave, the life and death of the nation seemed dependent on the result. General Barnes looked up sadly and said: 'The wound is mortal.'

"'Oh, no, General, no, no,' cried out Secretary Stanton, and sinking into a chair, he covered his face, and wept like a child. Senator Sumner tenderly held the head of the unconscious martyr.

"Though all unused to weep, he sobs as though his great heart would break. In his anguish, his head falls upon the bloodstained pillow, and his black locks blend with those of the dying victim, which care and toil has rendered gray, and which blood has crimsoned. What a scene! Sumner, who had lingered through months of agony, having himself been stricken down by the bludgeon of slavery, now sobbing and fainting in anguish over the prostrate form of his friend, whom slavery had slain. This vile rebellion, after deluging the land with blood, has culminated in a crime which appalls all nations.

Noble Abraham, true descendant of the father of the faithful; honest in every trust, humble as a child, tender-hearted as a woman, who could not bear to injure even his most envenomed foes; who in the hour of triumph, was saddened lest the feelings of his adversaries should be wounded by their defeat, with 'charity for all, malice towards none,' endowed with 'common sense,' intelligence never surpassed, and with power of intellect which enabled him to grapple with the most gigantic opponents in debates, developing abilities as a statesman, which won the gratitude of his country and the admiration of the world, and with graces and amiabilities which drew to him all generous hearts; dies by the bullet of the assassin.—*History of the Civil War*, by Abbott, vol. II, page 594.

✓ "But who was the assassin? Booth was nothing but the tool of the Jesuits. It was Rome who directed his arm, after corrupting his heart and damning his soul.

"After I had mixed my tears with those of the grand country

of my adoption, I fell on my knees and asked my God to grant me to show to the world what I knew to be the truth, viz.: that that horrible crime was the work of Popery. And, after twenty years of constant and most difficult researches, I come fearlessly, today, before the American people to say and prove that the President, Abraham Lincoln, was assassinated by the priests and the Jesuits of Rome."

"In the book of the testimonies given in the prosecution of the assassins of Lincoln, published by Ben. Pittman, and in the two volumes of the trial of John Surratt, in 1867, we have the legal and irrefutable proof that the plot of the assassins of Lincoln was matured, if not started, in the house of Mary Surratt, No. 561 H. Street, Washington City, D.C. But who were living in that house, and who were visiting that family? The legal answer says: "The most devoted Catholics in the city." The sworn testimonies show more than that. They show that it was the common rendezvous of the priests of Washington. Several priests swear that they were going there "some times," and when pressed to answer what they meant by "some times," they were not sure if it was not once a week, or once a month. One of them, less on his guard, swore that he seldom passed before that house without entering; and he said he never passed less than once a week. The devoted Roman Catholic (an apostate from Protestantism) called L. J. Weichman, who was himself living in that house, swears that Father Wiget was very often in that house, and Father Lahiman swears that he was living with Mrs. Surratt, in the same house!

"What does the presence of so many priests, in that house, reveal to the world? No man of common sense, who knows anything about the priests of Rome, can entertain any doubt that, not only they knew all that was going on inside those walls, but that they were the advisers, the counselors, the very soul of that infernal plot. Why did Rome keep one of her priests under that roof, from morning till night, and from night till morning? Why did she send many others, almost every day of the week, into that dark nest of plotters against the very existence of the great Republic, and against the life of her President, her principal generals and leading men, if it were not to be the advisers, the rulers, the secret motive power of the infernal plot?

"No one, if he is not an idiot, will think and say that those priests, who were the personal friends and the father confessors of Booth, John Surratt, Mrs. and the Misses Surratt, could be constantly there without knowing what was going on, particularly when we know that every one of those priests was a rabid rebel in heart. Every one of those priests, knowing that his infallible Pope had

called Jeff Davis his dear son, and had taken the Southern Confederacy under his protection, was bound to believe that the most holy thing a man could do, was to fight for the Southern cause, by destroying those who were its enemies.

"Read the history of the assassination of Admiral Coligny, Henry III and Henry IV [of France], and William the Taciturn, by the hired assassins of the Jesuits; compare them with the assassination of Abraham Lincoln, and you will find that one resembles the other as one drop of water resembles another. You will understand that they all come from the same source, Rome! [Two previous paragraphs quoted from 1886 edition (apparently third edition), page 720, were deleted or by oversight did not appear in the 1950 edition. Page 399 would be location of omission.]

"In all those murders, you will find that the murderers, selected and trained by the Jesuits, were of the most exalted Roman Catholic piety, living in the company of priests, going to confess very often, receiving the communion the day before, if not the very day of the murder. You will see in all those horrible deeds of hell, prepared behind the dark walls of the holy inquisition, that the assassins were considering themselves as the chosen instruments of God, to save the nation by striking its tyrant; that they firmly believed that there was no sin in killing the enemy of the people, of the holy church, and of the infallible Pope.

"Compare the last hours of the Jesuit Ravallac, the assassin of Henry IV, who absolutely refused to repent, though suffering the most horrible tortures on the rack, with Booth, who, suffering also the most horrible tortures from his broken leg, writes in his daily memorandum, the very day before his death, 'I can never repent, though we hated to kill. Our country owed all our troubles to him [Lincoln], and God simply made me the instrument of his punishment.'—*Trial of Surratt*, vol. I, p. 310.

"Yes! Compare the bloody deeds of those two assassins, and you will see that they had been trained in the same school; they had been taught by the same teachers. Evidently the Jesuit Ravallac, calling all the saints of heaven to his help, at his last hour; and Booth pressing the medal of the Virgin Mary on his breast, when falling mortally wounded (*Trial of Surratt*, page 310), both came from the same Jesuit mold.

"Who has lost his common sense enough to suppose that it was Jeff Davis who had filled the mind and the heart of Booth with that religious and so exalted fanaticism? Surely Jeff Davis could have promised the money to reward the assassins and nerve their arms by the hope of becoming rich. The testimonies on that account say that one million dollars had been asked for him. (*Assassination of*

Abraham Lincoln, pp. 51-52.) (p. 52 says that Lawyer G. W. Gayle of Catawba, Ala., advertized for contributions to such a fund of one million dollars December 1, 1864, in the Selma, Ala., *Dispatch*.)

"That arch rebel could give the money; but the Jesuits alone could select the assassins, train them, and show them a crown of glory in heaven, if they would kill the author of the bloodshed, the famous renegade and apostate—the enemy of the Pope and of the Church—Lincoln.

"Who does not see the lessons given by the Jesuits to Booth, in their daily intercourse in Mary Surratt's house, when he reads those lines written by Booth a few hours before his death: 'I can never repent, God made me the instrument of his punishment.' Compare these words with the doctrines and principles taught by the councils, the decrees of the Pope, and the laws of holy inquisition, as you find them in chapter 55 of this volume (*Fifty Years*) and you will find that the sentiment and belief of Booth flow from those principles, as the river flows from its source.

"And that pious Miss Surratt, who, the very next day after the murder of Lincoln, said, without being rebuked, in the presence of several other witnesses: 'The death of Abraham Lincoln is no more than the death of any nigger in the army.' Where did she get that maxim, if not from her church? Had not that church recently proclaimed, through her highest legal and civil authority, the devoted Roman Catholic, Judge Taney, in his Dred-Scott decision, that Negroes have no right, which the white is bound to respect? By bringing the President on a level with the lowest nigger, Rome was saying that he had no right, even to his life; for this was the maxim of the rebel priests, who, everywhere, had made themselves the echoes of the sentence of their distinguished co-religionist—Taney.

"It was from the very lips of the priests, who were constantly coming in and going out of their house, that those young ladies had learned those anti-social and anti-Christian doctrines. Read in the testimony concerning Mrs. Mary E. Surratt (pp. 122-123), how the Jesuits had perfectly drilled her in the art of perjuring herself. In the very moment when the government officer orders her to prepare herself, with her daughter, to follow him as prisoners, at about 10 p.m., Payne, the would-be murderer of Seward, knocks at the door and wants to see Mrs. Surratt. But instead of having Mrs. Surratt to open the door, he finds himself confronted, face to face, with the government detective, Major Smith, who swears:

"'I questioned him in regard to his occupation, and what business he had at the house, at this late hour of the night. He stated he was a laborer, and had come to dig a gutter, at the request of Mrs. Surratt.

"'I went to the parlor door, and said: 'Mrs. Surratt, will you step

here a minute?' She came out and I asked her: 'Do you know this man, and did you hire him to come and dig a gutter for you?' She answered, raising her right hand: 'Before God, sir, I do not know this man. I have never seen him, and I did not hire him to dig a gutter for me.'—*Assassination of Lincoln*, p. 122.

"But it was proved after, by several unimpeachable witnesses, that she knew very well that Payne was a personal friend of her son, who, many times, had come to her house, in company of his friend and pet, Booth. She had received the communion just two or three days before that public perjury. Just a moment after making it, the officer ordered her to step out into the carriage. Before doing it, she asked permission to kneel down and pray; which was granted (*Ibid.*, p. 123).

"I ask it from any man of common sense, could Jeff Davis have imparted such a religious calm, and self-possession to that woman, when her hands were just reddened with the blood of the President, and she was on her way to trial?

"No! Such *sang-froid*, such calm in that soul, in such a terrible and solemn hour, could only come from the teachings of those Jesuits who, for more than six months, were in her house, showing her a crown of eternal glory, if she would help to kill the monster apostate—Lincoln—the only cause of that horrible Civil War. There is not the least doubt that the priests had perfectly succeeded in persuading Mary Surratt and Booth that the killing of Lincoln was a most holy and deserving work, for which God had an eternal reward in store.

"There is a fact to which the American people have not yet given a sufficient attention. It is, that, without a single exception, the conspirators were Roman Catholics. The learned and great patriot, General Baker, in his admirable report, struck and bewildered by that strange, mysterious and portentous fact, said:

"I mention as an exceptional and remarkable fact, that every conspirator in custody, is, by education, a Catholic.'

"But those words which, if well understood by the United States, would have thrown so much light on the true causes of their untold and unspeakable disasters, fell as if on the ears of deaf men. Very few, if any, paid attention to them. As General Baker says, all the conspirators were attending Catholic Church services, and were educated Roman Catholics. It is true that some of them, as Atzeroth, Payne and Harold, asked for Protestant ministers, when they were to be hung. But they had been considered, till then, as converts to Romanism. At page 437, of *The Trial of John Surratt*, Louis Weichman tells us that he was going to St. Aloysius' Church with Atzeroth, and that it was there that he introduced him to Mr. Brothy, another Roman Catholic.

"It is a well authenticated fact, that Booth and Weichman, who were themselves Protestant perverts to Romanism, had proselytized a good number of semi-Protestants and infidels who, either from conviction, or from hope of the fortunes promised to the successful murderers, were themselves very zealous for the Church of Rome. Payne, Atzeroth and Harold were among those proselytes. But when those murderers were to appear before the country, and receive the just punishment of their crime, the Jesuits were too shrewd to ignore that if they were all coming on the scaffold as Roman Catholics, and accompanied by their father confessors, it would, at once, open the eyes of the American people, and clearly show that this was a Roman Catholic plot. They persuaded three of their proselytes to avail themselves of the theological principles of the Church of Rome, that a man is allowed to conceal his religion, nay, that he may say that he is an heretic, a Protestant, though he is a Roman Catholic, when it is for his own interest or the best interests of his church to conceal the truth and deceive the people. Here is the doctrine of Rome on that subject:

Soepe melius est ad dei honorem, et utilitatem proximi, tegere fidem quam frateri, ut si latens inter hereticos, plus boni facis; vel si ex confessionis fidei plus mali sequeretur, verbi gratis turbatic, neces, exacerbotio tyrannis.—*Ligouri Thologia*, B. 11, chap. III, p. 6.

"It is often more to the glory of God and the good of our neighbor to conceal our religious faith, as when we live among heretics, we can more easily do them good in that way; or if by declaring our religion, we cause some disturbances, or deaths, or even the wrath of the tyrant.

"It is evident that the Jesuits had never had better reasons to suspect that the declaration of their religion would damage them and excite the wrath of their tyrant, viz., the American people.

"Lloyd, in whose house Mrs. Surratt concealed the carbine which Booth wanted for protection, when just after the murder he was to flee towards the Southern States, was a firm Roman Catholic.

"Dr. Mudd, at whose place Booth stopped, to have his broken leg dressed, was a Roman Catholic, and so was Garrett, in whose barn Booth was caught and killed. Why so? Because, as Jeff Davis was the only man to pay one million dollars to those who would kill Abraham Lincoln, the Jesuits were the only men to select the murderers and prepare everything to protect them after their diabolical deed, and such murderers could not be found except among their blind and fanatical slaves.

"The great, the fatal mistake of the American Government in the prosecution of the assassins of Abraham Lincoln was to constantly keep out of sight the religious element of that terrible drama. Nothing

would have been more easy, then, than to find out the complicity of the priests, who were not only coming every week and every day, but who were even living in that den of murderers. But this was carefully avoided from the beginning to the end of the trial. When, not long after the execution of the murderers, I went, incognito, to Washington to begin investigation about its real and true authors, I was not a little surprised to see that not a single one of the government men, to whom I addressed myself, would consent to have any talk with me on that matter except after I had given my word of honor that I would never mention their names in connection with the result of my investigation. I saw, with profound distress, that the influence of Rome was almost supreme in Washington. I could not find a single statesman who would dare to face that nefarious influence and fight it down, except General Baker.

"Several of the government men, in whom I had more confidence, told me: 'We had not the least doubt that the Jesuits were at the bottom of that great iniquity; we even feared sometimes, that this would come out so clearly before the military tribunal, that there would be no possibility of keeping it out of the public sight. This was not through cowardice, as you think, but through a wisdom which you ought to approve, if you cannot admire it. Had we been in days of peace, we know that with a little more pressure on the witnesses, many priests would have been compromised; for Mrs. Sur-ratt's house was their common rendezvous; it is more than probable that several of them may have been hung. But the Civil War was hardly over. The Confederacy, though broken down, was still living in millions of hearts; murderers and formidable elements of discord were still seen everywhere, to which the hanging or exiling of those priests would have given new life. Riots after riots would have accompanied and followed their execution. We thought we had had enough of blood, fires, devastations and bad feelings. We were all longing after days of peace; the country was in need of them. We concluded that the best interests of humanity was to punish only those who were publicly and visibly guilty; that the verdict might receive the approbation of all, without creating any new bad feelings. Allow us also to tell you that this policy was that of our late President. For you know it well, there was nothing which that great and good man feared so much as to arm the Protestants against the Catholics and the Catholics against the Protestants.'

"But if any one has still any doubts of the complicity of the Jesuits, in the murder of Abraham Lincoln, let them give a moment of attention to the following facts, and their doubts will be forever removed. It is only from the very Jesuit accomplices' lips that I take my sworn testimonies,

"It is evident that a very elaborate plan of escape had been prepared by the priests of Rome, to save the lives of the assassins and the conspirators. It would be too long to follow all the murderers when, Cainlike, they were fleeing in every direction to escape the vengeance of God and man. Let us fix our eyes on John Surratt, who was in Washington on the 14th of April, helping Booth in the perpetration of the assassination. Who will take care of him? Who will protect and conceal him? Who will press him on their bosoms, put their mantles on his shoulders to conceal him, from the just vengeance of the human and divine laws? The priest, Charles Boucher (*Trial of John Surratt*, vol. II, pages 904-12), swears that only a few days after the murder, John Surratt was sent to him by Father Lapierre, of Montreal; that he kept him concealed in his parsonage of St. Liboire, from the end of April to the end of July, then he took him back secretly, to Father Lapierre, who kept him secreted in his own father's house, under the very shadow of the Montreal bishop's palace. He swears (pp. 905-914) that Father Lapierre visited him (Surratt) often, when secreted at St. Liboire, and that he (Father Boucher) visited him, at least twice a week, from the end of July to September, when concealed in Father Lapierre's house in Montreal.

"That same Father Charles Boucher swears that he accompanied John Surratt in a carriage, in the company of Father Lapierre, to the steamer *Montreal*, when starting for Quebec; that Father Lapierre kept him (John Surratt) under lock, during the voyage from Montreal to Quebec, and that he accompanied him, disguised, from the Montreal steamer to the ocean steamer *Peruvian*.—*Trial of John Surratt*, p. 910.

"The doctor of the steamer *Peruvian*, L. I. A. McMillan, swears (vol. I, p. 450) that Father Lapierre introduced him to John Surratt, under the false name of McCarthy, whom he was keeping locked in his state room, and whom he conducted disguised to the ocean steamer *Peruvian* and with whom he remained till he left Quebec for Europe, the 15th of September, 1865.

"But who is that Father Lapierre who takes such a tender, I dare say a paternal care of Surratt? It is no less a personage than the canon of Bishop Bourget of Montreal. He is the confidential man of the bishop. He lives with the bishop, eats at his table, assists him with his counsel, and has to receive his advice in every step of life. According to the laws of Rome, the canons are to the bishop what the arms are to the body.

"Now, I ask, is it not evident that the bishops and the priests of Washington have trusted this murderer to the tender care of the bishops and priests of Montreal, that they might conceal, feed and protect him for nearly six months, under the very shadow of the

bishop's palace? Would they have done that if they were not his accomplices? Why did they so continually remain with him, day and night, if they were not in fear that he might compromise them by an indiscreet word? Why do we see those priests (I ought to say, those two ambassadors and appointed representatives of the Pope) alone in the carriage, which takes that great culprit from his house of concealment to the steamer? Why do they keep him there, under lock, till they transfer him, under a disguised name, to the oceanic steamer, the *Peruvian*, the 15th of September, 1865? Why such tender sympathies for that stranger? Why go through such trouble and expense for that young American, among the bishops and priests of Canada? There is only one answer. He was one of their tools, one of their selected men to strike the great Republic of Equality and Liberty to the heart. For more than six months before the murder, the priests had lodged, eaten, conversed, slept with him under the same roof in Washington. They had trained him to his deed of blood, by promising him protection on earth, and a crown of glory in heaven, if he would only be true to their designs to the end. And he had been true to the end.

"Now the great crime is accomplished! Lincoln is murdered! Jeff Davis, the dear son of the Pope, is avenged! The great republic has been struck to the heart! The soldiers of liberty all over the world are weeping over the dead form of the one who had led them to victory; a cry of desolation goes from earth to heaven.

"It seems as if we heard the deathknell of the cause of freedom, equality and fraternity among men. It was many centuries since the implacable enemies of the rights and liberties of men had struck such a giant foe; their joy was as great as their victory complete.

"But do you see that man fleeing from Washington toward the north? He has the mark of Cain on his forehead, his hands are reddened with blood, he is pale and trembling, for he knows it; a whole outraged nation is after him for her just vengeance; he hears the thundering voice of God. "Where is thy brother?" Where will he find a refuge? Where, outside of hell, will he meet friends to shelter and save him from the just vengeance of God and men?

"Oh! He has a sure refuge in the arms of that church which, for more than a thousand years, is crying: Death to all heretics! death to all the soldiers of liberty! He has devoted friends among the very men who, after having prepared the massacre of Admiral Coligny and his 75,000 Protestant countrymen, rang the bells of Rome to express their joy when they heard that, at last, the King of France had slaughtered them all.

"But where will those bishops and priests of Canada send John Surratt, when they find it impossible to conceal him any longer from

the thousands of detectives of the United States, who are ransacking Canada to find out his retreat? Who will conceal, feed, lodge and protect him after the priests of Canada pressed his hand for the last time, on board of the *Peruvian* the 15th of September 1865?

"Who can have any doubt about that? Who can suppose that anyone but the Pope himself and his Jesuits will protect the murderer of Abraham Lincoln in Europe?

"If you want to see him, after he has crossed the ocean, go to Vitry, at the door of Rome, and there, you will find him enrolled under the banners of the Pope, in the 9th company of his Zouaves, under the false name of Watson (*Trial of John Surratt*, vol. I, p. 492). Of course, the Pope was forced to withdraw his protection over him, after the government of the United States had found him there, and he was brought back to Washington to be tried.

"But on his arrival as a prisoner in the United States, his Jesuit father confessor whispered in his ear: 'Fear not, you will not be condemned! Through the influence of a high Roman Catholic lady, two or three of the jurymen will be Roman Catholics, and you will be safe.'

"Those who have read the two volumes of the trial of John Surratt, know, that never more evident proofs of guilt were brought against a murderer than in that case. But the Roman Catholic jurymen had read the *Theology of St. Thomas*, a book which the Pope had ordered to be taught in every college, academy and university of Rome, they had learned that it is the duty of the Roman Catholics to exterminate all the heretics.—*St. Thomas' Theology*, vol. IV, p. 90.

"They had read the decree of the councils of Constance, that no faith was to be kept with heretics. They had read in the council of Lateran, that the Catholics who arm themselves for the extermination of heretics have all their sins forgiven, and receive the same blessings as those who go and fight for the rescue of the Holy Land.

"Those jurymen were told by their father confessors that the most holy Father, the Pope Gregory VII, had solemnly and infallibly declared that 'the killing of an heretic was no murder.'—*Fure Canonico*.

"After such teachings, how could the Roman Catholic jurymen find John Surratt guilty of murder, for killing the heretic Lincoln? The jury have disagreed, no verdict could be given. The government was forced to let the murderer go unpunished.

"But when the irreconcilable enemies of all the rights and liberties of men were congratulating themselves on their successful efforts to save the life of John Surratt, the God of heaven was stamping again on their faces, the mark of murder, in such a way that all eyes will see it.

“‘Murder will out,’ is a truth repeated by all nations from the beginning of the world. It is the knowledge of that truth which has sustained me in my long and difficult researches of the true authors of the assassination of Lincoln, and which enables me today, to present to the world, a fact, which seems almost miraculous, to show the complicity of the priests of Rome in the murder of the martyred President.

“Some time ago, I providentially met the Rev. Mr. F. A. Conwell, at Chicago. Having known that I was in search of facts about the assassination of Abraham Lincoln, he told me he knew one of those facts, which might perhaps throw some light on the subject of my researches.

“‘The very day of the murder,’ he said, he was in the Roman Catholic village of St. Joseph, Minnesota State, when at about six o’clock in the afternoon, he was told by a Roman Catholic of the place, who was a purveyor of a great number of priests who lived in that town, where they have a monastery, that the State Secretary Seward and the President Lincoln had just been killed. “This was told me,” he said, “in the presence of a most respectable gentleman, called Bennett, who was not less puzzled than me. As there were no railroad lines nearer than 40 miles, nor telegraph offices nearer than 60 miles, from that place, we could not see how such news was spread in that town. The next day, the 15th of April, I was at St. Cloud, a town about twelve miles distant, where there are neither railroad nor telegraph, I said to several people that I had been told in the priestly village of St. Joseph, by a Roman Catholic, that Abraham Lincoln and the Secretary Seward had been assassinated. They answered me that they had heard nothing about it. But the next Sabbath, the 16th of April, when going to the Church of St. Cloud, to preach, a friend gave me a copy of a telegram sent to him on the Saturday, reporting that Abraham Lincoln and Secretary Seward had been assassinated, the very day before, which was Friday, the 14th, at 10 p.m. But how could the Roman Catholic purveyor of the priests of St. Joseph have told me the same thing, before several witnesses, just four hours before its occurrence? I spoke of that strange thing to many, the same day, and the very next day I wrote to the *St. Paul Press*, under the heading of “A Strange Coincidence.” Sometime later, the editor of *The St. Paul Pioneer*, having denied what I had written on that subject, I addressed him the following note, which he had printed, and which I have kept. Here it is, you may keep it as an infallible proof of my veracity.”

“To the Editor of the St. Paul Pioneer.

" 'You assume the non-truth of a short paragraph addressed by me to the *St. Paul Press*, viz.:

" 'A Strange Coincidence!

" 'At 6:30 p.m., Friday last, April 14th, I was told as an item of news, 8 miles west of this place, that Lincoln and Seward had been assassinated. This was three hours after I had heard the news.' (That is, it happened three hours after I heard about it.)

" 'St. Cloud, 17th of April, 1865

" 'The integrity of history requires that the above coincidence be established. And if anyone calls it in question, then proofs more ample than reared their sanguinary shadows to comfort a traitor can now be given.

" 'Respectfully,

" 'F. A. CONWELL'

" 'I asked that gentleman if he would be kind enough to give me the fact under oath, that I might make use of it in the report I intended to publish about the assassination of Lincoln. And he kindly granted my request in the following form:

" 'State of Illinois

" 'Cook County s.s.

" 'Rev. F. A. Conwell, being duly sworn, deposes and says that he is seventy-one years old, that he is a resident of North Evanston, in Cook County, State of Illinois, that he has been in the ministry for fifty-six years, and is now one of the chaplains of the "Seamen's Bethel Home," in Chicago; that he was chaplain of the First Minnesota Regiment, in the war of the rebellion. That, on the 14th day of April, A.D., 1865, he was in St. Joseph, Minnesota, and reached there as early as six o'clock in the evening in company with Mr. Bennett, who, then and now, is a resident of St. Cloud, Minnesota. That on that date, there was no telegraph nearer than Minneapolis, about 80 miles from St. Joseph; and there was no railroad communication nearer than Avoka, Minnesota, about 40 miles distant. That when he reached St. Joseph, on the 14th day of April, 1865, one Mr. Linneman, who, then, kept the hotel of St. Joseph, told affiant that President Lincoln and Secretary Seward were assassinated, that it was not later than half-past six o'clock, on Friday, April 14th, 1865, when Mr. Linneman told me this. Shortly thereafter, Mr. Bennett came in the hotel, and I told him that Mr. Linneman said the President Lincoln and Secretary Seward were assassinated; and then the same Mr. Linneman reported the same conversation to Mr. Bennett in my presence. That during that time, Mr. Linneman told me that he had the charge of the friary or college for young men, under the priests, who were studying for the priesthood at St. Joseph. That there was a large multitude of this kind at St.

Joseph, at this time. Affiant says that, on Saturday morning, April 15th, 1865, he went to St. Cloud, a distance of about 10 miles, and reached there about eight o'clock in the morning. That there was no railroad nor telegraph communication to St. Cloud. When he arrived at St. Cloud he told Mr. Haworth, the hotel-keeper, that he had been told that President Lincoln and Secretary Seward had been assassinated, and asked if it was true. He further told Henry Clay, Wait, Charles Gilman, who was afterwards Lieutenant Governor of Minnesota, and Rev. Mr. Tice, the same thing, and inquired of them if they had any such views; and they had not heard anything of the kind.

"Affiant says that, on Sunday morning, April 16th, 1865, he preached in St. Cloud, and on the way to the church, a copy of a telegram was handed him, stating that the President and Secretary were assassinated Friday evening, at about 9 o'clock. This telegram had been brought to St. Cloud by Mr. Gorton, who had reached St. Cloud by stage; and this was the first intelligence that had reached St. Cloud of the event.

"Affiant says further that, on Monday morning, April 17th, 1865, he furnished the *Press*, a paper of St. Paul, a statement that three hours before the event took place, he had been informed at St. Joseph, Minnesota, that the President had been assassinated, and this was published in the *Press*.

"FRANCIS ASBURY CONWELL

"Subscribed and sworn to by Francis A. Conwell, before me, a Notary Public of Kankakee County, Illinois, at Chicago, Cook County, the 6th day of September, 1883.

"STEPHEN R. MOORE, *Notary Public.*'

"Though this document was very important and precious to me, I felt that it would be much more valuable if it could be corroborated by the testimonies of Messrs. Bennett and Linneman, themselves, and I immediately sent a magistrate to find out if they were still living, and if they remembered the facts of the sworn declaration of Rev. Mr. Conwell. By the good providence of God, both of these gentlemen were found living, and both gave the following testimonies:

"State of Minnesota

"Sterne County,

"City of St. Cloud

"Horace B. Bennett, being sworn, deposes and says that he is aged sixty-four years; that he is a resident of St. Cloud, Minnesota, and has resided in this county since 1856; that he is acquainted with the Rev. F. A. Conwell, who was chaplain of the First Minnesota Regiment in the war of the rebellion; that on the 14th of April, 1865, he was in St. Joseph, Minnesota, in company with Mr. Francis A. Conwell; that they reached St. Joseph about sundown of said

April 14th; that there was no railroad or telegraph communication with St. Joseph at that time, nor nearer than Avoka, about 40 miles distant. That affiant, on reaching the hotel kept by Mr. Linneman, went to the barn, while Rev. F. Conwell entered the hotel; and shortly afterward, affiant had returned to the hotel, Mr. Conwell told him that Mr. Linneman had reported to him the assassination of President Lincoln; that Linneman was present and substantiated the statement.

"That on Saturday morning, April 15th, affiant and Rev. Conwell came to St. Cloud, and reported that they had been told at St. Joseph, about the assassination of President Lincoln, that no one at St. Cloud had heard of the event at this time, that the first news of the event which reached St. Cloud was on Sunday morning, April 16th, when the news was brought by Leander Gorton, who had just come up from Avoka, Minnesota; that they spoke to several persons of St. Cloud concerning the matter, when they reached there on Sunday morning, but affiant does not now remember who those different persons were, and further affiant says not.

"HORACE P. BENNETT

"Sworn before me, and subscribed in my presence, this 18th of October, A.D., 1883.

"ANDREW C. ROBERTSON, *Notary Public*'

"Mr. Linneman having refused to swear on his written declaration, which I have in my possession, I take only from it what refers to the principal fact, viz.: that three or four hours before Lincoln was assassinated at Washington, the 14th of April, 1865, the fact was told as already accomplished, in the priestly village of St. Joseph, Minnesota.

"He [Linneman] remembers the time that Messrs. Conwell and Bennett came to this place [St. Joseph, Minnesota] on Friday evening, before the President was killed, and he asked them if they had heard he was dead, and they replied they had not. He heard the rumor in his store from people who came in and out. But he cannot remember from whom.

"October 20th, 1883.

"J. H. LINNEMAN'

"I present here to the world a fact of the greatest gravity, and that fact is so well authenticated that it cannot allow even the possibility of a doubt.

"Three or four hours before Lincoln was murdered in Washington, the 14th of April, 1865, that murder was not only known by some one, but it was circulated and talked of in the streets, and in the houses of the priestly and Romish town of St. Joseph, Minnesota.

The fact is undeniable; the testimonies are unchallengeable, and there were no railroad nor any telegraph communication nearer than 40 or 80 miles from the nearest station to St. Joseph.

"Naturally everyone asked: 'How could such news spread? Where is the source of such a rumor?' Mr. Linneman, who is a Roman Catholic, tells us that though he heard this from many in his store, and in the streets, he does not remember the names of a single one who told him that. And when we hear this from him, we understand why he did not dare to swear upon it, and shrunk [sic] from the idea of perjuring himself.

"For everyone feels that his memory cannot be so poor as that, when he remembers so well the name of the two strangers, Messrs. Conwell and Bennett, to whom he had announced the assassination of Lincoln, just seventeen years before. But if the memory of Mr. Linneman is so deficient on this subject, we can help him, and tell him with mathematical accuracy.

"You got the news from your priests of St. Joseph! The conspiracy which cost the life of the martyred President was prepared by the priests of Washington in the house of Mary Surratt, No. 541 H. Street. The priests of St. Joseph were often visiting Washington, and boarding, probably, at Mrs. Surratt's as the priests of Washington were often visiting their brother priests at St. Joseph.

"Those priests of Washington were in daily communication with their co-rebel priests of St. Joseph; they were their intimate friends. There were no secrets among them, as there are no secrets among priests. They are the members of the same body, the branches of the same tree. The details of the murder, as the day selected for its commission were as well known among the priests of St. Joseph, as they were among those of Washington. The death of Lincoln was such a glorious event for those priests! That infamous apostate Lincoln, who, baptized in the Holy Church, had rebelled against her, broken his oath of allegiance to the Pope, taken the very day of his baptism, and lived the life of an apostate! That infamous Lincoln, who had dared fight against the Confederacy of the South after the Vicar of Christ had solemnly declared that their cause was just, legitimate and holy! That bloody tyrant, that Godless and infamous man was to receive, at last, the just chastisement of his crime, the 14th of April! What glorious news! How could the priests conceal such a joyful event from their bosom friend, Mr. Linneman? He was their confidential man; he was their purveyor; he was their right hand man among the faithful of St. Joseph. They thought that they would be guilty of a want of confidence in their bosom friend, if they did not tell him all about the glorious event of that great day. But, of course, they requested him not to mention their names,

if he would spread the joyful news among the devoted Roman Catholics who, almost exclusively, formed the people of St. Joseph. Mr. Linneman has honorably and faithfully kept his promise never to reveal their names, and today, we have, in our hand, the authentic testimonies signed by him that, though somebody, the 14th of April, told him that President Lincoln was assassinated, he does not know who told him that!

"But there is not a man of sound judgment who will have any doubt about that fact. The 14th of April, 1865, the priests of Rome knew and circulated the death of Lincoln four hours before its occurrence in their Roman Catholic town of St. Joseph, Minnesota. But they could not circulate it without knowing it, and they could not know it, without belonging to the band of conspirators who assassinated President Lincoln."

Of course this is the testimony of one man—but of such a man as could be expected to be guiltless of willful misrepresentation, and when it is considered that this book was printed only 20 years after the death of Lincoln, and that the events alleged therein were within the memory of most of those living at its publication, and that so far as is known, the church never made any attempt to disprove the allegations, certainly posterity has the right to assume it to be true. (Of course, they have ridiculed it.)

At Lincoln's funeral "Sixty thousand spectators watched a parade of 40,000 mourners." (including) "A Catholic delegation of 250 students and teachers from Gonzaga College."—*Sandburg's Abraham Lincoln*, vol. VI, p. 391.

"At the Union Square exercises following the parade, the Roman Catholic Archbishop McCloskey pronounced the benediction." *Ibid*, p. 399. There is much irony in this, if the statement, made by Father Chiniquy in his *Fifty Years in the Church of Rome* to the effect that all those charged in connection with Lincoln's assassination were Catholics, is true.

"Stage driver John Gallagher was sentenced to six months for saying, 'It served Abe Lincoln right; he ought to have been shot long ago; it would have stopped the war.'" *Ibid*. Gallagher is a good Irish Catholic name.

CATHOLIC ACTION IN THE CIVIL WAR

It is interesting and enlightening to go back to the records of some of the events of the Civil War, and to find plenteous substantiation and supporting evidence of Chiniquy's charge, as to the part played in the Civil War by the Roman Catholic Church.

And as these matters are brought forward, it is interesting to read

them in the light of a statement made by one of Rome's most illustrious prelates in America, viz.: James Cardinal Gibbons, Archbishop of Baltimore, in his well known book *Faith of Our Fathers*, ninety-first edition, page 140, where we read, "A Civil ruler dabbling in religion is as reprehensible as a clergyman dabbling in politics. Both render themselves odious as well as ridiculous."

In the middle of the nineteenth century, the noted inventor of the telegraph, Professor Samuel F. B. Morse, wrote his book, *Foreign Conspiracy*, in which he set forth the proposition that the Roman Catholic Church was very actively engaged in a conspiracy to overthrow the government of the United States of America. Many incidents connected with the Civil War, 1861-1865, are recognized by many as having been intended to consummate such a conspiracy.

Certainly the following letter, addressed by Pope Pius IX to Jefferson Davis, can be considered as having been an important step:

"Illustrious and Honorable Sir;

"Jefferson Davis, President of the Confederate States of America, Richmond.

"We have just received with all suitable welcome the persons sent by you to place in our hands your letter, dated 23rd of September last. [1863] Not slight was the pleasure we experienced when we learned from those persons and the letter, with what feelings of joy and gratitude you were animated. Illustrious and Honorable President, as soon as you were informed of our letters to our venerable brother, John, Archbishop of New Orleans, and John, Archbishop of New York, dated the 18th of October, of last year, and in which we have with all our strength excited and exhorted those venerable brothers that, in their episcopal piety and solicitude, they should endeavor, with the most ardent zeal, and in our name, to bring about the end of the fatal Civil War which has broken out in *those countries*, in order that the American people may obtain peace and concord, and dwell charitably together. It is particularly agreeable to us to see that you, Illustrious and Honorable President, and your people, are animated with the same desires of peace and tranquility that we have in our letters inculcated upon our venerable brothers. May it please God at the same time to make the other people of America and their rulers, reflecting seriously how terrible is civil war, and what calamities it engenders, listen to the inspirations of a calmer spirit, and adopt resolutely the part of peace. As for us, we shall not cease to offer up the most fervent prayers to God Almighty, that He may pour out upon all the people of America the spirit of

peace and charity, and that He will stop the great evils that afflict them. We, at the same time, beseech the God of pity to shed abroad upon you the light of His grace, and attach you to us by a perfect friendship.

"Given at Rome, at St. Peter's, the 3rd of October, 1863, of our Pontificate 18.

"PIUS P. P. IX."

This letter is quoted from *American Sentinel of Religious Liberty*, November, 1930, page 2.

The Catholic Church tries to smooth this letter over by saying that it had no political significance, that it merely was an attempt to encourage the settling of the differences between the North and the South, but remember that the statesmanship of the Papacy is the result of many centuries of experience in dealing in international affairs, and was no mere artless diplomatic blunder, but rather part of a shrewd stratagem to "Divide and Conquer," the plan which Hitler took from the Pope's book of tricks. Nor does the Pope make any admonition against slavery, of which he was unquestionably very much aware. Note, too, that he speaks of the North and the South as "those countries"!

But as to the significance and results of this letter from Pius IX to Jeff Davis, the following letters from official files are illuminating:

On January 2, 1864 (less than 3 months after the date of the Pope's letter to Jeff Davis), Mr. Dayton, the United States Minister to Paris, wrote Secretary (of State) Seward as follows:

"Paris, Jan. 2, 1864

"SIR:

"You have probably seen the correspondence between Mr. Davis [Jeff] and the Pope before this: but as it is translated and printed in the *Moniteur* of this morning, I herewith enclose it to you.

"The design of this quasi-recognition of Mr. Davis, who is thrice addressed as 'Illustrious and Honorable President,' is manifest. It is a last effort to get up some feeling against the North among the Catholics, and to use, perhaps, the influence of the Holy Father to stop his Irish votaries from volunteering.

"I had learned some short time since that an effort was being made to get up a correspondence for some such purpose, and spoke to the Pope's Nuncio here on the subject, but he attached no importance to it, and did not, as he said, believe it. Of Mr. [John] Slidell, he spoke as an entire stranger, saying he had never seen him but once in his life and then casually only.

"The correspondence, it is true, does not amount to much, but it illustrates the increasing activity of the rebel chief in reaching for aid to every possible source.

"W. L. DAYTON"

The United States State Department files also contain a letter, which was written by the United States Minister to Italy from Turin, and is here given in part:

Legation of U. S.,
Turin, Jan. 8, 1865

"No. 81

"SIR:

(Last paragraph)

"The letters [between the Pope and Jeff Davis] are thought by many to show that between the great enemy of African Liberty in America and the great enemy of all liberty in Europe a sympathy exists which is not shared by the people of the North nor the government which represents it. The letters have been published in all the liberal papers in Italy except those hostile to the Union cause, which so far as I can learn, have not noticed the correspondence in their columns.

"GEORGE P. MARCH."

Hon. William H. Seward
Secretary of State
Washington, D.C."

(United States State Dept. Files)

Quoted in the *American Sentinel*, No. 180, Nov. 1930, p. 2.

About six weeks after the writing of the letter to Jeff Davis by Pope Pius IX, A. Dudley Mann, a Confederate diplomat actively engaged in promoting the cause of the Confederacy in Europe, was the man who had forwarded the Pope's letter to Richmond, as indicated by the fact that he wrote the following letter to J. P. Benjamin, Secretary of State of the Confederate States.

"40 Albemarle Street
"London, Jan. 15, 1864

No. 74

"SIR:

"In all intelligent British circles our recognition by the Sovereign Pontiff is considered as formal and complete.

"The influence that the measure is to exercise in our behalf is

incalculable. It is believed that the earnest wishes expressed by His Holiness will be regarded as little less than imperative commands by that vast portion of the human family which esteem him as the Vicar of Christ.

"If that be the case, then the war spirit of Lincoln and Company will receive a scorching that will so enfeeble it as to utterly impair its powers for resistance. I have an abiding confidence in such a result. . . .

"A. DUDLEY MANN" *Ibid.*

(Quoted from *United States War of the Rebellion*)

On pages 666-7 of *The Shaping of the American Tradition*, by Hacker, we find two letters from Slidell, Confederate States Commissioner to France (never officially received), relating some things which happened when he called to see Emperor Napoleon III, a Catholic.

He mentions Confederate General Fleury (a good French Catholic name), as being "a great favorite of the Emperor." One letter, dated July 25, 1862, further states that "the Emperor spoke of the defeat of the Federal Armies before Richmond, which appeared to give him much satisfaction."

In these two letters, the matter of obtaining recognition of the Confederate States of America as an independent nation is mentioned three times, indicating that this was the main objective of the calls on the Emperor Napoleon. However, the Emperor was apparently wary as to such a drastic step, which would be an affront to the government of the United States.

This explains the great jubilation over the Vatican recognition of the Confederacy by the letter to Jeff Davis as President of the Confederate States.

The same Confederate diplomat, in keeping his Secretary of State posted as to the effects of the Pope's letter, wrote as follows:

"Brussels, March 11, 1864

"No. 80

"Hon. J. P. Benjamin, Secretary of State
of the Confederate States of America, Richmond, Va.

"SIR:

"Under the auspices of the letter of the Pope to the President, formidable demonstrations have been made in Ireland against the efforts of Lincoln and Company to secure additional immigrants from that portion of the British realm. The chances are thus multiplying from day to day, that there will be a vast diminution in the

number of foreign recruits for the Northern armies. To the immortal honor of the Catholic Church, it is now engaged in throwing every obstacle that it can justly create in the way of the prosecution of the war by the Yankee Guerillas. That it will accomplish little less than marvels in this regard, I have entertained a confident belief ever since my audience with the Holy Father and my interview with his Cardinal Secretary of State.

“A. DUDLEY MANN.”

This letter has a note on it indicating that it was received April 19, 1864, and initialed J.P.B., *American Sentinel*, Nov. 1930, p. 4.

On December 23, 1863, General Rufus King, the new American Minister, arrived in Rome. In a letter to the American Secretary of State, dated January 15, 1864, he told of a remark made by Pope Pius IX, as follows: “As to intervening in your affairs, I have no weapon left but this pen.” *Ibid.*, pp. 9, 10.

“He [the Pope] had repeatedly stated that the Vatican would not intervene. He had had notice after notice that the United States Government would not accept intervention: and he had just thirty-six days before used that pen to write Jeff Davis, “Illustrious and Honorable President,” which was in effect both recognition and intervention, and was designed to prevent enlistment of Roman Catholic Irishmen in the Union Armies as well as to get them to desert. The Pope admits that his pen had the power to intervene. It was the only weapon he had available to do so, so he himself states.” *American Sentinel*, Nov. 1930, p. 10.

“You are right when you say that this letter of the Pope has entirely changed the nature and ground of the war.” Statement made by Abraham Lincoln to Father Chiniquy, quoted in *The American Sentinel*, Dec. 1929, p. 1.

The author somehow had never quite realized how hard-pressed the Union forces were during the first half of the Civil War, nor quite comprehended the extent of the successes of the Southern arms, until he visited the field whereon was fought the Battle of Gettysburg, July 1st to 3rd, 1863, in which Lee lost almost 30,000 men, and the North 23,000. It was only then that it was realized by this author that the Northern Armies had been driven all the way up into Pennsylvania.

Evidently this success of the North, in stemming the gray tide at Gettysburg, caused great alarm in Richmond, and also in Rome, committed as she was to aid the South, and it is significant that ten days after this battle, from July 13 to 17, 1863, there occurred the

great Draft Riots in New York City, staged almost entirely by Irish Catholics, in protest against the conscription of men necessary to strengthen the Northern armies.

We can plainly see the hand of Rome in these riots from the following quotation:

"The same influential prelate [Archbishop John Hughes] by a call addressed, July 16, 1863, to 'the men of New York who are now called in many of the papers 'rioters' inviting them to visit him at his house at 2 o'clock p.m., the next day, and promising that 'in coming and going they should not be disturbed by any exhibition of municipal or military presence' assembled at the appointed time and place thousands of Irish Catholics, whom he called his children, and who in return called him 'greater than either the president or governor,' and advised them—the bloody rioters of July 13-15, in which an Irish Catholic mob had mistreated and murdered unoffending Negroes, having then been put down—to stay at home and obey the laws, and bestowed on them his blessing, which they received with uncovered heads." *Romanism As It Is*, pp. 585-586. The Catholic Archbishop seemed to have these mobs well under control.

Something further can be gleaned as to the Catholic mind (the direct result of Catholic training) in this, another quotation from the same book, written 12 years after the Civil War.

"In the New York riots of July 13-15, 1863 (see page 586), the fury of the mob, at first directed against the officers and buildings connected with the draft for filling up the armies of the National Government, was soon attracted towards the Negroes, who were chased about, dragged forth from their hiding places, maltreated, murdered by beating or burning with the most awful cruelty. A colored orphan asylum was burned to the ground, and the lives of the helpless inmates were saved only by the daring interposition of a few determined friends." Rev. S. W. Barnum's *Romanism As It Is*, p. 711, footnotes, 1877. More details of this riot will be given farther on.

Further effects of this subtle and sinister ecclesiastical Fifth Column can be seen in the well substantiated facts given in the following:

"The following statistics were published in the *Sun*, the New York City Roman Catholic daily, on August 30, 1891, and also in the *Boston Globe*, September 27, 1891. In order to refute the claim, Papists made a search in the Pension Department and, of course, the claim was untrue until Mr. R. J. Long of the *American Citizen*

pointed them to the War Department, since which time no denial has been made. Here is the comparison as printed in the paper named (Parochial School Fallacies):

"Enlistments 1861-1865 (In the Northern Armies)		
		Per Cent
"Native Americans	1,523,000	75.48
Germans	177,800	8.76
Irish	144,200	7.14
British Americans	53,500	2.60
English	45,500	2.26
Other Foreigners	74,800	3.76
	<u>2,018,800</u>	
"Desertions		
		Per Cent
"Irish72
Germans16
Americans05
All others07

America's Menace, by C. W. Bibb, p. 112.

According to these figures, out of every ten thousand Irish (almost all Catholics) enlisted, there were over 33 times as many desertions as there were out of every ten thousand of all other groups put together.

A question from a book written just a few years before the Civil War is interesting as an indication of the church's regard for the Negro.

✓ "On the 22nd of May (1854), General Pezuela directed the Bishop of Havana to suspend the law of the Church interdicting the marriage of whites and blacks, which was accordingly done by a circular to the officiating priests." J. S. Thrasher's 1856 Trans. of Alexander Humboldt's *Island of Cuba*, p. 71 (Ref. made to 'Secretaries del Obispado de la Habana Circular No. 50.')

Now the fact that such a law was suspended in May of 1854 would presuppose that the Catholic Church had in effect at that time a law discriminating against the Negro. We do not have a copy of this law which is no doubt safely buried in the dusty archives of the Vatican,—yes, twice-buried by virtue of having been given in Latin.

Sir Arthur Helps, that very learned Englishman, gives an interesting sidelight on how the Catholic-trained colonial official implemented his authority over the unfortunate Negro who fell into his hands.

"Zuazo, the Judge of residencia, and the legal colleague of Las Casas, Catholic priest (later Bishop of Chiapas), gives his 'own

description of his method of handling Negroes,' which should have given pause to a statesman: 'The fear that the Negroes may rise in revolt is a baseless one—all depends on how they are managed. I find that on their arrival some are cunning and others run away; the whip for the one, and ear-cutting for the others, and I have no more trouble.' " *Spanish Conquest in America*, vol. II, p. 12, footnote.

If we give full credit to the church's claim as to her unchangeableness, we can see what her true attitude toward the Negro is today.

It might be well to consider further unimpeachable evidence that the Catholic Church and its cohorts were not in favor of abolishing slavery from our soil, but on the contrary, schemed and connived in every way possible to stave off the doom of slavery.

An officially approved Catholic historian, Benjamin J. Blie, in his *Catholics and the Civil War* says on page 20, "More reasons . . . deterred Catholics from aligning themselves with the Abolition faction," and on page 48 says, "Regarding the conscription (draft for the Union Army) itself, he (Archbishop John Hughes of New York) wrote: 'Let the actual prosecution of the draft, I will not say be suspended, but baffled about at headquarters for fifteen or twenty days. One day yes, another day no, a third day not quite decided, until the people of this city, so numerous and so liable to excitement, shall have time to reflect. I shall be glad, and I am not ever without hope, that its rigid execution may not be necessary for the preservation of the Union. . . . Let the draft not be given up, but let it be baffled for a couple of weeks, and I have no apprehensions as to the result,' " and Blie refers to *The War of the Rebellion, Official records of the Union and the Confederate Armies*, Washington, 1889, Ser. 1, vol. XXVII, pt. II, p. 938.

In the foregoing quotations we not only find a very plain statement that Catholics were not identified with any abolition movement, but also a very remarkable example of the Catholic Church's Civil War model of psychological warfare.

Truly the years from 1861 to 1865 were some of the darkest in the history of our country, and in the midst of that darkness was a midnight with which most of our people are altogether unacquainted. The first half of the year 1863 witnessed victory after victory for the Southern Armies, necessitating withdrawal after withdrawal by the Union forces. In fact, we find that in the middle of the year, July 1, the Southern Armies had been so successful that the Northern Armies found themselves away up in Pennsylvania,

at Gettysburg. The first three or four days of July witnessed this most bloody battle, in which Pickett's charge was finally thrown back with the most terrible losses on both sides.

There now stands upon the crest of the hill up which Pickett's charges were made, a monument having thereon an enormous bronze replica of a book, telling in raised letters the details of the battle, and the point where this monument stands is called "The highwater-mark of the Rebellion." In other words, this was the most advanced point reached by the armies of the rebellious South, which sought to preserve the *status quo ante bellum*, and fought to hold her millions of African slaves in bondage.

It was at such a desperate time as this in the history of the United States, when things looked so dark, as they had been for so many months preceding this battle, that the Federal Government encountered great difficulties in recruiting sufficient men for the Army, and a draft was resorted to for the purpose of supplying men for the Armies. History records that it was less than ten days after this battle that there occurred in New York City what are known as the "Draft Riots."

A close scrutiny of our government's official history, *The War of the Rebellion, Official Records of the Union and Confederate Armies*, mentioned above, and official Catholic sources, should lead a candid reader to the inevitable conclusion that these "draft riots" were inspired by the Catholic hierarchy of New York City. Official Catholic historian Blieck tells us that "On Monday, July 14, 1863, a mob destroyed the draft headquarters in New York; buildings were burned, Negroes were tortured and shot; rioters and police battled in the streets, and the city was demoralized for several days." . . . "Lincoln signed the draft law making all men of military age subject to service. The names of all the liable were placed in revolving cylinders from which sufficient names were taken to fill the quotas. The law was somewhat unfair because it excused anyone furnishing a substitute or paying \$300.00."

The reader might wonder how such things could be; how a few thousand, or even many thousands of civilian rioters could carry on with such impunity for several days in the midst of war, with large numbers of military personnel, which would ordinarily be expected to be stationed at such a strategic place as the greatest seaport of our nation, and with the police which the city had on its force. But when it is remembered that this was only ten days after the Battle of Gettysburg, and followed many months of the Southern

Armies' successes as they by-passed the Capitol City of Washington and plunged northward, it is easy to understand why military authorities had stripped even New York City almost entirely of military units, and had sent them over into Pennsylvania to stem the Southern tide.

Gettysburg is only about two hundred miles from New York City, and such a close approach was of course a very important threat to New York City itself, and such a time as this Archbishop John Hughes of New York City recognized as propitious to discredit the Federal Government through the inciting of the many thousand Irish Catholics in that city to riot, and in the above quotation from Blied we find that "Negroes were tortured and shot."

We find too, in this statement from Blied, that the draft law "was somewhat unfair, because it excused anyone furnishing a substitute or paying \$300.00." And yet this unfair provision was taken advantage of apparently by the Catholic Church, for in a footnote on page 45, Blied says, "Names of priests were also included, and many had to pay \$300.00 for exemption," and the historian, Gilbert J. Garraghan, in his *The Jesuits of the Middle United States* (1938), vol. II, p. 164, makes the statement that "No evidence appears to be at hand that any Catholic priests served in the Union Armies as drafted soldiers."

From this it appears that the Catholic Priests who otherwise would have been subjected to draft call were redeemed from such service by the payment of \$300.00; or perhaps they might have gotten some poor Irishman to take their places as "cannon fodder."

The Official Records, *War of the Rebellion*, Series I, vol. XXVII, part II, p. 886, gives a letter from E. S. Sanford, of the United States Military Telegraph Service, to Hon. E. M. Stanton, Secretary of War, as follows: "New York, July 13, 1863, Sir: The riot has assumed serious proportions, and is entirely beyond the control of the police. Superintendent Kennedy is badly injured. So far the rioters have everything their own way. They are estimated at from 30,000 to 40,000. I am inclined to think from 2,000 to 3,000 are actually engaged. Appearances indicate an organized attempt to take advantage of the absence of military force. Respectfully, E. S. Sanford."

Here we find the United States Military Telegrapher, in his report to the Secretary of War, stating that the riots seem to be an organized attempt to take advantage of the absence of military forces. This statement supports the theory that it might well have been through the Catholic Church, and her complete domination over

the minds and acts of her communicants, that these riots were inspired and carried out, and the very fact that this experienced military adviser estimated that there were only "from 2,000 to 3,000 actually engaged" would further emphasize the completely demoralized condition of authority in the City of New York as a result of the military threat that had been posed by the advances of the Confederate Armies up into Pennsylvania.

Later the same day Sanford sent the following to Stanton: "New York, July 13, 1863—9:30 p.m. Sir: The situation is not improved since dark. The programme is diversified by small mobs chasing isolated Negroes as hounds would chase a fox. I mention this to indicate to you that the spirit of the mob is loose, and all parts of the city pervaded. The *Tribune* office has been attacked by a reconnoitering party, and partly sacked. A stronger body of police repulsed the assailants, but another attack in force is threatened. The Telegraph is especially sought for destruction. One office has been burned by the rioters, and several others compelled to close. The main office is shut, and the business transferred to Jersey City.

"In brief, the City of New York is tonight at the mercy of a mob, whether organized or improvised, I am unable to say. As far as I can learn, the firemen and military companies sympathize too closely with the draft resistance movement to be relied upon for the extinguishment of fires or the restoration of order." (E. S. Sanford to Stanton).

Here we find the narration of an unbelievably chaotic condition in the greatest city of our nation, brought about by the rioting of only a few thousand men at the most.

It is interesting to note that "The firemen and military companies" sympathize too closely with the draft resistance movement to be relied upon. Evidently these forces must have been so preponderantly Irish Roman Catholic that they were not to be counted on to properly perform their duties.

These *Official Records* further tell us that "The next day (Tuesday) July 14, 1863; Sanford wired Stanton: 'The rioters are now (12:00 o'clock) in possession of Mayor Opdyke's house, and destroying it.'"

This statement points up the fact that these riots were not something that merely flared up for an hour or two, but were "the next day" still so uncontrolled that the rioters were in complete control of the home of the Mayor of the City.

In the afternoon of July 14, 1863, Sanford wired Stanton: "Excuse

me for saying that this mob is testing the government nearly as strongly as the Southern Rebellion. . . . Immediate action is necessary, or the Government and country will be disgraced."

These words are not the frightened pratings or whining of some spineless citizen, but are the studied and official convictions of an army telegrapher, and the situation was considered so desperate by him that he communicated this information to the Secretary of War at Washington within only a very few hours after his previous communication to the same headquarters at noon the same day.

The extreme urgency of the situation might be comprehended better by the knowledge that yet again on the same day for the second time after his wire of 12:00 o'clock Noon, Sanford again wired Stanton: "Not less than 10,000 good native soldiers ought to be here this moment to restore order."

We wish to direct your attention to the word "native" in the above communication. This again substantiates the supposition that the great number of immigrant Irish who composed such an overwhelming percentage of the Fire Department, police, and militia, were absolutely worthless as forces for the preservation of law and order.

Thus the rioting continued after several days, and ceased about the time of a memorable speech by the Roman Catholic Archbishop of New York, John Hughes, made, however, only after the arrival of several regiments rushed from Gettysburg. On July 17 Archbishop Hughes addressed a crowd of several thousands of his followers whom he had invited to hear him from the balcony of his home. The *New York Tribune* of July 18, page 8, column 3, gives Hughes' address in full. In a telegraphic letter under date of July 17, 1863, Sanford gives Stanton, Secretary of War, a synopsis of the remarks of Archbishop Hughes up to 2:45 p.m. on that day, and quotes Hughes as follows: "'I do not address you as the President, nor as a military commander, nor as the Mayor, but as your father. You know that for years back I have been your friend. I have stood by you with my voice and with my pen. Now, as to the causes of this unhappy excitement. Some of your grievances I know are imaginary ones, though, unfortunately, many are real.' . . . The Archbishop, who is in excellent voice, has entire control of the sympathies of the crowd of three or four thousand people."

The Archbishop's reference to the President, the Military Commander, and the Mayor, is about as full of sarcasm as can be imagined, since it was all too clearly recognizable that the President and the Military Commander were altogether powerless due to the

inadequacy of the forces at their command. It should be remembered that this riot took place less than ten days after the Battle of Gettysburg, over in Pennsylvania. As stated above, the Southern Armies had been enjoying great successes and had driven the Union forces clear up into Pennsylvania, and the Union command had drained all the surrounding area, including New York City, of every available man to stem the tide. And his reference to the Mayor was just as sarcastic, in view of the sacking and burning of Mayor Opdyke's house three days before the speech. In fact, the *New York Times* of July 18, 1863, the day following the speech, gives its entire text, and in quoting this portion, gives it thus, "I do not address you as the President [laughter] or as the Governor, or the Mayor, or a Military officer. I address you as your father [cheers] [Voice: 'You are worth the whole of them.']" This laughter and derision show clearly that the Archbishop's sarcasm was not wasted on the motley mob.

Headley's *Great Riots*, p. 243, under heading of "Third Day" says, "The regiments coming back from (Gettysburg) Pennsylvania might arrive at any time. . . . The Seventh Regiment, especially, he (Commissioner Acton) knew was expected to reach the city that Wednesday night by special train. . . ." The regiment did not arrive until after daylight (Thursday the "Fourth Day").

Page 246 says that it was on this Thursday that Archbishop Hughes issued an invitation to the Irish to come to his house the next day, Friday, to hear an address from him.

Page 251 says, "The Sixty Fifth New York Regiment arrived from Harrisburg in the afternoon (Thursday) and just before midnight the One Hundred and Fifty Second also reached the city."

No wonder that by Friday afternoon, the Archbishop knew that further rioting would be insanity and called off his Irish. Page 265 says that the rioters were "almost exclusively Irish."

Pages 270 and 271 state that it was authoritatively estimated that 1200 rioters were killed, and 3 police.

That Negroes were made an especial object of mob violence is mentioned dozens of times in this account of the riots.

Official Catholic Historian Blie in his *Catholics and the Civil War*, pp. 22-23, says: "Daniel O'Connell, the Irish Liberator, tried to stimulate American Catholics into an abolition movement, but his effort was promptly hindered in both the North and the South by two prominent sons of Ireland itself, Archbishop Hughes of New York and Bishop England of Charleston."

Daniel O'Connell, the Irish Liberator, seems to have truly been a rose among the thorns of the Catholic Church, and was unique among them in that he was very strongly opposed to all of the aspects of slavery, and for this we find that he was severely censured on several occasions by prelates of the Church in America.

The above quotation from Catholic Blied would leave no doubt as to the position of the Catholic Church and its attitude toward slavery in America, since he states plainly that O'Connell's efforts to stimulate the interests of American Catholics in the abolition movement were "promptly hindered in both the North and the South by two prominent sons of Ireland itself, Archbishop Hughes of New York and Bishop England of Charleston." Reader, read these words again.

And the very fact that this official Catholic historian states that Archbishop Hughes of New York interfered with abolitionism among Catholics would further enable us to see his hand behind the draft riots in New York City.

We are indebted to this same historian Blied, on page 24 of his book, for further conclusive statements showing how unequivocally the Catholic Church was committed to the continuance of the slavery of Negroes in the United States. He says, "In New Orleans Father Perche edited *Le Propagateur Catholique*. The paper, staunchly Confederate, took notice of the fanaticism of the abolitionists, and boasted that the eleven states [of the South] would defy it [abolition]." (Footnote refers to issues of December 21, 1861 and January 4, 1862.) "The editor applauded Bishop Verot of Savannah when he preached his famous sermon justifying slavery, and, in announcing the French edition, the teaching of the abolitionists was denounced as false and criminal."

In this day when Negroes have become so numerous, and their right to vote so universally recognized, and their power as a political entity is therefore so readily recognized by the Church of Rome as to cause her for her own benefit, to make occasional statements against segregation of the races, it is interesting to see what this Catholic Historian Blied has to say about the Catholic Bishop and his attitude toward Negroes about the time of the beginning of the Civil War.

On page 25 Blied says, "Bishop Martin of Natchitoches [Alexandria], a Frenchman by birth, in his letter on war dated August 12, 1861, declared that the Whites as more privileged members of the

human family were not only to be masters of the blacks, but also their pastors."

Then on page 65, Blied again refers to this Bishop where he says, "Bishop Martin of Natchitoches [Alexandria] on August 21, 1861, issued a long letter in French in which he not only belittled the horrors of slavery but exulted over the confederate victories and gave his opinion on the morality of the war. Like his fellow southerners, he found nothing to admire in the government of the north."

In these quotations taken from official Catholic History, the statements made by high prelates of the Catholic Church, we find no solicitousness for the welfare of the Negro; no maudlin talk of equality and nonsegregation, but rather that "The whites as more privileged members of the human family were not only to be masters of the blacks, but also their pastors." We find, too, that in the long letter written in French referred to above, about twenty-four years after McIntosh was tied to a tree and burned alive in St. Louis (during which twenty-four years there is no doubt that such atrocities were multiplied many times), Bishop Martin "not only belittled the horrors of slavery, but exulted over the confederate victories," which were enjoyed in the early stages of the war.

Blied, p. 61, quotes Rev. Michael Kenny, S.J., "Bishop Quinlan's [of Mobile] intense confederate sympathies were notorious in Mobile; and I have many stories about it from old Jesuit Fathers, and from many confederate soldiers and old residents of Mobile."

Blied continues, "Bishop McGill of Richmond was no less enthusiastic about the southern cause. . . . he promoted enlistments in the Emmet and Montgomery guards."

Blied, on page 62 says that Bishop Verot, bishop of Savannah, preached a sermon January 4, 1861. In it he declared that "God in the Old Testament, under the law of nature, and under the law of Moses, not only did not prohibit slavery, but sanctioned it, regulated it, and specified the rights of masters, and the duties of slaves."

On page 69, "It is clear, then, that the bishops of the south were not unionists, but . . . abettors of the confederacy. . . . The Catholic attitude toward abolitionism had ingratiated the Church to an extent with the southerners and made it possible to ascribe a goodly share of the war guilt to the Protestant clergy. . . ." And the reader may be sure that the Church of Rome is not "a house divided against itself."

On page 73, Blied says, "In New York, James McMaster edited

the *Freeman's Journal*. The editor was a [Catholic] convert. . . . a brilliant writer, so it is no surprise that his paper was influential in the north. . . . As a result of his attacks on the administration [at Washington] he was jailed for a year at Fort La Fayette and his paper was suppressed from August 24, 1861 to April 19, 1862."

The Catholic Church sought frantically to explain the Pope's letter to Jefferson Davis, President of the Confederate States, as being simply an attempt to encourage restoration of peace, and emphatically denied that it was any indication of any sympathy on the part of the Papacy for the Confederate States, but in this last quotation above we have some very plain declarations made by an official Catholic historian, in which he says that "The Bishops of the South were . . . abettors of the Confederacy."

Anyone at all familiar with the Catholic Church Hierarchy and its system of working and the close cooperation between the Church and its prelates would be hard to convince that the "Bishops of the South" were not acting uniformly and directly and obediently in line with the real policy of the Papacy. It is NOT "a house divided against itself." Webster's Dictionary defines an abettor as one who aids or abets, and gives as synonyms for the word abettor "accessory" and "accomplice" and continues with the statement, "An abettor in legal terminology is one who actually takes part in the planning and promotion, if not the actual performance, of a criminal act. An accessory is a person, who, knowing of criminal plans, does nothing to prevent their execution, but aids, encouraging the criminals or assists in concealing their operations."

It might be objected that the historian Blid was not using the term abettor in any particularly legal sense, but when we study the devious reasoning of Bishop England in his letters to John Forsyth in which he made such nice distinctions between various words used in Pope Gregory XVI's Bull, we cannot escape the conclusion that Catholics do not use their words loosely, but with very studied attention to the meaning of each word.

And this abetting seems very clearly not to have stopped with mere acquiescence in the activities of the South, but manifested itself even to the point of planning and carrying into effect the conspiracy to assassinate Lincoln.

In John 16:2, we are told, "The time cometh, that whosoever killeth you will think that he doeth God service."

A note at the bottom of pages 69 and 70 of *The Domestic Slave Trade of the Southern States* by Winfield H. Collins, M.A., quotes

from Tower's *Slavery Unmasked*, note at bottom of page 53, thus: "The following story was told me by one conversant with the facts as they occurred on Mr. J's plantation, containing about 100 slaves. One day the owner ordered all the women into a barn. He followed them, whip in hand, and told them he meant to flog them all to death; they as a matter of course, began to cry out, 'What have I done Massa?' 'What have I done Massa?' He replied: '——— you, I will let you know what you have done; you don't breed. I have not had a young one from you for several months.' They promptly told him they could not breed while they had to work in the rice ditches." Then follows this note by Winfield Collins: "*Slavery Unmasked* was published in 1856. Exactly the same story as above, almost verbatim, is found in *Interesting Memoirs and Documents Relating to American Slavery*, published in 1846."

This date gets the incident back to along about the time that Bishop John England construed Gregory XVI's Apostolic letter as not being a condemnation of "Domestic Slavery as Practiced in the Southern States."

On page 68, chapter IV, Collins says, "The Duke of Saxe Weimer says, 'Many owners of slaves in the States of Maryland and Virginia have . . . nurseries for slaves, whence the planters of Louisiana, Mississippi and other Southern States draw their supplies.'"

And on page 69 Collins says, in a narrative of "a visit to the American Churches" (By Reed and Mathesen) the writer in speaking of the accumulation of Negroes in the Gulf States, says, "Slaves are generally bred in some States as cattle for the Southern market."

Collins then says that Philo Tower . . . draws a more vivid picture, "Not only in Virginia, but also in Maryland, North Carolina, Kentucky, Tennessee and Missouri, as much attention is paid to the breeding and growth of Negroes as to that of horses and mules. . . . It is a common thing for planters to commend their girls and women (married or not), to have children; and I am told a great many Negro girls are sold off simply and mainly because they did not *have children*." As we read this quotation it is interesting to note that these things were also carried on in North Carolina, part of the Diocese of Bishop England, of Charleston, S.C.

A certain Moses Grandy, born a slave in Camden County, North Carolina, secured his freedom, and later wrote a book which he called *Narrative of the Life of Moses Grandy*. The credibility of this ex-slave author is vouched for by several reputable citizens in the fly leaf. This book was published in 1844. On page 23 ex-slave

Grandy tells us "[Wiley] McPherson gave the same task to each slave; of course, the weak ones often failed to do it. I have often seen him tie up persons and flog them in the morning; only because they were unable to get the previous day's task done. After they were flogged, pork or beef brine was put on their bleeding backs to increase the pain; he sitting by, resting himself, and seeing it done. After being thus flogged and pickled, the sufferers often remained tied up all day, the feet just touching the ground, the legs tied, and pieces of wood put between the legs. All the motion allowed was a slight turn of the neck. Thus exposed and helpless, the yellow flies and mosquitoes in great numbers would settle on the bleeding and smarting back, and put the sufferers to extreme torture. This continued all day, for they were not taken down till night. In flogging, he would sometimes tie the slave's shirt over his head, that he might not flinch when the blow was given; sometimes he would increase his misery, by blustering, and calling out that he was coming to flog again, which he did or did not, as it happened. I have seen him flog them with his own hands till their entrails were visible; and I have seen the sufferers dead when they were taken down. He was never called to account in any way for it." *Bancroft's History*, p. 173, tells of 220 Negroes from the estate of J. E. McPherson advertised in the *Charleston Courier's* column of *City Intelligence*, February 15, 1860.

Now it is not surprising that McPherson was not called to account for these things. He owned the slaves. They were his chattels, his personal property, and in general there were no laws in the Southern States making such treatment a felony or even a misdemeanor. It is true that some of the states finally passed laws making it a crime for masters to murder their slaves, but these statutes were usually nullified in effect by provisions which excuse the masters in case of violent resistance by the slaves to punishment, etc. And, too, when it is remembered that in all the Southern States Negroes were not permitted to testify in court against white people, it is not difficult to see with what impunity masters could and did violate the persons of their slaves, physically and morally.

Since this book was written in 1844 it must have dealt with conditions that ex-slave Grandy experienced through the many years immediately preceding that date, and therefore recited incidents constituting part of the "Domestic Slavery as Practiced in the Southern States," which was not condemned by the Catholic Church, and, too, this was also in North Carolina, part of the

Diocese of Bishop John England of Charleston. There were some Negro members of the Catholic Church in Charleston at that time, and is it to be supposed that these Catholic slaves, knowing all of these terrible conditions, did not apprise their priests and bishops, including Bishop England of these things? Without a doubt Bishop England was well aware of it all.

CHAPTER SEVEN

THE CHURCH'S ATTITUDE TOWARD SLAVERY IN AMERICA

Catholic apologists will say that the Church was powerless to do anything about the institution of slavery; that it was outside of its jurisdiction.

The subjugation of millions of human beings by the "Catholic Kings" of Spain, and by the Catholic dominated countries of Portugal and France, and their citizens, certainly is a "moral" matter, and would come within the scope of the Pope's assumed infallibility on matters "concerning faith and morals." Of course the African Negro never was given the benefit of the status of "human being" by the Church of Rome until 1839, through any official and infallible declaration to that effect, as was the case of some of the Indians in Pope Paul III's declaration, given elsewhere in this volume.

A little study of some of the "weapons of warfare" of the Church of Rome will convince any candid person that the Church did have a "weapon" at her command which she could have used very effectively to prohibit her "children" from participating in any phases of slavery—a weapon of which her communicants lived in constant dread and fear. This weapon is the Bull of Excommunication, which through the centuries the Church used times without end to impose her will upon those who were her subjects.

Had the Pope, who sat in the so-called Chair of St. Peter, back in 1442, fearlessly and unequivocally anathematized participation in the slave trade or in the use of domestic slaves, under threat of excommunication, which, according to the doctrine of the Church, severs its members from the body of the Church, and from participation in all spiritual blessings, the "faithful" everywhere would have been compelled to have nothing whatever to do with it.

Most to be feared of all was the threat of being declared heretics and subject to being put to death along with other heretics after some

stated time. There was a further terrible danger in being excommunicated since any person who died under excommunication was barred from Christian burial, and faced the threat of having the gates of Heaven shut against him by St. Peter, at the direction of the ruling pontiff of Rome.

These bulls or encyclicals, as they were sometimes called, were frequently used by the church to fulminate against anything contrary to her interests or her ideas of things concerning faith and morals.

We might get some understanding of the Catholic attitude and doctrine regarding the use of Bulls and encyclicals from the following statement: “. . . an encyclical . . . is . . . a circular letter. In modern times, usage has confined the term almost exclusively ‘to papal documents.’ They are used to ‘condemn some prevalent form of error, point out dangers which threaten faith or morals, exhort the faithful to constancy . . .’” Catholic Encyclopedia, vol. V, p. 413. Page 414 says that one such document described as an “Encyclical of the holy office was . . . in condemnation of Spiritualism.”

Similarly, this form of document is used frequently by the Pope in making pronouncements usually including the threatening of some terrible curse or “anathema” upon those who disregard its instructions.

Here we see the Church pointing specifically to the fact that it used this weapon in the condemnation of Spiritualism, but where do we find any such blanket condemnation of slavery in all its hideous aspects? Of course Gregory XVI in 1839 seems to have made such a condemnation if we take his words at face value, but as will be shown later, Bishop England of Charleston, S.C., made impossible any such interpretation of this Bull with his casuistry, when it seemed politically expedient.

Thus it can readily be seen that the Church of Rome, which is supposed to be “the body of Christ,” could have very effectively put a stop to the whole business of slavery before it got started, or at any time thereafter, by threatening her members with excommunication for any connection therewith.

Now, those unfamiliar with the awe in which Catholics regard any excommunication or threat thereof, might think that the “faithful” would have shrugged their shoulders and proceeded merrily on their way in the slave business, regardless of whether or not there might have been a Bull or Encyclical threatening

excommunication for such action. But from the following quotations from the Catholic Encyclopedia we can understand something of its nature and effectiveness, and the wide variety and uses which were made of it, and the dread in which it was and still is held by "the faithful."

From these quotations, too, it can be seen how quickly and completely the Church could have abolished slavery from the face of the earth—the earth which it ruled completely at the time of the beginnings of Negro slavery, and for centuries thereafter. Let us remember that Martin Luther, the Father of the Reformation, was born in 1483, forty-one years after the first subjugation of African Negroes to slavery by the Catholic Portuguese, and ten years before Alexander VI issued his Bull "Inter Caetera" under which the Pope assumed the right to divide the New World between Catholic Spain and Catholic Portugal, and this assumed right was not challenged by any nation.

Catholic Encyclopedia, vol. V, p. 678, says, "Excommunication . . . the principal and severest censure, is a medicinal, spiritual penalty that deprives the guilty Christian of all participation in the common blessings of ecclesiastical society. Being a penalty, it supposes guilt; and being the most serious penalty that the Church can inflict, it naturally supposes a very great offense. It is also a medicinal rather than a vindictive penalty, being intended, not so much to punish the culprit, as to correct him and bring him back to the path of righteousness. . . . Meanwhile, his status before the Church is that of a stranger." From this official statement it should be easy for us to understand how effective would have been a Bull of excommunication against any one of the "faithful" who might participate in slavery. D'Aubigne's *History of the Reformation*, page 299, says of Luther, "How could the poor monk of Wittenberg dare to attack this giant power [the Papacy], which had, for so many centuries, crushed to earth all its enemies?" Such was the power of Rome in Luther's day—the time of the beginnings of African Slavery.

As further evidence of the power which Catholics are taught to recognize in the Church's excommunications and anathemas we might point to the next page, 679, of this Catholic Encyclopedia, vol. V, which says, "The rites of the Church, nevertheless, are always the providential and regular channels through which Divine grace is conveyed to Christians; exclusion from such rites, especially from the sacraments, entails therefore regularly the privation of this

grace, to whose sources the excommunicated person has no longer access. . . . Both laymen and clerics . . . were threatened or punished with excommunication for offenses that became daily more definite and numerous, particularly for refusing obedience either to special ecclesiastical precepts or the general laws of the church. . . . from the ninth century on, excommunication became gradually an ever more powerful means of spiritual government, a sort of coercive measure ensuring the exact accomplishment of the laws of the Church and the precepts of her prelates." Catholic Encyclopedia, vol. V, p. 679.

Is it not a pity, reader, that the great and all powerful Church of Rome, sitting as Mistress of the World, did not have enough of the spirit of Jesus to act as we know He would have acted with every weapon at His command to stop the soul-destroying slavery which was responsible for such untold human misery and woe for over four hundred years?

Volume XII of the Catholic Encyclopedia, p. 386, defines a prelate as follows: "The original prelates are the bishops as possessors of jurisdiction over the members of the Church based on Divine institution. Apart from the bishops, the real prelates include (1) those who have quasi-episcopal, independent jurisdiction over a special territory separated from the territory of a diocese . . . , as is the case with the abbeys and provostships of monasteries . . . ; (2) those who have offices in the administration of dioceses, and enjoy an independent and proper jurisdiction '(e.g., the earlier archdeacons, the provosts and deans of cathedral and collegiate churches. . .).'"

If excommunication is "a coercive measure insuring the EXACT ACCOMPLISHMENT of the laws of the Church and the precepts of *her prelates*," and the term "prelates" includes such a variety of the lesser offices enumerated above, it should have been an easy matter for even some of the lower dignitaries who were on the ground and saw the enslavement of the Indians and Negroes, and were familiar with the terrible treatment accorded them, to have made rules for the laity which would have put a stop to the whole inhuman business.

The official Catholic Encyclopedia gives us another example of the use of excommunication when it tells us that it is to be suffered by "ALL those who knowingly read, without permission of the Apostolic See, books by . . . apostates and heretics and upholding heresy, as also the books of any authors whomsoever specifically prohibited by Letters Apostolic, and all who keep, print, or in any

way defend these same books." vol. V, p. 686. Certainly if these things are worthy of excommunication, then the enslavement of Indians and Negroes should have warranted it a million times over.

This same page of vol. V says that excommunication is also incurred by "ALL who kill, mutilate, strike, seize, incarcerate, detain or pursue with hostile intent, cardinals, patriarchs, archbishops, bishops, legates or nuncios of the Holy See, or drive them from their dioceses, jurisdictions, estates, or domains, as also those who ratify these measures or further them by aid or countenance." Here is a permanent threat of excommunication to any and all persons who might disturb the person of these officials of the Church, or even be guilty of furthering any such actions "by aid or countenance." Is it not sad, reader, that this all-powerful control which the Church uses to throw protection around the dignity of her prelates was not used for the protection of the Negro race?

This same article in the Catholic Encyclopedia says, "The object of this penalty is not so much to protect the members of the clergy (ordinary and regular priests), like the celebrated excommunications of the canon 'Si quis suadente diabole,' . . . but rather to safeguard the prelates or superiors in whom the Church has lodged her jurisdiction."

We should note that the present tense is used, the verb "is," indicating that this protection of the Church for her higher prelates is still in force. And evidently since this provision did not properly protect the priests in general, and since they seemed also to need protection, "the canon 'Si quis suadente diabole,'" was necessary, and provides the lower clergy with the necessary protection.

This same Catholic Encyclopedia vol. V, on page 687, gives as another class subject to excommunication, "Those who directly or indirectly oblige lay judges to cite ecclesiastical persons before their tribunal, except in cases provided for by canonical agreement." There must have been some such "canonical agreement" in connection with the charges brought against Father Charles Chiniquy at Kankakee, Illinois, as the complainant in that matter was a Catholic, and the filing of the complaint obliged the judge to "cite" Chiniquy before the court to answer the complaint—and yet we know of no excommunication of the complainant. Hence there must have been some "canonical agreement" under which the Church was guilty of collusion with the complainant in the matter.

This same vol. V, page 682, says, "the immediate effects of excommunication are . . . loss of the sacraments, public services and

prayers of the Church, ecclesiastical burial, jurisdiction, benefices, canonical rights, and social intercourse." From this we can readily understand in what fear the devout Catholic holds the threat of excommunication, since the denial of the privilege of ecclesiastical burial is tantamount to being plunged immediately into the fires of hell, without even the temporary benefit of mere fires of purgatory.

Again, on page 683 of this vol. V, Catholic Encyclopedia, we find this statement: "The excommunicated person who remains a year without making any effort to obtain absolution . . . becomes suspected of heresy and can be followed up and condemned as guilty of such [heresy]." (Reference is made to the records of the "Council of Trent, Sess. XXV, cap. III, De ref. of. Ferraris, S. V. In sor 'descene' ") D'Aubigne's *History of the Reformation*, page 354, says, "during the course of many centuries, the mouth of Rome had never been known to pronounce sentence of condemnation when her arm was not prepared to kill."

Thus, according to the Council of Trent, if the Pope had issued a Bull condemning slavery, and threatening excommunication of all violaters, or even if the lower Church prelates had made regulations against it, the violaters would have known that they would be denied all the wonderful supposed privileges of the Church, and that after a period of a year they would be considered heretic by the Holy Catholic Church of Rome, and would thereupon and thereafter be liable to the same treatment as other heretics, which included death by burning at the stake, and many other fiendish punishments.

A quotation from Rev. S. W. Barnum gives us further information on the treatment of heretics. "Before the municipal election in Antwerp [Belgium] in 1875, it was publicly declared from the altar that to vote for a Liberal would insure excommunication and damnation, and that absolution would be refused to the readers of Liberal papers." Canon Morel of Angers [France], who in his book *Liberal Pranks of Some Catholic Authors*, defended the Spanish Inquisition . . . the use of torture, &c., was congratulated by Pius IX in a letter dated October 7, 1874, for his defense of 'wholesome doctrine against the pretensions of those who are styled Liberal Catholics,' and was subsequently 'because of his intelligence and the rectitude of his writings,' appointed consulter of the Congregation of the Index." *Romanism As It Is*, page 739.

Here we are told that this man Canon Morel was appointed Secretary of the Catholic Congregation of the Index as a reward for his defense of what Pope Pius IX called "wholesome doctrine"

and among the things defended were the Spanish Inquisition and the use of torture. Let us notice that this approval by Pope Pius IX was given only eighty years ago. We should also notice that the municipal election in Antwerp, during which excommunication and damnation, and the denial of absolution were threatened from the altar of the Catholic Church by a lesser prelate of the Church to be the reward of those who should vote against the interest of the church, was held in 1875. This incident is so recent as to be within the memory of many people now living, and the Congregation of the Index to which Morel was appointed is none other than the Committee of the Catholic Church which determines what books can be read by Catholics, and what books cannot be read.

These books, which are prohibited reading for the Catholics, are listed from time to time in the "Index Librorum Prohibitorum" or "Index of Prohibited Books," and you will not find very many Catholics who will violate the orders of the Church and read these books, since the violation of them would condemn the reader to excommunication and the various punishments which it might entail, since the faithful Catholic feels that he could never be forgiven, and therefore never saved in the Kingdom of God, unless he confesses his disobedience to his priest, and performs the penances which his Father Confessor might order him to perform. Truly great is the Mystery of Iniquity.

And the author of this work trusts that he might be forgiven for assuming that this volume might even be honored by being given a place on the Index Librorum Prohibitorum.

Before we leave the question of the importance of the weapon of excommunication in the hands of the Catholic Church, however, we might do well to quote from the book written by the Reverend George B. Cheever, who wrote many very powerful books during the middle of the nineteenth century.

From his book *Hierarchical Despotism*, printed in 1844, page 99 in the first section of the book, we find the following comments on "the history of the origin, nature, and dreadful increase and abuse of the power of excommunication. The simplicity of Church discipline in the primitive Church, you may find in the 18th chapter of Matthew, patient, quiet, affectionate, and, in the last resort, that, namely, of cutting off the offender from the membership of the Church, designed for his good and for the purification of the Church, and not for punishment. The first real abuse of this power was when Church censure came to be regarded as a punishment and a com-

pulsory measure, or an assertion of pre-eminence on the part of one Church over another, or of one bishop over others. Even in the time of John, this evil had commenced: 'I wrote unto the Church, but Diotrephes, who loveth to have the pre-eminence among them, receiveth us not. Wherefore, if I come, I will remember his evil deeds which he doeth, prating against us with malicious words; and, not content therewith, neither doth he himself receive the brethren, and forbiddeth them that would, and **CASTETH THEM OUT OF THE CHURCH.**' In the case of those who made divisions and offenses, contrary to the Gospel, Paul's direction was simply to 'avoid them.' (Romans 16:17). And again (2 Thessalonians 3:14), 'to note such a disobedient man, and have no company with him, that he might be ashamed. Yet, count him not as an enemy, but admonish him as a brother.' "Let them alone." Matthew 15:14.

"I have already delineated the progress of the mixed civil and ecclesiastical judicature, and the unlimited height of power to which it arose, traced so clearly by Campbell and others, to Paul's simple caution not to go to law before unbelievers, and also to the 18th of Matthew. In a like gradual manner, on such passages as have now been noted, grew up a system of Church punishments, grades of penances, and at length the supreme and awful terrors of excommunication in the Middle Ages. At first, the measure of excommunication was resorted to principally in reference to those who, in times of persecution, fell away—the LAPSI, as they were called; and schisms and controversies took place concerning the treatment of such LAPSI. The first instance of an appeal to the civil power in the discipline of the Church, was about the year 313, in the case of the Donatists, against whom severe laws were passed by the emperor. When the general councils, supported by imperial power, came to establish positive articles of faith for catholic uniformity, schisms and heresies became frequent, and theological controversies became political disputes. Henceforward, excommunication became a mixed civil and ecclesiastical weapon of dread severity and power. Banishment was connected with it—exclusion from various privileges and offices, and ineffable odium and disgrace. The bishops availed themselves of the arm of the state to put down their enemies; and, in proportion as the morals of the Church became more corrupt, the treatment of heretics became constantly more severe. The cruel enforcement of a rigid uniformity in opinions and ceremonies formed a sort of balance to the utmost laxity and wickedness in morals. From the period of Constantine, the terror of excommunication,

enforced by the civil law, increased; but, from the seventh century downwards, they began to assume the awful character and power, which at length could hurl kings from their thrones and make common men to be shunned and persecuted as demons."

To show that there were occasions when the clergy were corrupt, we quote from Cath. Encyc., vol. XIV, p. 371, where we are told that in 999, Pope Sylvester "took energetic measures against the abuses in the life of the clergy caused by simony and concubinage."

And the same Cath. Encyc. vol VIII, p. 426, says that Pope John XII was "a coarse, immoral man, whose life was such that the Lateran was spoken of as a brothel, and the moral corruption in Rome became the subject of general odium."

"Of the terror with which the curse of excommunication was regarded, even when unattended by civil penalties, and inflicted without cause, and at an early period, even before the establishment of the papal power, you may form some idea from the fact related by Theodoret, and commented on by Valesius, and to be found, both fact and comment, in the pages of Jortin, that an impudent monk came one day to the Emperor Theodosius to beg some favor, and being by him refused, deliberately excommunicated him, and then went his way. The superstitious emperor, thereupon, would neither eat nor drink till the monk could be found and persuaded to take off the curse. 'This is a proof,' remarks Valesius, 'that the canon law is true, which declares that excommunication, **THOUGH UNJUSTLY INFLICTED**, is to be dreaded.' What cold, grim shadows of superstition and religious despotism were at this time creeping over men's minds! *Hierarchical Despotism*, p. 101.

"But this freak of the monk, and this terror of the emperor, were child's play in comparison with the indescribable horrors with which this ecclesiastical punishment was afterwards invested. The fabled freezing prodigies of Medusa's head, all 'Gorgons and hydras and chimeras dire,' are harmless fancies by the side of it. I know of nothing that might stand as a description of it, but Milton's awfully sublime picture of Death in company with Sin, keeping guard over hell. Its fulminating bolts were demoniac lightning and thunder; they accomplished infernal purposes. The excommunicated person, by his exclusion from the rites of the Church, became abhorred of God and man; the interdict of human society was laid upon him; he lost all rights as a man and a citizen; a creature stricken with the plague could not be an object of more suspicious horror and hatred; a man was no longer regarded as a husband, or father,

or neighbor, but as a brute, a fiend, an outlaw, an enemy. Heaven and earth were against him, the curse of the elements was upon him, humanity itself scowled on him and shuddered at him, when the ban of the Church marked him for universal fear and detestation. He could own no property, hold no office, receive no favor, retain neither relative nor friend. The curse of the Church froze up the life-blood even of natural affection; it could turn parents against children, and children against parents; it absolved subjects from their allegiance to kings; it set the son and heir apparent in arms against the kingly father. The curse extended to the dead; the body could have no Christian burial; and the soul under it was to be bound and buried in hell forever. In England, in the thirteenth century, when the kingdom was laid under a national ban, all the churches were closed, all the ceremonials and institutions of religion suspended, except baptism, confession, and the viaticum in the last extremity; the images of the saints were laid on the ground, the bells were silent, the funeral solemnities were abandoned, and the dead thrown into pits. A total eclipse of the sun at noon-day, in the most ignorant and superstitious ages of the world, would not strike half the deadly terror that this did into the human mind. So ghastly and horrible a form of superstition was it in the fullness of its power. *Ibid.*, pp. 101-103.

“And this power is traced with great skill and certainty, first to the excommunicating ceremonies of the Pagan priests, second to the awful forms of the religion of Druidism; the Christian excommunication being supposed by the ignorant proselytes and the superstitious barbarians to possess the same effect with the Pagan. When the Druids excommunicated a man, the unhappy wretch, interdicted from the sacrifices, was shunned by the whole world as an infernal pest; no speech was had with him, and he was like to die from universal abhorrence and neglect. All these exotic terrors the Romish priests soon transplanted and naturalized in their own system, which they thus made infinitely a stronger despotism over mankind. No language can describe, no mind can conceive, in this day of light and freedom, how awful and omnipotent it was in this one element of superstitious power. If the Pope could have stood on the steps of his palace in Rome, and at a wave of his wand have filled the universal world with grinning, gliding spectres, if he could have called frogs up from the rivers, if he could have turned the dust into lice, and the day into midnight darkness, he could scarcely have wielded a more tremendous spell of superstition over men’s

minds. But you will remark that this punishment, even in the darkest age, could never have compressed such an active intensity of suffering and terror in itself, had it been merely a spiritual punishment, had it not been united with the plenitude of temporal power, had it not been able to wield the secular arm in all ways, for its execution. And you will remark that as a crisis of evil, its power was a concentration of almost all the abuses and corruptions of Christianity, and all the mistaken conceptions of mankind in regard to the clergy, and their illimitable power over the spiritual world, fostered during successive ages by the priesthood. It was the great iron padlock that gathered together, in one enormous adamantine bolt, all the chains which superstition had been winding round the human mind for ages. And methinks that Satan on his dark throne, even with his face of pain, must have grinned a lurid smile of exulting malignity when he heard the Pope on earth put his key into that padlock, and turn its crashing, resounding, thundering bolt upon the nations. I am reminded of Mr. Coleridge's terrific eclogue:

'Where all the fiends that damned be
Clapped their hands, and danced for glee;
They no longer heeded me,
But laughed to hear hell's burning rafters
Unwillingly re-echo laughter!'

"For if there could be such a scene in hell, it would be when such vast scenes of blasphemy and cruelty as required the full mixture of human ingenuity and infernal malignity, were transacted upon earth. *Ibid.*, pp. 103-104.

"Here, then, in the exercise of this power of excommunication, you see the Union of Church and State in its perfection. I have already shown how, in the very deepest darkness of the noon of the world's night, and amidst the very supremest exercise of the power of the Papacy, with all mankind trembling, shivering, and pale before it, with empires at its beck, doubters in its dungeons, rebels in its fires, it could say, if it pleased, 'The Romish Church abhors the Union of Church and State,' simply because it could say, 'The Romish Church will not recognize the State as a partner or rival in power, but will rather employ it as a tool and a servant!' In the execution of this power of excommunication there was such an employment. And I thank Bishop Hughes, with all my heart, that in his Lecture he has himself turned our attention towards it, though in the attempt to palliate and excuse and justify its exercise. Certainly of all apologies for the power of excommunication, and the

launching of its thunders on the world, it is the most singularly amusing to say that at least the Popes let loose their thunders with equal facility against the poor and the rich, against the weak and the powerful, against rebellious serfs, ecclesiastics, and emperors. The Pope was impartial, nobly impartial, in the use of this terrific power! Certainly he was. He launched it against ALL the Pope's enemies. It was the impartiality of a power in exercise, determined to bring all men and authorities in subjection to it; so that whether the rebellion were in the uplifted soul and sceptre of a monarch, or in the lowly heart of a monk in Eisleben, or in the harmless simplicity of poor pilgrims travelling towards heaven in the valleys of the Waldenses, loose went that thunder, striking the Monarch from his throne, the peasant into fires and dungeons, and the Eisleben monk, too, if God had not held him in his own hand, high above all earthly thundering and lightning. It was the impartiality of a remorseless evil will, sacrificing all that stands against it; the impartiality of a forest conflagration, that at once crackles the giant trees, and consumes the shrubbery and the grasses. Impartiality indeed! The Church is made a vast Juggernaut to be dragged over the prostrate neck of men's liberties, and you apologise for the butchery it makes of thousands of poor people under its wheels, by telling us that now and then it rolls over and crushes crowned heads and nobles! Yes! this was the impartiality of excommunication! May God in his mercy preserve our fallen world evermore from such antics of damnation. It is almost a libel on our fallen human nature, bad as that is, to attempt any apology for them." Second Lecture, *Hierarchical Despotism*, by Geo. B. Cheever, pp. 104-106.

"You may learn, from what has been said on this topic, in what sense to take the assertion of Bishop Hughes, that excommunication was the highest penalty known to the Church. It was indeed the highest, because it comprehended all others, and could direct against its helpless victim, any engines of cruelty, or all at once, which ecclesiastical ingenuity could devise, or the secular arm, at the suggestion and command of the Church, could set in motion. It was the highest, because it went before all others, and prepared the way for the infliction of all miseries and tortures; it was, as I have said of the Inquisition, like Death on the Pale Horse issuing out of hell, and hell following with it, with power over the earth, to kill with the sword, and with hunger and with flames, and with death and with the beasts of the earth. I beg my hearers to read, in Prescott's

admirable history of Ferdinand and Isabella, the seventh chapter of the first volume, on the establishment of the modern Inquisition. And I beg their attention to this historian's opinion concerning Llorente's History of that infernal tribunal. 'It well deserves to be studied,' says he, 'as the record of the most humiliating triumph which fanaticism has ever been able to obtain over human reason, and that too during the most civilized periods, and in the most civilized portion of the world. The persecutions endured by the unfortunate author of the work prove that the embers of this fanaticism may be rekindled too easily even in the present century.'” p. 107, *Hierarchical Despotism*.

A singular instance in medieval history will show the awe in which “the faithful” hold the matter of excommunication. The Catholic Encyclopedia, vol. VII, page 231, in telling of the controversy between Henry IV, German King in the late eleventh century, and the Papacy, says, “A bitter controversy between the two powers began. A church synod at Worms (1076) deposed Pope Gregory (VII). Bishops and kings again found their interests threatened by the papacy. Gregory's answer to Henry's action was to excommunicate him. . . . Henry decided on a surprising step. He submitted himself to solemn ecclesiastical penance, and thus forced Gregory as a priest to free him from excommunication.” Thus the incident is but casually mentioned by the official Catholic Encyclopedia. But it has much food for thought for us as we consider the responsibility of the Church of Rome in the matter of Negro slavery, and as to the part exercised by her members, without being excommunicated therefor.

This incident concerning Henry IV alone would show the mortal fear in which Catholics, even powerful rulers of the earth, hold this weapon of the Church. Of course it might be said that this was nearly a thousand years ago, but when we remember that the Catholic Church never changes, and has found this weapon so effective that she still holds it over the necks of “the faithful” like the “Sword of Damocles,” we cannot escape the conclusion that the Catholic Church had within its power the means to preclude the slavery of the African Negro, but did not use it. Had the Catholic Church really desired to curb this terrible traffic in human “blood, sweat, and tears,” she could have stopped it at its source, in Catholic Spain and Catholic Portugal, BEFORE COLUMBUS EVER CROSSED THE ATLANTIC OCEAN, all pious papal claims to the contrary notwithstanding.

As remarked before, the best evidence against a person charged with wrong-doing, consists of words spoken by his own mouth, and so we shall allow the Catholic Church and her historians and prelates to condemn the Roman Catholic Church as to its attitude toward the matter of Negro slavery in the United States. The Catholic Church seeks to make much of the apostolic letter of Pope Gregory XVI in which he seems to condemn slavery unequivocally. As honest folks use and would read the English language, the average person reading the words of this Bull, or apostolic letter, would have every right to assume that the Catholic Church as of the date of its issuance was altogether hostile to Negro slavery and all of its ramifications. However, as previously mentioned in this volume, when the Southern slave holders and their sympathizers heard of this Bull, they immediately directed charges of "antislavery" and "abolitionism" against the Catholic Church. Under the circumstances it was expedient that the church be relieved from such a "stigma," especially in the South, and also for the benefit of the non-abolitionists in the North.

In this emergency the Catholic Church, as usual, had a man well versed in making things say just the opposite of what they seem to say. Bishop John England of Charleston, S.C., wrote several volumes of the history of his Diocese and of Catholic History of the United States. For many years he published a paper called *United States Catholic Miscellany*.

In *England's Works*, published in 1849, dated Baltimore, December 19, 1843, in vol. III, page 107, the author speaks of "Exhibiting the True doctrine of Christianity on the fundamental principle of involuntary servitude, and her ameliorating influences on a state ordained of God." He thus speaks of the state of slavery, and it will be noted that he says that it was "ordained of God."

The same volume III, page 107, of England's Works, under the title *The Catholic Church-Domestic Slavery and the Slave Trade*, gives a reprint of the article from *United States Catholic Miscellany*, December 9, 1843, which says, "as to the meaning of the apostolic letter, or Bull of Gregory XVI, we can see no room for doubt. His holiness speaks of reducing Indians, negroes and such others into slavery; of assisting those who engage in that inhuman traffic; and through desire of gain, and to foster their trade, go so far as to excite quarrels and wars among them in their native country. He opposes the continuance of the evil which several of his predecessors, whom he names, endeavored with imperfect success to repress. They

✓ speak explicitly of reducing freemen, Indians in South America, and negroes in Guinea, to slavery. In one word, he condemns what our own laws condemn as felony—the slave trade. *Domestic slavery as it exists in the Southern States, and in other parts of the Christian world*, he does not condemn. This is evident from the tenor of the apostolic letter itself, from the declarations made concerning it in Rome, and from the fact that, at the fourth provincial council in Baltimore, in which a majority of bishops were from the slaveholding states, it was accepted, without anyone's thinking it interfered at all with our domestic polity. We apprehend there is a vast difference between the slave trade and domestic slavery. At least our own laws make the distinction, punishing the one and sanctioning the other. It is absurd, then, to conclude that, because the apostolical letter condemns the piratical slave-trade, it is also aimed against domestic servitude."

"There is no danger—no possibility, on our principles—that Catholic theology should ever be tainted with the *fanaticism of abolition*. Catholics may and do differ in regard to slavery, and other points of human policy, when considered as ethical or political questions. But our theology is fixed, and is, and must be the same now as it was for the first eight or nine centuries of Christianity." During that period, as Bishop England has ably shown in his series of letters to the Hon. John Forsyth, the church (Lett. XVI) "by the admonitions of her earliest and holiest pastors; by the decrees of her councils, made on a variety of occasions; by her synodical condemnation of those who, under pretext of religion would teach the slave to despise his master; by her sanction and support of those laws by which the civil power sought to preserve the rights of the owner; by her own acquiring such property, *by deeds of gift or of sale* (to the church), for the cultivation of her lands, the maintenance of her clergy, the benefit of her monasteries, of her hospitals, of her orphans, and of her other works of charity, repeatedly and evidently testified that *she regarded the possession of slave property as fully compatible with the doctrines of the gospel*; and this whilst she denounced the pirate who made incursions to reduce into bondage those who were free and unoffending, and regarded with just execration the men who fitted out ships and hired others to engage, in the inhuman traffic. In Catholic theology the question is a settled one."

✓ "This line of conduct prescribed, especially to the Catholic Clergy, is laid down by the venerable and learned Bishop of Philadelphia, in his standard work, *Theologia Moralis*, vol. I, tract V., cap. vi,

and tract VIII., cap. iv. From the first cited chapter we translate the following paragraph:

“‘But what is to be thought of the domestic servitude which exists in most of the Southern and Western States, where the posterity of those who were brought from Africa still remain in slavery? It is indeed to be regretted that in the present fulness of liberty, in which all glory, there should be so many slaves, and that to guard against their movements, it has been necessary to pass laws prohibiting their education, and in some places greatly restricting their exercise of religion. Nevertheless, since such is the state of things, nothing should be attempted against the laws, nor anything be done or said that would make them bear their yoke unwillingly.’”

These statements from a Catholic Bishop printed in an official Catholic publication eighteen years before the Civil War, certainly are a flat-footed declaration of the purposes and policy of the Catholic Church as to slavery. In considering the real significance of Gregory's Bull you will note that Bishop England has very laboriously pointed out a distinction between “the *slave-trade* in which freemen have their status changed from that of freemen to that of a slave or the chattel, or property, of some other person, and the matter of “involuntary servitude,” or “domestic slavery” or being merely held in slavery, and in making this distinction, Bishop England declares that this distinction was also made in Gregory's Bull. In other words that it condemns the capturing of “freemen” and thereby converting them into slaves, but does not condemn the holding of slaves or the buying and selling of slaves when once they have been robbed of their freedom, or when they have been born into slavery.

Nor were they willing to go further than the law of the land compelled them to go!

Bishop England's letters to John Forsyth,—“Our holy father, Pope Gregory XVI, is not the associate of the abolitionists.” (Letter 1, p. 116) vol. III of England's Works—1849 edition.

This article in the United States *Catholic Miscellany* of December 9, 1843, contains the statement “DOMESTIC SLAVERY AS IT EXISTS IN THE SOUTHERN STATES, AND IN OTHER PARTS OF THE CHRISTIAN WORLD, HE [THE POPE] DOES NOT CONDEMN.”

Now this apostolic letter was signed by the Pope in December, 1839, and was published early in 1840. It is interesting to note some of the circumstances and practices that existed in connection

with slavery in the Southern States at that time and for many years before. The reader should remember the date 1840 in relationship to the circumstances related hereafter concerning slavery in the South and in the bishop's own diocese.

From a book called *Brotherhood of Thieves*, printed in 1843, we find on page 65 a narration of an interesting event, as follows:

"On the 28th of April, 1836, a colored man named McIntosh, was seized by a mob, in the City of St. Louis, fastened to a tree in the midst of the city, in open day, and burnt to death, in presence of an immense throng of citizens, who had assembled to give their countenance to the deed. The Alton (Ill.) *Telegraph* contains the following notice of the scene: 'All was silent as death while the executioners were piling wood around their victim. He said not a word, until feeling that the flames had seized upon him. He then uttered an awful howl, attempting to sing and pray, then hung his head and suffered in silence, except in the following instance: After the flames had surrounded their prey, his eyes burnt out of his head, and his mouth seemingly parched to a cinder, someone in the crowd, more compassionate than the rest, proposed to put an end to his misery by shooting him, when it was replied, that would be of no use, since he was already out of pain. "No, no," said the wretch, "I am not, I am suffering as much as ever; shoot me, shoot me." "No, no," said one of the fiends, who was standing about the sacrifice they were roasting, "he shall not be shot. I would sooner slacken the fire, if that would increase his misery" and the man who said this, was, as we understand, an officer of Justice!'"

Now it so happens that St. Louis has always been a great Catholic stronghold, and without a doubt "the immense throng of citizens who had assembled to give their countenance to the deed" were mostly Catholics, and it is just as likely that the "officer of Justice" was a Catholic. "The first [Catholic] Mission was established in St. Louis in 1764, and the first [Catholic] Church was built in 1770" Cath. Encyc. vol. X, p. 401. St. Louis was "raised to the rank of an archdiocese 20 July, 1847" Cath. Encyc. XIII, p. 357. Now this event took place less than four years before Pope Gregory XVI issued his Bull, and seven years before Bishop England made the declaration that "Domestic slavery as it exists in the Southern States, and in other parts of the Christian World, he [the Pope] does not condemn."

Another instance of "Domestic slavery . . . in the Southern States"

which was not condemned by the Pope's Bull is found on page 66 of Foster's *Brotherhood of Thieves*, where we find this account:

"The following is related by Rev. James A. Thome, son of Arthur Thome, of Augusta, Ky. 'In December of 1833, I landed at New Orleans, in the steamer *W*———. It was after night, dark and rainy. The passengers were called out of the cabin, from the enjoyment of a fire, which the cold, damp atmosphere rendered very uncomfortable, by a sudden shout of "Catch him . . . catch him . . . catch the Negro." The cry was answered by a hundred voices—"catch him . . . kill him"; and a rush from every direction toward our boat indicated that the object of pursuit was near. The next moment we heard a man plunge into the river a few paces above us. A crowd gathered upon the shore, with lamps, and stones, and clubs, still crying, "Catch him . . . kill him . . . catch him . . . shoot him."

"I soon discovered the poor man. He had taken refuge under the prow of another boat, and was standing in the water up to his waist. The angry vociferation of his pursuers did not intimidate him. He defied them all. "Don't you dare to come near me, or I will sink you in the river." He was armed with despair. For a moment the mob was palsied by the energy of his threatenings. They were afraid to go to him with a skiff, but a number of them went on to the boat, and tried to seize him. They threw a noose-rope down repeatedly, that they might pull him up by the neck! But he planted his hand firmly against the boat, and dashed the rope away with his arms. One of them took a long bar of wood, and, leaning over the prow, endeavored to strike him on the head. The blow must have shattered his skull, but it did not reach low enough. The monster raised up the heavy club again, and said, "Come out now, you old rascal, or die." "Strike," said the negro; "strike . . . shiver my brains now; I want to die"; and down went the club again, without striking. This was repeated several times. The mob, seeing their efforts fruitless, became more enraged, and threatened to stone him, if he did not surrender himself into their hands. He again defied them, and declared that he would drown himself in the river, before they should have him. "I'll die first," was his only reply. Even the furious mob was awed, and for a while stood dumb.

"After standing in the cold water for an hour, the miserable being began to fail. We observed him gradually sinking . . . his voice grew weak and tremulous . . . yet he continued to curse! In the midst of his oaths he uttered broken sentences . . . "I didn't steal the meat . . . I didn't steal . . . my master lives . . . master lives

up the river . . . (his voice began to gurgle in his throat, and he was so chilled that his teeth chattered audibly) . . . I didn't . . . steal . . . I didn't steal . . . my . . . my master . . . my . . . I want to see my master . . . I didn't . . . no . . . my mas— . . . you want to kill me . . . I didn't steal the—!" His last words could just be heard as he sank under the water.' "

New Orleans like St. Louis, has always been a great Catholic stronghold, and again we see in this instance, what Catholic training will do for a community. New Orleans, the hub of the Louisiana Territory was settled by the Catholic French, and was raised to the rank of an arch-diocese in 1850, indicating its importance as a Catholic stronghold. Cath. Encyc. vol. XI, p. 6.

In order that the reader might have a better picture of "Domestic Slavery" as it was practiced in the Southern States, I might give a few examples of advertisements which appeared in newspapers in the South along about that time. Taken also from Stephen Foster's *Brotherhood of Thieves* on page 68, we find: "\$200 dollars reward. —Ran away from the subscriber, about three years ago, a certain negro man named Ben (commonly known by the name of Ben Fox). Also one other negro, by the name of Rigdon, who ran away on the 8th of this month. I will give the reward of one hundred dollars for each of the above negroes, to be delivered to me or confined in the jail of Lenoir or Jones County (N.C.), or *for the killing of them*, so that I can see them.

November 12, 1836.

W. D. COBB"

"Ran away, a negro girl called Mary . . . has a small scar over her eye, a good many teeth missing . . . the letter A is *branded* on her cheek and forehead. J. P. Ashford, Adams County, Mi. (Miss.)."

On page 63 we read, "Was committed to jail, a negro boy . . . had on a large neck iron, with a huge pair of horns, and a large bar or band of iron on his left leg. H. Gridley, Sheriff of Adams County, Mi. (Miss.)."

As mentioned above, the Catholic Church found herself in difficulty with the Southern slave owners and their sympathizers because of the apparent meaning of Gregory's Bull, and found that it was necessary to remove from these people's minds the notion that the Church was antislavery, hence we find Bishop England in his article in the *United States Catholic Miscellany* vigorously denying that "Catholic theology should ever be tinctured with the FANATICISM OF ABOLITION." From this, unless his words can also be explained away, we see that Bishop England considered the position of the

abolitionists—those who were working and striving to abolish the institution of slavery from America, as fanaticism. Bishop England further states that the THEOLOGY of the Catholic Church IS FIXED. He hides behind the fact that although the United States had made it a felony to bring slaves into the United States after 1808, it was still altogether legal for slaveholders to keep their slaves and to buy and sell them. The reason for this can be easily seen, since the prohibition of the importation of slaves is one thing, and the elimination of domestic slavery, as they call it, is quite another thing. This involved the constitutional question of the government's right to divest slave owners of their property rights in slaves which they already held. Hence it is easy to see why the law at that time made it a felony to import slaves, but not to own and to work slaves, and the question of the one being immoral and the other moral, was not involved.

Such niceties of distinctions drawn from the wording of this Bull by the Catholic Church's apologists destroy them as any basis for possibly thinking that the Catholic Church was antislavery, and pro-Negro.

In two previous references to Hinton Rowan Helper's *Impending Crisis* we have seen two items by that author tending to put the Church of Rome in favorable light on the slavery question, and page 255 of his book quotes Leo X as saying, "Not only does the Christian religion, but nature herself cry out against the state of slavery." In the above statement Leo X condemned "the state of slavery," which to a candid reader would certainly include not only the "reducing of freemen to slavery, but would also, and especially, include all the practices of 'Domestic Slavery.'" But attention was not directed to this statement of Leo X in England's Letters to Forsyth.

On page 269 of *Impending Crisis*, Helper gives the following quotations from recognized leaders of Protestant denominations.

"The learned Dr. Adam Clarke, author of a voluminous commentary on the Scriptures, says: 'Slave dealers, whether those who carry on the traffic in human flesh and blood; or those who steal a person in order to sell him into bondage; or those who buy such stolen men or women, no matter of what color, or what country; or the nations who legalize or connive at such traffic; all these are men-stealers, and God classes them with the most flagitious of mortals.'"

John Wesley, the celebrated founder of Methodism, says: "Man buyers are exactly on a level with men stealers," and "American

slavery is the vilest that ever saw the sun; it constitutes the sum of all villainies."

On the other hand, we find a most full and complete recognition of the propriety and Christianity of slavery in a quotation from one of the Catholic Church's most exalted Theologians, St. Thomas Aquinas, found in *John England's Works*, 1849 Edition, vol. 3, page 118, as follows:

"This man is a slave, absolutely speaking, not by any natural cause, but by reason of the benefits which are produced, for it is more beneficial to this one to be governed by one who has more wisdom, and to the other to be helped by the labor of the former. Hence the state of slavery belongs principally to the law of nations, and to the natural law only in the second degree. 2. 2. q. 57. a. 3. ad. 2."

Then follows an explanation by Bishop England, which sounds altogether too much like the explanation of Hitler and other totalitarians as to why complete state regimentation is best for a people. Bishop England says on page 118, "The situation of a slave under a humane master, insures to him food, raiment, and dwelling, together with a variety of little comforts; it relieves him from the apprehension of neglect in sickness, from all solicitude for the support of his family, and in return, all that is required is fidelity and moderate labor." Thus, the Catholic Church teaches that social or economic security is more to be desired than liberty itself, and certainly most slave-holders were not satisfied with "moderate" labor! And most were not "humane masters"!

On page 119 Bishop England continues in one of his letters to John Forsyth, Secretary of State of the United States, by way of apology and declaration of his Church's position:

"Slavery, then, sir, is regarded by that church of which the Pope is the presiding officer, not to be incompatible with the natural law, to be the result of sin by divine dispensation, . . . and when the dominion of the slave is justly acquired by the master to be lawful, not only in the sight of the human tribunal, but also in the eye of Heaven; but not so the slave trade or the reducing into slavery the African and Indian in the manner that Portugal and Spain sanctioned, which they continue in many instances still to perpetrate."

Now this letter was written in 1839, about twenty-two years before the Civil War, or "The War Between the States," and only a little over one hundred years ago, but almost four hundred years after the beginning of the African slave trade by the Catholic Portuguese

on the west coast of Africa, and Bishop England tells us plainly that at that time, the year 1839, slavery was by "Portugal and Spain sanctioned," which they continued in many instances "STILL TO PERPETRATE." In other words, THE SLAVE TRADE, OR THE REDUCING INTO SLAVERY THE AFRICAN AND INDIAN, was still being carried on by these Catholic countries, and the infallible "holy" Roman Catholic Church had not used, and was not using its powerful weapon of excommunication to put a stop to it.

Bishop England's letter to John Forsyth under date of September 29, 1840, makes further reference to some letters of Pope Urban VIII. These letters of Urban are also pointed to by Catholic authors in their attempt to convince the Negro that they have always been considered equals by the Catholic Church, and that it always has abhorred slavery, but Bishop England's remarks about these letters, in this connection, to Forsyth, completely destroy their usefulness for his purpose, for he explains Urban's apparent condemnation of slavery in the following words:

"In the next place it is described by an extract from the letters of Pope Urban VIII, in precisely similar terms, who reduce into slavery, evidently contemplating persons previously free, and then respecting the same persons; that is, those who had been REDUCED INTO SLAVERY; BUY, SELL, EXCHANGE, or GIVE THEM AWAY; SEPARATE THEM FROM THEIR WIVES AND CHILDREN; the next expressions could not be, by any effort of ingenuity, used respecting 'domestic slaves,' such as are in our states, DESPOIL THEM OF THEIR GOODS, OR POSSESSIONS, because in the canon law as well as in the civil law, the MANCIPIUM or 'domestic slave,' had no property or possession, except what was permitted him as a PECULIUM or allowance. CARRY OR SEND THEM TO OTHER REGIONS, which is incompatible with 'domestic slavery,' but precisely the character of the 'slave-trade' or IN ANY MANNER DEPRIVE THEM OF THEIR LIBERTY, which the domestic slave never had, and of which he could not be deprived; RETAIN THEM, that is, those deprived of their liberty, IN SERVITUDE, &c."

"I now proceed to show from the enacting words, if I may use the expression, of the apostolic letter of his holiness Pope Gregory XVI, that only the 'slave-trade' is condemned.

"It ADMONISHES and CONJURES EARNESTLY in the Lord . . . 1. not to molest UNJUSTLY. 2. Not to despoil of THEIR GOODS. 3. Not to REDUCE INTO SLAVERY, negroes or any

other race of men. 4. Not to render countenance or assistance to those guilty of such practices. 5. Not to be engaged in the sale or purchase, in the inhuman commerce by which negroes are sometimes devoted to intolerable labours. That this commerce is what our laws condemn as the 'slave-trade,' and not that sale and purchase which must frequently occur in domestic slavery, is manifest from the consequence which is described, following as a matter of course from the traffic, 'through the love of gain held out to the first possessors of the negroes,' that is, The AFRICAN CHIEFTAINS; 'dissensions and perpetual wars are fomented throughout the regions which they inhabit,' . . . and upon all these considerations he prohibits the teaching that 'this traffic in negroes,' that is, the slave-trade is lawful."

In England's letter to John Forsyth dated September 29, 1840, in the last paragraph thereof, he says, "In my next (letter) I shall give additional reasons to show that our holy father, Pope Gregory XVI, is not an associate of the abolitionists, and that the Catholics of the South should not be rendered objects of suspicion to their fellow citizens."

These last few words make plain to our understanding the whole purpose of Bishop England's casuistry in his series of letters to John Forsyth, and of his articles in *United States Catholic Miscellany* regarding Gregory XVI's Bull, namely: "THAT THE CATHOLICS OF THE SOUTH SHOULD NOT BE RENDERED OBJECTS OF SUSPICION TO THEIR FELLOW CITIZENS"—suspicion of being abolitionist or antislavery.

England's letter No. 2 to John Forsyth says, "I now proceed to give additional reasons to show that the letter of our holy father Pope Gregory XVI, regarded only the 'slave-trade.'

"At the late council in Baltimore, that document was formally read and accepted by the prelates of the United States. Did it contain anything contrary to their judgment, respecting faith and morals, it would have been their duty to have respectfully sent their statement of difference to the Holy See, together with their reasons for such dissent. . . . Thus, if this document condemned our domestic slavery as an unlawful and consequently immoral practice, the bishops could not have accepted it without being bound to refuse the sacraments to all who were slaveholders unless they manumitted their slaves.

"The prelates present formed a majority of the council, and were in charge of all the slaveholding portion of the Union. Amongst the

most pious and religious of their flocks, are large slaveholders, who are most exact in performing all their Christian duties, and who frequently receive the sacraments. The prelates under whose charge they are, have never, since the day on which they accepted this letter, indicated to them the necessity of, in any manner, adopting any new rule of conduct respecting their slaves. Nor did the other six prelates, under whose charge neither slaves nor slaveholders are found, express to their brethren any new views upon the subject, because they all regarded the letter as treating of the 'slave-trade.'

"I believe, sir, we may consider this to be pretty conclusive evidence as to the light in which that document is viewed by the Roman Catholic Church." The statement is also made that "the acceptance was immediate and unanimous."

These quotations come from *Works of the Right Rev. John England*, collected and arranged under the advice and direction of his immediate successor, The Right Rev. Aloysius Reynolds, and printed for him in five volumes, 1849. It has been reprinted, in six or seven volumes.

According to the next to the last paragraph of the above letter, there were present at this council in Baltimore the highest dignitaries of the churches of the slave-holding areas in the United States—dignitaries who were without a doubt familiar with all the abuses and inhumanities practiced by the slaveholders in their dioceses. Should we suppose for a moment that the Bishop of St. Louis did not know about the burning of McIntosh almost at his very doorstep? And yet, according to Bishop England's own statement, not one of the prelates of the Church at the Council, raised his voice in any attempt to have the Pope's Bull to be received as a condemnation of these terrible conditions.

Bishop England then gives a portion of a letter which had been written by "a highly creditable person," as follows: "Sierra Leone (a British colony on the west coast of Africa), June 18, 1840. . . . The slave-trade is by no means extinguished upon this coast; it is, however, more covertly conducted. From the most accurate sources of information, I can fairly state that not one out of seven slave-ships is caught by the British cruisers. There is more secrecy, but the trade is nearly as frequent as before, but more profitable, and for that reason more alluring. A few days ago I visited a captured slaver. In a space which a moderate sized French bedstead would occupy, I have seen forty-five unhappy wretches packed, without regard to age or constitution, like herrings in a barrel. I saw them fed

after they had been captured. On a shell about the size of a half crown piece, was deposited a pinch of salt, for which a father and four children contended, each endeavoring to scramble a portion to eat with his rice. I have seen four children packed in a cask I thought it impossible to contain one.

"It is against this desperate traffic, in which Portugal and Spain have had so enormous a share, that the Pope's letter is directed, and not against domestic slavery, the existence of which he is conscious of, but respecting which he uses no action, and which rests upon a totally different basis, as it is perfectly unconnected with cruelty such as is above described.

". . . in different audiences which I had of his holiness. . . . His holiness met me by stating that very distinction to which I have been drawing your attention. 'Though the Southern States of your Union have had domestic slavery as an heir-loom, whether they would or not, they are not engaged in the 'NEGRO TRAFFIC,' that is, the 'slave-trade.'

"Thus sir, I trust I have succeeded in showing that this letter of his holiness which you described to be 'an apostolic letter on slavery' . . . does, in fact, regard only that 'slave-trade' which the United States condemns, and not that domestic slavery which exists in our Southern States."

Now, according to Bishop England's reasoning, the handling of slaves after they are once reduced to chattels from the state of freemen, is not condemned by the Pope's Bull, nor can it be denied that Bishop England was aware of the inhuman practice of those who were carrying on this business, as attested by his receiving this letter from this "highly creditable person." Notice, too, the equivocation in the words, "cruelty such as is above described." Of course, after the slaves are in the hands of their ultimate owners, there is no need of "packing them like herrings," etc.

In volume III of the original five volume set, on page 118, the Bishop makes the following statement, "Life and its preservation are more valuable than liberty." That is not what Patrick Henry said. On the same page, the Bishop says that it may as well be asserted "that it is against the law of nature that one man should possess a larger share of the common fund belonging to the human family for his exclusive benefit, as that it is against the law of nature for one man to be the slave of another." In other words, a person has just as much right to own a slave as to own more of other things or any other property, than his fellows!!! "The

sole question will be in each case, whether the title on which the dominion is claimed be valid."

The Bishop here states that the validity of the title is the sole question involved in the matter of slavery. But I wonder if the Bishop thought that the slave trader who originally reduced the freemen to slavery and who admittedly did not thereby acquire a good title to the slave, could by any stretch of the imagination give a better title to the slave than he himself had. It is altogether evident that he could not, and therefore the first buyer of the slave did not get good title, and therefore could not give good title on resale, and so on, *ad infinitum*. But on page 122 of this volume III the Bishop says: "Purchase is recognized throughout as a good title to the services of one already enslaved."

Nor is the bishop ignorant of the necessity for corporal punishment of slaves to enforce the master's will, for on this same page 122 and ff, the Bishop makes reference to the attitude of one of the most respected fathers of the Church, as follows:

"St. Augustine, as I remarked in my last [letter] . . . insists upon the right and obligation of the master to restrain his slaves . . . and not only by verbal correction, but if, unfortunately, it should be requisite, with moderate corporeal chastisement; not merely for the punishment of delinquency, but also for a salutary monition to others."

This reference is unquestionably recognition of the necessity and of the right of a master to use physical punishment to enforce labor from slaves. Of course it is true that he speaks of "moderate corporeal chastisement," but in actual practice the chastisement was usually far from moderate. It is interesting to notice, too, that Bishop England here countenances such punishment of slaves not only for delinquency, "but also for a salutary monition to others." In other words, the bishop here is saying he is recognizing the propriety of punishing one slave who has been delinquent in his service, as a horrible example to others. In other words, to demonstrate to them what might be their punishment if they fail to be altogether obedient. Without a doubt the burning alive of the slave McIntosh at St. Louis was intended for such a "salutary monition to others."

And it should be remembered that this McIntosh affair and the suffering and death in the incident at New Orleans, above referred to, happened only three or four years before the writing of Bishop England's series of letters to John Forsyth, and, too, these instances are just two among such instances in multiplied thousands which

were occurring all over the South during the long years of slavery, and yet Bishop England was very eager to explain that Pope Gregory XVI's Bull or apostolic letter of December, 1839, did not condemn slavery "as practiced in the Southern States."

As further evidence that the Catholic Church considered slavery as altogether just and proper, we quote from page 128 of England's volume III, an extract from his letter No. 5 to John Forsyth, as follows:

"I shall now proceed to show, from a variety of ecclesiastical documents, that the church which he (Christ) commissioned to teach all nations, all days to the end of the world, has at all times considered the existence of slaves as compatible with religious profession and practice."

That the reader might be able to judge for himself the apparent purpose of Gregory XVI, and study the devious reasonings of Bishop England, in seeking to circumvent the charges of abolitionism against the Catholic Church which resulted from Gregory's letter, we will go to the trouble of giving this letter in full. It is found in this same volume III of England's Works, at page 110, with note as follows:

"N.B. The translator has aimed at a verbatim rather than graceful translation:

Apostolic Letter
of our most holy Lord Gregory XVI,
By divine providence, Pope:
Concerning the not carrying on the trade in Negroes



At Rome:—By the Types of the Urban College.—1840

Gregory XVI, Pope

For the future memory of the matter.

Placed at the supreme height to the Apostolate, and although no merits of our own assisting, vicegerents of Jesus Christ, the Son of God, who, by reason of his exceeding great charity, having been made man hath also vouchsafed to die for the redemption of the world, we consider that it pertaineth to our pastoral solicitude that

✓ we should thoroughly endeavor to turn away the faithful from the inhuman traffic in Negroes or any other class of men. (Note, This statement is the earliest recognition—and then only by inference—in all official Catholic communications, that the Negro is a man.)

When, indeed, the light of the Gospel, first began to be diffused, those wretched persons, who, at that time, in such great numbers, went down into the most rigorous slavery, principally by occasional wars, felt their condition very much alleviated among the Christians. For the apostles, inspired by the Divine Spirit, taught in fact, the slaves themselves to obey their carnal masters as Christ, and to do the will of God from the heart; but they commanded the masters to act well towards the slaves, and to do to them what is just and equal, and to forbear threatenings; knowing that there is a Master, both of those and of themselves in the heavens, and that with Him there is no respect of persons.

Universally, however, since sincere charity to all would most strenuously be recommended by the law of the Gospel, and Christ, our Lord, could declare that he would esteem as done or denied to the least and to the poor, it easily ensued therefrom, not only that Christians should regard their slaves, and especially Christians, as brethren, but also that they should be more prone to present with liberty those who might deserve it; which, indeed, Gregory, of Nyassa, indicates to have been first habitually done on the occasion of the paschal solemnities. Nor were wanting some who, excited by more ardent charity, cast themselves into chains that they might redeem others, of whom that apostolic man, our predecessor, Clement I, the same of most holy memory, testifies that he had known many. Therefore, in the course of time, the darkness of pagan superstitions being more fully dissipated, and the morals also of the ruler nations being softened by means of faith working by charity, the matter progressed so far that now, for many ages no slaves can be held among many Christian nations. But, grieving much we say it, there were subsequently, from the very number of the faithful, those who, basely blinded by the lust of sordid gain, in remote and distant lands, reduced to slavery Indians, Negroes, or other miserable persons, or, by traffic begun and extended in those who had been made captive by others, did not hesitate to aid the shameful crime of the latter. By no means, indeed, did many Roman pontiffs of glorious memory, our predecessors, omit severely to rebuke, according to their duty, the conduct of these persons as dangerous to their own spiritual safety, and disgraceful to the Christian name; from which, also,

they perceived this to follow, that the nations of infidels would be more and more hardened to hate our true religion. To which refer the apostolic letter of Paul III, of the 29th day of May, 1537, given under the Fisherman's ring to the cardinal archbishop of Toledo, and another, subsequently, more ample than the former, by Urban XIII, given on the 22nd day of April, 1639, to the Collector of the Rights of the Apostolic Chamber in Portugal, in which letter they are by name most severely censured who should dare or presume to reduce to slavery the western or southern Indians, to sell, to buy, to exchange, or give them away, to separate them from their wives and children, or spoil them of their property and goods, to conduct or send them to other places, or in any manner to deprive them of liberty, or to retain them in slavery, and also to afford to those who do the aforesaid things, counsel, aid, favour or assistance, upon any pretext or studied excuse, or to preach or teach that it is lawful, or in any other mode to cooperate in the premises. These ordinances of the said pontiffs, Benedict XIV, afterwards confirmed and renewed by a new apostolic letter to the Bishops of Brazil, and of certain other regions, given on the 20th day of December, 1741, by which he excited the solicitude of those prelates to the same end. Still earlier, moreover, another predecessor of ours, more ancient than these, Pius II, when, in his time, the dominion of the Portuguese was extended into Guinea, a region of the negroes, gave a letter on the 7th day of October, 1462, to the Bishop of Rubi (?) [sic] who was about to proceed thither, in which he not only conferred on that prelate proper faculties for exercising his sacred ministry in that region with greater fruit, but, on the same occasion, animadverted severely against those Christians who dragged the neophytes into slavery. And in our times, also, Pius VII, led by the same spirit of religion and charity as his predecessors, sedulously interposed his offices with influential persons, that the traffic in negroes should at length cease entirely among Christians. These ordinances and cares of our predecessors, indeed, by the aid of God, profited not a little in protecting the Indians and other persons aforesaid from the cruelty of invaders or the cupidity of Christian merchants; not so much, however, that this holy see could rejoice in the full success of its efforts in that behalf; since, on the contrary, the traffic in negroes, although in some degree diminished, is yet, hitherto, carried on by many Christians. Wherefore WE, desiring to turn away so great a reproach as this from all the boundaries of Christians, and the whole matter being maturely weighed, certain cardinals of the holy

✓✓

Roman Church, our venerable brethren being also called into council, treading in the footsteps of our predecessors, with apostolic authority, do vehemently admonish and abjure in the Lord all believers in Christ, of whatsoever condition, that no one hereafter may dare unjustly to molest Indians, negroes, or other men of this sort; or to spoil them of their goods; or to reduce them to slavery; or to extend help or favour to others who perpetrate such things against them; or to exercise that inhuman trade by which negroes, as if they were not men, but mere animals, howsoever reduced into slavery, are without any distinction, contrary to the laws of justice and humanity, bought, sold, and doomed sometimes to the most severe and exhausting labours; and, moreover, the hope of gain being by that trade proposed to the first captors of the negroes, dissensions, also, and, as it were, perpetual wars are fomented in their countries. We indeed, with apostolic authority, do reprobate all the aforesaid actions as utterly unworthy of the Christian name; and, by the same apostolic authority, do strictly prohibit and interdict that any ecclesiastic or lay person shall presume to defend that very trade in negroes as lawful under any pretext or studied excuse, or otherwise to preach, or in any manner publicly or otherwise to teach contrary to those things which WE have charged in this, our Apostolic Letter. But that this, our same letter, may be more easily notorious to all, nor any one may be able to allege ignorance of it, we decree and order it to be published, as is customary, by one of our cursitors, at the doors of the church of the Prince of the Apostles, of the Apostolic Chancery, and of the General Court upon Mount Citorio, and at (the line?) [sic] of the Campo di Fiora de urbe, and the copies to be fixed there.

Given at Rome, at St. Mary Major's under the Fisherman's ring, on the 3rd day of December, 1839, in the ninth year of our pontificate.

ALOYSIUS CARDINAL LAMBRUSCHINI

The reader can judge for himself whether the Pope meant only what Bishop England contended, or really meant to condemn everything connected with slavery. In any event, references in current Catholic books, in seeking to show the Catholic Church's solicitation for the Negro, refer to this letter of Gregory XVI as *carte blanche* disapproval of slavery (e.g., *Cath. Encyclopedia*, vol. XVI, p. 39), but you may be sure that the authors of such current books do not go to the trouble to quote Bishop England's interpretation thereof, which overlooked the words "to retain them in slavery" near the middle of the letter.

CHAPTER EIGHT

SLAVERY IN BISHOP ENGLAND'S DIOCESE

Since the attitude of the Catholic Church has been so unequivocally set forth by her Bishop John England of Charleston, South Carolina, whose bishopric included the three States of North Carolina, South Carolina and Georgia, and since he has always been recognized by the Catholic Church as her official spokesman, and since his writings, including many volumes, were first officially published soon after his death, just before the middle of the nineteenth century, and then were officially republished in full, early in the twentieth century, it might be well for us to see just what was happening, not only throughout his diocese, over which the Catholic Encyclopedia, vol. V, p. 470, says he was very diligent in traveling frequently, but in Charleston itself, the place of his residence, where he lived from 1820 until his death April 11, 1842, and with which he must have been thoroughly familiar.

In 1853 a minister by the name of Philo Tower, started a three-year tour of the South, and in his book *Slavery Unmasked*, devotes a chapter to the slavery situation in Charleston, where he landed on January 9, 1853. Beginning with page 106 this minister gives us this picture of the situation as it existed at the very doorstep of Catholic Bishop John England (even though a few years after his death).

"Charleston is quite a large commercial city, largest in the whole South, New Orleans excepted, and contains a population of about 50,000 inhabitants, with a good sea-port, probably best on the continent, except New York, and about twenty miles from the ocean. Directly across the harbor, on the opposite side of the city, is Sullivan's Island on the point of which, and about seven miles from the city, is Fort Moultrie; half way between which, in the centre of the harbor, or nearly so, is Fort Sumpter, with its massive walls

and frowning port holes, looking down with defiance upon all craft that pass by. About three miles to the left of which, in coming into port, rises Fort Johnson; and some five miles higher up, near the city, some miles or so from the main land, is Castle Pinckney. Thus, in a military point of view, Charleston would seem almost, or quite, invulnerable to the combined fleets of the world.

"There are in Charleston about thirty Churches, one or two Colleges, a large Theatre, several quite extensive Wholesale Houses, and about fifty Hotels. Some of the Hotels and Churches are noble, costly, structures. The chief of the former are kept by northern men; the heaviest wholesale houses are also owned by northerners; and northern artists are employed to construct all their large and splendid edifices.

"A native southern bred artisan is a very rare thing to meet with, in all the South, except it be among the poor colored people, and slaves too. Among these you may occasionally find tolerably good mechanics, such as smiths, masons, carpenters, painters, shoemakers, &c. Not so good, as a matter of course, as our northern white mechanics. There are, in fact, properly speaking, but two classes in the south, namely—the aristocrats and the operators; or the oligarchy and the serfdom. To the former belong all the wealthy planters, merchants, bankers, lawyers and divines—with a few others of more moderate fortunes—all, however, stock-jobbers in human flesh, to a greater or less extent.

"And to the latter belong all the operatives, white and black, bond and free. If a white man here is under the necessity of performing manual labor for a livelihood, why, he can scarcely gain admittance into the other class, any sooner than the poor slave himself, of the regular woolly-heads, simon pure. Some few exceptions, however, to this rule. The condition of the colored people in the free states, both native bred and escaped fugitives, is a theme frequently discussed by the southerners, and very unfavorably contrasted with the condition of those in the South. But I waive these considerations, for the whole civilized world has passed a righteous verdict in the premises. But this much I may fearlessly assert, namely—that the poor white man in the south, whether native born or not, suffers as much, if not more, from southern institutions, both civil and social, as do the colored race in the free states.

"Unless a man in the slave states can count out his thousands, and tens of thousands, in money, servants, or something else, he is next to nobody; is indeed of less account, in many instances, than

a good salable negro, for such a piece of property will fetch a large sum of money. These gents of the south say—oh, if you northerners would only come down here among us, and see for yourselves, then you would not feel the same opposition to our institutions that you now do! Well, thought I to myself, I am a northerner, and am down south looking for myself, and begin to see sides and features of the PECULIAR INSTITUTION that I scarcely contemplated before my southern tour, and feel to say this moment, from the bottom of my heart, ‘OH GOD of ancient Israel, have mercy on both Africa’s down-trodden race, and Africa’s despotic oppressors.’

“Dined yesterday with a gentleman slave-holder, whose wife was a Methodist, a member of the first M.E. Church South, in this city. He owns some ten or twelve slaves, which he values, I believe, on an average, at \$1000.00 per head. Had a chat of some two hours with his lady, previous to his coming in; and she, by the way, is a native northerner, came out here a few years ago a school miss, and married a southern slave-holder, quite a common thing here. She, of course, I found a good slave-holder, and quite fond of instituting comparisons between the condition of northern and southern Africans within the bounds of these United States.

“Her husband, in her opinion, was a very mild master; he allowed some of his slaves, she said, to work for themselves, or in other words, to hire a portion of their freedom, to work for themselves; two of them, at least, Jungo and Bettie, a man and his wife, the former for \$40 per month, and the latter \$12 per month—that is some \$670 per annum they pay to their master, cold cash, for this privilege; then all they can get over that, they can have to victual, clothe and house themselves with. And they do it, poor things, and more too, said the lady. But negro people cannot take care of themselves, you know, so says the unanimous voice of the South—but say the negroes, just let us try, and you shall see. The fact is, they not only earn their own living, but support some thousands of families in almost all the luxuries of Princes.” Philo Tower, in *Slavery Unmasked*.

MUNICIPAL REGULATIONS AND SIGHTS

Tower continues, “Charlestown is undoubtedly the strictest in its municipal regulations of any city in the Union; and this arises solely from the fact of its relation to the system of slavery. There is absolutely necessity in the case; self-preservation induces them, as remarked in a former number, to adopt stringent measures to prevent

their goods and chattels from combining some night and cutting all their throats. To prevent which, and to keep down all insurrectionary movements, they have a heavy armed police, always on hand. There are two large guard houses situated in different parts of the city. One of them, the largest, occupying rather a central position; both of them large stone buildings, having very much the appearance of war-like castles or prisons. In these fortresses, are deposited, I should think, some ten thousand stands of arms, such as muskets, sabres and cannon all in trim for immediate use. The large town clock is at the central, or largest one. When that clock strikes nine at night, all the colored people, bond and free, start for their quarters; that is the signal for them to be on the move. You can then hear them running, and walking fast all through the streets within hearing distance. The bell strikes nine, then a watchman from the lofty watch tower, cries the hour nine o'clock, and all is well. Then at a quarter past nine it strikes three strokes, and the watchman cries out again, quarter past nine, and all is well. Just as he finishes the last word, the drums beat at the door of the guard house, and then woe to any colored face found on the walks, or in the streets at that time, unless he or she has a written pass from their master, mistress or overseer. At this juncture, or a few minutes before, some hundred armed men march out with gun and bayonet, to take their various stations through the city for the night, or to be relieved at one or two in the morning by an equal number quartered in the guard house. There is another body separate from the one mentioned, called the horse guards; they are mounted on horseback and also armed; they ride along, usually, two together all over the city and all night long, until six o'clock the next morning. By a signal given from the watch tower, these armed watchmen can be collected at a given point at almost any moment, and in half an hour or so, the whole militia, and all the independent companies of the city could be collected, and armed with these ten thousand guns for defensive purposes against the blacks, if need be. Nor is the holy Sabbath exempt from these war-like demonstrations, for in going to church, you have not unfrequently to encounter these men, armed from head to foot, for combat like the bloody combatants of the Crimea. From six in the morning until nine at night, on God's holy Sabbath, and in a Republican, Christian city, these sights are to be seen, year in and year out.

"Now, what shall we think of the Republicanism or native Americanism of these portions of our country where the hirelings of

Europe (for almost all of the above mentioned guard men are Irish Catholics), are paid for guarding, at the point of the bayonet, NATIVE AMERICANS, to keep them from going to more congenial parts of our native country, when they may choose so to do? I know what you think, and ten thousand others besides you, myself also being included, that is, that there is too little of the higher law, and by far too much of the lower law in exercise for all concerned.

"And here allow me to bring in another illustration or two, of the working of this lower lawism here. Passing down one of the main streets one day, I saw quite a crowd moving along on the walk, and I heard a roar of loud laughter, mingled with exclamations of derision, go up from the masses. And by-the-way, this occurred not more than twenty rods from those infernal regions, the SLAVE AUCTIONS. On joining myself with the multitude, to take a more minute observation of the cause of this stir, I saw a poor broken-hearted, half-distracted woman, the mother of a child whom these devils of the block had torn from her bosom, and sold to strangers, never more perhaps to be seen by that mother in this life. She wept and raved, and tore like a maniac, crying out in those tones of despair and anguish which nothing but a heart broken, crushed and wrung to the very core, can ever give utterance to.

" 'They have sold my babe, they have sold my babe,' she exclaimed as she ran through the crowd to get hold of it, to grasp it in her arms, to press it to her bosom again; but fruitless effort, it was all in vain. The babe was borne in one direction, and the mother in another. Her fruitless, heart-broken efforts, and screams of distress at the result, made mirth for the heartless unfeeling multitude. They laughed, hooted and mocked at her misfortune, as though they were dumb beasts that were thus separated. Oh! God, said I, or prayed I, while a sensation of sickness came over my whole system, and the unbidden tear started from my eye, bless this poor, persecuted, crushed, downtrodden American slave, and have mercy on her, and these, her enemies who are guilty of selling and rending the body and blood of Jesus Christ. 'Inasmuch as ye have done it unto the least of these, ye have done it unto me.'

"Passing along on another street, I met a colored man with a large iron collar fastened round his neck so tight that he could not remove it; weighing, I should think, some ten or twelve pounds. He was undoubtedly a caught runaway, and doomed now to wear this heavy iron on his shoulders for months to come, in the streets, fields or wherever he may chance to go, and be chained up by it

at night. The sight being so novel to me, I turned myself round on the walk to look at him a second time.

"Oh, these dark spots on our government, how they embitter the mind of a northerner, as also, every foreigner, against the bloody, iniquitous INSTITUTION OF SLAVERY. I have noticed particularly seamen of foreign nations, English and others, sit at the slave auctions with their large blue eyes looking astonishment to see human beings, men, women and children, sold off like sheep from the stall.

"Under these circumstances, I found myself several times almost involuntarily exclaiming (silently of course), oh, my country, thou are behind the genius of the age, and a stench in the nostrils of Christendom."

"I should have added on a previous page that all colored people, bond or free, who were caught out by the watchmen after the drums had beat at a quarter past nine at night, without a pass, were uncereimoniously dragged to the watch-house, by these faithful servants of the Pope, and there confined until morning; then if they, or their masters pay one dollar, they are released; if not, they are then dragged to—what shall I call it? We have no building or place in all the north, answering to it. I have a name for it. I shall term it the South Carolina LOWER LAW INQUISITION, where NATIVE AMERICANS, many of whom are the real followers of Jesus Christ, are put on the rack, chained to the pillory, tied up to the whipping-post, besides sundry other mal-treatment, not greatly dissimilar to those enacted in the bloody Inquisitions of Portugal and Spain; and these tortures, also, for the most part, are inflicted by Popish hirelings; a suitable business for them. Here they take their first lessons in American Inquisition keeping.

"I came across a friend, one day on the Atlantic Wharf; a regular built down easter, whose Puritan heart beat in unison with my own. Said I to him, 'Have you yet seen that infernal prison, where they flog the poor slaves?' 'No,' said he. 'Well come along with me,' said I, 'and I will show it to you.' So off we started for this house of blood and groans, from whose cells and vaults a thousand sighs have been uttered, now forgotten by men, but remembered in heaven; written in the Book of God, to appear in the last day, as evidence against this 'sum of all villanies.' The building is a large one, of enormous proportions. I do not now recollect that I ever saw a much larger one, except it be the large Stone House of Auburn—very much like it—sufficiently ample to hold hundreds and hundreds and hundreds, at the same time. Indeed, the refractory slaves from all parts of the

State are sent here for correction, and it must be large. Well, by dint of good tact, we worked ourselves in. Had the proprietors known, however, who and what we were, we might not have fared so well. But we got in, and got out again: thank God for that.

"A beautiful Quadroon, or Mulatto girl, about 20 years old, the property of a Mr. ———, living not a thousand miles from this city, was endowed by her Creator with so much self-respect, had such a clear perception of the spirit of that noble clause of our National Constitution, viz.: the 'INALIENABLE RIGHTS,' &c., as to disqualify her to brook the degradation of Slavery. As a consequence, she would give her master French leave at every convenient opportunity; for which, she had nearly as often been sent to this Inquisition, for torture; and this had been done so faithfully with such inhuman severity, by these Popish Inquisitors, as to lacerate her back in a most shocking manner, so that a finger could scarcely be laid between the cuts. But her love of liberty was not to be quenched by the bloody lash, or the torturing pillory; and, as a last resort, she was whipped at several different times, and chained in solitude, a disconsolate prisoner.

"Austria is not the only place where women are flogged. No. These heroic Carolinians can go all round old Haynau, and completely shame him out of countenance, in this heathen, barbarous business, as the sequel will show.

"Whipping, mauling, chaining, and imprisoning, was not enough, in the eyes of her master and mistress, to inflict upon the person of this beautiful woman, of a noble, daring soul. A heavy iron collar must be made, with three long prongs projecting from it, and placed around her neck; worse, by far, than any I ever saw worn by a man in a chain gang, Nor is this all. Her propensity being so strong, so great, to imitate the needle or magnet, viz.: of inclining to the North, for the purpose of identifying her, of furnishing proof positive to some of the Marks and Tom Loker fraternity, a sound and strong front tooth was extracted. Her sufferings by this time, you may rightly judge, were agonizing in the extreme. She could lie in no position but on her back, which was sore from those frequent and cruel scourgings; so I was informed from the most reliable source, by one who was an eye witness to the whole scene. Now, these outrages were committed in a family where the mistress daily read the Holy Scriptures, and assembled her children for worship; and by her neighbors is accounted a very hospitable woman; and, so far as alms-giving is concerned, she undoubtedly is a tenderhearted

woman to the poor, from all I can learn of her; and yet this poor, suffering slave, who, by the way, was the seamstress of the family, was necessarily continually in her presence, sitting in her chamber to sew, or engaged in her other household work, with her bruised, lacerated, and bleeding back, her mutilated mouth, and heavy iron collar, &c., and without apparently exciting the least feeling of sympathy or compassion in her (mistress's) tender, pious and philanthropic heart. But more anon, still darker."

"A high spirited and very intelligent man, for a slave, belonging to a Mr. ———, of this State, feeling himself as much a man as his master, or any other man, and acting upon this faith, made many attempts to go abroad where he chose, for which offence he was punished in every case with brutal severity. At one time he was tied up by his hands to a tree, like a savage Indian's victim, and there whipped until his back was one gore of blood. To these terrible scourgings this poor man was subjected, at intervals, for a number of weeks, put on with barbarous cruelty by the unfeeling inquisitors, and kept heavily ironed while at his work.

"His master one day accused him of some trifling fault, in the usual terms dictated by the position occupied by these republican autocrats when the southern blood is up a little, full of fury and passion; the slave protested his innocence, but, as a matter of course, under these circumstances, was not credited.

"He again repelled the charge with honest indignation, as any man would, having the soul of a man, and conscious of his innocence. His master at this juncture became a maniac of rage—the very impersonation of Satan himself, seizing a sharp pointed instrument, he made a deadly plunge at the breast of his slave. The man being of a strong, athletic make, by far his superior in strength, caught his arm and dashed the deadly weapon on the floor. The infuriated master then grasped at his throat; again the slave overpowered him and rushed from the apartment. Having made good his escape with a whole skull, he fled to the swamps; and after wandering about for several months, among the wild beasts and alligators, living on roots, the bark of trees, berries, &c., enduring a thousand hardships consequent upon his forlorn condition, was finally arrested by the emissaries of the inquisition and imprisoned. Here he lay for a considerable time, allowed scarcely food enough to sustain life, whipped in the meantime almost out of the body, confined in a cell so loathsome, that when his unfeeling master came to visit him, he said the stench was enough to knock a man down.

“And so it was, for the filth had never been removed from his dungeon since the poor creature was thrust into it.

“There is a difference, you will understand, in being sent to a State Prison, or to an Inquisition. To the former, men are sent for correction, and are treated with humanity; to the latter they are



sent for torture, and are broken on the wheel. Although a pure African by color, yet such had been the effect of starvation and suffering upon his person, that his master declared he hardly recognized

him. His complexion became so yellow, and his hair, formerly thick and black had become red and scanty: an infallible evidence of long continued living on unwholesome and insufficient food. Stripes, imprisonments, chains, iron collars, and the ghastly gnawings of hunger, had broken his lofty spirit, for a season at least. After a time, however, he made another attempt to escape, and was absent so long, that finally a reward was offered for him, dead or alive. But he ingeniously eluded every attempt to take him, and his master, despairing of ever getting him again, as a last resort, offered to pardon him if he would return, and, by the way, it is always understood in the South that such intelligence will reach the fugitive; it did [reach] him, and at the earnest solicitations of his wife, and mother, who were also in bondage, unable to flee with him, the poor fellow consented once more to return to the house of bondage. And I believe it was the last effort he ever made to obtain his freedom. He saw it was a hopeless case, that nothing but stripes, and bonds, slavery and death, awaited him, in this life. He gave his heart to God, and became an humble, devout Christian; that fierce spirit, which neither stripes, bonds, dungeons, nor death itself could subdue, bowed at the cross of Jesus, and took upon himself the vows of Christianity, and ever after, with lamb-like simplicity, submitted to the yoke of the oppressor, and wore his chains without murmuring until death released him.

“Now, the master who thus maltreated and pursued with vindictive persecutions, to the gates of death, this poor slave, was one of the most influential and honored citizens of this State, and by his neighbors was called a courteous, benevolent man.

“A poor fellow, not long since, somewhere up in the central part of this State, (S.C.), wishing to free himself from his chains by fleeing from the land of bondage, made the bold attempt, as thousands and thousands of others would do, were they sure of succeeding by wandering in the forests, fording rivers, among the alligators and poisonous serpents, and by pressing from the scent of the southern blood-hound gentry, both of the four legged and two legged breed, for months, and then gain her Majesty’s dominions [Canada], soul and body together, they would make the attempt. Yes, they would do it, male and female, no matter how much attached they may be to their masters, or their masters to them; they love freedom more than anything else on earth: and who can blame them for it?

“But, to the poor fugitive: this man was the slave of a Mr. ———, who had been treated with brutal severity through many

a long, long year of cruel and unnatural bondage, but the hour that should terminate his servitude drew nigh. One day, after a most severe scourging from his overseer, he resolved that that should be his last day's work on the plantation, or on any other in the sunny south. In the evening he collected together a small bundle, stowed away into it a few crumbs of his remaining rations, and watched carefully for a favorable opportunity to start, until the clock struck twelve, and again one, then when all was still, and even the watch dogs asleep, he crawled silently out from his quarters, and on his hands and knees, crept by the night patrol unperceived, and for a few hours his legs did him good execution; for the dawn of morning found him far in the Carolina forests, where many a poor fugitive has wandered for months until recaptured or starved to death; the latter alternative many chose, to returning into bondage.

"Well, poor Pompey enjoyed a few days of uninterrupted freedom amid the desolate wilds, every day advancing a little toward the land of freedom. But how should an untutored, illiterate slave, having never been permitted to know the alphabet, or even the points of compass, know which way to steer? To inquire of any living person would imperil his safety. Yet this poor human beast, made good his way towards the northwestern States, and would doubtless before this time have been under the powerful protection of the British Lion, but for one circumstance, and that the most revolting—the most barbaric, of any circumstance I ever heard related, or read of in my life. My blood fairly runs cold, as I think of it—and to see it in print, or to hear it mentioned, makes even the Southerner nervous, and a crimson hue of shame come over the cheek of the most brutal of them, because of the living, burning disgrace it entails upon them, and their cherished institution throughout the civilized world. The circumstance was this: poor Pompey with every sail set, and limb strained to bear him away to "the land of the free and home of the brave," was unluckily discovered by two Carolinian hunters, who had gone out for a small hunting excursion: being on a sharp lookout for game, they crossed his path and from a distance spied him making a northerly direction; quickening their pace, soon came upon him and challenged him as a runaway slave; on perceiving them, he ran, and they after him, but finding he was likely to distance them, and finally escape, they drew up their guns and shot him down; then, savage-like, rushed upon him while yet living, and served him far more brutal and savage, than the Russian soldiers did the British, wounded on the field of Inker-

mann, viz.—stab them; they literally hewed him into pieces, and gave his warm, bleeding flesh to their dogs to eat.

“Jed, a man-slave belonging to Mr. ———, living not a thousand miles from this city, who had been long separated from his dear family, simply because it best suited the convenience of his owner, ran away. He was overtaken and arrested on the plantation where his wife, to whom he was tenderly attached, then lived. His only object in running away was to return to his wife and children. Just as you, or I or any other man having a soul in him, would do—no other fault was attributed to him. For this offence he was confined six weeks in the stocks of the Inquisition, receiving fifty lashes weekly, during that time, and was allowed food barely sufficient to sustain nature; and when released from the dungeon of the Inquisition, was not permitted to remain with his family. His master, although himself a husband and a father, was wholly unmoved by the pathetic, touching appeals of the poor slave, who entreated that he might only remain with his wife and children, promising to discharge his duties faithfully, but his tyrant master was inexorable, and he was torn from his wife and family, perhaps forever.

“Now, this Mr. slave-owner was a member of ——— Church, a good, humble Christian in his own estimation; was in full membership of ——— Church. The above cases are literally true, and require no comments from me.”

Philo Tower, continues his narrative of slavery in and around Bishop England’s own Charleston, S.C., as follows:

CHAPTER NINE

SLAVE AUCTIONS

"This living in a slave country, is not very congenial to the feelings of a native New Englander. Its ways, customs, manners, opinions, institutions, &c., are so different, so directly opposite to those of a descendant of the Puritans, that he feels lonely, though surrounded by tens of thousands—he feels himself a speckled bird in the flock, a sort of island in the midst of a mass of living, breathing, intelligent matter. He goes to church, enters the domestic circle, visits the prayer meeting room, is invited, perchance, into the studio of divines, walks the streets, promenades the public squares, parks, &c. And yet a disagreeable vacuum fills his whole soul; a spirit of loneliness, of disquiet he feels involuntarily creeping over him, produced by a want of congeniality of spirit with everything he comes in contact with; he is led, in short, to sigh for those ennobling elements or inspirations, so peculiar to the LAND OF FREEDOM.

"But to my city gossiping. Went down to Broad St. one day, to the post-office, which is in one part of the custom-house, and is situated at the foot of Broad, on East Bay St., at the north-west corner of which, is a sort of public square or grounds, devoted to public business. Saw there collected, a great concourse of people, citizens, countrymen, seamen, strangers, speculators; also, doctors, deacons and divines; all apparently interested in the sales of a public auction, where some \$400,000 worth of Adam's REDEEMED RACE were placed on the block and struck off to the highest bidder. I shall never forget that sight—viz.: the first slave auction I ever attended; no, it was written on my memory as with a pen of iron, never-to-be-forgotten,

'While life, or thought, or being lasts,
Or immorality endures.'

"For the first half hour I was all eyes, all ears, and all attention—then there came over me a sickness at the heart, a faintness

through the whole system, followed by three-fourths of an hour's weeping; yes, nature found vent in tears, and I had neither power nor inclination to suppress them. I retired from the scene, went inside of the custom-house, up a flight of stairs, and there wept alone, for about forty minutes, and prayed at the same time, for these poor, afflicted down-trodden people. But the scenes of that day—how shall I describe them? Scenes that were acted in a Christian city under the waving of the Stars and Stripes, and on one of the battle-fields of our own Revolution? Scenes which I saw unblushingly acted in broad day-light, in sight of heaven, earth and hell. Scenes for which I may but pray never to be brought in as an evidence against the last day. There were, I should judge, from 300 to 500 of these human cattle, brought on for sale, consisting of men, women and children, from the sleeping, helpless infant in its mother's arms, to the hoary headed matron and sire of 80 or 100 years, I saw driven into the slave shambles—not of an Asiatic market, but of an AMERICAN CITY (Bishop England's Charleston), and sold for life to the highest bidder, of these CHRISTIAN REPUBLICANS, DEACONS, DOCTORS, DIVINES, &c.

"The sale commences—two fierce looking men mount a table, or low bench (the auctioneer's), and cry out, 'Gentlemen, the sale is now to commence.' Jed, Jack or Joe, they sing out to their own servants, 'bring on group No. 1, and place them on the stand.' The next moment up come three stout looking men, two women, and a little boy some five years old.

" 'Gentlemen,' says the leading auctioneer, 'here is a likely group of field hands, as good as ever entered the cotton fields of any man's plantation, worth twelve hundred dollars, each, except the cub, and he will soon be worth that; how much for them? how much? Do I hear \$8,000 for the group? Five thousand are bid—five thousand, five thousand, only five thousand are bid for this valuable stock of six niggers, do I hear no more? Gentlemen this property is to be sold, it must go at some price—five thousand five hundred—five thousand five hundred are bid—six thousand—going, going, at only six thousand. Are you done, at six thousand? six thousand five hundred—seven thousand, who says eight thousand? Now is your time; seven thousand five hundred is announced—seven thousand five hundred, that is it now, who for the odd five hundred, and make a clean breast of it? Seven thousand five hundred, once, twice, are you all done at seven thousand five hundred dollars, going, going, gone—at seven thousand five hundred.'

“ ‘Now bring up group No. 2.’ And in less than three minutes, you behold a sorrowful-looking group, consisting of a man and woman, husband and wife, and parents of eight children, as follows: a son of about 20 years, a daughter of some eighteen years, another of 16, a third of 14, another boy of some 10 or 12, and down along to a sleeping infant on its mother’s breast. Oh, what a sight to behold, that father at the head of his dear, dear family, all paraded on that block in a straight line—his wife next to him, and the children next to her. To see his cheek turn pale, and his teeth fairly chatter with fear, not of the lash, nor of being the gazing stock of gaping thousands, nor of any sort of maltreatment of his own person. No, but the prospect of soon seeing his family separated and scattered to the four winds, through a life long period! Oh, that was what harrowed up his very soul, and made his sable cheek turn pale. And that mother, too, entered largely into the same feelings of grief and terror-stricken anguish, at the near prospect of so cruel and so common an event. The tear stole down the eye of the oldest daughter also. But soon they all went off together, at a single bid to one man, but he a negro drover, I suppose who will undoubtedly sell them off singly, or as he can meet with a customer.

“Next came on the stand a single one, and she a young woman of about 20 years, good looking, healthy and stoutly built. Said this imp of Satan, the auctioneer, placing his hand on her breast, ‘Gentlemen,’ said he, ‘there is not another such breast in all Charleston’; whether he meant to make an appeal direct to some of the worst elements of human nature, I cannot say, but this I do say, she was soon struck off, at a round price, to a good judge of this kind of stock.

“ ‘Now that old woman and girl, James, do you hear, boy?’ And up comes an old woman, of about fifty, and her daughter of some twenty. ‘Now, gentlemen, how much for these two? Do I hear \$2,000 for the couple?’ ‘Eight hundred for the girl,’ sings out a man in the crowd. ‘\$800 for the girl,’ responded the auctioneer. ‘Will you pay \$1,600, for both?’ ‘No, don’t want the old woman, won’t have her.’ ‘Well, \$800.00 for the girl—\$850, \$900, \$950, \$1000, \$1,100, \$1,200—going, gone at \$1,200.’ A few moments more the mother goes for \$900, one in one direction, the other in another direction. The daughter weeps aloud, and the mother cries; but it is of no avail. They are separated, perhaps, until the trump shall sound.” Philo Tower, in *Slavery Unmasked*.

BOARDING WITH AN EX-CLERGYMAN

“On arriving in this city, I stopped a few weeks at a boarding

house kept by an ex-clergyman; quite a pious man for a slave-holder, that is, in his own estimation. He requested me to accompany him to his church one Sabbath; I did so. It was a sacramental occasion. To that church belonged, I think, 300 to 700 colored communicants; to the whites, the preacher applied the term brother, or brethren, who were all seated below; but the colored, who invariably occupy the galleries here, he addressed them in the following terms: 'my friends of the gallery.' which is the way they always do. During the singing of the last hymn, I picked up my hat and walked out to avoid an invitation to commune with them; for I had made up my mind not to do so with these clerical dealers in human chattels. Perhaps I had a wrong spirit. I did not feel right, that is certain; though not angry, nor piously mad, as some term it, but I felt as Dr. Bond used to say, 'extensively provoked, at the religious working of the institution.'

"After dinner, being seated in the parlor with the other boarders, though a little mortified in my feelings, yet I was keyed up to a half savage point, and let out a few notes of the real New England type, simon pure; just enough to make the hair of my pious host stand up like the bristles of a full grown porcupine. I said enough to mob 40 men better than I am; but it would not look very well for a minister to do so on the Sabbath day, especially to a boarder; so I came off a mighty deal easier than the young Yankee alluded to in a previous number, who was treated to a coat of *tar* and *feathers* astride of a rail, for a similar offense. Said I to my clerical host, 'I do not, I cannot have the same fraternal feelings—that brotherly affiliation for you here, that I have for my brethren north.' 'Why not?' 'Because,' I answered, 'you buy and sell the body of Jesus Christ. You make merchandise of human beings, men, women and children.' Said I, 'I do not know how you can interpret the golden rule on gospel principles, and be slave-holders. How would you like,' continued I, 'to have a race of men come here as much superior to you in knowledge and power, as you are to your poor slaves, buy you or take you, and sell you, and your wife and children, into bondage, and you unable to help yourselves?' 'Take care, take care what you say,' said a young Bostonian boarder; 'remember where you are; we would not like to see a Yankee mobbed in Charleston.'

" 'Well,' I replied, 'I am only passing an opinion on the evils of one of the institutions of my country, and if I am mobbed for that, then so mote it be. I did not come here to attack southern institutions, it is health I am after, and not battle.'

"But many a man gets mobbed in the south, for just expressing his opinions, and those opinions may be ingeniously drawn from him for the purpose. As I stated in a former number, so I repeat here, that there are a few in the slave-holding states who are heartily sick of the institution, as it exists among them; but they constitute such a small minority that they are utterly powerless, not daring even to say their souls are their own on the subject openly. It has been my fortune to find a few of this class here, from whom I have gathered some interesting and important data. The following is one: A pious and intelligent lady, whose name I am not at liberty to give, but her remark upon a Mrs. ——— of this city; the facts in the case having passed under her own observation, I will venture to give.

" 'There is Mrs. ———,' said she, 'a lady who was foremost in every benevolent enterprise, and who stood for many years, I may say, at the head of the fashionable elite of this city, and afterwards, at the head of the moral and religious female society here. It was after she had made a profession of religion, and retired from the fashionable world,' said the lady, 'that I knew her; therefore, I will present her in her religious character. This lady used to keep cow-hides, or small paddles (called pancake sticks), in four different apartments in her house; so that when she wished to punish, or have punished any of her slaves, she might not have the trouble of sending for an instrument of torture. For many years, one or more of her slaves were flogged every day; particularly, the young slaves about the house, whose faces were slapped, or their hands beat with the "pancake stick," for every trifling offense, and often, for no offense at all. But floggings were not all; the scoldings and abuse daily heaped upon them all, were even worse. "Fools" and "liars," "sluts" and "husseys" "hypocrites and good for nothing creatures," were the common epithets with which her mouth was filled, when addressing them, adults as well as children. Very often she would take a position at her window, in an upper story, and scold at her slaves while working in the garden at some distance from the house (a large yard intervening), and continually order a flogging.

" 'I have known her thus on the watch,' continued my informant, 'scolding for more than an hour at a time, in so loud and boisterous a voice that the whole neighborhood could hear her; and this without the least apparent feeling of shame. Indeed, it is no disgrace among slave-holders, and did not in the least injure her standing, either as a lady or a Christian, in the aristocratic circle in which she moved. After a great religious revival in the city, she opened her home for

social prayer meetings. The room in which they were held in the evening, and where the voice of prayer was heard around the family altar, and where she herself retired for private devotion thrice each day, was the very place in which when her slaves were to be whipped with the cow-hide, they were taken to receive the infliction; and the wail of the sufferer would be heard, where, perhaps, only a few hours previous, rose the voice of prayer and praise. This mistress would occasionally send her slaves, male and female, to the inquisition for more savage punishment than she could possibly inflict at her house. One poor girl whom she sent there for torture, was stripped naked and whipped so horribly that deep gashes were made in her back sufficiently large to lay my whole finger in them—large pieces of flesh had actually been cut out by the torturing lash. I have seen it in the hands of the unmerciful inquisitors; may God have mercy on them for it, for the devil never will.

“ ‘Soon after, she sent another female slave there to be imprisoned, and worked on the tread mill. This girl was confined several days, and forced to work the mill while in a state of suffering from another cause. For two weeks after her return, she was lame from the violent exertion necessary to enable her to keep the step on this infernal inquisitorial machine.

“ ‘She spoke to me with intense feeling of this outrage upon her as a woman. Her men servants were sometimes also flogged at the inquisition; and so exceedingly offensive has been the putrid flesh of their lacerated backs, for days after the infliction, that they would be kept out of the house—the smell arising from their wounds being too horrible to be endured. They were always stiff and sore for some days after, and not in a condition to be seen by visitors.

“ ‘This professedly Christian woman was a most awful illustration of the ruinous influence of arbitrary power upon the temper. Her bursts of passion upon the heads of her victims were dreaded even by her own children, and very often all the pleasure of social intercourse around the domestic board was destroyed, by ordering the cook into her presence and storming at him when the dinner or breakfast was not prepared to her taste, and in the presence of all her children, commanding the waiter to slap his face. Fault-finding was with her the constant accompaniment of every meal, and banished that peace which should hover around the social board, and smile on every face. It was common for her to order brothers to whip their own sisters, and sisters their own brothers; and yet no woman visited among the poor more than she did, or gave more liberally

to relieve their wants. But her own slaves must feel the power of her tyrannical arm, and know and keep their places. Except at family prayers, none were permitted to sit in her presence, but the seamstress and waiting maids, and they, however delicate might be their circumstances, were forced to sit on low stools, that they might be constantly reminded of their inferiority. A slave waiter of the house was guilty on a particular occasion, of going to visit his wife, and kept dinner waiting a little. (His wife was the slave of a lady in the neighborhood.) When the family sat down to the table, the mistress began to scold the waiter for his offense; he attempted to excuse himself; she ordered him to hold his tongue—he ventured another apology; her son then rose from the table in a rage, and beat the face and ears of the poor waiter so dreadfully, that the blood gushed from his mouth, nose and ears. This mistress, you will bear in mind, was a professor of religion, that son also; both mother and son, and the poor slave also, were all communicants of the same church. What brotherly love is this?’

“Here you have a true picture of slave-holding religion in the glorious South.”

And remember, this was apparently the accepted every day circumstance, of Domestic Slavery in the South—in Bishop England’s own Charleston, S.C., and he declared emphatically that it was not condemned by Pope Gregory XVI’s Encyclical letter on slavery!

SLAVE LAWS AND LEGAL PROCEDURE

Other references putting a knowledge of the horrors of slavery upon the very doorstep of Bishop England and within the range of a few years immediately preceding his declaration as to what Gregory XVI’s bull did not mean are now cited. On page 130, of a volume called *An Inquiry* by Wm. Jay, published in 1835, we find this:

“In 1832, thirty-five slaves were executed in Charleston, in pursuance of the sentence of a court, consisting of two justices and five freeholders, on a charge of intended insurrection. No indictments, no summoning of jurors, no challenges for cause or favor, no seclusion of the triers from intercourse with those who might bias their judgment, preceded this unparalleled legal destruction of human life.”

Bishop England arrived in Charleston on December 30, 1820, to take up his episcopal duties, hence we see that this outrageous event took place over eleven years after England’s arrival at Charleston.

As to the character and standing of the author of this *Inquiry*, the Dictionary of American Biography says of him, “judge, author,

moral reformer, was born in New York City, the son of John Jay—and a brother of Peter Augustus Jay. He entered Yale in 1804 (at the age of 15). In 1818 he was appointed judge of the court of West Chester County (at the age of 29)."



RIGHT REV JOHN ENGLAND, D.D.,

First Bishop of Charleston, S. C.

This book was written, not by some obscure person with no responsibility as to his statements, but by a scion of a prominent family, while he was at the time sitting as judge of the court of his county, and the son of a highly respected patriot of Revolutionary War fame who was a delegate to the four Continental and Provincial

Congresses, Chief-justice of New York State, and elected governor for two terms. Furthermore, it was written at the time of the things narrated and not years later. Such a book can safely be considered dependable and accurate.

This same volume, on pages 123 and 124, says, "The laws of South Carolina and Virginia expressly recognize Indian Slaves.

"Not only do the laws acknowledge and protect existing slavery, but they provide for reducing free persons to hereditary bondage. In South Carolina, fines are imposed on free Negroes for certain offenses, and in default of payment, they are made slaves. If a colored citizen of any other state enters Georgia, he is fined, and if he cannot raise the money, he is sentenced to perpetual slavery, and his children after him."

Imagine a system, if you can, that would make it possible for a free Negro, possibly having loved ones in South Carolina whom he wished to visit, and, upon so visiting them, might be charged either properly or falsely, with some minor infraction of the law, and, upon being fined some sum, which he is unable to pay—to be sold into lifelong slavery. Or, in the case of Georgia (part of Bishop England's bailiwick) for the mere being in the state from another state, he might suffer the same fate.

After several more pages of the terrible inequities of the slavery system, Judge Jay says on page 134, "Such is American slavery—a system which classes with the beasts of the field, over whom dominion has been given to man, an intelligent and accountable being, the instant his Creator has breathed into his nostrils the breath of life. Over this infant heir of immortality, no mother has a right to watch—no father to guide his feeble steps, check his wayward appetites, and train him for future usefulness, happiness, and glory. Torn from his parents, and sold in the market, he soon finds himself laboring among strangers under the whip of a driver, and his task augmenting with his ripening strength. Day after day, and year after year, he is driven to the cotton or sugar-field, as the ox to the furrow. No hope of reward lightens his toil—the subject of insult, the victim of brutality, the laws of his country afford him no redress—his wife, such only in name, may at any moment be dragged from his side—his children, heirs only of his misery and degradation, are but articles of merchandise—his mind, stupefied by his oppressors, is wrapped in darkness, his soul, no man careth for it—his body, worn with stripes and toil, is committed to the earth, like the brute that perisheth."

Such was the unspeakable system which, Bishop England was so prompt to assure us, was not condemned by the Catholic Church, but was, on the other hand extolled as altogether compatible with the Christian religion.

We might prove the responsibility for actual knowledge, on the part of Bishop England, of more of the aspects of the institution of slavery, by citing some of the ordinances of his own city, Charleston, S.C., passed from May 24, 1837 to March 18, 1840, as follows:

No. 59. "An Ordinance to re-organize the Work House Department to establish a mart for the public sale of slaves, and for other purposes" Ratified November 20, 1839. Section 10 says, "It shall be lawful to, and for any person or persons, to send his, her or their slave or slaves to the Work House aforesaid, to be there corrected by whipping; but the Master of the Work House shall not inflict or cause or suffer to be inflicted on any one slave more than twenty lashes at one and the same time, nor more than two corrections in a week, at intervals of at least three days between the first and second correction." Section 14 provides the following rates for handling slaves for owners.

"For dieting and lodging a slave (per day) 18 3-4 (18¾¢)

"For confining a slave, 18 3-4

"For delivering a slave, 18 3-4

"For putting irons on a slave, . . . 25(¢)

"For every correction of a slave, . . . 25

Section 15 provides for settlement of charges every three months, with slightly increasing costs each succeeding 3 month period, but without limitation as to how long such confinement might last. . . . Section 22 provides: "A building of such description, plan and arrangements, as Council may determine, shall be constructed within the enclosure of the lot attached to the Work House, which shall be established as a Mart or exclusive place within the city, for the sale, at public auction or outcry, of all slaves other than at Sheriff's sale, and upon the completion of the said building, it shall be publicly notified by advertisement, three times published in the city newspapers, that from and after a certain day to be specified in such advertisement, the said Mart shall be opened for the reception of all slaves, to be offered or exposed for sale at public auction; and from and after the day specified in the said advertisement, if any Broker, Auctioneer, or other person or persons whatsoever, shall expose or offer for sale, or sell any slave or slaves in any of the streets, lanes, alleys, or open courts in the city, or in any lot,

enclosure, or open space, house or building, or in any place within the limits of the city, other than at the said Mart, so established as aforesaid, such Auctioneer, Broker, or other person or persons herein offending, shall forfeit and pay for each slave so exposed for sale, or sold contrary to the provisions of this ordinance, the sum of five hundred dollars." Section 24 provides "There shall be paid to the use of the city for each slave received and admitted to said Mart, for the purpose of sale or for safe keeping, such sum as Council shall hereafter prescribe."

Ordinance No. 65, ratified 3/18/1840, provides for tax of \$3.00 on each slave brought into the city for sale.

The bishop had over a year after these laws were passed and printed in book form in the year 1840, to become well acquainted with all these details before he wrote his letters to John Forsyth informing him of the Catholic Church's approval of Southern Slavery as a "state ordained of God."

But laws of such character were passed and enforced not only at Charleston, but by the great State of South Carolina. In the Statutes of South Carolina, vol. VII, p. 430, No. 1389, passed February 27, 1788, provides for persons having runaway slaves in their possession to send them to the "gaols" of the districts where apprehended, and "NOT TO THE WORK-HOUSE OF CHARLESTON."

Evidently, the great "Workhouse" of Charleston dated back before the Revolutionary War—and previous regulations had provided for all recalcitrant slaves in South Carolina to be sent there for "correction," but it appears that there was some apprehension as to their treatment in the Workhouse. Later, however, they were sent there again from all over the state.

Mrs. A. M. French's *Slavery in South Carolina* (1862), p. 58, gives us the following quotation, from *Brevard's Digest*, p. 243, which quotes a South Carolina law as follows:

"Whereas, many owners of slaves, and others who have the care, management, and overseeing of slaves, do confine them so closely to hard labor, that they have not sufficient time for natural rest, Be it therefore enacted, That if any owners of slaves or other persons, who shall have the care, management, or overseeing of slaves, shall work or put any such slave or slaves to labor more than fifteen hours in twenty-four hours, from the 25th day of March to the 25th day of September; or more than fourteen hours in twenty-four hours, from the 25th day of September to the 25th day of March, every such person shall forfeit any sum not exceeding twenty

pounds nor under five pounds current money, for every time he, she, or they shall offend herein at the discretion of the justice before whom the complaint shall be made."

And then Mrs. French quotes from page 130 of Jay's *Inquiry*, as follows:

"How much longer than fourteen or fifteen hours per day in winter and summer, the South Carolina planters had been in the habit of working their slaves, we are left to conjecture! But we know that the laws of Maryland, Virginia, and Georgia forbid that the criminals in their penitentiaries shall be compelled to labor more than ten hours a day.

"One single consideration is sufficient to show that the limitations just quoted are of no practical value. No slave and no free colored person, in the slave states can be a witness against a white person. Slave holders would not be forward to prosecute each other for ill treatment of slaves."

From this it can be seen that the slave-holders, being fellows-in-crime, would not testify against each other, and the slaves could not, and the grave abuses of the slaves were carried on with impunity.

In the Constitution of South Carolina, of March 19, 1778, we find: Section XXXIV provides "That the resolutions of the late Congress of this State, and all laws now of force here (and not hereby altered) shall so continue until altered or repealed by the legislature of this State, unless where they are temporary, in which case, they shall expire at the times respectively limited for their duration."

Hence, all the Colonial statutes, not specifically annulled, continued as statutes of the State of South Carolina. The above-mentioned 1840 statutes of S.C., vol. 7, set forth in full a great list of slave laws in force in S.C. before the Revolutionary War—for the most part so glaringly inhumane that the publishers apologetically printed the following on a fly-leaf:

"NOTICE

"As it is an age when our institutions are likely to be misrepresented, the Editor thinks it proper to call the attention of the reader to the fact that all of the laws on the subject of slaves, from the year 1690 to 1751, included between pages 343 and 426 (428), of this volume, expired before the revolution. If the false philanthropist of the day chooses to quarrel with any enactments during that period, let him recollect that they were British, not American Laws; and that the free people of South Carolina have no cause to blush at any enactment of theirs."

And on page 675, in the index to slave laws, is the statement:

"All the acts relating to slaves, from the year 1690 to 1751, from page 343 to 426 (428), have expired or were repealed before the revolution."

But the truth of the matter is that there were no revocations of any of these ninety-odd pages of Colonial laws. Otherwise the Statutes would not have been burdened with over ninety pages of obsolete laws. And Bishop England had access to these laws, but his conscience was not pricked, apparently, as was that of the editor of the statutes.

The American Antislavery Society, in vol. 1 of its *Antislavery Record* for 1835, on page 157, quotes:

"An Act to Amend the Laws in Relation to Slaves and Free Persons of Color.

"Section 1. Be it enacted by the Honorable Senate, and the House of Representatives (of S.C.) now met and sitting in General Assembly, and by the authority of the same, If any person shall hereafter teach any slave to read or write, or shall aid or assist in teaching any slave to read or write, or cause or procure any slave to be taught to read or write; such person, if a free white person, upon conviction thereof, shall, for each and every offense against this act, be fined not exceeding one hundred dollars and imprisoned not more than six months; or if a free person of color, shall be whipped not exceeding fifty lashes, and fined not exceeding fifty dollars, at the discretion of the court of magistrates and freeholders before which such free person of color is tried; and if a slave, shall be whipped at the discretion of the court, not exceeding fifty lashes the informer to be entitled to one-half of the fine, and to be a competent witness; and if any free person of color or slave, shall keep any school or other place of instruction for teaching any slave or free person of color to read or write, such free person of color or slave shall be liable to the same fine, imprisonment, or corporal punishment, as are by this section, imposed and inflicted on free persons of color and slaves for teaching slaves to read or write."

It is easy to imagine to what lengths the greed of some might have moved them, in informing on such acts, real or imaginary, when the informer was given a half interest in any fines imposed, and was permitted to be a witness in the matter!

"Section 2. If any person shall employ or keep as a clerk, any slave or free person of color, or shall permit any slave or free person of color to act as a clerk or salesman, in or about any shop, store or

house used for trading, such person shall be liable to be indicted therefor, and upon conviction thereof, shall be fined for each and every offense, not exceeding one hundred dollars, and be imprisoned not exceeding six months; the informer to be a competent witness, and to be entitled to one half of the fine.

"Section 7. This Act shall take effect from the first day of April next. In the Senate House, the seventeenth day of December, in the year of our Lord, One thousand eight hundred thirty four, and in the fifty-ninth year of the Independence of the United States of America.

H. DEAS, *President of the Senate*
PATRICK NOBLE, *Speaker of the House*
of Representatives."

Charleston Mercury.

Bishop England also is charged with recognizing that this law was all right, too. It was passed in his day, before his letters of approval of Southern Slavery as a divine institution, for it was reported in this *Record* for 1835. This is not surprising that he should approve a law which was designed to keep the Negro in ignorance. The Catholic Church is opposed to the enlightenment of the masses, as made possible through our public school system.

Dowling's *History of Romanism*, p. 623, quotes a bull issued by Gregory XVI in 1844, five years after the 1839 bull on Slavery, in which the Pope says, "We confirm and renew the decrees recited above, delivered in former times by apostolic authority, against the publication, distribution, reading, and possession of books of the Holy Scriptures, translated into the vulgar tongue." This shows that the Catholic Church would have kept the common people from ever reading the Scriptures for themselves. They would have had them printed only in Latin, which most people cannot read.

But now, under pressure from the availability of the Scriptures as printed by Protestants, the Church has violated her own rules, and, in spite of her claimed infallibility, now publishes the Douay (Catholic) Bible in English and other vulgar (common) languages.

A Sketch of the Laws Relating to Slavery in the Several States by George M. Stroud—1827, referring to the legal status of slaves, says, "The evil is not that laws are wanting, but that they cannot be enforced—not that they sanction crime, but that they do not punish it. And this arises chiefly, if not solely, from the ———— exclusion of the testimony, on the trial of a *white* person, of all those who are not white."

What justice could there be in such a system? Such laws are a travesty on justice.

On page 29, of Jay's *Inquiry*, in speaking of the laws of S.C., and other slave states which were supposed to be for the benefit of the slaves, Jay says, "They are wholly inoperative—incapable of being executed—and must, without doubt, give way to the cupidity of the master, whenever circumstances excite the passion for gain." And again on p. 31, "as the slave is entirely under the control of his master—is unprovided with a protector—and especially as he cannot be a witness, or make complaint in any known mode against his master, the *apparent* object of these laws may *always* be defeated."

Page 40: "I quote again from the act of 1740, of South Carolina. 'In case any person shall wilfully cut out the tongue, put out the eye, castrate, or cruelly scald, burn, or deprive any slave of any limb, or member, or shall inflict *any other cruel punishment, other than by horsewhipping or beating with a horsewhip, cowskin, switch or small stick, or by putting irons on, or confining or imprisoning such slave*, every such person shall, for every such offense, forfeit, the sum of one hundred pounds, current money.' " *2 Brevard's Digest*, 241: "This section has as far as I have been able to learn, been suffered to disgrace the statute book from the year 1740 to the present hour (1835)."

Certainly it was not much protection that was afforded the slave by any such law as this. And yet the good bishop of Charleston proclaimed that all this was "compatible with Christianity."

CHAPTER TEN

CHARACTER AS MOLDED BY SLAVERY

We might next consider the character and nature of the slaveholders, as they seemed to develop from close association with, and pecuniary interest in the "peculiar institution" of slavery, from which we might be able to determine its moral worth. Jesus said, "By their fruits ye shall know them."

The Antislavery Record, vol. 1, for 1835, further gives us this information, in the appendix on page 146:

"July 30th (1835). The citizens of Charleston, S.C., broke open the United States Post Office, seized one thousand antislavery publications, and burned them in the streets, under the effigies of Tappan, Garrison, and Cox, before a concourse of three thousand respectable spectators. August 3d. Public meeting in the City Hall, Charleston Committee of twenty-one appointed to take charge of the United States Mail. &c."

Just what sort of people were these "three thousand respectable spectators" whose convictions and attitudes were the result of their interest in slavery? What sort of people must those have been who were NOT "respectable" in the same "episcopal" city of Charleston? We find no record of dismay or protest from Bishop England.

But we would not have the reader to believe that all the evil was in Charleston, for in the Capital of South Carolina, viz., Columbia, there seem to have been some strong convictions, too, as evidenced by a paragraph from the Columbia (S.C.) *Telescope*, quoted in page 106 of this volume 1 of the *Record* for 1835, which appeared about two years since (about 1833), as a sample.

"Let us declare, through the public journals of our country, that the question of slavery is not, and shall not be open to discussion; that the system is deep-rooted amongst us, and must remain forever; that the very moment any private individual attempts to lecture us

upon its evils and immorality, and the necessity of putting means in operation to secure us from them—in the same moment his tongue shall be cut out and cast upon the dunghill. We are freemen, sprung from a noble stock of freemen, able to boast of as noble a line of ancestry as ever graced this earth. We have burning in our bosoms the spirit of free men—live in a country blessed with its privileges—under a government that has pledged itself to protect us in the enjoyment of our peculiar domestic institutions, in peace and undisturbed, &c.

“P.S. Since the above was written, the same sentiments have been expressed by an immense meeting of citizens in Charleston.”

Certainly Bishop England is properly chargeable with a knowledge of the laws of his state, and we give a few more of these for the purpose of showing how unfair was the whole system of slavery, and the depths to which the ruling class were willing to stoop to keep their chattels in subjection through ignorance.

Another South Carolina statute, which shows the determination that her slaves should never become free men, is found on page 154 of the statutes as printed in 1841, and numbered 2836, as follows:

“I. Be it enacted, by the Senate and House of Representatives, now met and sitting in General Assembly, and by the authority of the same that any bequest, deed of trust, or conveyance, intended to take effect after the death of the owner, whereby the removal of any slave or slaves, without the limits of this State, is secured or intended with a view to the emancipation of such slave or slaves, shall be utterly void and of no effect, to the extent of such provision; and every such slave, so bequeathed, or otherwise settled or conveyed, shall become assets in the hands of any executor or administrator and be subject to the payment of debts, *or to distribution* amongst the distributees or next of kin, *or to escheat*, as though no such will or other conveyance had been made.”

It should be noted that any such provision in a will is “utterly void,” that the slaves so mentioned in a will or deed of trust to take effect after the death of the owner, have no slightest chance for freedom, but would come under the provision for “distribution” (calling for breaking up of slave-families) to heirs and in the case of no heirs, “to escheat,” or become the property of the state if not claimed by heirs. No loophole was left whereby the slave might become free!

On page 155 of these South Carolina Statutes of 1841, is another

law which on its face would seem to offer the slave some protection—until it is analyzed. It is designated No. 2837, as follows:

“Be it enacted, by the Honorable Senate and House of Representatives, now met and sitting in General Assembly, and by the authority of the same, That if any person, after the passage of this Act, shall unlawfully whip or beat any slave, *not under* his or her charge, without sufficient provocation, *by word or act*, such person, on being indicted and convicted thereof, shall be punished by fine or imprisonment, at the discretion of the Court; the imprisonment not to exceed six months, and the fine not to exceed five hundred dollars.”

Up to this time, 1841, there had been no such prohibition of beating of the slaves of another, rather all white persons had the right to arbitrarily put any slave “in his place” upon the slightest provocation, or on no provocation—as indicated by Miss Grimke’s narrative given later in this volume. Apparently this privilege was becoming so abused, and some of the slave holders’ “stock” of slaves were being so damaged by strangers, that this law was found necessary to protect such “property” against such promiscuous assaults.

But even with this law on the books, the phrase “without sufficient provocation” would offer sufficient loophole to protect the one doing the beating if the slave’s owner himself did not press the charge, and the “provocation” could be by “word” as well as by act—under which provision any attempted explanation by the slave might be considered “back talk” by the offended white person and be considered as sufficient defense against a charge under this law. Negroes could not bring charges or even testify against a white person, and so this law was not for his protection, but for the protection of the slave owner.

From “No. 57,” on page 343, of *The Statutes at Large of South Carolina*; edited, under authority of the Legislature by David J. McCord, seventh volume, 1840. “. . . and if any negro or Indian slave shall offer *any* violence, by striking or the like, to *any* white person, he shall . . . for the second offense, . . . be severely whipped, his or her nose slit, and face burnt in some place; and for the third offense, to be left to two justices and three sufficient freeholders, to inflict death, or *any other* punishment, according to their discretion.”

Now, the reader should notice that this was the law in Bishop England’s own South Carolina, at the very time that he was contending that domestic slavery as practiced in the Southern States was not incompatible with Christianity (Catholicism). *This was the law!*

The "any violence" was broad enough to include verbal violence (either actual or supposed).

It applied if the "violence" was offered to "any white person," regardless of what the said white person might have done to provoke it.

The punishment for the second offense was severe whipping and having the "nose slit"—and it probably was not difficult, if necessary, to prove that there had been a previous offense.

And for a third offense, the penalty was death, or "*any other punishment*" according to the discretion of the "two justices and three freeholders" who were summarily brought together to hear the case. And there was no provision for appeal, no requirement that any record be kept of the proceedings and no testimony could be offered by the accused or any other colored person!! And it would probably be difficult for us to imagine to what extent such "discretion" might lead.

On page 346 of this 1840 volume of the Statutes of South Carolina, we find, "if any slave or slaves shall . . . make any insurrection, or raise rebellion against their master's authority, or make any preparations of arms, as powder, bullets, or offensive weapons, or hold any conspiracies for raising mutinies and rebellion, the offender shall be tried by two justices of the peace, and three able freeholders, . . . who are hereby empowered and required to try the said slaves so offending, and inflict death, or *any other punishment*, upon the said offenders, and *forthwith* by their warrant cause execution to be done by the common or *any other* executioner, in such manner as they shall think fit."

Under this law, the least action on the part of a slave which might be construed as being "any preparation" would make him liable to trial before such court, and again the penalty was death or *any other punishment*, to be inflicted "forthwith"—no delay and no appeal—by the common (regularly appointed) or *any other* executioner! It is not hard to imagine that there were usually available the most heartless, and cruel ruffians who would be glad to "serve" as such executioner.

And on the same page and the one following we find "if any slave, by punishment from the owner for running away *or other offense*, shall suffer in life or limb, no person shall be liable for the same; but if any, out of willfulness, wantonness, or bloody mindedness, shall kill a slave, he or she, upon due conviction thereof shall suffer three

months imprisonment, without bail or mainprize, and also pay the sum of *fifty* pounds to the owner of such slave."

Under this law, the owner of a slave, for *any offense*, could, with perfect impunity, inflict death, or any most excruciating suffering upon a slave, by branding, or maiming, or lashing, breaking of bones,—or any other fiendish thing which might have come into his vindictive mind. Again, we find that this law was for the protection of the slave owner's "property" against the too severe depredations of others.

Elliott's book on Slavery, printed in 1857, quotes, on page 239, as follows:

"A large prospectus of the South Carolina Medical College located in Charleston, reads thus, 'No place in the United States offers as great opportunities for the acquisition of medical knowledge, subjects being obtained from among the colored population in sufficient number for every purpose, and proper dissections carried on without offending any individual in the community.'"

The reader's attention is directed to the fact that the subjects of this "acquisition of medical knowledge," the human "guinea pigs," were taken "from among the colored *population*,"—not from the undertakers' or the cemetery,—in other words living specimens, for surgical experimentation! And when we remember that there were no anaesthetics, such as chloroform, etc., used in those days, we can imagine the torture suffered by the subjects.

We note that assurance was given that those things were carried on, and publicly advertised day after day, in Bishop England's own city of Charleston, "without offending any individual in the community."

Think of the depths to which the institution of slavery had carried the conscience of Charleston!

Apparently the South Carolina Medical College had some competition in this lucrative field, for Elliott continues:

"In the Charleston (South Carolina) *Mercury*, of October 12, 1838, Dr. Stillman, setting forth the merits of a medical infirmary under his supervision, in Charleston, advertises thus: 'To Planters and Others.—Wanted, fifty negroes. Any person having sick negroes, considered incurable by their respective physicians, and wishing to dispose of them, Dr. Stillwell will pay cash for negroes affected with scrofula or king's evil, confirmed hypochondriacism, apoplexy, diseases of the liver, kidneys, spleen, stomach, and intestines, bladder and its appendages, diarrhea, dysentery, etc.'

"Here the Doctor proposes to buy up the damaged negroes given

over as incurable. And this is a standing advertisement in a popular paper, which shows the sentiment and feeling of the public in reference to the unhappy slaves."

This advertisement shows, without any room for argument, that the experimenting, demonstrating, etc., were upon living subjects. And all this right under Catholic Bishop England's episcopal nose!

We find the above-mentioned advertisements referred to also in *American Slavery As It Is* published in 1839 by the American Anti-slavery Society, Office No. 143 Nassau St., N.Y., as follows:

Page 169. "A late prospectus of the South Carolina Medical College, located in Charleston, contains the following passage: 'Some advantages of a peculiar character are connected with this institution, which it may be proper to point out. No place in the United States offers as great opportunities for the acquisition of anatomical knowledge, subjects being obtained from among the colored population in sufficient number for every purpose, and proper dissections carried on without offending any individuals in the community.'"

Page 170. "The following which has been for some time a standing advertisement of the South Carolina Medical College, in the Charleston papers, is another index of the same 'public opinion' toward slaves. We give an extract:

" 'Surgery of the Medical College of South Carolina, Queen st.,—The faculty inform their professional brethren, and the public, that they have established a Surgery, at the Old College, Queen street, for the treatment of negroes, which will continue in operation, during the session of the College, say from first November, to the fifteenth of March ensuing.

" 'The object of the Faculty, in opening this Surgery, is to collect as many interesting cases, as possible, for the benefit and instruction of their pupils—at the same time, they indulge the hope, that it may not only prove an accommodation, but also a matter of economy to the public. They would respectfully call the attention of planters, living in the vicinity of the city, to this subject; particularly such as may have servants laboring under Surgical diseases. Such persons of color as may not be able to pay for Medical advice, will be attended to gratis, at stated hours, as often as may be necessary.

" 'The Faculty take this opportunity of soliciting the co-operation of such of their professional brethren, as are favorable to their objects.'"

Page 171. "In the Charleston (South Carolina) *Mercury*, of October 12, 1838, we find an advertisement of half a column, by a Dr. T.

Stillman, setting forth the merits of another 'Medical Infirmary,' under his own special supervision, at No. 110 Church Street, Charleston. The doctor, after inveighing loudly against 'men totally ignorant of medical science,' who flood the country with quack nostrums backed up by 'fabricated proofs of miraculous cures,' proceeds to enumerate the diseases to which his 'infirmary' is open, and to which his practice will be mainly confined. Appreciating the importance of 'interesting cases,' as a stock in trade, on which to commence his experiments, he copies the example of the medical professors, and advertises for them. But, either from a keener sense of justice, or more generosity, or greater confidence in his skill, or for some other reason, he proposes to buy up an assortment of damaged negroes, given over, as incurable, by others, and to make such his 'interesting cases,' instead of experimenting on those who are the 'property' of others."

"To show that the above indication of the savage state is not an index of individual feeling (only), but of 'public opinion,' it is sufficient to say, that it appears to be a standing advertisement in the *Charleston Mercury*, the leading political paper of South Carolina, the organ of the Honorables John C. Calhoun, Robert Barnwell Rhett, Hugh S. Legare, and others regarded as the elite of her statesmen and literati. . . . The same 'public opinion' which gave birth to the advertisement of Doctor Stillman, and to those of the professors in both the medical institutions, founded the Charleston 'Workhouse'—a soft name for a Moloch temple dedicated to torture, and reeking with blood, in the midst of the city; to which masters and mistresses send their slaves of both sexes to be stripped, tied up, and cut with the lash till the blood and mangled flesh flow to their feet, or to be beaten and bruised with the terrible paddle (full of holes), or forced to climb the tread-mill till nature sinks, or to experience other nameless torments." *American Slavery As It Is*, page 171.

How degraded must have become the moral sense of most of the people in North Carolina when a responsible citizen could unblushingly insert the following ad in a leading newspaper of the capital city of North Carolina. If this had been anything out of the ordinary we would expect to find an editorial comment on such an ad—but there was none. The ad was published in the *North Carolina Standard* of Raleigh, N.C., on July 18, 1838, inserted by Micajah Ricks of Nash County, is here reproduced photostatically:

\$20 REWARD. Runaway or Stolen, from the Subscriber, on the 27th of last month, a negro woman and two children; the woman is tall and black, and a few days before she went off, I burnt her with a hot iron on the left side of her face; I tried to make the letter M. and she kept a cloth over her head and face and a fly bonnet on her head, so as to cover the burn, she has a very wide vacancy between her upper fore teeth; her children are both boys; the oldest one is in his seventh year; he is a mulatto; he has blue eyes; the youngest is black; he is in his fifth year, he is cock-eyed, inclined to be cross eyed. The woman's name is Betty, commonly called Bet. The oldest boy's name is Burrel and the other ones name is Gray. The above reward of 20 dollars will be given to any person that will deliver the said negroes to me. It is probable they may attempt to pass as free.

MICAJAH RICKS.

Nash County, July 7th, 1838.

193-3t.

Just imagine a condition of society which would permit such atrocities, and make it possible for the perpetrator to unblushingly publish and declare to the world that he had purposely done such a deed! Surely there was no law prohibiting such treatment of slaves, as this was published in a well known paper, in a State Capital, in one of the three states which constituted the diocese of Bishop John England, and in the year just preceding the issuance of the much-touted "Bull" of Pope Gregory XVI, which was declared by the bishop as not constituting any condemnation whatever of "domestic slavery as practiced in the Southern states"!

Page 78 of *American Slavery As It Is*, gives us another ad, inserted by Mr. Thomas Ledwith, Jacksonville, East Florida, in the Charleston (S.C.) *Courier*, September 1, 1838, in the hometown of Bishop England, and under his very nose, and of which he could not escape knowledge, which says, "Fifty dollars reward, for my fellow Edward, he has _____ two cuts on and under his arm, and THE LETTER E ON HIS ARM."

"On July 27, 1837, Mr. Robert Beasley, of Macon, Georgia, ran

the following ad in the *Georgia Messenger*,—again this was within the diocese of Bishop England: ‘Ranaway, my man Fountain—has holes in his ears, a scar on the right side of his forehead—has been shot in the hind parts of his legs—is marked on the back with the whip.’ ” *Ibid.*, p. 79. Evidently the various disfigurements placed upon the slaves were convenient for identification in case of their running away!

“ ‘Slaves shall be deemed, sold, taken, reputed, and adjudged in law to be CHATTELS PERSONAL, in the hands of their owners and possessors, and their executors, administrators and assigns, TO ALL INTENTS, CONSTRUCTIONS, AND PURPOSES WHATSOEVER,’ Laws of South Carolina, 2 *Brevard’s Digest*, p. 229, *Prince’s Digest*, p. 446, &c.” *Ibid.*, p. 116.

“Chattels Personal” means personal property of all kinds as distinguished from “real property” or lands. The word comes from the old French word which means “cattle.” The provision of the above-mentioned law, that slaves were “to be adjudged chattels personal—to all intents, constructions, and purposes whatsoever,” meant that the owners were in fact accountable to no one as to what was done with them or to them. And this is given as one of the Laws of South Carolina, Bishop England’s own state.

Another reference to slave laws of Bishop England’s day, we find in Wm. Jay’s *Inquiry*, p. 127 (1835). “In Maryland, the Justice may order the offender’s ears to be cropped. . . . In South Carolina ‘If any slave, who shall be out of the house or plantation where such slaves shall live, or shall be usually employed—shall refuse to submit to undergo the examination of *any white person*,—and if such slave shall assault and strike such white person, such slave may be lawfully killed.’ ”

In other words, any white person, coming upon a Negro off his premises—journeying down a road, or in town on an errand, etc., had the right to stop, and to question the slave in any way he desired, and should the slave for any reason (apparently no matter how sufficiently provoked by the white person) assault the white person, it was declared altogether lawful to kill the slave. It is not difficult to imagine how easily some of the white people’s “superiority complex” might have led to trouble for the slaves.

In page 121 of *American Slavery As It Is*, we find a quotation from *Stroud’s Sketches*, p. 75, another law found on Bishop England’s own door step.

“The law of which the following is an extract, exists (1839) in

South Carolina. 'If any slave shall suffer in life, limb, or member, when no white person shall be present, or being present, shall refuse to give evidence, the owner or other person, who shall have the care of such slave, and in whose power such slave shall be, shall be deemed guilty of such offense, UNLESS such owner or other person shall make the contrary appear by good and sufficient evidence, or shall BY HIS OWN OATH CLEAR AND EXCULPATE HIMSELF. Which oath every court where such offense shall be tried, IS HEREBY EMPOWERED TO ADMINISTER, AND TO ACQUIT THE OFFENDER, if clear proof of the offense be not made by TWO WITNESSES at least.'"—2 *Brevard's Digest*, p. 242.

When we remember that Negroes were not permitted to testify against a white person (as seen by the provision "when no white person shall be present"), we wonder where the requisite "two witnesses" might possibly come from. Evidently the lawmakers felt sure that the slaveholders, even though they might be so degraded and inhumane as to willfully disfigure or kill their slaves, would have such high moral scruples as to be unwilling to take the necessary "oath to clear AND EXCULPATE THEMSELVES unless really guilty." Such a law was a farce!

This law made it possible for a white person to do anything he pleased to a slave, with the knowledge that he could go Scott-free for it by merely swearing on oath that he was blameless, either that he had not done it, or that it was justified!

And page 143 of *American Slavery As It Is*, says, "The following decision . . . was made by the Supreme Court of South Carolina in the case of the State vs. Cheetwood, 2 Hill's Reports, 459. Protection of slaves. 'The criminal offense of assault and battery CANNOT, AT COMMON LAW, BE COMMITTED ON THE PERSON OF A SLAVE. For, notwithstanding for some purposes a slave is regarded in law as a person, yet generally he is a mere chattel personal, and his right of personal protection belongs to his master, who can maintain an action of trespass for the battery of his slave. There can be therefore no offense against the state for a mere beating of a slave, unaccompanied by any circumstances of cruelty, or an attempt to kill and murder. THE PEACE OF THE STATE IS NOT THEREBY BROKEN; FOR A SLAVE IS NOT GENERALLY REGARDED AS LEGALLY CAPABLE OF BEING WITHIN the peace of the state. He is not a citizen, and IS NOT IN THAT CHARACTER ENTITLED TO HER PROTECTION.'"

In other words, the owner of the slave was the only one who could raise any objection to the abuse heaped upon a slave.

Another portion of Bishop England's diocese is referred to on page 144. "The following is a law of Georgia (1839). 'If any slave shall presume to strike any white person, such slave shall, upon trial and conviction before the justice or justices, suffer SUCH PUNISHMENT FOR THE FIRST OFFENSE AS THEY SHALL THINK FIT, NOT EXTENDING TO LIFE OR LIMB (but it could include scores of terrible lashings); and for the second offense DEATH.'—*Prince's Digest*, p. 450. The SAME LAW EXISTS IN SOUTH CAROLINA (Bishop England's state), with this difference, that death is made the punishment for the third offense." See how much milder the laws were in the good bishop's state!

We now give the testimony of a person whose family connections and standing would preclude any misrepresentation of facts, published at the time of their happening. Responsible people just do not make such statements, were they not easy to prove when made.

Starting on page 23 of *American Slavery As It Is*, Miss Sarah M. Grimke, daughter of the late (1839) Judge Grimke of the Supreme Court of South Carolina and sister of the late Hon. Thomas S. Grimke, gave this testimony, "As I left my native state (S.C.) on account of slavery, and deserted the home of my fathers to escape the sound of the lash and the shrieks of tortured victims, I would gladly bury in oblivion the recollection of these scenes with which I have been familiar; but this may not, cannot be; they come over my memory like gory spectres, and implore me with resistless power, in the name of a God of mercy, in the name of a crucified Saviour, in the name of humanity; for the sake of the slaveholder, as well as the slave, to bear witness to the horrors of the southern prison house, I feel impelled by a sacred sense of duty, by my obligations to my country, by sympathy for the . . . victims of tyranny and lust, to give my testimony respecting the system of American slavery—to detail a few facts, most of which CAME UNDER MY PERSONAL OBSERVATION. And here I may premise, that the actors in these tragedies were all men and women of the highest respectability, and of the first families in South Carolina, and . . . citizens of Charleston; AND THAT THEIR CRUELITIES DID NOT IN THE SLIGHTEST DEGREE AFFECT THEIR STANDING IN SOCIETY."

Further, Miss Grimke reports, "As I was traveling in the lower country in South Carolina, a number of years since, my attention

was suddenly arrested by an exclamation of horror from the coachman, who called out, 'Look there, Miss Sarah, don't you see?' I looked in the direction he pointed, and saw a human head stuck up on a high pole. On inquiry, I found that a runaway slave, who was outlawed, had been shot there, his head severed from his body, and put upon the public highway, as a terror to deter slaves from running away."

On page 24, Miss Grimke relates, "On the plantation adjoining ———, there was a slave of pre-eminent piety. His master was not a professor of religion, but the superior excellence of this disciple of Christ was not unmarked by him, and I believe he was so sensible of the good influence of his piety that he did not deprive him of the few religious privileges within his reach. A planter was one day dining with the owner of this slave, and in the course of conversation observed, that all profession of religion among slaves was mere hypocrisy. The other asserted a contrary opinion, adding, I have a slave who I believe would rather die than deny his Saviour. This was ridiculed, and the master urged to prove the assertion. He accordingly sent for this man of God, and peremptorily ordered him to deny his belief in the Lord Jesus Christ. The slave pleaded to be excused, constantly affirming that he would rather die than deny the Redeemer whose blood was shed for him. His master, after vainly trying to induce obedience by threats, had him terribly whipped. The fortitude of the sufferer was not to be shaken; he nobly rejected the offer of exemption from further chastisement at the expense of destroying his soul, and this blessed martyr died in consequence of this severe infliction."

Who would presume to contend that Bishop England did not know of these things, right in and around his Charleston, and yet he could say that "domestic slavery as practiced in the Southern States" was compatible with the principles of Christianity, and was not condemned by Gregory XVI in his bull of 1839!

CHARACTER AS MOLDED BY SLAVERY

Jesus said, "By their fruits ye shall know them." It will therefore be of interest to consider the fruitage of slavery in tempers and characters as demonstrated by the supporters of the institution by men in responsible public life. We now quote from Daniel R. Goodwin's *Southern Slavery*, beginning on page 294.

"Such has been the encroaching, aggressive, impudent and insolent bearing of slavery, for many years past, with its constant brutal appeal to the bludgeon, the knife and the pistol, that it had become

more and more evidently impossible to live with slaveholders on terms of freedom, equality and peace. Either one party must succumb to the other, or the two must separate. The character of the intercourse between the two parties (North and South), in and about Congress, may be inferred from the following, among INNUMERABLE, SIMILAR instances."

On the 15th of February, 1837, R. M. Whitney was arraigned before the House of Representatives for contempt in refusing to attend, when required, before a committee of investigation into the administration of the Executive office. His excuse was, that he could not attend without exposing himself thereby to outrage and violence in the committee-room; and on his examination at the bar of the House, Mr. Fairfield, a member of the committee, afterward a Senator in Congress, and Governor of Maine, testified to the actual facts. It appears that Mr. Peyton, a slave-master from Tennessee, and a member of the committee, regarding a certain answer in writing by Mr. Whitney, to an interrogatory propounded by him as offensive, broke out in these words: "Mr. Chairman, I wish you to inform this witness, that he is not to insult me in his answers; if he does, ——— him, I will take his life on the spot!" The witness, rising, claimed the protection of the committee; on which Mr. Peyton exclaimed, "——— you, you shan't speak; you shan't say one word while you are in this room; if you do, I will put you to death!" Mr. Wise, another slave-master from Virginia, Chairman of the Committee, and since Governor of Virginia, then intervened, saying, "Yes, this ——— insolence is insufferable." Soon after, Mr. Peyton, observing that the witness was looking at him, cried out, "——— him, his eyes are on me; ——— him, he is looking at me; he shan't do it; ——— him, he shan't look at me."

These things, and much more, disclosed by Mr. Fairfield, in reply to interrogatories in the House, were confirmed by other witnesses; and Mr. Wise himself, in a speech, made the admission, that he was armed with deadly weapons, saying: "I watched the motion of that right arm (of the witness), the elbow of which could be seen by me, and had it moved one inch, he had died on the spot. That was my determination."

All this will be found in the thirteenth volume of the CONGRESSIONAL DEBATES, with the evidence in detail, and the discussion thereupon." *Southern Slavery*, p. 295.

Page 298 says, "The Charleston *Mercury*, which always speaks the

true voice of slavery—said in 1837: ‘Public opinion at the South would now, we are sure, justify an immediate resort to force by the Southern delegation, **EVEN ON THE FLOOR OF CONGRESS**, were they forthwith to seize and drag from the Hall, any man who dared to insult them.’ ”

This advice subsequently bore fruit. From page 298. “On the 22nd of May, 1856, just after the adjournment of the Senate, while Mr. Charles Sumner, a Senator from Massachusetts, still remained in his seat in the Senate chamber, engaged pen in hand, Preston S. Brooks, a member of the House of Representatives from South Carolina, accompanied with armed assistants, approached his desk unobserved, and abruptly addressed him. Before he had time to utter a single word in reply, he received a stunning blow upon the head from a heavy cane or bludgeon in the hands of Brooks, which made him blind and almost unconscious. Endeavoring, however, to protect himself, in rising from his chair his desk was overthrown; and while in that condition he was beaten upon the head by repeated blows, until he sunk upon the floor of the Senate exhausted, unconscious, and covered with his own blood. The injuries thus inflicted were of so murderous a character that Senator Sumner narrowly escaped with his life; and scarcely recovered from the consequences after several years of lingering suffering. For this act Brooks was not expelled from the House of Representatives; but, considering himself censured by the large vote in favour of his expulsion, he resigned his seat. **HE WAS IMMEDIATELY RETURNED TO IT BY THE UNANIMOUS VOTE OF HIS SOUTH CAROLINA CONSTITUENTS**; his course was loudly applauded by the Southern Press, so far as I know without a dissenting voice, and he was presented with innumerable gold-headed **CANES** and other mementoes in commendation and commemoration of his chivalrous exploit. Now, there may be rowdies and assassins anywhere; but what must be the barbarism of a people where such an act could command universal approbation and applause? The only excuse alleged for the act was, that the Senator had used insulting language towards South Carolina or some of her citizens. Whether his language had been insulting or not is a question of taste and opinion. I think it was not. But suppose it had been, was that the way to meet it, in a civilized community? The same Senator, in 1860, made a speech to which I have above referred, which contained no offensive personalities, and the most insulting part of which were the facts which it coolly and remorselessly stated. To this speech Senator Chesnut, of South Carolina, replied, alleging as

an excuse in behalf of himself and his fellow Senators for not having arrested Mr. Sumner's speech by a renewed personal assault: 'We are not inclined again to send forth the recipient of PUNISHMENT, howling through the world, yelping fresh cries of slander and malice.' "

"If such is the character of the very elite of the Southern chivalry, how is it possible for civilized men to live with them in meek submission without utter degradation?" p. 300.

Page 302. "I shall call attention at once to the scenes of Fort Pillow (W. Tennessee). My citations are taken from a report of a joint committee of the Senate and House of Representatives of the United States, made, after careful personal investigation, in May last. (1864).

"It will appear from the testimony taken, that the atrocities committed at Fort Pillow were not the result of passions excited by the heat of conflict, but were the results of a policy deliberately decided upon and unhesitatingly announced. . . . The declarations of Forrest and his officers, both before and after the capture of Fort Pillow, as testified to by such of our men as have escaped after being taken by him; the threats contained in the various demands for surrender made at Paducah, Columbus, and other places; the renewal of the massacre the morning after the capture of Fort Pillow . . . all this proves most conclusively the policy which they have determined to adopt; that is, with respect to our coloured troops and their officers. . . .

"Then followed a scene of cruelty and murder, without parallel in civilized warfare, which needed but the tomahawk and scalping-knife to exceed the worst atrocities ever committed by savages. The rebels commenced an indiscriminate slaughter, sparing neither age nor sex, white or black, soldier or civilian. The officers and men seemed to vie with each other in the devilish work; men, women and even children, wherever found, were deliberately shot down, beaten and even hacked with sabres; some of the children, not more than ten years old, were forced to stand up and face their murderers while being shot; the sick and the wounded were butchered without mercy, the rebels were entering the hospital building and dragging them out to be shot, or killing them as they lay there unable to offer the least resistance. All over the hillside the work of murder was going on. Numbers of our men were collected together in lines or groups and deliberately shot. Some were shot while in the river, while others on the bank were shot and their bodies kicked into the

water; many of them still living but unable to make any exertions to save themselves from drowning. Some of the rebels stood upon the top of the hill or but a short distance down its side, and called to our soldiers to come up to them, and, as they approached, shot them down in cold blood; if their guns or pistols missed fire, forcing them to stand there until they were again prepared to fire. All around were heard cries of 'No quarter, No quarter!' 'Kill the —— Niggers!' 'Shoot them down!' All who asked for mercy were answered by the most cruel taunts and sneers. Some were spared for a time, only to be murdered under circumstances of greater cruelty. No cruelty which the most fiendish malignity could devise was omitted by these murderers. One white soldier who was wounded in one leg, so as to be unable to walk, was made to stand up while his tormentors shot him; others who were unable to stand, were held up and again shot. One negro who had been ordered by a rebel officer to hold his horse was killed by him when he remounted; another, a mere child, whom an officer had taken up behind him on his horse, was seen by Chalmers, who at once ordered the officer to put him down and shoot him, which was done. The huts and tents, in which many of the wounded had sought shelter, were set on fire, both that night and the next morning, while the wounded were still in them—those only escaping who were able to get themselves out, or who could prevail on others less injured than themselves to help them out; and even some of those thus seeking to escape the flames, were met by these ruffians and brutally shot down, or had their brains beaten out. One man was deliberately fastened down to the floor of a tent, face upwards, by means of nails driven through his clothing and into the boards under him, so that he could not possibly escape, and then the tent set on fire; another was nailed to the side of a building outside of the Fort, and then the building set on fire and burned." p. 304.

Page 305. "These deeds of murder and cruelty ceased when night came on, only to be renewed the next morning, when the demons carefully sought among the dead lying about in all directions for any of the wounded yet alive, and those they found were deliberately shot! Such was the Fort Pillow massacre."

Illustrated History of All Nations, vol. XIII, p. 4189, says of this same event, "Late in March, 1864, about five thousand Confederate cavalry under General (Nathan Bedford) Forrest made a rapid raid through western Tennessee and Kentucky to the Ohio river. Forrest captured Union City, Tennessee, with its garrison of almost five

hundred men, on March 24th; and the next day attacked Paducah, Kentucky, but was repulsed by the Union garrison under Colonel Hicks. On April 12th Forrest assailed Fort Pillow, Tennessee. The fort was garrisoned by almost six hundred Union troops under Major Booth, almost half of whom were Negroes. The garrison, aided by the gunboat *New Era*, commanded by Captain Marshall, successfully resisted the assailants, until Forrest *under cover of a flag of truce*, secretly placed his troops in ravines nearby, whence they carried the fort by assault. The Union garrison's offer of surrender was not respected, and a frightful massacre followed. The Union troops threw down their arms and tried to escape, but were shot down, amid the curses of Forrest's men, who shouted: 'Shoot them, kill the ——— niggers!' The slaughter was renewed the next day, until most of the garrison had been massacred, the colored troops being put to the sword, for being black and the white troops being slaughtered for being the comrades of the blacks."

Rev. Charles Elliott's (D.D.) *Sinfulness of American Slavery*, vol. I, p. 240, quotes an advertisement from the Charleston (South Carolina) *Mercury*:

"Negroes for Sale—A girl about twenty years of age—raised in Virginia—and her two female children—one four and the other two years old; is remarkably strong and healthy, never having had a day's sickness, with exception of the smallpox, in her life. The children are fine and healthy. She is very prolific in her generating qualities, and affords a rare opportunity to any person who wishes to raise a family of strong and healthy servants for their own use. Any person wishing to purchase will please leave their address at the *Mercury* office."

Page 241. "Thus the public sentiment seems clearly to be formed so as to have little repugnance to such revolting advertisements as those above quoted, which are mere specimens of thousands of others of similar character. The higher and most honorable classes of society in the south are deeply imbued with this atrocious feeling." Elliott.

Page 222, Elliott states: "In the case of *State vs. Mann*, 1829 (Devereaux's North Carolina Reports, p. 263), the Supreme Court of North Carolina decided that a master who shot at a female slave and wounded her, because she got loose from him when he was flogging her, and started to run from him, had violated no law, and could not be indicted. (See Wheeler, p. 244)."

Page 227, Elliott's vol. I, "I do not know that anything could

be gained by particularizing the scenes of horrible barbarity, which fell under my observation during my short residence in one of the wealthiest, most intelligent, and most moral parts of Georgia. Their number and atrocity are such, that I am confident they would gain credit with none but abolitionists. Every thing will be conveyed in the remark, that in a state of society calculated to foster the worst passions of our nature, the slave derives no protection either from law or public opinion, and that all the cruelties which the Russians are reported to have acted toward the Poles, after their late subjugation, are scenes of every day occurrence in the southern states. This statement, incredible as it may seem, falls short, very short of the truth." (Rev. J. C. Finley's letter to Mr. Mahan.)

Occasionally we find one prelate of the Church taking exception to things done and said by other prelates in the Church, which shows how altogether prone they are to err occasionally, like ordinary mortals do. An example of conflict among prelates is found in *The Aquin Papers*. In Paper No. 11, page 15, we find a speech by a Catholic Prelate, Richard J. Purcell, Ph.D., LL.D., given at Founder's Day exercises, College of St. Thomas, on September 28, 1948, in which he speaks of Archbishop John Ireland of St. Paul as "an admirer of Abraham Lincoln and an opponent of Negro slavery in violation of every natural right in the Declaration of Independence, Father Ireland joined-up, May 10, 1862, as a chaplain of the Fifth Minnesota Volunteers."

A close reading of this statement by Purcell will reveal that it does not declare slavery to have been in violation of any natural right, but meant that Archbishop Ireland's OPPOSITION TO SLAVERY was such a violation of "natural right."

Purcell's statement is a little ambiguous, but his real meaning must be that set forth above by this author, since according to Bishop England, domestic slavery, against which Bishop Ireland contended, was not a violation of any natural right. The ambiguity in Purcell's statement was apparently not accidental, but altogether intentional. Catholics use their words very choosily, and say many things with their tongues in their cheeks. To point out the intention of the ambiguity in this case, on pages 22 and 23 in this collection of *Aquin Papers*, Purcell proceeds to say in his speech, "At the Third Plenary Council of Baltimore, Bishop Ireland's sermon, 'The Catholic Church and Civil Society' set forth a pattern of church-state relationship in a republic and testified to the patriotic allegiance of Church and people to the American constitutional system. *Designedly*,

he preached, in and out of season, patriotism, upright and active citizenship, naturalization and assimilation of immigrants, association with fellow citizens, the advantages of education, social service, temperance, social purity, the dignity of man, undivided adherence to church, and unswerving loyalty to country. In all this there was DESIRABLE REITERATION"—to deliberately mislead! Maybe this is an example of "the subtilties," mentioned by Brownson in vol. 2, 1874 series, p. 221.

That the Church's plan to gain control of America is "long ranged" and a very definite and fixed part of its endless struggle to establish "The Kingdom of God on earth," including the United States, is further pointed up by another statement on page 24, as follows:

"The school question brought upon Archbishop Ireland an avalanche of criticism. Yet his Faribault program of dove-tailing Catholic religious training into the secular education of tax-supported schools had possibilities of success if it had been more carefully planned, continued for a longer period, and preserved from hysterical hostility. Of this enough, but one might suggest that the Faribault plan, with some modifications, might be constitutional, even as the integrated Fourteenth into the First Amendment to the Constitution is now interpreted by the Supreme Court of the United States."

We see many outcroppings of all of these undercover activities in the occasional court contests over the constitutionality of the use of nuns as teachers in public schools, and the use of public tax moneys providing bus transportation for pupils at parochial schools, etc. It might be interjected here that these *Aquin Papers*, having to do with the founding of the College of St. Thomas in honor of one of the most highly revered Catholic Theologians, St. Thomas Aquinas, are named for him, and it might be well at this point to give an example of some of his prized theology from the official Catholic Encyclopedia, vol. 15, page 108, where it is said, "St. Thomas (In II Sent., d. XLIV, ii, a. 2), Suarez (Def. fidei, VI, IV, 7), and the majority of authorized theologians say that private individuals have a tacit mandate from legitimate authority to kill the usurper when no other means of ridding the community of the tyrant are available."

Now, according to all Catholic teaching, the only "legitimate authority" comes from the Catholic Church. This doctrine caused Booth to kill Abraham Lincoln, after he was convinced by his priestly co-conspirators that the end justified the means, and in connection with this attitude toward a so-called "tyrant" it should be

remembered that after shooting the beloved Lincoln, Booth jumped down upon the stage and fled shouting the words on the seal of the State of Virginia, *sic semper tyrannis*, which means "Thus ever to TYRANTS," and Booth died clutching a crucifix to his breast, in the assurance of his priestly advisors that if he suffered death in this great undertaking for the Church he would be ushered immediately into the glories of Heaven.

The willingness of Catholics to suffer for the advancement of the Church is indicated on page 25 of *The Aquin Papers*, which states that in referring to Ireland's appointment by the pope as mediary between the McKinley administration, the Papacy, and Spain, in an effort to prevent the Spanish-American War, Purcell said, "In this affair the Archbishop walked on thin ice, as he *understood*. He *willingly endangered his reputation* for outright Americanism in order to promote the national welfare as translated into an honorable avoidance of war *and* to obey loyally the injunctions of the Holy Father."

We would not belittle Bishop Ireland's patriotism, or seek to judge as to how much his willingness to have his reputation endangered was the result of the one or the other of the two reasons given, but when we remember that the oath taken by Bishops and other prelates in the Church requires always and unequivocally the highest fidelity to the Church over every other allegiance, we might be pardoned for assuming that most of his reason for being willing to endanger his reputation was "to obey the injunctions of the Holy Father."

A Catholic historian, Cormenin, in his volume I, page 377, quotes Pope Gregory VII, as follows: "The pope is the representative of God on earth; he should then, govern THE WORLD (which includes the United States). To him alone pertain infallibility and universality; all men are submitted to his laws, and he can only be judged by God; he ought to wear imperial ornaments; people and kings should kiss his feet; Christians are irrevocably submitted to his orders; THEY SHOULD MURDER THEIR PRINCES (RULERS) FATHERS, AND CHILDREN IF HE COMMANDS IT; finally, no good or evil exists but in what he has condemned or approved." The Catholic Encyclopedia, (1913) lauds this Gregory VII to the skies, and says of him, that he "was one of the greatest of the pontiffs."

And to show that the Catholic Church has not been averse to having its coffers enriched by blood-money, we quote from an official Catholic History; John Gilmary Shea's *History of the Catholic*

Church in the United States, vol. 1, p. 11, which says, "Not inaptly, the Cathedral of Seville preserves in her treasure the chalice made of the first gold taken to Europe by Columbus, for the first-fruit of the precious metals of the New World were dedicated to the service of Almighty God in the Catholic Church."

From previous references we note that even the Pope himself, knew of the slavery and abuse of the natives of the West Indies and of the Catholic Spanish robbery of these natives of the gold from their mines, and it cannot be doubted that the Church's dignitaries in Spain were familiar with all these things, and yet, it was "not inaptly" that gold so obtained was used to make a chalice which constitutes part of the treasure of the Catholic Cathedral of Seville, Spain.

CHAPTER ELEVEN

CHURCH OWNERSHIP OF SLAVES

Volume 67 of *Jesuit Relations*, page 343, gives further information showing the purpose and cause of slavery in the Catholic French Colony of Louisiana in the following words, "Negroes from Africa were brought to Louisiana by Law's Company, because European laborers proved unable to endure the semitropical climate; this was the origin of African slavery in the region."

Another statement from *Jesuit Relations*, vol. 68, p. 185, which dealt with the period from 1720 to 1736, tells of some of the troubles which the Jesuits were having in connection with their missions and the loss of some mission property in which Negro slaves seem to have been included. From this page we quote: "This deprivation, which entirely occupied my thoughts, gave me no time for thinking of the loss we had sustained of their Negroes and their effects, although it very much deranged a mission which had just been commenced. . . ."

The many scattered instances in which we find mention in these official *Relations* or reports of Catholic activities, indicate that the owning and working of slaves on Catholic Church-owned mission plantations and establishments was altogether the order of the day. Nor were the numbers especially small in some cases. For instance, in *Jesuit Relations*, vol. 70, p. 245, dealing with the period from 1747 to 1764, we find this statement, "Finally, the Jesuits had upon their estates a hundred and twenty or a hundred and thirty slaves."

Great must have been these estates, and heartbreaking the labor which was forced from these slaves for the advancement of the "Kingdom of God on earth"!

At another place in this vol. 70, p. 263, we find a statement regarding another mission, as follows:

"Their establishment was quite near this town, and proportioned

needs of twelve missionaries; there was quite a large gang of slaves for cultivating the land, and for plying other trades, as is the CUSTOM in the colonies."

In this statement we have the remark that such things were the custom in the colonies. We do not know whether the writer of this *Relation* uses the word "Custom" to merely inform us that these practices were widespread or as an excuse for the Catholic Church's missionaries' activities. In another place in this same vol. 70 of *Jesuit Relations* we find reference to the breaking up of one of the Jesuit mission stations as a result of the territory having been ceded to England by France, and the Jesuit activities brought to a halt.

On page 279 we read, "Meanwhile the auction was finished; the house, the furniture, the cattle, the lands, had been sold; the slaves were to be taken to New Orleans, to be sold there for the benefit of the king." Here again we find reference to slaves as being a part of the Catholic Church's establishment.

The number of slaves in this case seems also to have been considerable, for in telling of the trip down the river to New Orleans after this sale we find on page 283 the following:

"This food served not only for them, but for forty-eight negroes embarked with them. These slaves, who keenly felt the scarcity prevalent throughout the colony, no longer belonged to the Jesuits, having been confiscated for the benefit of the king."

As further indication that slavery was the order of the day, wherever French Catholics were in control, we find in *Jesuit Relations*, vol. 69, p. 301, the following statement:

"Indian slaves were everywhere known as panis. This bondage prevailed throughout [Catholic French] Canada and Louisiana, beginning almost with the first French settlements in Illinois; and was authorized by an edict of Jacques Raudot, intendant of New France, dated at Quebec, April 13, 1709."

From this statement we notice that no time was ever lost in exploiting either the native Indians or the Negroes brought in to satisfy the avarice and greed of Catholic settlers everywhere, whether it was in Canada or in Louisiana. Nor do we yet find any interference with this cruel practice by the Church, but rather the constant resort by her and her officials to these practices.

Occasionally we find that strange names were given to some of the slaves, apparently with a notion of accommodating the name to the characteristics of the slaves. A Catholic historian named Baudier, in referring to the purchase of the Jesuit Plantation at New Orleans,

in his *Catholic Church in Louisiana*, page 108, says, "Comprised in the purchase were a Negro named Brisefert (literally, one who breaks up everything), his wife and her daughter, slaves, three bulls, a mare, six sheep, one ram, four goats and a billygoat, the donkeys, male and female, excepting one female reserved by Monsieur Bien-ville." Among other buildings mentioned as being erected on the place, page 109 mentions "houses for the slaves and their families."

It is to be assumed that this Negro, Brisefert, must have been rather a destructive person, possibly rather incorrigible, and hence the name. This reference in a Catholic History plainly referring to the sale of a plantation owned by the Catholic Church's Jesuit Order, speaks of these Negro slaves along with their chattels, "three bulls, a mare, six sheep, one ram, etc."—and all buildings being erected "for the slaves."

The Catholic Church has its members convinced, and would like to persuade the world in general, that the Priesthood is above reproach; that the Priests are in some respects on a par with Jesus Christ Himself; that by mere virtue of their ordination they are transported from the realm of ordinary human beings into a condition of being part and parcel of Divinity itself, as witness St. Clement's saying that "a priest is as it were, a god on earth," *Const. Apost.* L. 2, c. 26.

But we find an instance of the weaknesses in human nature of one Catholic Priest in an account given by Baudier, where he says on page 205, "In 1789, Miro (the fifth Spanish Governor of Louisiana), also demanded the prompt removal of Father Pedro de Zamora from the Church of the Ascension at La Fourche des Chetimachas (Donaldsville), stating that up to that time for the sake of peace he had suffered much from that quarter, but it had reached a point that action had to be taken. Father de Zamora, he stated, was acting in a manner far from becoming a religious and a priest. Miro related among complaints the fact that Father de Zamora had become enraged against a parishioner for putting a bell on his cow so as to find it, and after removing the bell himself, had violently threatened the owner when he came to claim it. Again, he blandly refused to permit a woman parishioner who had paid for her pew in advance, to use her pew, stating he had no record of such payment. Matters came to a climax when one Maturin Landry notified the commandante that Father de Zamora had not only confiscated a yoke of oxen and a cart, but had threatened to get his gun and kill Landry, after mistreating his slave who had refused to get the gun. Miro

demanded Father de Zamora's removal, stating that the repeated faults of this religious showed he was not fit for the administration of a country parish." This was done "the very next day." Page 236, in telling of the same events, says that the woman parishioner was the wife of Landry, and that the two oxen had been used on Sunday, with the express permission of Father Zamora, to pull a boat out of a swamp, after which they and the cart were confiscated by De Zamora."

Apparently De Zamora was very covetous of Landry's cow, and did not want any noise made or any bells which would tell where the cow was. This account further shows how far from the general spirit of Christ is that of some of these Priests of Rome. Not only did De Zamora mistreat his Negro slave for refusing to get his gun with which De Zamora threatened to kill Landry, but he seems to have let his greed cause him to permit the use of two oxen to recover a boat from the swamp on Sunday, with the purpose of confiscating the oxen and the cart as a punishment for thus using them on Sunday. This is about as ridiculous as the instance of the Rabbis and the Pharisees in the Bible, in which they so sanctimoniously condemn Jesus for healing the sick on the Sabbath day, while at the same time, on the same Sabbath day, they conspired together as to how they could kill Him.

In this same book by Catholic Baudier (which, incidentally has the official approbation of Francis Leon Gassler, Censor Librorum, and imprimatur by Joseph F. Rummell, S.T.D., Archbishop of New Orleans), on page 201 ff. in telling of large roving bands of escaped Negroes in Southern Louisiana, in 1784, whose depredations were a great source of trouble, says, "But a shortage of regular troops made it necessary to raise a special detachment of militia." "The principal chief of the 'savage Negroes' San Malo, and some 50 of his followers were rounded up and brought into the city in chains. The activities of the troops and militia were praised by Bishop Cirillo, in thus protecting the populace, and when the chained prisoners arrived in town, he was on the gallery of the governor to view the procession, expressing his praise for the success of the enterprise. Bishop Cirillo stated that even if some of the Negroes of the Capuchins (one of the Catholic Orders) were implicated, he would be glad to see them severely punished as an example to others. Bishop Cirillo also urged Don Francisco de Reggio, Royal Ensign, Perpetual Commissioner and Judge, not to defer punishment of the culprits and not to consult with the Counsellor of War (Bishop Cirillo was

at odds with him), for he would hold up the proceedings by a long and devious process."

Here apparently is another "salutary monition" or horrible example of punishment officially countenanced and directed not by just a Priest, but by a Bishop of the Catholic Church, that these unruly slaves be "severely punished, *as an example to others*," and not merely as they deserved.

Continuing this account Baudier states, "In the first testimony by the captured Negroes, taken by Don Reggio, it was found that one of the Negroes of the Capuchins, who had been hired out to work two miles away from the house, against the law, had witnessed one of the murders of the roving bands, but had not notified the authorities. The unfortunate slave was condemned to suffer 100 lashes from the hands of the executioner, while the ones who had committed the crime, four slaves, were to be hanged. When Bishop Cirillo learned of this, he became exceeding wrathful, claiming that the slave was innocent."

We are hardly capable of understanding the terror of receiving "100 lashes from the hands of the executioner." These executioners were invariably most brutal, and did not spare any effort in seeking to inflict a most terrible punishment.

It is refreshing to occasionally find such a statement as this, to the effect that the Bishop is wrathful because of this proceeding against the slave whom he said was innocent, but it will be noted that his wrath had nothing to do with the hanging of the four slaves, nor is there any indication that there was an interest on his part in seeing the four slaves who were guilty of murder repent of their sins before their execution, but he did not wish to have any of the Church's "property" damaged by too severe lashing!

We do not mean to unnecessarily multiply instances of the Catholic Church's actual ownership of Negro slaves, but we might mention that again this Catholic Historian Baudier, on page 89, says "Father de Beaubois had taken 16 Negroes at San Domingo for the plantation at New Orleans, but nine of them, whom he had left at Ship Island, died. An effort to make an adjustment was denied and officials required him to pay cash for six of the slaves and deducted the amount from the sum the Company had agreed to pay the Jesuit Superior."

Father de Beaubois apparently was one of the administrative officials of the Catholic Church's plantation at New Orleans, for which the Negroes had been bought, and, too, it should be noticed that

they were also purchased from a dignitary of the Catholic Church, since the money was to be paid to the "Jesuit Superior." Occasionally we find most ridiculous and flimsy excuses for the abuse of Negroes. For instance, Baudier, on page 206, says, "This type of work on the plantation made it impossible to segregate the slaves according to sex, but the weary work they did was the best corrective for sex abuses"!

Here we find this Catholic author making reference to the terribly immoral conditions under which slaves were housed without segregation just like so many animals might be housed in a barn, but he facetiously excuses such conditions by implying that the great physical fatigue which resulted from the labor imposed upon the slaves was a "corrective for sex abuses." To show the absurdity of such an apology, we need but turn to the first chapter of Exodus where the story is related of the slavery of the children of Israel in Egypt. Here we find that the Pharaoh, for fear of the Israelites becoming too numerous and too powerful in the midst of the Egyptians, sought to reduce the birth rate by having male children destroyed as was threatened in the case of Moses, and greatly increased their burdens. In the 10th verse we find the Pharaoh stating to his Counsellors of State, "Come on, let us deal wisely with them; lest they multiply, and it come to pass, that, when there falleth out any war, they join also unto our enemies, and fight against us, and so get them up out of the land."

Verse 11 continues, "Therefore they did set over them taskmasters to afflict them with their burdens." But in spite of these precautions and measures taken to decrease the birth rate, we find that verse 12 tells us "The more they afflicted them the more they multiplied and grew."

Madeleine Hooke Rice refers to John Rothsteiner's *History of the Archdiocese of St. Louis*, page 212, as authority for the statement that Archbishop Kenrick of St. Louis was another owner (of Negro slaves) on a small scale, where that author says, "Archbishop Kenrick's sympathies, as those of the majority of his people and priests, inclined to the southern cause." Page 46, footnote. This *History of the Archdiocese of St. Louis* is, of course, an official Roman Catholic publication.

Another footnote on this same page cites another Catholic work, Gilbert Garraghan's *The Jesuits of the Middle United States*, vol. I, p. 612, for a statement that "In 1859 there were 20 slaves attached to the Jesuit farm at Florissant (near St. Louis), Missouri," and

another footnote on that page refers to O'Daniel's *Father of the Church in Tennessee*, pp. 123-135, for the statement that "The Dominicans used slave labor on a similar farm at St. Rose's in Kentucky. Students, novices, and priests all assisted in working the farm but the slaves performed much of the work." Another footnote on this page 46 says, "In 1826, an accounting of the property attached to Mt. St. Mary's at Emmitsburg, Md., reported 7 male slaves and 10 females. Another footnote on this page 46 says, "When Father John DuBois founded his school at Emmitsburg he bought 5 slaves, paying \$400.00 for 3 females, \$500.00 for a man, and \$300.00 for a boy."

These various Catholic institutions are still operating, and those who are now being educated can have the satisfaction of knowing that their education is being secured in schools founded upon the back-breaking labor, misery and blood of many members of the African race.

Madeleine Hooke Rice further states, in note 19 on page 46, that Father Victor O'Daniel, O.P., of the Dominican House of Studies, Washington, D.C., described to her a similar policy of the Dominicans of St. Rose's. She refers to the Records of the American Catholic Historical Society of Philadelphia, vol. XXV, p. 38, for bill of sale for a slave girl in the Diary of Bishop Flaget. The girl was sold in 1815 for \$400.00.

She also refers to Thomas Hughes' *History of the Society of Jesus in North America*, Doc. I, part II, 748-749, for reference to sale of nine Negroes sold from the plantation at Bohemia by Maryland Jesuits who were in financial difficulty, between 1793 and 1796. Forty-nine more were sold in 1838 to a planter (ex-governor, later Senator Johnson) in Louisiana, the proceeds being used to meet certain obligations to the Archbishop of Baltimore. *Ibid.*, p. 1122.

Mrs. Rice further states that "There is a record of the assignment of six Negroes to the Novitiate at Florissant, Missouri, as follows:

"Whereas Adam Marshall undersigned is duly appointed agent general of the Corporation (The Society of Jesus), with powers duly certified, November 21, 1822, he declares: I hereby deliver up to the Rev. Charles F. Van Quickenborne the six following Negro slaves (viz.) Tom and Polly, his wife, Moses and Nancy, his wife, Isaac and Succy, his wife, all of whom are the property of the above Corporation, for service in Missouri. I also hereby appoint the Rev. Charles F. Van Quickenborne my Sub-Agent to govern and dispose of said slaves as he thinks proper, and to sell any or all of them

to humane and Christian masters who will purchase them for their own use, should they at any time become refractory, or their conduct grievously immoral.

ADAM MARSHALL, *Agt.*

Washington, D.C., April 10, 1823.' "

From these quotations it seems to be the inevitable conclusion that the Catholic Church and her institutions had no more compunction as to the ownership and use of Negro slaves than others in the South. In fact, not so much as some, as there were many good Christians in the South, who had the conscience and the backbone to deplore domestic slavery, which the Catholic Church, through its Bishop England of Charleston, was so eager to approve, lest the Church suffer the "stigma" of being considered "abolitionist." On the contrary, we find that one of the Popes of the Church of Rome personally was cognizant of the ownership, and of the treatment, of slaves right under his very nose, as we find in Bishop England's Letter XIII to John Forsyth, dated February 3, 1841, wherein he said, "Thus, Sir, the Pope did not consider it unbecoming in the monastery of St. Severinus (which is in the City of Rome), to hold slaves, nor irreligious for the abbot to send monks to bring back runaways, nor criminal for the monks to go looking for them, nor offensive to God, on his (the Pope's) part, to give letters to his officer and overseers to aid by all reasonable means to discover, and to capture them."

Nor is this all that is chargeable to the Pope, from official statements of Catholic History, for we find in Messmer's 1908 republication of England's Works, vol. 5, p. 266, that the Pope himself bought slaves, and quotes a letter from the Pope as follows: "Gregory to Vitalis, proctor of Sardinia; of buying Barbary (North African Coast) slaves; Know, experienced sir, that Boniface our notary, the bearer of these presents, has been sent by us to your place to purchase some Barbary Slaves for the use of the Hospital. And therefore, you will be careful to concur diligently and attentively with him that he may buy them at a good rate. . . ."

We find another reference to slaves on the Jesuit farm at Florissant, Missouri, in the official Roman Catholic History, *The Jesuits of the Middle United States*, vol. I, p. 612, which says, "Down to the period of the Civil War the Negro slaves or, as they were generally called, the blacks, were familiar figures on the Florissant farm." Page 615 says, "They were to begin work promptly at *five o'clock in the morning* and were not to stop working before 'the blowing

of the horn' in the evening." Another paragraph on this page contains an interesting note as follows, "On four or five of the Church feasts . . . thus at Easter, 1836, Jack's family received three chickens, nine lbs. of sugar, a gallon of cider and twenty-five eggs, the cost of the whole being about a dollar and a half."

In this mid-twentieth century we find ourselves accustomed to a forty hour week. How exhausting it must have been for these poor Negroes to work from five o'clock in the morning until probably six or seven or eight o'clock each evening, and probably six days in the week, aggregating probably eighty hours or more per week, and during all these long hours each day, they were "not to stop work."

But apparently all of this drudgery was atoned for on rare occasions by the magnanimity of the slave masters in the giving of extra supplies to the slaves, and it might not be unfair to assume that these few extra supplies were taken into consideration in the giving out of rations for the next succeeding days.

CHAPTER TWELVE

RIOTS IN NEW YORK CITY

The very interesting volume called *Great Riots of New York* was written by J. T. Headley, who also wrote such masterpieces of history as *Napoleon and His Marshalls*, *Washington and His Generals*, etc. This book on *Great Riots of New York* was published in 1873. It seems from this volume that New York has experienced quite a long series of riots. The most unusual of all these, however, is that called the "Draft Riots" of 1863. Headley refers to these "Draft Riots" as lasting four days, beginning with July 13, 1863. On page 181 Headley states, "Negroes had been hunted down all day, as though they were so many wild beasts, and one, after dark, was caught, and after being severely beaten and hanged to a tree, left suspended there till Acton sent a force to take the body down. Many had sought refuge in police stations and elsewhere, and all were filled with terror." On page 207, Headley says, "A sight of one [Negro] in the streets would call forth a halloo, as when a fox breaks cover, and away would dash a half-dozen men in pursuit. Sometimes a whole crowd streamed after with shouts and curses, that struck terror to the heart of the fugitive. If overtaken, he was pounded to death at once; if he escaped into a Negro house for safety, it was set on fire, and the inmates made to share a common fate. Deeds were done and sights witnessed that one would not have dreamed of, except among savage tribes." And Headley continues on page 207 "At one time there lay at the corner of Twenty-seventh Street and Seventh Avenue the dead body of a Negro, stripped nearly naked, and around it a collection of Irishmen, absolutely dancing or shouting like wild Indians. Sullivan and Roosevelt Streets are great Negro quarters, and here a Negro was afraid to be seen in the streets."

On page 208, Headley states: "It was a strange spectacle to see

a hundred Irishmen pour along the streets after a poor Negro." . . . "Old men, seventy years of age, and young children, too young to comprehend what it all meant, were cruelly beaten and killed. The spirit of hell seemed to have entered the hearts of these men, and helpless womanhood was no protection against their rage."

At another place in this volume, mention has been made of the suspicions against the Catholic Church and her Archbishop, John Hughes, in connection with these riots, and Headley relates a circumstance which yet more directly identifies this Catholic Archbishop with these riots. On page 254 Headley states, "A curious incident was related subsequently in one of the New York papers, respecting the manner in which an interview was brought about between him [Hughes] and Governor Seymour, and which resulted in the resolution of the Archbishop to address the rioters. The substance of the account was, that a young widow of high culture, formerly the wife of a well-known lawyer of this city—a woman living in an atmosphere of art, and refinement, and spending her time in study, became so excited over the violence and bloodshed that the authorities seemed unable to suppress, and finding that the Irish were at the bottom of the trouble, determined to appeal to Archbishop Hughes personally, to use his high authority and influence to bring these terrible scenes to a close.

"Acting on this determination, she set out this morning for the Archbishop's residence, but on arriving was told that he was at the residence of Vicar-General Starrs, in Mulberry Street. Hastening thither, she asked for an interview. Her request was denied, when she repeated it; and though again refused, would not be repelled, and sent word that her business was urgent, and that she would not detain him ten minutes. The Archbishop finally consented to see her. As she entered the library, her manner and bearing—both said to be remarkably impressive—arrested the attention of the prelate. Without any explanation or apology, she told him at once her errand—that it was one of mercy and charity. She had been educated in a Roman Catholic convent herself, in which her father was a professor, and she urged him, in the name of God, to get on horseback, and go forth into the streets and quell the excitement of his flock. She told him he must, like Mark Anthony, address the people; and in rescuing this great metropolis from vandalism, would become a second Constantine, an immortal hero. It was his duty, she boldly declared; and though she did not profess to be a Jeanne d'Arc or Madame Roland, but a plain woman of the present day,

she would ride fearlessly by his side, and if he were threatened, would place her body between him and danger, and take the blow aimed at him. The cautious and crafty prelate was almost carried away by the impassioned and dramatic force of this woman, but he told her it would be presumption in him to do so; in fact, impossible, as he was so crippled with rheumatism and gout, that he could not walk. She then asked him to call the crowd, and address them from the balcony of his house. He replied that he was just then busy in writing an answer to an attack on him in the *Tribune*. She assured him that such a controversy was worse than useless—that another and higher duty rested on him. She pressed him with such importunity and enthusiasm, that he finally consented; but as a last effort to get rid of her, said he feared the military would interfere and attack the mob. She assured him they would not, and hurried off—to see Governor Seymour about it. She found the ante-room filled with officials and other personages on important business, waiting their turn to be admitted. But her determined, earnest manner so impressed everyone with the importance of her mission, that precedence was granted her, and she found herself at once beside the astonished Governor. Without any preliminaries, she told him she had just come from the head of the church, and wanted his excellency to visit him immediately. No business was of such vital importance as this. The self-possessed Governor coolly replied that he should be glad to see the Archbishop, but business was too pressing to allow him to be absent even a half hour from his duties. She hastened back to Archbishop Hughes, and prevailed on him to write a note to Governor Seymour, asking him to call and see him, as he was unable to get out. Fortified with this, she now took a priest with her, and providing herself with a carriage, returned to headquarters, and absolutely forced, by her energy and determination and persuasive manner, the Governor to leave his business, and go to the Archbishop's. The invitation to the Irish to meet him was the result of this interview."

Why Archbishop Hughes took no more active part than he did in quelling this insurrection, when there was scarcely a man in it except members of his own flock, might seem strange. It is true he had published an address to them, urging them to keep the peace; but it was prefaced by a long, undignified, and angry attack on Mr. Greeley, of the *Tribune*, and showed that he was in sympathy with the rioters, at least in their condemnation of the draft. Evidently the bishop was more interested in clearing his archiepiscopal skirts

of the *Tribune* charges, than in helping to quiet the Irish mobs. The pretence that it would be unsafe for him to pass through the streets, is absurd. One thing, at any rate, is evident; had an Irish mob threatened to burn down a Roman Catholic church, or a Roman Catholic orphan asylum, or threatened any of the institutions or property of the Roman Church, he would have shown no backwardness or fear. The mob would have been confronted with the most terrible anathemas of the church, and those lawless bands would have quailed before the maledictions of the representative of "God's viceroy on earth." It is unjust to suppose that he wished this plunder and robbery to continue, or desired to see Irishmen shot down in the streets; it must, therefore, be left to conjecture, why he could not be moved to any interference except by outside pressure, and then only after the arrival of several regiments from Gettysburg made further mob action impracticable.

The excitement consequent of the draft, exhibited in outbreaks in various parts of the country, and in the vicinity of New York, was increased by the reports of violence and fighting in the latter city. In Troy there was a riot, and the mob, imitating the insane conduct of the rioters in New York, proceeded to attack an African church. But a priest, more bold or more patriotic than Archbishop Hughes, interfered and saved it. That the latter, armed with nothing but the crucifix, could have effected as much as the police and military together, there can be but little doubt. Such open and decided sympathy with law and order, and bitter anathemas against the vandals who sought the destruction of the city, were the more demanded, as such a large proportion of the police force were Roman Catholics, and in their noble devotion to duty, even to shooting down their own countrymen and men of a similar faith, deserved this encouragement from the head of the church. But these were considered as "expendable," apparently, in the "long view" of the Church's plans.

On page 289, and following, Headley tell us that in July of 1870, seven years after the Draft Riots, the Ulster Protestant Society, known as the Orangemen, decided "to form, and march in procession up Eighth Avenue, to Elm Park, corner of Ninetieth Street and Eighth Avenue, and have a picnic, and wind up with a dance. As the procession passed Fourth Street, in full Orange regalia, and about twenty-five hundred strong (men, women, and children), playing 'Boyne Water,' 'Derry,' and other tunes obnoxious

to the Catholics, some two hundred Irishmen followed it with curses and threats."

The procession moved past the new Boulevard Road where about 300 Irishmen were working on the Road, and entered the park, and began the festivities of the day.

Page 291 says, "In the meantime, however, the rabble that had followed them came upon the Ribbonmen at work on the Boulevard road, and persuaded them to throw up work and join them, and the whole crowd, numbering probably about five hundred started for the park. . . . the mob, loaded with stones, advanced tumultuously towards the park, within which the unsuspecting Orangemen were giving themselves up to enjoyment. Suddenly a shower of stones fell upon them, knocking over women and children, and sending consternation through the crowd. Shouts and curses followed and the Orangemen, rallying, rushed out and fell furiously on their assailants. Shovels, clubs, and stones were freely used, and a scene of terrific confusion followed. The fight was close and bloody, and continued for nearly half an hour, when Sergeant John Kelly, with a force of sixteen men, arrived, and rushing in between the combatants, separated them, and drove the Orangemen back into the park. The mob then divided into two portions, of between two and three hundred each. One party went by way of Ninth Avenue, and, breaking down the fence on that side, entered the park, and fell with brutal fury on men, women, and children alike. A terrible fight followed, and amid the shouts and oaths of the men, and screams of the women and children, occasional pistol shots were heard, showing that murder was being done. The enraged, uniformed Orangemen wrenched hand rails from the fence, tore up small trees, and seized anything and everything that would serve for a weapon, and maintained the fight for a half an hour, before the police arrived. The second portion went by Eighth Avenue, and intercepted a large body of Orangemen that had retreated from the woods, and a desperate battle followed. There were only two policemen here, and of course could do nothing but stand and look on the murderous conflict. In the meantime, the force telegraphed for [no telephone then] by Captain Helme, arrived. It consisted of twenty-five men, to which Captain Helme added the reserve force, with a sergeant from the Eighth, Ninth, Fifteenth, Sixteenth, and Nineteenth Precincts, making in all some fifty men. These he divided into two portions, one of which he sent over to Eighth Avenue to protect the cars [forerunners of street cars] into which the fugitives were crowd-

ing, while the other dashed furiously into the park, and fell on the combatants with their clubs. They soon cleared a lane between them, when turning on the Ribbonmen they drove them out of the park. They then formed the Orangemen into a procession, and escorted them down the city. A portion, however, had fled for the Eighth Avenue cars; but a party of Ribbonmen were lying in wait here, and another fight followed. Huge stones were thrown through the windows of the cars, the sides broken in, over the wreck of which the mob rushed, knocking down men, women, and children alike, whose shouts, and oaths, and screams could be heard blocks off. The scene was terrific, until the arrival of the police put an end to it, and bore the dead and wounded away.

"Although no more outbreaks occurred, the most intense excitement prevailed among the Irish population of the city. . . ."

Beginning on page 293, we find related the story of the following year's (1871) anniversary celebration of the Orangemen. "It was discovered that a conspiracy had been formed by a large body of the Catholic population to prevent its celebration. The air was full of rumors, while the city authorities were in possession of the fullest evidence that if the Orangemen paraded, they would be attacked, and probably many lives lost." Page 294 says, "As the day drew near, . . . and the extensive preparations of the Irish Catholics became more apparent, they [the city authorities] determined . . . that Superintendent Kelso should issue an order forbidding the Orangemen to parade. . . . Processions of all kinds and nationalities were allowed on the streets, and to forbid only one, and that because it was *Protestant*, was an insult to every American citizen. . . . An impromptu meeting was called in the Produce Exchange, and a petition was drawn up, . . . excited men stood in line two hours, waiting their turn to sign it. . . . The action of the city authorities was denounced in withering terms, and a committee of leading men appointed to wait on them, and remonstrate with the Mayor. One could scarcely have dreamed that this order would stir New York so profoundly. But the people, peculiarly sensitive to any attack on religious freedom, were the more fiercely aroused, that in this case it was a Catholic mob using the city authority to strike down Protestantism. The Mayor [Hall] and his subordinates were apalled at the temper they had raised, and calling a council, resolved to revoke the order."

Page 295 continues with a recitation of how Governor Hoffman was sent a telegram, telling him of the situation. He immediately

issued a proclamation guaranteeing protection for any peaceable meetings which any group of people might desire to have, and warning all persons to abstain from interfering with any such assemblies or processions. Page 296 says, "It was thought by many that this would counteract the effects of the cowardly order of the police superintendent, but whatever its effect might have been had it been issued earlier, it now came too late to do any good. The preparations of the Roman Catholics were all made. A secret circular had fallen into the hands of the police, showing that the organization of the rioters was complete—the watchwords and signals all arranged, and even the points designated where the attacks on the procession were to be made. Arms had been collected and transported to certain localities, and everything betokened a stormy tomorrow."

Under these circumstances several regiments of the militia were mobilized, and "detachments were placed on guard at the different armories, to frustrate any attempt on the part of the mob to seize arms." The next morning's papers contained the governor's proclamation, but it seemed to have no effect. Page 297 says, "Early in the morning sullen groups of Irishmen gathered on the corners of the streets, where the Irish resided in greatest numbers, among which were women, gesticulating and talking violently, . . . while at the several rendezvous of the Hibernians, many carried muskets or rifles without any attempt at concealment. . . . One or two armories were attacked, but the rioters were repulsed. The demonstrations at length became so threatening that by ten o'clock the police seized Hibernia Hall."

The Orangemen on the issuance of Kelso's order, had decided to call the parade off, but upon the publishing of the governor's proclamation had again planned to have it. They began to assemble at Lamartine Hall, a fourth-floor room on the corner of Eighth Avenue and Twenty-ninth Street, bringing with them their badges, banners, etc. The neighborhood was guarded by a detail of 500 police, ten or fifteen on horseback. "Some seventy-five or a hundred Orangemen were in the hall, discussing the parade.

"Because of the confusion of orders and proclamations, many did not appear, so it was a very small number who were on hand for the occasion." Page 298 says, "The line of march finally resolved upon was down Eighth Avenue to Twenty-third Street, and up it to Fifth Avenue, down Fifth Avenue to Fourteenth Street, along it to Union Square, saluting the Lincoln and Washington statues as they

passed, and then down Fourth Avenue to Cooper Institute, where the procession would break up."

Two o'clock was the hour fixed upon for the parade to start, but at "one o'clock, a party of men came rushing down Eighth Avenue, opposite Lamartine Hall cheering and shouting, led by a man, waving a sword cane. As he swung it above his head it parted, disclosing a long dirk. The police immediately advanced and swept the street. . . . the quarry men near Central Park had quitted work, . . . swearing that the Orangemen should not parade." Page 300 continues, "The terrible punishment inflicted on the rioters in 1863 seemed to have been forgotten by the mob, . . . the Orangemen, with their banners and badges, only ninety in all, passed out of the door into the street."

The parade was escorted by several regiments of militia, and by several hundreds of police; occasional protesting shots were fired, apparently from rooftops, but no one was seen to fall from them.

Page 302 says, "The procession kept on till it reached Twenty-fourth Street, when a halt was ordered. The next moment a shot was fired from the second story windows of a house on the northeast corner. It struck the Eighty-fourth Regiment, and in an instant a line of muskets was pointed at the spot, as though an order of fire was expected. One gun went off, when, without orders a sudden unexpected volley rolled down the line of the Sixth, Ninth, and Eighty-fourth Regiments. The officers were wholly taken by surprise at this unprecedented conduct, but, recovering themselves, rushed among the ranks and shouted their orders to cease firing. But the work was done; and as the smoke slowly lifted in the hot atmosphere, a scene of indescribable confusion presented itself. Men, women, and children, screaming in wild terror, were fleeing in every direction; the strong trampling down the weak, while eleven corpses lay stretched on the sidewalk. . . . The procession . . . now resumed its march, and moved through Twenty-fourth Street. . . . No more attacks were made, and it reached Cooper Institute and disbanded without any further incident." p. 303.

Page 304 continues, "Two of the police and military were killed, and twenty-four wounded; while of the rioters thirty-one were killed, and sixty-seven wounded—making in all one hundred and twenty-eight victims."

On page 305, the author, Judge J. T. Headley, comments, "That innocent persons were killed is true; but if they will mingle in with a mob, they must expect to share its fate. Soldiers cannot be expected to discriminate in a mob. If the military are not to fire on a crowd

of rioters until no women and children can be seen in it, they had better stay at home.

"To a casual observer this calling out of seven hundred policemen and several regiments of soldiers, in order to let ninety men take a foolish promenade through a few streets, would seem a very absurd and useless display of the power of the city; and the killing of sixty or seventy men a heavy price to pay for such an amusement. But it was not ninety Orangemen only that those policemen and soldiers shielded. They had in their keeping the laws and authority of the city, set at defiance by a mob, and also the principle of religious toleration and of equal rights, which were of more consequence than the lives of ten thousand men.

"One thing should not be overlooked—the almost universal faithfulness of the Roman Catholic Irish police to their duty. In this, as well as in the draft riots, they have left a record of which any city might be proud. To defend Protestant Irishmen against Roman Catholic friends and perhaps relatives, is a severe test of fidelity; but the Irish police have stood it nobly, and won the regard of all good citizens." *Great Riots of New York*, p. 306.

Aside from the personal fidelity of the Irish police, it might be difficult to understand why they were permitted by the Roman Catholic Church to be subjected to these depredations of other Catholics, in such rioting—assuming that the Church countenanced or even abetted it. But if we will remember that the Church's plan for world domination is a long range proposition, and that she feels that "the end justifies the means," and that her machinations might be likened to a game of chess or checkers, the loss of a number of men to her is as the spending of a pawn in a chess—or a man in checkers—to gain a greater advantage. They are "expendable."

It is interesting to note, too, that all the Irishmen working at public works in New York City at that time were Roman Catholic and could be counted on, to a man—as a recruit against the Orangemen—showing Catholic control of public jobs at that time.

The eighth volume of the Catholic Encyclopedia, page 109, in telling of the trouble in Ireland in the mid-Nineteenth Century, between English landlords and Irish tenants, says, "In these circumstances, the Irish peasant joined the Ribbon Society, which was secret and oath-bound, and specially charged to defend the tenants' rights. Agrarian outrages *naturally* followed. The landlord evicted, the Ribbonmen shot him down, and the evictor fell unpitied by the people, who refused to condemn the assassin. After 1860, the Ribbon-

men were gradually merged in the Fenian Society, which extended to America and England, and had *national* rather than agrarian objects in view." Here is a statement worth pondering by those reluctant to think that the Catholic Church has political aims.

In 1837, two years before Pope Gregory XVI issued his Apostolic letter which purported to condemn slavery, but which Bishop England of Charleston explained was not a condemnation of "Domestic Slavery as Practiced in the Southern States," there was published a volume called *Slavery illustrated in Its Effects Upon Women and Domestic Society*.

On page 37 of this volume, it speaks of "the propagation of slaves as articles of merchandise. The rearing of human creatures expressly for the degradation of slavery, now is as regular and systematized a traffic among American citizens, as the culture of the farm. In countless instances, many of the southern families live in sloth and voluptuousness and 'frolic,' solely from the annual sales of the colored people as they arrive at the ordinary age of manhood. . . . The trade in 'breeding wenches,' and the constant contrivances to diminish the sable color, to augment the number, and to extend the traffic of slaves, are facts notorious as the existence of slavery itself."

It should be remembered that it was unlawful to import slaves from Africa after 1808, and therefore the demand for additional slaves seems to have been met in this fashion.

Page 42 of *Slavery Illustrated* says, "There is no law against female violation and no redress for the injured colored woman. No earthly tribunal exists to which she can appeal."

Pages 42 and 43 quote an essay by Mr. Fitch entitled "Slaveholding Weighed in the Balance of Truth," as follows: "A physician in Washington, who is a Christian, originally communicated the conscience-harrowing fact. 'There is,' said that pious physician, 'residing in this city (Washington), a young female slave who is a member of the same church to which I belong. She is a mulatto, and her complexion nearly white. One day she came to me in great trouble and distress, and wished me to tell her what she could do. She stated to me that her master's son was in the practice of compelling her, whenever he pleased, to go with him to his bed. She had been obliged to submit to it, and she knew of no way to obtain any relief. She could not appeal to her master for protection, for he was guilty of like practices himself. What could she do? Poor girl! She dared not to lift a hand in self-defence. She could not flee, for she was a slave. She would be brought back and beaten, and be placed

in a worse condition than before. There she was, a pious girl, with all the feelings of her heart alive to the woes of her condition, the victim of the brutal lusts of a dissolute young man; with no means of defence or of escape, and no prospect before her but that of being again and again polluted, whenever his unbridled passions should dictate.' ”

As we remember that the Catholic Church did not condemn Domestic Slavery as practiced in the Southern States, it is interesting to read from this book published in 1837, two years before Gregory XVI's Bull, a statement as to what this Domestic Slavery embraced.

Beginning on page 45 the author of *Slavery Illustrated* asked, “What are the cardinal principles of American slavery? Slaves are under the absolute power of their kidnappers; and are deemed to be chattels and personal estate, except in the case of descents, when they are real estate. They cannot acquire or possess property. A slave can make no contract; not even the covenant of marriage; and above all, cannot be a witness in any cause where any of the parties are white persons; and dare not attempt to resist the assault of the despotic slave-drivers, who would maim the man that has offended him, or violate the girl upon whom he has fixed his lascivious desires.”

Another reference is made to an incident which took place in North Carolina, part of Bishop England's Diocese, on page 53 of *Slavery Illustrated*, where we read, “A gentleman of New York, who lately was, and most probably now is, an officer in one of the churches of that city, some time since went to the south on business. Among other similar and far more atrocious details, he narrated the following circumstances, part of his personal observation and experience.

“In one of the largest towns of North Carolina, when transacting business with one of his friends, he heard a heart-rending noise, and upon inquiry was informed, ‘It is only some niggers whom they are flogging in the public square.’ Every slave-driver in those places has the power to transfer a slave to the public jail for a short time, and then to direct that the scourger general, an officer who is regularly appointed ‘to preserve the integrity of the Union,’ shall ‘well lay on’ as many lashes with his whip as the men-stealers may appoint, within the number which is limited by law. The gentleman of New York resolved to sacrifice his feelings, and to take an opportunity that he might be ocularly convinced of the truth or falsehoods of the representations which he had previously heard of American slavery.

“Having ascertained that some slaves were about to undergo

the flogging process, he walked to the spot, one of the most public places in the town. There was a sort of pillory suspended with holes for the neck and wrists. The victim of lust and rage knelt on a block a little elevated from the ground, and when the head and hands were passed through the boards of the pillory, the whole body was left exposed for the operations of the slave-driver and his merciless hireling, the flayer general.

"A man was brought out of the slave dungeon, which was close by; and having been stripped of his body covering, his head and arms were forced into the pillory, and the kidnapper immediately ordered him a dozen or more lashes. The dignified town official, for the preservation of 'the integrity of the Union,' brandishing a fearful scourge, instantly commenced his patriotic labors. The whip was so long that it curled round the poor creature's body, and drew away with it the skin, peeled entirely off in a circle; and before the noisy republican had counted out his tale of stripes, scarcely a vestige of skin could be seen. The flesh was cut up in deed (by) lashes. The blood oozed out in every part. After which was applied the slave-doctor's panacea—salt, vinegar, and other equally mollifying ingredients."

This North Carolina town must have been the City of Fayetteville, in the south central part of North Carolina, and therefore not too far from Bishop England's headquarters in Charleston, South Carolina, for, continuing the narrative, we are told on page 56, "In Fayetteville, where he had retired to rest at an early hour, one of the boys who served at the tavern, waked him up and inquired, 'Do you wish that one of the wenches should come to your room, sir?'"

" 'What do you mean?' was the gentleman's retort.

"The boy replied, 'I always go the round among the gentlemen every night to find out who wishes a girl to come to him.' It is proper to add, that from that revolting fact, the gentleman then understood how to elude the snares which enveloped him.

"Now that was one of the most respectable hotels in name, appearance and the character of the visitors, in the State of North Carolina; and yet it is manifest that no house of infamous resort in any of the northern cities was an equally loathsome den of pollution as that externally splendid inn. It is still more worthy of notice, that the same system of iniquity could not long be continued, except in connection with slavery. In a northern post town such an establishment would not be tolerated for one week. A large

number of supernumerary women would instantly attract suspicion; and before the seventh succession of travelling sojourners had heard the inquiry propounded similar to that which was offered by the boy at Fayetteville, the public press would have doomed the whole concern to deathless infamy. That such is the precise situation of vast numbers of the public houses in the southern States, is known to all persons who are acquainted with their habits of life and the practices of slavery."

Could anyone with reason and with any regard for the truth be heard to say that such practices could be so common, and within the knowledge of everybody, not only of those who resided in the Carolinas, but without hesitation made freely known even to visitors, and that the Bishop of Charleston was unaware of these circumstances? Yet, in order that his Catholic Church might not be accused of being abolitionist or antislavery, he explained away Gregory XVI's apostolic letter as being absolutely no condemnation of "Domestic Slavery as practiced in the Southern States."

CHAPTER THIRTEEN

A FOREIGNER'S VIEW OF SLAVERY

In 1838 there was written a pamphlet called *Slavery in America*, being a brief review of Miss Martineau on that subject, "which was copyrighted by Thomas W. White." Apparently Miss Martineau, an English woman, had traveled in America, and had thereafter written a two volume work entitled *Society in America*, regarding her experiences and the horrible aspects of slavery which she witnessed. This pamphlet seeks to prove the prejudice of Miss Martineau and to defend slavery as an institution.

On pages 38 and 39 this pro-slavery author, White, makes quite an admission when he says, "There is one painful chapter in these two volumes, under the head of 'Morals of Slavery.' It is painful, because it is full of truth. It is devoted to the abuses among slaveholders of the institution of slavery; and it gives a collection of statements, which, I fear, are in too many cases founded upon facts, of the illicit and foul conduct of many among us, who make their slaves the victims and the instruments alike of the most licentious passions. Regarding our slaves as a dependent and inferior people, we are their natural and only guardians; and to treat them brutally, whether by wanton physical injuries, by a neglect or perversion of their morals, is not more impolitic than it is dishonorable. We cannot blame Miss Martineau for this chapter." This confession of the truth of the word-picture drawn by Miss Martineau, regarding this aspect of slavery, made by a pro-slavery author, should remove any doubts which might remain as to the nature of the situation which Catholic Bishop John England, of Charleston, defended.

And on page 40, Mr. White admits, "The fact is, that in the southern states the prostitutes of a community are usually slaves."

On page 56 Mr. White says, "I have now gone through most of the points which concern or affect South Carolina in these two volumes.

I have confined myself to that state . . . as I felt more at home in that region."

Here we have a pamphlet written by a pro-slaver of South Carolina, a part of Bishop England's Diocese, and in 1838, which was the year preceding the issuance of Gregory XVI's Bull, in which the author is unable to deny, but must candidly admit the truth of Miss Martineau's terrible condemnation of the everyday practices incident to the "Domestic Slavery" being practiced all about Bishop England, but which he so emphatically declared to be not condemned by the Pope's apostolic letter regarding slavery, and which he proclaimed to be *not* out of harmony with the principles of Christianity.

On page 75 of *Slave Trading in the Old South*, Bancroft quotes from *American Cotton Planters*, page 331, which says, "With us the proprietor's largest source of prosperity is in the Negroes he raises," said Secretary of the Treasury, Howell Cobb, in 1858, when also President of the Georgia Cotton Planters' convention.

On page 75 Bancroft says, "John C. Reed—also a Georgian, graduated from Princeton in 1854 and afterward a lawyer in his native state—had rare knowledge of social conditions, and was clear and frank in his convictions. He wrote: 'Although the profits of slave-planting were considerable, the greatest profit of all was what the masters thought of and talked of all the day long—the natural increase of his slaves, as he called it. His negroes were far more to him than his land—really the leading industry of the South was slave rearing. The profit was in keeping the slaves healthy and rapidly multiplying.'"

It should be remembered that Reed was a citizen of Georgia, which state was also included in the diocese of Bishop England of Charleston. Further indication that this good Bishop could have known and should have known of the abuses of slavery, is indicated by some quotations from the *Charleston Courier*. On page 174, Bancroft says, "Two issues of the *Charleston Courier*, twenty-four years apart, give more amazing information. That of February 23, 1836, contained 29 slave advertisements; four were for runaway slaves and twenty-five related to buying, selling or hiring about nine hundred negroes." And on page 175 we find, "Two newspapers in Charleston on the same day (January 2, 1860), advertised 2048 slaves for sale in the near future."

This great amount of advertising of such large numbers of Negro slaves in the very home town of Bishop England indicates beyond

the shadow of a doubt that all of this traffic in humanity could not have been without the knowledge of Bishop England.

On pages 84 and 85, Bancroft says, "James A. Hammond of South Carolina gave an additional bounty of \$5.00 to 'first marriages,' and doubtless many others offered special inducements. After that, if the pickaninnies were numerous at the quarters, and there were no violent jealousies, no disturbances of the peace, little or no attention was given to the paterinity of the children." And all this was a part of the "Domestic Slavery as Practiced in the Southern States," but not condemned by the Catholic Church, which declared that these things were "not contrary to the principles of Christianity."

Another very cruel and heartbreaking aspect of this institution is referred to on page 199 by Bancroft, where he says, "Elsewhere in the typical South—in Virginia, North Carolina, South Carolina, Tennessee, Arkansas and Texas—there seems to have been no restriction of any sort against separating mothers and children or husbands and wives or selling children of any age."

Now it seems that children who were unattached to their parents were regular articles of merchandise, and were denominated "single." These wretched children by the thousands were torn from their mothers' arms and sold whenever and wherever the best dollar could be had for them. . . . All a part of the "Domestic Slavery as Practiced in the Southern States," uncondemned by the Catholic Church, but rather recognized as being altogether "compatible with the principles of Christianity."

Another instance of the inhumanity of this "Domestic Slavery," especially as it deals with the merchandise of little children, is given by Bancroft, on page 90, when he says, "Shortly after William H. Seward (later Secretary of State under Lincoln) halted at a country tavern in Virginia, in 1835, ten Negro boys, between the ages of six and twelve, tied together two and two at their wrists and fastened to a rope, emerged from the dust that they had made as they shuffled along the road. A tall, gaunt white man, with a long whip drove them through the barnyard gate, up to the horse trough to drink, and then to a shed, where they lay down and moaned until they fell asleep. They had been bought of different persons and were trudging to the Richmond market." Quoted from F. W. Seward, *William H. Seward*, vol. I, p. 271.

When it is remembered that the market at Richmond was the source of supply for slaves to be used in Bishop England's diocese and all over the South, and that such incidents as this had to be

repeated constantly to supply the market with the merchandise, we may truly be amazed that Bishop England of Charleston, the official spokesman for the Catholic Church, could condone such things, and it should be remembered that Bishop England did not "speak out of turn"; rather he is regarded by the Catholic Church as one of her most powerful spokesmen, and the several volumes of his writings which were published in 1849, a few years after his death, were republished in their entirety almost sixty years later.

Of course, much of the cruelty practiced daily throughout the South never was recorded, or if recorded, was lost, or if not lost is now difficult to find. We might gain some information of how terrible were some of the aspects of slavery if we consider some of the things which happened during slavery times in Kentucky, which, being a border state, seems to have carried on slavery in a much milder form than the deeper South.

John Winston Coleman, Jr., in his *Slavery Times in Kentucky* (1940), states, on pages 113 and 114, "In searching the files of old newspapers and court-house records, it appears that in Kentucky, and especially in the Bluegrass region, where Negro bondage was of a milder form, there were uprisings and rumors of uprisings throughout the entire period of slavery, all of which goes to prove that, even though Kentucky slaves were given kindness and light work, these things did not always bring contentment or reconcile the enslaved Negroes to their lot," and on page 218 he says, "Even though slavery in Kentucky was known and described as being the mildest form that existed anywhere in the United States, freedom and liberty were often the bondman's uppermost thoughts. After the War of 1812, soldiers returning to Kentucky brought back news that there was freedom beyond the Great Lakes. Many of the slaves catching up these vague bits of information made them the basis of their plans to escape." And what must have been the desperation of the slaves in places like South Carolina where their condition was most aggravated?

On pages 188 and 189, Coleman tells of the heartlessness with which old and sick slaves were disposed of by their masters, and he tells us, "Many citizens and slaveholders of the Bluegrass must have privately condemned, but gave no indication of being greatly shocked at, the heartless advertisement which *ran for a number of months* in the local newspaper:

"TO PLANTERS AND OWNERS OF SLAVES! Those who have slaves rendered unfit for labor by Yaws, Scrofula,

Chronic Diarrhea, Negro Consumption, Rheumatism, &c, and who wish to dispose of them on reasonable terms will address J. King, No. 29 Camp Street, New Orleans."

This notice suggested the awful realities of slavery as it existed in the far South. In Louisiana, Mississippi and other Southern states many large plantations were operated entirely by hired overseers, whose salaries were regulated by the amount of the net profit on the annual crops. The owners of these large plantations seldom, if ever, visited them, or had any direct contact with the slaves working on them. A shocking practice, inspired by greed, prevailed more or less in these sections. Old, worn-out, broken-down Negroes, suffering from chronic diseases, were purchased in Kentucky for a few dollars and shipped South, where they were mercilessly overworked under the lash of the large plantation overseers, until they literally died in their tracks in the fields, victims of the absentee landlord system.

And to support his assertions as to the heartless manner in which the slave traders sought to squeeze out the last ounce of work possible from these sufferers, Coleman, at the bottom of pages 188 and 189 quotes an advertisement which reads as follows:

" 'Overseers, Read This! It will be remembered by the Overseers of Edgefield (S. Carolina), that Colonel M. Frazer has offered a fine English lever watch as a reward to the overseer (working not less than ten slaves) who will report the best-managed plantation, largest crop per hand of cotton, corn, wheat and pork for the present season. Col. Fraser has just returned from the North and laid before us this elegant prize. Remember, then, that the prize is now fairly upon the stake, and that the longest pole knocks down the persimmon. Whip! Whip! Hurrah!!!'—
The Southern Cultivator, May 1855."

From this it can be readily seen that through the offering of various prizes, slave drivers and managers of plantations for absentee landlords were induced to go to the most barbarous ends to gain those prizes. We are all familiar with the expression, "Hip Hip! Hurrah!" Here we find the "Hip! Hip!" changed to "Whip! Whip!" to fit the occasion. They had their own ideas of humor!

It is no wonder then that slaves sold down the river by the "nigger traders" made every possible effort to get back to their Kentucky homes:

" '\$100 REWARD—Ranaway from the subscriber living in Cass County, Georgia, a negro man named Jess. He is

a dark mulatto, 45 years old, a small piece bit off one of his ears, a scar on one side of his forehead and his right shoulder bone has been broken. The said slave was raised in Lexington, Ky., where he will doubtless endeavor to go.'

—*Lexington Observer & Reporter*, January 1, 1840."

Another Kentucky-born slave, who had seen the plantation life in the South, escaped, and was thought to be "lurking about the vicinity of his old home, near Lexington":

"\$200 REWARD—Ranaway from the subscriber in Yazoo County, Mississippi, a negro man named Henry, his left eye out, some scars from a dirk on and under his left arm, and much scarred with the whip."—*Ibid.*, July 22, 1838.

Beginning on page 131, Coleman gives us a most heart-rending account of the sale of a girl named Eliza. He says, "While slave sales, as a rule, attracted little more than casual interest, there occurred, early in May, 1843, an event which brought together fully two thousand persons on historic Cheapside, the public square of Lexington. Here, around the old rickety auction block, were gathered the wealth and culture of the Bluegrass, ladies and gentlemen in fashionable attire from Cincinnati, Louisville, Frankfort and even as far south as New Orleans.

"There were men and women, slave masters and mistresses, speculators in human chattels and idle bystanders—all anxiously awaiting the sale of Eliza, the beautiful young daughter of her master, only *one sixty-fourth* African. She was white, with dark lustrous eyes, straight black hair and a rich olive complexion. Yet she was a slave, the daughter of her master, about to be sold to the highest and best bidder to satisfy his creditors.

"Reared as a family servant in an atmosphere of refinement and culture in an old Bluegrass home, Eliza had acquired grace, poise, education, 'social manners' and other accomplishments rarely found in one of her position. For over a week, while awaiting sale, Eliza had been confined in a crowded, vermin-infested slave jail on Short Street along with the common run of Negroes, but now, she stood frightened and trembling on the block, facing the gazing multitude.

"Beside her stood the old auctioneer, in frock-tailed coat, plaid vest, calfskin boots, with a broad-rimmed white beaver hat pushed on the back of his head. In the most insinuating manner he called attention to the handsome girl, her exquisite physique and fine qualities, well suited, as he suggested, for the mistress of any gentleman.

"Bids began at two hundred and fifty dollars, and rapidly rose

by twenty-fives and fifties to five hundred—seven hundred—a thousand dollars. When twelve hundred dollars was reached, all of the bidders except two had withdrawn from the field, Calvin Fairbank, a young Methodist preacher who had lately arrived in town, and a short, thick-necked, beady-eyed Frenchman from New Orleans. ‘How high are you going?’ asked the Frenchman. ‘Higher than you, Monsieur,’ replied Fairbank.

“Fairbank and the Frenchman continued to bid—slower and more cautiously. The auctioneer on the block raved and cursed. ‘Fourteen hundred and fifty,’ ventured Fairbank, with a furtive glance toward his competitor. The Frenchman stood silent. The hammer rose—paused—lowered—rose—fell, and then, the exasperated auctioneer, dropping his hammer, suddenly seized Eliza, jerked open her dress and throwing it back from her white shoulders exposed her superb neck and breast to the startled crowd.

“‘Look here, gentlemen!’ he exclaimed, ‘who is going to lose such a chance as this? Here is a girl fit to be the mistress of a king.’

“Through the crowd swept a suppressed cry of disgust and contempt, of anger and grief; women blushed and men hung their heads in shame. But the old auctioneer, callous to such scenes and knowing that he was *well within his rights*, was not to be intimidated, and again, in his rough voice, called loudly for bids.

“‘Fourteen, sixty-five,’ risked the Frenchman.

“‘Fourteen, seventy-five,’ responded the preacher.

“Then, with the lull that followed, it seemed apparent that the bidder from New Orleans was through. Sickened at the sale, many of the crowd were now leaving, when the auctioneer, who seemed at his wits’ end, in a frantic effort to stimulate bidding, suddenly twisted his victim’s profile to the excited crowd and lifting her skirts, laid bare her beautiful, symmetrical body, from her feet to her waist.

“‘Ah, gentlemen!’ he exclaimed, slapping her naked thigh with his rough hand, ‘who is going to be the winner of this prize?’

“‘Fourteen hundred and eighty,’ came the Frenchman’s bid above the tumult of the crowd. ‘Are you all done?’ cried the man on the block as he waved his gavel in the air. ‘Once—twice—do I hear more? Th-r-e-e.’ A smile of triumph came over the Frenchman’s face, while Eliza, knowing who Fairbank was, now turned an appealing and heart-rending glance toward him.

“‘Fourteen hundred and eighty-five,’ cautiously bid the preacher.

“‘Eighty-five, eighty-five, eighty-five; I’m going to sell this girl.’

Looking at the Frenchman, he asked: 'Are you going to bid again?' With an air of indifference the man from New Orleans slowly shook his head.

" 'You've got her ———— cheap, sir,' said the auctioneer cheerfully to Fairbank. 'What are you going to do with her?'

" 'Free her,' exclaimed Fairbank, as a loud cheer rose from the crowd, led by Robert Wickliffe, the largest slaveholder of the Bluegrass. Eliza and her new owner were driven in Wickliffe's carriage to the home of a friend where her 'free papers' were made out."

At the bottom of page 134 in note 35, Coleman tells us something of this self-sacrificing Calvin Fairbank, who served nearly twenty years of prison sentences because of his activities in freeing slaves.

"Fairbank, an ardent abolitionist from New York, was prominently connected with the Underground Railroad in Kentucky. . . . Fairbank states in his autobiography that the sale of Eliza was the 'most extraordinary incident' of his quarter of a century of abolition activities in this state. In the purchase of Eliza he represented Salmon P. Chase, later Lincoln's Secretary of the treasury, and Nicholas Longworth, of Cincinnati, who had authorized him to bid as high as \$25,000 if necessary." *During Slavery Times*, pp. 26-34.

The reader should notice in connection with the brutally immodest way in which the auctioneer treated Eliza, that he knew that "*He was well within his rights.*" And all of this happened in Kentucky, "where slavery was practiced in its mildest forms," and was part of that terrible system which Bishop John England of Charleston assures us was not incompatible with the practice of Christianity, and was not condemned by Pope Gregory XVI, in his Apostolic letter regarding slavery.

Another heart-breaking instance of the heartlessness of slavery as practiced in our Southern States, is given by Coleman, beginning on page 135, where he says, "There lived in Lexington a well-to-do and highly respected white man, the father of two handsome mulatto girls by one of his quadroon slaves. These girls were almost white and were reared in refinement and comfort in the household of their father and master. When they were old enough to attend school, they were sent to Ohio to be educated and later attended Oberlin College. Occasionally they returned to Lexington to visit their father; yet they were still slaves, for under the slave code of Kentucky all children born of slave women were slaves regardless of their father's color or condition.

"These girls readily passed off as children of white parents and were so taken and accepted by the people among whom they resided in Ohio. Years passed. The girls had grown into early womanhood, young and handsome and full of life. They moved in the best of society in the free territory where they resided.

"Then came the time when their father died. He had lived in Lexington all his life and during his latter years had, through bad management and ill luck, piled up a considerable indebtedness on his estate. When the young women from Ohio came to Lexington to attend his funeral, they were seized by the sheriff and ordered to be sold under the auctioneer's hammer to satisfy the creditors of their deceased father and master.

"Public indignation reached a high pitch over the thought of such a sale. There was much speculation and high hopes that a thing of this sort might not happen again in Lexington, the cultural center of the Bluegrass. The sheriff, however, obliged to discharge his duty under the law, pursued his legal course.

"At the next county court day, in the middle eighteen-fifties, Thomas W. Bullock, master commissioner of the Fayette Circuit Court, offered these comely females for sale at the rickety auction block which stood on Cheapside, near the courthouse door.

"Mingled emotions of disgust and pity swept through the crowd, causing several spectators to leave the scene. Evidently tenderly raised, the handsome girls, with tears of shame and mortification coursing down their cheeks, tried to shrink away from the lascivious looks and indecent remarks of the traders and spectators standing about. The girls were rudely examined by traders, ostensibly for the purpose of determining their physical qualities.

"As the sale continued, there was a pause in the bidding. But the auctioneer merely utilized this opportunity to further accentuate and display the fine and beautiful features of the girls. After much spirited bidding, they were 'knocked down' at a high price to a gambler from Louisiana who took them South as 'fancy girls' and, later, sold them for a good profit as prospective mistresses to a very 'discriminating' buyer in old New Orleans."—*Recollections of Judge George B. Kinkead, of Lexington*, statement to Coleman, March 10, 1938.

When we hear of such instances as these, and realize that these things were regular occurrences, decade after decade throughout the southland, it is no marvel that our country was permitted of God to be scourged by the Civil War.

Beginning at page 206, Coleman gives several examples of the stealing of three Negroes by heartless so-called "nigger stealers," who had no compassion against returning, unlawfully, men, women and children to the status of slavery, some who had been born free, some who had purchased their freedom or been liberated by their masters, or who had been given their freedom through purchase, as in the case of Eliza of Lexington.

Coleman tells that "although many cases were never known or recorded, the 'nigger stealers' continued their nefarious work of seizing and selling free blacks into slavery over most of Kentucky. Proof of this are the numerous advertisements of slaves apprehended and confined as fugitives in the county jails. These notices frequently stated that the Negro 'says he is free,' or, 'claims he is a freeman.' Such notices became so commonplace that they attracted little or no attention from the readers of Kentucky newspapers.

"William Scott, jailer of Bourbon County, notified the readers of the *Western Citizen* that there was confined in his jail 'a negro man, who calls himself Jack Harris, and says he is a freeman.' This, as in many other cases, proved correct. Jailer Scott, at the 'earnest solicitation' of the fugitive, 'wrote on to the Floyd (County) Court where he says he is recorded free,' and found Jack's certificate of freedom duly recorded, as he had claimed, in that county."

"Nigger stealing" on both sides of the Ohio River was given a fresh impetus when the Fugitive Slave Law of 1850 went into effect. This law, one of the five passed by Congress in the celebrated Compromise of 1850, provided that slave owners or their representatives could go into free territory, claim and seize their fugitive slaves and bring them back into bondage, and was directly contrary to God's instruction in Deuteronomy 23:15, 16, which says, "Thou shalt not deliver unto his master the servant which is escaped from his master unto thee: He shall dwell with thee, even among you, in that place which he shall choose in one of thy gates, where it liketh him best: thou shalt not oppress him."

"Notwithstanding the disposition shown in many parts of the free states of Ohio, Indiana and Illinois to protect fugitive slave settlers, this new law of 1850 spread consternation and distress among these Negroes, causing many to leave the little homes they had established for themselves and renew their search for liberty farther north, often in Canada. This wrung from the escaped Negroes a cry of anguish that voiced the distress of the people of this class in all quarters, especially in the free states along the Ohio River.

Even legally free Negroes in Ohio, Indiana and Illinois had good reason to fear for their safety, as under the new law, the fugitive, or anyone accused of being a fugitive, was denied the right of trial by jury and his status was determined by a United States judge or some federal commissioner. This act, moreover, was retroactive, for its provisions applied to slaves who had fled from their masters at any time in the past, and it contained what amounted to a virtual bribe, for, if the commissioner decided in favor of the master, his fee was ten dollars, whereas, if for the fugitive, it was only five dollars!

"Much abuse of this new law now developed. Seizures of persons across the Ohio River in free territory were taking place almost daily. Operating under the guise of slave catchers searching for fugitive Negroes from Kentucky, many 'nigger stealers' plied their trade with renewed energy, seizing and carrying back into slavery many Negroes without even going through the formality of appearing before a commissioner to lodge a complaint or obtain a warrant. Many of the fugitives thus seized were persons who had escaped from bondage years before, had married, acquired homes and were rearing their families on free soil in peace and contentment.

"Many cases of fugitives thus seized now came to the public attention. In August, 1853, the runaway slave, George McQuerry, of Cincinnati, was 'roughly caught up' and returned to slavery in Kentucky, while Addison White, of Mechanicsville, Ohio, was seized almost at the moment he had accumulated enough money to redeem his wife and child out of bondage in Kentucky.

"Of all the cases of slave rendition, the saddest and probably the most widely circulated at the time was that of Margaret Garner. Winter was the best time for flight across the Ohio, River, for when it was frozen over, the difficulties of crossing were fewer. Simeon Garner, with his wife Margaret and two children, fled from slavery in Kentucky during the cold winter of 1856 and, after crossing the frozen stream at night, made their way to the home of a free Negro in Cincinnati.

"Quickly tracing the fugitive Negroes to their hide-out in Cincinnati, the armed pursuers, after some resistance, broke down the door and entered the house. There they found Margaret, the mother, who, preferring death to slavery for her children, had striven to take their lives, and one child lay dead on the floor.—The Cincinnati *Gazette*, January 29, 1856. The case was immediately brought into court, where, despite the efforts made by sympathetic whites, rendition was ordered. On their return to slavery, Margaret in despair

attempted to drown herself and child by jumping into the river, but even the deliverance of death was denied her, for she was recovered and soon thereafter sold to a trader who took her to the cotton fields of the Far South.”—Marian G. McDougall, *Fugitive Slaves*, pp. 46-47; from *The Liberator*, February 6, 1856.

Numerous instances were recorded in Ohio newspapers where free Negroes of that state were “seized from their own firesides” and carried back into Kentucky slavery. “Those biped Kentucky bloodhounds,” complained the Antislavery *Bugle*, “traverse our country (Ohio) as they please—search the houses of our citizens without legal warrants—peering even into the chambers of our female inmates.”—Quoted in *The Liberator*, December 2, 1852.

During the summer of 1853 handbills were freely circulated on the streets of Covington and Cincinnati warning citizens to be on the lookout for Robert Russell, an “idle, loafish, mulatto,” contemptuously described as the “Judas of his race,” who, for a small sum of money, was decoying slaves to either side of the Ohio River:

“SLAVE-HOLDERS OF KENTUCKY!

BEWARE THE ROGUE, ROBERT RUSSELL!

“Who absconded from Ripley, Ohio, to evade the strong arm of the law he rightly deserved for misdemeanors in that town. This man is a light mulatto, and has betrayed members of his race on numerous occasions. He will as readily take ten dollars from any of your slaves to bring them to Cincinnati, and again take ten dollars to return them to you, as he has no higher purpose than to serve his paltry self.”—Laura S. Haviland, *A Woman's Life Work*, p. 136.

It was charged in litigation, and not denied, that Lewis C. Robards, the well-known “nigger buyer” of Lexington, was “regularly engaged in the slave traffic, buying and selling slaves and sending them out of the state into the Southern slave states” and “that his jail is the rendezvous for a gang of kidnappers and nigger thieves that operate along the Ohio River seizing free negroes who live in the extreme southern border of the state of Ohio and sending them to Robards in Lexington.”—Martha (Colored) vs. Robards, Fayette Circuit Court, File 1285, April 10, 1855. Lewis Robards was the name of the scoundrel who was the first husband of Andrew Jackson's wife. The National Cyclopaedia of American Biography, vol. 5, p. 298, says that she “married Capt. Lewis Robards.”

“Martha, five years old and free, lived with her aged uncle near

Portsmouth, on the banks of the Ohio River, until one night a band of white 'nigger stealers' broke open the door with an ax, and 'grasping the wool on top of her old uncle's head,' seized Martha and her six little brothers and sisters and carried them away into captivity, to Robards' jail in Lexington."—*Ibid.*, Deposition of John T. Wiggington. There they remained to be sold into slavery.

During the winter of 1850 James McMillen, trusted "nigger agent" of Robards, and some of his marauding gang broke open the little log cabin of Arian Belle, a free "woman of color" living in Mason County and seizing her "secretly and clandestinely in the dead of night," made off with her and Melissa, her four-year-old child. These unfortunates the agents hurried to Lexington and lodged in Robards' slave pen. Soon thereafter Robards sold them as slaves for life to a sugar planter residing in Louisiana, and put them on board the river packet *Sea Gull*, operating between Frankfort and Louisville, on the first part of their long journey down the river. It was only through the assistance of some of Arian's white friends, who learned of her sad plight by the time she reached Louisville, that Robards was prevented from "running her off to some of the Southern states and there selling her into slavery. . . ."—*Arian Belle vs. C. C. Morgan, et al.*, Fayette Circuit Court, File 1196, February 12, 1851.

Robards had agents working for him in all the Bluegrass counties and those bordering on the Ohio River—buying and selling slaves, and sometimes stealing and kidnapping free Negroes. Among these were James McMillen, George W. Maraman, Rodes Woods, William Hill, George Payton, Booz Browner, John T. Montjoy, Everett Stillwell, and his own brother, Alfred O. Robards.

The Slave, published by W. F. G. Cash, 5, Bishopsgate Street without, London, and W. S. Pringle, Collingwood Street, Newcastle-on-Tyne. Printed by Selkirk and Rhagg, 48, Pilgrim Street, Newcastle.

No. 30. June, 1853, on page 22, col. 2, quotes *The Chicago Times* as follows:

LIBERTY BARTERED FOR MURDER

"About a year and a half ago, Rachel Parker, a free, coloured girl of Pennsylvania, was kidnapped and carried to Baltimore, and returned then as a slave. Joseph C. Miller interested himself in her behalf, and followed her to Baltimore, and instituted proceedings for her release; and on his return he was murdered by the kidnappers. Rachel Parker was, in the course of time, declared free by a legal investigation; yet she was not allowed to return. Her kidnappers

had been indicted in the courts of Pennsylvania, for kidnapping; but no investigation for the murder was allowed in Maryland, though undertaken by the Executive of Pennsylvania. The whole matter has, however, been settled by a compromise; and a perfect illustration it is of all compromises between liberty and slavery. The girl, Rachel Parker, declared free by the court in Baltimore, is allowed to return home on condition that all legal proceedings against her kidnappers and the murderers shall be given up. The Governor of Pennsylvania acquiesces, of course, and glows in the settlement of the matter by compromise."

CHAPTER FOURTEEN

CATHOLIC CHARACTER AND CHARACTERISTICS

In the light of the Catholic Church's definite part in the establishment and promotion of African slavery, it is well for us to consider the question as to whether the Roman Catholic Church is in reality a Christian Church. (According to its teachings it is not just "a" Christian Church, but THE ONE AND ONLY Christian Church, "outside of which there is no salvation.")

As the reader considers the things presented herein, let him remember that "Christian" means "Christlike." Webster's Dictionary says that the suffix "an" signifies "belonging to or pertaining to." Romans 6:16 says, "Know ye not that to whom ye yield yourselves servants to obey, HIS servants ye are." Hence we "belong to" Christ only if we obey Him. "Pertaining" in the above definition means to "have connection with or dependence on." History truly reveals that the Catholic Church has connection with, and depends on, and must surely be guided by a supernatural power, but is that power Christ, who said, "by their fruits ye shall know them"? Evidently they know not what spirit they are of.

Merely calling the Church of Rome "Christian" does not make it so. The much beloved Abraham Lincoln once asked a friend in an argument "If you call a dog's tail a leg, how many legs would he have?" The reply came back "five." Thereupon Mr. Lincoln said, "No, my good friend, merely calling the tail a leg does not make it one."

In the very fine work called *The Two Babylons, or the Papal Worship Proved to Be the Worship of Nimrod and His Wife*, Alexander Hislop says that one "Proof of the Babylonian character of the Papal Church . . . is the character of mystery which attaches alike to the modern Roman and the ancient Babylonian systems. The gigantic system of moral corruption and idolatry described

under the emblem of a woman with a 'golden cup in her hand (Rev. 17:4) making all nations DRUNK with the wine of her fornication,' (Rev. 17:2, 3) is divinely called "MYSTERY, BABYLON THE GREAT." (Rev. 17:5). chap. I, p. 4.

"That Paul's 'Mystery of iniquity' as described in II Thessalonians 2:7, has its counterpart in the Church of Rome, no man of candid mind, who has carefully examined the subject, claims any doubt." *The Two Babylons*, page 4 (1856). A poem containing many applications of Scriptural prophetic symbolism to the Catholic Church, called "The Siren's Song," reads as follows:

Complacently I sit a queen, and am no widow now,
And so to me and Mary—not to Christ, you bow!
As in my hand I hold my most beguiling golden cup
All nations now come eagerly, and fawn, and scrape, and sup.

That you should have religious freedom, I, of course, agree,
Provided that in all your faith you differ naught from me.
What though the Bible vary from the artful things I say
If pagan creed, of every breed, concur in every way?

Though Jesus said that any words self-serving are untrue,
Yet all my claims must now be blindly swallowed whole by you!
To me—and only to me, all your sins you must confess!
Then—for the right consideration—you may know I'll bless.

And to my most capricious creed you must not ever raise
The slightest doubt, nor ever flout, but give unstinted praise.
For what I say—regardless of Mt. Horeb—now is Law!
So follow me, and I'll decree you have no spot or flaw.

I'm drunken with the martyrs' blood, and consequently you
Had better get in line and start imbibing of my brew.
What if, with me, you're found to be at war against the Lamb?
It matters not! Forget such rot! Infallible I am!

I have a mark which all who dwell upon the earth must take,
Direct opposed to God's own seal, and clearly just a fake—
Or else on them I'll surely vent the venom of my spleen.
I'm the woman, decked with gold, of Revelation Seventeen!

R. R. MILLER

Some of the various manifestations of this "wine" are very ably described by an ex-Catholic, Mary E. Walsh, in her book *The Wine*

of *Roman Babylon*. 1945. In one example of her exposition on the doctrine of transubstantiation as part of this "wine," Miss Walsh quotes on page 62 from H. Convert's *Eucharistic Meditations* (extracts from the writings of the Blessed J. M. Vianney, p. 112) as follows: "'Marvelous dignity of priests,' exclaims St. Augustine: 'In their hands, as in the womb of the blessed Virgin Mary, the Son of God becomes incarnate.' . . . Behold the power of the priest! The tongue of the priest makes God from a morsel of bread! It is more than creating the world. Someone said, 'Does St. Philemon obey the curé of Ars? Certainly she may well obey him, since God obeys him. The blessed Virgin cannot make her divine Son descend into the hosts. A priest can, however simple he may be.'"

Another phase of this "wine" is in the indulgences sold from time to time to raise money for the Church of Rome. This practice is justified in the Catholic mind under the rule that "the end justifies the means." We need not depend upon outside history for our facts as to some well known instances in which money has been raised by the Church through the sale of indulgences but quote herewith from an official Roman Catholic source:

"To build St. Peter's basilica, Pope Julius II appealed to the generosity of the faithful and promised abundant indulgences to donors. In 1514 Pope Leo X, in need of new subsidies, promulgated another concession of spiritual favors. The publication of the Papal Bull in northern Germany was entrusted to the archbishop of Mayence, and the preacher chosen to insure its effective spread, was a Dominican, Johann Tetzel." — Mourett-Thompson. *History of Catholic Church*. (R.C.), vol. V, p. 325.

"But it must be acknowledged that many preachers, including Tetzel, by their manner of offering indulgences, extolling them and putting a price upon them, did provoke real scandals." *Ibid.*, p. 325. "The publication of these indulgences in northern Germany was the occasion for a traffic far from honorable. Albrecht of Brandenburg, archbishop of Mayence, loaded with enormous debts to the Fuggers, bankers of Augsburg, had obtained from Leo X the privilege of using one-half of the money received from the indulgences to pay his creditors." *Ibid.* p. 325. Note at bottom of page 326 says, "Certain business men suggested that it be proposed to the pope that the Fuggers be paid off out of the indulgence offerings. Leo X made the mistake of listening to the proposal." Here, an official Catholic History admits that an infallible Pope made a mistake!

"In his (Leo X's) reign they spoke of 'two swords, one of which was used *by* the Church, the other *for* the Church.' " p. 245, Mourett-Thompson, *History of Catholic Church*. See Sigismondo dei Conti, II, app. No. 18. "Kings took oaths of obedience to him." See Instructions of Louis XII, Bibl. Nat. Fr., 2930. Quoted by Imbart de la Tour, II, p. 59.

ON PURGATORY

On October 20, 1833, the Second Provincial Council met at the Cathedral in Baltimore, and during its session, a Baltimore newspaper carried the following item: "Obsequies.—This day the Prelates and Theologians of the Catholic Provincial Council, now in session in this city, together with several other priests, celebrated the solemn office for the repose of the souls of the Right Rev. Doctor Fenwick, of Cincinnati, and De Neckere, of New Orleans. The Right Rev. Doctor Rosati celebrated the High Mass, attended by the proper officers. After the Gospel, the Right Rev. Doctor Purcell, Bishop of Cincinnati, ascended the pulpit and preached a funeral Oration; in which he ably portrayed, in accurate and pathetic language, the virtues and services of the deceased prelates, the former of whom fell a victim to the cholera, after years of laborious and successful exertions; the latter was taken away in the bloom of youth and in the midst of his labors by the yellow fever. After the Mass, Doctor Rosati performed the usual obsequies." The official *Roman Catholic History of the Baltimore Councils*, p. 105, by Peter Guilday, says: "The second-Solemn Session, the Mass of Requiem for the deceased prelates (Fenwick O. P., and De Neckere) was celebrated October 24."

In Psalms 111:9, we read, of God, "He sent redemption unto His people: He hath commanded His covenant forever: holy and reverend is His name." This is the only place in God's Book that uses the word "reverend," and it applies to the name of God, but the dignitaries of the Roman church are not satisfied with this, they must have their names denominated as "Right Reverend," and "Most Reverend" and this is not enough. They must be called "Doctor"—the equivalent of "Rabbi"—regarding which salutation Jesus said, in Matthew 23:8—"But be not ye [His disciples] called Rabbi: for one is your Master, even Christ; and ALL YE ARE BRETHREN." The next verse (9) says, "And call none your father upon earth: for one is your father, who is in heaven." Roman Catholic version. This same version has an interesting footnote on this verse

as follows: "Of course this does not mean that we should not call our spiritual advisers 'father.'" If not, what does it mean?

Now, to get back to the celebration of "the solemn office for the repose of the souls" of these two departed bishops, in October of 1833. Edward Fenwick, of Cincinnati, the first bishop named, died Sept. 26, 1832—over a year before the convening of this Council. Now, celebrating "the solemn office for the repose of the soul" means praying for souls in Purgatory, the Catholic invention of an intermediate state between death and ultimate enjoyment of heaven, in which intermediate state the soul is "expurgated" of some sins for which 'for some reason or other,' the blood of the Lord Jesus Christ was not able to fully atone!

What a spectacle, prelates of the one and only true church, praying for surcease of suffering of a dead saint, one notable for his "virtues and services." Lowett in his *Le Purgatoire*, quotes Bellarmine as saying that Pope Innocent III "had been condemned to suffer in Purgatory till the end of the world." p. 124. The Catholic Bible in Psalm 48:8, says "No brother can redeem, nor shall man redeem: he shall not give to God his ransom." King James version, Psalm 49:7. This is in line with Ezekiel 14:14, which says, "Though these three men, Noah, Daniel, and Job, were in it, they should deliver but their own souls by their righteousness, saith the Lord God." How does the doctrine of atonement in the Mass, or of "supererogation" stand up beside these texts? If one of the most illustrious church fathers writhes and sizzles and stews more than a year after his death, and an illustrious Pope until the end of the world, now over 700 years, then, "how long, O Lord" just the common folks and ordinary mortals?

Psalm 146:4 says, "His breath goeth forth, he returneth to his earth; in that VERY DAY his thoughts perish," until the glorious resurrection morn when "The Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise. . . ." I Thessalonians 4:16. This is not Catholic doctrine, but we find it in the Bible. No wonder the Catholic fathers used to say that the Bible is the book that makes heretics. And then, how can the fathers tell when the deceased's last foot is out of Purgatory? Usually there is a strangely uniform coincidence of this event with the drying up of the family's resources. How satisfying can such a religion be? How can Fulton Sheen get his "Peace of Mind" from such a combination of doctrines and teachings? *Credat qui vult, non ego!*

It is too bad that this good Father Fenwick of the Church did not know that one of the Church fathers named Jean Crasset had related how "Mary appeared to Pope John XXII, and commanded him to make it known that all those who should wear this (Mary's) scapular would be delivered from Purgatory on the Saturday after their death," as quoted by Alphonsus de Ligouri in his book *The Glories of Mary*, p. 606, Fourth Reprint Revised, Copyright 1931. Ligouri died in 1787, so if this man had known this simple remedy, and had been a faithful devotee of Mary, and had been faithful in wearing her scapular, he would have been in Purgatory less than a week, even if he died early Sunday morning, instead of thirteen months—and no telling how much longer!

And this other poor victim of ignorance of the efficacy of the worship of Mary and of the wearing of her scapular, Leo Raymond de Neckere, Bishop of New Orleans, had been dead about six weeks, having died on September 5, 1833, and had been compelled to suffer at least five extra weeks—all because of ignorance of this most salutary doctrine. Well—"a little knowledge is a dangerous thing." But, the saddest (because the result of such a careless oversight) was the suffering of Pope Pius IX in the flames of Purgatory, and so unnecessary if that Holy Father had but followed this cue from Crasset as to how to be delivered from Purgatory on the Saturday after . . . death."

This "Holy Father," who should have been up on all the advantages of his Holy Religion, died on February 7, 1878. Now, it so happens that this was on a Thursday. Of course, according to this statement made by Crasset—that "Mary appeared to Pope John XXII, and commanded him to make it known that all those who should wear this scapular would be delivered from Purgatory on the Saturday after their death," *Glories of Mary*, Lignori, p. 606—just before midnight, Friday night, would be the most advantageous time to die, yet Thursday is much better than early Sunday morning would be. But the sad thing is that his successor, the Cardinal Camerlengo Pecci, who became Pope Leo XIII, wrote a pastoral letter, dating it from the 10th of February, in which he said, "Dear fellow-laborers, do not forget to make mention, in the Holy Sacrifice, of this soul in which God had printed so vivid an image of Himself." *Life of Leo XIII*, from an Authentic Memoir, by Bernard O'Reilly, p. 291. This instance shows Mary's egregious ingratitude for Pius IX's Proclamation of the Dogma of the Immaculate Conception of

Mary, in 1854, that she should not use her "influence" to get Pius IX out of Purgatory sooner.

In Roman Catholic parlance, to "make mention, in the Holy Sacrifice," means to pray "for the repose of a soul in Purgatory." Thus, we can see that this pastoral letter, dated February 10th (Sunday) was addressed to "fellow-laborers" (priests everywhere) to pray for the deliverance of the soul of Pope Pius IX, AFTER A SATURDAY HAD INTERVENED (and during which he would have been "delivered from Purgatory" if he had worn Mary's scapular!) What a sad oversight!

But then, these cases are as nothing when compared with the case of poor David, the shepherd king. He died over a thousand years before the birth of Christ, yet, on the day of Pentecost, Peter preached that "David is not ascended into the heavens," Acts 2:34, and yet we know that he is to be one of the redeemed, being named in Hebrews 11:32 as one of the faithful who, "having obtained a good report through faith, received not the promise: God having provided some better thing for us, that they without us should not be made perfect." Hebrews 11:39, 40.

Let us consider some other unscriptural and unchristlike teachings of the Church. The Council of Constance declared, in 1414, "that any person who has promised security to heretics shall not be obliged to keep his promise, by whatever he may be engaged." "It is in consequence of that principle that no faith must be kept with heretics, that John Huss was publicly burned on the scaffold, the 6th of July, 1415, in the city of Constance, though he had a safe passport from the Emperor." *Chiniquy*, p. 679.

"The absurd and erroneous doctrines, or ravings, in defence of liberty of conscience, are a most pestilential error, a pest of all others, to be dreaded in the State." Encyclical Letters of Pope Pius IX, August 15, 1854.

"It is of faith that the Pope has the right of deposing heretical and rebel kings. Monarchs, so deposed by the Pope, are converted into notorious tyrants, and may be killed by the first who can reach them."

"If the public cause cannot meet with its defence in the death of a tyrant (that is, by process of law, upon trial and conviction), it is lawful for the first who arrives, to assassinate him."—Suarez, *De Defensione Fidei* in Cath. Encyc., Book VI, chap. 4, Nos. 13-14.

It is interesting to note what the Catholic Encyclopedia, 1913, has to say of this author. Page 319 says that he was "a pious and

eminent theologian, as Paul V called him." Page 320 says, "Suarez published *De Defensio Fidei*, written against the King of England . . . at Coimbra. . . ."

"The Roman Catholic historian of the Jesuits, Cratineau Joly, in his vol. II, page 435, approvingly says: 'Father Guivard, writing about Henry IV, King of France, says: "If he cannot be deposed, let us make war; and if we cannot make war, let him be killed." ' ' ' Quoted from *Chiniquy*, p. 681. Apparently this doctrine killed Lincoln.

The great Roman Catholic theologian, Dens, puts the question: "Are heretics justly punished with death?" He answers: "St. Thomas (Acquinas) says: 'Yes' 22, question 11, Art. 3. 'Because forgers of money, or other disturbers of the state, are justly punished with death; therefore, all heretics who are forgers of faith, and as experience testifies, grievously disturb the State.' "

"That we may, in all things, attain the truth, that we may not err in anything, we ought ever to hold, as a fixed principle, that what I see white, I believe to be black, if the superior authorities of the church define it to be so."—*Spiritual Exercise*, by Ignatius Loyola, founder of the Jesuits.

The London Times, July 20th, 1872, quotes Lord Acton, one of the Roman Catholic peers of England, as having written in reproach of England for her bloody and anti-social laws against his church. "Pope Gregory VII decided it was no murder to kill excommunicated persons. This rule was incorporated in the canon law. During the revision of the code, which took place in the 16th century, and which produced a whole volume of corrections, THE PASSAGE WAS ALLOWED TO STAND. It appears in every reprint of the *Corpus Juris*. It has been for 700 years, and continues to be, part of the ecclesiastical law. Far from being a dead letter, it obtained a new application in the days of the Inquisition; and one of the later Popes has declared that the murder of a Protestant is so good a deed that it atones, and more than atones, for the murder of a Catholic."

The report of the Home Secretary of Scotland for the year 1887 shows that five per cent of the population was Catholic. The same report shows that fifty per cent of the criminals were Catholics. See *America's Menace*, C. W. Bibb, p. 72. This indicated *nineteen* times as much criminality per capita among Catholics as among all other sections of the populace combined.

"The Roman Catholics, with about 23% of the population of Allegheny County (Pa.), furnished 10% more prisoners than all the religious sects combined." p. 75, *America's Menace*—C. W. Bibb.

"When the Austrian government, in 1855, abolished the Concordat, allowing liberty for all opinions—liberty of the press, of faith, and of instruction in the schools—he (Pius IX) characterized the act as inimical to the Church, as 'in flagrant contradiction with the doctrines of the Catholic religion,' and by virtue of power which he claimed to have derived directly from Christ, he declared all the acts and decrees in that respect 'null and powerless in themselves and in their effect, both as regards the present and the future.' And he threatened all engaged in their execution with the censures of the Church and with excommunication. (See Appleton's Cyclopaedia for 1868, pp. 675, 676) These threats have been executed by the proclamation of excommunication, in 1869, of all heretics, 'whatever their name, and to what sect soever belonging, and those who believe in them, and their receivers, promoters, and defenders'; (Appleton's An. Cyc. for 1869, p. 619), so that the pontifical curse is now resting upon all the institutions of Protestantism, and upon all liberal and tolerant opinions, wheresoever they are to be found in the world. When, therefore, we talk about what the Church of Rome teaches and allows in reference to freedom of religion, of the press, and of speech, such as is secured by the Constitution of the United States, we must look, not to what is done and said by exceptional individuals, or even by communities of liberal tendencies, but to the Pope alone. He is the Church, and absorbs in himself whatsoever power it possesses, in all its height, depth, length, and breadth. The pen of inspiration has instructed us that 'God is not a man,' but the Pope tells us that he, of all the earth, possesses the attributes of God, and must, therefore, prescribe the faith, reward the faithful, and punish the disobedient." R. W. Thompson (U.S. Secretary of the Navy), *The Papacy and the Civil Power*, pp. 672-673.

"In the ceremonies for the installation of a new Pope, he is addressed in these words: '*Noveris te urbis et urbis constitutum esse rectorum*. Remember that thou art placed on the throne of Peter as the Ruler of Rome and the world.'" Francis Xavier Weninger (Jesuit) *Protestantism and Infidelity*, p. 259.

"*Tewdwr*, King of Brecknock, profanely stole Bishop Libiau's dinner from the Abbey of Llancore, when the angry prelate excommunicated him, and exacted an enormous fine as the price of

reconciliation; and when Brockneal, King of Gwent, and his family were anathematized by Bishop Cyfeiliawg for some personal offense, the fee for removing the censure was a plate of pure gold the size of the bishop's face"—*Studies in Church History* by Henry C. Lea, p. 324, quoted in footnote in *The Papacy and the Civil Power*, p. 354.

The pious remarks so often contained in the communications of the Church of Rome are but a mockery and a travesty, as witness a letter written by Pope Martin V—soon after the ending of the Great Schism in 1429—upon the elimination of the rival Popes, Benedict XIII having died, and Clement VIII having resigned his claims to the pontificate. This letter was addressed "to the King of Poland, endeavoring to procure his aid in bringing back the Bohemians to the true faith: 'Know that the interests of the Holy See, and those of your crown, make it a duty to exterminate the Hussites. Remember that these impious persons dare proclaim principles of equality; they maintain that all Christians are brethren, and that God has not given to privileged men the right of ruling the nations; they hold that Christ came to earth to abolish slavery; they call the people to liberty, that is, to the annihilation of kings and priests. While there is still time, then, turn your forces against Bohemia; burn, massacre, make deserts everywhere, for nothing could be more agreeable to God, or more useful to the cause of kings, than the extermination of the Hussites.' " *Cormenin*, vol. II, pp. 116, 117, quoted by Thompson, in *The Papacy and the Civil Power*, p. 553.

"If Catholics ever gain sufficient numerical majority in this country, religious freedom is at an end. So our enemies say, so we believe." *The Shepherd of the Valley*, Official Journal of the Bishop of St. Louis, November 23, 1851.

"There are two important differences between Protestants and Roman Catholics in regard to this subject [persecution]. The first is, that the amount of persecution of which Protestants have been guilty is far less than that for which Catholics, in the same period of time, are accountable. Thus, Protestants have never perpetrated such cruelties as were perpetrated in the Netherlands by the Roman Catholics under Philip of Spain, and through the Inquisition. This difference is not an unimportant one; since it shows that the misgivings which spring from humane Christian feeling have had their more practical influence in neutralizing the power of wrong principles among Protestants than among Roman Catholics. It took some time for Protestants to emancipate themselves from the theory of perse-

cution, which was an heirloom from the Middle Ages and the Catholic hierarchy; but even before this happy result was consummated, it was manifest that the old principle of suppressing error by force had relaxed its hold upon the Protestant mind. The main difference between Protestants and Catholics on this subject, however, is that while we disown the theory of persecution, and lament that Protestants should have been so mistaken as to be guilty of it; while, in short, we heartily repent, so far as one generation can repent of the errors of another, of all the instances of religious persecution in which Protestants bore a part, the Catholic Church makes no such confession and exercises no such compunction." Rev. Prof. G. P. Fisher of Yale College (now Yale University), contained in the *New Englander* for April, 1870, quoted in *Romanism As It Is*, p. 406.

"There is this difficulty in the way of removing from the Roman Catholic Church of the 19th (and 20th) century the responsibility for the theory of the practice of persecution: the Church, whose authorities have so explicitly taught it and whose history is so full of it, must be different from what it was—that is, must be neither infallible nor unchangeable—or else the Church now must sanction and defend what the Church has openly and undeniably taught and practiced for centuries; in other words, the Roman Catholic Church is distinctively and pre-eminently a persecuting Church." *Romanism As It Is*, p. 407.

"The vengeance of Rome against heretics is measured only by her power to punish them." *London Times*, January 14, 1853. *Ibid*, 407.

That the foregoing statements are true, and not groundless fears, is readily and conclusively proved by a quotation from the Catholic Encyclopedia, vol. VII, p. 260, which says, "The present-day [Church] legislation against heresy has lost nothing of its ancient severity . . . all the punishments which require the intervention of the secular arm have fallen into *abeyance*." Webster says that "abeyance" means "suspension or temporary suppression." This statement from this official Catholic source is worthy of the most serious contemplation.

Nor does this set aside any punishments which the Church, with the aid of her strong-arm squads, Jesuits, Knights of Columbus, etc., might be able covertly to inflict in her own behalf when she does not control the "secular arm" or state power.

"Las Casas mentions that on one occasion they hanged up thirteen

Indians 'in honour and reverence of Christ our Lord and his twelve Apostles.' These men hanging at such a height that their feet could just touch the ground, were used as dumb figures for the Spaniards to try their swords upon. This hideous cruelty Las Casas says he saw. . . ." *Spanish Conquest*, vol. I, p. 147. Such seem to be the characters developed through Catholic doctrine.

CHAPTER FIFTEEN

THE CHURCH AND TEMPORAL POWER

Most of us love America, "The Land of the Free, and the Home of the Brave." We appreciate the privilege that is ours to work at the job we like, to eat what we wish, to live where we wish, go to church or not, vote if we wish, and a thousand other freedoms not enjoyed by millions on this earth today—and never enjoyed through the dark centuries by the people of Papal controlled states.

For this reason, before we surrender ourselves into the hands of the church, as pawns to be used for the glory of the Church, due attention should be given to her aims.

These aims can be clearly seen from a study of the history of her scheming and plotting. But we are not entirely dependent upon historical evidences as to the Church's aims. Her own bold declarations leave no room for doubt on the question.

When Cardinal Gibbons mentions "the odious legislation which the Prussian Government is enacting against the Church," and that "the Catholic Church, in resisting these laws, is not only fighting her own battles, but she is contending for the principle of freedom of conscience everywhere" (*Faith of Our Fathers*, 1876, 91st Ed., p. 245), he really had his tongue in his cheek. When a Catholic writes or says anything like this, he means "freedom to worship the Catholic way."

The same page contains a very lofty sounding expression of patriotism and appreciation. He says, "Perhaps at this moment there is no nation on the face of the earth where the church is less trammled, and where she has more liberty to carry out her sublime destiny than in these United States."

This is really quite an admission that in those many nations of the Old World, in which she had the people under her heel for so many centuries, they have, for the most part, risen up and now deny

her the freedom which she so grossly abused in the past. And remember "her sublime destiny" as she conceives it, is to subject all people to her galling yoke.

This statement reminds us of a very old rhyme called—

"La Fontaine's Fable

"A homeless dog with a small litter
To whom the cold was very bitter,
Another kindly dog approached,
And all her household sorrows broached;
In short, got leave herself to shut
Within the other's friendly hut.

"At proper time the lender came
Her borrowed premises to claim.
Mama crawled feebly to the door
And humbly begged 'a fortnight more;
My little pups can hardly walk.'
The lender yielded to her talk.

"Another fortnight passed away,
The pups grew stronger every day;
And when again the Friend did come
To ask for her own house and home,
The dog, as if she would have bit her,
Replied, 'I'm ready with my litter
To go—when you can turn me out.
My pups are now grown fierce and stout;
And if, for your old house you fight,
You'll find that they can scratch and bite'

Moral:

"If in your house the foe steps his one foot,
He'll surely put the other in—to boot."

In his book, *Fifty Years in the Church of Rome*, Father Chiniquy, ex-Catholic priest, states, "Another fact to which the American Protestants do not sufficiently pay attention, is that the Jesuits have been shrewd enough to have a vast majority of Roman Catholic generals and officers, to command the army and man the navy of the United States.

"Rome is in constant conspiracy against the rights and liberties

of man all over the world; but she is particularly so in the United States.

"Long before I was ordained a priest, I knew that my church was the most implacable enemy of this Republic. My professors of philosophy, history, and theology, had been unanimous in telling me that the principles and laws of the Church of Rome were absolutely antagonistic to the laws and principles which are the foundation-stones of the Constitution of the United States.

"1st. The most sacred principle of the United States Constitution is the equality of every citizen before the law. But the fundamental principle of the Church of Rome is the denial of that equality.

"2nd. Liberty of conscience is proclaimed by the United States, a most sacred principle which every citizen must uphold, even at the price of his blood. But liberty of conscience is declared by all the Popes and Councils of Rome, a most godless, unholy and diabolical thing, which every good Catholic must abhor and destroy at any cost.

"3rd. The American Constitution assures the absolute independence of the civil from the ecclesiastical or church power, but the Church of Rome declares, through all her Pontiffs and Councils, that such independence is an impiety and a revolt against God.

"4th. The American Constitution leaves every man free to serve God according to the dictates of his conscience; but the Church of Rome declares that no man has ever had such a right, and that the Pope alone can know and say what man must believe and do.

"5th. The Constitution of the United States denies the right of anybody to punish any other for differing from him in religion. But the Church of Rome says that she has a right to punish, with the confiscation of their goods, or the penalty of death, those who differ in faith from the Pope.

"6th. The United States have established schools all over their immense territories, where they invite the people to send their children, that they may cultivate their intelligence and become good and useful citizens. But the Church of Rome has publicly cursed all these schools, and forbidden their children to attend them, under pain of excommunication in this world and damnation in the next. (Note. This is now changed where found expedient.)

"7th. The Constitution of the United States is based on the principle that the people are the primary source of all civil power; but hundreds of times, the Church of Rome has proclaimed that this principle is impious and heretical. She says that 'all government

must rest upon the foundation of the Catholic faith; with the Pope alone as the legitimate and infallible source and interpreter of the law.' " *Fifty Years in the Church*, pp. 672, 673.

Samuel F. B. Morse, inventor of telegraphy, published a book in 1834, called *Conspiracies Against the Liberties of the United States*. "The learned Dr. S. Irenaeus Prime, in his *Life of Professor Morse*, says: 'When Mr. Morse was in Italy, he became acquainted with several ecclesiastics of the Church of Rome, and he was led to believe, from what he learned from them, that a political conspiracy, under the cloak of a religious mission, was formed against the United States. When he came to Paris and enjoyed the confidence and friendship of Lafayette, he stated his convictions to the General, who fully concurred with him in the reality of such a conspiracy.'" *Fifty Years*, p. 674.

And very much in point as to our present theme, there is an interesting item in the introduction of a book called *The Devil in Robes*, which quotes Roman Catholic Archbishop, John Ireland, as saying, "We can have America in ten years. I give you three points, the Indians, *Negroes*, and the public schools."

In Archbishop Ireland's day, it was thought that the Indian would become sufficiently numerous to warrant wooing him for his vote, but this part of his program seems to have failed to materialize.

However, the Negro has continued to increase his importance to any political machine, and there is no need to call attention to the frequent reference made in the public press to the constantly recurring instances of the Catholic Church's attempts to grab control of the public schools whenever and wherever possible.

A quotation from an official Roman Catholic History of the Catholic Church, will give some reason for us to recognize that this charge against the church as to its desire for political or temporal power, is not a "Mare's nest" or a figment of the imagination.

"Julius II was, in a sense, more powerful than Gregory VII or Innocent III, and he was aware of the fact. He proclaimed himself arbiter of the destinies of nations, and wanted to be lord and master of the game of the world." (See footnote 'Il papa vol esser il dominus et maistro del jocho del mundo.' Sommario de la relation di domenigo Trivixan, MS. quoted by Ranke, I, p. 40) *History of the Catholic Church* (official R.C.) Mourret-Thompson, vol. 5, p. 245.

And to indicate that the possible impact of this principle upon our own nation was realized in the period after the Civil War, Chiniquy's *Fifty Years*, p. 674, might be quoted as follows:

"This great statesman and patriot, the late Richard W. Thompson, Secretary of the Navy, in his admirable work, *The Papacy and the Civil Power*, (at page 209), says: 'Nothing is plainer than that, if these principles should prevail here, our institutions would necessarily fall. The two cannot exist together. They are in open and direct antagonism with the fundamental theory of our government and of all popular government everywhere.' " *Fifty Years*, p. 674.

This aim, contrary as it is to the Spirit of Jesus, who said, "My kingdom is not of this world" (John 18:36), and the Church's opposition to all progress, is given expression to, as quoted in Chiniquy's *Fifty Years*, p. 674, by "The eloquent Spanish orator, Castelar, speaking of his own Church of Rome, said, in 1869, 'There is not a single progressive principle that has not been cursed by the Catholic Church. This is true of England and Germany, as well as all Catholic countries. The Church cursed the French Revolution, the Belgian Constitutional and the Italian Independence. Not a Constitution has been born, not a step of progress made, not a solitary reform effected, which has not been under the terrific anathemas of the Church.' "

It is surprising how bold the spokesmen for the Church have become at times. It may be that they become drunk with their anticipation of the realization of their schemes, just as the Scripture says that she is "drunken with the blood of the saints." (Rev. 17:6)

This great Church, which claims to be the one and only Church of the meek and lowly Jesus, who, "When He was reviled, reviled not again," (I Peter 2:23), says:

"The Church is of necessity intolerant. Heresy, she endures when and where she must, but she hates it, and directs all her energies to destroy it." And heretics, too. See Dens, vol. II, No. 56, p. 89.

Jesus said, "If I bear witness of Myself, My witness is not true." (John 5:31). Yet this Church, this group of men headed by a man who claims to be Christ's Vicar on earth, expects the world to follow all its teachings, blindly, contrary to Scripture, on her mere *ipse dixit*.

"No man has a right to choose his religion. Catholicism is the most intolerant of creeds. It is intolerance itself. We might as rationally maintain that two and two does not make four, as the theory of religious liberty. Its impiety is only equalled by its absurdity." *New York Freeman*, official journal of Bishop Hughes, January 26, 1852.

Some might be heard to say, "It has been a long time since she said those things." But remember, according to her unvarying prin-

ciple, she *never* changes,—and therefore would, by the very nature of things, be compelled to take the same position today.

Thus the date might just as well be changed to “1956” under the following:

“The Church is instituted, as every Catholic who understands his religion believes, to guard and defend the right of God, against any and every enemy, at all times, in all places. She, therefore, does not, and cannot accept, or in any degree favor liberty, in the Protestant sense of liberty.”—*Catholic World*, April, 1870.

“The Catholic Church is the medium and channel through which the will of God is expressed. While the state has rights, she has them only in virtue and by permission of the Superior Authority, and that authority can be expressed only through the Church.”—*Catholic World*, July, 1870.

“Protestantism has not, and never can have, any right, where Catholicity has triumphed. Therefore, we lose the breath we expend in declaiming against bigotry and intolerance and in favor of Religious Liberty, or the right of man to be of any religion as best pleases him.”—*Catholic Review*, June, 1865.

“Religious Liberty is merely endured until the opposite can be carried into effect without peril to the Catholic Church.” Rt. Rev. O’Connor, Bishop of Pittsburgh. Quoted by Chiniquy, p. 675.

The long-range purpose of the Catholic Church can be seen in the following statement in a Catholic paper of eighty years ago.

“The Catholic Church numbers one-third the American population; and if its membership shall increase, for the next thirty years, as it has the thirty years past, in 1900 Rome will have a majority, and be bound to take this country and keep it. There is, ere long, to be a state religion in this country, and that state religion is to be the Roman Catholic.

“1st. The Roman Catholic is to wield his vote for the purpose of securing Catholic ascendancy in this country.

“2nd. All legislation must be governed by the will of God, unerringly indicated by the Pope.

“3rd. Education must be controlled by Catholic authorities, and under education, the opinions of the individual, and the utterances of the press are included, and many opinions are to be forbidden by the secular arm, under the authority of the Church, even to war and bloodshed.” Father Hecker, *Catholic World*, July, 1870.

There seems to have been a slip somewhere in the fulfillment of

this prophecy—although time might easily remedy this miscalculation.

The error must have been made as the result of the Church's characteristically gross overstatement of Catholic population. Although the percentage of Catholics in America has increased enormously since 1870, they still do not have the "third" claimed in 1870.

Much speculation has been spent on the question as to why the Church makes such generous estimates as to its membership. The best guess is that it thinks to entice the thoughtless to "get on the band wagon before it runs over you."

The current world Catholic population of almost 400,000,000 is arrived at by ascribing so many to this country and so many to that, etc., on the basis, for instance, that this or that country has a total population of, say, 20,000,000, and as it is Catholic controlled, presto, there are 20,000,000 good Catholics. It makes no difference if great numbers live back in the hills, and worship idols (other than church images), and do a little head-hunting, etc. They are all good Catholics. At least, it makes the number impressive.

A few more quotations might help us to understand the ultimate aims of the Catholic Church.

"It was proposed that all religious persuasions should be free and their worship publicly exercised. But we have rejected this article as contrary to the canons and councils of the Catholic Church."—Pope Pius VII, Encyclical, 1808. And remember, "The Catholic Church never changes."

"Though heretics must not be tolerated because they deserve it, we must bear with them, till, by a second admonition, they may be brought back to the faith of the Church. But those who, after a second admonition, remain obstinate in their errors, must not only be excommunicated, but they must be delivered to the secular power to be *exterminated*."—St. Thomas Aquinas (one of the Roman Catholic Church's most revered theologians), in his *Summa Theologia*, vol. 4, p. 90. Quoted by Chiniquy, p. 676.

Cardinal Manning, speaking in the name of the Pope, said: "I acknowledge no civil power; I am the subject of no prince; and I claim more than this. I claim to be the supreme judge and director of the consciences of men. Of the peasants that till the fields, and of the prince that sits upon his throne; of the household that lives in the shade of privacy, and the legislator that makes laws for kingdoms. I am sole, last, supreme judge of what is right and wrong. Moreover, we declare, affirm, define and pronounce it to be necessary

to salvation to every human creature to be subject to the Roman Pontiff!!"—*Tablet* (Roman Catholic), Oct. 9, 1864.

"Undoubtedly it is the intention of the Pope to possess this country. In this intention he is aided by the Jesuits, and all the Catholic prelates and priests." *Brownson's Review*, May 1864. (Orestes Augustus Brownson, its editor and owner, became a Catholic in 1844.)

"We take this opportunity to express our hearty delight at the suppression of the Protestant Chapel in Rome. This may be thought intolerant; but when, we ask, did we profess to be tolerant of Protestantism, or to favor the question that Protestantism ought to be tolerated. On the contrary, we hate Protestantism. We detest it with our whole heart and soul, and we pray our aversion for it may never decrease."—*Pittsburgh Catholic Visitor*, July 1848, official journal of the Bishop.

"The power of the church exercised over sovereigns in the middle ages was not a usurpation, was not derived from the concessions of princes or the consent of the people, but was and is held by divine right, and whoso resists it rebels against the King of Kings and Lord of Lords."—*Brownson's Review*, June 1851.

"Catholic votes should be cast solidly for the Democracy at the next election. It is the only possible hope to break down the (public) school system."—*Toledo Catholic Review*. Chiniquy, p. 680.

The Catholic Church says, "Our business is to contrive:

"1st. That the Catholic be imbued with hatred for the heretics, whoever they may be, and that this hatred shall constantly increase, and bind them closely to each other.

"2nd. That it be, nevertheless, dissembled, so as not to transpire until the day when it shall be appointed to *break forth*.

"3rd. That this secret hate be combined with great activity in endeavoring to detach the faithful from every government inimical to us, and employ them, when they shall form a detached body, to strike deadly blows at heresy."—*Secret Plans of the Jesuits*, revealed by Albate Leon, p. 127.

In a sermon preached in St. Louis, June 30, 1912, by Priest D. S. Phelan, editor of the well-known Romanist paper, *The Western Watchman*, of that city—Priest Phelan said, "We of the Catholic Church are ready to go to the death for the church. Under God. *She* is the supreme subject of our worship. Tell us we think more of the Church than we do of the United States; of course we do.

Tell us we are Catholics first and Americans or Englishmen afterward; of course we are.

"Tell us, in the conflict between the Church and the civil government we take the side of the Church; of course we do. Why, if the government of the United States were at war with the Church we would say tomorrow, 'To hell with the government of the United States; and if the Church and all the governments of the world were at war we would say, to hell with all the governments of the world.'"—*America's Menace*, C. W. Bibb, pp. 115, 116. (1914)

The Bull, *Unam Sanctam*, issued in 1302 by Boniface VIII, gives expression in the fullest and plainest terms to the theory of papal supremacy and the grounds on which it was made to rest. It says, "When the apostles said, 'Behold here are two swords!'—the Lord did not reply that this was too much, but enough. Surely he who denies that the temporal sword is in the power of Peter wrongly interprets the word of the Lord when he says: 'Put up thy sword in its scabbard!' Both swords, the spiritual and the material, therefore, are in the power of the Church; the one, indeed, to be wielded *for* the Church, the other *by* the Church; the one by the hand of the priest, the other by the hand of kings and knights but *at the will and sufferance of the Priest.*" For, the truth bearing witness, the spiritual power has to establish the earthly power, and to judge it if it be not good. Thus concerning the church and the ecclesiastical power is verified the prophecy of Jeremiah: 'See, I have this day set thee over the nations and over the kingdoms,' and the other things which follow. Therefore if the earthly power err it shall be judged by the spiritual power; but if the lesser spiritual power err, by the greater. But if the greatest, it can be judged by God alone, not by man, the apostle bearing witness. A spiritual man judges all things, but he himself is judged by no one. This authority, moreover, even though it is given to man and exercised through man, is not human, but rather divine, being given by divine lips to Peter and founded on a rock for him and his successors through Christ himself, whom he has confessed; the Lord Himself saying to Peter: 'Whatsoever thou shalt bind,' etc. Whoever, therefore, resists this power, thus ordained by God, resists the ordination of God." Indeed we declare, announce and define, that it is altogether necessary to salvation for every human creature to be subject to the Roman Pontiff." Translation of Henderson, Hist. Docs. of the Middle Ages, p. 435, quoted in George Burton Adams' *Civilization During the Middle Ages*, pp. 394, 395.

This doctrine of the Catholic Church, under which it presumes to have authority from God to rule in all things temporal as well as spiritual, contravenes the most fundamental relationship between man and his Maker. It would negate the power of choice given by God to the creatures made in His own image. The Church of Rome would rob man of the power of choice—choice between serving God and serving Him not.

God gave man the power of choice because He desired the service of love—service that springs from appreciation of His character and of His providence for man. He could take no pleasure in forced obedience. And therefore, by the very nature of the case, God gave man freedom of will, that man might render the service of love voluntarily.

If God could have been satisfied with any other service, He would have made man to act as an automaton, having no choice but to do as God willed. And most certainly if such service could have pleased God, He would not have given man the power of choice, in which case man could never have sinned, and there could have been no fall of man, and the world could thus easily have been spared the curse of sin. You and I can understand this, and surely God knew it too. Hence it is plain to see that the free exercise of the power of choice must be very important in God's plan—and yet Catholicism would do away with this all important prerogative of man.

We find nothing in the life and teachings of Jesus to indicate any concern with earthly government. He said, "Render therefore unto Caesar the things which are Caesar's." (Matthew 22:21) God expects His people to "be subject to the higher powers. . . . the powers that be are ordained of God." (Romans 13:1) This is explained in Daniel 2:21, where we read, "He removeth kings, and setteth up kings: He giveth wisdom unto the wise, and knowledge to them that know understanding."

The great king Nebuchadnezzar of Babylon recognized this when he said, "The living may know that the most High ruleth in the kingdom of men, and giveth it to whomsoever He will, and setteth up over it the basest of men." (Daniel 4:17).

Apparently in his humility, to which he had been brought through God's dealings with him, Nebuchadnezzar recognized that he himself, though the basest of men, had been permitted of God to rule the world. And as such ruler of the world, God used him as an instrument to punish His own professed, but sadly backslidden, people. Thus we see that God sets the stage and moves the scenes, and

overrules the final outcome of the drama of this world's history.

It is under His control as to its ultimate outworking, but the individual actors are given freedom to choose their parts, God Himself retaining final judgment upon each.

The Church, however, has arrogated unto herself the prerogative of "setting up kings" and "removing kings"—and, as history shows, when it has had this power, it has all too often, and all too literally, chosen "the basest of men."

Since the declared purpose of the Papacy is that it shall rule the world, temporally as well as spiritually, and its doctrine under which it claims this right teaches in fact that when the Catholic Church shall have come into control of the entire world, the condition resulting therefrom will be the establishment of the Kingdom of God on earth, it is interesting to look into a miniature picture of the "Kingdom of God on earth" as we find it in the absolute rule of the Papal States by the Church of Rome.

From an official Catholic source containing approval by Joannes Rothensteines, Censor Librorum, and Joannes J. Glennon, Archbishop of St. Louis, we find an account of "The condition of the Papal States," beginning on page 416 of a *Short History of the Popes*, by Francis X. Seppelt and Clement Loeffler, who made an authorized adaptation from a similar German work by Horace A. Frommelt, from which we quote: "The eminent Italian statesman, Luigo Carlo Farini, who in 1848 was Under-Secretary of State for Pius IX, presents us with a picture of conditions in the Papal States at that time. There are many shadows but few lights to relieve them.

"The native soldiery were poorly disciplined, meagerly paid, and untrustworthy; the foreign mercenaries were more efficient, but a burden upon the people and therefore unpopular. Commerce was anemic and large industries entirely lacking. The police were despotic and harassed the Liberals. Robber bands threatened cities and country. All the government bureaus were in a chaotic condition; inordinate and unequitable taxes were levied upon the people, while at the same time economic conditions were deplorable because of maladministration, the curtailment of the railways and the immobility of the large accumulations of wealth. Law books were lacking. The citizens were not equal before the law, but there existed many immunities and privileges. The course of justice was slow, tedious, involved, unreliable, and costly. . . . Education was woefully deficient in all its branches, including religion. The advances of civilization were opposed or viewed with indifference. The native press and

foreign books and periodicals were strictly censored. The higher offices were everywhere held by the clergy. Thousands of citizens were 'admonished' (ammoniti) and therefore ineligible to office in both State and parishes; many others were exiled and under political sentence. Military commissions were in permanent session. The government did not have the strength that comes from the loyalty of its subjects and from a vigorous public opinion. It was constantly censured and derided by foreigners and made the object of evil rumors. The conviction was everywhere prevalent that a renovation was urgently needed and that early and thorough-going reforms were essential. Diplomats lived with the specter of uprising and revolution constantly haunting them.

"Cardinal Hergenrother brands Farini as a fanatical revolutionist, criticizes his book as highly partisan and based on inadequate information. But Farini's clearcut and vigorous account finds ample support in contemporary memoirs and other sources. Cesare Cantu, so favorably disposed toward the papacy, cannot present a more favorable picture in his *History of the Italians*. 'Constitutions, budgets, and other queer inventions which are foreign to theology and have little or nothing in common with the Kingdom of God,' he says (Chapt. 189), 'were beyond the Pope, so that he left everything to the ministers and to circumstances, with the result that the reforms promised in 1831 were barren of effects or produced evil results. The government considered these incomplete concessions as made under coercion and sought to annul them. Justice was not only corruptible, but constantly subject to the arbitrary and despotic whims of officials. Every attempt against the public order gave occasion for the appointment of a military commission, until the erection of the Consulta, which, however, was also subject to many exceptional provisions. Larcenies and *the venality that has always disgraced Rome*, the influence of intriguers, and the despotism of the mighty and of the papal officials increased beyond all measures. . . . The public works aimed at ostentation rather than utility. The traveller sighed over these incomparable ruins and inquired why plantations and cultivation did not make the country around Rome healthy and fertile, why steamships did not ply the Tiber and why no railroads connected the capital of Christianity with the two oceans. Public morals were even worse. In addition to the police there was a band which, operating under the guise of loyalty to the government, immoderately attacked all contrary opinions, invented fictitious plots to satisfy their private revenge, and set subject and

ruler one against the other. The Pope knew nothing of all this, for his favorites took care that business affairs were never discussed with him. Thus he believed that conditions were entirely satisfactory.' ”

It seems, however, that the Pope did know something of the condition of affairs, for in 1843 we find that Gregory XVI declared, “The civil administration of the Papal States stands in need of a thorough-going reform, but I was too old when I was elected pope; I did not think that I would live so long and had not the courage to undertake the task. For whoever undertakes it must carry it through. Now I have but a few more years or days to live. A younger pope will be chosen as my successor, and it will devolve upon him to accomplish this task, without which it will be impossible to go on.” The same page tells us that this quotation is “from a well authenticated utterance.” *Short History of the Popes*, page 407. Gregory XVI was pope from 1831 to 1846, hence he had been Pope for twelve years when the above declaration was made, and it was two years after his death that Farini found the conditions as stated above, and “the reforms promised” must have been promised by Gregory at the beginning of his pontificate in 1831.

The Catholic Encyclopedia, vol. VII, page 7, says that “Within a fortnight (of Gregory XVI’s elevation to the pontificate on February 2, 1831) nearly the whole of the Papal States had repudiated the sovereignty of the pope,” but they were kept in subjection, nevertheless.

Still, in 1843 Gregory declared “the civil administration of the Papal States stands in need of a thorough-going reform,”—and then we find in vol. IV, page 667, that “Gregory XVI founded this order (ORDER OF GREGORY THE GREAT) to reward the civil and military virtues of subjects of the Papal States by brief ‘Quod Summis,’ 1 September, 1831, and placed it under the patronage (control from heaven) of the great pope (Gregory I) whose name it bears”!

This same page 667 of vol. IV, in telling of many pontifical decorations, titles of nobility, orders of Christian knighthood, and other marks of honor and distinction which the papal court confers upon men of unblemished character who have in any way promoted the interests of society, the Church, and the Holy See,” states that the “Order of St. Gregory the Great” ranks third in “importance and dignity”! Great seem to have been the accomplishments of those who made up the Papal States as set out in the foregoing pages! What importance! What dignity!

Now if all of this is an accurate word picture of a little heaven here on earth—a miniature of the Kingdom of God which the Papacy would establish, and feels herself divinely appointed to establish, would not this be a wonderful world in which to live if it should ever gain ascendancy? And to show how thoroughly antagonistic is the Catholic Church to our own democratic form of government I quote from this same official Catholic History by Seppelt and Loeffler, which states that Gregory XVI mentioned “that absurd and erroneous doctrine, that freedom of conscience is necessary for all men. . . . The experience of all nations teaches that destruction of the most flourishing states was caused by this one evil, namely: freedom of speech and thought and the mania for reform. To this must be added that shameless and detestable freedom of the press which some dare to demand.” *Short History of the Popes*, pp. 408-9.

Anyone at all familiar with the wonderful Constitution of the United States and its Bill of Rights, will recognize immediately that this is an unequivocal condemnation of some of our most cherished heritage.

Now there is no doubt that Pope Gregory XVI here in speaking of the “destruction of the most flourishing States” meant the downfall of the Papal power within those States, in other words, the loss of the control of those States by the Papacy. And furthermore there is no doubt that it was the very thing which Gregory here condemns, namely: “Freedom of speech and thought, and the mania for reform,” which brought about their “downfall,” or at least it was the exercise of freedom of speech, and thought, and the claim for freedom, whether these things are lawful or not, which brought about what Gregory XVI calls “Destruction of flourishing States.” *Cath. Encyc.* vol. XII, p. 265, in setting forth “The nature and extent of the Papal Power,” lists, first of all, “The Pope’s universal coercive jurisdiction.” How would it be with thee and me if the Pope controlled America now?

We find a very strong indication of the Papacy’s intrigues and scheming to bring itself into temporal power in an official Catholic biography of one of its prelates, Bishop Manning of England. This book, *Life of Manning*, vol. I, p. 663, is referred to in a book by Augusta Cook, called *The Divine Calendar*, vol. V, part III on p. 97. from which we quote, “With Leo XIII (Manning) was not in high favor; his suggestion that a strong Papal party should be formed in the Italian Chamber to work for the restoration of Temporal Power, rather than the Jesuits’ Plan of Campaign of a great European War,

did not find acceptance with the Vatican authorities. Manning was against a Great War because he saw that a vast number of Romanists would perish through it, but this argument had no weight with Rome and the Jesuits,"—and World War I started in 1914.

"The tenets and the principles of the Jesuits allow them—or force them—to commit any crime, preach any religion or non-religion for the advancement of their own aim, which is the domination of the world. One of the most important parts of their propaganda is that of destroying Protestantism. Great Britain must first be overthrown because it is the metropolis of Protestantism. To overthrow the British Empire, not only is war necessary from without, but also revolution from within. To create revolution, the path not only of anarchy but also of the father of anarchy is essential—namely, atheism. Hence we find that irreligion, disbelief in the Bible and Christianity, love of pleasure, and increase of vice have kept pace with the influx of Jesuits to this country (England). The decay of true religion and morality is due not only to the fully professed Jesuits but also to their many adherants, or 'coadjutor Jesuits.' " vol. V, part III, p. 234, *The Divine Calendar*.

We need not marvel that the Catholic Church had no scruples against the enslavement of the African Negro or the native Indians of the West Indies (at least not until those latter were practically exterminated) since we find that she not only condoned, but instituted and encouraged the slavery of white Protestants in the reign of Louis XIV of France, during the last decades of the 17th century and the early years of the 18th century.

In a book called *Torments of Protestant Slaves*, by Professor Edward Arber, D. Litt. (Oxon.) F.S.A., Fellow of King's College, London, printed in 1907, we find a compilation of communications of some of the Protestants enslaved on the galleys of the Catholic King, Louis XIV, of Catholic France. Prof. Arber gives on page 5 of an addendum to his first volume, a sample page from a book which was published about 1700 regarding terrible cruelties inflicted upon Protestants in Catholic France at that time, who would not conform to the State religion. This sample page is as follows:

"1700. Protestant Slaves bastinadoed on the Galleys.

"There is something, I say, in this punishment more dreadful and terrible than the Wheel; for they are UPON THE POINT OF DEATH, and YET THEY ARE NOT PUT TO DEATH; and the Executioners never give over striking till they be weary and out of breath; and are forced to send the Sufferers to the Hospital.

Who could forbear trembling, and being deeply affected, at the sight of so amazing a spectacle! Who could believe that such as bear the name of Christians could harden their bowels to that degree, as to inflict such horrible torments!

"The same letter of October the 16th, acquaints us

"As to particulars, I must tell you, with unspeakable grief, that all the Galleys almost have been severely treated; except the *Old Reale* appointed for the disabled Slaves, and some others; and that they have cruelly butchered all those who would not put off the Cap: insomuch that in some Galleys six or seven Slaves, or more, of the same Galley, have been stretched on the rack (i.e., the Gang-way) and struck, 50, 100, and 120 times, with a rope in many places done over with pitch and tar, and dipped in the sea; and that they have inflicted twice, thrice, four times, or more, this cruel punishment on them till they had promised to put the Cap off, or that the Tormenters had been forced to send them to the hospital.

"They add to it that Monsieur Maurin underwent the same torment three, and I think four, times; and he was, last Monday, shut up in one of the Dungeons of the Hospital. That Monsieur Carriere and Monsieur Lostalet have been twice most cruelly abused; having received, at one and the same time, six score blows each; so that they have been forced to send them away very sick, raw, and bruised, to the Hospital. Monsieur LOSTALET hath been, all along, constant and steady, as well as Monsieur SERRES, MAURIN, GRANGE, and PELEVIER; and are all now in the Hospital, very sick with the blows they received. They add, that Monsieur LOSTALET was exposed to so great sufferings that he is not able to stir out of his bed, but by the help of some ropes hanging down from the ceiling, and of some men besides.

"The Major declared, today, That they would be let alone till they are recovered; and then they should be racked (flogged) again and again, till they should either die, or promise to put their Caps off to the Host."

This page tells us that for the offense of refusing to salute by taking off their Caps to the "Host," which is the consecrated wafer which Catholics believe is the actual body of Christ after some priest has spoken in Latin the magic words, "This is my body" (*Hoc est Corpus Meum*), under their doctrine of transubstantiation. Those who would not abjectly conform to the State religion were subjected to such unspeakable cruelties.

On page XXIII of the introduction, Professor Arber gives us this

quotation, "We now come to the heart of this correspondence, so far as the Huguenots are concerned. Henry Savile had been for thirty months English Envoy at Paris, in the closest touch both with the French Court, and also with the best French Protestant Society in that capital. No Englishman could possibly know better than he did, who were the real Authors of this great Persecution; which, he tells us, was invented by the malice of the Jesuits, and executed by the boundless power of Louis XIV."

It is sad indeed to find such evidence that the Jesuits, the priests who belong to the so-called Society of Jesus, were the very originators of this terrible practice of vengeance upon those who had not conformed to the State religion. We have further evidence, on page 295 of *Torments of Protestant Slaves*, that it was Catholic Clergymen who were the moving geniuses in these affairs, for we read, "These faithful Confessors (of the non-conformist or Protestant religion) begged leave to let them go into the Sinks (Bilge), or into the filthiest and darkest places of the Benches; but the Papists are not so kind now, as they were last winter, to the Confessors on board the *Old Reale*; for they can never be prevailed upon to grant them anything. Somebody addressed a humble Petition to the Intendant, begging of the favour to discountenance such Outrages, and to let these Confessors remain in the Sinks, but he was deaf to their entreaties. On the contrary, they caused all the Brethren of six or seven Galleys to be stretched, the next day, or the day following, upon the *Coursey*; who courageously refused to put off their Caps. They have done the like in all the Galleys; but no execution, as yet, in that (the *Old Reale*); wherein our dear and honored old Confessors are.

"This is a piece of the (Roman Catholic) Missionaries' policy, who keep them, no doubt, for the end of the Tragedy; and that they may be reckoned very indulgent; because they are the sole Masters of that Affair, there being no Captain to command in that Galley; and that no man may look upon them as the authors of these barbarities. But they put on, to no purpose, the sheep's skins. They are, for all that, ravenous wolves within! For they are the ONLY cause of these punishments; having written to the Court, and given a thousand false representations of the Sufferings of our Brethren, and of their behaviour. They are likewise the Cause why the Commanders and Majors have received strict orders; nay, that they have been chidden for having, on some occasions, been too remiss." This is a quotation from a letter written from Marseilles, dated October the

16th, 1700. Again in this letter we find the very immediate connection which the Catholic Clergy had with these dreadful persecutions.

In an account of some others of the Protestant slaves, we find on page 337 this statement: "they were both put into Dungeons in the two utmost parts of Marseilles; Monsieur De Marolles in Fort Saint Nicolas, Monsieur Le Fevre in Fort Saint Jean. Which was done, as he says, by an Order that the Bishop and the Intendant had from the Court. Where they remained until their deaths: Monsieur De Marolles until the 17th of June, 1692, when he rendered his Soul into the hands of GOD; and Monsieur Le Fevre until the night of the 13th or 14th of the month of June, 1702, ten years after his dear companion."

This fragment of a letter shows that it was not just the common Clergy, but that even the bishops were vigorously engaged in securing the condemnation and prosecution of these Protestants at the hands of the civil authorities of Catholic France.

Another letter, quoted on page 179 of *Torments of Protestant Slaves*, of these times of persecution, shows that the mistreatment did not end with men, but that women were also terribly abused, as we find in the following quotation: "A young woman was brought before the Council, in order to oblige her to abjure the Truth of the Gospel; which she boldly and manfully refusing, she was commanded back again to Prison; where they shaved her head; and, having stripped her stark naked, in this manner led her through the streets of the City; where many a blow was given her, and stones were flung at her.

"After this, they set her up to the neck in a tub full of water; where after she had been for a while, they took her out; and put upon her a shift dipped in wine, which, as it dried and stuck to her sore and bruised body, they snatched off again; and then had another ready, dipped in wine, to clap upon her. This they repeated six times; and when, by this inhuman usage, her body was become very raw and tender, they demanded of her, 'Whether she did not now find herself disposed to embrace the Catholic Faith?' for so they are pleased to term their Religion.

"But she, being strengthened by the spirit and love of Him for whose Name's sake she suffered all these extremities, undauntedly answered, That she had before declared her Resolution to them which she would never alter; and that, though they had her Body in their power, she was resolved not to yield her Soul to them; but (to) keep it pure and undefiled for her Heavenly Lover; as knowing

that a little while would put an end to all her Sufferings, and give a beginning to her enjoyment of Everlasting Rest.

“Which words of hers, adding fuel to their rage, who now despaired of making her a Convert; they took and fastened her, by her feet, to something that served the turn of a Gibbet; and there let her hang, in that ignominious posture, with her head downwards, till she expired.”

From this instance, we can have some conception of the cruelty with which man can treat his fellow man, if through power and pride he claims the right to compel man's conscience. And if we will but remember that the Catholic Church claims that she is infallible, and has never changed, and cannot change, we must realize that similar things might well happen to us in our beloved America if the Catholic Church were ever successful in securing the control of the civil power. The Cath. Encyc. VII, p. 260, says, “all the punishments which require the intervention of the secular arm have fallen into *abeyance*.” “When she (the Catholic Church) thinks it good to use physical force, she will use it.” *The Western Watchman* (Catholic) December 24, 1908.

Without a doubt, the author of this book will be accused of bigotry, and of intolerance. Therefore, the reader should know something of the official utterances of the spokesmen for Catholicism, which can leave no doubt that they are guilty of that of which they accuse others. They might do well to get the “beam out of their own eyes.”

In a book called *Plain Talk About the Protestantism of Today*, by Mgr. Segur, part 2, prop. XVII, p. 134, it is stated, “It would be an insult to the Catholic clergy to compare with them the pastors of Protestant sects. As Protestantism is no religion, whatever they may say to the contrary, so its ministers have not the authority of the priesthood, no matter how hard they may try to have its appearance.”

And this same author, in part 3, prop. VI, p. 183, says, “The Church proclaims and maintains truths as certain as the mathematical ones. She teaches and defends truths with as much intolerance as the science of mathematics defends hers. And what more logical? The Catholic Church alone, in the midst of so many different sects, avers the possession of absolute truth, out of which there cannot be true Christianity. She alone has the 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.' "

Regarding the Spanish Inquisition, which La Maistre (Roman Catholic) admitted, in his *Letters on the Spanish Inquisition*, pp. 22-39, to have existed in Spain "By virtue of the bull of the sovereign pontiff," and that the grand inquisitor "is always either an archbishop or a bishop," Mgr. Segur says, in part 3, prop. VII, p. 186, "That institution you may value as you choose; you are at liberty to condemn the abuses and the cruelties of which it has been guilty—yet one cannot but acknowledge, in the terrible part taken by the clergy in its trials, the most legitimate and most natural exercise of ecclesiastical authority."

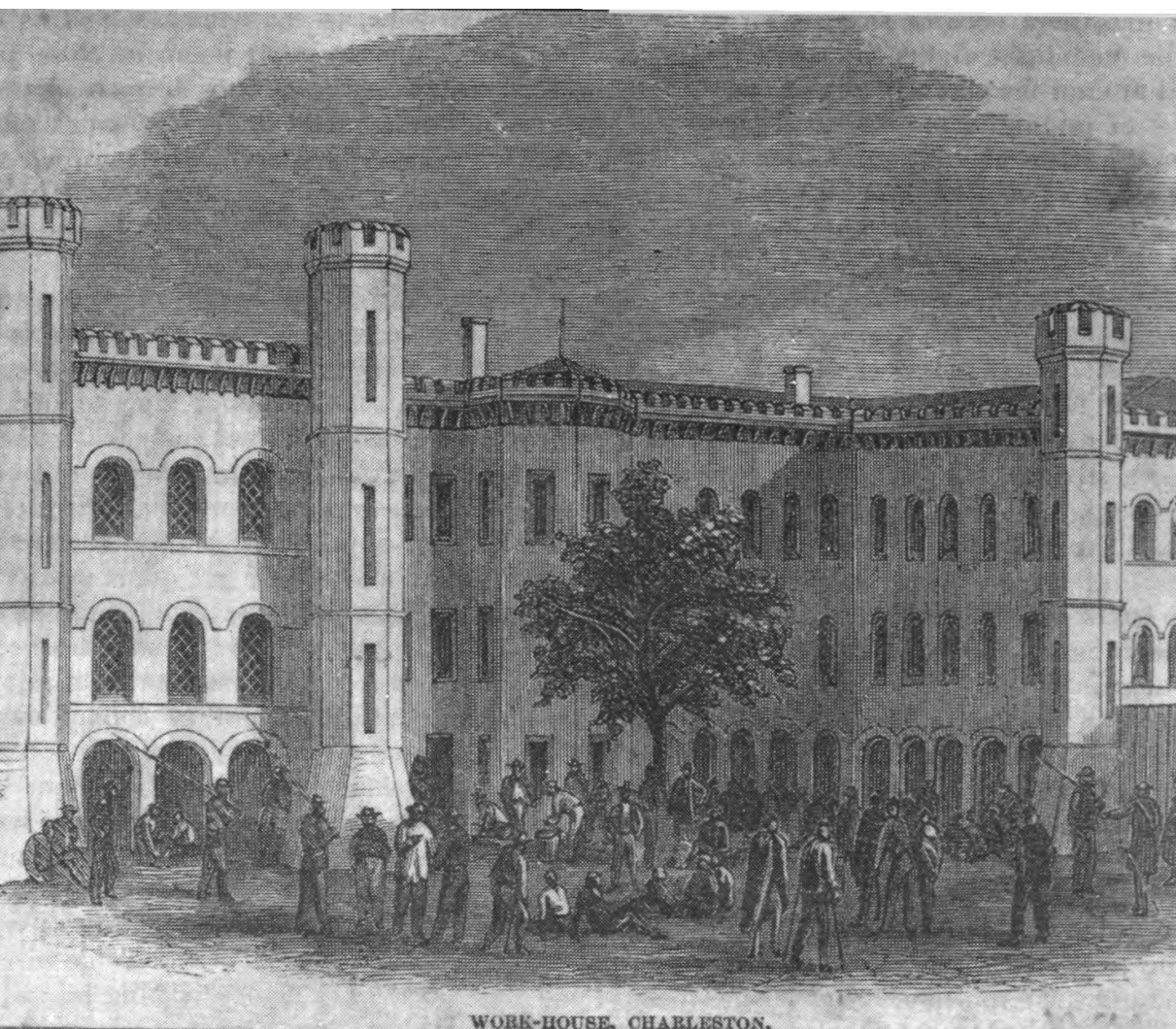
Such is the philosophy that is supposed to convert the world to Jesus! From the evidence presented, there can be no doubt as to the nature of the Catholic Church, that it is more political than it is religious, and that such religion as it has is Christian in name only.

There can be no doubt that the whole system of slavery as known in America from the time of the landing of Columbus in 1492 to the end of our Civil War, in 1865, was introduced, nurtured, promoted, protected, and justified by the Roman Catholic Church and her communicants, beginning with her "dear son, Christopher Columbus," to the firing of the first shot at Fort Sumpter by Beauregard, the Catholic, which opened the actual fighting in the Civil War, and the behind-the-scenes succor of the Roman Catholic Archbishop John Hughes at New York in the North and Bishop John England of Charleston, S.C., and finally the assassination of Abraham Lincoln on April 14, 1865 by Catholic John Wilkes Booth.

There can be no doubt that the Jesuit Order of the Catholic Church planned and conspired, and brought to fruition, the tragic event.

Catholic historians themselves draw such pictures of the fruits of Catholic political domination through hundreds of years, throughout Europe, and more especially in the Papal States, controlled by the popes, at their very doorsteps for eleven centuries, that we can be certain that we do not want any part of it for America.

Reader, pray that America may remain free of the Papal yoke, and that you might yourself not be carried away with the overwhelming grandeur and pretensions of the "Mystery of Iniquity."



WORK-HOUSE, CHARLESTON.

This building was only three blocks from the residence of Bishop John England, and only two blocks from the rear of his cathedral lot. "The Work-House" is first mentioned in the "South Carolina Gazette" immediately following the passing of "an act for the better ordering and governing of negroes and other slaves in this province," passed by the Provincial Council on May 10, 1740.

It provided that runaway slaves taken up "shall be sent, carried or delivered into the custody of the Warden of the Work-House in Charlestown." Charlestown was the seat of the provincial government.

The author has been unable to determine when the Work-House was built, or when it was torn down. Its site is now occupied by some very old-looking frame buildings.

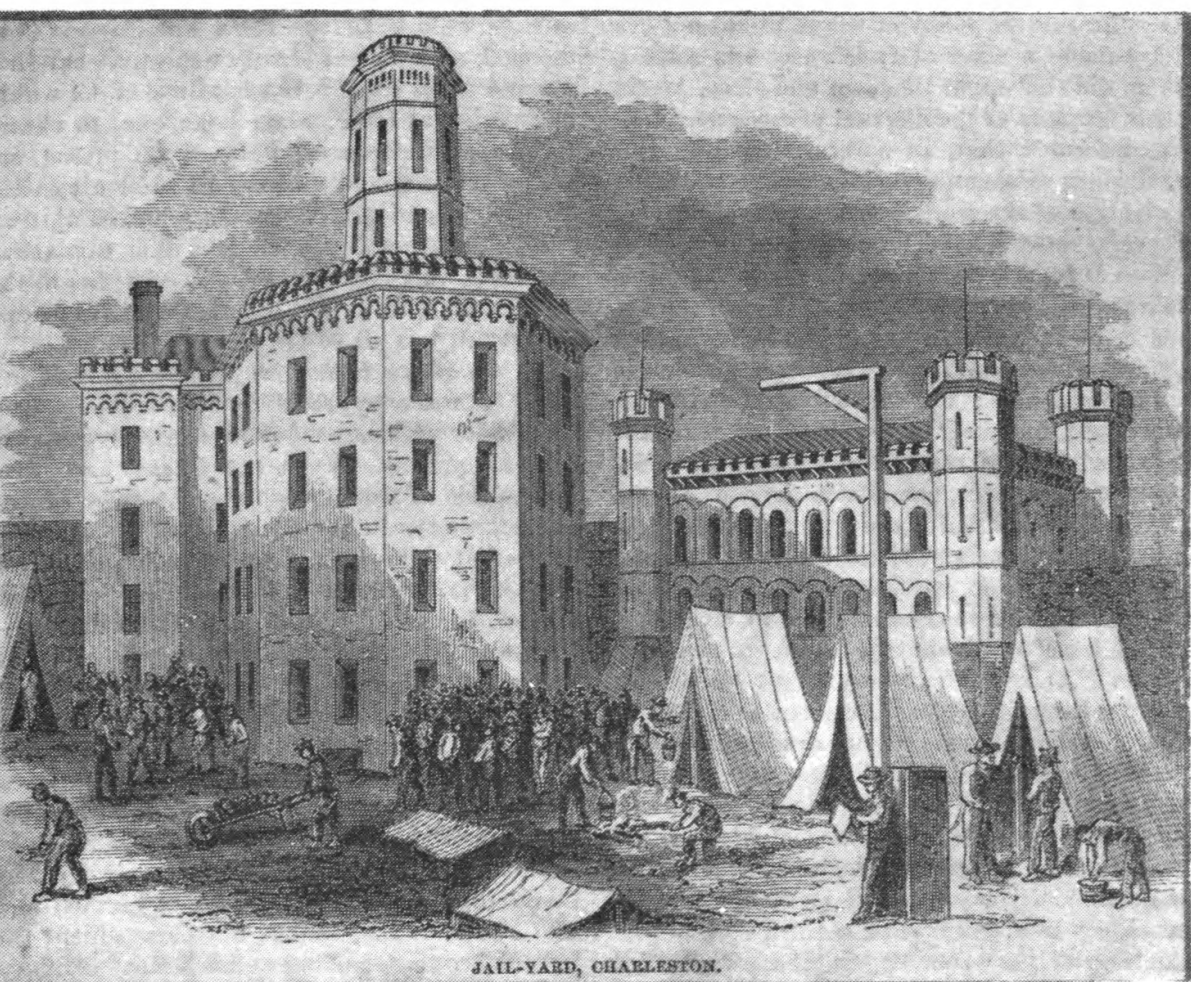
Apparently no photographs have been preserved of the Work-House except in a general view taken from the steeple of St. Michael's Church about five blocks away which appears in a history called "Charleston, S.C. in 1883." A portion of this picture appears on the next page.

There seems to have been at one time another workhouse, as a city ordinance passed by the City Council on April 15, 1856 provided for the transfer of "all slaves and other persons confined there," and the abolishment of the Upper Wards Work-House, the transfer to be made to "The Work-House."

The Upper Wards Work-House may have been the first or original Work-House which dated from 1740.



**Workhouse at Charleston, S.C., with old jail shown
at rear with tower.**



This picture of the "Jail-Yard" shows a very remarkable old building, now called the "Old County Jail," still standing, facing north on Magazine Street just east of Franklin Street, with the back of "The Work-House" adjoining it on the east. A high brick wall can be seen surrounding the yard, which contained a very conspicuous gibbet. These cuts were made from some old prints from wood-cuts, found in the archives of The Charleston Museum.

The main tower of the Jail was removed following its being damaged in an earthquake which struck Charleston on August 31, 1886. The "Charleston Courier" for some weeks following the earthquake carried lists of the buildings reported damaged by an inspection committee, but the Work-House is not mentioned as being damaged, although it was in the same square block which contained the Old Jail and Roper's Hospital, both of which were mentioned as damaged.

89062218532



B89062218532A





89062218532



b89062218532a