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# THE ROMAN CATHOLIC HIERARCHY

FIFTH EDITION



Thomas E. Watson

Thomson,

Georgia

# The Roman Catholic Hierarchy

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The deadliest menace to American  
liberties and Christian civilization

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By THOS. E. WATSON

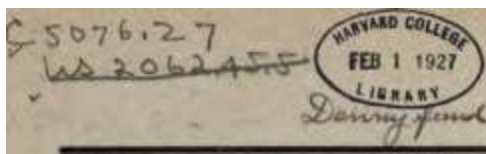
*Author of "The Story of France," "Napoleon," "Life and Times of  
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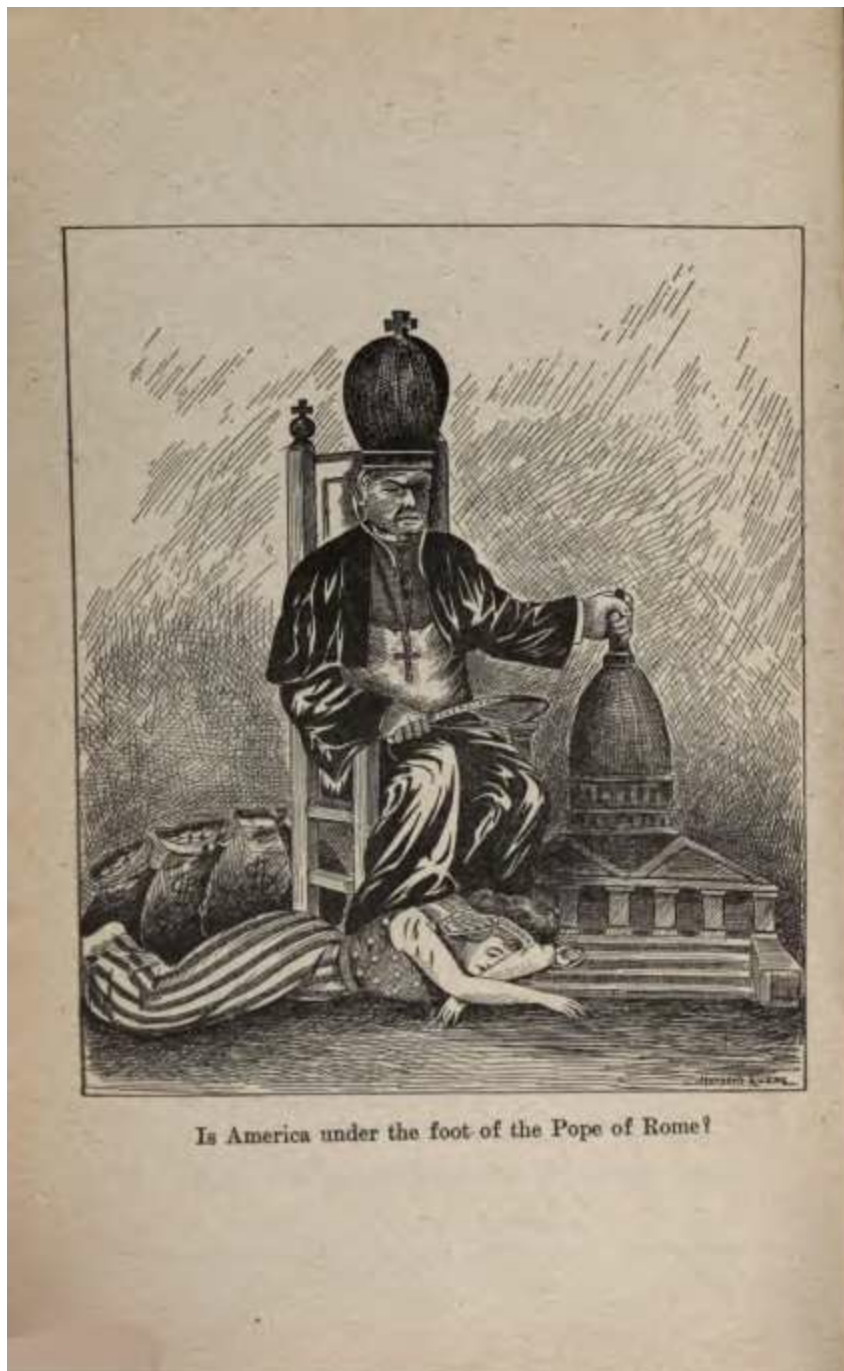
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## PREFACE AND INTRODUCTION

One of the pupils of the Italian patriot, Settembrini, said that the tomb of his Maestro ought to bear this inscription—

^^Here lies the enemy of the Bourbons^ the Jesuits and the Inasrrmches.'^\*

By the latter term, were meant those authors who write affectedly; by the Bourbons, were meant those rulers who rob and oppress the people; by the Jesuits^ were meant those wolves in sheep's clothing, who don the livery of God to serve the Devil.

The same epitaph that was suggested for Settembrini, ' would suit me equally well.

For nearly thirty years, I have waged war upon Bourbons, Jesuits and Inasmuches. I have the scars to show for it. As the soldier is proud of his, I am proud of mine,

In this book, is a culmination of my efforts against Jesuits and Jesuitism—for the Roman Catholic Hierarchy is today Jesuitized.

It was but yesterday, that the Roman peril was only a small cloud, no larger than a man's hand, upon the distant horizon.

Now, it is the storm-cloud which darkens the whole land.

It was but yesterday, that the Roman Catholic, priest avoided the public eye, and passed you on the street with an humble, deprecatory smile which seemed to mutely plead for permission to exist.

Today, the Roman priest is the most insolent and arrogant man in America. The laws will not touch him. The politicians do his bidding. The press is afraid of him. Protestant pulpits no longer dare to fuhminate against him.

His powerful hand controls Congress and the President.

He is forcing his church into a union with the State. His greedy paws are raking public funds out of municipal, state and national treasuries for the use of his church.

Our juvenile courts are furnishing slaves to his Houses of the Good Shepherd.

^^Make America Catholic^^ is the slogan now publicly proclaimed at monster Romanist gatherings.

"Down with the Public Schools!"

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HARRIET J. G. DENNY

OF BOSTON

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THE ROMAN  
CATHOLIC  
HIERARCHY



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Thomas E. Watson

Thomson, Georgia

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With a hypocrisy that might shame Satan himself, we are clamoring for additional millions of dollars to "save souls" in China—and we refuse to allow her to release herself from the fatal coils of the opium traffic!

For hundreds of years, the Christians of Europe poured armies into the Infidel world, to wrest the empty Sepulchre of Christ from the disciples of Mahomet. Rivers of treasure and precious blood were poured out in this vain endeavor. In spite of priest and soldier^ in spite of prayer and sword, the Infidels held their ground, beating back, in hopeless failure, the vast exertions of Christendom. Even to this day, the followers of the Nazarene gain access to the Holy Places of Judea by gracious permission of the Infidels; and battalions of Mohammedan troops are constantly on guard, to prevent the rival sects of Christians from butchering one another before the shrines at which they worship. Such passionate hatreds; such rancorous rivalries; such mingling of greed, intolerance and ferocity was never seen on this earth, as can be witnessed any day among the European Christians in Jerusalem.

From the Crusades to the present situation in Crete, what a far cry it is! Godfrey of Boulogne, Tancred, Guy of Lusignan, Bohemund, Richard Coeur de Lion, Barbarossa^ Saint Louis, the first Edward of England—how mightily they strove to break the power of Islam! In our day and time, the successors of the royal Crusaders are in league with the Infidel, to keep the Christians of Crete under the Mohammedan "rod of iron and sword of blood."

Laymen movements sweep over the Christian world, fomenting and intensifying missionary fervor in behalf of the fuzzy-wuzzies of the Congo; but no Pope or Mission Board hears the piteous cries of the Christians of Crete. The Brij^ans, Roose-velts, Tafts, and What-nots can glorify the attempts to substitute our own civilization for that of India, China and Japan; but never a thought is given to this Christian people—the Greeks of Crete—who are held in the cruel bondage of the Turks. Were the Christian government but acquiescent, Crete could escape the hateful yoke. Greece and Crete combined could resist the Mohammedans, torn as they are by internal dissensions. But Christian Europe will not allow Crete to revolt. Christian Europe threatens to come to the aid of the Infidel—as was done a few years ago, when Christian soldiers, sent by Catholic and Protestant

governments, butchered thousands of fellow Christians, in order that the Infidel heel

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## ROMAN CATHOLIC HIERARCHY. 18

should again rest on Christian necks. Well-nigh incredible, isn't it?

With a shocking spectacle like this before our eyes, what must we think of those who now control the Christian Churches?

No Buddhist ever fought Buddhist to make him, the slave of a Mohammedan or Christian. No Mohammedan ever waged war on Mohammedan to impose upon him the chains of Christian or Buddhist. But the Christians of Europe united to shed the life-blood of fellow-Christians in Crete, to prevent them from escaping the atrocious oppression of the Infidel Turks!

Can you lay your hand on your heart, and say, with a clear conscience, that Christianity is a living, moving, controlling fact, nationally, when such hideous crimes are committed by the concerted action of Christian governments?

Beneath the surface of the seas, men are busy in the wonderful submarines. Thought speeds over the cable, thousands of miles along the ocean's bed. The diver works as securely under the vessel, as the engineer does in the hold of the ship.

On the surface of the earth, travel skims at bird-like speed: overhead, flies the airship. Marvelous inventions have recreated the physical world; and a man who died fifty years ago would hardly recognize the habitat which he left, were he to return.

In science and art, in literature and journalism, the human mind has scouted antiquated forms and dogmas, boldly dashing onward to higher and better standards. Yet in this age of colored photography, of the talking machine, of the electric light, of the motor-car, of the airship, of the printing-press, of the moving picture. Superstition is seated upon her ancient throne, with the cowl of the monk on her head, the silly gibberish of the Dark Ages on her tongue, and the implacable ferocity of the Inquisition in her soul.

We see men—sane in all other respects—degrading their intellectual manhood by subscribing to tenets that a ten-year-old boy ought to reject. We see women—sensible in every other way—lowering their mental standards to a plane which ought to be repellant to a clear-minded savage.

In the radiance of the Twentieth Century, we see paganism in full bloom, encouraged by Presidents and Kings. We see educated white people flopping down on their knees, to the Pope and kissing his foot. We see clerical functionaries going through the performance of eating and drinking

Jesus Christ! We see nasty old human lions reverently appealed to for cures. We see "miracles" worked; rings and bells "blessed;" saints created and adored. We hear men say, "My priest cannot commit sin." We listen as the bull-necked brute in the Confessional turns a woman wrong-side-outwards, plying her with one obscene question after another, until her whole consciousness has been sown with impure suggestions. We see the survival of the ancient Temple Girls, in the cloister Convent; and it is but too well known that the priestly brothel of paganism has its survival in the Retreat Parlor. Hellwards have gone, are going, and will continue to go thousands of our most lovely girls by this infernal route.

We see the priest identifying himself with God, and worshipped as the Vicar of the Most High. We see him sign passports to Heaven—for a valuable consideration. We hear him lift souls out of Purgatory by prayer, at so much per prayer. In the year 1910, we see two hundred soldiers save the lives of Italian Baptists from a furious mob of five thousand Italian Catholics—who have been told by their priests that the Baptists are responsible for the earthquakes.

We heard Cardinal Gibbons declare that the flood on the Seine was a "Judgment," sent upon the French because their government had divorced the Catholic Church from the State.

We find a Papal Delegate among the diplomats who represent foreign nations at our national capital: we find this man everlastingly taking a sly, under-hand part in our political affairs. We can see the cunning Cardinal pussy-footing about the corridors of our State Department.

We hear the Declaration of War against our Public Schools. We see gigantic sums of our money taken for that seed bed of Superstition, the parochial school. We see in the Papal attitude of this year—particularly the denial of a papal audience to the Episcopal Bishop of Maryland—a reaffirmation of the intolerant Romish dogma:

"There is no Christian religion save that of the Catholic Church!"

We have heard the potentates of this faith in America confess that, on an issue between our Government and the Pope, they would adhere to Papa. We have heard the Vatican in the Encyclical of 1910, refer to the Reformation, and all its beneficent changes, as the works of the Devil.

In the United States, the Catholics have grown to 12,000,000: they exultingly exclaim that they "have the Protestants

on the run;" they have established the Inquisition here: they boycott, because they dare not, as yet, kill: they are in secret league with the head-chiefs of both the old political parties: they have shackled the press; and the cowardly politicians are in deadly fear of

them. They have promised their Papa that the United States shall be his within the next few years!

Misguided Protestants are crying, "Africa for Christ!" or, "Korea for Christ!" or, "China for Christ!" But the American Catholics are shouting, "America for the Holy Father!"

And they are not only concentrating missionary effort on the whites, but are reaching out for the Negro. Already there are black brutes who can, ex-officio, command access to the Temple Girls. Already^ they have given these lustful negroes a taste of what it is to be a Roman Catholic priest!

Rolling upon the horizon are these appalling storm clouds, and few there be who will take warning. The Protestant Churches are blind to the awful danger. The State authorities are indulging a fatal security. The general public is strangely apathetic—indifferent at the growth of a religion which openly denounces freedom of thought, freedom of speech, freedom of conscience and freedom of education—a religion which is implacably antagonistic to the very principles upon which our Republic stands.

The priest makes sure of the Mother. On the mind of the child two impressions will be made, as indelibly as mother and priest can make them. One is Fear; the other. Faith. The utmost exertions are put forth to make the child a mental and moral coward. He must be so frightened about Death and the Devil that he will cling tremblingly to the priest for protection. His self-confidence must be destroyed: he must be saturated with a sense of weakness and dependence. He must be made to feel that he needs a friend at the Court of God Almighty; and that the priest is the only man who can supply that need. Let him be brave in every other respect; let him be fearless in the march and the battle of life: let him be self-reliant in dealing with the actualities of the visible world: let him conquer Nature, and other men. So far^ good. But in his relation to the unseen world, let him remain a mental imbecile, a shrinking slave, a helpless child, a pitiful coward I Let him be his own master and defender, his own sword and buckler, in the hard fight of real life; but let him fly to the priest, for safety and support when confronted by the problems of an existence beyond the grave. Let him regard Courage as an

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indispensable element of manly character, in everything pertaining to this life: but let him learn that pusillanimous servility is a radiant jewel in the crown of the Catholic who is bound for the Kingdom of Heaven.

The Mother got this precious Faith by inheritance, environment and education; her children will get it in the same way; and those will, in turn^ pass it on down to future generations. \*Thus the endless chain is forged. And thus the owl of superstition persists.

Broad daylight reigns everywhere else; but in this matter of Fear and Faith, medieval

gloom darkens the Catholic world. There isn't a monstrosity of belief or practice that has been voluntarily abandoned. The Papa would burn heretics right now, if he could. From Biloxi, Mississippi, the furious Catholics banished a Baptist preacher, a few months ago, because he dared to express his honest opinion concerning their creed and their morals. Under threats of death, he had to leave.

Tell a Catholic that it is a manifest absurdity to hold that the word of a priest can turn dough into flesh, and wine into blood—if you want to be insulted. He would rather die than give up the belief that Catholics eat and drink Jesus Christ.

When the child is ready for school, the priest enthrones himself within its mind and heart and soul. The priest teaches the child how to see things. Thus trained, the child will see through the eyes of the priest. The child will recognize no paganism in the idolatries of his Church. The child can see for himself that the heathen are worshipping idols, when they kneel to them or offer sacrifice. But the same child, witnessing the prostrations of Catholics before shrines and images, will see no idol-worship in that. The priest has taught him how to "distinguish the case."

The child can see for himself how the Oriental and pagan priesthood fatten upon the lavish offerings of their fanatical followers; live in sensual luxury; make a jest among themselves of the ease with which they impose upon the ignorance and the superstition of their disciples; and prostitute their powers for the exclusive benefit of the religious hierarchy. The child can see for himself that the *paffan ceJihaci* is an impudent sham; and his lip curls with scorn when "the temple girl" is mentioned. But the same child, using the same eyes, never sees that Roman Catholic cellhacy is an impudent sham; and that the Confessional is a way-station to the Retreat Parlor, to

which the cloistered nun is bound to go, when summoned by the licentious priest.

The child can see for himself what the devilish purpose is, when the Oriental temple girl is taught that the pagan priest, \* dedicated to God, can do no wrong; and that the serving of him is the serving of God. The child can readily understand the hideous purpose of such teaching, and the loathsome results of it. But the same child never sees that the same doctrine taught to the Catholic girls, by Catholic priests and nuns, is equally polluting and deadly. The priest has taught him to "distinguish the case."

The child will instantly agree that it is damnable for pagan priests to inculcate in youthful minds the belief that the priest cannot sin; and that whatever he asks of the temple girls will be right in the eyes of his gods. But if you ask him what he thinks of the same doctrine when so»wn in plastic brains, by plausible Catholic priests, he will answer, not from his own mind, but from that of his mother, or his confessor.

Show such a child the gorgeous riches and splendors of Oriental temples, the wealth of the pagan hierarchy, the pride and arrogance of the priesthood, the vast revenues which

they exact from the pious—and the child will recognize immediately the hypocrisy, the fraud, the greed, the vanity, the imposture. "Oh, that I could overthrow that cruel, that putrid, that tyrannical enemy to the freedom of the human mind, that foe to the progress of the human race!" would be the language of his first impulse.

But were you to endeavor to get the same child to fix his eyes, and his thoughts, upon the boundless riches and the insatiable greed of the Roman Hierarchy, you would meet, not the natural ideas of the child, but the implanted ideas of the priest. ^

Were you to ask the child what his opinion is of a Dalai Lama who would prate about his "august poverty," while occupying the most elaborately magnificent palace on the face of the earth, the child would involuntarily exclaim—"He's a monstrous hypocrite!"

But when you ask the same child what he thinks of his Papa, lending out at usury, and through a firm of Jewish bankers, the sum of four million dollars, belonging to the Vicar of Christ, you won't get a reply that is disrespectful to Papa. Whatever Papa does is right, no matter how great the contrast to Christ. Whatever the proud, purple-clad, palace-lodged, sumptuously-fed princes of the Church may do, is right —^be it ever so opposite to the manner of life of the Twelve.

God in Heaven! To what incredible lengths may not cultivated and organized Blindness be led. We men claim to be men, and claim the right to assert our manhood in all directions, but one. We brook no interference with our freedom of thought upon any subject under the sun—with a single exception. But when we approach the subject of religion, our knees begin to knock, and our spines to bend, like warm sperm (Candles.

We lay down the royal diadem of our own intellectual independence; we grovel at the feet of another man, possibly our inferior; and we humbly ask that he replace our common-sense ideas of things, by a lot of hoary drivel that was a disgrace even to the men of the Dark Ages.

## CHAPTER II.

Ireland; Tribute by Sergeant S. Prentiss;- A beacon light of learning in the Middle Ages; The Danish invasion; A divided country; King Henry the Second of England detei^ines to seize Ireland; Buys it from Pope Adrian the Fourth; Bull of authority issued by the Pope to the King; Text of that document; Conquest of Ireland; Its cause; the Irishmen divided; Mr. McCarthy's book; Decrease in the Roman Catholic population; Increase of the priesthood; Priestly devices for separating the Irish from their money.

Is it peculiar that some nations, like some individuals, should win from the world a greater share of sympathy than others whose sufferings are as great? Whether peculiar or not, such is the case.

Take Poland and Hungary for instance; they more profoundly interest us than any other of the Continental countries. Poland especially arouses compassion, because she, more unfortunate than her sister country, has been divided among the spoilers.

But, however much we may deplore the failure of Hungary to achieve separate national existence; however much we may pity Poland, there is another country whose story is so varied, so strange, so sad, that, in power to excite sympathy, it eclipses even Poland.

Of course, Ireland is meant.

Speaking of her, after his removal to New Orleans, and when famine was stalking throughout the highways and by-ways of the Emerald Isle, Sergeant S. Prentiss—the most versatile, richly endowed orator that ever thrilled an American audience—said: "There lies upon the other side of the broad Atlantic a beautiful island, famous in story and song. It has given to the world more than its share of genius and of greatness. It has been rich in statesmen, warriors and poets. Its brave and generous sons have fought successfully all battles except its own. In wit and humor it has no equal, while its harp, like its history, moves to tears by its sweet and mel-<sup>\*</sup>low pathos."

There was a time when it might have been truthfully said that the torch of learning blazed more brightly in Ireland than anywhere else in Europe. In the mediaeval ages she was a beacon. In the third century of Christ she was riot only

Christian herself<sup>^</sup> but her devoted evangelists were bearing the-banner of the Cross throughout Continental Europe.

Peace as well as learning blessed the Emerald Isle, between the sixth and tenth centuries. No country could boast of a government more orderly, or of a civilization more progressive.

Then came the Danish invasion, and long wars, which left their curse in depleted population and national exhaustion.. But the necessary men arose, as they did in Scotland and England ; and the Danes were driven out. But the struggle left the afflicted Island sjpent and divided, with no chieftain predomi<sup>^</sup>nating above the others, to unite his country, to reorganize it,, and prepare it for self-defense.

Across the narrow channel, which separates Ireland from England, was a crafty, cruel, greedy and powerful Norman King, Henry the Second. He looked upon bleeding Ireland with the eye of desire. As cunning as he was grasping and powerful, he determined to commit one more crime in the name of religion—the holy name under which so many wicked deeds have been done, the sacred name under which so many sordid lusts are gratified, so many subtle schemes are worked out, so many bloody acts done, and so much suffering inflicted upon humanity.

From the very beginning when the heartless Roman Emperor, Constantine, made his

bargain with the heads of the Roman Hierarchy, one great wrong after another has been inflicted upon people, by churches and kings, in the name of God, and for the pretended advancement of His Kingdom. Henry the Second knew perfectly well the nature of the papal hierarchy. He was thoroughly familiar with the bargains that so often before had been made between kings and popes. He knew the pride, the rapacity, the callousness to human suffering, of the many who have posed as the personal representative of Christ on this earth; therefore he offered a devilish bargain by which he was to have increased power, Rome was to have additional revenue, and the people of Ireland, a heartless task-master.

For eight hundred years Ireland had been a loyal Catholic country, passionately devoted to the faith. No country under the sun had given such great and touching evidences of its devotion to the arrogant Italians who claimed to be "the successors of St. Peter." It would seem that if there was ever a time when the papal hierarchy would spurn a damnable proposition, would be true to their sacred calling, would prove that there was sincerity and purity in their purposes.

•and that they were really devoted to the calling of their Divine Master on this earth, it was when the Norinan King proposed to buy from the Pope the right to invade and subjugate such a pathetically loyal people as the Irish had always been.

At the time that the Norman proposed to buy Ireland from the Pope, there was no pretense of provocation from the people who were to be victimized. It was not contended that Ireland had in any way offended the Pope. Nevertheless, as a manifestation of his power to pull down and set up rulers, he • imposed upon the people a government which was revolting to •every racial and national instinct. Pope Adrian the Fourth issued a decree which was to mean the ruin of a devoted Catholic people, the setting over them a detestable tyrant, the over-thriw of Irish law and order, and the bringing upon them centiiries of misery, oppression, anarchy and starvation.

Let me illustrate the true nature of the Roman Heirarchy, by following the history of the fearful consequences of the sale of Ireland to the Norman King. Some of my Ameri-t;an correspondents claim that the Bull of Adrian the Fourth, authorizing Henry the Second to take possession of Ireland, is a forgery. It is easily believable that these American Catholics are sincere. They go to Catholic schools where they are taught in books that have been carefully doctored. Historical facts which damn the Catholic Hierarchy, are omitted. If mention is ever made of them at all, they are either distorted or falsified. No Catholic child, no Catholic man or woman can get, out of Catholic literature, the true story of the trade made with Constantine, or that made with Charlemagne. In none of their books, will you find a veracious narrative of the Massacre of St. Bartholomew, the atrocity of the Torquemada arid of the Alva, the ferocity with which the Roman wolves hounded the Vaudois in the Alps, or of the true secrets that were walled in and kept hidden from view within the torture chambers in Rome, in Avignon, and in almost every other European city.

To say that the Bull which Adrian the Fourth granted to Henry the Second is a forgery, is as impudent a falsehood as human lips ever uttered. You will find it referred to in all the full standard histories of England. You will find it in Aubrey's history of the British people. You will find it in Hume, in Knight's great work, and in every other book which claims to be a full story of Great Britain. The Bull of Adrian the Fourth is a document as genuine as the Magna Charta.

Why should it be so hard for the American Catholics to believe that the Pope signed away from a people the right to choose its own rulers? It is a part of the Catholic creed that the Pope has such power. It is claimed to be his by virtue of his being the personal representative of God, in the hollow of whose hand rests all lands and all peoples.

Here is the wording of the most cruel document that human brains ever conceived and human hands ever signed:—

"As for Ireland and all other islands where Christ is known and Christian religion is received, it is out of all doubt, they do belong to the right of St. Peter and the Church of Rome. You have, our well-beloved-son in Christ, so advertised and signified to us that you will enter into the land and realm of Ireland to the end to bring them into obedience to law, and in your subjection to root from among them their foul sins and wickedness, as also to yield and pay yearly out of every house a yearly pension of one penny to St. Peter. We therefore grant that you do enter to possess that land. And further, we do strictly require that all the people of that land do with all humbleness, dutifulness and honor accept and receive you as their liegeland and sovereign."

The order which sent the troops into Highland glen, to commit the awful massacre of Glencoe, is a wicked document. The order which sent armed men into the south of France, to slaughter and to desolate, is a wicked document. But by the side of this devilish bull, which Adrian the Fourth granted to the Norman King, these other two papers might almost seem virtuous.

The document, which was the death warrant to the dwellers within the glen, carried at least the excuse of having been issued against those who had sprung up, with arms in their hands, to resist the government. The order which sent the ruthless warriors against the peace-loving Albigenses, could have at least claimed that the Pope considered the victims to be heretics. But the papal bull which sent Ireland to chains and slavery, which time again and again has caused her precious life-blood to flow in torrents, and which has caused her people to be smitten by famine until wide areas were absolutely bereft of human inhabitant, was directed, not against those who were heretics, but against those who regarded the Pope as the Holy Father, and his church as Holy Mother. Of all the dark deeds, born of malice and greed, that have cursed the human race, this was the most diabolical, and

the crime was committed, by the so-called Vicar of Christ, in the sacred name of religion.

To let loose upon his faithful children the hell-dogs of Norman and Saxon ferocity and lust—the enormities being given the express sanction of God's representative upon the earth—was a more frightful crime against God and man than was ever committed by Attila, by Alaric, by Tamerlane, or by Nero himself. In the butcheries which followed the granting of that papal bull, the burning of homes, the outrages upon helpless women, the ruthless slaughter of children, the desolation which blighted the commerce, agriculture and education in Ireland, make a most horrible chapter in the history of the world.

When the Norman invaders landed in Ireland, in the year 1170, they brought no weapon so effective as the papal bull. That command from their Holy Father paralysed the Irish. They were thrown into a state of stupefaction and despair. While some said "we must resist the Norman," others said, "we must obey the Pope."

One hundred thousand Saxons were hurled against the Scots, only to be rolled back in discomfiture. Scotland never was conquered, although assailed from generation to generation by Saxons and Normans. The Irishman has proved on a hundred fields of battle throughout the world that a better soldier than he has never gone to the firing line. Why is it, as Prentiss said, "The brave and generous sons of Erin have fought all battles successfully, except its own?" It is because they have been kept in a state of division and half-heartedness by the papal command, which enjoined obedience upon them to their liege lord, the British King. Conscience, which makes cowards of us all, was against the Irishman in fighting for his own rights and liberties, and hence his struggle for Ireland has been hesitating, fitful, and devoid of that unity and confidence which is essential to success. Educated to believe that the Pope has a right to impose rulers of his own choosing upon his own children, the Irish have never resisted the English with anything like the national spirit and persistence of the Scots.

Only 7,000 soldiers were sent to subdue the unhappy Island, and Henry the Second was so certain of success, because of the papal bull, that he did not deign to lead these troops in person. He sent his brother; and that brother, with only a handful of troops, was successful in effecting a conquest. Awed, divided, superstitiously afraid, the Irish almost held out their arms to

the shackles. Following the conquest there came to the Irish the loss of their estates, their liberty, their commerce, their manufactures, their system of education, their law, and their civilization.

Y<sup>et</sup> with submissiveness and docility, hard to understand, the sons of Erin continued to lick the hand which struck them down. The cowl of the monk having been stretched over the brain of the child, rested upon the mind of the man. The priest taught the children of Erin, not to see with their own eyes, but with the eyes of the priests. They continued to obey the priests; they continued to adore their holy Papa; and they dutifully and regularly sent the Peter's pence to Rome.

As an evidence of the state of mind which is the logical result of the priestly teaching in parochial schools, consider the words of some Irish chieftians who, in the 14th century, were addressing to the Pope a remonstrance full of pathos. In the remonstrance these monk-taught Irishmen did not deny that the Pope had the right to give them a ruler who was revolting to them; did not deny that the Holy Father had kept well within his prerogative when he sold them to the Norman King: but, on the contrary, they admitted that the Pope, as a representative of God upon the earth, possessed the supreme overlordship of Ireland. On the ground that the English had set aside their laws, corrupted their morals, seized their lands, and had committed all kinds of enormities against the Pope's children—his poor faithful children—for this reason, and no other, the Irish claimed a right to revolt against the British and Normans.

But it was too late. The fatal division and dissensions that the papal bull had brought into the country—some saying that they should submit, and others saying they should resist—caused the desperate revolt of the Irish chieftains to have no other result than to stretch 10,000 Irish stark and gory on the field of Athunsee.

It is related that when the effeminate but intelligent king, Louis XV. of France, visited Brussels he was shown the tombs of the Dukes of Burgundy. Among others there was the sepulchre of Mary, the daughter of the last of that great house. Pointing to it the French King remarked to his courtiers, "there lies the cause of all our wars." The great but unscrupulous King Louis the XI. had seized upon the inheritance of that orphan girl. She married the Emperor of Germany, and

her cause was espoused along the Rhine. Many a devouring struggle followed, as ages passed away; the remark of the French monarch was well made.

With even stricter accuracy, the Irish could point to the Bull of Adrian the Fourth, who sold them to the Norman King, as the cause of centuries of strife^ misrule, spoliation, illiteracy, starvation and despair.

"By their fruits ye shall know them." What of the Ireland of today? She is still controlled by the Pope, as she ever was. What of her actual condition and progressive tendency? To what goal does she seem bound? What has been the harvest of a thousand years of blind fidelity and service to the cause of Rome? In answering this, no Protestant report will be used. I am depending upon a book recently issued from the London Press entitled, "Priests and People in Ireland," by Michael J. F. McCarthy. The first volume appeared in the year 1902. (I am using an edition of 1906.)

The author is an eminent Barrister-at-Law, formerly a member of the Catholic Church, and still a Catholic, though he has been excommunicated for telling the truth about the Catholic Hierarchy.

In the appendix of his book there is a table of statistics that ought to set the American

world to thinking. Bear in mind, as I quote these figures, that this is Roman Catholicism at work in one of its own countries^ where its movements are unhampered, its growth unobstructed, and where it exercises its power without interference.

According to this publication, there were, in the year 1861, 4,505,265 Catholics. The priests, monks and nuns numbered 5,955. Forty years later (1901) the Catholic population had decreased to 3,308,661, and the priests, monks and nuns had increased to 14,145. In the forty years, there had occurred a diminution in the Catholic population of 27 per cent. During the same period the number of priests, monks and nuns had increased 137 per cent.

In 1861 the total clerical establishment was 9,294. In 1901 it was 16,^871. In other words, the faithful children outside of the various clerical orders, are not so numerous as they were forty years ago, but they are taxed to support an establishment which is almost twice as large and almost twice as expensive.

During the same period, (1861 to 1901) the Protestant population has diminished very slightly (7^ per cent.), whereas the Protestant clergy of all denominations has decreased 15 per

cent. To be exact, in 1861 the Protestant population was 1,243,299. Ministering to these, about 3,239 clergy. In 1901 the Protestant population was 1,150,114, the clergy numbered 2,726.

A more amazing proof of the growth of the hierarchy, at the expense of the people who support it, could not be found.

On the 16th page, this devout Catholic (McCarthy) speaks of "the stagnation, decay and hopelessness" that have settled on Catholic Ireland, and asks, "Who are the enslavers? Who keep the Irish Catholic mind in subjection? Who denounce a 'free mind' and 'free thought' as if they are diseases?"

Arguing that the difference between a stagnant Catholic community and a thrifty Protestant community is due entirely to the hierarchy, McCarthy says that it cannot be due to a lack of capital, for three hundred thousand dollars can be raised by subscription for a new Catholic church anywhere in Ireland. Then he says "we find in this very diocese (Louth) that Cardinal Logue was able to clear over \$150,000 at a single bazaar, for the interior decoration of his cathedral." He asks concerning this "stagnation, decay and hopelessness" in Catholic Ireland, "Is it not caused by the up-bringing of the lay Catholics, because of the timidity and want of self-help implanted in their minds? Is it not the result of their up-bringing that they are prepared to expend millions^ of money in the building of churches and convents, and endowing priests and nuns, and thus leave themselves without a ten pound note to start a fresh industry?"

Quite at random I will take some of the descriptions of priestly devices for separating the Irish from their money. The first is the marriage among the poor. The priest comes to the wedding feast, after he has performed the ceremony. That he should be so condescending, is a great honor to those present. He seats himself at the head of the table; fills the tumblers with wine, which he hands to the females, each of whom makes a courtesy as she takes the tumbler of liquor from his hand. To the men, the priest hands cups or tumblers of whiskey. Now, I quote McCarthy, just as he writes,— "After the company had imbibed freely, the priest arose and went around with the bride-cake, which he sold in pieces to the men and women. • Each one paid him for his or her slice, taking the pieces of cake and dropping the money on the plate instead of it. When the priest had gone the entire round of the company he took the proceeds from the plate and put them in his

pocket, and he shortly afterwards took his departure from the house. This habit of selling the bride-cake is very prevalent at weddings of poor Catholics throughout the North of Ireland." At this particular wedding the sale of the bride's cake to these poor people yielded \$25.00 to the priest, who had already been paid a fee for performing the ceremony. '

From the marriage feast we go to the funeral, and there we find the priest again raking in the shekels. Again let me quote,— "If the priest comes to the funeral a collection is made up for him before the dead body leaves the house for the cemetery. In some instances this is done in a particularly offensive way. The coffin is laid on chairs outside of the door, and a large dish or plate is placed upon it, and all of those present come over and place their offerings on the plate. In one instance north of this densely populated district, the widow offered the priest of the parish a lump sum of \$25.00 if he would consent not to have such a collection. He refused. Not only would the collection amount to more than that, but he said they could not set a precedent of breaking through an old and lucrative custom. When the dead body is brought to the church, a collection is made by themselves at the altar-rail. In the south of Ireland, if the friends of the deceased cannot pay, the priests absent themselves from the funeral."

Speaking of Daniel O'Connell, and his work for the emancipation of the Catholics of Ireland, McCarthy says,— "The Catholic emancipation which O'Connell won for us has emancipated the priests so that they may enslave the laymen's minds. All the gain resultant from it so far lies with the clerical class. We have the right to vote, we can elect a member of parliament! ^ but when elected he serves the priests and injures us by his public conduct. Their minds are in manacles firmly riveted on by the priests in the schools, our youthful spirit is broken by them beyond reparation.

"Our politicians, like Mr. Davitt, ought to be the champions of the laymen of Ireland; but so far as ranging themselves on the side of true freedom they are selling the birthright of their country for a mess of pottage to the Irish priests, who are themselves the partners of the ravening Italian priests at Rome. It must be borne in mind that in the partnership in Rome the Irish priests get a large share of the spoils, but in the partnership of the

Irish politicians with the priests, the priests get all the spoils."

This is the whole case in a nutshell. This is a faithful picture of what the Catholic Hierarchy does wherever it controls. By corrupt bargains in politics, by sordid partnership with Italian priests at Rome, by the fettering of the mind of those whom they teach, the system is made to work the same results throughout the Roman Catholic world. You will find it in Central and South America, in Mexico, in Cuba, in New York, in Chicago, in Paris, in Vienna, in Lisbon, in Madrid— wherever the monk and the priest can control, they manacle the mind and thought of the people, rob them from the cradle to the grave, dividing the spoil with those crafty hypocrites who prowl through the corridors of the Vatican.

As was said by Francis the First,—<sup>^</sup>"I have need of all the resources of my subjects, but the holy father is continually inventing new exactions which transfer the money of my kingdom into the coffers of the popedom; most assuredly the Roman government is only a net to catch money." King Francis felt that he had a right to all the money that his people could afford to spare from their scanty incomes, and it angered him deeply that the pope was reaching out for more. In proportion as the priests added to their exactions, there would be less for the king. The king's wrath was not aroused because the Pope was oppressing the people, but because the papal encroachments were taking away from the king revenue which he coveted. Very much the same conditions prevail today.

In 1870 the Pope enjoyed an income of \$2,500,000 per year from his investments in foreign securities, while Peter's pence brought in about \$1,000,000 per year. I wonder how the Pope, or any of his satellites, can ever, with a straight face, preach from the text,—<sup>^</sup>"Lay not up for yourself treasures upon earth."

### CHAPTER III.

McCarthy's exposures of conditions in the Roman Catholic portion of Ireland; Thomas F. Ryan's projected Roman Catholic bank; Rome conquering North America; Roman Catholic doctrine of the Church above the State; Statistics of the progress of the Roman Catholic Church in the United States; Lafayette's warning.

"I AM a Catholic. I am an Irishman. I have a right to speak." In these words, Michael J. M. McCarthy, eminent scholar and barrister-at-law, prefaced a portion of his sensational exposures of conditions in the Catholic portion of Ireland.

Said he, "It is sacerdotal interference and domination, beginning in the infant school and ending with the legacy for masses after death, that will be found to be the true and universal cause of that universal degeneracy upon which we so commiserate ourselves." He then contrasts the decadence and the misery which prevail in Catholic Ireland with the industry, prosperity, and progressiveness of Protestant Ireland.

Of Cork, McCarthy says, "It has erected religiosity and mendicancy on a pinnacle before which it bows down and worships, and the poor beautiful city 'has its reward.' The priest-educated Catholic citizens of Cork are, in the aggregate, men without minds. . . . I express what hundreds of thousands of Cork people themselves think; and I would gladly suffer any personal loss, even that of life itself, if I could turn my native country off the road to ruin upon which it has been traveling since the priests awoke under Italian inspiration fifty years ago." Speaking of Dublin, the author says ^ "If we examine the standing army of priests and nuns, who are quartered in such affluence in the city of Dublin, our astonishment cannot fail to be increased at finding so much vice and misery among the poorer classes of the Catholic population."

Again he says, "Few people, even in Ireland, realize what vast amounts are handed over to the priests for masses." He then gives instances, one of them—it being the giving of about eight thousand dollars to the Bishop of Limerick, O'Dwyer, to pay for masses for the repose of the souls of Mary CGrady, her parents, and relatives. The author said: "I do not censure those clerics most for the actual taking of the money. T

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blame them most of all for so enervating the minds of our people that they dare, in their ignorance, when at death's door, to buy off the Almighty Himself through the priest, as they have been buying the priest from the cradle to the grave. How can a land thrive when the mind of the nation is in such a condition?"

It is stated that the Boman Catholic Church has withdrawn many of its foreign investments, and reinvested its surplus in American securities.

#### VATICAN LOOKS TO AMERICA.

The Vatican is coming to look more and more toward America as the CathoUc stronghold. The wonderful strides of the church in the United States has not only been a source of keen gratification to Pope Pius, but has led the curia to believe that the New World offers more possibilities than the Old.

Mr. Ryan is very much persona grata at the Vatican. He is in intimate touch with the financial affairs of the Roman CathoUc Church, and it is predicted that it is only a matter of a short time until he, or rather his banking house, will have carte blanche with the vast funds of the church.

Mr. Ryan will have for his associates in the banking venture his sons, Allan and Glenin Rogers. The firm will be Thomas F. Ryan & Sons, and I understand the firm will be known in the United States as a private banking house.

You doubtless remember who Thomas F. Ryan is: you can doubtless recall some of his unsavory record. His career as the looter of the traction lines of Nev/ York City, the looter

of the Seaboard Air Line Railway, the corrupter of courts and legislature, the purchaser of political nominations, and the debaucher of Virginia politics, smells to Heaven.

Incidentally, the Virginia delegation was carried to the National Convention in 1904 by Ryan himself, in his private car. They voted for Judge Parker, of course, whose nomination Ryan and Belmont bought.

These facts are recapitulated in order that you may have some idea of what it means to this country when the vast accumulations of money and the enormous annual revenues of the Catholic Church are placed in the custody of a man who has demonstrated his ability to control the municipality of New York, the State Legislature of New York, the politics of Virginia, and the National Convention of the Democratic Party.

Tammany Hall is a Catholic organization, organized for

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political plunder, and dividing the loot with the priests. Ryan is the master of Tammany also, and this was what gave him immunity from punishment while he was robbing the people through his traction deals. If he becomes the Pope's financial agent, with the almost unlimited financial resources of Rome at his disposal, the campaign for the political control of America by the Italian Hierarchy will begin, in earnest.

For years and years, the American priesthood has been preparing the minds of the people to take orders from Rome on matters political. For years and years, they have been concentrating their energies on America. For years and years, they have been steadily advancing on New York and Washington City, two strategic points of the greatest importance. From the city of New York, the business world is controlled. From that great metropolis issue the magazines and the newspapers of the largest circulation. From that city the transportation companies are controlled. He who rules in New York is the king of this nation. The financial interests of that city dominate those of all others. Wall Street expands and contracts the currency, precipitates panics and checks them, dictates Governmental policies overawes administrations, beats Congress into submission to its will, uses the National treasury as a branch bank of its own, compels the Government to withdraw from circulation \$150,000,000 of its own gold, gets another mortgage on the Republic whenever it needs one in its business; and, upon occasion, can practically suspend the circulation of the nation's own money, send prices and fortunes crashing downward, while the President of the United States, the officers of the law, the army and the navy, and a nation of nearly a hundred million people look helplessly on.

With the colossal riches of the Roman Catholic Church at his command, Thomas F. Ryan could absolutely dominate New York and Wall Street; and, through the instrumentalities already indicated, control American commerce, American politics, American legislation, American politics at home and abroad, and—worst of all—poison the American mind, and

thus do for our country what the Italian hierarchy has done for Catholic Ireland, Catholic Portugal, Catholic Spain, and Catholic Central and South America.

It being a cardinal tenet of Rome that all races are equal and all men brothers, it necessarily follows that, in a country like ours, where we have so many millions of colored people, the domination of the priesthood would be followed by conse-

quences more horrible than the domination of the papal hier-<sup>^</sup>archy has inflicted upon any other portion of the world.

That the Catholic priests in America, with subtle forethought, have been carefully preparing the American mind to accept the doctrine of political supremacy in political affairs,, may be a startling fact to most of our readers, but it is easily proved. You have only to recall the attitude of the American priesthood at the time when the French government was divorcing itself from the Catholic Church. 'Cardinal Gibbons barked promptly and loudly when he got his orders from the-Vatican, and every member of the pack yelped after Gibbons did. Many falsehoods were told by these priests, and few American newspapers would publish corrections. There was one vitally important and hideously ugly fact which the-American public never heard of at all. Between many of the monasteries and nunneries an underground passage was found<sup>^</sup> connecting the one building with the other.

In the United States, political Romanism is sweeping all before it. Twelve millions of our people profess its creed. A few months ago, American prelates assured Papa Pius that our Republic would soon belong to Rome. Not many weeks since, an American Roman Catholic bishop declared that his church meant to capture the Presidency. It is already the power behind the throne. Cardinal Gibbons was a potentate whom Cleveland dared not offend; and Presidents McKinley, Roosevelt and Taft have been notoriously controlled in various instances by the same insidious, irresistible influence.

The great number of our cities are ruled by a combination of the priests and the saloon-keepers. Our municipal governments are the rottenest on earth. From San Francisco to New York, the cry is "graft, corruption, vice, crime, misery." Centres of population like Philadelphia and Pittsburg are the despair of the patriot. In New York, alone, thirty million dollars is the amount annually stolen from the tax-payers, and under the priest-barkeeper regime the debt of that one city has been made as large as the public debt of the United States Government.

What, then, is the literal fact?

While we Protestants are reaching out after Cuba, Jamaica and South America, Rome is conquering North America! We are annually losing to her, in the United States, enormously more than we take from her in all the other Roman Catholic countries put together.

Why not let Italy remain Boman Catholic, and Cuba remain Koman Catholic, and South America remain Roman Catholic, until we have called home all our workers, concentrated all of our energies, and put Boman Catholicism to rout in our native land? What shall it profit us to redeem South American republics, and lose our own?

The proposition upon which our Republic was founded is: that in the people rests the sovereignty which makes and changes the governments. We deny the divine right of kings. We deny the infallibility and the supreme power of popes. We claim that every individual is "equally as free and independent" as any other; and that no priest has the right to dictate to us in matters of conscience.

Roman Catholicism threatens the very foundations of our institutions, strikes at the very root of our liberties.

A good Roman Catholic is bound to believe that supreme sovereignty is inherent in the holy Papa at Rome, and that the Papa has the power, as the viceregent of Christ, to depose kings and rule nations. That has always been the Roman Catholic doctrine, and the church boasts that it never changes. It can wait, it can dissemble, it can wheedle and hoodwink and deceive, but it does not in spirit change. Its purpose is ever the same, and wherever it has been master, it has been a blight.

So late as 1867, Cardinal Manning, of England, reaffirmed the papal doctrine of supreme sovereignty over Christian peoples. Says the Cardinal, "It is necessary that—the temporal authorities should be subject to the spiritual power. \* \* \* Moreover, we declare, say, define and pronounce it to be altogether necessary to salvation that every human creature should be subject to the Roman pontiff."

Bishop Gilmour, of Cleveland, Ohio, in a Lenten letter, 1883, wrote: "Nationalities must be subordinated to religion, and we must learn that we are Catholics first and citizens next. God is above man and the Church above the State."

Mgr. Vaughan, in 1906, declared in the Sunday Herald^ of Boston, Mass., that "the Catholic Church is the servant and the menial of no earthly sovereign and of no temporal government." "So long as the civil government confines itself within its proper sphere, it will find no more devoted subjects than Catholics. But when it breaks through its proper boundaries and attempts to trample under foot the rights of conscience and the laws of God, then we will all admit that obedience in

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those matters would be but another name for perfidy and apostasy, to which death itself is greatly to be preferred."

The Bishop of Newport, England, said in a pastoral letter, issued last year:

"There is at least one principle which may be laid down for the guidance of Catholics in this country, as everywhere else. The church has the right to intervene even in practical politics, and when she speaks, Catholics are bound to obey. By the church is here meant the local authorities which have the duty of deciding in grave and difficult emergencies, for example, the bishops of the province. To contend that the bishop may only pronounce upon abstract questions, and may not authoritatively direct their flock to support or oppose a concrete and definite measure, or, to vote for or against an existing 'party' at an election, is to paralyze the church's arm."

There you have the orthodox Roman Catholic doctrine. It is at deadly war with republican institutions, for we say in our fundamental law that the Church shall have nothing to do with the State. They must forever be kept separate. Roman Catholicism contends that they must not only come together but that the relation between them must be that of master and servant. What the Roman Catholics are aiming to do is^ to give us presidents and cabinets that will look to Rome for orders.

When we naturalize a foreigner, we compel him to take an oath renouncing allegiance to any and all foreign powers; but the Roman Catholics of America are bound to obey, as their supreme, infallible master, an old Italian priest, sitting enthroned among the slippery but powerful politicians of the Vatican. The profession of faith sanctioned by the Catholic Council which was held in Baltimore in 1884, contains the following oath of allegiance: "I pledge and swear true obedience to the Roman Pontiff, vicar of Jesus Christ."

In case there should be a conflict between the law of our land and the laws of the church, the Roman Catholic must obey his church.

Here is a clause from their canon law: "No oaths are to be kept if they are against the interest of the church."

Who is to decide whether the oath is detrimental to the church? Either the person who took the oath, or his priest, or his pope. Therefore all oaths are subject to be annulled at the pleasure of the hierarchy.

We believe in liberty of conscience. Our laws safe-guard it. The popes deny it, and make war upon the doctrine as a damnable heresy. In Roman Catholicism, the priests are, under the holy Papa, the keepers of the people's conscience. Not only does Roman Catholicism declare that Protestants have no rights where Romanism is triumphant, but the bishops' oath binds them to persecute all who will not bow to the "our said Lord and his successors." Our said Lord is, of course, the aged Italian gentleman who calls himself the vicar of Christ.

Suppose Baptist and Methodist clergymen were required to take a solemn oath to persecute the Roman Catholics,—^there would be a howl, wouldn't there? Yet nobody says a word when papal bishops are sworn in, as persecutors of the Protestants.

Princes of the Roman Hierarchy very frankly declare that they only allow liberty of conscience where they are in the minority. Where they are in the majority, they refuse it, and they persecute.

As to the public schools, everybody knows where Romanism stands. It is waging relentless warfare against the free, non-sectarian school, its purpose being to put the children in the power of the nuns and the priests. Wherever Rome has ruled, she has left the people sunk in ignorance. Never has she encouraged the laity to study the Bible. In every possible way, she has striven to make learning a sealed book to the masses, compelling them to look to the priest for guidance.

Against our system of popular education, the holy Papa and his satellites have launched the poisoned shafts of bitter religious hatred. Our public schools are characterized as filthy, vicious, diabolical, godless, scandalous, pestilential, a social plague, breeders of unrestrained immorality.

Our forefathers knew what the Roman Catholic Hierarchy was. Its record,—^reeking with crime and fraud—was familiar to them. Its enmity to popular rights, its foul partnerships with tyrannical kings, its frightful atrocities of persecution, its devouring greed and its corrupting influence upon nations, were but too well known. The convents which had become brothels, the shameless sale of licenses to commit sin, the peddling of indulgencies which remitted sin, the massacres encouraged by the church, the ghastly and wholesale murders of the Inquisition, the broods of bastards that clung around the knees of cardinals and popes, the monstrous impositions

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and hypocrisies by which the priests preyed upon the masses while holding them down in the densest ignorance,—victims of the nobility, of the king and of the papal hierarchy,—^had excited a profound indignation in the men who framed our Government. Everything that our fathers could do to save us from the insidious encroachments of priestcraft was done.

But the children forgot the reason why the fathers so dreaded the Roman Catholic Church. The children know not the record of crime and devastation which caused our forefathers to detest the Roman Hierarchy. Consequently the Pope has found our Republic an easy prey to his designs. In the year 1800 there were but fifty priests at work in the United States. In 1890 there were 8,332. In 1800 there were but 10,000 Roman Catholics in the United States. In 1890, there were 8,277,039. At present there are 12,000,000.

In 1800, the Roman Catholics had no foothold in this country, and no appreciable influence upon public affairs. At present they are powerful in all our cities; and in the great West, which will rule the future of this country, the Roman Catholics have grown enormously, and almost have controlling numbers. In 1800, there were 3,030 evangelical churches; now there are nearly fifty times as many. But the Roman Catholics had no churches in 1800, while they now have 12,449. They have almost doubled the number of their churches in twenty years.

In view of these statistics, the warning of Lafayette, himself a Roman Catholic, is worth remembering. The "Knight of Liberty" knew the political record of the Roman Catholic Hierarchy and he predicted:

"If the liberties of the American people are ever destroyed, they will fall by the\* hands of the Romish clergy."

Already we have members of our highest law-making body who consider it an honor to be allowed to kiss the foot of a man! Already we have members of the United States Supreme Court, and one member of the Cabinet, who would feel incredibly elated at being given a Vatican "audience," in which they would humbly kneel before a man, and touch his slipper with their devout lips. Already we have twelve millions of people in America to whom the privilege of abasing themselves in the presence of a venerable Italian priest is an unattainable blessing of which they can only dream, while they from a distance adore.

God of our fathers! Isn't it enough to terrify the American patriot, when he sees unthinking girls who are burying themselves alive in the Enclosed Orders, sees the priest shackling the press; sees the church of idolatry and superstition absorbing our people by the million, and eating the heart of independence out of a great nation?

Protestant missionaries! Again we ask you, what will it profit ourselves, our country, or our God, to redeem Jamaica and Cuba and South America from the Romish priests, and to lose to them our own Republic?

In the great Roman Catholic Congress which has been in session in Montreal, Canada, Father Bernard Vaughan, the celebrated, priest whose work in England has attracted worldwide attention, delivered an address about which all America is now [Sept. 12, 1910] talking. He did the country a good service by startling it into a realization of the true spirit of the Italian hierarchy. Father Vaughan declared, with a brutality seldom equalled, that woman had no place in public life. With the true medieval spirit^ he advocated the narrowing of her sphere of usefulness. In all directions, we see that women are being chosen to fill the most responsible positions, and seldom or never do we hear of their robbing the cash drawers, or betraying their employers. The sphere of woman's activities and usefulness is constantly widening, and it is well that it should be so. There are many women who are disinclined to wedlock, and others who never meet a man whom they really desire to marry: others are practically compelled to marry men who are unworthy:

it would be a sad thing, if the modern world offered no avenue of escape to such women.

Father Vaughan said: "/ think it is a grand thing to see a woman take in washing.^ ^ No one but a Roman Catholic priest could have uttered such words. That abominable point of view is the direct result of priestly education. A country in which all the women are bending their backs at the washtub would, in the eyes of such as Vaughan, Gibbons, and Logue, be a grand nation. The hierarchy has brought the women to just about that condition wherever they control.

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Inasmuch as Vaughan says that the Eoman Catholics will soon control this country, our women might as well prepare to go to the washtub. When the priests and the nuns have increased in this country as they have done in every country controlled by the Boman Hierarchy, the wealth will be swept into untaxed churches and papal investments; and it may be that the beggar and the washerwoman will be the living witness of papal control, as they are in Catholic Europe, Catholic Mexico, and Catholic South America.

### CHAPTER IV.

Why the Christian religion never amounted to anything in Jenisa-lem and Judea; Fortitude of the Jews in maintaining the faith of their fathers; How popery crept into the Christian religion; A supreme pope, or pontiff, a part of the paganism practised in Rome.

Why was it that the Christian religion never amounted to anything much in Jerusalem and Judea? This question will probably give you quite a shock—and it should give rise to some serious thinking. Christ was a Jew; his disciples were Jews; his life-work and death occurred among the Jews; his preaching was heard and his miracles were seen by the Jews: yet his religion took no root among his own people and in his own country. Why was this? Why was it that Christianity did not spread and become an important factor in the world's history, until it invaded the important provinces of the Roman Empire and wedded itself to customs which were a part of the national life of the Gentile ?

The Nazarenes, the original church at Jerusalem, endeavored to reconcile the Law of Moses with the Gospel of Christ. The effort was a complete failure. The great body of the Hebrew race refused to acknowledge Christ as the promised Messiah; and it was not very long, historically speaking, before the Christian churches repudiated the law of Moses. After languishing for about one hundred years, Christianity practically died out in the place of its birth; and whenever the Jewish faith was supplanted, it was Mahomet who took the place of Moses. Even now, the Christian worships in Jerusalem by the grace of the Mussulman; and the Turkish soldier keeps guard, day and night, to prevent the rival sects of Christians from cutting each other's throats.

No one can fail to admire the magnificent fortitude with which the Jews have withstood all kinds of persecution and maintained the simplicity of the faith of their fathers. One of the most heroic episodes in ancient history was the spontaneous uprising of the Hebrew race against the Roman Emperor, Caligula, when the all-powerful ruler of the then known world demanded that a statue of himself be placed in the Temple at Jerusalem. Instantaneously the Jews flew to arms as one man, resolved to suffer extermination rather than have

#### 40 ROMAN CATHOLIC HIERARCHY.

their place of worship defiled by an image. What might the world have been today, had this indomitable race accepted Christ, acquired the missionary spirit, and carried the beautiful simplicity of the Christian religion into the Gentile world, maintaining throughout the ages the uncompromising determination to resist paganism and idolatry!

Let us consider the supreme importance of locality and custom. Why was the church at Alexandria the most powerful and influential of any in Egypt? Because something of the political and commercial supremacy which this city then enjoyed imparted itself to the Alexandrian church. The larger the city, the greater the wealth, power, and privilege of the bishop. In the nature of things, this was necessarily so, as you will realize if you reflect about it. Thus, the church at Antioch predominated over all the churches in the region round about, simply because Antioch was the predominant political and commercial center.

When an Egyptian became a convert to our religion, do you suppose he dropped all his national customs and superstitions? Do you suppose that he shed, in the twinkling of an eye, the habits and beliefs that had come down to him from a remote ancestry? It cannot have been so—human nature isn't built that way. Had Mark Antony fought on land instead of on sea at Actium; had he won the sceptre of the Empire and made Alexandria its capital, as he intended, I haven't the slightest doubt that the Catholic Hierarchy of today would be upholding, as canonical—many of the mystic rites that were practised by the Egyptian priests in the temple of the Nile; that the ibis would be considered a sacred bird, and that it would be a mortal sin to kill a cat.

At the time when that beautiful and wondrously gifted young woman, Hypatia, was torn limb from limb in the streets of Alexandria by the fanatical followers of Bishop Cyril, for no other reason than that she was teaching the ancient philosophy of Greece, there can be no reasonable doubt that the Catholic priests had introduced into Christ's religion much else that was unchristian besides murderous persecution.

Let this train of thought lead us to Rome, the Mistress of the World, and it will be perfectly easy to understand how paganism and popery crept into the Christian religion. Let us bear in mind that the Bible itself confutes the idea that there was any primacy among the apostles. No superiority or infallibility was claimed by any of them.

The New Testament shows that equal powers were conferred upon all the disciples; and there is abundant evidence that the congregations ruled the churches for generations after the crucifixion of Christ. The word "Bishop," as used in the New Testament, is synonymous with "preacher" and implies no ecclesiastical power and privilege. We are expressly told that disputes among the brethren are not to be referred to any pope or priest, but that the good offices of two or three members of the church are first to be resorted to; and, in case of the failure of this effort at reconciliation, the trouble is to be referred for final settlement to the congregation—^not to any bishop, presbyter, or pope. To any mind that has not been warped by priestly education, this ought to be convincing.

There is another argument against the pope's pretensions that ought to be conclusive: the New Testament wasn't put together until 363 years after Christ; (md if there had been any popedom^ either in doctrine or in practice^ at that time^ it would have found its way into the gospels.

Bear in mind, also, that the Emperor Constantine sent out a summons to the Christian bishops to meet in general council at Nicsea. History tells us that they all met on a footing of absolute equality. No pope appeared, any more than a pope appeared at the first council in Jerusalem. The Apostle James presided over the first council, and Peter was present as a member on the floor. The Emperor Constantine virtually presided over the Nicsean Council, and no bishop claimed prerogatives as successor of Peter. Thus we have indubitable evidence, both in the Bible and out of it, that there was no popery on earth at the time the New Testament,, as we now have it, was constituted. (The reader must understand that there were twenty-two spurious gospels in circulation, and that one of the main reasons for the convening of the council of Laodicea, about A. D. 363, was to sift the wheat from the chaff. Those gospels and letters which you now find in the New Testament were adopted as authoritative and canonical. The twenty-two rejected gospels can even now be read in book form, the title being, "The Apocriphal New Testament.")

Having been the capital of the Roman Empire, the very name of Rome exerted an immense influence throughout the world. The Legions of Rome had made her name a terror to her enemies—an inspiration to her friends. The fleets of Rome had fought on every sea. "All roads lead to Rome" was a literal truism when the saying became common through-

out the Empire. Her science and art, her laws, her taxes, her stern discipline, had been felt wherever the footprint of the Boman soldier had been made. Around the proudest of kings, the Roman envoy had drawn a line with his staff of office and had said imperiously, "Don't leave that circle until you have answered the demands of Rome." "Oivis Romawus surrC^ — "I am a Roman citizen"—^was the cry which, in the most distant province, was expected to shield the humblest Roman from wrong.

Into this world-known city, came Paul, to plant the banner of Christ. There is not a shred of historical evidence that Peter was ever in Rome.. There is internal evidence in the New

Testament that Peter had nothing to do with the founding of the church in Italy.

The Gospel of Christ was a bugle-call to a weary world when it was first proclaimed among the Gentiles. The Christians lived their religion and thus rebuked the pride, the avarice, and the corruption of the times. They promised a life beyond the grave to those who inherited the fear of death. They preached equality and brotherhood, to those who were tired of being trampled upon. To those who had believed in Venus and Cupid, there was nothing strange in Mary and her Son. Their great poet, Virgil, had, some forty years before, predicted the birth of a son to the Roman God, Jupiter; and the Roman poet had sung beautifully of the advent of this miraculously born human child into the world. Consequently, the spread of our religion at Rome was rapid. Persecution could not check it. Men and women who died for their faith preached the most powerful sermons in its favor—for at that time decadent Roman pagans were not willing to die for an idea or a creed.

But can you not see how the overshadowing dignity of the city of Rome would impart itself insensibly to the Church of Rome? A decisive historical fact is that the entire Roman Empire had, for centuries, been trained to look to the Eternal City as the central seat of authority, both in government and in religion.

In the paganism which was practised among the Romans there was a supreme pope, or pontiff, whose residence was in the city of Rome. According to tradition, this pope had been set up by Numa about seven hundred years before Christ, and thus the institution of popery was as familiar and as acceptable to the Roman people, as were the augurs, the vestals, and

the temples themselves. The emperor was also the pope, uniting in his person the supreme authority in both Church and State.

Is it difficult for you to realize how the historic facts of the case lent themselves to priestly encroachment and to pagan innovation? Do you not see how natural it was that the Bishop of Rome should bulk more largely upon the horizon of the Roman world than the Bishop of Corinth or of Thessalonica; and will you be surprised to learn that, when the seat of empire was removed to Constantinople and the person of the emperor was no longer present to overshadow the Bishop of Rome, the latter should wax in power and importance?

The European part of the Roman Empire never took kindly to the removal of the capital to the East. The very name of Rome was embedded in whatever was left of European patriotism. The grandeurs and the glories of Roman history could not be disassociated from the name. Consequently when the Emperor moved away to the Bosphorus, and gave his own name to the new capital of the Empire, the disaffection which, in after years, was to sever the Roman world into two parts, began to be felt; and the Bishop of Rome, remaining in the venerable city as the sole visible exponent of authority, was the logical

recipient of the legacy of the ages—the fear, the respect, the attachment which the Roman world had been accustomed to feel for Rome. Constantine could transport to his new city the eagles, the treasures—the seat of authority: what was material he could move because his will was law: the sentimental he could not remove or destroy,—the reverence for Father Tiber; for the Mistress of the World, seated upon her Seven Hills; for the ancient religion; for the fame of the great men of the Empire; for the glorious battles which the Roman soldier had won in every portion of the known globe:—these could not be transported to the Hellespont.

These were in men's minds and hearts; these were in literature and in art, in poesy and song; these clung to Rome; and, when the Latin people embraced the faith of Christ, we can very well understand how they would, in the course of time, accept the idea of a pope; and how they would carry into the new religion the ancient pagan rites which they had inherited from their remotest ancestors.

## CHAPTER V.

Lord Macaulay's admission; Evidence showing the apostle Peter was not the first pope; Gregory's letter to Eulogius.

Lord Macaulay, in his discussion of Kanke's "History of the Popes," either purposely or accidentally made the admission that they are the successors of St. Peter. Probably this is the main reason why his works have never been entered upon the Index of literature forbidden to good Catholics.

In reviewing Kanke's great work, it was not necessary for Macaulay to make an investigation of this historical truth of the tremendously important words that he casually used. Kanke's studies and narrative began with medieval popes, ages after the papal usurpation had established itself.

The whole superstructure of the Catholic Hierarchy and the popedom rests upon the contention that Peter was the prince of the apostles; that Christ recognized him as such, and declared that he would found his church upon him; that Peter established the Church of Rome and was pope of it for more than twenty-five years. If it can be shown that either one of the above statements is false—the whole Catholic position is made untenable,

•Now, let us reason together, using our common sense upon these religious questions, as we would concerning disputed points in profane history, or upon matters of everyday occurrence. Let us endeavor to free our minds of bias and prejudice, and to treat the question without any reference to what we have been taught on the subject, or what may be the prevalent opinion.

In order that you may have the full benefit of whatever strength there is in my line of argument, we must come to an understanding as to how the Bible was put together. The

Talmud informs us that the books containing the Jewish traditions were remodeled by different writers, at different times, and were rewritten and given their final touches by Ezra, four hundred and forty-four years before Christ. So much for the Old Testament.

The New Testament did not assume its present shape until about three hundred and sixty years after Christ, when the Council of Laodicea undertook to separate the true from the spurious gospels.

According to Renan, ("History of the Origins of Christianity") the text of the four gospels even, was not settled until 180 years after the Crucifixion. Prior to that time, these gospels had been subject to alteration, after having lived in the memories of the apostles and their immediate disciples, for two generations after Christ. It seems fair to assume that the well-known text in the New Testament which forbids further alteration was inserted by the Fathers, who met in general council at Laodicea. The fact that there is such an apparently unnecessary inhibition, warrants the conclusion, that the text had been too often tampered with as the sacred books passed from hand to hand.

Now, then, doesn't your common sense convince you that, at this early period, when frequent alterations were being made in the New Testament by the early Fathers of the Catholic Church, they would have inserted something about the primacy of Peter, and his being the base upon which the Christian church rested, if, in fact there were, at that time any claims for Peter's pre-eminence and infallibility?

Would they not at least have suppressed such portions of the Bible as prove conclusively that Peter was neither preeminent nor infallible? Would they have allowed to remain in the sacred text those verses which show that Peter never claimed anything more than an equality with the other disciples? and that if any of the original workers seemed to regard himself as more important than the others, it was Paul?

Bear in mind that the Fathers of the Catholic Church gave the New Testament its present form about 363 years after Christ—the four Gospels having been perfected about 180 years prior to that time. You are bound to admit that if Peter, who could not possibly have been alive later than seventy years after Christ, was pope of Rome for twenty-five years before his death, that stupendously important fact would have been known to the other apostles.

According to the Catholic position, the papal chair had been established by Peter and occupied by him for more than a quarter of a century, before the first of the gospels—Matthew—was put in writing. How can you explain the failure of the authors of those four Gospels to mention the fact — if it had been a fact — of the papacy which Peter had established in Rome?

If it should be argued that such a statement had no proper place in the four Gospels, let us ask why we find no mention of it, in the Acts of the Apostles? Amid the mass of

unessential and apparently personal and trivial detail contained in that narrative, how does it happen that we are not informed of the tremendous work done by Peter in the Eternal City? Why is it that the very book which describes the travels, the achievements, the very conversations and personal visits of those consecrated missionaries, should leave out the most important thing that had been done? Why should we be told of Paul's visit to Peter's house in Jerusalem, and be left in ignorance of Peter's prodigious work and prolonged primacy in Rome? Why do the very records which tell us that Peter's mother-in-law was sick, fail to mention that Peter was Pope? These questions are unanswerable.

But there are other internal evidences that Peter was not the chief of the apostles, that he made no such pretensions, and that he did not establish a papacy at Rome, or elsewhere.

(1.) The church at Jerusalem ordered him about, from place to place and from field to field, just as it did the other apostles; and he obeyed, without questioning the church's authority.

(2.) He was specially commissioned to work among the Jews, just as Paul was among the Gentiles.

(3.) The fact that Christ did not intend to make any distinction among his disciples, is proven by His words of rebuke on that very subject; and by His express command, that no such title as seemed to imply superiority should be given.

(4.) // Peter had understood that he was made the chief of the apostles and the foundation stone of the church of Christ, there would be some evidence of it in his life or his work or his epistles. You will not find it in the record of his life, and you find overwhelming evidence against it in his work and his epistles. His life was that of a co-equal apostle; his work was that of a servant of the church; and in his letter to the Romans he expressly calls himself one of the twelve apostles. Again, he says (in II. Peter, V. 1), "The elders who are among you, / exhort, who also are an elder"

(5.) Had he been the pope of a universal church at Rome, he would not have addressed his epistle to the Jews, the strangers scattered throughout the countries he named: nor would it have failed to contain some internal evidence that

he was the primate of the Christians, the personal representative of Christ on earth.

(7.) The contention of the Catholics would make the pope of Rome, at the time Paul was there for two years, preaching the gospel and living in his own hired house. The papacy and the work of Peter would have been in existence there fourteen or fifteen years. The two apostles were such friends that Paul had spent fifteen days with Peter at the latter's home in Jerusalem: yet we are not told that they ever met in Rome/

There is another thing to consider: when Paul had been in Rome a few days, he summoned a meeting of the most prominent Jews of the City, and, while together, they

asked him eagerly to give them information concerning the new sect, (the Christians) indicating by their question that they had heard nothing definite and nothing favorable of a people whose faith was novel, and unpopular. If Peter, a Jew, had been preaching among the Jews of Rome for so many years, and had established himself there as a pope, is it not inconceivable that the facts would not have been generally known among the Children of Israel who lived in the Eternal City

(7.) When Paul went to Jerusalem, the original disciples refused to admit him to their ranks as an equal. With manly courage and independence, he protested. That was the first effort to establish exclusiveness and authority; and it was made, not by Peter alone, but by all the original disciples. Paul stood for equality and won.

How is his victory to be reconciled with the primacy and overlordship claimed for Peter?— and what was Peter doing on the floor, with James presiding over the council and announcing decisions, during that first general conference of the disciples?

(8.) It would be doing violence to our conception of Christ to believe that he could put one of his disciples over the others, unless the apostle so favored was endowed by nature with qualities which justified his selection. Do you find any-thing in Holy Writ tending to prove that Peter deserved such a distinction? He appears to have been a warm-blooded man, kind of heart, choleric of temper, full of good intentions and zeal, but fickle. Quick to clip that servant's ear with his sword he was equally hasty in denying his Lord after his passion had cooled. When the disciples scattered, he was one of the

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fugitives; and he was also one of the sleepy-headed trio who couldn't keep awake, although piteously prayed to do so, when their Master was sweating blood in the Garden of Gethsemane.

;(9.) The Bible tells us that Peter had been thrown in prison by Herod, in Judea, at the very time when the Catholics say he was in the papal chair at Borne. Which will you believe — the Bible or the papists?

(10.) During the alleged pontificate of Peter, all the Jews were ordered out of Rome by the Emperor Claudius. This would put upon the Catholics the necessity of explaining how so prominent a Jew, as Pope Peter must have been, secured an exemption from the imperial decree. His being a Christian would have been an aggravation, for at that time the hatred felt for the new sect was intensifying into the deadly virulence that led to the persecutions not long afterwards.

(11.) The Apostle John distinctly avers in Revelations that the church of Christ is founded on the twelve apostles. That the other original disciples were of the same opinion, is shown by two significant things: their election of a successor to Judas and their attempt

to exclude Paul. They evidently ^thought that Christ meant this when He chose twelve, instead of one; and when He always expounded His creed to them collectively^ instead of separately.

When Peter in his Epistle, (1st Peter, 5:13) places himself at Babylon, that seems to furnish positive proof that was located on the Euphrates and not on the Tiber—that he was laboring among the Jews of the East, and not among the Gentiles of the West. However, the Roman casuists are equal to the emergency: they say that Peter was verily at Rome and referred to it as Babylon, in the Apocalyptic sense.

As Peter knew nothing of the Apocalypse, the casuists are not even plausible.

Take a map of the East, and see the position of Arvtoch^ where Peter is known to have been engaged in his missionary labors. Note how close it is to the river that flows into Babylonia. What more natural than that Peter, the Apostle to the ^rcumcised^ should go by boat to that region, where there %Dere more Jews^ than in Palestine?

But the Romanists say, there was no such place as Babylon, at the time Peter wrote his Epistle.

But there was!

True, it was only a squalid town, compared to the imperial city of old, but its name was the same as in the days of its glory.

We are told by Roman historians that there were so many Jews in Babylonia, they led the revolt against Rome, after the death of Trajan, and freed some of the conquests he had made.

Therefore, the Catholic argument against the presence of Peter in Babylon, where he says JiC] was^ falls flat.

To make out their case, they need to put him in Rome, at the very time that he, and the Bible^ place him on th^ Euphrates.

What a pity it is for the papacy that t?ie Cotmcil which made the Bible did not know that the papists would want Peter in Rome^ at the time he was in Babylon!

The Bible contains other evidence against the one-man power claimed by Rome, but these instances must suffice.

After Constantine had effected the union of Church and State, and the Emperor Julian had made his futile effort to restore paganism, it became the burning ambition of the Bish-ops of Rome to acquire for themselves the monopoly of riches, power, and prestige which the Pontifex Maximus had lost\* No historical trace can be discovered to prove that

such a design had ever been harbored by a Christian bishop prior to the compact with Constantine. Absolute equality reigned among the bishops, excepting a greater respect and admiration which it was natural to pay to those prelates who enjoyed a greater reputation for piety, oratory, or scholarship. So late as A. D. 533, we find the Fifth General Council, held in Constantinople, presided over by Menna, the Patriarch of that city. In fact, we do not find the Bishop of Rome presiding at all, until after the seventh century.

As to the title of Pope, we find it expressly repudiated by a Bishop of Rome nearly six hundred years after Christ.

In answer to a letter which he had received from Eulogius of Alexandria, who had called Gregory of Rome "a universal bishop," Gregory replied: "I have said that neither to me nor to any one else ought you to write anything of the kind. And lo! in the preface of your letter you apply to me, who prohibited it, the proud title of 'universal pope'; which thing I beg your most sweet holiness to do no more, because what is given to others beyond what reason requires is subtracted from

•you. I do not esteem that an honor by which I know that my brethren lose their honor. I am then truly honored when all and each are allowed the honor that is due them. For if your holiness calls me universal pope, you deny yourself to be that which you call universal (that is, your own self to be no pope.) IBut no more of this; away with words which inflate pride and wound charity." He even objects to the expression: "as thou liast commanded," which occurred in his correspondent's letter. "Which word 'commanded' I pray you to let me hear no more; for I know what I am and what you are; in position you are my brethren, in manners you are my father. I did not, therefore, command, but desired only to indicate what seemed to be inexpedient."

This was 590 years after Christ!

Priestly pride and arrogance were not confined to Rome: the Patriarch of Constantinople had his ambition and aspirations also. In fact, the supreme head of the Greek church in Russia owes his pre-eminence, historically speaking, to the pretensions originally put forth by the Patriarch of the Capital city of the Eastern Empire.

It must be perfectly clear to your mind that unless the Catholic Hierarchy can establish an unbroken succession to Peter, their foundation falls to pieces. The next time you meet a priest you might ask him how the Pope can claim title through a predecessor who emphatically disowned it, as Gregory the Great did.

The papal contention is, that they possess an indestructible chain, reaching back, link by link, to Peter: if you will search the Scriptures, and historical authorities, you will verify every position taken in this chapter, and will discover, that popery is a comparatively modern invention.

Macaulay was pleased to almost give it immortality, backwards and forwards; but, as a matter of fact, there are many houses belonging to the European nobility that are much more ancient—especially is this true of the aristocracy of Venice. If you will go to the tents of the Arabs, you will find ivory tablets which trace back the pedigree of horses very much farther than any papal scholar can trace back the succession of the popes. > i I ill

## CHAPTER VI.

Claims put forth and rites practised by the primitive church; Origin of the Confessional; Opportunity of the priest to seduce women.

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If the system in operation in Roman Catholic churches is an inheritance, proofs to that effect should be easily obtainable. The original sources of information are at our command. We not only have the New Testament, but we have both profane and sacred writings that are sufficient and unassailable. If the usages now in vogue, and the powers now claimed, cannot be traced to these original Roman Catholic organizations, the burden of proof is cast upon the hierarchy to produce evidence in support of their observances, ceremonial rites, and priestly pretensions.

If it can be shown that none of their distinguishing dogmas and rites had a Christian origin, and that every one of them was borrowed from paganism, the case against them will be made out, completely.

In the study of ancient conditions and the primitive mental attitude, we are often aided, by first getting a correct idea of present conditions and the present point of view. Therefore, I will tax your patience with a quotation from a sermon recently preached in Chicago, by Martin M. Gregory, a Roman Catholic priest:

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"The priest of today, rightly ordained in the church, is as truly a priest as were the apostles, or even Christ Himself. In his elevation to the sacerdotal order, the priest receives a spiritual character and he participates in the divine power of our Savior. He is not merely like Aaron and Melchizedek, he is like Christ Himself. He is another Christ. He not merely represents Christ; he is one with Him. Christ is in him by the divine power he has received in ordination, and through the mystic words of consecration he really and truly offers up to God his own Divine Son, our Lord and Savior, Jesus Christ.

"I cannot exaggerate the power and dignity of the priest of God. His power is greater than that of an angel. His dignity is greater than that of Mary, the queen of angels. At the altar his power is not inferior to that of God Himself. In the most adorable sacrifice of the mass the priest, in taking bread and wine and pronouncing the several words of consecration, draws aside the veil of Heaven and calls Christ down upon our altar. At the

voice of the priest the substance of bread and wine are immediately changed into the body and blood of Christ. No power of man is equal to the sublime action. It must be the power of God.

"Besides the sacrificial power which the priest receives there is also given him, in his ordination, the power to forgive sins. These are the words of Christ:

" 'Receive ye the Holy Ghost. Whose sins you shall forgive, shall be forgiven them.'

"This power of forgiving sins he shares with Christ Himself, so that if Christ were to descend upon earth and hear confessions in one confessional, while the priest would in another, the penitents in both cases would be forgiven in the same degree.

"Behold, then, the power and dignity of the priest! What can we find in this world comparable to it? St. Ignatius calls it the 'apex of dignities.' 'The sacerdotal dignity surpasses the dignity of the angels,' says St. Gregory. St. Ephriam tells us that the gift of sacerdotal dignity surpasses all understanding. The dignity of the priesthood is a mystery and we cannot form a just conception of it. It suffices that we attend to the word of Christ when He says 'He that heareth you heareth Me, and he that despiseth you despiseth Me.\* "

"Nationalities must be subordinated to religion, and we must learn that we are Catholics first and citizens next.

"God is above man, and the Church is above the State."

According to this theory—which is the orthodox, Roman Catholic dogma—we have, not one invisible Trinity, but a Triune God, with as many equals on earth as there are ordained priests. In other words, we are not a One-God people, but a Many-God people—not monotheists, but pantheists.

There are more than 15,000 priests in the United States: let us say that it may frequently happen that 2,000 of these are officiating at the altar and in the confessional at the same time. This being so, the Romanist contention is, that all of these 2,000 priests are so many manifestations of Jesus Christ. Each of these priests being "another Christ," we have 2,000 Christs, corporeally present, at one time.

And if you will think it out, you will realize that the hierarchy is logically carried to that preposterous proposition, by the necessities of their case.

They transplanted from Roman and Oriental priesthods the forgiveness of sin, being actuated by the same motive which prompted the pagan priests. It was an inexhaustible source of revenue. Having then taken possession of Purgatory, which paganism had owned for ages, it became a logical necessity to advance the priest to the position of a

God.

Apparently, it never occurs to the Gregorys that the power arrogated to the priest—especially at the altar—<sup>is</sup> wholly

inconsistent with the powers claimed for the Papa. If the priest at the altar "is not inferior to God," what becomes of Papa's supremacy over Sir Priest? If priests are living Christs, why does Christ need any earthly Vice-gerent? If every priest is a Christ, why any prayers to Heaven? Why should the priest drink the blood of Christ, when he is a Christ himself? The spectacle of one God drinking another, is not edifying.

Yet, the Roman Catholic must put himself in that monstrous and untenable position, to support his theory of Purgatory, and the full pardon of sin. You can readily comprehend that when the priest usurps the authority to do what Christ does, he cannot escape from the desperate necessity which he thus brings upon himself. Having set up the contention that he is equal to Christ, he is compelled to claim that he is not inferior to God.

This affords as good an opening as any, to the great, controlling question—

Do the Roman Catholic prelates take their priestly estate by Inheritance, or by Purchase? Did they get it, as Heirs of the Apostles; or did they purloin it, from the Roman and Oriental pagans?

A few simple tests will try the question:

Can you, anywhere in the New Testament, discover a trace of the blasphemous doctrine, that the disciple is the equal of his Lord? Is there a single verse which supports the contention, that the ordained minister is superior to the angels?

Did Paul, the Twelve, or any other primitive preachers, assert their equality with God? Is there a single word about offering "up to God His own Divine Son?"

Did any of the early converts to Christ claim the power to pardon sins? When and where did Paul claim that he had authority to forgive sins? What fearful church countenanced any such blasphemous usurpation? Where is there any Biblical authority for the crazy assertion that, if Christ were in one confessional and a priest in another<sup>^</sup> it would merely be a case of two equals, exercising the same power?

As to the confessional: it never became a dogma, and obligatory, until the year 1215. It was ordained by the Council of Lateran. Among the early Christians, confessions of sin had been made in the same manner that now prevails in the Protestant congregations. The contrite man or woman stood

up in the open and public meeting, and confessed his or her sins—<sup>^</sup>melted to tears of repentance, and begging the mercy of a sympathizing Mediator and Redeemer.

This method of confession meets every demand of the text from James, on which the priests base their monstrous pretensions.

"Confess, therefore, your sins to one another; and pray one for another that you may be saved."

This doesn't mean that a thick-lipped, bull-necked, richly-fed man—^who never did an honest day's work in his whole life—shall have the right to turn your pure daughter^ or loving wife, into a receptacle for every nasty thought that enters his libidinous brain.

The text means the voluntary and occasional outbursts of grief for wrong living, which precedes and makes for the "Love Feast" that draws good men and women together, blots out transgressions, restores friendships, buries animosities, and fills human souls with the inspiration to live right.

That sort of confession helps Humanity onward and upward. That sort hurts nobody, and is a blessing to everybody concerned.

But a secret confessional, in which a lewd priest sows the minds of girls and married women with lascivious suggestions, is an open way to damnation, along which untold thousands of our sisters have travelled to hell!

Rev. Gregory imagines Christ as the priest in the filthy confessional: can you do it? Can you picture Jesus, as sitting inside one of those sinks of perdition and, with a leer of lust on his lips, asking a lovely, sixteen-year-old girl if she had ever indulged in self-abuse, or placed her hand, sensually, on any portion of her person? Can you believe that the modest, pure-minded Christ would ever have asked a maiden whether she had ever felt the glow of sexual desire? Or whether she had been "deflowered?"

God in Heaven! What are some men thinking about, to allow robust, red-mouthed and red-headed young priests to soil the ears and the souls of their wives, sweethearts, sisters and daughters with such questions as those? What good is possible? The harm is inevitable!

I put it to your common sense—^how could a weak, passionate mortal refrain from a woman, who came to him of her own free will, and alone with him in private, confessed that she wanted a man? You know what we men are.

We are polygamous by nature. We crave novelty in our relations with women. Those of us who manage to live as chaste as our wives, have to struggle constantly to control our tendency to indulgence of the most powerful of human appetites. We dare not wander into temptation. We know what would happen, if we did. This being the case, how in the world is it, that men of the same make as ourselves permit their women to come under the influence and into the power of other men, who are just like us?

At the Confessional, the priest finds out which are the girls and married women he can seduce. Having discovered the frail, he wouldn't be human if he did not take advantage of his discovery.

The priests of Bacchus, the pagan god of wine and sensuality, were not allowed to marry. To compensate them, they were permitted to enjoy the feminine devotees, who, by admissions made at the pagan confessional, disclosed the fact that they were the prey of sexual inclination.

This priest-hood existed throughout the Hellenic settlements, along the shores of the Mediterranean; and, like every other form of worship, it found its way to Rome.

The Roman Catholic priests recognized the tremendous leverage it gave to the celibate, over the household and over the feminine members of it; and, after it had been commenced and discontinued several times, it became the settled policy of the Roman Hierarchy. Popes who had swarms of bastard children, could hardly deny the priests access to the willing women.

## CHAPTER VII.

The religion founded by the Savior simplicity itself; Where the Roman Catholics derived their complex and elaborate ceremonials; Idol worship; How the priests make Holy water.

In the New Testament, you will find that the religion founded by Christ was simplicity itself. It was informal, inexpensive, devoid of pomp, totally wanting in gorgeous ceremonial. Its rites were, few, there was preaching, there was praying, there was singing, there was baptism. . There was the open and public confessing of sins, in the midst of the congregation. There was the ordination of the Lord's Supper; and, in the early church, it really was a supper. The Christians met at the usual supper time, and partook of the same kind of repast that our Savior had eaten, the last time He sat with the Twelve. There can be no doubt of the fact that converts were baptized in the rivers, and in the numerous pools that existed throughout Palestine. The bare fact that they resorted to the river and to the pool, is sufficient to my mind to prove that baptism meant immersipn. It seems to be manifestly absurd to contend that Christ took the trouble to wade into the River Jordan, if the intention was not to put his person completely beneath the waters. Likewise, it seems to me they would not have gone to the trouble to enter the pools, if baptism was merely to consist of sprinkling the head. If there was nothing more than sprinkling, they would not have sought the river or the pool.

In the primitive Church, whoever was instrumental in gaining a convert to Christ, felt authorized to baptize him. At first there were no houses of worship; the Christians met in the open, and it would seem that night was the time they preferred. One reason for this was their desire to escape persecution. In Rome, especially, there were no churches, and no meetings of the congregations in the daytime.

We do not find in the New Testament the slightest authority for the tithing system, nor for the assessment and the fixed salary. The pastor depended upon the voluntary contributions of the flock; and Paul is about the only one of the early workers who appears to have made the question of his compensation an issue between himself and his churches.

Now, bear in mind that the New Testament, the infallible test, proves that there were no other observances than those already mentioned. It cannot be too often repeated that preaching, praying, baptism, congregational confession, and the celebration of the Last Supper, were absolutely all of the rites of the primitive church. The practices of the early Christians were about the same as those of John Wesley and his immediate disciples: though I am quite sure the early Christians and Christ here in Jersey.

From whence then did the Catholics derive their complex and elaborate ceremonies? From the Roman pagans, chiefly. One of the most astonishing violations of the plain mandates of Holy Writ is, the survival of the pagan worship of images. In the olden times the pagan made his image, then knelt before it, adored it, wreathed it with flowers, offered incense to it, lighted tapers before it, carried it in processions through the streets, and made pilgrimages to its shrine, just as the Roman Catholics are now doing throughout the world. No such heathenish performance, debasing and disgraceful, was known to the early Christian church. The Bible not only commands us not to worship such images, but forbids us to make them, or to bow down to them. The Romanists make them, and bow down to them.

The tutelary image of the Italian city, is nothing in the world but an imitation of the Trojan palladium. This was a wooden statue, three cubits long, which the priests of Troy claimed—and the vulgar pretended to believe—fell from Heaven. When the Greeks, after the ten years' siege, captured and sacked the city, they carried home with them, as a part of their spoils, the palladium which the Trojan priests had vouched for as a gift from Heaven. The superstition struck root in almost every city of Greece; and the gods were so accommodating, that every Grecian town received a statue directly from on High. As you will remember, Paul had a lot of trouble with one of these statues, at Ephesus. It was the statue of Diana, and it came as directly from Heaven as any of the others did.

One of the most powerful leverages of the Roman Hierarchy is the statue which does miraculous things. To all appearances, it is made of marble, and has no human feeling; yet, upon occasion, it sweats, or it bleeds, or it weeps. When this miracle becomes evident to the European peasant, he falls upon his knees in a convulsion of reverence—and the priest

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has great difficulty in keeping his face straight. Indeed, there are times when the irreverent observer can see and hear the levity with which the conductors of the pious show contemn the credulity of their slaves.

When the French invaded Italy, in 1798, they exposed to the peasants the very human way in which the stone Virgin \* was made to weep. (Glass beads, worked from within, and passed beneath the marble eyes.) But the exposure was soon forgotten, and the superstition remained.

Those who are at all familiar with history will recall that the Grecian statues had the habit of sweating, before a great event occurred. They all broke out in a profuse perspiration just before the battle of Choeronea. From the Grecian images, the Roman statues copied the habit of sweating, on momentous occasions. You will find that Juno's statue at Veil, when asked if she would consent to go to Rome, assented with a courteous bow. It appears it was never necessary to make another, and she did not do so. Just before the battle of Actium, the statue of Anthony bled copiously, as all the world knows. There were other statues that cured diseases.

Devout kisses were implanted on these images by the pagans; and not only did the Druids kiss the toe of the High Priest, a thousand years before Christ, but the Roman pagans borrowed it from the Greeks, who had borrowed it from the Assyrians. This worship with the lips is seen in the Mohammedan, who kisses the Holy Stone at Mecca; and it goes back to the worship of Baal, whose priests kissed their idols with great fervor and regularity.

Cicero tells us there was an image of Hercules at Agrigentum, whose chin was worn by the kissing of the faithful worshippers of this god of strength.

At Rome, the traveller is shown what is said to be a statue of Peter: the big toe is much worn by centuries of kissing; but the lower half of this renowned piece of statuary is the Roman embodiment of their god, Jupiter; and the Christian lips which now reverently embrace that old toe, are merely continuing the practice of the Roman pagans who had been kissing it hundreds of years before Christ was born.

But do the Romanists actually worship their images? Ever since the Council of Nice, (year 787) images have been adored. It was, however, the Council of Trent which com-  
adored. It was, however, the Council of Trent which com ■

^H manded this form of idolatry. Here is the passage: ^^^fl

^^K "The images of Christ, of the Virgin Mary, and of other ^^H

saints, shall be had, consecrated, retained, and duly worshipped, by kissing them, and with uncovered head, bowing down before them, and their relics."

Jehovah says:

"Thou shalt not make unto thee any graven image. \* \* \* Thou shalt not bow thyself to them," &c.

The Second Commandment is palpably violated by the orders issued by the Council of Trent, and the Romanists have been driven to the sacrilege of mutilating that portion of the Bible. In their books of teaching, the Scriptural ban on images does not appear. Unless a Roman Catholic reads the Bible, or some other prohibited book, he never knows that his bowing to his dolls, statuettes, crucifixes, Madonnas, &c., is the heathen practice aimed at in the Ten Commandments.

The Church through her Council made it a duty for her members to bow down, with bared heads, and to worship the images. It that command obeyed ?

All of us agree that when Greeks and Romans knelt to their images of their gods, it was idolatry. To kneel to the statue of Diana, to that of Venus, to that of Jupiter, to that of Minerva, was idolatrous. It was paganism, pantheism, superstition. But when we see the Romanist pay their devotions to a statue, we are asked to not confound their image-worship with that of the Greeks and Romans.

Bishop Stillingfleet says: "I have now before me the reformed office of the blessed Virgin, printed at Salamanca, published by order of Pius V., where the second command is left out; it was so in the English office at Antwerp in 1658."

Prior to the Reformation, all the Tnannuals of the Roman Church omitted the command as to the vmages. None of them now contain it.

What do you suppose they allege in defense of their mutilation of the Bible? They say that the first Commandment covers the whole ground, and that the second is unnecessary!

Could brazen hypocrisy be more impious ?

The Ava Creli church at Rome contains a wooden doll about two feet long, called Bambino —Italian for The Child. This image represents the infant Christ. Dr. Murray describes the manner in which the priests use the doll:

"I entered the little chapel where this image is kept in state, just in time to see his little reverence go through a healing process.

"There, kneeling before the altar, were three poor women, with a sick child. The priest who acted in the affair was going through some ceremony before the altar. Soon he

turned to the right, with a solemnity which, because feigned, was laughable. He prayed over it, the doll; and then taking it into his hands as if unworthy to touch it, placed it, upright, upon the altar. Here he prayed over it, again. He then took it in his hands, and touched the head of the sick child with the toe of the image. He then put the toe to the lips of the child, who was made to kiss it. And then the women, who were all the time on their knees, kissed the foot of the image.

"Bambino was then put back in his cradle, and the women withdrew."

Did pagan idolatry ever present a more revolting scene than that?

From "Romanism in Its Home," by Rev. Dr. John H. Eager, (1894) I quote, page 32:

"On the tops of these mountains" (in Italy) "I have seen as genuine paganism as can be found in the darkest corner of China. The people are taught, and many of them believe, that here are images endowed with divine attributes, crosses that speak, relics that work wonderful miracles, and dead saints whose bones contain mysterious medical virtue.

"In China an important part of the worship is the burning of incense in the temples and before idols. The same is true in Italy."

"In China, religious worship is individual rather than congregational. The temples are open every day, and the people are constantly coming and going, not to receive religious instruction, or to unite in public, social worship, but each to perform some individual act or ceremony. The custom is very similar in Italy.

"In China lights are kept burning before idols. No one can visit Italy without being struck by this feature of Romanism. Images abound everywhere—in the churches, in private houses, in shops and other places of business, on the street corners and by the roadside. Before most of these images, lights are burning night and day.

"In China it is the custom to deify certain men who have performed some great deed; statues are erected to their memory, and they are worshipped by the people.

"In Italy men are solemnly canonized by the Pope, and thus placed in the catalogue of Saints. The churches are full

of the images of these saints, and prayers are offered to them daily."

The Persians from time immemorial, practised infant baptism. From them the Catholic priest borrowed the font, and the signing of the child's brow with the cross.

The throwing of three handfuls of earth on the coffin, or on the grave, and saying "dust to dust," was the custom of the ancient Egyptians, from whom the Romanists borrowed it.

The early fathers of the Church regarded the burning of incense with horror; and some of them suffered martyrdom, rather than handle it. The custom is of oriental and pagan origin.

The use of holy water is purely pagan; and the pagan aspersion is exactly the same kind of vessel as the Catholic churches use; and it occupies, in the Catholic Church, the same position which it occupied in the pagan temple.

Do you happen to know how the Catholic priest makes holy water? It is enough to make a sane man wonder whether he is dreaming or not, when he sees so many intelligent men and women pretending to believe in this monstrous superstition of holy water.

The priest bends over the vessel which contains the water, mutters some cabalistic words (in Latin, of course), traces the sign of the cross with his finger on the face of the water, three times, puts his lips to it, saying: "Receive thou the Holy Spirit"—making it "blubber" with his breath—makes other motions with his hands over it, pours oil into it, in the form of a cross; also another liquid, in the same form: then holding both vessels in his right hand, he pours the uniting liquids into the tub, in the same cross-like form; sprinkles a white powder into it, and in the end, pronounces it holy, after having washed his hands in it.

## CHAPTER VIII.

Pagan rites the prototypes of customs practised by the Roman Catholic priesthood; The "Medicine Man;" Sun and fire worshippers; Phallic worship; The Roman religion originally simple and inexpensive; Numa inaugurates a new system; His Pope» Cardinals, Augurs and Nunnery; Roman life undergoes a complete transformation with the extension of the limits of the Empire; The dawn of luxury; Religious system modified to keep pace with the alteration in Roman life; Conditions under Emperor Marcus Aurelius; Rome on the decline; Her people become enervated; The heyday of fad and fancy: Story of Marius; How Roman emperors returning home after a victorious campaign are reminded they are mortal.

Suppose that you should make a careful, conscientious study of ancient paganism, its rites, ceremonies, and pretensions; and suppose that you should find that an accurate description of the beliefs, the customs, the vestments and the practices of paganism correspond almost exactly with those of the Roman Catholic priesthood, what would you think about it?

There is nothing new under the sun. The nursery tales that we tell our children are as old as the known records of the human race. Mother Goose enchanted the tots of Chaldea: Cinderella and her slipper are more venerable than Abraham, Isaac and Jacob. The jests that circulate among the men of today, brought laughter to lips that were dust before Pericles and Aspasia loved and ruled. The futile, despairing knock at the door of the

Unknown is heard as far back as literature reaches. The impenetrable mystery of the star-sown firmament arouses no baffling train of thought that was not a haunting puzzle to the shepherds of Shinar.

It rings weirdly like a wail throughout the hoary Past— this eternal cry, "Give me something to believe: I cannot know anything."

And so it came to pass that men, groping in the dark, childlike, were full of fears, were tremulously timid, were terrified by every enigma. The sun's eclipse scattered armies, and ended wars. The tempest was the anger of the gods. Sickness and death were the visitations of evil spirits. To ward off misfortune, to placate invisible powers at whose mercy he lived, the poor human creature, unable to help himself, was quick to believe that some one else, more highly endowed with

talent or merit, could interpose in his behalf, and rescue him from damnation.

First, came the Medicine Man. He was wiser than the average tribesman: he had more common sense: he used his eyes to good purpose: he experimented with herbs, roots, leaves, bark, minerals, and the fruits that grew about him. He learned how to extract an aching tooth; how to set a broken bone; how to move a torpid liver; how to bleed and blister.

In this way, the Medicine Man created for himself a position of marked superiority in the tribe. He was revered, as one who possessed mysterious power. The ailing and suffering sought relief at his hands.

What a short step it was for the Medicine Man to pretend that he was in touch with the Supernatural; and that he alone, could appease the wrath of the evil spirits. By the natural law of evolution, the doctor became the priest: the Medicine Man ministered to the soul as he did to the body.

And it was literally so. Among the American Indians, at the time our ancestors peopled the New World, they found the Medicine Man in full bloom—acting dually as physician and as priest.

Among the negroes of Africa, this has always been so; and it is so\* today. Even in Cuba and Hayti, where, left to themselves, the blacks have reverted to type, the witch-doctor is an object of dread and of worship.

The Indian chief found it necessary to stand well with the Medicine Man: the African chief acts in concert with the Witch-doctor. Thus, in its most primitive form, do we see the temporal power uniting with the spiritual, to rule the tribe. Here we have the earliest union of Church and State.

Some worshipped the sun: others, fire; others, gods who typified the cardinal virtues.

Others, still, were so profoundly reverent of the mystic phenomena of sexual reproduction, that they paid adoration to the organs of generation. This Phallic worship was at one time practically universal. There are survivals of it in the Old Testament. It is sculptured on the ruins, and in rock-tombs of the East. It is to be seen here and there, in Europe, in the monolith, and in the statues on which virgins and barren women hang garlands.

Even the Etruscan tomb yields up its long<sup>^</sup>hidden secrets; and we see the Phallic cross which links the religion of these ante-Roman people to those of the far Orient.

As mankind advanced in wealth, power and luxury, the palace and the temple increased in splendor. No habitation was too sumptuous and magnificent for the King; none too costly and ornate for the priest. And as the temporal power strove to augment the dominion of the dynasty, the spiritual arm constantly enhanced the privileges, the prerogatives and the revenues of its order.

Originally, the religion of the Romans had been simple and inexpensive. But Numa pretended to have been taken into the confidence and counsels of Divinity; and he managed to impose a system of his own upon his credulous, and perhaps indifferent, countrymen.

He instituted a priesthood which, as he intended, was most useful to the temporal power. He established a Pope, and a Sacred College of cardinals. There were lower priests, called augurs. There was a Nunnery of Vestal Virgins.

As the Empire extended its frontiers, absorbing one c<hi-quest after another, Roman life underwent a complete transformation. The stern brevity and simpliciity of speech gave way to Oriental pomposity and hyperbole—the florid verbiage of courtiers and superficial thinkers. Democracy disappeared. Class distinction, sharply drawn, separated the rich from the poor. Spartan contempt for epicurianism was displaced by an insatiable craving for enervating luxuries. The town-house, and the sea-side villa, must be dreams in stone. In the marble-paved court, fountains must plash. In the furnishings of the dwelling, regal ornamentation must be had. On the festal board, the rarest, costliest viands must be spread; and hours, each day, must be devoted to the pleasures of the table. In wearing apparel, a corresponding love of display must be manifest. And the Roman of old—<sup>^</sup>who held the plow-handles, one day and the sceptre, the next—<sup>^</sup>had left the stage forever. His descendant scorned every kind of manual labor, prided himself on the number, the fine appearance, and the varied accomplishments of his slaves.

Apace with the alteration in the manners, morals and ideals of the Roman people, went the modifications of the religious system. When a priest of the sun, Eliogabalus—<sup>^</sup>Eastern bom, Eastern reared. Eastern robed—could liold his place as Emperor of the Roman Empire, is further proof necessary to reveal the (Jegredation of the Romans, lay and cleric?

In fact, aU kinds of sects had flocked to the Imperial City. From the Euphrates came the superstitions of Babylem and

Assyria: from the Nile came the triune deities of Egypt. Such a medley of mythology, of idolatry, of Phallic worship, of Zoroastrianism, of Numiasm, of Baalism, of crass paganism, was never seen before.

Roman philosophers looked on, and smiled: Roman priests performed their genuflexions in public and, meeting each other afterwards in private, smiled. But Roman rulers considered all kinds of religion useful, and used each for purposes of government.

Walter Pater, in "Marius, the Epicurean," asks the question, "Why did Christianity win its way so rapidly over Paganism?" This scholarly author demonstrates that Roman Catholicism made itself acceptable to the pagan world, by adopting the pagan usages, sentiments and superstitions.

Hard by the path, in the Italy of today, stands the little shrine, its wooden image, within; and the offering of the faithful, without: so stood the pagan shrine, the pagan image and the pagan offering in the Rome of Tibullus—^more than a hundred years before Christ.

Just as the incJividual Catholic of the present time invokes the good offices of some favorite "Saint," so did the Roman pagans from the remotest times down to the advent of Christianity. Vatican, the lesser god who caused the babe to utter its first cry: Fabulinus, who prompted the infant's first word: Cuba, who kept him quiet in his cradle: Domiduca, who watches over the traveller and sees him safely back to his home: these were of the household deities of the Romans. Besides, there were the godlets of the harvest, of the vintage, of the mariner, of the shepherd, etc., etc.—^in fact, a mob of lesser divinities who had influence with the Omnipotent.

Under the Caesars, Rome was called "the most religious city in the world." Every home, even the humblest, had a shrine, with its image, before which burned lamp or candle! There were numerous religious organizations which celebrated anniversaries, by processions through the streets, preceded by sacred banners, the parade ending with the offer of sacrifice before some famous image, to which incense had been so often burned and lamps so often lighted that the holy idol was blackened by the devotional smoke. But who could chide the Romans for holding these begrimed old idols in reverent adoration?

Had not the images testified, unmistakably, their profound interest in human affairs ? Wood and stone though they were.

had not Divinity made itself manifest, miraculously, through them ?

All the Roman world knew that the statue of Fortuna Muliebris had spoken more than once; for the priests so declared, and they had reduced her words to writing. To doubt, were sacrilege. Had not the image of Apollo, at Comse, wept three days and nights? To be

sure: the miracle was solemnly attested. Had not the images in the temple of Juno broken out into a profuse perspiration? Yea, verily. Not only that, but the idols in the sacred grove of Fortuna had sweated blood!

Is there anything in these pagan miracles that differs from those of Catholicism? Even the miraculous healing of Lourdes, and other such places, had their prototypes in Pagan Rome. Absolutely, the papal system originated nothing: after departing from the severe simplicity and inexpen-siveness of the early Church, it plucked plume after plume from the gorgeously feathered paganism of the Orient; and a priest of the ancient pagan temple, if brought back to life, would find himself perfectly at home amid the ceremonial of a Catholic street-procession, anniversary celebration, or elaborate church performance.

In his "Marius," Walter Pater describes conditions, as they were under the philosophic Emperor, Marcus Aurelius. Rome was in her decline. Her frontiers had not receded, but her vigor had waned. Mercenary troops fought her battles; lewdness prevailed even in the royal households: the daughter of Augustus, and the wife of Antoninus Pius left names that will be bywords to the end of time: after awhile, the Pretorian Guards sold the Purple to the highest bidder; and Night came down on the Roman world.

The thoughts of the idle rich were subjective. Men and women discovered strange ailments in themselves. They revelled in the fact that they had "nerves." They underwent horrible tortures, in the hope of escaping pain. They pined away without visible cause; and they blossomed back into buxom strength, by reason of occult ministrations. It was the heyday of the charlatan, the faith-curer, the magician, those who prey upon valetudinarians. Fads rioted: fancies spawned: freaks luxuriated: men strove to be lady-like: women struggled to be mannish. Flourishing like a grove of green bay-trees, were the colleges of Esculapius. These medicine-men were likewise priests. Around the healing art, the faith-cure and reli-

gious rites were entwined. The temples of this Grecian demigod were laden with the votive offerings of grateful worshippers whose sufferings had been relieved by the precious secrets of the college. The organization of the disciples of Esculapius was almost identical with that of the Roman Catholic priesthood.

And just as the modern priest speaks Latin, while officiating, so the Roman priests spoke Greek. The purpose, in each case was the same, viz: to overawe the uninitiated, by using a tongue which they did not understand.

In reading of the journey of a sick Roman to a "holy" well of paganism, one is startled to realize how precisely the narrative corresponds to a Catholic pilgrimage to Lourdes..

Walter Pater describes such a journey in his *Marius the Epicurean*:

Marius reaches the holy well, and enters the temple which has been built about it. The

walls are covered with thankful acknowledgements of those who have been cured. A lurking^ fragrance of incense is in the air. Ceremonial lights bum, here and there. "A singular expression of sacred order, a surprising cleanliness and simplicity" prevail. "Certain priests, men whose countenances bore a deep impression of cultivated mind, each with his little group of assistants, were gliding round silently, to perform the morning salutation to the god" (Apollo,) "raising the closed thumb and finger of the right hand with a kiss in the air, as they came and went on their sacre,d business, bearing their frankincense and lustral water"—"holy" water.

Full of faith, the ailing pagan, Marius, speedily was made whole, and he 'returned home "brown with health." Selah.

The Eoman emperors, returning to the Imperial City to celebrate some victorious campaign, were wont to bend their haughty heads to a couple of observances meant to teach humility. In the chariot with the Conqueror, rode a common person whose duty it was to remark, at regular intervals during the triumphal procession, "Eemember that you are mortal." This caution was highly necessary, for the emperors were made gods (Saints?) after their death; and there was always the danger of their becoming gods—^in their own eyes —^before they departed from this vale of tears.

The other custom was, that the Emperor should get down upon his knees; and, in this painful fashion, go up a long flight of marble stairs. Even the enlightened Marcus Aure-

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lius humored the pagan populace by observing this ancient and absurd custom: he made his way up the via sacra^ on his knees, after having put down the rebellion of Cassius.

If you will go to Rome, (Italy,) the guide will point out to you a flight of marble steps, called the via sacra; and you will see a parcel of human donkeys (male and female) making their way up these steps, on their knees.

They don't any more know that they are imitating a pagan performance, in doing this, than they know that the papal establishment is pagan, from the shaven crown, to the beads on which prayers are "told."

CHAPTER IX..

Description of a painting of the Virgin and Child, now in the museum at South Kensington, England (Cut No. 1); Of Isis and Horus (Cut No. 2); Of another representation of Isis and Horus (Cut No. 3); Of Maia and her son, Chrisna (Cut No. 4); Of a medieval Roman Catholic Bishop and a modern Roman Catholic nun (Cut >fo. 5).

In the South Kensington Museum, (England) is to be seen a medieval Virgin and Child, painted in Dellia Robbia ware. (See cut No. 1.) Let us study this painting carefully, and

learn how much paganism it embodies. In the first place, the woman and babe are represented exactly as they were depicted in Assyria, Babylonia, Phoenicia, India, Egypt and Etruria. On ancient coins, monuments, wall paintings, vessels, and sculptures, the unimpeachable testimony still exists, to prove that the unscriptural adoration of Mary was borrowed from the religions of antiquity.

Note that the Madonna is framed in a horse-shoe. To this very day, we hold this to be emblematic of good luck; and we nail it up, over the door to keep evil spirits out. How-many of us know what the horse-shoe represents? It was used in Phallic worship—it being the female symbol. (Consult "Phallic Worship.")

Having adopted the pagan emblem for the setting of his picture of Mary, let us see what other heathen symbols were woven into his work by the pious Catholic artist. We find that the phallic horse-shoe is wreathed with grapes, typical of the mythological Dionysus, the god of wine! And with the wheat ears of Ceres! And the triformed leaf of Asher! And with the apricot and the pomegranate, emblematic, among the pagans, of woman and motherhood! Quite a heathen grouping, isn't it?

The black Virgins that were revered in so many Catholic Cathedrals, during the Middle Ages, were basalt images of Isis—the very statuettes that had been carried in procession in Alexandria and in Rome. In taking over the pagan's temple, the priests took over his idols.

The Roman satirist, Juvenal, had seen some of these black "Virgins" borne through the streets of pagan Rome, "escorted by the tonsured, surpliced train." This poet flourished under Nero and Domitian, when the Christians were a despised and persecuted sect.



The "tonsured, surpliced train," at which Juvenal mocked so derisively, were the priests of Isis. Had he survived to the days of Theodosius, he might have seen a procession precisely similar, in the same Eternal City: the image borne being the same basalt statuette of the Egyptian goddess; its devout escort being the tonsured, surpliced priests of the Roman Catholic Church.

The proper title of Isis, in Latin, was "Domina," for that is the exact translation of the Sanscrit, Isis. "Mater Domina" was what the Roman votaries of Isis called her. Therefore,



Plate 2. even the word "Madonna" relates back to the heathen goddess of the Nile.

The worship of the Egyptian trinity—Osiris, Isis and Horus—was at its height, at the time the great struggle of Augustus and Marc Antony took place. When the victorious Ctesar returned from the East, many of the heathen idols, rites and superstitions came with him to Rome. So popular did the worship of Isis and Horus become that small images of them

were worn as charms. Where the Italian beggar now beseeches passers-by to purchase a picture of the Virgin Mary, there sat in the days of the Roman emperors the beggar who sold small images of the Virgin Isis—or begged alms in the name of the holy Osiris. Not only did Nero patronize the Egyptian priests, but Vespasian professed himself a believer in their claims to miraculous powers; and the Emperor Domitian built, in Rome, a temple to Osiris (Serapis) and another to Isis. Holy water, for use in this pagan worship, was brought from the Nile; and a college of priests was maintained at the expense of the State.

### ROMAN CATHOLIC HIERAEOHY.

When Antinous, the favorite of the Emperor Hadrian, died in Egypt, he was by imperial decree added to the list of Egyptian deities. The Emperor Commodus had his head tonsured (shaved) as a priest of Isis; and walked in procession with her votaries, carrying the Anubis-staff.



Plate 3.

The figures shown in our Plate No. 2, are those of the Egyptian goddess and her son—Isis and Horns. They appear upon a copper vase found at Cairo. The vase was covered with ancient hieroglyphics. Note that the child is being "nursed."

So, here we have on this antique vase, excavated on the banks of the Nile, the evidence which carries the Madonna and

her suckling infant back to the very beginning of discoverable things. Symbolically, Isis is the Virgin; and, as such, the ancient Egyptians worshipped her.

So popular was this cult, this worship of the pure Mother, that the Catholic priests transplanted it into their own faith.

But look, now, at our Plate No. 3. This is a reproduction of a photograph of a small bronze image, in the Mayer collection, in the Free Museum of Liverpool, England. It is another representation of Isis and Horus. This extremely old statuette is about nine inches in height; and is particularly suggestive because of the fish, which surmounts the head of Isis.

Here again, I must revert to symbolism—as delicately as possible. Strange as it may seem to us now, the fish typified fecundity; and, stranger still, the early Christian priests borrowed both the sign and its signification. (See Seinkeiwitz's "Quo Vadis," for a curious corroboration.)

It is well known what Venus represented: it is well known what the "worship" of her encouraged: it is well known that a certain class of shameful diseases perpetuates her name. What may not be so well known is, that Venus, like Isis, was symbolized by the fish!

Then, when you reflect that the Roman Catholic priests made Friday both Venus day and fish day^ you will be incredulous, indeed, if you are not convinced that Mary-worship, with the emblematic fish, were direct importations from heathen mythology.

But gaze, now, at our Plate No. 4. The figures are those of the Hindu Maia and her son, Chrishna. They are the Madonna group of ancient India; and were seen in the pagan temples, several hundred years before Christ. In fact, there is not a single one of the religions of antiquity which did not have its images, or emblems, of a Holy Mother and her holy son. All the pagans worshipped, under one name or another, "The Mother of God." The Catholic priests despaired of rooting out this universal adoration; and they made a virtue of necessity by adopting it. Not one word in its favor can be discovered in either Testament, Old or New.

Let us glance at one more picture; (Plate No. 5) wherein a medieval Catholic Bishop and a modern Catholic nun, are portrayed. This bishop is thought to be St. Augustine. The drawing is taken from "Old England Pictorially Illustrated." The circle round the head is a solar emblem, as old almost as

the world. It occurs in all the ancient religions. The shaven crown (forbidden by the Bible!) is likewise a most antique solar symbol. The Brahmans wore it: Egyptian priests wore it, etc This Catholic bishop is wearing the horse-ahoe sign (pallium) of phallic worship I His head, going through the feminine symbol, exactly represents the conjunction of the organs of g(eneration, as the pagans typified the act!!! And to make the plagiarism from the ancient heathen yet more



Plate 4.

glaring, the feminine symbol is dotted six times in front, with the phallic sign for the male organs. (The masculine triad is meant.) The right hand of this Catholic bishop is outstretched, with fore-finger extended, the gesture being that of the Assyrian priest.

Evidently, St. Augustine was the rankest of plagiarizers, or the densest of ignoramuses; else he would have known that, according to the ancient religions, the donning of the mystic pallium, in worship, by the male, represents the joint action of the male triad and the feminine organ. In plainer language, the ancient pagans, worshipping the generative members of the human body, adopted the use of the pallium, sown with phallic crosses, and penetrated by the head of the priest, to

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^mbolize what the classic Shakespeare calls "the animal with two backs."

That's enough about the Bishop: let us now rivet our attention on the nun. Innocent thing! she, too, is demurely wearing the phallic emblem of the external womb. This costume is modest; and I do not suppose that it ever occurs to a nun, thus dressed, that she is very immodestly garbed; and that her costume is copied from that worn in phallic worship five thousand years ago.

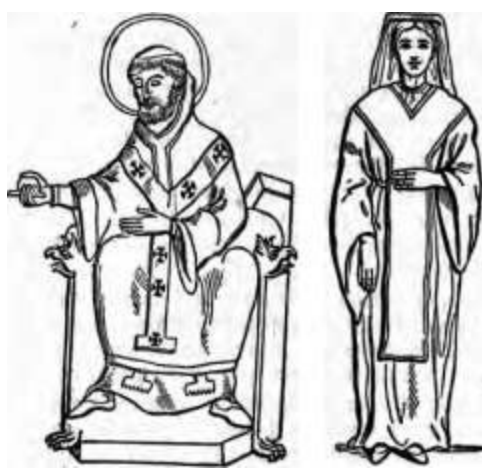


Plate 5.

The priestly vestments now in use date back to the time of Numa Pompilius, the author of the Roman Popedom and priesthood. The girdle and the stole are Jewish in their -origin.

The Roman deity, Janus, bore "the keys"\* of heaven: when ■Janus ceased to be a god, and Peter had become one, Peter got the keys.

The Jews had but' one altar: the pagans, many: the Catholic multiplicity of altars and lights are purely pagan.

The Catholic pictures of the Devil make him, not only the brother, but the twin brother of the Greek god Pan—^homs, lioofs, and all.

## CHAP'^ER X.

t

Early systems of religion characterized by manliness; With the degeneration of ancient peoples came the degeneration of their religions; The Greeks and Egyptians cited in evidence; Practically all the ancient faiths founded on the miracle of sex reproduction; The Roman empire enters upon its decline and fall; Into this world of carnal abandonment the Apostle Paul brings the pure, self-denying creed of the Savior.

The Jewish religion was, and is, characterized throughout by its manliness. So is that of Mohammed. So are those of Buddha, and of Confucius. Robust manhood throbbed with warlike virility in the worship of Odin. The life of the Teuton was full of the stern joy of battle; and his heaven was a Valhalla of heroic combat—the wounds to heal when the struggle was over, and th^east to follow the fight.

Manly, was the earlier Grecian religion. Manly, was the earlier Roman creed. Manly, was the earlier Assyrian and Chaldean worship.

But as population increased, and luxury superseded the democratic simplicity of the

hardy tribes that had founded States, the religion was undermined and infected by the gradual change that was taking place among the people.

Sumptuous living, in splendid palaces, amid voluptuous women, and every sensuous delight, sapped the strength of the race. The empire-builders had gone out, to march, to bear heavy armor, to wield the battle-axe in the very forefront, where none but the brave and the strong could breast the red tide of carnage. Their effeminate descendants, grown soft and weak and insanely proud, sent others to the field, while they dawdled in the harem; hence, defeat, decay, obliteration.

The story is so old, so uniform, as to be stale and monotonous. We repeat it, with no more emotion than we display when we state that youth, manhood, old age and death are the inevitable stages in the life of the average mortal. What we fail to recognize is, that as ancient peoples have degenerated, their religions did. This is so profoundly important a truth that, in the study of the Roman Catholic Hierarchy it is a guide, a light, a key with which we cannot possibly dispense. It was not until the Assyrian and Babylonian had ceased to be

a stalwart, war-loving Man, that he ceased to worship Bel and turned to the woman, Mylitta.

Gone, forever gone! was the robust manhood of that great race, when the temples were converted into assignation houses, wherein every woman—^high or low, plain or beautiful—^had to prostitute herself, once, for the glory of the Goddess of the Heaven, the Virgin Mother, Mylitta. Gone, forever gone! was the Virtue of that State-building people, when the priesthood had inculcated into the Women the hideous belief that it was no sin to serve the Virgin Mother, by sacrificing to her the Woman's most sacred possession—^her chastity. '

AVhen the Greeks were Men they worshipped the gods of valor, of wisdom, of strength. When they softened into fops, voluptuaries, diletantes, and harem-keepers, they adored Venus. In the holy name of Love, they banished it, and enthroned Lust And so the race sunk into sloth and sensuality.

The conquering Egyptians did not worship women. They were manly, and they adored the masculine. Not until the grandeur of that people was on the decline, did the mysteries of Isis monopolize Egyptian observance. Whenever a nation of antiquity began to neglect the worship of the gods, and to emphasize that of a goddess, it invariably followed that the temple, or the sacred grove, was filled with amorous, lovely girls; and that universal corruption of morals ensued.

In Gen. I.-ew Wallace's "Ben Hur," we have a delicately veiled description of the orgies that were practised in one of these sacred groves. A realistic picture of such a scene would be unfit to print. JBut those indulgences of unbridled and shameless passion were

common to the decay of every Oriental religion—and this degeneracy of religion was coincident with the decadence of the people.

We lose the thread, if we fail to bear constantly in mind, that practically all of the ancient faiths were founded on the miracle of sex reproduction. For it is a miracle even to us, and must ever remain so. How two globules of a liquid can unite, and reproduce every physical, mental and spiritual characteristic of the male, or the female, or a blend of the two, is a mystery that no human wisdom will ever penetrate. If it be miraculous in our own eyes, what must it have been to the undeveloped, untutored minds of the primeval peoples ?

They were awed by it. They recognized it as the Indispensable to Life. The whole world was dependent upon it.

Without it, Death would reign supreme. The sceptre of Old Night would stretch over an infinity of lifeless forests, waterless valleys, sterile plains. Without it, there could be no fowls of the air, no beasts of the field, no fish of the sea; and no babies to hang on human breasts and smile into the eyes of fathers and mothers.

Is it any marvel that poor, ignorant, superstitious Man, surrounded by things he could not comprehend, afraid of the storms that rent the skies, afraid of the voices of the night, afraid of the eclipse and the earthquake, afraid of the awful thing called Death, should come to regard his power to reproduce his kind, as the most marvellous and blessed thing that the god of Nature had bestowed upon him?

This being so, his worship followed his wonder, his joy, his veneration. Adoring the principle of Reproduction, he naturally paid tribute to the physical organs, by means of which the principle was put into practise.

As delicately as possible, let me explain that the three parts which constitute the genitals of the male were known to Phallic worship as the triad; the female genital was the unit: the outward male member, penetrating the unit, formed what was called "the holy four." The conjunction and mutual co-operation of the male and female genitals being necessary to sex reproduction, this coming together of the masculine and feminine organs was the very climax of Phallic symbolism. Emblems of the sexual act were multiplied in all directions. They appeared in public and in- private. They were seen by the roadside, in street processions, at marriage feasts, on the bridal bed, on the walls of dwellings, in the market place, in all the temples, and on the vestments of the priests.

Not only have relics of this ancient cult been found throughout Europe, Asia and Africa, but in North and South America, also. In certain parts of the world, the male organ is still an object of worship; and an Arab would feel mortally offended if you refused to believe what he told you, after he had caste aside his robe and sworn on his triad. The custom is referred to in the Bible, where Abraham requires that the oath be taken, by placing the

hand under his "thigh." (The word "thigh," like many others used in the Old Testament, is an euphemism, to avoid a term the translators feared would shock the reader.)

Now, let us come back to the time when the pioneer missionaries of Christ appeared in Rome. Remember, that Peter

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was never there at all. A careful perusal of the New Testament and of Peter's own contribution to it, establishes that fact, beyond a doubt.

It was the dauntless, scholarly, persevering and gentlemanly Paul who planted the banner of Christianity on the walls of Imperial Rome. It was Paul, whose labors and whose genius laid the foundations of our religion in the Gentile world. Peter was incapable of the task—^temperamentally and intellectually. "Get thee behind me, Satan!" exclaimed Jesus to the very imperfect disciple who was lashed by the very last of the rebukes which his Master mournfully administered, before the Crucifixion.

As stated in a former chapter, the Roman Empire had entered upon its decline. The old, manly religion of the people was no longer a living principle in the lives of the Romans. They no longer worshipped the Cardinal Virtues. The sensuous rites of the East had become domiciled on the-Tiber. Voluptuous maidens assisted the priests. "Religion" moved on the powerful inclination of Sex. Men had tire'd of worshipping ideas, abstractions, the Unseen. They turned to a cult which offered them things that they could see, hear and enjoy. The whole human race was being swept into sensuality, and the burden of its song was, "Eat, drink and be merry, for tomorrow we die!"

It was into this world of carnal abandonment that Paul brought the .pure, levelling, self-denying, idealistic creed of Jesus Christ. He who would learn how absolutely different was the beginning of Christianity, at Rome, from its present form, as embodied by the Papacy, has but to study inscriptions, which are yet to be seen in the Catacombs. What Paul planted there, and what the early converts practised there,, was the simple, austere religion of Jesus Christ. The indubitable evidence remains, written on those underground rocks.

Bear this enormously important fact in mind:

When Christianity evolved an organized hierarchy, man^ kind had forsaken the gods, and had sunk into the wallow of Venus, Isis, Mylitta, and Daphne worship!

These goddesses were called Virgins. Their titles embraced such variations as "The Mother of the Heavens," the "Queen of the Heavens," the "Virgin Mother," and "Our Lady."

Let us study some pictures, and see whether they can teach us anything:

First, consider the cut of a Virgin Mary and her son, as pictured by a Roman Catholic artist of the Middle A^ges. {Cut No. 1.)

Note that Mary is resting on the Crescent-Moon, an emblem of virginity. Note that she obscures, or eclipses the sun, which is behind her. Note the aureole around her head; and that around the head of her son—who is being nourished at the right breast. Note that the crown is upon her head.



Cut No. 1.

Could you ask a more faithful representation of the "Queen of the Heavens?" If you were trying to depict Isis, or Mylitta, or the Hindoo mother of Krishna, could you improve on the work of this medieval Catholic artist?

If I can prove to you that the ancient religions represented their goddesses in precisely the same way, what will you conclude!

Mind you, the religion of Christ was manly. The religion of the disciples was manly. The creed planted in Rome by Paul was manly. Paul himself was, eminently, a man. But

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you must be very obtuse, if you do not see the Roman Catholic religion is womanish. God is kept in the background; the Virgin Mary is kept in the foreground. You hear of Saint Anne oftener than you hear of God. You hear of the Virgin Mary a thousand times to where you hear of Christ, once. Is it not so?

Not only would a stranger, a foreigner—knowing nothing of Christianity, save what he saw and heard among Roman Catholics—get the impression that the Virgin Mary is the deity most loved and worshipped; but when he saw the priest



Cut No. 2.

Cut No. 3

officiating, dressed in woman's clothes, his mind would immediately revert to the fact that—

When the ancient priests were performing the rites of a goddess, they arrayed themselves in feminine attire, out of respect for the feminine deity!

Cut No. 1 shows you how the Virgin Mary was portrayed, not long after the Roman Catholics began to elevate her, on an equality with God, Let us now see what manner the Hindus represented their goddess, the alleged Virgin-mother Krishna. (See Cut No. 2.)

Compare that picture with the Cut No. 1, and note the resemblance. The aureole, denoting divinity, is around the

heads of the mother and her son. As in the Mary portrait, the child is being nursed. Consult Moor's Hindu Patritheon, and you will learn that such representations of the Hindu goddess and her son were common in India, hundreds of years before the first picture of the "Virgin Mary was painted.

Examine Cut No. 3. Therein you see Isis and her son, Horus. She wears the royal regalia on her head. Her child is being nourished at the left breast. The celestial virgin of



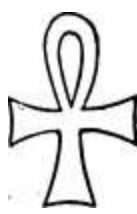
Cut No. 4

Cut No. 5.

Egyptian mythology is variously portrayed in the remains of ancient sculptures, wall-paintings and monuments. Consult Ancient Faiths, Rawlinson's Herodotus, and Rawlinson's The Seven Great Monarchies, It is perhaps unnecessary for me to add that these delineations of Isis and her son were in existence thousands of years before Roman Catholic artists began to portray the Virgin Mary.

Turn, now, to Cut No. 4. This is another picture of the Hindu "Queen of the Heavens," and her alleged virgin-bomb. She is seated upon a lioness, emblematic of chastity.

The crown is on her head. With her right hand she is making a sign of the cross. With his right hand the child is doing the same thing! (The cross is almost coeval with the human race, antedating the birth of Christ by thousands of years.) Cut No. 5 is a picture of a marble statue, found in an Etruscan tomb. These people inhabited Italy prior to the Romans. Their civilization was one of the most ancient known to history. Recent archeological research appears to prove that they were of the primitive Trojan stock. The fact that the statue was placed in a tomb, would indicate that it was of a religious character. If so, we have here another evidence of the universality of the ancient worship of a mother and child.



Cut No. 6. Cut No. 7. Cut No. 8.

Cut No. 6 shows you the Etruscan cross—older by thousands of years than any Christian cross.

In Cut No. 7, we have "the sacred four" of Hiallic worship. The upper-part, looking like a lessening loop, represents the feminine vagina: the lower part is the masculine triad. The priests of this "religion" wore a garment fashioned after this model. When the head of the priest went through the yon, (feminine organ) he symbolized the act of coition which preceeds the fertilizing of the womb. In the worship of the principal of Reproduction, there was no indecency in the wearing of this emblem.

But glance at Cut No. 8! There we see a Roman Catholic priest with his head stuck through the feminine organ, while the masculine triad reposes peacefully upon his tranquil breast!

Has the Roman priesthood no scholars ? Have superstition and oaths against knowledge, debilitated and darkened their minds ? Is there none among them to point out the absurdity and ludicrousness of their yv^earing a garment emblematic of

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sexual intercourse ? And they bachelors too! They ask us to believe that their red faces and thick lips and heavy jowls and bulgy necks mean nothing at all: they never think evil and never know the other sex; and yet they go waddling around^



Cut No. 9.

in public celebrations, wearing the most obscene emblem, of the ^ most profligate of pagan religions! Queer, isn't it?

With Cut No. 9, this chapter must end. The loop represents the vulva: the bars across it signify that it is not to be entered.

It is a symbol of virginity. The priests of the pagan Virgin-mother goddess used it in the performance of their ceremonial rites.

## CHAPTER XI.

Oouncil of Trent forbids Bible-reading; Roman Catholic priests keep knowledge of Bible from their people, as far as possible; Must rely upon him for knowledge of the Scriptures; Madonna-worship irreconcilable with the New Testament; Quotations from Lina Eckstein's book.

The Romanist Bible is a comparatively modern and corrupt version of the Scriptures.

It was not put in shape until more than 1,570 years after 'Christ.

The original Vulgate manuscript is kept at the Vatican, under lock and key, watch and ward, not because it is so precious, but because a free inspection of it would disclose its modem makeup ^ its many mistranslations ^ its sacriligious interpolations ^ and its downright forgeries.

The Greek Catholic Church always preserved the Bible; tind this older branch of the Christian faith has a more venerable and more correct copy than the patchwork Vulgate, hidden away at Rome.

The Armenian Christians are older than the Roman papists, and have an older Bible. The same thing is true of ^he Nestorians.

Consequently, there never was a day when the world had to depend upon Romanism for the Book.

The Catholic Christians of England had the Scriptures, long before Augustine prevailed upon the Saxon king to •conquer these primitive, independent Christians, and to put the yoke of Rome upon their unwilling necks.

The Catholics of Ireland had the Bible in Patrick's day ^ long before the Pope sold to the Norman marauder (Henry II.) the right to conquer these primitive, independent Christians .and subject them to the despotic rule of the papacy.

Jerome's Vulgate is but a Latin translation from the original Hebrew and Greek manuscripts—a very faulty i>ranslation, at that.

There never was a day that the Jews did not possess the (^Id Testament, and for many generations after Jerome's translation, the Eastern Catholics (Greek) possessed the t)original manuscripts of the^ New Testament.

What did the Popes do with those original manuscripts, ^after they had tinkered with them so often?

Jerome's version hung fire a long while, but was finally received into papal favor. The Council of Trent adopted it. . Yet Pope Sixtus V. ordered a new edition, twenty years afterwards.

The infallible Sixtus V. published this new Bible, saying that he had corrected it with his own hand, "from certain knowledge, and from the plentitude of Apostolic power;" and he decreed, officially, that it should be received, "without any doubt or controversy."

Nevertheless, another infallible Pope (Clement VIII.) repudiated the edition which his apostolic predecessor had, as he said, "corrected with our own hand," and had decreed to be as perfect "as it can be."

The Romanists now revere, as the true Bible, this third attempt at a correct translation^ although the preface admits that "some things were changed.'^'\*

One man made the Jerome Bible: one man made the Sixtus V. version; perhaps several worked together on the Clement VIII. edition; but there were fifty of the best scholars in the worlds who laboriously toiled in concert to give us the King James Bible.

The Protestants remain satisfied with their translation; but even now, the Romanists are again tinkering on the Booh^ preparing a new translation, under the direction of the Abbe Gasquet, thus showing that neither the Council of Trent, the mediaeval popes, nor the millions of Catholics who took their Gosptel from the priests, had a trustworthy Bible.

The fourth rule of the Index, following the Council of Trent, reads as follows:

"Inasmuch as it is manifest from experience, that if the HOI7 Bible, translated into the vulgar tongue, be indiscriminately allowed to every one, the temerity of men will cause more evil than good to arise from it, it is, on this point, referred »to the Judgment of the bishops or inquisitors, who may, by the advice of the priest or confessor, permit the reading of the Bible translated into the vulgar tongue by Catholic authors, to those persons whose faith and piety they apprehend will be augmented, and not Injured by it; and this permission they must have in writing.

But, if any shall have the presumption to read or possess it without any such written i)ermission, he shall not receive absolution until he have first delivered up such Bible to the ordinary.

Booksellers, however, who shall sell, or otherwise dispose of Bibles in the vulgar tongue, to any person not having such p<sup>er</sup>mission,

shall forfeit the value of the book, to be applied by the bishop to some pious use and be subjected by the bishop to such other penalties as the bishop shall judge proper, according to the quality of the offense.

But regulars shall neither read nor purchase such Bibles, WITHOUT A SPECIAL LICENSE FROM THEIR SUPERIORS."

Catholic laymen have no right to use their own brains, and their own conscience, on the most tremendously important question that can agitate the human soul.

Christ said: "Search the Scriptures, for in them ye think ye have eternal life, and they are they which testify fo<sup>r</sup> m<sup>e</sup>."

The Pope says: "Do not search the Scriptures, without a written permit from some other man; and I am the potentate to appoint that man<sup>^</sup> and he will prevent you from seeing that the Scriptures do not testify fo<sup>r</sup> m<sup>e</sup>."

St. Alphonsus Liguori, the favorite theologian of the Vatican, says:

"The Scriptures may not be permitted in the vernacular tongue, as also they cannot be read without permission<sup>^</sup>

Cardinal Bellarmine, another Vatican favorite, says:

"The Catholic Church forbids the reading of the Scriptures by all, without choice, or the public reading or singing of them in vulgar tongues, as it is decreed in the Council of Trent:'

Not until martyrs like Tyndale had lost their lives for the translation of the Bible, did the people have access to it.

Because Tyndale brought to mankind the light from on High<sup>^</sup> the Pope strangled him<sup>^</sup> and burnt his body to ashes!

(Of course, Wycliffe had made a translation of the New Testament into English; but this was previous to the invention of movable types; and every copy of the Wycliffe Bible had to be made by hand: consequently, there were not many people of the middle and lower classes who could ever have seen one of these books.)

Roman Catholics are educated to look to the priest in all matters. He is their Shepherd: they must rely upon him for guidance, for knowledge of the Gospel, for the forgiveness of their sins, for their soul's salvation. Sworn servitor of the infallible Pope, he cannot sin,

he cannot err; he cannot mislead. Having him, the faithful need nothing more. Having him, they do not need the Bible. Why read and think? To peruse the Scriptures, and agree with the priest, were a waste

of time. To read them, and differ from the priest, were heresy. To this state of mind the priests seek to bring the laity, for fear the laity will read the Bible and discover that Roman Catholicism is not there.

For example—

What intelligent Catholic could study the New Testament without being impressed by the fact that Christ, during his ministry, paid no considerable attention to his mother? There is no evidence that he was even in the habit of visiting her. And do we not, all of us, recall the somewhat surprising passage which records how his mother and other members of the family came to where he was teaching, desiring to see him, and how he declined to yield to their request?

The verses are so remarkable, and seem to me to have such an important bearing on the subject of Mary-worship, that I give them, in full, as they appear in the Gospels of Matthew and Mark:

'^While he yet talked to the people^ behold his mother and his brethren stood without^ desiring to speak with him,

'^Then one said unto him^ Behold^ thy mother and thy brethren stand without^ desiring to speak with thee.

^'But he answered and said unto him^ that told him^ Who is my mother? and who are my brethren?

^'And he stretched forth his hand toward his disciples^ and said^ Behold my mother^ and my brethren!

"For whosoever shall do the will of my Father which is in heaven^ the same is my brother^ and sister^ and mother.

"The same day Jesus went out of the house^ and sat by the seasideJ\*^

"There came then his brethren and his mother^ and^ standing without^ sent unto him^ calling him.

"And the multitude sat down about him: and they said unto him^ Behold^ thy mother and thy brethren without seek for thee.

"And he answered them^ saying^ "Who is my mother or my brethren?"

"And he looked round about him^ and said^ Behold my mother and m/y brethren!

"For whosoever shall do the will of God^ the same is my brother^ and my sister and mother?^

It is true that, in his dying hour, he recommended his mother in a purely human way to his favorite disciple; but even here the words are more formal than loving. "Woman" is not an affectionate word, when addressed to one's mother; and there is most assuredly no hint that Christ regarded her as a deity.

Now, fix these ideas in your head:

- (1) That there was absolutely no trace of woman-worship among the Jews.
- (2) That throughout the Old Testament women are treated as distinctly inferior to men;
- (3) That neither Christ nor his disciples paid any special deference to his mother;
- (4) That she had no part whatever in his ministry;
- (5) That when she and his brothers went to visit him, asking that he come out to them, he flatly refused to go.
- (6) That he repudiated the idea that his mother and brethren were any Inore to him than were the people in the house wherein he was teaching.
- (7) That even when his discourse was ended, he did not go to his mother and brothers; but "went out of the house and sat down by the seaside."

Such is the positive testimony of both Matthew and Mark, the two corroborating each other in the most convincing manner. Really, the incident need not have been related: it was not at all necessary tp the essentials of the narrative. But it was one of those details which fasten themselves on the memory, when more important facts are forgotten. What it proves conclusively is—

Jesus Christ wished the world to know, that all mothers, all sisters, all brothers, were as much to him, as were tiib woman who gave him birth, and the brethren born of the same womb.

When you digest that thought, you realize its enormous value to Protestantism. Those two passages of the Gospel totally destroy the foundations on which are built the adoration of the Virgin Mary. The casuist doesn't live who can reconcile Madonna-worship with the New Testament.

In a preceding chapter, it was explained that the heathen of the Roman empire took

possession of the Christian religion and paganized it. Church festivals, ceremonies and vestments went from the old religions to the new. The Roman

Catholic creed and practice of today is a blend, composed partly of Buddhism, partly of Numism, partly of Zoroastrianism, partly of Mylittism.

So far as the deification of the Virgin Mother is concerned, it can be traced as accurately as we can follow the rise and fall of Rome.

In Jameson's *Legends of the Madonna*, we read:

"It is curious to observe, as the worship of the Virgin mother expanded and gathered in itself the relics of many an ancient faith, how the new and the old elements, some of them apparently most heterogeneous, became amalgamated, and were combined in the earlier forms of art."

Just how the pagan symbols of portraiture were borrowed by the Roman Catholic artists who first began to represent, in marble and in painting, the Virgin Mary, was vividly shown in Cut No. 1 of Chapter X. (In the light of Mrs. Jameson's historically correct statement, turn to preceding chapter, and study again the cuts of the various Virgin Mothers of the religions of antiquity.)

Any Roman Catholic who wishes to know by what process, and by what authority, paganism took possession of his Church, should read the papal orders issued by Pope Sergius, of the Seventh Century. For the express purpose of having the heathen celebrations become associated with the Virgin Mary, he ordered that her festival should take place on the holy day of the pagans. In fact, practically every religious celebration of today in Catholic lands, is held on the holy days of the heathen—the pagan rite being almost exactly copied by the Roman priests.

Lina Eckenstein, in *"Woman Under Monasticism"* (Macmillan & Co., New York), furnishes some illuminating facts:

"The harvest festival is coupled in some parts of Germany with customs that are of extreme antiquity. In Bavaria the festival sometimes goes by the name of the 'day of sacred herbs,' *krauter-weihtag*; near Wurzburg it is called the 'day of sacred roots,' or 'day of bunch-gathering,' *bushelfrauentag*. In the Tyrol, the fifteenth of August is the great day of the Virgin, *grosse fraimtag*, when a collection of herbs for medicinal purposes is made. A number of days, *frauentage*, come in July and August and are now connected with the Virgin, on which herbs are collected and offered as sacred bunches either on the altar or Our Lady in church or chapel, or on hill-tops which throughout Germany, are the sites of ancient

woman-worship. This collecting and offering of herbs points to a stage even more primitive than that represented by offerings of grain at the harvest festival.

"In a few instances the worship of Mary is directly coupled with that of some heathen divinity. In Antwerp to this day an ancient idol of peculiar appearance is preserved, which women, who are desirous of becoming mothers decorate with flowers at certain times of the year. Its heathen appellation is lost, but above it now stands a figure of the Virgin.

"Again we find the name of Mary joined to that of the heathen goddess Sif. In the Eiffel districtj extending between the rivers Rhine, Meuse and Moselle, a church stands dedicated to Mariasif, the name of Mary being coupled with that of Sif, a woman-divinity of the German heathen pantheon, whom Grimm characterizes as a giver of pain. The name Mariahilf, a similar combination, is frequently found in south Germany, the name of Mary as we hope to show further down, being joined to that of a goddess who has survived in the Christian saint Hilf.

"These examples will suffice to show the close connection between the conceptions of heathendom and popular Christianity, and how the cloak of heathen association has fallen on the shoulders of the saints of the Christian church. The authorities of Rome saw no occasion to take exception to its doing so. Pope Gregorious II. (590-604) in a letter addressed to Melitus of Canterbury, expressly urged that the days of heathen festival should receive solemnity through dedication to some holy martyr. The Christian saint whose name was substituted for that of some heathen divinity readily assimilated associations of the early period. Scriptural characters and Christian teachers were given the emblems of older divinities and assumed their characteristics. But the varying nature of the same saint in different countries had hardly received due attention. St. Peter, of the early British church, was very different from St. Peter, who in Bavaria walked the earth like clumsy good-natured Thor, or from St. Peter who in Rome took the place of Mars as protector of the city. Similarly the legends currently told of the same saint in different countries exhibit markedly different traits.

"For the transition from heathendom to Christianity was the work not of years, but of centuries; the claims made by religion changed, but the underlying conception for a long time remained unaltered. Customs which had once taken a

divine sanction continued to be viewed under a religious aspect, though they were often at variance with the newly-introduced faith. The craving for local divinities in itself was heathen; in course of time the cult of the saints altogether remoulded the Christianity of Christ. But the Church of Eome, far from opposing the multitude of those through whom the folk sought intercession with the Godhead, opened her arms wide to all.

"At the outset it lay with the local dignitary to recognize or reject the names which the folk held in veneration. Religious settlements and church centers regulated days and seasons according to the calendar of the chief festivals of the year, as adopted by the Church at Eome; but the local dignitary was at liberty to add further names to the list at his discretion. For centuries there was no need of canonization to elevate an individual to the rank of saint; the inscribing of his name on a local calendar was sufficient. Local

calendars went on indefinitely, swelling the list of saintly names till the Papal See felt called upon to interfere. Since the year 1153 the right to declare a person a saint has lain altogether with the authorities at Rome."

## CHAPTER XII.

Christ's mother not a perpetual Virgin; Mary had many children by Joseph; The worship of Mary is unscriptural; She neither claimed, nor exercised any share in Christ's power and ministry; The Bible does not say what became of her in the years after the Crucifixion.

There are few quotations from the Bible that have had a more general circulation and a more emphatic vindication than the remark which Jesus made, when his home folks repudiated him:

"A prophet is not without honor, save in his own country." He had wrought mightily among strangers, but when he came to his own country, and would have taught his own people, they murmured:

"Is not this the carpenter's son? Is not his mother called Mary? And his brothers, James, and Joseph and Simon and Judas ?

"And his sisters, are they not all with us?" And Christ "did not many mighty works there because of their unbelief."

Where does this leave the Roman Catholics? They believe in the perpetual virginity of Mary. They worship as a virgin, a matron that bore to her husband four sons whose names are given; and so many daughters, as to justify the indefinite but comprehensive term, "all."

The neighbors could readily name the four brothers of Jesus, but apparently he had so many sisters it was easier to use the word "all" than to enumerate them severally. This was the human offspring of the carpenter, Joseph, and his spouse, Mary. And these paganized Catholic priests keep on adoring this prolific wife, as the Virgin Mary.

In the ancient religions, the Virgin mother who was adored as "Queen of the Heavens," had but one son. It was so with Venus, it was so with Isis, and it was so with Mylitta; it was so with the virgin mother of the Hindoo, Krishna.

When the Roman Catholic Hierarchy introduced, for the first time, the worship of the Virgin Mary, in imitation of the pagans, they stupidly overlooked the Scriptural evidence that Mary, as the human mate of a human husband, became the human mother of a large human family.

To describe the mother of numerous children as a virgin, to separate her entirely from the

human family of which she was an integral part, and to connect her with the Godhead, as a divine portion thereof, is to defy the Biblical record, and to go exactly opposite to the course of Jesus himself. If there is any one thing absolutely beyond question—so far as the New Testament is concerned—it is that Mary never did claim, and never was accorded, any special distinction.

At the age of twelve, he assumes a bearing of aloofness from Joseph and Mary, and that attitude is never thereafter changed, so far as we know. Thenceforward, it would seem that he treated his mother as an ordinary human being, while he himself was preparing for his Father's work.

In fact, whenever Mary is represented, in the Scriptural record, as speaking to Christ, he is represented as rebuking her—at least discouraging her interference with him.

Not only did Christ refuse to see or greet Mary when she and his brothers came to the house where he was teaching, but in doing so he proclaimed them to be on the same level with all other mothers and brothers who did the will of God.

You will recall another instance, where he repelled the advances of Mary. At the marriage festival of Cana, when the wine failed, it was Mary who informed him of it. You, of course, remember his answer—which, humanely considered, sounds rude: "Woman, what have I to do with thee?" (The original Greek reads: "What to me, or to thee?" Meaning, "that does not concern you or me.")

A few moments later, he issues orders to the servants and the jars are filled with water, which when served to the guests proves to be the best wine of the feast.

Then, again, when some one invokes a special blessing on the womb that bore him, Christ very promptly and very positively rejects the distinction, saying that the doing of the will of God was the source of pre-eminence.

We are told, to the minutest detail, how, when and where Christ died. We are not told when Mary died, nor where, nor how. We can trace The Twelve and we can trace Paul; but who can trace Mary? We know that John took her to his house to live; but how long she survived her crucified Son, we are not informed. Could evidence be more conclusive that the Disciples did not regard her as the "Empress of the Heavens?"

No wonder the priests have always and everywhere kept the Bible from the people. No wonder they drive it out of the

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schools—not on the ground that you and I might endorse, but because they don't want the children to know what the New Testament contains.

The last time we see Mary in the Bible, she is on her knees, in prayer, soon after the Ascension. We see her no more, forever.

More than 200 years after Christ, a legend began to float around among the Gnostics, that Christ and the angels came down to earth and bore Mary to Heaven, both her body and her spirit.

This story gradually gained ground; but it was not until 700 years after the crucifixion, that the Catholic Church of the East instituted a festival in honor of the event. It was 900 years after Christ before the Western Catholics did the same thing. They said that the body and soul of "the Virgin" had been "assumed" into Heaven; and the feast in commemoration of the miracle is known as t<sup>h</sup>at of the Assumption.

The festival is based upon a story quite as veracious as that which represented Castor and Pollux, appearing on horseback in the clouds, to re-animate the fainting spirits of the Roman soldiers.

But do the Eoman Catholic priests encourage the actual worship of "the Virgin Mary," the mother of so many Jews, by a Hebrew husband ?

Let us see what the facts are, using for the present, the evidence of the Romanists themselves.

The Council of Trent (held in 1545), adopted a decree of Pope Sixtus IV. in which occurs an oflScial deification of Mary. In this decree she is styled "the Queen of the Heavens," "a path of mercy," "the Mother of Grace," "the Consoler of the human race," "the vigilant advocate of the salvation of the faithful," who "intercedes with the King whom she has brought forth, \* \* that thereby they may become more fit for divine grace, by the merits of the intercession of the same virgin."

The Roman Catholic priests were more than 1500 years in finding Mary's true place in their system; and they needed three more centuries to properly place her mother. Verily, verily, Rome was not built in a day, spiritually or temporally.

The Catechism of the Council of Trent styles Mary, the "Mother of Mercy," and prayer to her is enjoined upon the faithful.

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Pope Gregory XVI., (in 1832, Encyclical Letter, Aug. 15,y uses the following language:

"Let us raise our eyes and hands to the most holy Virgin Mary, who, only, destroys all heresies, wha is our greatest hope; yea, the entire ground of our KofeP

You will search the Scriptures in vain for any authority for a prayer to any, save God. There is no hint of any remission of sin through invocations to saints, or to the mother of Christ. When we last see her in the New Testament, she and other good women are kneeling in prayer together. None-prays to her; all pray to God. She does not any more assume superior sanctity over the other women, than does Peter over the other disciples. And that "picture in the Arts^ of perfect equality^ — Mary^ to the Christian women^ and Peter^ to the Ghirstian men — m/ust forever he hateful to the contemplation of the paganized Roman Hierarchy.

Turn to the Litanies of Eome and you'll find them teem-ing with prayers to Mary. Some of these hymns to her are almost paraphrases of hymns to Juno, to Isis, to Minerva, to Diana, to Venus.

One of the passionate prayers to "the Virgin" is found in the "Mission Book," p. 161, N. Y., 1866, quoted by Wm. Cath-cart, D. D., in his Papal System, which I have freely used in the foregoing pages:

•\*Most holy and immaculate Virgin, my mother Mary, it is to thee, the mother of my God, the Queen of the world, the advocate, the hope, and the refuge of sinners, that I have recourse today, I, who am the most miserable of all. I render thee my humble homage, O great Queen, and I thank thee for all the graces which thou hast bestowed upon me till now^ particularly for having delivered me from hell, which I have so often deserved. I love thee, O most amiable sovereign, and for the love I bear thee, I promise to serve thee always, and to do all in my power to make others love thee also. I place in thee after God all my hopes. I confide my salvation to thy care. Accept me for thy servant, and receive me under thy mantle, O Mother of Mercy; and since thou art so powerful with God, deliver me from all temptations, or rather obtain for me the strength to triumph over them till death. Obtain for me, I beseech thee, a perfect love for Jesus Christ. To thee I look for grace to make a good death. O my Mother, by the love which thou bearest to God, I beseech thee to help me at all times, and particularly at the decisive moment of death.

Do not leave me till thou seest me safe in heaven, occupied in blessing thee and singing thy mercies throughout eternity."

Everybody who has studied the subject knows, that, when the early church began to pray for the Saints, Mary was prayed for, just as the others were. The difference between praying for her, and praying to her is about as great as can be imagined. Prayers made in her behalf implied, of course, that her condition in Heaven was not as good as it might be made. Prayer for her was inseparable from the belief that she could be called up higher, made more glorious, more powerful, more happy. That the condition of the dead can be improved by the intercessions of the living, is a doctrine which finds no foundation in the Gospel of Jesus Christ; but it was a firm belief among older religions, and it gradually worked its way into the early Christian church. In this way Mary came to be prayed for; and the Eucharist was offered in her behalf.

(See the Clementine Liturgy, and those that go by the name of St. James, St. Mark, St. Chrysostom, St. Basil, and also, the Ethiopic and the old Roman.)

In Dr. J. H. Eager's "Romanism in Its Home," page 156, we read:

"One hundred and twenty churches in Rome are dedicated to the Virgin Mary, and only fifteen to Christ. The rosary consists of 166 beads. \* \* These beads represent one creed, 15 Our Fathers, and 150 Hail Mary's."

"Mary has 41 festivals a year in Rome, while Christ has but twenty-two."

On page 15, Dr. Eager, who was then at Modena, says:

"I noticed that one particular object attracted special attention and drew an unusual number of worshippers. I found it to be an old painting of Mary^ which the- priests claim is endowed with miraculous power to grant both temporal and spiritual blessings. It was enclosed in a large glass case, and surrounded by flowers and votive offerings of all kinds, brought by the people as an expression of gratitude for blessings received. I saw watches, ear-rings, bracelets, medals, gold chains, and other objects. Going a little nearer, my eyes fell upon a small framed image of the Virgin, with three prayers grouped around it, and this is what I read:

"Prayers to the Most Holy Virgin, refuge of sinners, whose holy image is venerated in the cathedral of Modena: 'Most loving Virgin, refuge of sinners, in the stormy sea of this world all look to you as a star which guides to port. You are

the hope of all in trouble, the loving object of all hearts. Upon all, therefore, O Mary, turn your pitying eyes, gather and protect all und^r your mantle.\* Nq one, O blessed Virgin Mary, can hope for salvation except through your aid. It is a sign of salvation to have your name, O Mary, continually upon one's lips. Aid from Jesus, our most loving Savior, comes through you; light to the blind, comfort to the weak, fervor to the lukewarm, consolation to the afflicted, and the great gift of final perseverance to all. O Mary, refuge of sinners, pray for us.'

"When I read these words and saw the people bowing humbly before this image, I thought of what a Catholic bishop said to a large audience—all Protestant, except six or eight—in a certain American town which I visited in 1888. He solemnly declared that the Catholic Chui^ch did not forbid the reading of the Bible, had never persecuted, and that there was no such thing in the church as image worship. Of course, any one who has lived in Italy, or who has read church history, knows that these statements, though solemnly uttered by a bishop, are contradicted by a mighty array of facts. In the cathedral of Modena I saw as genuine image worship as could be found in India or China. During the few moments occupied in writing down the above prayer, thirty persons paid their devotion to this image."

With Council and Pope and authorized books leading the way to the worship of Mary, can we be surprised that the "true believers" followed?

No Roman Catholic will object to having his religion known by its fruits, in countries where it has had the fullest control. If in Italy, for example, it has degenerated into gross idolatry, the presumption would be that its innate tendency is to become pagan. If Mary has supplanted God the Father, God the Son, and God the Spirit in Italy, it would do so in any country where, as in Italy, the Papal system became supreme. Let us then consider some evidence as to what Romanism is, in its home.

In "Kirwan's Letters" to Chief Justice Roger B. Taney, page 161, we read:

"The pictures and statues that most abound and to which most resort in prayer and prostration are those of the Virgin Mary! Indeed, what the Prophet is to Mohammedanism, the Virgin is to Romanism." (A very striking comparison and a just one.)

"In the Psalter of David, as reformed by Bonaventura, we find this sentence—

" 'Come unto Mary, all ye that are weary and heavy laden, and she shall refresh your souls.'"

"Mary is to the Romans what Diana was to the Ephesians. Rome, as a city, is given to idolatry."

"Through Spain," is the title of a very interesting book of travel, by C. P. Scott. He describes Virgin worship, as he found it; and he found it, wherever he went. At Seville, he saw the Indulgence, framed in silver, hanging beside the "bedizened doll representing the Virgin." He translated the Indulgence thus:

"Pope Leo VII. grants perpetual indulgence, and remission of sins, to all who on Good Friday, from earliest dawn to sunset, visit this image of Our Lady of Pardon, and pray for the extension of the faith, the suppression of heresy, and the other objects of the church, having first duly confessed and communicated. December 17, 1824."

Speaking of the natives of Seville, the author says: "Venus was then (in Roman times) as now (1885), their favorite goddess; her image was borne during the festivals on the shoulders of patrician women; and certain rites of the Phoenician Astarte, her prototype, survive in the ceremonies of modern holidays." The chief difference is that priests, dressed as women, bear the image of the Virgin Mary—the image being, in some cases, the ancient Venus.

One of the canonized saints of the Roman Catholic Church, Augustine, stated the doctrine as to Mary as follows:

"Christ was God and man. So far as it concerned His deity. He had no mother; so far as it concerned His humanity, He had. Therefore, Mary was the mother of His flesh, the mother of His humanity, the mother of the infirmity which He took on Himself for us. For the Lord of Heaven and Earth came by a woman. As He was the Lord of Heaven and Earth, He was also the Lord of Mary. As He was the Creator of Heaven and Earth, He was the Creator of Mary. But as it was said that He was made of a woman, made under the land, He was the son of Mary."

The term, "Mother of God," has no place in the language of true Christianity. It is a contradiction in termst God, being the Creator of all things, could not, as a God, have a mother. Only as a man, could He be said to have human birth. This is so evident, that even a child would see it, if let alone.

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"Empress of Heaven," "Queen of the Angels" and similar titles are of modern adoption, but of mythological and heathenish parentage.

When Constantine the Great made Christianity the religion of the Roman world, and compelled every soldier to join the church of Christ, the heathens simply moved over into organized Christianity, bringing their pagan idols and beliefs with them.

Imperial decrees had no power to cause men to be bom again. Baptisms by force were failures, whether ordered by Constantine, Charlemagne, or Louis XIV. Inherited, ingrained paganism could no more be extirpated by law, than a puny Pope of the 20th century can block the progress of Modernism by swearing the priests to eternal ignorance.

PART II. OF CHAPTER XII.

The Romanist Priests themselves, admit the danger of their questions. Secrets of Popery not yet known to American Roman Catholics. Results of Popery. Sanger's History of Prostitution. What an American Traveller Saw and Heard in Spain. Testimony of ex-Priest Conally.

The worship of Mary is based upon the teaching that she was the one human being who, by divine conception, gave birth to a God, and that she remained a Virgin all her life.

To express it .differently, the Roman Catholics teach "the perpetual virginity" of Mary.

Let us apply our common sense to that dogma:

If Mary had no intention of becoming a wife, in the natural sense of that term, why did she take a husband ?

If Joseph had no intention of claiming his rights as a husband, why did he marry this

particular Jewess?

Are we not told that he found his bride with child, and that his very reasonable dissatisfaction was quieted by a revelation that no human lover had anything to do with her ?

Whether Mary should not have told Joseph of her condition before she married him, I need not discuss.

But that which seems perfectly clear to me is, that if she, the immaculate, meant to remain untouched of man, she did a cruel injustice to Joseph when she became his wife.

Would any Jew who was normal and uxorious and able-bodied, as we must suppose this Galilean carpenter to have been, remain for more than twenty years the husband of a woman who insisted on retaining her maidenly state ?

Such a thing is an utter impossibility.

So much for the common sense test: now let us appeal to the Bible.

After Matthew had written of the unhappiness of Joseph, in finding that his bride was in the family way, the Apostle states that the young husband did not have the usual consummation of his marriage until after Jesus was born.

In his wonderfully artful and deceitful book— *The Faith of Our Fathers* —Cardinal Gibbons urges that, because the raven never did return to the ark, although the text reads "did not return till the waters had dried up on the earth," the words of Matthew must be construed to mean that Joseph never did have carnal knowledge of his wife.

The two cases are as different from each other as any two cases could be.

There was nothing to tempt the raven back to the ark: there was everything to lure him to stay away.

But in the case of the young husband, Joseph, who had already been constrained to deny himself the customary pleasure, privileges and duties of the nuptial couch, we are not given any reason whatever for his continued self-denial.

If he did not intend to make Mary his wife, after the manner of all connubial flesh, why did he not divorce her as he had first intended to do, when he found her pregnant?

Between a raven, let loose from a cage, and a young lusty Jew living with a young, buxom Jewess, under the bonds of lawful wedlock, there is a difference which is sufficient for all reasonable purposes.

The rule of conduct for the released raven could not be applied to a young Hebrew couple, by any one who had not surrendered his common sense to superstition.

As to whether Matthew meant anything when he referred to Jesus as Mary's "first-born" I leave to the reader.

But it does seem to me that if Jesus was the only child of Mary, that fact would have been stated somewhere in the Bible.

Throughout sacred and profane history, we find the continual mention of the only son, and the only daughter; and we never have an only child described as the "first born," excepting in books whose context shows that it was an only child.

Cardinal Gibbons mentions Machir, the "first-born" of Manasses. I quote the Cardinal:

"But Jesus is called Mary's first-bom, and does not a firstborn always imply the subsequent birth of other children to the same mother?"

"By no means; for the name of first-born was given to the first son of every Jewish mother, whether other children were born or not.

"We find this epithet applied to Machir, for instance, who was the only son of Manasseh."

In the first place, the reference to Joseph and Mary and the first-born son, was not made until long after the parents and all the children were dead.

Even if there was such a peculiar Jewish custom as the Cardinal alleges, it certainly did not apply to a case like this.

"First-born" might have been the designation of an only child whose mother was naturally expected to give birth to others, in due time.

But what does the Cardinal mean by asserting that Machir was the only son of Manasseh?

It is the most amazing mis-statement that the Cardinal's crafty and mendacious book contains—and the most easily disproved.

The 6th verse of 17th Joshua reads:

"Because the daughters of Manasseh had an inheritance among his sons; and the rest of Manasseh's sons had the land of Gilead."

What excuse can Cardinal Gibbons offer for his mis-statement?

He cites Joshua, verse I, chapter 17: is it possible that he read no farther?

The very chapter upon which he bases his ^imsy argument in favor of the "perpetual virginity of Mary," contradicts him flatly.

Manasseh's son Machir is called the first born because he was the first bom of a numerous family of sons and daughters.

The daughters of Manasseh had an estate among some of his sons; and the rest of these sons, whose property was not in common with their sisters, "had the land in Gideon."

Yet Cardinal Gibbons, the ranking scholar and ecclesiastic of Rome in America, and whose book claims a sale of 900,000. deliberately states, on page 166, that Machir was the only son of Manasseh!

The epithet "first-born" having been applied to Machir, an only son, we must believe that the term "first-bom" applied to Mary's son Jesus, meant that she bore no other children.

So argued the Cardinal; and perhaps a million Roman Catholics have been deceived by his falsehood—for Catholics don't read the Bible.

Will some liberal, independent Catholic—if there be such an one—demand of Cardinal Gibbons an explanation?

His conduct admits of but two constructions:

(1) He has not read Joshua, and made his mis-statement through ignorance; or (2) He meant to deceive. In either event, his predicament is not enviable.

The Apostle tells us—^Matt. 56 et seq.—that Jesus had four brothers, James, Joseph, Simon and Judas. He also had several sisters.

Cardinal Gibbons guilefully asserts that the Gospels disclose the fact that these children were those of "another Mary."

How strange that the neighbors of Joseph and the Virgin Mary did not know this.

Those neighbors marvelled at the divine powers that Christ was assuming.

To paraphrase their language, they said:

"Was not this young man reared in our midst? Did he not work at the carpenter's trade? Is not he the son of Joseph, the carpenter? Do we not know his four brothers and 'all' of his sisters? Are they not here with us? From whence then does he get his divine attributes?"

// the neighbors 'were talking of the sons and daughters of ^^another Mary^^ why did the questions of the neighbors direct themselves to Jesus?

In Mark—III. 21-31—we read of how the mother and brothers of Jesus came to visit him while he was teaching. They thought he had gone crazy, and were anxious about him.

He refused to see them, and went on teaching.

In another passage in Mark, we are told that this anxious mother and these anxious brothers tried to persuade Jesus to quit teaching: an evidence that his own family had not become his converts.

Elsewhere in the New Testament, the designation of those who are Christ's brothers in the flesh, and who are his disciples, is plain and unmistakable. Only a Jesuit, trained to dishonest casuistry, could even attempt to maintain that Jesus did not have brothers and sisters, in the flesh, the off-spring of a common mother.

In verse 12 of John II., we read that "After this, he went to Capernaum, he and his mother, his brothers and his disciples."

Could an}^ distinction be more clearly drawn?

In John—VII. 3.—we are told, of Jesus, that not even his brothers believed in him.

If, as the Romanists contend, the word "brother" meant "disciple"—a believer—what sense would such a verse make?

John would be virtually saying that "not even his believers believed in him."

In the Apocryphal Gospels, some of which bear a decided resemblance to those chosen as canonical, Jesus is said to have had brothers and sisters in the flesh, the children of Mary.

For instance, in the Ebitonic gospel we are told:

"It was told him: Behold, your mother and your brothers are standing outside. He said: Who are my mother and brothers? Ami be stretched out his hand over his disciples and said: These are my brothers and sisters, who do the commands of my Father."

Eusebius in His. EccL, III., 20, cites the following from the Palestinian Hegesippus, born of Jewish parents and member of the Jerusalem church (died 180 A. D.): "In those times there were yet some of the sons of Judas, a brother of the Lord according to the flesh whom they had accused as being from the race of David. These Pribo-catus brought before the Emperor Domitian, for he feared the coming of Christ just as Herod. And he asked them whether they were from David, and they said so. Then he asked them, how much property and money they had. Then they both answered that they only had 9000 denaria^ of which each had half. But that they did not have it in silver but in the value of thirty-nine jlethra of land, from which they paid tribute and lived by working it themselves. They thereupon showed their hands, their, bodies bearing witness to their

hard toil and their callous hands to continuous labor. Asked about Christ and his kingdom, of what kind it was and where and when it would appear, they answered that it was not a worldly or earthly one, but heavenly; that it would appear at the end of days, 'When Christ would come in glory to judge the living and dead and to give each according to his deserts.'

It was not until the Romanist Church began to evolve a pantheism, and a worship of a Virgin Mother, that the casuists were heard to deny that Mary had children by the man, Joseph. Their plans required an immaculate, perpetual Virgin, like the ancient Oriental Mother of God and Empress of the Heavens.

Before such an impudent imposture could be established. those numerous sons and daughters of Joseph, the carpenter, had to be assigned to ^^another MaryP

Even an ignorant peon of Mexico could hardly be expected to believe in the "perpetual virginity" of a prolific Hebrew wife. Away with those sons and daughters!

Give them to "another Mary."

Then, we will have a perpetual virgin, Mary.

(Also, a virgin husband, incidentally.)

Also, perpetual virgins, the nuns.

Also, perpetual virgins, the priests and monks.

Also, a perpetual virgin, our Papa, at Rome.

The whole thing would be laughable, were not the whole thing so terrible.

And in the brazen effrontery which denies that Mary was the mother of a houseful of Jewish children, we have another reason why the Roman priests do not want the people to read the Bible.

(It is hardly necessary to remind the reader that Eusebius is the Father of Church history; and that his reference to "a brother of the Lord according to the flesh^^ proves conclusively that he meant that Judas was the son of Joseph and Mary,)

## CHAPTER XIII.

Erasmus, the scholarly Roman Catholic priest; His sad history; Quotations from his denunciations of the corruption and superstition dominating his church.

It is doubtful whether Europe ever produced a scholar who surpassed Erasmus. Montaigne had read as widely, perhaps ; but much learning had made of the Frenchman a

selfish, good-humored cynic. He wrote a great deal, but without any definite purpose, and without any regard for the up-lift of mankind. He studied and wrote in desultory fashion, as the humor possessed him; and his motive was not more elevated than that of a man who keeps a diary for his own amusement and glorification. Montaigne's Preface to the first edition of his "Essays" is so quaint and candid, that I copy it for your benefit, the date being June 12th, 1580:

"This, reader, is a book without guile. It tells thee, at the very outset, that I had no other end in putting it together but what was domestic and private. I had no regard therein either to thy service or to my glory; my powers are equal to no such design. It was intended for the particular use of my relations and friends, in order that when they have lost me, which they must soon do, they may here find some traces of my quality and humor, and may thereby nourish a more entire and lively recollection of me. \* \* \*

"Thus, reader, thou perceivest that I am myself the subject of my book; 'tis not worth while to take up thy time longer with such a frivolous matter; so fare thee well."

A whimsical preface, truly! Montaigne was an old bachelor, living in a granite chateau, remote from cities; a firm Catholic, a loyal courtier, but a free-thinker and a confirmed, immovable, non-combatant. Religious wars raged around him; the frenzy of fanaticism was drenching his country with blood; but he refused to be drawn into the storm. At his modest castle, he lived among his books, writing and dictating from time to time; and, without apparently meaning to do it, produced a voluminous mass of "Essays" which have done the Roman Catholics almost as much harm, as did the frankly hostile books of Voltaire.

Around the great Dutchman, Erasmus, will forever cling a greater human interest, than around any other scholar whom.

soever. His father—a handsome, gallant, ambitious young man—loved a beautiful girl of Sevenbergen; and a marriage contract was the result. The too ardent lover, and the too trustful mistress, went the old, old way of error that leads to so much sorrow; and the consequence was, an illegitimate child. The father of it had gone away to Rome, to escape the importunities of his people, who wanted him to become a priest. While in Rome, his people wrote him that his Margaret was dead. She did not know where he was; his letters to her had been intercepted by his family. Overwhelmed with grief, and not suspecting deception, the broken-hearted Gerard entered the priesthood. Later he learned the truth—that his Margaret was living and had borne him a son, in Rotterdam. Not being sufficiently bold to throw off the Papal yoke, as Luther did, Gerard spent a brief life of utter misery, in the service of the hierarchy. Margaret rejected all suitors, and remained true to her first love. She was carried off by a plague in the bloom of her life, and Gerard soon followed her to the grave.

Their son was, Erasmus. Around his parents, Charles Reade framed the greatest novel

that was ever written— The Cloister and the Hearth. (There is more truth, more history, more opulent imagination, more genuine humor, more probable incident, and more eternally valuable teaching, in this one book of Charles Reade, than there is in all of Dickens, Thackeray, and Bulwer combined.)

Erasmus, like his father, was persecuted into "holy orders." He struggled against it, as his father had done. Neither father nor son had the robust quality of John Knox, or Martin Luther. Both were wretched, in the Roman church; and both died in their chains. Both saw the "religion" from the inside; and both were shocked, jDy what they saw. The father died prematurely—the saddest man in Europe. The son lived to old age; and spent much of his time denouncing the corruption and the superstition which had taken possession of his church.

Doubtless Erasmus hoped to have his church reform itself from within. He should have remembered that no organization ever has done that. No caste or class ever does it. The pressure has to be applied, from without. Those who, like Savonarola, tried to purge the priesthood, while remaining in the power of the Pope, were put to death. If Luther had remained a monk, he would have been tortured into recantation, or been sent to the stake.

It would have gone hard with Erasmus, had not the Pope at that time, been so pre-occupied by Luther and Henry VIII. Baited in Germany, baited in England and threatened by revolt in France, the Papa was in no condition to murder the most eminent scholar in Europe.

As an example of his extreme care for accuracy, Erasmus chides Paul, the Apostle, for not having correctly quoted the inscription "to the Unknown God," which the Apostle saw at Athens. The statue was dedicated, "To the Gods of Europe, Asia and Africa, and to all foreign Unknown Gods."\* Paul, hastily translating or not remembering, gave to the inscrip-tio'n a significance never intended by the tolerant, indifferent, irreligious Greeks.

Let us see what the famous Roman Catholic, Erasmus, had to say about his brethren; and as you read, ask yourself whether the priests have discontinued the practices which one of their own order so unsparingly condemned.

From page 149, Praise of Folly,

"The next to be placed among the regiment of fools are such as make a trade of telling or inquiring after incredible stories of miracles and prodigies; never doubting that a lie will choke them, they will muster up a thousand several strange relations of spirits, ghosts, apparitions, raising of the devil, and such like bugbears of superstition which the father they are from being probably true, the more greedily they are swallowed, and the more devoutly believed. And these absurdities do not only bring an empty pleasure, and cheap

advertisement, but they procure a comfortable income to such priests and friars as by this craft get their gain. To these again are nearly related such others as attribute strange virtues to the shrines and images of saints and martyrs^ and so would make their credulous proselytes believe, that if they pay their devotion to St. Christopher in the morning, they shall be guarded and secured the day following from all dangers and misfortunes; if soldiers, when they first take arms, shall come and mumble over such a set prayer before the picture of St. Barbara, they shall return safe from all engagements; or if any pray to Erasmus on such particular holidays, with the ceremony of wax candles, and other fopperies, he shall in a short time be rewarded with a plentiful increase of wealth and riches. The Christians have now their gigantic St. George^

no ROMAN CATHOLIC HIERARCHY.

as well as the Pagans had their Hercules; they paint the saint on horseback, and picture the horse in splendid trappings, very gloriously accoutred, they scarce refrain in a literal sense from worshipping the very beast.

"^What shall I say of such a^ cry up and maintain the cheat of pardons and indulgences? that by these compute the time of each soul's residence in purgatory^ and assign them a longer or shorter continuance, according as they purchase more or fewer of these paltry pardons^ and saleable exemptions? Or what can be said bad enough of others, who pretend that by the force of such magical charms^ or by the fumbling over their beads\*m the rehearsal of such and such petitions (which some religious impostors invented, either for diversion, or what is more likely, for advantage), they shall procure riches, honor, pleasure, health, long life, a lusty old age, nay, after death a sitting at the right hand of our Savior in His kingdom; though as to this last part of their happiness, they care not how long it be deferred having scarce any appetite toward tasting the joys of heaven, till they are surfeited, glutted with, and can no longer relish their enjoyments on earth.

"By this easy way of purchasing pardons, any notorious highwayman, any plundering soldier, or any bribe-taking judge, shall disburse som^ part of their unjust gains, and so think all their grossest impieties sufficiently atoned for; so many perjures, lusts, drunkenness, quarrels, bloodsheds, cheats treacheries, and all sorts of debaucheries, shall all be, as it were, struck a bargain for, and such a contract made, as if they had paid off all arrears, and might now begin upon a new score.

"And what can be more ridiculous, than for some others to be confident of going to Heaven by repeating daily those seven verses out of the Psalms, which the devil taught St. Bernard, thinking thereby to have put a trick upon him, but that he was over-reached in his cunning.

"Several of these fooleries, which are so gross and absurd, as I myself am even ashamed to own, are practised and admired, not only by the vulgar, but by such proficient in religion as one might well expect would have more wit.

"The custom of each country challenging their particular guardian-saint, proceeds from the same principles of folly; nay, each saint has his distinct office allotted to him, and is accordingly addressed to upon the respective occasions; as one

for the tooth-ache, a second to grant an easy delivery in childbirth, a third to recover lost goods^ another to protect seamen in a long voyage, a fifth to guard the farmer'^s cows and sheep^ and so on; for to rehearse all instances would be extremely tedious.

"There are some more Catholic saints petitioned to upon all occasions, as more especially the Virgin Mary, whose blind devotees think it manners now to plaxie the mother tejure the Son.

"And of all the prayers and intercessions that are made to these respective saints^ the substance of them is no more than downright folly.

"Among all the trophies that for tokens of gratitude are hung upon the walls and ceilings of churches, you shall find no relics presented as a memorandum of any that were ever cured of Folly, or had been made one dram the wiser. One perhaps after shipwreck got safe to shore; another recovered when he had been run through by an enemy; one, when all his fellow-soldiers were killed upon the spot, as cunningly perhaps as cowardly, made his escape from the field; another while he was hanging, the rope broke, and so he saved his neck, and renewed his license for practising his old trade of thieving; another broke jail, and got loose; a patient (against his physician's will) recovered of a dangerous fever; another drank poison^ which putting him into a violent looseness, did his body more good than harm, to the great grief of his wife, who hoped upon this occasion to have become a joyful widow; another had his Vagon overturned, and yet none of the horses lamed; another had caught a grievous fall, and yet recovered from the bruise; another had been tampering with his neighbor's wife, and escaped very narrowly from being caught by the enraged cuckold in the very act. After all these acknowledgements of escapes from singular dangers, there is none (as I have before intimated) that returns thanks for being freed from Folly ;^^ Folly being so sweet and luscious, that it is rather sued for as a happiness, than deprecated as a punishment. But why should I launch out into so wide a sea of superstitions?

"Almost all Christians being wretchedly enslaved to blindness and ignorance, which the priests are so far from preventing or removing, that they hlacken the darkness^ and promote the delusion; wisely foreseeing that the people (like cows, which never give down their milk so well as when they are gently stroked), would part with less if they knew more^ their

bounty proceeding only from a mistake of charity. Now if any grave, wise man should stand up, and unseasonably speak the truth, telling every one that a pious life is the only way of secunng a happy death; that the best title to a pardon of our sins is purchased by a hearty abhorrence of our guilty and sincere resolutions of amendment; that the best

devotion which can be paid to any saints is to imitate them in their exemplary life; if he should proceed thus to inform them of their several mistakes, there would be quite another estimate put upon tears, which before were so much prized, as persons will now be vexed to lose that satisfaction they formerly found in them."

From page 209, Praise of Folly :

"The divines present themselves next; but it may perhaps be most safe to pass them by, and not to touch upon so harsh a string as this subject w<sup>o</sup>uld afford. Besides, the undertaking may be very hazardous<sup>^</sup> for they are a sort of men generally very hot and passionate; and should I provoke them, I doubt not would set upon me with a full cry, and force me with shame to recant, which if I stubbornly refused to do, they would presently brand me for a heretic<sup>^</sup> and tKunder out an excommunication, which is their spiritual weapon to wound such as lift up a hand against them,

"It is true, on men own a less dependence on Folly, yet have they reason to confess themselves indebted for no small obligations ? For it is by one of my properties, self-love, that they fancy themselves, with their elder brother Paul, caught up into the third heaven, from whence, like shepherds indeed, they look down upon their flocks, (the laity), grazing as it were, in the vales of the world below. They fence themselves in with so many surrounds of magisterial definitions, conclusions, corrolaries, propositions explicit and implicit, that there is no feeling with them; if they do chance to be urged to a seeming non-plus, yet they find out so many evasions, that all the art of man can never bind them so fast, but that an easy distinction shall give them a starting-hole to escape the scandal of being baffled.

"They will cut asunder the toughest argument with as much ease as Alexander did the Gordian knot; they will thunder out so many rattling terms as shall affright an adversary into conviction. They are exquisitely dexterous in unfolding the most intricate mysteries; they will tell you to a tittle all the successive proceedings of omnipotence in the creation of the universe; they will explain the precise manner of original sin

being derived from our first parents; they will satisfy you in what manner, by what degrees, and in how long a time, our Savior was conceived in the Virgin's womb, and demonstrate in the consecrated wafer how accidents may subsist without a subject. Nay, these are accounted trivial, easy questions; they have yet far greater difficulties behind, which, notwithstanding; namely, whether <sup>^</sup>supernatural generation requires any instant of time for its axiting? whether Christ, as a son, bears a double and specifically distinct relation to God the Father, and His Virgin mother? whether this proposition is possible to be true, that the first person of the Trinity hated the second ? whether God who took our nature upon Him in the form of a man, could as well have become a woman, a devil, a beast, an herb, or a stone? and if it were possible that if the Godhead had appeared in any shape of an inanimate substance, how He should then have preached His Gospel? or how have been nailed to the Cross? whether if St. Peter had celebrated th§ eucharist at the

same time our Savior was hanging on the cross, the consecrated bread would have been transubstantiated into the same body that remained on the tree? whether in Christ's corporeal presence in the sacramental wafer. His humanity be not extracted from His Godhead? whether after the resurrection we shall carnally eat and drink as we do in this life? . .

"There are a thousand other more sublimated and refined niceties of notions, relations, quantities, formalities, quiddities, haecceities, and such like absurdities, as one would think no one could pry into, except he had not only such cat's eyes as to see best in the dark, but even such a piercing faculty as to see through an inch-board, and spy out what really never existed.

"Add to these some of their tenets and beliefs, which are so absurd and extravagant, that the wildest fancies of the Stoics, which they so disdain and decry as paradoxes, seem in comparison just and rational; as their maintaining, that it is a less aggravating fault to kill a hundred men, than for a poor cobbler to set a stitch on the Sabbath-day; or, that it is more justifiable to do the greatest injury imaginable to others, than to tell the least lie ourselves.

"And these subtleties are alchemized to a more refined sublimate by the abstracting brains of their several schoolmen; the Realists, the Nominalists, the Thomists, the Albertists, the Occamists, the Scotists; and these are not all, but the rehearsal of a few only^ as a specimen of their divided sects;

in each of which there is so much of deep learning, so much of unfathomable difficulty, that I believe the Apostles themselves would stand in need of a few illuminating spirits if they were to engage in any controversy with these new divines^

From page 214, Praise of Folly :

"The primitive disciples were very frequent in administering the holy sacrament, breaking bread from house to house; yet should they be asked of the *Terminus a quo* and the *Terminus ad quem*^ the nature of transubstantiation? the possibility of one body being in several different places at the same time? the difference betwixt the several attributes of Christ in Heaven^ on the Cross, and in the consecrated bread? what time is required for the transubstantiating of the bread into flesh? how it can be done by a short sentence pronounced by the priest, which sentence is a species of discreet quantity, that has no permanent punctum,?

"Were they asked (I say), these and several other confused queries, I do not believe they could answer so readily as our mincing school-men now-a-days take a pride in doing.

"They were well acquainted with the Virgin Mary, yet none of them undertook to prove that she was preserved immaculate from original sin, as some of our divines now very

hotly contend for^

Page 215, same:

^"They worshipped in the spirit, following their Master's injunction, 'God is a spirit, and they which worship Him, must worship Him in spirit and in truth;' yet it does not appear that it was ever revealed to them how divine adoration should be paid at the same time to our blessed Savior in Heaven, and to His picture here below on a wall, drawn with arm ^extended, two fingers held out, a bald crown, and a circle round his heady

Same, P. 257:

"Now as to the Popes of Rome who pretend themselves •Christ's vicars, if they would but imitate His exemplary life, in the being employed in an unintermitted course of preach\* ing; in the being attended with poverty, nakedness, hunger, and a contempt of this world; if they did but consider the import •of the word Pope, which signifies a father; if they did but practice their surname of most holy, what order or degrees of men would be in a worse condition?

"There would be then no such vigorous making of parties and buying of votes in the Conclave, upon a vacancy of that See; and those who by bribery^ or other indirect courses^ should get themselves elected^ would never secure their sitting •firm hi the chair by pistol^ force^ and violence,

"How much of their pleasure would be adapted if they were but endowed with one drachm of wisdom ? Wisdom, did I say ? Nay, with one grain of that salt which our Savior bade them not to lose the savor of.

"All their riches, all their honors, their jurisdictions, their Peter's patrimony, their offices, their dispensations, their licenses, their indulgencies, their long train of attendants (see in how short a compass I have abbreviated all their marketing of religion); in a word, all their perquisites would be forfeited and lost; and in their room would succeed watchings, fastings, tears, prayers, sermons, hard studies, repenting sighs, and a thousand such like severe penalties; nay, what's more deplorable, it would then follow, that all their clerks, amenuenses, notaries, advocates, proctors, secretaries, the offices of grooms, ostlers, serving-men, pimps, (and somewhat else, which for modesty's sake I shall not mention); in short, all these troops of attendants, which depend on his holiness, would all lose their several employments. This indeed would be hard, but what yet remains would be more dreadful: the very Head of the Church, the spiritual prince, would then be brought from all his splendor to the poor equipage of a scrip and staff.

"But all this is upon the supposition that they understood the circumstances they are placed in; whereas now, by a wholesome neglect of thinking, they live as well as heart can wish.

"Whatever of toil and drudgery belongs to their office, that they assign over to St. Peter or St. Paul, who have time enough to mind it; but if there be anything of pleasure and grandeur, that they assume to themselves, as being 'hereunto called;' so that by my inference no sort of people live more to their own ease and comfort.

"They think to satisfy that Master they pretend to serve, our Lord and Savior, loith their great state and magnificence^ with the ceremonies of installm6^nts, with the titles of 'reverence' and 'holiness,' and with exercising their episcopal function only in blessing and cursing,

^The working of miracles is old and out-dated; to teach the people is too laborious; to interpret Scripture is to invade the prerogative of the school-men; to pray is too idle; to shed

tears is cowardly and unmanly; to fast is too mean and sordid; to be easy and familiar is beneath the grandeur of him, who, without being sued to and entreated, will scarce give princes the honor of kissing his toe; finally, to die for religion is too self-denying; and to be crucified as their Lord and Life, is base and ignominious.

"Their weapons ought to be those of the Spirit; and of these indeed they are mighty liberal, as of their interdicts, their suspensions, their denunciations, their aggravations, their greater and lesser excommunication, and their roaring tulls, that fright whomsoever they are thundered against; and these most holy fathers never issue them out more frequently than against those, who at the instigation of the devil, and not having the fear of God before their eyes, do feloniously and maliciously attempt to lessen and impair St. Peter's patrimony; and though that apostle tells our Savior in the gospel, in the name of all the other disciples, 'we have left all and followed You,' yet they challenge, as His inheritance, fields, towns, treasures, and large dominions; for the defending whereof, inflamed with a holy zeal, they fight with fire and sword, to the great loss and effusion of Christian blood, thinking they are apostolical maintainers of Christ's spouse, the church, when they have murdered all such as they call her enemies; though indeed the church has no enemies more bloody and tyrannical than such impious popes, who give dispensations for the not preaching of Christ; evacuate the main effect and design of our redemption by their pecuniary bribes and sales; adulterate the Gospel by their forced interpretations and undermining traditions; and lastly^ by their lusts and wickedness grieve the Holy Spirit^ and make their Savior'^s wounds bleed anewP

I pray you to read, attentively, what Erasmus wrote about the superstitious dogmas and criminal practices that had overlaid the pure and simple Gospel of Christ.

Note that he, a devout Roman Catholic, bitterly condemns the pride, riches and false pretensions of the Popes. He lays the lash of scorn upon the greedy, lustful, hypocritical priests.

He ridicules the pretended miracles. He rails against indulgences. He scorns the dogma of purgatory. He accuses the priesthood of purposely keeping their dupes ignorant. He denounces some of their tenets as absurd and extravagant. He sneers at their belief in transubstantiation. (On that sub-

ject he is with Melancthon, and far in advance of Luther.) He scouts the worship of Mary. He pleads for the true faith, the true religion and the pure life.

He declares that votes are bought in the Conclave which elects Popes, he characterizes the papal claims as impudent pretences and virtually denounces the Pope as a shameless impostor.

He declares that the priests are enemies to education and to true religion.

He fearlessly adverts to the murders committed by the Church, saying that the corruption and the crimes of the Roman Hierarchy make the Savior's wounds bleed afresh.

Has any Protestant brought against this paganized Romanism a more comprehensive and damning indictment than its greatest scholar left on record?

#### CHAPTER XIV.

The doctrine of Purgatory; Mercenary position of Roman Catholic priests in reference to it.

Suppose that you knew there was a sort of near-hell, in which the souls of the near-damned were writhing in flames; and suppose you knew that your prayers could save these tortured souls; would you, immediately, and gratuitously, pray those suffering souls out of their torment; or would you wait until somebody produced your price, and paid you for your prayers? If nobody offered you the money that you demanded, would you then virtually say to those souls in torment, "Go to hell!" Or would you, out of Christian sympathy, pray them into salvation?

The Romanist priests know that there is a sort of ante-Chamber to hell. They know that souls are detained in this near-hell—souls not quite wicked enough to be delivered to the Devil, but not quite saintly enough for Heaven. The priests know which souls go straight to hell; those that go to Heaven; and those that are held up, in Purgatory. Not only do they know what souls are agonizing there, but they know just how many masses must be said to secure their release. So they pretend.

How can intelligent Roman Catholics, fail to see what a horrible thing it is for the priests to refuse to save those tortured souls, voluntarily, immediately, and gratuitously? The position of the priest is this:

"I know that the soul of your father (or mother, or child, or husband, or wife) is in the

flames of Purgatory; I know that a certain number of masses will be its salvation; I can say those masses, which will only cost me my breath; but I refuse to rescue this lost soul unless I am paid cash in advance at so much per mass,"

How much Christian spirit is there in a position like that? How much Christianity is there in a priesthood which, by deeds that speak louder than words, proclaims to the world—

"We could instantly throw open the portals of Purgatory and snatch every one of its brands from the burning. We could gladden our Lord and His angels with the multitude of lost sheep returned to the fold; we could give eternal bliss to

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countless souls who are doomed to everlasting pain—but we won't do it, unless we are paid our price, in money."

Great God! That such a preposterous doctrine should win countenance and support, in America! You'd think that a priest, whose calling is to save souls, would be ashamed to occupy such a position. You'd think that he, like the Savior, would make the sacrifice to save lost souls, instead of compelling laymen to do it. You'd think that the priest would have a profounder commiseration for the tortured soul, than any layman could possibly have. You'd think he would realize that his doctrine justified the rational conclusion, that Purgatory is an invisible Papal estate, of which imperceptible parcels are sold to dupes who have been carefully educated out of their common sense.

How can a priest know which souls were halted in Purgatory? How can a priest know how many masses will effect a deliverance? How can a priest know when the imprisoned spirit is released, and sent its Heavenward way, rejoicing? And why is it that one priest will put the number and price of the required masses at one figure, and another priest, at another? When priests differ on a point like that, who is to tell which one is right?

Sir Hiram Maxim relates an incident which occurred in Ireland:

A well-to-do Catholic died, leaving a will, in which a Protestant was named executor. There was a bequest for the masses to be said for the repose of the testator's soul. On publication of the will, the local priest promptly called on the Executor, and demanded £100 (about \$484) for the saying of the masses. The executor asked the priest how many masses would be necessary in that case. The priest named the number. The executor deferred the matter, telling the priest to return in two weeks. Grumbling, the priest departed. At the end of two weeks, he returned and renewed the demand. The executor blandly explained that he had in the interval, applied to Rome, where the masses had been said for £20—about \$96.80. Papers, duly signed and sealed at the Vatican, proved the executor's statement. There was nothing for the greedy priest to do but scowl, and take himself off. By getting the benefit of competition, the executor saved the estate

nearly \$400. In the sale of nothing, sharp rivalry is inevitable among sellers. The supply being inexhaustible, the demand unlimited, the cost of production nothing, and the delivery of the

goods taken for granted, the conditions are ideal for the most lively competition among the sellers—they being innumerable, perpetual and insatiable.

Suppose that it can be proved to your satisfaction that the doctrine of Purgatory was an article of ancient pagan faith, that it was a belief among the Greeks and the Romans, two thousand years before Christ—^what will be your verdict, as to the Roman Catholic Purgatory? Suppose that it can be shown, furthermore, that the Jews borrowed this idea from the older religions, and acknowledged an intermediate state, between Heaven and hell, lasting one year after death?

In 1742, there was published, in^ London, a ponderous volume entitled "A Historical Dictionary of all Religions, from the Creation of the World to the Present Time." Its author was Thomas Broughton, A. F. Following the custom of that day, he did not publish his expensive volume until he had secured a sufficient number of subscribers to it—^meaning, of course, those who would purchase copies. On this list, I notice the names of the celebrated Horace Walpole; also the Duke of Marlborough, the Bishop of London, the Duke of Leeds; Rev. Howard, Chaplain to the Prince of Wales; the Bishop of Bristol, and numerous scholars and clergymen of the highest distinction. It is a fair inference that the author of the book was regarded as eminently qualified to handle his vast subject.

The work has long been out of print; but I was fortunate enough to locate a copy in Canada, and it is before me as I write.

On page 297, of Part 2nd, we come upon— "Purgatory. By this word. Divines understand the state of those souls, which having departed out of this life without expiating certain offenses or impurities, which do not merit eternal damnation, and not having undergone the punishment due to their sins, are supposed to suffer certain punishments inflicted on them in the intermediate state, before they are admitted to the happiness of Heaven. This notion was held by Pagans, Jews, Christians and Mohammedans."

Now, observe that the pure doctrine was that the sinful soul in Purgatory must itself suffer punishment, before being admitted to Paradise. It had had the opportunity to repent and obtain pardon, while on earth. Failing in this, the soul must suffer and the sins be expiated, by punishment, as a condition precedent to salvation. There is no hint that the pray-

ers of the living can avail those who refused to secure, on earth, the forgiveness of their sins.

Continuing, the author of the comprehensive "Dictionary" states:

"A Purgatory (i. e. Purification) of the soul, after death, was one of the tenets of Platonic philosophy, as it is thus beautifully explained by Virgil:

"Nor death itself can wholly wash their stains;  
But long contracted filth ev'n in the soul remains.  
The relics of inveterate vice they wear,  
And spots of sin obscene in every face appear.  
For this are various penances enjoined;  
Some plunged in water, others purged in fires;  
And some are hung to bleach upon the wind;  
'Till all the dregs are drained and all the rust expires.  
All have their Manes, and those Manes bear;  
A few, so cleansed, to the abodes repair.  
And breathe, in ample field, the soft Elysian air.  
Then are they happy, when, by length of time.  
The scurf is worn away of each committed crime.  
No speck is left, of their habitual stains.  
But the pure ether of the soul remains. "

Virgil, the prince of Roman poets, flourished half-a-century before Christ; Plato, the Grecian philosopher, developed his system 350 years before the first Christian church was founded.

It will be remarked, that in the Platonic Purgatory, as described by Virgil, there is absolutely no escape from the purification. The soul itself must be cleansed of stain—by wind, or water, or fire. The time for vicarious atonement was passed; the sinner must pay his penalty.

The Jews—an Eastern people, imbued with Eastern superstitions—^believed in a Purgatory, limited to twelve months. In the books of the Eabbins (according to Broughton's Dictionary) are several stories of people in Purgatory, and of their rescue, which resemble in naive simplicity, the folk-lore tales of the Orient; and such fiction as

"Little Red. Riding-Hood," "Cinderella's Slipper," "Jack the Giant-Killer," and "Alice in Wonderland." They were written at a time when the Israelites believed the world was flat; and that it was a sin for a priest to trim his hair.

While it seems to be true that the Jews believed in prayers

for the dead, it is equally true that anybody interested in the departed could say these prayers, and that nobody paid for them.

Next, let us see what the followers of Mahomet believe, in this matter of Purgatory.

I quote again, from Broughton's Dictionary:

"The orthodox Mohammedans believe that men are judged immediately after their death, and that the wicked are tormented, before the general resurrection, in their graves." But Mohamet can save them at the last day. This intermediate punishment is the Purgatory; and no earthly prayer can save them from it. But there is another form of the Mohammedan Purgatory:

"Between the happy and the damned there is a veil of separation; and upon the Araf there are men, or angels in the shape of men, who know every one that is in that place by the marks which they bear." (Koran.)

The Mohammedans believe that the souls detained upon the Araf have not merit enough to enter Paradise, nor demerits enough to carry them to hell. On the day of judgment, they will be summoned before their Creator, will prostrate themselves in adoration and will thus acquire merit which, outweighing the demerits, passes them in among the sheep.

Here, too, there isn't the faintest intimation that these souls in probation can be saved by mortal supplication. They are in the supernatural world, beyond the reach of the natural, and only the grace of Jehovah can pardon their transgressions.

The sordid, shameless, monstrous doctrine, that nobody but a priest can liberate these wretched captives, and that he will not relieve their agony and save their souls, until his itching palm is crossed with silver, is confined to the Roman Hierarchy. No other "church" was ever so amazingly callous as to take the position that it can liberate all the tortured souls in Purgatory, but won't, unless lavishly hired to do it I

The ancient Romans had their purgatory: it was called Tartarus. • Herein souls were detained, until purified, and made fit for Olympus—the Roman abode of the gods. In a letter which the emperor Julian ("the Apostate") wrote to a Roman Catholic priest, he uses this language:

"If we serve Him (God) religiously, will He fail to draw our souls from the darkness of

Tartarus, He who knows all that are detained there ? Assuredly, those regions do not limit

His power, sino^ He promises to religious mortals to make them pass from Tartarus to Olympus."

No hint here of purchase of transportation.

The philosopher Pythagoras, from whom Plato derived his doctrine of purgatory, taught that detained souls were purged by fire. This wonderfully gifted sage flourished more than 500 years before Christ. He was the first to teach that the sun was a movable sphere, and the center of the Universe. He did not, however, originate the idea of purgatory. He had studied 25 years in Egypt, had been taught by her priests all the mysteries of her religion, and had accepted from them the doctrine of the intermediate existence of the souls, between Heaven and hell.

Is there warrant for Purgatory in the Bible ?

It must be admitted that the Jews offered prayers for the dead; but any Jew could do so. The practice was not restricted to the priesthood. There was no ritual on the subject; and the practice never became institutional. Prayers for the dead were not obligatory. They could be said, or left unsaid, at the option of those concerned about the deceased. The underlying faith was that the deceased, detained in Purgatory, would work himself out, whether prayed for, or not. Sure of this fact, his relatives generally left the departed to paddle his own canoe, as it were, while they themselves minded their own business.

But how about the New Testament ? What about Lazarus, in Abraham's bosom ? The Lazarus of that particular passage is a type, not an individual. Dives is a type, not a person. "Abraham's bosom," is a figure of speech, meaning Heaven. If it does not mean just that, then the beautiful allegory of Christ becomes ridiculous.

Lazarus is the poor man, friendless, homeless, hungry, afflicted, despised of men. Dives is the rich man, surrounded by all the luxuries of life, wallowing in them, heedless of the suffering humanity at his gate, heedless of duties and responsibilities.

They both go the way of the flesh, and another world receives them both. Where is Dives? In hell. Where is Lazarus? In "Abraham's bosom."

The Romanists contend that the "bosom," was Purgatory!

But Purgatory is a place of torment, of unquenchable fire, where souls are roasted, for a thousand years, unless the priest is paid to get them out.

If "Abraham's bosom" means Purgatory, how did Abraham fall into it? And if it was a place of burning souls, why was Lazarus felicitated upon being there? Why did Abraham, in the midst of the cruel flames, say to Dives, in effect:

"See where the good Lazarus is resting in comfort; had you lived right, in the other world, your present position would be as happy as that of Lazarus!"

But how could Abraham have said that, if his soul was frying and broiling, in Purgatory?

And how could Dives envy liazarus, if they were both in torment ?

It must be apparent to all unprejudiced readers that Christ's allegory would be meaningless, and even absurd, if we do not make "Abraham's bosom" to mean Paradise.

The Gypsy woman playing upon the ignorance and credulity of the house-maid, has her palm crossed with silver, and then tells the poor dupe that a handsome young man, rich and high-born, will be smitten by the house-maid's beauty; will sue for her hand; will lead her to the altar, and that the lovers will live happily, ever after.

If a policeman should happen to see the performance, hfe would arrest the Gypsy, lug her off to jail, and give against her, at her trial, the evidence which would send her into punishment as a common cheat and swindler.

If some Theosophist—like the late Helen Wilmans—plies her trade, claiming to cure people of every conceivable ailment, without medicine, surgery, or personal view of the case, all the machinery of the Federal Government will be employed to ruin her business and punish her as a criminal. Because she practised on the blind credulity of her patrons, claiming, to cure them by the absent treatment, the U. S. Mails were closed to her, a criminal prosecution was begun, and the prosecutuion was never stopped until she and her husband (C. C. Post) were bankrupted, and practically hounded to death!

They created the ideally beautiful city of Sea Breeze, on the Atlantic coast of Florida—their dream of Life Beautiful not being disturbed by any apprehension that vindictive enemies would enter that earthly Eden, and drive them beyond the gates of happiness.

Helen Wilmans was doing what the Faith-curists still do, what the Christian Scientists do, what the Romanist priests do.

Only, Helen Wilmans did not place her patients in the ante-room of hell, before applying the "absent treatment."

In Philadelphia there is a Romanist cemetery ("The Mount Moriah") over the front gate of which appears the inscription:

"O! How I suffer in These Flames and You Will Not Release Me."

This appeal is supposed to come from a soul in Purgatory. The priests put these words into the mouth of a spirit undergoing the torments of the fires of hell's ante-chamber. The appeal is addressed—^to whom ?

To the priests who claim to have the power to deliver the soul from those flames? No. The cry for help is addressed to those who have not the power to pray the tortured spirit out of its agony, but who have the money which will move the priest. Without the cash, in advance, the soul in Purgatory may continue to fry and roast and broil, for centuries, so far as the priest cares.

The queer thing is, that the Romanists do not realize what a horrible light their faith and practice, as to Purgatory, puts their Papa and his priests in.

Christ came to save sinners; the Pope is His Vicegerent on earth; the Pope's mission is to aid souls in getting to Heaven; he and his priests could open wide the doors of Purgatory, and say to the souls in torment—"Come forth, ye sufferers by fire! Come out of those flames and that despair! Behold the pearly gates, where Peter stands with the keys! Wing your way Heavenward! Enter into the joys of our Redeemer! Christ yearns to receive you! The angels are ready to peal forth their ecstatic Hallelujah! With all your tortured souls redeemed and sent into the New Jerusalem, there will be such a joyful day in Paradise as has not been known there since the Son returned to the Father!"

That's the orthodox Roman Catholic faith. The Papa and his priests have the power to gladden God, gladden the angels, gladden myraids of souls in anguish. But, having this power, they refuse to gladden God, gladden the angels, and gladden the imprisoned souls, until the money is forthcoming, from their lay brethren!

Could any position be more foreign to Christianity? Could any doctrine be more revolting to common humanity?

An earthly king, coming to his throne, or celebrating some anniversary, honors the day by throwing open the jail and releasing all political prisoners—those who have offended the king. One of the favorite pictures of the Napoleonic regime.

represents the young conqueror, on the day after he became Consul, liberating those whom the revolution had confined to prisons. He rode to the Temple himself, ordered the heavy doors thrown open, ordered the immediate release of every man and woman in the prison. He remained there until he saw his conmiands obeyed—remained until the prisoners streamed forth, into the blessed day-light, with cries of joy and gratitude—^remained there until his hands had been fervently kissed, the neck of his horse embraced—drinking as pure a joy as he was ever to know.

Woudn't you think—O, wouldn't you think! that if Christ's vice-gerent had one iota of Christ's compassionate spirit, the souls in purgatorial imprisonment and torture would be called from darkness and suffering into light and happiness, without any sordid consideration?

There never was a mofe shocking proposition committed to language than this:

"I, the priest, have the power to transform myraids of tortured souls into radiant angels; but I will not do it, unless I am paid to do it—altho' I am a disciple of Jesus Christ and it is my calling to save souls! Unless I am paid my price, those tortured souls shall bum forever!"

## CHAPTER XV.

Celebration of "The Last Supper" by the Savior and his disciples; The Savior's words as to the bread and wine merely symbolic; Refutation of the dogma of Transubstantiation; To accept it would destroy the whole fabric of Christianity.

One of the simplest things that you can ever read is, the New Testament story of The Last Supper. The Teacher and his disciples were Jews and they clung to the historic observances of their people. Christ, indeed, was what you might call "a good Jew." He formally, punctiliously celebrated the national festivals. He told the cured leper to go and purify himself at the temple. He constantly quoted the Old Testament. His Sermon on the Mount is nothing in the world but a luminous summing-up of the teachings of the Jewish patriarchs. There is not a thought in the Sermon that cannot be traced back to the Talmud, from which it can be traced to the older religions and moral creeds of the East.

Likewise, Christ honored the old Hebrew prophets; and in his beautiful allegory of Dives and Lazarus, he makes "Abraham's bosom" the symbol of eternal rest and bliss.

You remember the passage where Jesus goes to the Temple of his people—as he had often gone before—and where he finds the courts degraded to the sordid purposes of the market. Traffic in bullocks, sheep, doves, &c., was polluting the church. The keen money-changer who had gathered up, before-hand, the ancient coin in which temple-dues had to be paid, and who was exchanging this, at exorbitant prices, for money not current in the temple, but which was equally valuable for ordinary commercial purposes—he, also, had invaded the holiest temple in the world to despoil his victims.

With the indignation of a good and devout Jew, Christ scourged these mercenary people out of the temple, saying that they had defiled—^what? His Father's house! Not only did he revere the place, but his wrath against those who did not revere it led him into the only acts of angry violence that he committed during the whole of his ministry.

He overturned tables and benches, upset bird-cages, lashed the money-changers, drove out the whole venal crowd— not because they were doing anything wrong in itself, but because they were profaning a Holy Place, dedicated to the worship of the Hebrew God.

He did not disturb the priests of the temple in the performance of their sacrificial rites; he did not denounce, or endeavor to extinguish the sacred fire.

Now, let us pass on:

It was time to celebrate the Passover; and every Hebrew was preparing to have the customary material for the traditional observance.

Bread, wine and lamb—^these constituted the commemorative supper, in which the Israelites celebrated their escape from Egyptian bondage.

Millions of lives have been lost because of disputes concerning the meaning of certain things which took place at the supper. Tons and tons of books have been written upon the religious disputes growing out of it. Looming up, now, are black clouds, all round the horizon, premonitory of other storms to beat upon this unhappy world, because of what the Roman "church" contends to be the significance of what was said and done, at one of the thousands of Passover suppers that were eaten in Jerusalem on the night that Christ was arrested.

"Where shall we prepare for You, Master, to celebrate the Passover?" That, in substance, was the question asked of Christ by Peter and John. His answer, in substance, was—

"Go into the city, and as you enter, you will meet a man carrying a pitcher of water; follow him, and enter the house which he enters; then say to the master of the house: 'Where is the large upper chamber where our Teacher can eat the Passover with us? He will make all things ready.'"

These directions necessarily indicate that the house was near the city gate. The name of the owner is not given. The arrival of Christ at the house is not described. Whether he was welcomed by the owner, and conducted to this "assembly room," we are not told.

We hear the directions given by Christ; and the next scene^ without prelude of any sort, is that of the Teacher and his disciples, stretched in a half-reclining attitude on couches alongside the table—after the Eastern fashion—and comfortably enjoying their supper. Apparently, the meal is a substantial one, with plenty of lamb, plenty of bread and plenty of wine. Evidently, there is a bowl of gravy (sop) or some such side-dish on the board, for Christ designates his betrayer by dipping a piece of dry bread into this sop, and handing it to Judas—who immediately went away.

While the meal was in progress the Teacher had brought up the subject of his approaching death. He declared that one of his Twelve would betray him. This created the liveliest sensation around the table. "Is it I, Lord, is it I?" From lip to lip the eager, terrified question ran, until at length Judas Simon, of Iscariot, was forced to ask, "Is it I?" and Christ answered—

"You have said it!"

One of the most incomprehensible things about the ordinance of the Last Supper is that John, the beloved disciple, does not relate a single thing that takes it out of the ordinary sort of Passover suppers, save that he emphasizes the fact that Jesus washed the feet of

his disciples; and appeared to ordain it as an observance, indicative of humility^ brotherhood^ and equality. Not a word does John say about breaking the loaf, and handing the cup.

Let that pass; we will turn to Matthew, and see how that Apostle related the circumstances:

"Then as they were eating, Jesus took a loaf; and having offered a blessing, broke it and distributed it to His disciples saying, 'Take it, eat it; this is my body.' And taking the cup, and offering a blessing. He gave it to them saying, 'All of you drink of it; for this is my own blood, that of the New Covenant, which is shed for the removal of many sins.

" 'I tell you, however, that at present, I will not drink this produce of the vine, until that day when I shall drink it with you, new, in the Kingdom of my Father.'"

Now apply your common sense to that, and tell us what it means. There is Christ, the man, eating bread and meat, and drinking wine. His body is intact; his blood inside his veins.

He takes up one of the loaves of bread, breaks it into pieces and says to the Twelve, "This is my body; eat it"—and they do. What did they eat? Did they eat bread which disappeared forever by the natural process of digestion and elimination? Or did they devour the body of Jesus Christ?

If they ate the actual body of Christy what was it that Pilate crucified?

When he blessed the wine and handed it around, saying, "This is my blood," what was it the disciples drank? Was it wine, or was it the actual blood of Christ?

If they drank his blood, what sustained life in him' during

the agonies of Gethsemane, the trial, and the walk to Golgotha?

On matters of such absolute simplicity, it seems miraculous that the subtleties of theologians should have been able to confuse, delude and infuriate myriads of human beings.

Christ's mind was poetic, rich in imagery. He delighted in symbol, allegory and parable. He called himself, variously, the Shepherd, the Vine, the Way, the Bread, the Life.

So, when he broke one of the loaves and distributed the pieces to his disciples, saying, "This is my body," he meant no more than to say, "This is symbolic; as I break this loaf, so my body shall be broken; eat the bread, in remembrance of my sacrifice."

So as to the wine:

His reference to it was symbolical. The disciples could not have drunken Christ's blood at that time, for every drop of it was in his veins.

But the most unanswerable proof of the symbolism is, that Christ refused to drink of that cup with them, saying, that he would wait until he could drink new wine with them in the kingdom of his Father.

Of course, he could not have meant that he would, in Heaven, sit down with his disciples and drink his own blood!

Jesus himself said that what his disciples were drinking was "the fruit of the vine." But where he further speaks of drinking it new with them in the kingdom he is, again, symbolic—for we cannot suppose that either blood or wine is to be drunken in the land beyond the grave.

Remember this: At about the same hour that Christ was rising to break the bread and pass the cup, at the Passover Supper, every other Jew who was the master of a house in Jerusalem, or who had come up to the city to celebrate the national festival, was doing exactly the same thing.

It was the custom for the man of the house to rise and break the bread; the custom, for him to pass the wine-cup. Therefore, Christ's action, instead of being peculiar, was orthodox—the difference being that he likened the broken bread to his body; and the wine, to his blood.

Did He mean that the Passover of the Jews should thus be transformed and perpetuated as a sacrament of his own? John omits the incident, as not worth recording. He had

heard Christ use practically the same language in Cayemaum<sup>^</sup> and had heard him explain it away,

Matthew relates the incident as a mere matter of fact. There is no hint of the institution of a perpetual rite.

Luke, who was not a Disciple, and who was not present, adds the words, "do this in remembrance of me;" but even Luke does not intimate that the words applied to anything more than the act then in progress—eating and drinking.

Pray, bear in mind the universal Jewish custom, at the celebration of the Passover. It was the national custom for the master of the family to break the bread and bless it; to bless the cup of wine and pass it. "Blessed be Thou, our God, Who givest us the fruit of the vine." And as to the singing of the hymn afterwards, that is done, to this very day, by "good Jews" everywhere. Consequently, you must recognize the immensely important fact that Christ did nothing which custom had not prescribed for the master of the feast.

Now in Capernaum, shortly before, he had said to the Jews, "Except ye eat the flesh of the Son of Man, and drink his blood, ye have no life in you." (John VI., 27-60.) The Jews murmured at this saying, whereupon Christ explained that he had not used the words literally^ hut -figuratively. He only meant that they should live by his commandment.

The Roman Catholics have reared upon the simple facts, such a vast superstructure of folly, blasphemy, extortion and unscrupulous poorer, that it simply fatigues the scorn and wrath of sane, common-sense humanity. They actually pretend to believe that thousands of priests (including the negro priests) can bring back to this earth the body of Christ, in order that the faithful may eat it! They actually pretend to believe that thousands of priests (including the negro priests) can bring back to this earth the blood of Christ, in order that the priests may drink it!

In order that the Romanist position may not be misrepresented, I quote from their highest authorities:

The Synod of Trent says: "If any one shall deny that in the sacrament of the most holy eucharist, there is contained really, truly and substantially, the body and blood, together with the soul and divinity, of Our Lord Jesus Christ, and so whole Christ, but shall say He is only in it in sign, or figure, or power, let him be accursed."

The fathers at Trent declare that: "// any shall say that

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in the holy sacrament of the eucharist, there remains the substance of bread and wine, together with the body and blood of Our Lord Jesus Christ, and shall deny that wonderful and remarkable conversion of the whole substance of the bread into the body, and of the whole substance of the wine into the blood, while only the appearance of bread and wine remains, which conversion the Catholic Church most appropriately names transubstantiation, let him be accursed.^ ^

The Tridentine Council says: "If any one shall deny that Christ entire is contained in the venerable sacrament of the eucharist, bread and wine, under such species, when they are divided, under every jmrtricle of each kind, let him be accursed."

The Council of Trent asserts that: "There is, therefore, no reason to doubt but that all Christ's faithful people, in their veneration,- shall render this most holy sacrament the same worship which is due to the true God, according to the custom which the Catholic Church has always received."

The Chinese aristocrats are, comparatively, merciful to their children; they stop the growth of the feet, only; the Romanist priesthood is infinitely more cruel—it stops the growth of the mind.

No rational human being ever did believe that a piece of bread and a cup of wine could be transformed into the flesh and blood of Christ. For the first twelve hundred years after the Crucifixion, no such dogma and absurdity was heard of. The Last Supper was observed as a commemorative feast; and it was such a substantial affair that some of the participants drank too much wine—drawing down upon themselves the censure of Paul.

Expanding in power and greedy for more wealth, the priests drew further lessons from paganism, and began to assert the Real Presence of Christ in the bread and in the wine. Here was a new lever of almost immeasurable effectiveness. To reproduce the crucified Savior; to carry him in processions through the streets; to bring him to the bedside of the dying; to elevate him before panoplied hosts of armed men who would kneel reverently as his body was borne aloft; to have him as an inexhaustible asset in their business of raking money from every quarter of the globe—^what a superb, supreme advantage!

At first, the congregation in the Eomati churches was allowed to drink some of the wine. But, in course of time, the priests began to covet all the wiile; and they monopolized the privilege of drinking it. So, it has come to pass, nowadays, that the congregation eat Christ, while the priests drink him. The congregation kneel at the altar rail, each member of it with his or her tongue slightly protruding; and the assistant of the officiating priest comes ^ along, with the consecrated and broken wafer, and places a bit of the body of Christ upon each tongue!

Picture it, in your own mind. There you have a lot of men and women, supposed to be\* sane, going through a performance whose parallel can be found nowhere outside the jungles of Darkest Africa. Men and women, kneeling in solemn silence, with their tongues out, awaiting their turns as the priest comes down the line, distributing the body of Christ—placing a morsel on each of the tongues! (For some reason, it is considered "a sin" for the teeth of the Faithful to come in contact with "the Good God" that the Faithful are swallowing.)

The priest takes upon himself the painful duty of drink^ ing all of the blood of Christ; and there is no more indication on his face, afterwards, that he has been drinking the human blood, than there is on the countenances of the congregation that they have been devouring human flesh.

And there isn't a priest under Heaven who believes that he drinks Christ's blood; and there isn't a Catholic layman under the sun who believes he ever ate a morsel of Christ's body. It is a sham^ an imposture, a wicked survival of wickedly encroaching churchmen, who boldly defied common sense, at a time when the Pope could dethrone any monarchy and deliver over to ruthless marauders any people who refused him blind obedience.

Transubstantiation. Dreadful word! Countless lives have been sacrificed to it. The fair, the young, the wise, the brave, the innocent, have all gone down before it, to cruel, untimely death. Tortured in the secret dungeon, broken upon the jagged wheel, burnt in the public

square, hewn asunder by savage soldiery, torn to pieces by priest-led mobs— how many hundreds of thousands of human beings have been butchered;) because they could not believe that a priest could turn bread

and wine into the body and blood of Christ? Transubstantiation! There isn't a word in the lexicon that has been more deeply baptized in fraud, in hypocrisy, in sin, in blood!

It is a tax upon the patience of a rational man to refute this debasing dogma of Transubstantiation; but it is a vital part of my subject, and I must go into it.

In the first place, what line of Holy Writ indicates that Christ meant that he should be sacrificed again and again— every time somebody paid a priest to do it? Where is the Biblical authority for toting Christ around through the streets, and "elevating" him, say, at a "military mass?" How can the annual Passover feast be transformed into a daily performance?

There are tens of thousands of priests throughout the world, each of whom can mumble over the bread and mutter over the wine, at the same time. How can Christ's body be at 100,000 different places, and eaten by 100,000 different congregations, simultaneously?

Where is the Christ, the living God, when the Roman Catholics are devouring him on earth? Where does that body and blood come from that the Romanists eat and drink so often ?

Has Christ got eatable flesh on his bones, now? Has he drinkable blood in his veins, now? If so, how can he be an invisible, ethereal, spiritual, omnipotent, eternal God?

When 1,000 priests (including the nigger priests) have miraculously reproduced Christ's body, in 1,000 churches—we have 1,000 Christs in our midst. By what authority do the priests claim the power to multiply his body in that astounding manner? His spirit can be everywhere; but his body was never in more than one place at a time when he was on earth. He himself did not claim the power to multiply himself, corporeally; nor to become invisible; nor to miraculously transport himself from one place to another. In other words, as a man, he was just a man.

But the Roman priests contend that they have his body and his blood in all parts of the world at the same time; and that while an Irish congregation may be eating his body in Dublin, a French church may be doing it in Paris, a Spanish church in Madrid, a Filipino church in Manila, and so on without limit!

How utterly and shockingly absurd!

Was Christ, as a man, dead when taken from the cross? He had said he was to die; the Roman executioners pronounced him dead; those who buried him thought him dead. The whole fabric of Christianity rests upon that very bed-rock, that he was dead.

Without that, the entire Gospel of the vicarious atonement fails. He was sent to die, and died. If that isn't true, then our religion is founded upon a myth.

Now, then---

Christ, as a man of flesh and blood, having died, as all other men die, what became of his flesh and blood? It was not a man of flesh and blood that ascended. It was an apparition that appeared in the room with the disciples.

When, therefore, the Roman priest turns rice-cake into Christ's body, and ordinary wine into his blood, from what source does that flesh and blood come? Is the flesh that of the dead man who was taken from the cross? Is the blood that of a dead man, about to be buried? (I wonder if American Catholics will never see the hideous nastiness of the doctrine of Transubstantiation.)

Then, again, what parts of Christ's body are reproduced in the rice-flour wafer, to be eaten by the faithful? Is the entire body in the wafer? If not, why not?

And if the whole body is there, and the congregation eats all of the little wafer, then they have eaten Christ from his head to his heels! Gracious God! that men and women should be made the dupes of such a doctrine as that.

The poor negro, in the wilds of the Dark Continent, manufactures himself a god, out of sticks, odd pieces of cloth, bones

of beasts, &c., and he calls it Mumbo Jumbo, but does not eat the god he has created.

The Romanist priest has a small amount of flour cooked into a round, thin wafer; and, having mumbled a Latin phrase over it, elevates it on high and says, "This is Jesus Christ, our God."

We enlightened Americans ridicule the poor African, laugh at his Mumbo Jumbo, and send missionaries to convert him to our faith.

At the same time, we Americans assemble, by the tens of thousands, to witness the turning of a wafer into "the good God;" and when the priest has pulled off his trick, all knees are bended and all heads bowed—including that of our President—to the little round wafer of rice-cake, which the priest says he has converted into Jesus Christ!



This is how the early Christians at Rome celebrated the Lord's Supper, as pictured by themselves in the catacombs

Note the flagon of wine on the floor and the cup in the hand of the boy, who is apparently handing the wine around. Note the fish on the table, and apparently some long rolls of bread. Three of the seated communicants appear to be women.

## PART II. OF CHAPTER XV.

You don't want a religion which insults your reason, by pretending that a negro priest, a Chinese priest, an Indian priest, and a Caucasian priest can create their Creators out of a 1-cent piece of bread.

Symbolical, figurative, a human heart-throb was so very manifest in the wish to be remembered as his last supper should go down the ages that were to follow, after his body should be broken, and after his blood should be shed!

It was bread the Disciples ate: whoever was insane enough to say it wasn't the wheaten loaf?

It was wine they drank: what lunatic ever contended that it wasn't?

Christ in the flesh sat there, while they ate the broken bread: Christ's blood was in his veins, while they drank the wine.

Yet an American, "Father" D. S. Phelan, editor of The Western Watchman, can print such disgusting stuff as "the priest's lip purpled with the drinking of Christ's blood."

Under date of June 10, 1915, Rev. Phelan publishes a sermon which he had preached the Sunday before, to his St. Louis congregation:

"The church is made for sinners, not angels. I never invite an angel down from Heaven to hear Mass here. This is not the place for angels. The only person in Heaven I ever ask to come down here, is Jesus Christ, and Him I command to come down. He has to come when I bid him. I took bread in my fingers this morning, and I said: • "This is the body

and blood of Jesus Christ/ and He had to come down. That is one of the things He must do. He must come down every time I say Mass, at my bidding, because He made me a priest, and said: \*Do you this in memory of Me.' I do it in obedience, I do it in reverence, I do it in homage, I do It in adoration; but I do it, and when I do it, CHRIST MUST OBEY."

Did you ever read anything so blasphemous?

^^Him I command to come down. He has to come when I hid Himr

The conception of Almighty God, acting in obedience to the commands of mortal men, is assuredly the most utterly dumbfounding idea that ever entered the brain of a religious fanatic.

It was hatched in one of the monkish cells of the Dark

Ages, where a filthy old ignoramus brooded and brooded over the words, "This is my body," until he dreamed himself into the belief that the living Christ meant, that the Passover loaf in his hands was his own corporeal substance.

The half-crazed hermit probably had no complete Bible; and, therefore, was ignorant of the fact that in the sixth chapter of John, Christ speaks eleven times of himself as the "bread of angeh that carne down from heaven to give life to the world.

The Jews are the descendants of an Arab tribe; and, like all Eastern peoples, their language, in its early days, teemed with figurative terms.

(Our American Indians showed so much of the same tendency, that many scholars have used the fact as an evi-dence of their Oriental origin.)

All through the Bible, you will note the use of this figura-\ tive language. In fact, many of the chapters which we have been taught to take literally, were meant to be taken as allegories, by which useful lessons were taught, just as Christ taught hy parables.

Thus, the tempting of Eve by a serpent was probably never menat to be understood in the sense, that a real snake talked to the Mother of the human race, but in the sense that the spirit of evil lured mankind into wickedness.

Christ is called the Shepherd; but nobody took that to mean he tended sheep.

He IS called the vine, the door, the way; but nobody understood those terms as meaning that he bore grapes, opened and shut the entrance to the house, or was the highway along which people travelled.

He is called the lamb, bilt no one was ever booby enough to confuse that term with mutton.

Then, when he is called the bread of life, which we must eat to be saved, how did it ever enter the human brain that he meant a literal eating of his flesh?

As a human being, at the Last Supper, Christ was a Jew: he remained a Jew after the supper; he was a Jew in Geth-semane, in Pilate's hall, on Mount Calvary, and on the Cross.

If his corporeal substance was eaten at the supper, and his blood swallowed as the cup went the rounds, what was it that sweated blood in the garden?

What was it that stood before Pilate? What was it that the Jews crowned with thorns, and spat upon? What was

ROMAN CATHOLIC HIERARCHY. i:v.)

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it that suffered so<sup>^</sup> on the Cross, and gave forth blood and water when the Roman lance pierced the side?

Of course, we Protestants believe in the invisible God, present everywhere, at all times; and all powerful, as well as all present.

But the Romanist belief is entirely another thing: they believe in the bodily presence of God, on ten thousand altars, in ten thousand different places, at the same time.

Rev. D. S. Phelan expresses the orthodox Roman belief when he says, "He has to come down when I bid him."

"Christ must obey.<sup>^^</sup>

Phelan is the creature; Christ is the Creator; but when the Creator gets orders from the creature, the Creator must obey,

"CHRIST MUST OBEY"

"Him I COMMAND"

Transubstantiation destroys the Plan of Salvation as laid down in the New Testament, and compels you to accept another plan<sup>^</sup> made by European monks<sup>^</sup> nearly eleven hundred years after Christ's death!

In the New Testament, Christ's crucifixion is the one supreme and final sacrifice.

The altar and its victims were put away: never again was dove, or lamb, or bullock to shed its blood and feed the flames in the temple.

"It is finished" — the one supreme, sublime, divine, eternally affecting sacrifice was complete.

Faith was to take the place of the actual offering at the altar; and for a thousand years after Christ's human heart broke under the frightful suffering of such a death, there

Pagans had the altars, and the daily sacrifice; but Christians had neither altar nor sacrifice. Faith in the one supreme and final atonement, was the very life of the church.

Immured in his solitary cell, a monk, named Pascasius, brooded over the subject of the Last Supper, and conceived the monstrous doctrine which had never been heard before.

It was the darkest period of the Dark Ages; and the European world—without books, and without schools—was sunk in ignorance, immorality, and superstition.

It was an age that believed in bogles, fairies, wizards, weir-wolves, and supernatural displacements of the laws of Nature.

It was an age in which a Pope condemned a horse to be

humiliated as a demon because it had been taught to walk up long flights of steps.

When men had been lowered to these depths, they were ready to believe anything; and hence the new doctrine became popular, partly because it was so monstrously incredible—a miracle being preferable to a sober fact.

Thus, in 1079, the continual sacrifice—"the eucharist"—was substituted for the one supreme and final sacrifice: the daily manipulation of bread and wine at the altar took the place of the crucifixion on Calvary.

How many Catholic laymen know the real origin of the Mass, and that it was never heard of in the Roman Church until the tenth century?

Pope Leo the First said, "Receiving the efficacy of celestial food, we pass into his flesh who was made our flesh.

"Man in baptism, is made the body of Christ."

If this isn't good Protestant doctrine, I am much mistaken; and Catholics should be reminded that if any of the Popes were infallible, they all were—and Leo was one of the greatest.

Paul said, in four different places, "the church is the Lord's body:" (1 Cor. xii., 27. Eph. I., 22, 23. Eph. II., 12. Colos. I., 24.)

Therefore, the new doctrine of Pascasius not only reversed all former Popes, all the

Fathers of the Church, and the repeated assertions of Paul, but swept away the simplicity of Gospel teaching, and made it necessary for the priests to hide the Bible from, the laity.

Not until after the new theory of the bread and wine was adopted by the Pope, was the Book taken away from the people.

For 1,000 years after Christ, the Roman Church, like all other Christian churches, celebrated the Last Supper as a mystical, commemorative rite.

On the walls of the catacombs in which the early Christians took refuge from persecution, there are, to this very day, and within a short distance of the Pope's palace, drawings which represent the believers as celebrating the Last Supper, as an actual meal, with fish and wine on the table, and the Christians pictures, as they sat themselves down to eat.

Even in the eleventh century, the eucharist absurdity had not prevailed.

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The Roman Synod of 1078, presided over by Pope Gregory VII., rejected, at, at least, did not claim the bodily presence of Christ, in the bread and wine.

That claim was made next year, and a new creed issued,

(Cossart A, 28. Mabillon, 5, 125, and 139. Edgar's •'Variations of Popery," page 7, and authorities cited.)

Thus, an "infallible!" Pope, in 1078, defined the sacrament of the Last Supper in terms which the Protestants would have accepted^ and, in 1097, the same Pope changed the definition^ and placed it where nobody but a papist could do so.

For nearly 1,100 years after Christ, the bishops of Rome took the Last Supper, as the Protestants of the Middle Ages took it. How, then, can a Roman Catholic of today be certain that the Pope, who changed the ancient creed and imposed the modern one, was right? What goes with the infallibility of his predecessors? What goes with his own infallibility of the year before?

Pope Pius IV, made the proposition to Queen Elizabeth^ in 1560, to accept the English Book of Common Prayer^ containing the Thirty-nine articles, in which Transubstantiation is rejected^ if England would again enter the Romish Communion. The Pope appointed a special envoy (Martinego) to negotiate a treaty with the queen upon that basis. The proposition was not only rejected, but Martinego was not even allowed to land, but was stopped in the Netherlands.

(Heylin, 303. Strype, 1, 228. Alexander, 23, 230. Edgar, \*8.)

Catholics are taught to believe that, after consecration by the priest, the bread is the actual, corporeal substance of Christ, and the wine, his blood.

As the wafer is borne in procession, the believers kneel to it. or at least uncover their heads. As they pass the churches, the hat is lifted, not to the building, but to the Christ in the tabernacle.

Such educated priests, as D. S. Phelan, of The Western Watchman,<sup>^</sup> tell us that the wafers<sup>^</sup> after consecration, have been known to bleed when trampled upon!

A few weeks ago, the newspapers were telling us how the Spanish prelates wept, when they heard that the German soldiers had "profaned" the "Host" in Belgium, by breaking the wafers, and feeding them to their horses.

Yet the Pope<sup>^</sup> the Sarbonne at Paris, and the most eminent Catholic theologians offered to renounce this doctrine<sup>^</sup> and return to the old creed which had lasted for 1,078 years!

At the time the "infallible" Pius IV. made his offer to Queen Elizabeth I, the new creed as to the bread and wine had not reached half the age of the old.

And if th« Protestants of England had been willing to again bear the yoke of Rome, all this monstrous pretension of creating God out of pan-cakes would nev<sup>^</sup>r have come down to the twentieth century.

For more than 1,200 years, the bishops of Rome, and the Roman Catholics gave both the bread and the wine to the laity, and the non-officiating clergy, just as the Protestants do.

The Fathers of the Church—<sup>^</sup>Ignatius, Justin, Chrysostom, and Jerome—<sup>^</sup>taught the Communion, as Christ illustrated it, by giving bread and wine to all.

Jerome said, "The priests who administer the communion, divide the Lord's blood among the people."

Ignatius said, "One bread is broken, and one cup is distributed to all."

Justin said, "The deacons give to every one present, to partake of, the blessed bread and wine."

Chrysostom said, "One body and one cup is presented to all."

Waldensians, Nestorians, Armenians, Baptists, Methodists, Presbyterians, Episcopalians, Christians, and Adventists could all subscribe to that doctrine.

The Manicheans were the first to refuse to partake of the wine, and they refused it, because they considered all kinds of wine to be, "the gall of the Dragon."

Pope Leo, in 443, commanded that all Manicheans who continued to refuse the cup, be excommunicated.

Pope Gelasis severely condemned the. Manichean heresy, and forbade the separation of the communion. This "infaHi-7>7^" Pope declared that ^Hhe division of one and the same mystery could not he effected without sacrilege,'^'\*

Pope Urban, in 1095, officially decreed that "no person, except in cases of necessity, is to communicate at the altar^ but must partake separately of the bread and wine."

Pope Pascal, in 1118, decreed as follows, "Our Lord himself dispensed the bread and wine, each by itself; and this

usage we teach, and command the Holy Church to always observe.^ ^

Why were the decrees of these Popes set aside? Why did the priests of the thirteenth century begin to introduce th^ Manichean heresy^ and make it orthodox?

For 1,200 years, the Roman Catholics followed the example of Christ in celebrating the Lord's Supper: for 700 years, they have been practising the Manichean heresy, which numerous Popes condemned. How, then, can a conscientious and intelligent Catholic feel certain about this comparative novelty of refusing wine to the congregation?

## CHAPTER XVI.

Substitution of rice bread for wheat bread in the "sacrifice of the mass;" No authority for it; Extracts from Archbishop Ireland's sermon on "The Eucharist;" Further arguments against the dogma of Transubstantiation.

Were you surprised when you read, in the preceding chapter that the Roman priests had substituted rice for bread, in their so-called "sacrifice of the mass?" The disuse of wheat flour may not be universal in the Romanist churches, but the use of rice—in this country, at least— cannot he denied.

By what authority. Biblical or otherwise, did the hierarchy discontinue the employment of wheaten bread? What right does any Christian have to eat rice^ as a part of the Lord^s Supper?

Presumably, Christ's disciples ate their bread in the usual way, by mastication. How else could they swallow it ? Common sense teaches us that they consumed their Passover feast—lamb, bread and wine—just as other Jews did, and just as wo ourselves eat our meals.

How is the symbolism retained, when anything else is substituted for either the wine or the bread? If one element of the sacrament may be exchanged for something wholly

ditfer-ent, the other may. Nobody associates rice with bread. It has never been so used by individuals or by nations. When we «ay "bread," our minds contemplate the wheaten and corn-meal loaves. And in the time of Christ, the word, "corn," meant wheat; and the word, "loaf," meant wheat bread, •cooked generally in oval shape. I don't suppose that Christ ever so much as saw a dish of rice. It was not a product of Palestine; and at that time the Jews knew nothing of the rice-growing countries, China, Japan, &c. What an abomination it is, then, to discard the wheaten loaf, and replace it with the disc made from the paste of rice! It seems positively sacrilegious. They might just as well substitute beer, ^or the wine.

In the days of Luther, wheat bread was universally used by the Roman priests. When rice was preferred, the change was made silently, secretly; and we have no record of the date or manner of its being done.

If a Romanist priest can transform a loaf of bread into

the body of Christ, I admit that he might be able to work the same miracle on a dish of rice, or upon a wafer made from rice. It is likewise my firm belief that if a priest can change rice into a human body, he could, with equal facility, work the same stupendous transformation in a dish of ham and eggs.

But before we go further, let us inquire whether American prelates, of the present era, resign their common sense to this monstrous doctrine of pagan Rome. Archbishop Ireland is a fair representative of the American priesthood; he knows what the Roman Church holds on the subject of the bread and wine. On Sept. 29, 1911, he preached a sermon on "the Eucharist." Doubtless, he prepared himself carefully, for he was addressing the Eucharist Congress, assembled in Cincinnati, Ohio. We reprint the • following extract from the Archbishop's homily, as reported in Phelan's Western Watchman:

"Priests of the Holy Catholic Church, you are the successors of the first twelve; you are the heirs of their privileges and powers. You celebrate your mass. At the moment of the consecration you repeat the words of Jesus: 'This is My body — ^this is the chalice, the new testament in My blood.' You speak as Jesus did speak, under the spell of His omnipotence— what He did, you do: the bread is changed into His body, and the wine into His blood: Jesus is on the altar^ fully man^ fully God, The bodily eye does not discern Him, neither does the ear hear Him; yet our Christian faith bids us proclaim His presence. He is there: we have 'the more firm prophetic word,' from which there must be no dissent.

"Do you now ask in what relation the Eucharist holds itself to the incarnation? The eucharist is the incarnation itselfj continued through the ages. . . . The eucharist is the complement of Bethlehem and Cavalry; through it the incarnation abides among men, in the fulness of the original gift, adown the ages even unto the consummation of the world.

"The eucharist is the incarnation ^ dwelling among us, realizing by immediate contact with the souls the mighty purposes the Word had in mind, when, in the counsels of the Godhead, he first exclaimed, 'Lo, I come!'"

Pope Urban expressed the same thought in bolder terms when he spoke of the priests, "who by their touch create God, Who created all things." The Papa also said that the priests offered up to God, the Father, the perpetual sacrifice of God,

the Son. All orthodox Romanists hold the same view; that is, when they eat the flesh of Christ they offer up to the heavenly Father the sacrifice of His only begotten Son. The priest does the same thing when he drinks the blood.

Thus, you will observe, all resemblance to the Lord's Supper is destroyed. There is no supper ^ at all. The Roman Catholics do not use the word.

Mosheim tells us, in his Ecclesiastical History, that the early Christians met around a common board, and celebrated the rite by eating bread and drinking wine.' To those members of the congregation who were absent—through sickness or otherwise—a portion of the feast would be sent, in token of fraternal remembrance. The Lord's Supper was not, in the earliest ages of Christianity, restricted to places of worship. Apparently, the celebration often occurred in a private dwelling. What the primitive congregations did, was to assemble, on the first day of the week, and to eat a meal of victuals together, in remembrance of the last meal of the Savior. The bread and the wine were, of course, the prominent elements of the holy feast, but it does not appear that they were the only ones. It is highly probable that flesh was on the table, also, as at the Last Supper. But there was no limit put upon the amount of bread any one should consume, nor upon how many glasses of wine he should drink. We know from the Scriptures themselves that some of the brethren caused scandal by imbibing too freely.

But let us return to the sermon of Archbishop Ireland. He states that, by the words and the touch of the priests— white priests, yellow priests, brown priests, black priests— Christ is re-incarnated. He is there on the altar, ^^fully man, fully God! Isn't it amazing that such utterances can be soberly made, here in the 20th century? And in the United States! That kind of thing belongs to the era of witchcraft, sorcery, demons, elfins, gnomes and haunted houses.

Christ upon the altar, "fully man, fully God?" That doctrine plays havoc with the Trinity. How can a Romanist believe in a Triune God, in Heaven, and at the same time have God on the altar? How can a human creature create God? How can we reconcile the doctrine of the supreme sacrifice on Calvary with the doctrine of a continual sacrifice of Christ— not only on the altars of churches, but in open-air ceremonies, and in the chapels permitted to favored ones in their homes?

God on the altar! And offered up to God as a sacrifice! He thus comes to us at any time

and any place that a priest may choose. He has returned to the earth hundreds of thousands of times, and been sacrificed anew each time! What ignorance was that of the apostle who wrote, under inspiration, of the second coming of Christ, The inspired writer of the New Testament was totally without knowledge that millions of priests could bring Christ back to earth, millions of times! (No wonder the Roman Hierarchy keeps the Bible away from their deluded followers.)

When Christ sat down -to meat, for the last time, it was as a man. It was a man who underwent mental agony in Gethse-mane; it was a man that almost despaired, on the Cross; it was a man that died, and was laid away in the tomb. When Jesus spoke to His disciples at the Supper, it was a mournful man who said "Remember Me." He was very sad, and His humanity shrank from the dread ordeal that was at hand. He had to die a cruel death, before He,could ascend to Heaven and take his place "at the right hand of God."

There was formerly a question as to whether the Christ of the Romanist celebration was alive or dead. Archbishop Ireland answers it. As he spoke by authority, he voiced the creed of his church. The body which the priest creates and which the congregation swallows, is a living iody^ for God eannot he dead, "Jesus is on the altar, fully man, fully God." So says the Archbishop. Since God cannot die^ and since God is on the altar^ the Romanist laity eat the Almighty^ when they take the sacrament. A human priest creates the God who created him^ and a number of pious ladies and gentlemen convey to their mouths the God that created them. The intestines receive this God, the gastric juices digest him, and he passes out of the human system along with other excrement! How revolting!

To revive an inquiry made by Erasmus, let us ask a priest what would have been the nature of the bread and wine, if Peter had celebrated mass while Christ was on the Cross. Another thing: how can Jesus, as both man and God, be pres-■ent at so many places on earth, without leaving vacant Hi-place in Heaven? True, we say and believe that Jehovah is all-powerful and omnipresent, but that means the Trinity, not one, only, of its constituent parts. If God is on the altar, it must be the whole Trinity, or else the Romanists abandon the •doctrine of a Triune divinity. Furthermore, it appears to me

that the mass, as the Catholics regard it, obliterates the Holy Ghost. In fact, it is beyond the ingenuity of the human brain to reconcile. the orthodox belief in a Triune God, with the belief that human beings can separate the persons of the God-head, and impiously use one of them as an asset in their business.

And when we remember that this frightful dogma was borrowed from ancient paganism and imposed upon the laity for the purpose of •augmenting the powers and the revenues of a corrupt, grasping, and hypocritical priesthood, the destesta-tion of it grows.

The ancients were cursed by impostors who pretended to talk with the gods. These impostors claimed to have "the ear" of their divinities, and to possess boundless influence

over them. Whom the priests cursed, the gods anathematized. Whom the priests blessed, the gods favored. The priests could "bind and loose," for a consideration. If the deity was an ox, the priests took charge of him. If it was tire, the priests kept it up.

Even Alexander the Great wished to know what the gods thought of his proposed invasion of Persia and went to the oracle to find out—the priestess being the mouthpiece of divinity.

Faith in these impostors was blind, unquestioning, fanatical. Riches poured into the temples. Priest-craft ruled the people and the rulers of the people. When they spoke, it was divinity speaking. Who could resist a secret society which monopolized the privilege of holding possession of the deities and of communing in person with the gods? No wonder the Kings were in awe of the chief priests. No wonder the people surrendered their wealth, in exchange for the favor of the gods.

Having profitably taken over so many other impositions of paganism, how could the Roman Hierarchy resist the temptation to imitate their ancient prototypes in the matter of tak-ing possession of the divinity? All the world fears death and the hereafter; all the world reverences or fears the Almighty God; all the world will give money to make sure of salvation. Therefore, Rome takes absolute control of the Deity, absolute control of the road to Heaven, absolute control of the dead who are in purgatory, absolute control of the eternal destiny of every living soul.

Bacchus was the mythological god of the vineyard; wine

was spoken of as his blood. Ceres was the goddess of the harvest, and she is pictured with sheafs of wheat in her hand; tohen a Greek ate wheat hread^ he was said to he eating the hody of Ceres.

In the Grecian religion, "Eleusinian mysteries" were by far the most sacred rites. At the initiation of a new meniber^ he was given the hody of Ceres to eat^ and the hlood of Bacchus to drink. That is, he reverently ate a bit of wheat bread, and drank a glass of red wine. This was ages before the birth of Christ.

AVhether the originators of the Roman Catholic doctrine of the Eucharist had any knowledge of the Eleusinian Mysteries, I, of course, do not know. I doubt whether a single Cardinal of the present day knows that th6 Eucharist is a survival of the Grecian mythology.

From the orthodox Christian point of view, the Roman Catholic innovation concerning the perpetual sacrifice is in conflict with the doctrine of the Atonement. Christ did meant just that; the sacrifice was accomplished. Christ did not say "I am dying." He did not say "I am dead." He cried out with His last words, "It is finished." What was finished? Not his life as a Jew, but his suflFerings and his purpose, 05 the Savior who had come to die that

sinner might live.

Elsewhere, and afterwards, he spoke of himself as having "died once," but who would now "live forevermore." Paul speaks in the same way of the one sacrifice; and when Paul wrote, Christ had been gone from earth thirty years.

// Peter and other apostles had been sacrificing Jesus repeatedly as the Romanists now claim to do how can we account for Paul's ignorance of the fact? The ghoulish doctrine of the Catholic Eucharist is in deadly conflict with the plan of salvation, with New Testament evidence, with the practices of the early Christians, with the teachings of the Fathers, and with the declarations of the "infallible" Popes.

Gregory VII., on one occasion, flung the consecrated elements into the fire, where they were consumed. Would an infallible Pope have cast Christ into the flames? Could a man's body and a God's spirit have been thus disposed of? This Pope was the famous Hildebrand, who compelled a German Kaiser to abase himself at Canossa.

Innocent III. believed that "something of the bread and wine remains in the sacrament, to allay hunger and thirst," Such a statement would seem to imply that the Roman Catholics, so late as the 12th century, used a considerable amount of the bread and the wine, making it something of a supper, in reality.

Pope Theodorus, in the year of our Lord 648, used some of the wine of the sacrament in signing his name to the excommunication of Pyrrhus; and the Council of Constantinople (A. D. 869) signed the condemnation of Photius with pens dipped into the consecrated wine.

Pope Gelasius in refuting the Eutychian heresy, wrote:

"The sacrament of the Body and Blood of Christ which we receive is certainly a divine thing, and by them we are made partakers of the divine nature, but yet the substances or nature of bread and wine do not cease to be in them. Indeed the image and similitude of the Body and Blood of Christ are celebrated in the mysterious action."

This Pope died in the year 496, and his church canonized him. He was the author of many treaties and was considered perfectly orthodox. This was nearly 500 years after the Lord's Supper was instituted, and the head of the Roman Hierarchy knew nothing of transubstantiation. "Bread thou art, and bread thou shalt remain," Pope Gelasius could and did say in all seriousness—not in flippant jest, as Luther heard the priests say when he went to Rome.

One more thought:

If the wine becomes Christ, how is it that Sacramental wine can be used to poison people?

Only a few weeks ago, a priest in this country came near losing his life, because of poison in the consecrated chalice. As he began to drink "the blood," its peculiar taste aroused his suspicions, in time. Pope Victor III. was not so fortunate. He was poisoned by the Eucharist. How could Jesus, fully man and fully God, do such things? The Emperor Henry VII. (Germany) was also poisoned in the sacrament. A few years ago, in Palermo, Italy, the chaplain of Countess Mazza-rini, while celebrating mass, dropped dead^ after drinking the consecrated wine. Some enemy resorted to this method to kill him.

In the Missal (Romish Mass Book) page 53, we find this ludicrous paragraph:

"If a priest vomit the Eucharist, and the species appear entire, he must piously swallow it again; but if a nausea prevent him, then let the consecrated species be cautiously separated, and put by him in some holy place till they be cor-

rupted, and after that let them be cast into the holy ground; but if the species do not appear, the vomit must he humed^ and the ashes thrown into holy ground."

How could a living Jesus and a living God "&^ corrupted?^

Pardon me for having lingered so long, on that absurd Mass business. The doctrine is so monumentally monstrous that it is fascinating. An ordinarily ugly man is repulsive; but when ugliness takes a form that is gigantic, colossal-phenomenal, prodigious, land altogether unprecedented, we gaze upon it, spellbound. Thus, the market women of Paris used to throw up ecstatic hands, when they beheld Mirabeau; and as the ecstatic hands flew up the fascinated women would exclaim, "O, the beautiful monster 1" In fact, all biographers, agree that the great orator was so grandly, gorgeously, super-humanly hideous, that he was the greatest lady-killer in France. \n England, the same thing was true of the celebrated John Wilkes. His face resembled a mask. As you look upon his portrait in the books you find it difficult to believe that any human being was ever afflicted with such a countenance. There is something weird, ghoulish, uncanny, saturnine and satyrlike in his visage; and the women just couldn't help loving him.

If the medallions correctly represent Marc Antony, he also was immensely, flagrantly, hugely repulsive, in features; yet he was the lady-killer of old Rome.

This mysterious psychological fact can be traced to the "Arabian Nights," the Decameron, the Heptameron, the Balzac novels, the stories of De Maupassant, to say nothing of biographies and memoirs.

The ordinary religious doctrines of the papacy excite in me nothing more than a mild, philosophical contempt. I don't much wonder that there should be human beings of today who believe in saints, miracles, purgatory, holy water, prayer-beads, &c., for the simple reason that my researches have shown me that there have always existed people who believed in such things. Those superstitions are as old as the race itself —not only our

race, but all others. Every religion of antiquity is cluttered up with such childish nonsense. But when I come to the Romish insanity about the Eucharist, my emotions overpower me. They run the whole gamut; from laughter to scorn, and from scorn to pity, and from pity to tears. God! that any sane mortal should be so absolutely the slave of a priest that he can believe he is eating his own Creator! That he can drink his Maker! That he can devour a man and a God, at the same time! That he can vomit Jehovah, the Almighty!

I quoted, from the Missal of the Roman Church, the instructions to the officiating priest: if he "threw up" his God, he was told to try it again; and, then if his God just wouldn't stay on his stomach, he, the priest, was to lay his God aside "until it be corrupted;" after which it was to be buried in "holy ground." But if the priest, in vomiting, fail to bring up "the entire species"—^that is, the bit of rice wafer—"the vomit must be burned, and the ashes thrown into holy ground."

Isn't it almost inconceivable that any such disgusting and utterly insane doctrine should be prevalent among educated men and women of the 20th century? Never on this earth did any primitive, degraded and unkempt tribe revel in such religious lunacy as that.

The most benighted of the ancient pagans went no farther than to feed their gods. They devoutly brought the food and the wine, leaving it before the idol, or the shrine; next day it was gone, and the poor superstitious dupes believed that the gifts had been accepted by their deity. Instead, the priests had made ojf with it.

Think of what an enormous advance was made by the Roman priests, when they began to be cannibals and to eat their God. Their banquet on the Divinity costs hard cash, when Mass is performed for the repose of souls; but they charge more for the High Mass than for the low; the eating of the man-God being done with greater ceremony in the one case than in the other.

## CHAPTER XVII.

The Roman Catholic doctrines of Confession and Absolution broaden the road to Crime and to Hell; Rev. Father Xavier Sutton's lecture in Springfield, Illinois; His denial of the "Tariff-scale on Indulgences," false.

Once upon a time, I was riding on the cars, with a lawyer, who is so devout a Catholic that he has never put a foot inside a Protestant church, and he was regaling me with a string of anecdotes. One of them clings to my memory:

Paddy went to confession, in Ireland. He told his priest that he had stolen some hay, the night before.

"How much did you steal, Pat?"

"Well, y'r rivirenoue, I think I'd better confess for th' whole stack, for Oi mane to steal the balance of ut tonight."

The Catholic lawyer laughed heartily at his own story, and of course I did, too. But upon reflection it occurred to me, that here was a homely illustration of the profound immorality of the Roman faith as to confession and absolution.

When it is believed that any priest can absolve one from any crime, how infinitely the road to crime and to hell is broadened! The accountability on the Day of Judgment, is gone. The awful trial before the Great White Throne, is gone. The lash of remorse, the agony of the troubled conscience, the thorns in the pillow of sleepless, soul-racked night, are taken away.

Our Heavenly Father! Lead us not into temptation! Great Jehovah, leave us not to be tempted! Christ Himself warned all mankind to the remotest ages to avoid the lure. Poor

human nature succumbs to the temptation. He who hesitates, is lost; and the tempter causes us to hesitate.

Consider, then, the destructive consequences of the doctrine of earthly, man-given Forgiveness of Sins! Tempted to steal, the Romanist naturally steals more readily than a Protestant. Why? Because the Romanist can confess his crime and secure a pardon for it. He will have to pay a fee, of course, but the fee may not be a tithe of what he stole. But the Protestant knows that his sin will find him out on the Day; and that his conscience will flog him for his dishonesty.

Therefore, we need not be surprised to find that there is hardly such a thing as good morals, in Roman Catholic countries. In our own country, the Roman Church supplies more

than two-thirds of the criminals. This state of things is traceable directly to the pagan doctrine, that mortals can pardon other mortals their sins. The very strumpets of Catholic countries keep in their bed-rooms their Crucifix and their Madonna; and the vile creatures go regularly to Confession. The banditti are "good Catholics;" and they punctiliously confess and receive "Absolution." There isn't a thief, a cut-throat, or robber, in Rome, Naples, Florence, Lisbon and Madrid that does not protect himself—as he thinks—from the wrath of God, by paying his confessor for a pardon of his crimes. The Camorists who were recently on trial in Italy, for systematic, organized and miscellaneous criminality had a priest among them. It has been publicly stated, and not denied, that these robbers and murderers are devout Catholics, who by confession, and division of spoils, preserve their good standing with the Roman Church.

Why not? If the law-breaker complies with the requirements of his priest, he has as much right to a pardon for two robberies, as for one. If the sin of fornication, or adultery, can be remitted once there can be no limit to the number of times that remission can be granted.

And very, very shallow must be the pate which does not realize how such an abhorrent doctrine facilitates the ruin of the whole structure of Morals.

It takes away from the human soul the fear of an offended God. It banishes the terror of Hell. It elevates the priest to the Divine. It gives to him the Keys to Heaven. It creates in him the Fountain of Grace. It clothes him with the attributes of the Trinity itself.

Why should a Romanist fear or love his Maker, when his Maker is a man like himself, visible to the eyes, warm to the touch, ready with a price-list of sins forgiven?

The present Roman dogma on the subject of absolution steals the crown and sceptre from God Almighty. It strips Him of omnipotence. It makes Him abdicate His throne. If He has several hundred thousand deputy-gods, here on earth, there is, indeed, no reason why we

should pray to Him at all. We can transact all our devotional business with His disciples.

And that's exactly what the Roman Hierarchy intends we shall do. That is the ultimate goal of all their efforts. They have made of God a mere corner-stone to their paganistic organization. He is nothing more than the fulcrum of their lever. They have done what Archimedes only dreamed of doing. "Give me a resting place for my lever, and I will move the world." The Roman Church rests its lever on God, and they move the world, police the road to Heaven, and relegate Jesus Christ to a position below that of the woman who brought him into human life.

But is the doctrine of Absolution a comparatively recent one? And do the priests pretend to be as powerful as Jesus in the remission of sin?

Let us look into that:

First, we will consider the familiar case of John Tetzel who was sent into Germany to peddle Indulgences and thus raise funds to complete St. Peter's church in Rome. Here is a copy of the document:

"Our Lord Jesus Christ have mercy on thee (here the name of the purchaser was inserted) and absolve thee by the merits of His most holy sufferings. And I, in virtue of the apostolic power Committed unto me, absolve thee from all ecclesiastical censures, judgments, and penalties thou mayest have merited; and, further, from all excesses, sins, and crimes thou mayest have committed, however great and enormous they may be and of whatever kind even though they should be reserved to our holy Father, the pope, and to the apostolic see. I efface all the stains of weakness and all traces of the shame thou mayest have drawn upon thyself by such actions. I remit the pain thou wouldst have had to endure in purgatory. I receive thee again to the sacraments of the church. I hereby reincorporate thee in the body of the saints, and restore thee to the innocence and purity of thy baptism, so that at the moment of thy death the gate to the place of torment shall be closed against thee and the gate to the paradise of joy shall be opened unto thee. And if thou shouldst live long, the grace continueth unchangeable till the time of thy end. In the name of the Father, of the Son, and of the Holy Spirit. Amen. Thy brother, John Tetzel, Commissary, hath signed this with his own hand."

(Observe that future sins, were included in the Indulgence.)

That document is one of the land-marks of the world's progress. Modern history dates from it. The Pope went too far, and one of his own pious monks revolted. When Martin Luther "nailed" that preposterous paper with his immortal

challenge, Modernism bade farewell to Medievalism. When the dauntless monk appealed to the Bible and to conscience, the whole world awoke as by an electric shock.

But the marvel of the 19th Century was, that while human minds were widening their vision, unfettering themselves from hoary traditions and superstitions, the Papa at Rome actually advanced his antiquated guns, linked two or three additional monstrosities to his ridiculous creed, and thus made disaffection in and desertion from his own ranks inevitable.

Lest it be said that John Tetzel's Indulgencies were not in proper form, or have been suspended by others more nearly within the range of reason, we will push our investigation further.

From "The History of Auricular Confession," by Count C. P. De Lasteyrie, I quote page 142, 2nd volume:

"... It was about the commencement of the ninth century that indulgences began to be multiplied. In the beginning, they were granted equally by all bishops of Christendom; at first they were given only for the remission of canonical or temporal penalties, and not for everlasting punishments, as was afterwards the case; for the ancient belief of the church was, that the latter could be remitted only through the merits of Jesus Christ, or those of the saints and the faithful. These are what were called the treasures of the church. But the popes, thinking they possessed the same divine grace, through the effect of their omniscience, infallibility and sanctity, were so bold as to grant indulgences by which they equally remitted temporal and eternal punishments. They have found theologians and even saints who have approved and defended this impious doctrine. We may quote Saint Thomas of Aquinas, who says: 'The guardian and dispenser of this precious treasure is the Roman pontiff, and he has, consequently the power to assign every one, as he shall think fit, a portion of this exhaustless source of grace, which may be applied with propriety to the guilty, and is sufficient to deliver them from their crimes.'"

From the next page, I quote:

"Another pope, Boniface IX., showed the same kind of generosity accompanied with an inordinate love of money. 'I do not think,' says Theodoric Niem, 'there was ever a man who sought to procure money in such an ingenious but dishonest manner as Boniface IX.' He sent collectors throughout Christendom, charged with selling Indulgences. Thus

they extorted, in a very short time, vast sums of money, which sometimes amounted, for a single province, to a hundred thousand florins. Everybody was eager to buy the remission of his sins, without doing penance."

Pope Pius X., in a sermon preached before his election to the papacy, stated the priestly pretensions in the boldest terms: he asserted that they were gods on earth and their power even greater than that of Jesus Christ, But we have the same gospel preached here in America.

The doctrine is stated in a recent booklet put forth by the International Catholic Truth Society, of New York. On page 5 of "Confession to a Priest," we read:

"People disappear within the Confessional, and come out again. The priest is bound by the sacramental seal, not so much as to hint, or breathe upon, anything he has heard. The person confessing is also bound, to some extent, though not sacramentally, yet by sacred obligations of trust and confidence. Why? Because the whole translation is *supemat-uraisy*

Last November, Rev. Father Aavier Sutton lectured in Springfield, Illinois. His subject was, "Can Man Forgive Sin?" His audience was composed of non-Catholics, and of course he drew the beer as mildly as possible. But he said this:

"The priests of the Catholic Church are the lawful successors of the twelve apostles, and as such, they have the same power as they had from Christ Himself. Here," he said, "we have abundant Scriptural authority, in addition to the teaching and traditions of the church, as to the divine origin of this sacrament, and the power of the apostles and their successors^ the priests^ to forgive sins. The priest," he said, "is the judge, and has power by virtue of his oflSce, and not as an individual to forgive sins, or to withhold forgiveness, and inasmuch as the priest is only a human being, and has not the power to search the conscience of the penitent he can not judge as to whether forgiveness should be granted or withheld in the particular case, unless the penitent advise him of the specific sins and faults he has committed, and the circumstances surrounding them, and then if the penitent shows a proper spirit of sorrow for his sins, and promises to make restitution and correct the wrongs he has done to others so far as lies in his power, and shows an earnest disposition to avoid sin in the future thei\, and only then, can or will the priest in the name

of Christ grant pardon^ and remission of the sins of the pen-itentJ^

Eev. Father Sutton told his Springfield auditors that there was no record of the formal adoption of the Confessional and of Indulgence; if he will consult the Vatican records, he will find that the Council of Lateran (1215) formally adopted them.

If he will study his subject carefully and conscientiously as I have done, he will discover that Spanish historians relate that in South America, they found Confession and Absolution in full swing among the Indians.

The only difference that they were able to detect, between the Indian confessors and the Spanish was, that the Indians did not inquire about sins of thought^ as the Eoman priests so lustfully do.

If the Eev. Father Xavier Sutton would know the origin of Confession and absolution, his researches will carry him to the frontier of the ascertained facts of ancient history. He will find it in Buddhism, whose Dalai Llama and priests dressed as the Roman priesthood now

do^ a thousand years h^fore the Romanists hegan to wear the chemise and petticoat.

Zoroaster and his disciples taught and imposed confession, and granted, or withheld, absolution. I am unable to inform the Eev. Father Xavier Sutton whether they also wore the chemise and the petticoat, and the peculiarly significant clerical attire of phallic worship.

## CHAPTER XVIII.

Rev. Father Xavier Sutton's statements refuted; The Pope's Chancery and Penitential Taxes; The sale of Indulgences still golni on; Extracts from the pen of the ex-priest, Joseph McCabe.

In the course of the Springfield address of the Rev. Father Xavier Sutton—referred to, in the preceding chapter, he said:

"The speaker stated that if confession were of human origin, established by a man or a body of men, there would be some record in history of its institution. There would at least be some record of objections to its establishment, but none such exist. He stated that if confession w6re established by a man, or a body of men, they would necessarily have some object in doing so. There is surely no honor to the penitent or the confessor. There is also no pleasure to the penitent to confess his faults, nor is it a pleasure for the confessor to sit and hear these confessions."

This astounding series of falsehoods well-nigh dazes one who knows the power and the profit given by the Confessional to the priesthood, the number of Confessors whose virtue has dissolved in the heat of that temptation, the innumerable women who have been sunk to the bottomless pit by the priests, and the countless thousands of maidens and wives who have had their pure minds polluted by the almost unprintable questions of the Confessor. Of that phase of the subject, I will write at length in a subsequent chapter; and I will produce the damning evidence of the Romanists themselves.

No "objections to the establishment" of the Confessional? The Roman Catholics fought off that horrible institution, for 300 years! Nearly every married man hates the priests, because the Confessional brings those petticoated bachelors into the most sacred mysteries of the marriage bed. In this country, it is not so generally known, as it is in Europe, that the priest never rests until he has deflowered maiden and wife of their modesty. The man never lived who could^ with pure intent^ put such indecefnt, lust-provoking questions to persons of the opposite sex. None but the coarsest men ever speak to one another of these obscene matters, much less to a woman, however much debased.

"No records of objections?" The Rev. Father Xavier Sutton has never heard of the Reformation, it would seem. From Luther's day to this, the record of Scriptural Christianity is one long "record of objections." Even the half-sister of the Papa's church—^the

Church of England—can show a record of objections, for, last year, 96 peers of the realm laid a formal, indignant protest before the Archbishop of Canterbury, against the degrading form of AuricvXar Confession that the Romanists were introducing into England.

But let us get on: the Rev. Father Xavier Sutton is further quoted:

"The speaker most emphatically denied and branded as lies the statements that have often been made in the past that sins are forgiven for a money consideration. He further stated that the 'Tariff on Sins,' prepared by the 'Know-Nothings' lies and were published to calumniate and malign the Catholic Church. The speaker further stated that if confession was of human origin, how can we account for the fact that the penitent will do what is so hard for proud nature to do? No one is exempt, even the Pope has in his household a common priest, who has no other title than confessor, and the Pope kneels to this priest and confesses his sins. There must, then, be some-thing more than human in the origin, nay, it must be of divine origin."

Of the "Tariff on Sins" alleged to have been prepared by the Know Nothings, I myself know nothing. But acquainted as I am with European history and with the actual workings of the Roman Hierarchy, I do not hesitate to say that Sutton's statement is one of the most brazen, unscrupulous, and stupendous pieces of mendacity that ever sullied the lips and insulted the intelligence of human beings.

No "Tariff on Sins?" No prices fixed on Indulgences? No fees exacted for the pardon of Sin? Heavens above! What a lot of ignoramuses "Father" Sutton must have taken his hearers to be!

When Voltaire published, in his Philosophical Dictionary, the papal "Tariff on Sins," was he confuted? He was not. Voltaire was always sure of his facts. He was a Catholic, just as Erasmus was; but he was no blind slave of the Roman cormorants. With unmerciful severity, he exposed them and scourged them. And never once did they deny that he had published their "Tariff on Sins" accurately.

Of course, "Father" Sutton has never read the Philosophical Dictionary: it would contaminate his mind: it might lead him astray, from Truth and Sound Morality. But has he never heard of "The Roman Tax Tables?" Is he at all

acquainted with the record of Pope John XXII.? Has he ever read Liber Jo. XXII., to which Leo X. so often alludes in his "Taxse Cancellariae Apostolicae?" Does he know that, in a volume dedicated to Pius V. the writer, Audiffredi, stated that the Tax JBooks succeeded to the "Penitentiary Canons?" Does he know that this work was reprinted in Paris, in Cologne and in Venice? Does he know that the Venetian reprint was made under the auspices of Pope Gregory XIII. ? This was more than 450 years ago!

In 1570, an Appendix of the Roman Index was published by His Most Catholic Majesty, the King of Spain; and the Tax list appears there as "Praxis et Taxa OfiScinse Penitentiariae Papae." This of course means broadly, the Taxes paid by penitents to the Pope. ^

Claude d'Espenoe was Rector of the University of Paris in the 16th Century. He published a "Commentary on the Epistles to Titus." He was a devout Roman Catholic and his standing was high in his church, as his lofty position indicates. Here is what he wrote and published about the "Tariff on Sins," which had recently come under his observation:

"Provided money can be extorted, everything prohibited is permitted. There is almost nothing forbidden that is not dispensed with for money; so that as Horace said of his age, the greatest crime that a person can commit is to be poor. Shameful to relate! They give permission to priests to have concubines, and to live with their harlots, who have children by them, upon paying an annual tribute. And, in some places, they oblige priests to pay this tax, saying, that they may keep a concubine if they please. There is a printed book which has been publicly sold for a considerable time, entitled, 'The Taxes of the Apostolical Chancery,' from which one may learn more enormities and crimes than from all the books of the Sum-mists. And of these crimes, there are some which persons may have liberty to commit for money, while absolution from all of them, after they have been committed, may be bought. I refrain from repeating the words, which are enough to strike one with horror."

In the British Museum are two small volumes which contain the Pope's Chancery Taxes, and his Penitential Taxes. These books—in manuscript bound in vellum—were taken from the archives of Rome, upon the death of Innocent XII. The Prothonotary, Amyon, was the abstracter. One of the booklets bears date, "6 February, 1514": the other, "10 March,

1520." The inscription is "Mandatum Leonis, Papae X.,"— which, freely rendered, means that the compilation of those Taxes was ordered by Pope Leo X. Here follow some of the "Tariffs":

•"TAXATIO PAPALIS. Extracts.

Absolution for a layman, who kills a lay-

man or priest » 7.20

For simony 37.50

For perjury 72.50

For forging the Pope's letters 72.50

For a priest who violates a woman at

confession 37.50

For him who commits incest with his

mother 37.50

For a priest who is connected with nuns in

the convent • 37.50

For the rape of a girl or married woman. .. 37.50 For him who commits incest with his sister

or other female relative 37.50

For him who had a child by his nurse ..... 47.50

For any unnatural lewdness 37.50

In volume 1851, pages 132 and 133, are similar taxes for simony, apostacy, perjury, falsehoods, homicides and numerous and most loathsome violations of the Seventh Commandment."

(I assume that the figures express the amounts in Roman money—the lire.)

There is also in this collection the Vatican Tax rates, for the year 1520, and afterwards. Where the "sliding scale" is seen, (lie purpose was^ no doubt, to give the priest an opportunity to adjust the price to the means of his dupe.

(It is but fair to give credit to the Jordan Publishing Company, of Philadelphia, for my information concerning the l\*apal Tax Books. This company copyrighted and issued their booklet in 1896. The statements made\* and authorities cited by them have not called forth any refutation.)

Until the Rev. Father Xavier Sutton, or some other Romanist, questions the testimony that has been presented, I will rest iny case. There will be no attempt to answer me. They will jibiise me, and persecute me, and try to ruin my business; but Uie real scholars among the Romanists know that I have not

published anything but the truth—and that not yet half told.

But I anticipate the subterfuge to which they will resort;, when confronted with the proofs. They will say that Rome has mended her ways; and that the sale of Indulgences ceased, long ago. Let us see about that:

In the year 1906, Michael J. M. McCarthy (Catholic) published a book under the title,

"Priests and People in Ireland." It is one of the most complete indictments that was ever brought against the Roman system, and every fact to support the indictment is adduced. Among other hydra-headed abuses, the sale of Indulgences is mentioned. How did the Romanists answer the indictment? By ex-communicating the author.

In the year 1910, there appeared a volume entitled, "Letters to His Holiness, Pope Pius X." The author was a Roman Catholic priest. He devotes a chapter—^a very hot one—^to Indulgences; and he demonstrates with power and completeness that this monstrous system has become in our own times more extravagant than it ever was—if such a thing be possible.

One more Roman Catholic authority will be quoted, and that should suffice:

In the year 1883, the Polyglot Press of the Sacred Congregation of the Propaganda published, in Rome, a book called "Il Tesoro delle Sacre Indulgenze, esposto alle anime pie"—: "The Treasury of Holy Indulgences, Explained to Pious Souls.?" This book has the indorsement of the "Sacred Congregation of Indulgences and Relics;" therefore it must be regarded as authentic. There are 174 pages in the volume, but I can only quote from two or three. In his Chapter III., the author says:

"The indulgences granted by Pope Leo X. for building St. ^ Peter's, in Rome, merit special mention. It is known that in consequence of these indulgencies, Martin Luther found a pretense for rebelling against the church, and that the Protestants in full chorus have cried out against the traffic, the holy, workshop. Concerning this one, we shall simply say that, to contribute to the building of a temple, especially of the great-, 'est temple in the world, is a work of religious charity, a proof; of piety and faith, which may very properly be remunerated with indulgences. But it must be observed, besides, that, in. promulgating those indulgences, the Pope sought not only tl^ei upbuilding of a material temple, but especially the spirityal

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profit of the faithful. Since these religious indulgences were announced by the Religious (i. e., Monks), who passed from city to city, from place to place, preaching the Divine Word and correcting the customs of the people, it was a kind of mission, and a very fruitful one^ to which for the acquisition of indulgences was united, as a condition, an alms for the building of the Vatican Basilica, as today, for the acquisition of the jubilee, often an alms is required for the pious work of the propagation of the faith, or for some other pious object. Therefore, one may see how much evil Luther committed, and how, with him, Protestants maliciously err, when they hurl vituperation and calumnies against the Catholic Church on account of indulgences."

And again. Chapter VII, page 143:

"In the same way the Holy Church acts toward the faithful living, granting them indulgences, and toward the faithful dead, offering by means of the former the price of redemption, that is, indulgences. But some one might ask: 'Do indulgences infallibly avail for the souls of the dead?' and the reply must be: In general, they avail infallibly for the souls of the dead; because otherwise the church would perform a useless act granting indulgences to be applied to them, a thing which could not be affirmed without impiety. Whether to this or to the dead one in particular we can hope they may avail, there is not absolute certainty, because the church offers them with the condition, 'if it please God;' because God may have just motives in applying indulgences to that soul rather than to this one; and because God has reserved to Himself the dispensation or disposal of His gifts. It will happen sometimes that a hundred poor persons, who have lived piously, will die and no one will think of those who suffer in purgatory. A rich man will die who perhaps settled his accounts at the last hour, and God had mercy upon him, meantime a great funeral is celebrated for the rich man and hundreds of masses are said for him. What then? Cannot the Lord of these Sacrifices (i. e., masses) give a large part to those poor persons, and keep the rich man, who had merited so much greater punishment, still in purgatory? Would any one dare to complain, and say to the Lord: 'Why hast Thou done thus?' For this reason the faithful should not be satisfied to celebrate only one privileged mass (which always liberates some from purgatory) for a dead man, or to make acquisition for him of only one plenary indulgence, but they should multiply these pious offer-

ings, in order to have greater confidence that the Lord will apply as much as is necessary to that soul for which such suffrages were offered."

All the world knows that Masses for souls in Purgatory have to be paid for; and that there is varying market and fluctuation in prices. Sometimes, the European priest will accept payment in commodities, or domestic animals, as John Tetzel did in Germany in the 16th Century.

All the world ought to know that the sale of Indulgences is another inexhaustible source of revenue to this richest, greediest, most unprincipled of all churches. In Italy, Spain, Portugal, Ireland, and Austria the bulls (of Indulgence) are kept on sale like other merchandise; and a price-list is kept, as in the case of other, and more valuable merchandise.

But can you expect an American pignate to confess the truth on this matter, when you behold a "Sacred Congregation" giving its indorsement to such a monumental falsehood as that which the author of the last book referred to wrote about Tetzel and Luther ?

To lie in the interest of the Holy Church is meritorious: the greater the untruth, the greater the virtue.

But perhaps I can furnish evidence even more conclusive: Since these chapters began in

December, 1910, there was sent to me a translation, from Spanish into English, of one of the Bulls (Indulgences) sold to some credulous Spaniard in 1885. The original is in Brunswick, Ga.

"Summary of the allowances, indulgences and favors that our very holy father Pio IX. (of happy memory) was good enough to grant by this the Bull of the Saint Crusade to all the faithful residing in the Kingdoms of Spain, and other dominions subject to H. C. M., or to others who may come to them, who may take (buy) it giving the alms by Us fixed, issued for the year 1885."

Joseph McCabe, ex-priest, and author of "Twelve Years in a Monastery," says:

"Indulgences Still Being Sold.

"The sale of indulgences is so historic a symbol of Papal corruption that I cannot do other than take it as the first point in my indictment of the Spanish Church. I refused to believe the fact when it was first brought to my notice, long after I had quitted the Catholic ministry. My informant, an Ameri-

can gentleman, who had lived in Spain for more than ten years, forwarded to me copies of these 'bulas,' as they are called, and the truth was evident. I have since made full inquiries, written on the subject, been 'answered' by an English Jesuit—who explained that the indulgences was a pure gift from the Church, in return for a specific sum of money, much as (he did not say this) your soap or your butter is—and have lost all doubt on the subject.

"On the windows of Catholic book-shops in Spain one often sees the word 'Bulas' in large type. You enter and ask for a 'bula'—or you may go to the nearest priest's house for one—and find that there are four species, at two different prices. Lay a peseta on the counter, and demand the ordinary \*hula de la Santa Cruzada.' A flimsy piece of paper, much sealed and impressed, about a foot square, and with the signature of the Archbishop of Toledo, is handed to you, with your change of twenty-five centimos. You have not bought it. You gave an 'alms' of seventy-five centimos (about ten cents) to the Church (minus the shopman's commission), and the Church graciously accorded you—^but it would occupy too much of my space even to enumerate the extraordinary spiritual privileges which you can purchase for ten cents in that favored land. The central grace is a 'plenary indulgence.'

The Passion for Pelf.

"Catholic theology teaches that there are two alternatives to Heaven, two unfathomable pits of fire—Hell and Purgatory. If you die in serious, unabsolved sin, you go to Hell; but few Catholics ever think of going there. It is so easy to get one's self drafted into the second department. But the second department. Purgatory, is exceedingly unpleasant; the fire and other horrors are the same; the duration is uncertain. Here, again, however, the

Church comes to the rescue. Confession and sorrow have relieved you of the first danger; something may be done to avoid the second. In earlier and harder times one went on the Crusades to achieve this. Some Spaniards offered the Papacy money instead, and received the comforting assurance that the Purgatory debt was cancelled (a 'plenary indulgence'). The sum has sunk with the course of centuries, and now in Spain you gain this gorgeous assurance, with a dozen others, for an 'alms' of a dime! But attempt to give your alms to the poor, and you get no bula.

"That is the common bula of Spanish church life. The rich, of course, pay more than the small sum stated on the paper; and as the ignorant peasants find frequent need of this comforting assurance, since it only lasts until they sin again, the amount that the Church annually derives from this sordid source of revenue can be imagined. Another bula, of the same price gives, you the same comforting assurance in regard to any deceased friend to whom you may wish to apply it. Since, however^ it is never quite sure that your 'disposition' came up to the required altitude, you do well to continue buying and trying. A third bula is even cheaper, yet more substantial in its advantages. . For fifty centimos (less than ten cents) you obtain permission to eat meat on Fridays and on most of the days on which Catholics in less favored countries must not eat meat. Unfortunately, you find that the bula is invalid unless you buy the other bula as well; but twenty or twenty-five cents is fairly cheap for a year's permission to disregard the fast-days.

The Conniving 'Composicion.'

"The fourth bula is the most infamous, unless the reader chooses to regard it with humor. Technically, it is known as the 'composicion'—an excellent word. It says that if you have any stolen property of which you cannot discover the rightful owner, the purchase of this bula makes the property yours. The pickpocket does not usually know the address of his victim; and though the bula declares that the theft must not be committed in view of the bula, the practised conscience of a Spanish thief easily negotiates that difflSculity. But this is not the full enormity or the full justification of the title, 'composi-cion.' One bula costs about twenty-fi^ve cents, and covers about three dollars' worth of ill-gotten goods. For every additional three dollars' worth you have stolen you must give twenty-five cents to the Church—in other words, take out a fresh bula. And—let me quote the incredible words of the document—^'in the event of the sum due exceeding seven hundred twenty-five pesetas fifty contimos (one hundred and twenty-five dollars), the amount compounded by fifty Summaries, application must be made to Us for a fitting solution of the case'! The priest will take his tithe of your knavery on a scale he thinks fit to determine.

"The Finger of the Pope."

"Let it be clearly understood that I am not reproducing the statements of writers, travelers or residents; I am describing, or translating, the very words of the bulas, copies of which lie before me. Incredible as the facts will seem to most readers, there is only one quibble which the zealous Catholic, in his misguided wish to defend the Spanish Church,

can raise: he will demur at the phrases 'bought' and 'sold.' I may safely leave that question of casuistry to the reader. From this appalling traffic the Spanish Church draws millions upon millions of pesetas every year—from the rich, who thus pay for its political support, and from the densely ignorant peasantry, whose hard-won centimos are stolen by this abominable chicanery.

"English Eoman Catholics who heard of the traffic for the first time, innocently drew the attention of the Vatican to it, and were, after repeated letters, snubbed for their intrusion. The truth is, that the whole traffic is under the control of the Vatican. These bulas are no bits of medieval parchment that have lingered into the dawn of the Twentieth Century; they are printed afresh every year, and they cannot be issued until an annual permission comes from Eome. Then a procession of heralds marches through the streets of Madrid announcing the glad news that Spain's unique privilege has been renewed. What a spectacle! Through streets equipped with the latest achievements of modern science there still marches the medieval troop, crying in the ears of educated Madrid that Spain still lives in the Fifteenth Century. I have only to add that until Eighteen Hundred Seventy the Vatican openly took a percentage of this sordid traffic. In these days of inquisitive American and English converts we do not know what the understanding is between the Papacy and the Archbishop of Toledo, who issues and seals those symbols of the Spanish Church's degradation."

It is not charged that these Tariffs on Pardons are in use in this country. The cunning priests know their business too well to allow us to see what every traveler in Europe may see. As yet, they content themselves with Holy Water, Eelics, Purgatory, Saints, Mary-worship, idolatry and petticoat street-parades. The direct Tariff-scale or Pardons of Sins, will be imported later. At present, they are satisfied with the indirect Tariff levied by way of Life-membership dues in, say, Purgatory Societies; and contributions to Eomanist institutions.

By the way, I note that by "the kind permission of The Right Reverend Charles E. McDonnell, D. D., Bishop of the Diocese of Brooklyn, the Perpetual Membership fee in St. Vincent's Purgatorial Society has been reduced to ten dollars." For this modest sum, you get 5508 Masses read for you, "whether living or dead." Now, if you happen to need a job-lot of Masses, you had better send \$10, right away, to the Rev. William L. Blake, P. O. Box 174, Brooklyn, N. Y.

The pagans of old Rome used to have a Purgatory which they called Tartarus; but I don't think that souls could be paid out for so small a price as ten dollars.

But what will "Rev. Father" Xavier Sutton say when he learns of the Ten-dollar Tariff of "St. Vincent's Purgatorial Society for the living and the dead?"

And like other wares advertised for sale, these 5508 Masses, to be read each year, are listed "only ten dollars." That word "only," with its auction-room and bargain-day

suggestion, reveals the sordid commercialism of the whole business.

## CHAPTER XIX.

The Roman Catholic priests cannot sin; The terrible consequences of believing that a priest cannot sin; A study of priestly physiognomy (see cuts); Margaret L. Sheppard's story.

Some years ago, a notorious political boss and boodler, said "If a priest should spit in my face, I would not resent it. A priest cannot commit sin"

If that be true, how comes it that the priests confess to one another? How? does it happen that the Pope himself has a confessor?

The very word, "confess," implies guilt. What does the Pope pour into the ear of his confessor, if not the mournful story of his sins?

(1) Can the infallible Pope fall into error and sin? Is his infallibility good for export purposes, only? Is he fallible, as to himself, and infallible, as to everybody else?

(2) What becomes of his Vicar-General, when he kneels to his confessor? He is the Christ on earth; he has charge of the keys of Heaven and of Hell; he has dominion over all monarchs and peoples; he is above the human Law; he has control of the inexhaustible bank, in which have been deposited the graces and merits of the Saints, over and above what they need for their own salvation; and he can check out the deposits by signing Indulgences; he is Lord of Lords here on earth, and being a priest, cannot sin: Yet we see him prostrate at the feet of another priest.

Acting as confessor, this other priest is another Christ: What has the Pope become? When confessing his sins—what is the Pope, anyway?

However, my purpose in this chapter is, to point out the terrible consequences of believing that a priest cannot sin. Let the children be so taught in the parochial schools, in pious homes, in the cathedrals, and in the books which are placed in their little hands—what will be the natural results? The priests will dominate those children throughout their lives. But evil as that doctrine is, for men, that evil bears no comparison to the havoc wrought by it, upon the women and girls. That topic has been touched on in a previous chapter; but we will now consider it with the elaboration which, the subject deserves.

Let me remind you that the Romanists borrowed the Con-

The Priest, the Woman and the Confessional.

Confessional from one of the most licentious religions of antiquity. The priests of Bacchus were not allowed to marry; but, by way of ample compensation, they were given the right to require confessions from their female votaries. These confessions were in private, the

priest and woman being alone. Bj\*^ menus of certain questions, the priests readily discovered those of their penitents who had amorous inclinations. • You can imagine the rest. You can also imagine what debauchery such a wine-god priesthood brought upon the infatuated women.

But were the priests of Bacchus any fuller of red blood and sexual passion, than are the Roman priests of our time? Have men ceased to be men? Does the shaving of the crown, and the wearing of a chemise and a petticoat, extinguish the flames of natural desire?

Use your common sense. Celibacy was a cloak to promiscuous indulgence, in old Rome; and it serves the same purpose, now.

When the Fathers of the Roman Church first renounced marriage and women, they suffered terribly. The anchorite was really the victim of a self-imposed martyrdom, as the fakirs of India are at this day.

Determined to resist and subdue the sexual desire, the Fathers resorted to unheard-of expedients, to cool the blood. They half-starved themselves: they eschewed rich food: they never touched wine: their diet was the herb and the fruit: they slept on the bare floor—sometimes on the cold ground. But even all this was unavailing: the burning of the God-implanted sexual desire tormented these poor, deluded fanatics. To chill the amorous impulse, they stood in the icy river, rolled over in the snow, or ran naked into the woods to exhaust themselves by exertion and exposure. So hard did the Fathers find it to preserve chastity!

«i But look at the faces of the priests of modern Rome! fetudy the lustful mouths, bulging eyes, dew-lapped necks, and /plethoric physical robustness of those Irish O'Donahues, and ICronins, and Phelans, O'Connors, O'Connells, and O'Briens!

We present to you the faces of certain well-known American prelates—among them that of Boston's new Cardinal, O'Connell. Look upon those faces, carefully. Follow the sensual lines of those pictured countenances.

If I were asked to select a countenance to illustrate a poem on "Wine, Woman and Song," I would as lief have



Types of Roma

Types of Roman Catholic Priests,



lic Priests.

*Card O'Connell*

O'Connell's face, as that of Brigham Young or King Harry VIII.

Please study O'Connell's face. Did you ever see such pride, arrogance and lust? Does that Irishman look like he had ever stood in the snow, to cool his blood? Does he resemble a man who denies himself wine, and eschews rich meats? Does he look like a man who drank ice-water and fed on chicken-soup? Do you think he has waded into freezing rivers, to chill his natural desires? Just use your common sense, when you study that arrogant^ haughty^ voluptuous countenance!

Somebody, writing to Collier's—a Romanist paper—about O'Connell's ordination, in Rome, Italy, ( where he paid \$10,000 for his Red-hat,) told us that O'Connell smiled "a terrible smile," as he took the oath which no honest, loyal American can take. He swore to persecute^ and he smiled "a terrible smile," as he did so.

Let that presumptuous and insolent priest be very careful! Every true hearted American hates him, with an intensity of passion, which the slightest additional aggressiveness on his part may render uncontrollable.

Heavens above! Think of a negro priest taking the vow of chastity, and then being turned loose among women who have been taught that a priest cannot sin! It is a thing to make one shudder.

In the Confessional, these modern priests of Bacchus can, and do^ learn which of their penitents are tortured by the sexual desire. In the Confessional, the priest himself is tempted. After the confession, the tempted man and woman have the opportunity to gratify their passions—for the sacristy key is carried by the priest, and the sacristy is a very private, convenient place.

Take a young Irish priest, full sexed, well fed on rich food and wine. Some lovely girl, in reply to questions which the law should prohibit, tells him, with her luscious lips nearly touching his red face, that she is troubled by the treacherous inclination—what will be the effect upon him? The young people are alone: they both are tempted: and the private place is close at hand! Can anybody doubt that the penitent and the priest are both destroyed,, morally, by the Confessional ?

Suppose a negro priest to be in the Confessional, with a white woman outside^ confessing that she has trouble in con-



Cardinal O'Connell.

/^rolling her lusts! It makes one's flesh creep to conjure up the picture.

But they will say that the black priests cannot exercise their office among white women. How can it be helped? A priest is a priest, regardless of color. How can the Bishop keep track of the negro priests? How can the white priests know the whereabouts of the black priests, at all hours? And if the negro priest lays his command upon the white "Sister," what is she to do? Her education has caused her to regard the priest as more to be honored than the angels: in her mind, the priest is a super-natural being who cannot sin. How can Lucian Johnson, or any other Romanist, know that the negro priest will never seek the Sisters on the streets, or in the retreat parlor of the cloister-convent?

The Latin race does not share our racial prejudice against the African: immigration has brought, and will continue to bring, millions of the Latins to this country. Already, the Italian, French, Spaniards, Portuguese are here in great numbers. Of the 12,000,000 Romanists, 4,000,000 are Poles. What will be the consequence to them and to our future, of the negro priests, the Confessional, and the Retreat Parlor?

But it is time we were learning what questions the priest must put to girls and married women when they come to confess. First, I take those enumerated by Margaret L.

Shepperd, who spent several years in a convent at Bristol, England, after having been seduced by a young priest. She was so horrified by what she saw<sup>^</sup> heard and suffered in that "hell on earth" — as she called it—that she escaped from it, and renounced the Roman faith. She was befriended by the Salvation Army; and she became the author of two books — "My Life in a Convent," and "Secret Confession to the Priest Exposed."

From this last I quote: "Then the Roman Church claims that the system of auricular or secret confession to the priest alone has a great moral restrictive power over vice and immorality—when it can in reality be, nay, has been proved that the debasing and demoralizing influence of this same doctrine of auricular confession has made it imperative to build just such cloistered institutions as the Convent of Arno's Court, Bristol, where the victims of a debauched and lecherous priesthood are incarcerated, so that the world may not become familiar with the thousands of lives ruined and blasted through priestly solicitation. Yes, it is true the world does not know these things; but a time is coming when, at the judgment bar of God, these vile debauchers of innocent girlhood and pure womanhood

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will meet their victims; and there, before the assembled hosts, their villainy and hypocrisy will be uncovered 5 when their victims, one by one, will point them out; when murdered infants will rise up against them; when outraged husbands will claim God's justice, and the tortured of the inquisitorial dungeons will cry out against them. And there, at that tribunal where all are judged alike, these priests will receive from God a just but awful punishment.

"Today they point at me, call me an adventuress, an impostor, a woman to be shunned by all good people; and in this they are upheld by many so-called Christians. Oh, that those who believe all that the Catholic priesthood say about me, could know them as I do! Where did I inherit all the evil they accuse me of, but from a system born in hell — nurtured in hell! Where did I learn so much of the sins against the decalogue? 'In the sacred precincts of the Confessional' Where were my ears polluted by vile, filthy insinuations? 'In the Confessional.' Who instructed me<sup>^</sup> as to the sins of impurity<sup>^</sup> and defined to me the sins against nature? The priest<sup>^</sup> in the sacred precincts of the Confessional.

"Who was it that, on one occasion, asked whether, when kneeling before the image of Christ on the Cross, I was tempted with thoughts of licentiousness in regard to our Lord? Who? The debauched and debased priest<sup>^</sup> Father Hayes<sup>^</sup> in the Confessional of the Convent in Arno's Court, Bristol. Who was it told me there was nothing unusual in a priest having illicit intercourse with women, and that often it was the only way by which a priest could keep from open scandal; that the church dealt leniently with such extreme cases; and that by a woman<sup>s</sup> submitting herself to a priest under such circumstances<sup>^</sup> she was doing that which would find favor in the eyes of God? Who told me this? The

holy confessor, in the sacred precincts of the Confessional, of the Convent, in Bristol, one Saturday afternoon, when he was sitting there in a state of intoxication.

^'Who was\* it ruined my life and made me what I was in the convent? Father Egan^ who today^ restored to the bosom of the Holy Mother Church, shielded under her protection, celebrates mass^ forgives sins^ and buries the dead^ receives the homage alike of Catholic and Protestant.

"And so it is ever. The weak suffer; the strong escape. Yet would I warn Protestant mothers against sending their daughters to a convent school for the purpose of being educated. The time may come when, with anguish of soul and many bitter tears, you will regret the step.

"Hush! Out from the past rises a figure; she stands before you a young, bright, happy, joyous girl, your daughter. And as you look upon her in the light of those earlier years, you remember that you had hoped to spend the evening of your life surrounded by her love. You looked forward to the time when her children would climb to your knee, and you would caress and love them. You pictured yourself at last having your daughter to be with you when the final parting came. This was your dream. Now the awakening. Where is your daughter? Do you see the walls of the convent looming out in the distance? Come with me, and, as you pass through the . massive door, follow me. Here we are^ in the cloister. We walk along until we come to the church. We enter, and there in the pews are the silent^ black-robed Sisters. The stillness of death prevails; the evening shadows have deepened into the shades of night; the lamps burn low. Now, we see one of the Sisters approach the organ and softly the notes of the 'Stabat Mater' roll out. The rest of the nuns unrobe their left shoulder, and as they join in singing the 'Stabat Mater,' they hold in their hands a discipline, and with it they scourge themselves. Do you see that young nun on the left hand side of the organ? Do you see the pain expressed in every feature? Do you hear the groan that involuntarily escapes from her lips? Do you recognize in that pale, sad-faced, black-robed woman the bright, happy girl you sent to the convent school?

"Let us proceed further. We leave the church, and ascending twelve steps, find ourselves in a room comfortably furnished. A man in the guise of a priest of Rome is seated on a sofa. The door opens, and the young girl we noticed in the church enters the room, and, as with down-cast eyes she kneels to receive the priest's blessings, a look of loathing and fear passes over her features.

" 'Come and sit down here, my daughter; I desire to speak with you.'

"With trembling steps the girl approaches the sofa, and the priest, taking her hand says: 'why so fearful of me, my child?'

"And; drawing her down beside him, he places his arm around her waist; his hot, liquor-

fumed breath fans her cheeks. IJls coarse, sensual lips are pressed to hers; she shrinks away in loathing; her womanly modesty is outraged; she struggles

to liberate herself—too late! Poor helpless girl, she has not sufficient physical strength to overcome the wretch who holds her; her piercing cries for help are not heard outside the room. Exhausted, she lies in the grasp of this spiritual father and before she leaves the room, her purity has been violated^ and she becomes the toy and convenience of this ^protector' (sic), of morality.

"Follow me again. We pass down two flights of stairs— how dark and damp it is here! Come, let us peep through the door at the end of the cloister. Hush, tread softly! What sound is that we hear? Sobs? Surely not sobs? Yes; deep, bitter, heartrending sobs! Look in; do you see the figure lying prostrate on the floor? Ah, how the sobs shake her slight frame! She speaks. What does she say? Bend your ear and listen: 'Oh God! my God, let me die! I cannot bear this any longer; I gave up all—father, mother, home, friends, because they told me—these priests and nuns, that by doing so I would secure Heaven. Where is the joy, where is the peace they depicted to me? Oh years that have passed, come back, come back to me. Give me once more my youth, my mother's love, my home, my innocence, my peace of mind, my faith in God. Oh for one hour of the time when I was free; before ^ ever entered into this hell upon earth. Oh, mother, mother, would to God I had died ere you ever sent me to the convent school, for I am ruined body and soul," Ah me, how she sobs. Do you recognize her, your once happy daughter ? What! you cannot bear it? Yet you sold her to Rome, and, your price was the satisfaction of your own, and your husband's political and social ambition. What do you think of your bargain? What do you say ? You would recall the years if you could, and undo all the past? Too late, too late, and soon at God's judgment bar you must render up an account.\*

"Oh, Rome, thou woman arrayed in purple and scarlet, thou mother of harlots and ahorwinations of the earthy thou who hast become drunken with the, blood of the saints, thou destroyer of the home, thou enemy of pure womanhood, thou murderer of helpless infancy, I know thee as thou art. I, who have suffered, I whose life has been blighted by thy baneful influences, I rise from my darkness, thy impurities and oppre\*^-^sions, to warn the womanhood of the land against thee, thou ravening wolf in sheep^s clothing,^"

## CHAPTER XX.

Cardinal De Boland's warning; Story of the ladies and priests of Seville; The danger to women of the Confessional. Appendices.

The Cardinal de Boland, Archbishop of Lyons, was considered by the Roman Hierarchy as one of its most illustrious "princes" of the church. He wrote a book for the exclusive instruction of the priesthood. One of the warnings which he gives to his brethren relates

to the Confessional. He reminds them that the priest himself is in "continual temptation," when hearing the confessions of feminine penitents. He declares that "the soul is gradually enfeebled in such a way that the virtue of chastity is forever lost."

The Cardinal should be good authority. Doubtless he had in mind what happened under Pope Pius IV. A Bull was published, requiring all girls and married women who had been seduced by their confessors to denounce them to the ^^Holy'^^ Inquisition. Before experimenting with this dubious Bull in other parts of Europe, it was deemed judicious to "try it on" in Spain. The city of Seville was selected, which sufficiently indicates the reputation which the priests of that gay town had won, even among Romanists.

Thirty inquisitors to ask the ladies about it, and thirty notaries to take down the answers were soon at work. And the ladies began to pour into the Holy Office, in long files, while their former confessors sweated blood. To the consternation of the thirty inquisitors and the thirty notaries, it became evident that it would be impossible for them to finish the work in the appointed time. The hard-pressed sixty prayed for an extension. Thirty days more were allowed. On went the ladies and ever on: the thirty inquisitors listened, the thirty notaries wrote, the guilty confessors sweated blood.

Again it became manifest that the additional thirty days would not suffice—there were too many ladies yet to come. Another extension of time was asked for and given. On went the sixty; on came the ladies, until such a multitude of priests were involved that it was impossible to punish them all.

The investigation was suspended, the confessors were not disciplined, and they no doubt lost no time in resuming their former relations with the ladies.

Other Popes, before and after Pius IV. tried to curb and punish the confessors who debauched their penitents, but in each instance the evil was found to be too great, too widespread, too universal, too much of a natural fruit of auricular confession, to be stamped out.

Romanist theologians cite the following, as questions that every priest should put to himself:

"While hearing confessions, have I not asked questions on sins against—'chastity'—with the intention of satisfying my evil passions?"

When the Romanists themselves suggest that this very thing may be done, can they marvel that we Protestants believe that it is done? Can they be surprised that it is impossible for us to comprehend why they plunge their pure wives and daughters into this admitted peril?

Again, Romanist theologians require the priest to ask himself :

"Have I not, either during'or after confession, done or said certain things, with a diabolical intention of seducing my female penitents?"

Would Romanist theologians imagine a vain thing? They were priests themselves. They had acted as "Father" confessors, themselves. They knew the facts concerning the hideous system, as well as those terrible facts could be known. And by the questions which they suggest that the priest put to himself, they virtually admit what we Protestants charge, to-wit—that the confessor does take the advantage of his position to ruin his penitent.

Dr. Justin D. Fulton says:

"A lady acquainted with the infamies of the priests rebuked some of them for their profligate doings, and asked them how they could say mass while leading such criminal lives. They laughed at her, and said, 'What is the Confessional for, if we cannot get absolution as well as other men?'"

Thus we have the vicious circle: the priest absolves the layman, and another priest absolves the priest. From the prurient passion, to the adulterous bed; from the bed to the Confessional, and from the Confessional to Mass!

Could you imagine a system more worthy of hell? Can you imagine a system better calculated to rot out the heart of nations—as it has done in Spain, in Portugal, and as it had well-nigh done in Italy, Poland and Belgium ?

Think of how prostrate must be the self-respect of a modest, refined wife when she has yielded to the lecherous bachelor, who follows her with his diabolical inquiries into her very bed and her conjugal intercourse with her husband! Think of the lewd imagination of the priest which suggests to him those obscene questions. How dare these bachelors ask a respectable wife whether she and her husband have resorted to unnatural practices in the marriage bed!

Not so very long ago, a man was condemned to prison, in England, for publishing a translation of the instructions given by Romanist theologians to the priests, as to how they shall put their questions to women and girls. The publication was obscene literature, for the instructions are frightfully obscene. Nobody but a whore-master at hearty could think out such instructions; and no young priest, full sexed and red blooded, could read them without having his sexual curiosity excited and his sexual passion inflamed. Then give him the opportunity and the right woman, and nature will do the rest.

In the next chapter, I will prove this to be an appalling truth.

But there is another victim of the wrong—the husband. Think of the humiliating and despicable position in which the Confessional places him. If he has the proper feeling for his wife, he should bitterly resent the insult inflicted upon her by the bachelor priest. He should detest the man who tramples upon her shrinking modesty and her wifely self-

respect.

Does it not anger him to have a coarse young man inquiring into the sacred mysteries of the marriage bed? Does it not humiliate him, to meet on the streets a bachelor who knows more about his wife^ than he himself does? Does it not place him in a despicable attitude when he submits to being followed, from month to month, in his private relations with his mate ?

I cannot 'bring myself to believe that American Catholic fathers and husbands know what nasty and dangerously suggestive questions are asked in the Confessional. If they did know, they would stop the whole infernal business. A man can be a Romanist^ in religious faith, without being com-pelled to allow his wife and daughter to be polluted v:ith obscene and inflammatory inquiries.

What has all that got to do with religion, anyway! Grant that it is a duty to confess; grant that you must confess in private, and alone with a priest: does it follow that he has the right to drag you through the slime of his own lascivious imagination ? Grant that your pure daughter must go to confession : does it follow that the priest has the right to poison her thoughts and arouse curiosity concerning things that e 'en her mother has never mentioned?

Grant that your wife must go and confess: what right has the priest to drag her down into the mire of his own depraved meditations ?

There isn't a word in the Bible that authorizes a grilling cross-examination of the penittot. Not from God and Heaven came the system of licentious inquiry, but from the Devil and Hell! There never was a Christian congregation that could not listen, in sympathy, to a contrite, broken-hearted confession of any sin. And there never was a congregation, Christian or pagan, that wouldnH stone a priest^ or preacher^ who should publicly ask of women and girls the unutterably vile questions of the Roman Confessional!

Appendix,

Position or Priest Towards Woman -in the Confessional.

{From "the Priest, the Woman and the Confessional.)

Gury, in his Compendium of Moral Theology, claims for the priest the quadruple position of "Father, Doctor, Physician and Judge/" As Father Confessor he is God's agent, and undertakes to dispense spiritual grace through the Sacraments of the Church. In this capacity he claims judicial power to absolve or retain the sins confessed by the penitent. The Council of Trent teaches, "Our sins are forgiven by the absolution of the priest. The voice of the priest is to be heard as the voice of Christ Himself." "Unlike the authority given to the priest of the old law, the power with which the priests of the new law are

invested is not simply to declare that sins are forgiven, but as the minister (or agent) of God really to absolve from sin." «

## AS THE PHYSICIAN OF THE SOUL.

The priest occupies an important position and is able to exercise almost, and in many cases altogether, unbounded power over the child of tender years as well as the weak and timid woman.

In order that the priest might intelligently carry out the duties of this office it is necessary for him to pursue a particular course of studies. Just as a young man preparing for the medical profession studies the physical organism, the diversity of human constitutions, all organic diseases, and it is necessary when attending a patient to ask her questions relative to appetite, sleep, pain.

etc., in order that he might be assisted in arriving at an intelligent decision as to her ailment and thus give her physical relief.

So the Church of Rome compels the young ecclesiastical student preparing for the priesthood, to study the Physical Organism—marital life and obligation, the laws of Maternity, delicate and physical ailments, and to give him an opportunity to chatechise young children, innocent girls, chaste wives, pure mothers, in such a shameless manner as to make them tremble and hang their heads in shame.

It is the priest who initiates the young children, girls and women into the mysteries of iniquity. In the confessional a girl's thoughts are polluted, the questions put to them reveal such corruption as to carry the germs of death and make them familiar with every species of sin natural and unnatural against the Seventh ■Commandment. Neither does the Church spare the wife and mother.

The priest in the confessional becomes the confident of another man's wife, and there, kneeling at his feet, she lays before him all the innermost secrets of her daily life, all that is sacred between her husband and herself. The husband is not the guide of his wife in the hours or seasons of perplexity or trouble, it is the priest—he is the friend, the adviser; towards him the woman turns, he has her most exclusive confidence. In order that my readers may have an opportunity to judge for themselves, I submit the table of questions on which Roman Catholics must examine themselves prior to entering the confessional, so that in the event of having committed any one of them they may acknowledge the same together with all circumstances connected—no matter how shameful.

Each question will be found in "The Garden of the Soul"—a prayerbook for general use among Roman Catholics—it has the imprimatur of the late Archbishop Hughes of New York.

QUESTION NO. 1.

"Have you dwelt wilfully, and with complaisance, upon impure thoughts or imaginations? Have you consented to them in your own mind? How often?"

QUESTION NO. 2.

"Have you been guilty of dangerous freedom with any of the other sex? How far have you carried on this sinful conduct? Was the companion of your guilt a single person? How often? A Carried person? How often? Was there anything else in the quality of the person that made the guilt more serious?"

QUESTION NO. 3. Gazing Immodestly.

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'Have you gazed immodestly upon yourself or others? Upon pictures or statues or any object which could excite evil desires? How often?"

QUESTION NO. 4.

Habits of Secret Sin.' "Have you indulged in the habits of secret sin? How often?"

QUESTION NO. 5.

Sins Against Nature.

"Have you been guilty of fornication or adultery or incest, or any sin against nature, either with persons of the same sex or with other creature? How often?"

QUESTION NO. 6.

Marriage Obligation.

Questions to Married Women. No. 1.—"Have you abused the marriage bed by any action contrary to nature, or by refusing your husband his marriage obligations? How often?"

No. 2.—"Have you persuaded your husband to offend God against the dictates of nature and conscience? How often?"

Appendix.

The last chapter of Chiniquy's "The Priest, Woman and Confessional."

A Chapter for the Consideration of Legislators, Husbands, and Fathers.—Some of the Matters on Which the Priest of Rome Must Question His Penitents.

Dens wants the confessor to interrogate on the following matters:—

1. "Peccant uxores, quae susceptum viri semen ejicieunt, vel ejicere conantur." (Dens, tom. vii., p. 147.)

2. "Peccant conjuges mortaliter si, copula Incepta, cohibeant seminationem."

3. "Si vir jam seminaverit, dubium fit an femina lethaliter peccat, si se retrahat a seminando; aut peccat lethaliter vir non expectando seminationem uxoris." (P. 153.)

4. "Peccant conjuges inter se circa actum conjugalom. Debet servari modus, sive situs; imo ut non servetur debitum vas, sed copula habeatur in vase prsepostero, aliquoque non naturali. Si fiat accedendo a postero, a latere, sedendo, vel si vir sit succumbus." (P. 166.)

5. "Impotentia est incapacitas perficiendi, copulum carnalem perfectem cum seminatione viri in vase debito seu, de se, aptam generation!. Vel ut si mulier sit nimis arcta respectu unis viri, non respectu alterius." (Vol. vii., p. 273.)

6. "Notatur quod pollutio in mulieribus possit perfici, ita ut semen earum non effluat extra membrum genitale.

Indicium istius allegat Billuart, si scilicet mulier senslat

««i

seminis resolutionem cum magno voluptatis sensu\* Qua completa, passio satiatur." (Vol. iv., p. 168.)

7. "Uxor Be accusans in confessione, quod negaverit debitum, interrogetur an ex pleno rigore juris sui id petiverit." (Vol. vii., p. 168.)

8. "Confessor poenitentem, qui confitetur se pecasse cum sacerdote, vel soUicitatam ab eo ad turpia, potest Interrogare utrum ille sacerdos sit ejus confessarius, an in confessione sollitaverit." (Vol. vL, p. 294.)

There are a great many other unmentionable things on which Dens, in iiis fourth, fifth and seventh volumes, requires the confessor to ask his penitent, which I omit.

Now let us come to Liguori. That so-called Saint, Liguori, is not less diabolically impulse than Dens, in his questions to the women. But I will cite only two of the things on which the spiritual physician of the Pope must not fail to examine his spiritual patient:—

1. "Quaerat an sit semper mortale, si vir immitat pudenda in OS uxoris?

"Verius affirmo quia, in hoc actu ob calorem oris, adest prox-imum periculum poUutionis, et videtur nova species luxurise contra naturam, dicta irruminatio."

2. "Eodem modo, Sanchez damnat virum de mortali, qui, in actu copulse, immitteret

dignitum in vas prseposterum uxoris; quia, ut ait, in hoc actu adest affectus ad Sodomiam." (Liguori, tom. vi., p. 935.)

The celebrated Burchard, Bishop of Worms, has made a book of the questions which had to be put up by the confessors to their penitents of both sexes. During several centuries it was the standard book of the priests of Rome. Though that work today is very scarce. Dens, Liguori, Debreyne, &c., &c., have ransacked its polluting pages, and given them to study to the modern confessors, in order to question their penitents. I will select only a few questions of the Roman Catholic Bishop to the young men:—

1. "Fecisti solus tecum fornicationem ut quidam facere solent; ita dico ut ipse tuum membrum virile in manum tuam acciperes, et sic duceres prseputium tuum, et manu propria commoveres, ut sic, per illam delectationem semen projiceres?"
2. "Fornicationem fecisti cum masculo intra coxes; ita dicto ut tuum virile membrum Intra coxas alterius mltteres, et sic agitando semen funderes?"
3. "Fecisti fornicationem, ut quidem fecere solent, ut tuum virile membrum In lignum perforatum, aut In aliquod hujus modi mitteres, et, sic, per illam commotionem et delectationem semen projiceres?"
4. "Fecitis fornicationem contra naturam. Id est, cum masculis vel animalibus coire, id est cum equo, cum vacca, vel asina, vel aliquo animali?" (Vol. i., p. 136.)

Among the questions we find in the compendium of the Right Rev. Burchard, Bishop of Worms, which must be put to women, are the following (p. 115):—

1. "Fecisti quod quibdem mulieres solent, quoddam molimen,

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aut machinamentum in modum virilis membri ad mensbram tuse voluptatis, et illud lodo verendorum tuorum aut alterius cum aliquibuB ligaturis, ut fornicationem facereres cum aliis mulieribus vel alia eodem instrumento, sive alio tecum?"

2. "Fecisti quod quaedam mulieres facere solent ut jam supra dicto molimine, vel alio aliquo machinamenta, tu ipsa in te solam faceres fornicationem?"
3. "Fecisti quaedam mulieres facere solent, quando libidinem se vexantem exinguere volunt, quae se conjungunt quasi coire debeant ut possint, et conjungunt invicem puerperia sua, et sic, fricando pruritum illarum exinguere desiderant?"
4. "Fecisti quod quaedam mulieres facere solent, ut succum-beres aliquo jumento et illud

jumentum ad coitum quolicumque posses ingenio, ut sic coiret tecum?"

The celebrated Debryne has written a whole book, composed of the most incredible details of impurities, to instruct the younger confessor in the art of questioning their penitents. The name of the book is "Moechialogy," or "Treaty on all the sins against the sixth (seventh) and the ninth commandments. as well as on all the questions of the married life which refer to them."

That work is much approved and studied in the Church of Rome. I do not know that the world has ever seen anything comparable to the filthy and infamous details of that book. I will cite only two of the questions which Debreyne wants the confessor to put to his penitent:—

Of the young men (page 95) the confessor will ask:

"Ad cognoscendum an usque ad pollutionem se letigerint, quando tempore et quo fine se tetigerint; an tunc quosdam motus in corpore experti fuerint, et per quantum temporis spatium; an cessantibus tactibus, nihil insolitum et turpe acciderit; an non longe majorem in corpore voluptatem perceperint In fine tactuum quam in eorum principio; an tunc in fine quando magnam delectationem carnalem sensuerunt, omnes motus corporis cessaverint; an non madefacti fuerint?" &c., &c.

Of the girl, the confessor will ask:—

"Quae sese tetegisse fatetur, an non aliquem puritatem extinguere entaverint, et utrum pruritus ille cessaverit cum magnam voluptatem; an tunc, ipsimet tactus cessaverint?" &c., &c.

The Right Rev. Kenrick, late Bishop of Boston, United States, in his book for the teaching of confessors on what mat-

ters they must question their penitents, has the following which I select among thousands as impure and damnable to the soul and body:—

"Uxor puse, in usu matrimonii, se vertit, ut non recipiat semen, vel post illud acceptum surgit ut expellatur, lethallitur peccat; sed opus non est ut dui resupina jaceat, quum matrix, brevi, semen attrahat, et mox, arctissime claudatur." (Vol. ill., p. 317.)

"Pulvis patient! licet se vertere, et conari ut non recipiat semen, quod Injuria ei immittitur; sed exceptum, non licet expellere, quia jam possessionem pacificam habet, et baud absque injuria naturae ejiceretur." (Tom. 111., p. 317.)

"Conjuges senes plerumque coeunt absque culpa, licet contingat semen extra vas effundi; Id enim per accidens fit ex infirmitate naturae. Quod si veres adeo sunt fractae ut nullo sit seminandi Intre vas spes, jam nequeunt jure conjugum uti." (Tom. 111., p. 317.)

Note: The foregoing Latin is translated into English by Ex-priest P. A. Seguin, and published in a booklet which he calls "An Eye-Opener for Sleepy Protestants."

Note 2: In the foregoing', you will notice that I referred to the prosecutions that had been set on foot by Roman priests, in England, to prevent the people from learning what abominably obscene questions the priests ask the Catholic women. A similar prosecution was promptly begun against me^ and it is still pending-^uly, 1915.

## CHAPTER XXI.

Dr. Fulton's celebrated book; A bold exposure of priestly immoral' ity; Celibacy contrary to the teachings of the Bible; The priesthood formerly permitted to marry; Why celibacy was introduced; Its frightful results; Instances cited; Pictures of typical priests, well known in America.

In the year 1888, there was published^ in Boston, Mass.y one of the most dynamic books that ever came from the American press. Indeed, it was so bold an exposure of the shocking immorality among the priests and nims that the Rand-Avery Company, which had contracted to print the work, became frightened. They at first declared they would not carry out the contract. But after consulting Anthony Comstock and others, they so completely changed their minds that they consented, not only to print the book, but to assume the responsibility of publishers.

The author is Justin D. Fulton, D.D.; his book is "Why Priests Should Wed"—a title which very inadequately suggests his broad treatment of the whole Roman question.

As everybody knows, the Bible encourages marriage and procreation. Among the ancient Jews the barren woman considered herself peculiarly unfortunate. When she lost hope , of mothering children of her own, she expected her husband to beget heirs by some other woman. Abraham, Sarah and Hagar furnish a familiar illustration.

In the New Testament, we find the same thing. Marriage is almost made obligatory, as the conservator of morality^ Those early disciples knew what a normal man's passions are; and they advised accordingly. Paul characterized the prohi-bition of marriage as the doctrine of devils. He speaks of the bishop as the husband of one wife, only.

Nearly all of the Apostles were married men: Peter himself had a wife, and Christ cured her mother of a fever\* Eusebius, the cotemporary and friend of Constantine the Great, tells us, in his Ecclesiastical History, that the Apostle Paul was a married man, and that several of the disciples besides Peter had wives.

For hundreds of years, the Christian bishops, deacons and elders continued to enter into the holy bonds of wedlock. They had wives whom they could openly own and love: they had

children who could be tenderly reared. They had homes and hearth-stones, like other men, and tasted domestic joys, as other men did.

Then, little by little, the priesthood began to frown on marriage. Celibacy began to grow. But there was a tremendous battle, in the Church itself; and this struggle lasted for centuries. At last, in 1073, under Pope Gregory VII. (Hilde-brande) the decree went forth, and celibacy was launched as a papal dogma.

Married priests were torn, ruthlessly, from their frantic wives; fathers, from their wailing children. Happy homes were desolated throughout Europe.

Why? Because ambitious and crafty Popes wanted an army of priests, devoted exclusively to the Pontiff and to the Church. No division of love and loyalty was to be tolerated. Papa and Holy Church must be all in all. As to the natural, rebellious overmastering passions, were there not the closely guarded ^loaled in^ secret convents^ zohere women were plentiful and helpless?

Into those Bastilles where girls and women were immured, no investigation from without could come; and no voice—let it shriek ever so wildly—^would make its way from within to the outer world.

Did indiscriminate concubinage follow the abolition of marriage ? It surely did. The prediction of "Saint" Bernard was literally fulfilled. "Take away honorable wedlock," said he, "and you will fill the Church with fornication, incest, sodomy and all pollution." Erasmus compared celibacy to a pestilence. Origen showed what he thought of a normal man's power to control his sexual appetite; he wished to remain virtuous and he had himself desexualized. He knew, as all men ought to know, that God made this passion a most powerful one, because the perpetuation and increase of the human species depends upon it.

In all the literature of the times following the pretended establishment of celibacy, you will find horrified historians, poets, novelists, memoir writers, statesmen, law-makers and even prelates. Councils and Popes crying out in wrath and despair, at the shocking and universal depravities of the celibate priesthood. Whether in Germany, Spain, France, Italy or England, the story was the same. Unmarried priests, given unlimited access to imprisoned women, did

what other normal, unmarried men would have done under similar circumstances.

When Popes themselves had mistresses and acknowledged bastards, how could the priests be expected to plunge into ice-water, or a snow bank, to chill the ardor of the blood?

With the Pope setting an example of sumptuous, sensuous living, how could anyone hope that the priests would come down to cresses, lentils and spring-water? With the Vatican

turned into a gilded brothel, the scandal of Europe, how could the priest be expected to keep "bachelor hall" without the companionship of a good-looking wench, for "neioe," or "housekeeper?"

It is well known—as stated in Dr. Fulton's book—that Po'pe Pius IX had two beautiful daughters; and that his master, Cardinal Antonelli^ was one of the greatest rakes in Christendom, After his death, the Countess Lambertini brought suit, as his daughter, to recover his estate.

The gross, unrestricted immorality of the European nunneries continued as long as nunneries were tolerated. They had to be broken up in Germany; they were abolished in France; they are no longer permitted in Italy. And when the Progressives in Portugal, several years ago, suddenly attacked those dens of iniquity, and the nuns were dispossessed, they came forth accompanied by their children. The press despatches stated that many of these pious ladies were unmistakably "in a delicate condition." Nobody but monks and priests had had access to them.

In this country, the building of ecclesiastical Bastilles is unmolested. The State claims no right of visitation: no super, vision or inspection is practised. Those frowning walls bar out the curious. No eye sees, no ear can hear what goes on within the Bastille. The nuns demurely come and go: the priests pussy-foot here and there: and the secrets locked in those breasts are known only to themselves and to God.

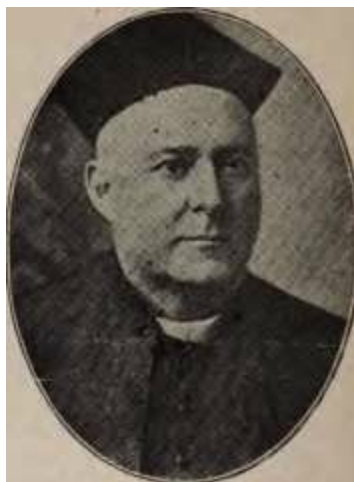
What has been the result? Human nature is the same here as in Europe. The tree being the same, can you doubt that the fruit is the same?

Let us take up Dr. Fulton's book and read:

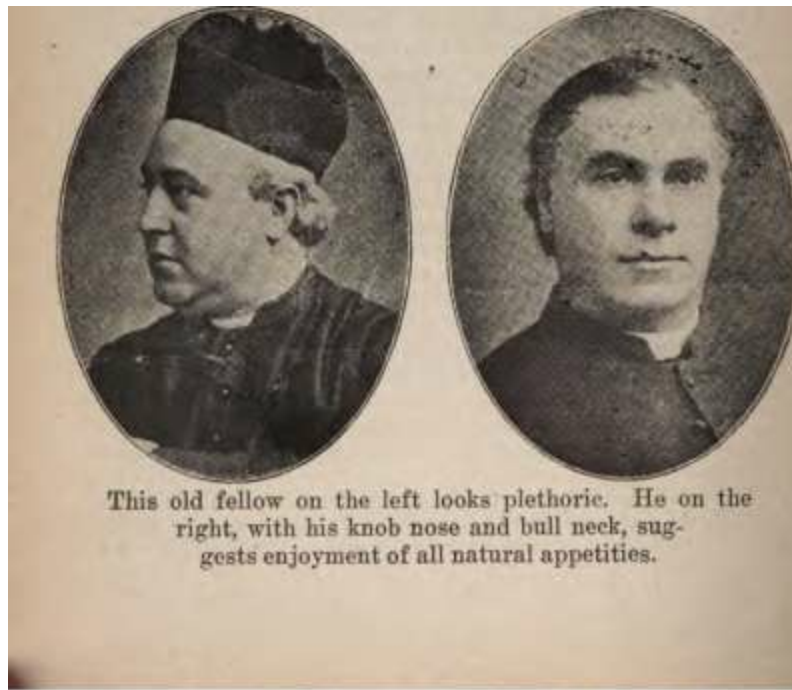
"Take now this story, as told by a Jesuit priest. It is the private confession of Father Garca, a Jesuit:

" 'A woman of thirty-three years came to confess to me and

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Typical Priests, well known in America. Do they look like anchorities, or do they have the expression and appearance of sybarites?



This old fellow on the left looks plethoric. He on the right, with his knob nose and bull neck, suggests enjoyment of all natural appetities.

told me that from sixteen years of age until twenty-four she had committed all sorts of lewdness, only with ecclesiastical persons, having in every convent a friar, who, under the name of cousin, did use to visit her. At last she dreamed that the Devil was free with her, and she was delivered of a boy, and that she knew no man for fourteen months. This so distressed her that she threatened to lay hands on herself. The inquisitors sent for the woman and her maid, and discovered the story. It was this: Father Canchillos a Victorian friar, was in love with the woman, but she could not bear the sight of him. That he gained the maid, putting some opium into her mistresses' supper: she fell fast asleep, and the said father did

. So the child is not the son of the Devil, but of Father

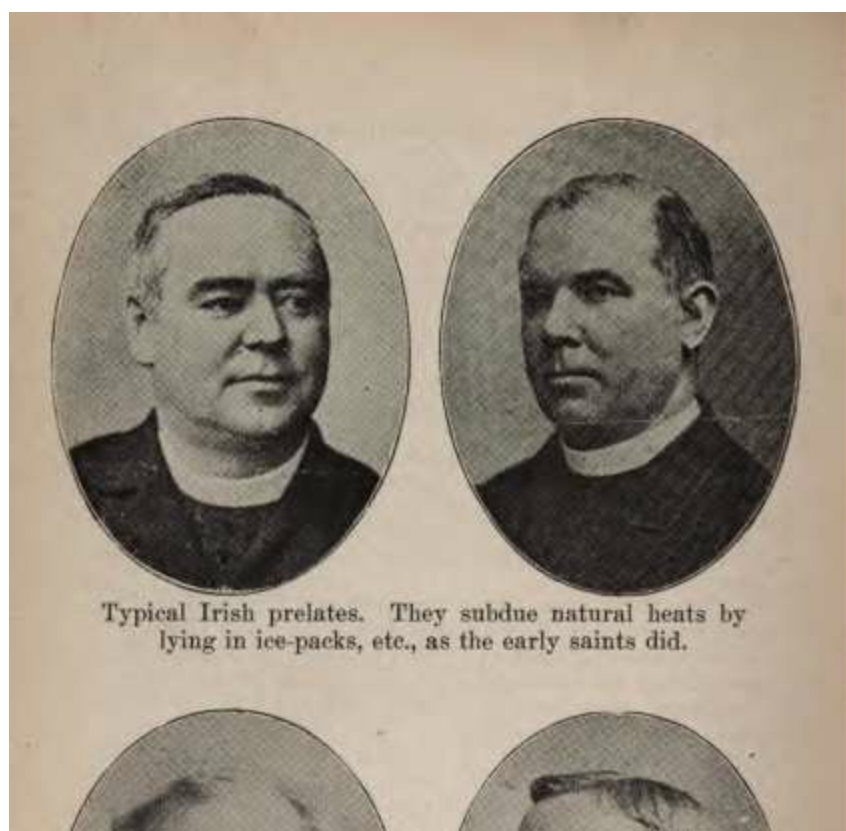
Canchillos. The friar was put into the Inquisition for having persuaded the maid to tell the mistress that it was the Devil; for she had been under the same fear, and really she was in the same condition."

Don Paulo says: "Since God Almighty is pleased to visit me with this sickness, I ought to make good use of the time I have to live, and I desire of you to help me with your prayers, and to take the trouble to write some substantial points of my confession, that you may perform, after my death, whatever may enable me to discharge my duty toward God and men. When I was ordained priest, I made a general confession of all my sins. I have served my parish sixteen years, and all my care has been to discover the tempers and inclinations of my parishioners; there are in my parish sixteen hundred families, and

more or less I have defrauded them all some way or other.

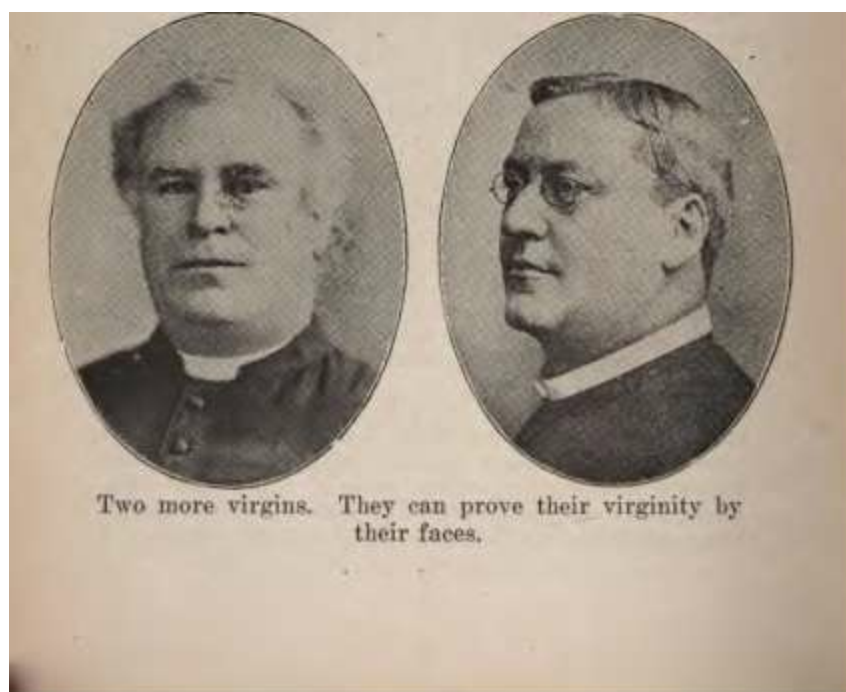
"My thoughts have been impure ever since I began to hear confessions; my words have been grave and severe with them all, and all my parishoners have respected and feared me. I have had so great an empire over them, that some of them, knowing of my misdoings, have taken my defence in public. I have omitted nothing to please them in outward appearance, but my actions have been the most criminal of mankind; for, as to my ecclesiastical duty, what I have done has been for custom's sake. •

" 'As to thie confession and wills I have received from my parishoners at the point of death, I do confess I have made my self master of as much as I could, and by that means I have gathered together all my riches. As to my duty towards God, I am guilty to the highest degree, for I have not loved Him: I have neglected to say the private divine service every day. I



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Typical Irish prelates. They subdue natural heats by lying in ice-packs, etc., as the early saints did.



have procured by remedies, sixty abortions, making the fathers of the children their murderers, besides many others intended, though not executed, by some unexpected accident. I confess I have frequented the parish club twelve years. We were only six parish priests in it, and there we did consult and contrive all the ways to satisfy our passions. Each had a list of the handsomest women in the parish; and when one had a fancy to see any woman remarkable for her beauty in another's parish, the priest of the parish sent for her to his own house; and, having, prepared the way for wickedness, the other had

nothing to do but to , and so we have served one another

these twelve years. Our method has been to persuade the husbands and fathers not to hinder them any spiritual comfort, and to the ladies to persuade them to be subject to our advice and will; and that in so doing they should have liberty at any time ,to go out on a pretence of communicating some spiritual business to the priest. And if they refused to do it then we should speak to their husbands and fathers not to let them go out at all, or which would be worse for themselves, we should inform against them to the holy tribunal of the Inquisition. And by these diabolical persuasions they were at our command, without fear of revealing the secret. I have spared no woman of my brethren's parishes; but I cannot tell the number. I have buried alive of several women; but my principal care ought to be of those that I have by two young women I keep at home since their parents died. Both are sisters, and I had by the eldest two boys, and by the youngest one. The one I had by my own sister is dead. Therefore I left to my sister five thousand pistoles, on condition that she enter St. Beignard's Monastery, and upon the same condition I leave two thousand to the two young women, and the rest to the three boys.' This is the confession of a priest in 1710, who died the same day, and went to the judgment-bar of God in that condition.

"The abominations of auricular confession baffle description.

"There are two women who ought to be constant objects of the compassion of the disciples of Christ: the Brahmin, who, deceived by her priests, burns herself on the corpse of her husband; and the Roman Catholic woman, who, not less deceived by her priest, suffers a torture far more cruel and ignominious in the confessional-box, to appease the wrath of her wafer-god. For I do not exaggerate when I say that for

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many noble-hearted, well-educated, high-minded women, to be forced to unveil their hearts before the eyes of a man, to open to him all the most secret recesses of their souls, all the most sacred mysteries of their single or married life, to allow him to put to them questions which the most depraved woman would never consent to hear from the vilest seducer, is often more intolerable than to be tied on burning coals.

"More than once I have seen women fainting in the confessional-box, who told me afterwards that the necessity of speaking to an unmarried man on certain things, on which the most common laws of decency ought to have forever sealed their lips, had almost killed them. Not hundreds, but thousands of times, I have heard from the lips of dying women, the awful words: 'I am forever lost! All my past confessions and communications have been so many sacrileges. I have never loved to answer correctly the questions of my confessors. Shame has sealed my lips, and damned my soul.'

"How many times God has spoken to me, as he speaks to all the priests of Rome, and said with a thundering voice, 'What would that young man do, could he hear the questions you put to his wife? Would he not blow out your brains? And that father, would he not pass his dagger through your breast, if he could know what you ask from his poor, trembling daughter? Would not the brother of that girl put an end to your miserable life, if he could hear the unmentionable subjects on which you speak with her in the confessional?'

"With one more story, told by Father Chiniquy, we dismiss the subject:

" 'In the beginning of my priesthood, I was not a little surprised and embarrassed to see a very accomplished and beautiful young lady, whom I used to meet almost every week, entering the box of my confessional. She had been used to confess to another young priest of my acquaintance; and she was always looked upon as one of the most pious girls of the city. She disguised herself, and began by saying:

" 'Dear father, I hope you do not know me, and that you will never try to know me. I am a desperately great sinner. Before I begin my confession, allow me to ask you not to pollute my ears by questions which our confessors are in the habit of putting to their female penitents. I have already been destroyed by those questions. Before I was seventeen years old, the chaplain of the nunnery where my parents had sent me for my education, though

approaching old age, put to me,

in confessional, a question which, when understood plunged my thoughts into a sea of iniquity, till then absolutely unknown to me.' As a result she was ruined. She became the counter-part of the priest. She fell so low that she declared, 'I had a real pleasure in conversing with my priest on these matters, and enjoyed his asking me more of his strange ques-tions. The hour in the confessional was but a criminal tete-a-tete. I perceived that he was as depraved as myself. With

some half-covered words he made a , which I accepted with

covered words also; and during more than a year we have lived together in the most sinful intimacy. When the course of my convent instruction was finished, my parents called me back to their home. I was really glad of the change of residence, for I was beginning to be tired of my (Criminal life. My hope was that, under the directions of a better confessor, I should reconcile myself to God, and begin a Christian life. Unfortunately for me, my new confessor, who was very young, began also his interrogations. He soon fell in love with me, and I loved him in a most criminal way. I have done with him things which I hope you will never request me to reveal to you, for they are too monstrous to be repeated, even in the confessional, by a woman to a man. It was my fault. I believe he was a good priest before he knew me; but the questions he put to me, and the answers I had to give him, melted his heart-\*I know it—just as boiling lead would melt the ice on which it flows.

" You imderstand, I have given up my last confessor. I have two favors to ask. One that you will never seek to ascer^ tain my name; second, that you will never put to me any of those questions by which so many penitents are lost and so many priests forever destroyed. Twice I have been lost by those questions. We come to our confessors that they may throw upon our guilty souls the pure waters which flow from Heaven to purify us; but, instead of that with their unmentionable questions they pour oil on the burning fires which are already raging in our poor simple hearts. Oh, dear father, let me become your penitent, that you may help me to go to Mag-dalena, and weep at the Saviour's feet! Do respect me, as He respected that true model of all the sinful but repenting women! Did He extort from her the history of things which a sinful woman cannot say without forgetting the respect she owes to herself and to God ? No! You told us, not long ago, that the only thing that our Saviour did was to look at her

tears and her love. Well^ please do that, and you will save ine.'

"Cannot Romanists see this? Christ, without a priest, is the Saviour. Father Chiniquy encouraged her as best he could and went to his confessor, afterwards Archbishop of Canada, and asked if he might forego the questions. His reply was in the negative. 'Such cases of the destruction of female virtue by the questions of the confessors is an unavoidable evil. Such questions are necessary.

" You must not be discouraged when, through the confessional or any other way, you learn of the fall of priests into the common frailties of human nature with their penitents. Our Saviour knew very well that the occasions and the temptations we have to encounter in the confessions of girls and women, are so numerous and irresistible that many would fall. But He has given them the holy Virgin Mary, who constantly asks and demands their pardon; He has given them the sacrament of penance, when they can receive their pardon as often as they ask for it. The vow of perfect chastity is a great honor and privilege; but we cannot conceal from ourselves that it puts on our shoulders a burden which many cannot carry forever. St. Liguori says that we must not rebuke the penitent priest who falls once a month; and some other trustworthy theologians are still more charitable.'

"As a result, the young woman sought to make confession without hearing or answering the questions. As a priest, Father Chiniquy was compelled to say that it could not be done. With a piercing cry, she exclaimed, 'Then, Oh, my God! I am lost, forever lost,' and fainted away. She was carried home. On her death-bed Christ came to her in answer to prayer and gave her a peace that passeth knowledge. Without the help of priest she fought the battle, saying, 'I shall not be lost.'

"On one occasion she calmly, but with an air of dignity, asked, 'Is it true that, after the sin of Adam and Eve, God Himself made coats and skins, and clothed them, that they might not see each other's nakedness?' 'Yes,' I said. 'This is what the Holy Scriptures tell us.'

" 'Well, then, how is it possible that our confessors dare to take away from us that holy divine coat of modesty and self-respect? Has not Almighty God Himself made with His own hands, that coat of womanly modesty and self-respect that we might be to you and to ourselves no cause of shame, and sin?'

"Her words demolished the traditions of the church, and pulverized the doctrines of her theologians.

"After a time she continued: 'Twice I have been destroyed by priests at the confessionals. They took away from me that coat of modesty and self-respect which God gives to every human being who comes into this world, and twice I have become for those priests a pit of deep perdition, into which they have fallen, and where I fear they are forever lost. My merciful Father has given me back that coat of skins, that nuptial robe of modesty, self-respect, and holiness, which had been taken away from me. He cannot allow you or any other man to tear again and spoil that vestment which is the work of His hands.'

"The revelation of the unmentionable corruptions directly and unavoidably engendered by auricular confession had come to me from the lips of that young lady, as the first rays of the sun which were to hurl back the dark clouds of night by which Rome had wrapped my intelligence on that subject.

"Had this young person been the only one to tell me that, I might still have held some

doubt about the diabolical origin of that institution. But thousands and thousands before and after her have shown me that auricular confession, with very few exceptions, drags both the confessor and his female penitents into a common and irreparable ruin. Hence, a law ought to be passed making auricular confession a crime, and then woman in the Roman Catholic Church would be emancipated."

## CHAPTER XXII.

### I

Erasmus' strictures on the Confessional; Instances of unchaste relations between priests and nuns.

In a former chapter, you were given some of the criticisms which the great Roman Catholic scholar Erasmus, levelled at the priests, the popes and the superstitions, preachments and practices of his church. Let us now see what he thought of that cesspool, the Confessional.

"Penitents," says he, "often fall into the hands of priests who, under the pretense of confession, commit acts which are not fit to be mentioned: they who ought to correct morals become the accomplices—the teachers and disciples of debauchery. Would to God that my warnings were unfounded, and that there did not exist, everywhere, so many examples of these irregularities, of which I speak only in sorrow, and cannot mention without blushing." (Exomologia: p. 163.)

Erasmus was a man of the world, as well as a monk. He had travelled extensively, and had sojourned in England and in France. He knew men, as thoroughly as Machiavelli, or Montaigne, or Cervantes. Therefore his opinion about mankind is not that of some recluse, who has no practical knowledge of his fellowman.

Who can doubt that he is right when he argues that the Confessional corrupts young priests? The books themselves teach them thousands of things about vice which they probably would never have heard of, or thought about. The subjects which they are instructed to bring to the attention of girls and married women are of themselves sufficient to inflame the animal passion. But when they come to put these interrogatories to the fair and frail penitents, how much more excited must be their natural passions?

The two are alone—the young bachelor, and the woman who has been educated to believe that submission to him, is submission to God. They are separated by a perforated grill. The tones of her voice, which is at his ear; the perfume of her breath and the odor of her warm flesh are in his face; the rustle of her skirts, and the maddening aroma of her luxuriant hair kindle hot desire in his young veins—and here in this solitude, temptation and opportunity meet. Who can doubt that the priest, in such case, acts, as you and I would do? It is nature.

Erasmus says that he has heard harlots defend their own dissolute lives, upon the ground that the priests lived in the same way. He mentions an immoral theologian who justified his evil indulgence by the example of the director of a convent who boasted that he had seduced 200 of the nuns. (Exomo-logia: p. 154.)

The famous casuist, Escobar, fully corroborates Erasmus.

In one passage he speaks of the immorality of the Confessional as, "This enormous crime which has spread to such an extent that everybody should unite to suppress it."

To the Bishops of Pistoia^ a letter was written by a Paulist monk, in 1798 describing conditions in Portuguese convents. "The regular priest has become the bonzes of Japan; and the nuns, the disciples of Diana (sic). Their convents were seraglios for the monks, as I have proved, at Lisbon, by positive facts, and by showing that the nuns were more frequently mothers, than were abandoned women." (Potter, Vie de Eicci, II. 474.)

The same brothel-like conditions were proved "by actual facts" when the convents were broken open in Spain, Portugal and France, in 1908, 1910 and 1911.

Sismondi, the illustrious scholar and historian says—

"The peace of families was banished from all Italy—^no husband any longer regarded his wife as a faithful companion associated with his existence: no man any longer found in her a support in adversity, a savior in danger, a comforter in despair: no father durst affirm that the children who bore his name were his own, and no one any longer felt himself tied to his child by the sentiments of nature."

How truthful were the assertions of Sismondi, was proven by the witnesses who testified during an investigation made by order of the Grand Duke Leopold, of Tuscany. It appears the evidence was taken down in writing by Abbot Lorenzo Palli, the episcopal vicar of Prato. The Bishop of Pistoia, (Eicci,) had the care of the proceedings; and the record remained in his possession. In this way it came into that of his family, which communicated the facts to M. de Potter, for his use in the preparation of his "Life of Scipion de Eicci." (Published in Brussels, in 1825.)

Inasmuch as a Eoman Catholic prince ordered the investigation, and a Eoman bishop had superintendence of it, and a Eoman scribe made the record of the testimony, we should feel

certain that we are dealing with facts—for they are a damning indictment of the Roman system.

No atheistic, skeptical, agnostic, Masonic, or Protestant evidence could be more indisputable. And if these frightful conditions in the Tuscan nunneries were not typical, I would not particularly dwell upon them. But, human nature being the same, always and

everywhere, the convent pollutions of Tuscany merit special consideration. This case is one of the very few in which Rome has not succeeded in muzzling the witnesses, or hushing up the scandal, or destroying the record of her guilt

"The libertinism"-says Count Lasteyrie in The His-tory of Auricular Confession—"introduced into the convents of Tuscany by means of confession, dated from a period very anterior to the reign of Leopold. \* \* \* The spiritual direction practised by the monk toward the nuns was a source of scandal for more than 150 years, before the Grand Duke ordered the investigation. In 1642, a petition signed by the holy-standard bearer, and 194 other prominent men of Pistoia, was presented to the reigning grand duke, begging that a speedy remedy be provided for the lascivious conduct of the monks." But it was found that some of the nuns whom they had debased and led into continuous and indescribable lewdness, belonged "to the first families of the nobility." To avert a scandal which would have put so many of the hereditary aristocrats to shame, their daughters and sisters were left to wallow in their filth.

Who can understand how other daughters and sisters could have been consigned to the embraces of these beasts of Dominican monks, after that? Who can understand how "the first families of the nobility" came to furnish mistresses for these ravening brutes, from 1642, down to a few years ago? The heads of the noble houses knew what sinks of vice and perdition those nunneries were; and yet, their sisters and their daughters continued to be consigned to the hell-holes.

How did it happen that Grand Duke Leopold ordered the investigation ?

Two nuns who were chaste, and determined to remain so, entreated the prince to save them from the execrable designs which the monks had upon their honor.

So appalling were their revelations, that they could not be ignored. The two nuns described the manner of life in the convent where they were immured. The monks entered when

they pleased; ate, and drank wine, with their favorite nuns and then retired with them into their private cells. The girls were so infatuated, that they gave their money and goods to the monks; and "would even go without the necessaries of life, to enrich their lovers." Says Bishop Kicci, as to this, "I do not state anything of which I have not the proofs." He also says that the monks habitually passed the night in the dormitory of the nuns.

(There was no public hearing: Leopold caused all the nuns to be interrogated by the lieutenant of police. Thus, they were free from any monkish intimidation.)

It was discovered that the corruption existed in all of the -convents—Florence, Prato, Pisa, Perugia, Faenza, etc. etc.

One of the communications to Leopold was that of a nun of Castiglione Fiorentino, a

Franciscan convent. She says, "I cannot complain to the provincial; for the monks will never listen to complaints of this kind.

"Thus nuns are obliged to allow such enormous sins to be committed, if they do not wish to be shut up for life, under any pretense. The commissioner is invited to the convent, and goes with the young nuns into their chambers, with one of them at a time, or with two at most, and then he locks himself in."

In a letter from an ecclesiastic of Rome to Bishop Ricci, we read—

"I have been told that it had been known, through private letters, that the first seducer in the convent of Saint Catherine of Pistoia, had been a Jesuit. I know of a monastery where a Jesuit used to practise improper familiarities with the nuns. He used to say that by obeying him they did a very virtuous action, since they showed much repugnance."

The prioress of the convent of St. Catherine testified that "the priests are the husbands of the nuns, and the lay-brothers of the lay-sisters. How many bishops are there not in the Pontifical States who have also discovered immorality in the convents of their dioceses?"

She further says, "No order of men is more perverse than the monks. Though secular priests are ever so wicked, they can never attain, in any respect, the wickedness of the friars. The artifices which the monks know how to employ to impose on the world, are beyond all description."

Another nun told how her confessor had tempted her, and had called her "a precious simpleton," because she refused to yield her person to his lust. She adds, "There is another cursed

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abuse, which is, that the nuns choose a husband among the monks when they have scarcely made their vows."

The monks had taught the nuns that it was their duty to submit, without hesitation or misgiving to every command that issued from their lips. They actually brought these girls and women to believe that, if they refused to gratify the sensual appetites of the monks, the pope would launch against them the dread thunders of excommunication. This would be incredible if Bishop Ricci had not borne testimony to it.

But, in fact, the Pope and his conclave were fully aware of these hideous conditions; and yet, they took no action. They were indifferently acquiescent.

In 1774, Bishop Alamani had written to the conclave of Cardinals: "Almost all the nuns exposed to the immorality and libertinism of their directors, to the material doctrine and

brutal sentiments with which they endeavor to inspire them." The memorial of the complaining nuns was handed to the cardinals^ No attention was paid to it.

Bishop Eicci, in his Memoirs, asserts that the Dominican nuns had several times, but always in vain, had recourse to the holy see. They never received a single word of consolation, or even a reply.

The Bishop himself wrote to Pope Pius V. informing him of the bawdy-house conditions prevalent in the convents. He wrote also to Cardinal Corsini. But Eome, so far from encouraging the good Bishops, incited the vile monks and their paramours to resistance of any change, assuring them that the tempest would soon pass!

The Pope and Conclave became parties to the stupendous criminality of the depraved. What a terrible price to pay for the institution of Celibacy. The implied bargain, between Pope and priests is, no wedlock, but free love.

Similar conditions were uncovered when the monasteries and nunneries of England were investigated, in the reign of Henry VIII. (See Burnett's "Eeformation," Hume's History, Fronde's History, Aubrey, Knight, and others.)

## CHAPTER XXIII.

The Introduction of the Confessional at first bitterly opposed In the Roman Catholic Church; Its modern origin.

Pythagoras thus admonishes his disciples:

"Never close your eyes in sleep, on retiring to rest, before you have examined by your reason all the actions of the day. In what have I been remiss ? What have I done ? What have I omitted of what I ought to do? Beginning with the first of your action, continue throughout. If in this examination you find that you have committed any faults, reproach yourself severely: if you have done well, rejoice."

That was fine old pagan advice, wasn't it?

Seneca, the Eoman philosopher who lived in the time of Nero, and who, of course, never saw, or heard of the Bible, writes—

"At the end of the day, when he (Sextius) had retired to his bedroom, he addressed an interrogatory to his soul. Of what faults, he would say, hast thou been cured today ? What passion hast thou withstood? In what art thou better?"

Thus we see that the Soman philosopher, Sextius, had the same idea that Pythagoras had entertained. Here was a Confessional, at work in one's own soul.

We find in Confucius the same principle. He says—

"As nobody can live without committing some kind of fault, one must continually strive to correct one's self." "There is but one God, who surpasses everything in honor and majesty ; but if we sin against heaven we can find no one to deliver us."

Tao-see, the other revered Chinese philosopher, says:

"If we commit a bad action, we must correct ourselves and repent; if we quit the road to evil, and practise virtue, we shall not fail to obtain happiness."

In the Hindoo Ezour-Vedam, we find:

"Sin is an offence committed against God: He alone, therefore, can forgive it." Among the ancient Hindoos there was the same public confession, and prayers to heaven, that were the customs of the primitive Christianity.

Zoroaster instituted confessions to priests, penance, and absolution. In his system was a sort of pope, to whom God had given the keys of heaven.

Thousands of years before the Bomanists adopted auricular confession, the ancient Parsees taught that—

"Every devout person ought always to recite the penitential prayers. Fail not to go and cast thyself at the feet of some priest. \* \* \* When thou approachest one of our priests to ask him for absolution, the number of thy sins will diminish. But if thou have recourse to the sovereign pontiff^ the gloom of thy soul will be dispelled."

But the Sad-Dar (sacred book of the Parsees) tells the sinner that, if he cannot find a priest, to confess to a devout layman. If such layman cannot be found, the sinner is told to kneel, with his face toward the sun, and recite the penitential prayers.

The formula of the confession, as found in the Zend-Avesta is practically identical with that prescribed by Pope Innocent III. Zoroaster led the way: the Pope followed.

In the religion of Thibet, and the priesthood, the Confessional, absolution, vestments, and pope were almost the same as those of the Roman hierarchy. The first time that missionaries from Rome penetrated Thibet they were so greatly astonished at the appearance and the rites of the Dalai Llama and his priests that they—^the missionaries—could explain the resemblance upon no other ground than that other Romanist evangelists had been there, ages before.

Epicurus, the Greek philosopher said—

"The avowal of a man's sin, is a proof that he seeks to become better."

Epictetus, the slave sage, writes:

"Hear what are my opinions and show me yours: let us mutually correct each other. If I have any depraved opinion, correct it: should there be one in you, do not conceal it, but bring it to light. This is what it is proper for philosophers to do."

Epicurus died 270 years before Christ: Epictetus wrote the sentence quoted above at least 50 years before James put the same thought into the well-known verse, "Confess your sins to one another."

Confession of sins was a condition precedent to admission to the mysteries of the ancient pagans. Plutarch mentions the introduction of auricular confession by the Grecian priests of his time. This was prior to the appearance of a single Christian Gospel.

It will be seen, therefore, that nearly every pagan priesthood introduced the Confessional, the motive being the same

as that which actuated Rome in borrowing it—^to increase the power of the Pagan hierarchies.

Let us come now to the Fathers, whom the Romanists call "Saints."

Chrysostom says:

"I do not tell you to make publicly and ceremoniously a confession of your sins, and to be your own accuser, but I ask you to conform to the words of the Prophet, who says, 'Reveal your life to the Lord, Confess to the Lord, your judge: declare your sins to Him, if not aloud, at least in recalling them to your mind: pray to Him, and ask Him to take pity on you.'"

Sound Gospel doctrine that!

Again he writes:

"I exhort and pray you, my very dear brethren, to confess more frequently to immortal God, and to gain His favor by asking Him to forgiye your sins. I do not require you to make a show of your sins, and to reveal them to men. Search your own conscience, and lay bare its recesses to God."

In another place he ascribes to God this command to sinners—

"Discover to Me alone, your transgressions, so that I may remedy them and you may be cured."

This admonition is addressed to those who are too timid and ashamed to make public

confession.

No "Saint" has a higher rating in the Roman church, than Augustine. Hear ye him:

"What need have I that men should hear my confession, and if they could give any remedy for all my transgressions?" "Believe for certain that man cannot remit sins."

"Saint" Basil says—

"If the power of remitting sins has been attributed to no one, as is certain, God alone can remit them."

Tertullian asks, "Who remits sins, but God alone?"

Saint Ambrosius says, "Men lend their ministry in the remission of sins, but not as having the right to absolve. They pray, and God absolves."

Irenaeus wrote, "Christ used to absolve men from their sins, and to cure them. He thus manifested who He was; for no one can remit sins, but God alone." ,

So late as the year 813, the Roman church had not ordained the Confessional, or put forward the monstrous doctrine that her priests can forgive sins.

The 33rd canon of the Council of Chalons, reads

"Some say that they ought to confess their sins to God alone: others think they must confess to priests. Either is done with much profit; but only on condition of confessing our sins to God, Who has the power of remitting them. This is why confession made to God purges away sins; and, made to the priest, teaches how we may obtain pardon."

Down to the 13th century the confession of one layman to another was held to be as efficacious as those made to the priests.

After the Christian church had been made the partner of the Roman Empire, and the pagans had been compelled to move over into it, by Constantine and his son, Constantius, its Christian simplicity and purity disappeared. When millions of people came into it, without change of heart, the church itself was changed. It was like the muddy Missouri pouring into the undefiled Mississippi, which after the union of the two, becomes saturated with silt brought down into it by the turbid tributary.

When the imperial pressure forced into Christianity the races who loved their gods, their idols, their many altars, their processions, their festivals, their consecrated shrines, candles and lamps, their pagan ceremonial, their pagan conception of the priesthood, their pagan faith in purgatory and penance, their pagan superstition and fear of the alleged supernatural power of the sacerdotal order, it was perfectly natural that they

should bring all these elements of their old religion with them, when they were suddenly made Christians, by imperial decree. From this time, dates the paganizing of the Roman Catholic Church. (This was in the 4th century after Christ.)

In the 6th century, private confession began to creep into a few of the churches, in imitation of the priests and votaries of the mythological god, Bacchus. The innovation was vehemently resisted by many of the most eminent scholars and theologians of the Roman Church. But the Popes steadily pressed it upon the priesthood and the laity; and it consequently gained ground, throughout the Western church.

Nothing could more clearly prove its modern origin than the fact that the Christians of Abyssinia, Ethiopia, Egypt, Judea, Asia Minor, and Armenia have no Confessional and no sacerdotal remission of sin. Nor has the Catholicism of the Russians any human absolution. The priest merely intercedes with God to forgive the penitent's trespasses.

This is the formula:

"Receive oh God, with Your wonted kindness the penitence

of Your servant; do not consider the greatness of his crimes, since it is You who forget and forgive transgressions."

This is practically the same prayer that Roman priests used to offer after confession. It was not until after the great division which separated the Eastern and Western churches, that the Western priest took the place of God and said, after confession, "I absolve you."

The custom of one layman confessing to another was banned by Paul IV., in 1555; by Gregory XIII., in 1574; by Clement VIII., at the close of the 16th century. This proves that the exclusive hearing of confessions by priests was not established until the 17th century. Thus, it required all the power of the Papacy, applied for a thousand years, to set up the Bacchic Confessional in the Roman Church.

The decree of Clement VIII. reads as follows:

"We decree by this institution, to be forever valid, that whosoever shall be found to have celebrated mass, or administered the sacrament of confession, without having been promoted to the holy order of the priesthood, be immediately given up by the judges of the Holy Inquisition, or by the ordinary of the place, to the civil power, in order that secular judges may inflict upon him the punishment he deserves."

(The secular judges at that time, were all Roman Catholics)

It was the Council of Lateran, in 1215, that transformed voluntary confession into an obligatory sacrament. Every one of the faithful—even the children were commanded to

confess to the priest, in private, at least once a year. Every physician, attending the sick was required to warn them "to send and fetch a physician of souls." Any doctor who failed to play into the hands of the priests, as ordered, was to be excommunicated.

## CHAPTER XXIV.

Immorality of the Roman Catholic establishments.

Is human nature about the same, everywhere, and at all times? Is not the man of today the same being that loved and hated, envied and coveted, cheated and lied, stole and plundered thousands of years ago? If David was a type, "after God's own heart," our Maker must have an infinite sympathy for red blood and elemental passions.

The immodest wife of Uriah takes her bath so openly that King David has a liesurely view of her charms: is enraptured, and straightway sends orders to the army which mean the speedy death of Uriah. Whereupon the amorous monarch helps himself to the widow.

"A man after God's own heart?" Let us hope that the Jewish scribe was mistaken about that.

At any rate, human nature as it manifests itself today is the same that the oldest records of the race reveal it to have been thousands, of years ago. The same selfishness, covetousness, lust, greed, envy, hatred, malice, acquisitiveness ^ ambition, deceptiveness and love of revenge that were in the hearts of men, at the very dawn of time are as powerful now as they ♦ever have been.

What men and women would do, under certain circumstan-«oes, five thousand years ago, they will do again. The conditions Avhich bred vice in Babylon, bred it afterwards in imperial Rome. The conditions which corrupted the East, afterwards ^utried the West. All students of history know this to be true.

Gibbon wrote some chapters about the early Roman Church ^hich made the Romanists squirm. Even in those days, the system had borne its inevitable fruit of hypocrisy and immorality.

In his Chapter XV. we read:

'•In our present state of existence, the body is so inseparably connected with the soul ^ that it seems to be our interest to taste, with innocence and moderation, the enjoyments of which that faithful companion is susceptible.

"Very different was the reasoning of our devout predecessors: vainly aspiring to imitate the perfection of the angels.

they disdained, or affected to disdain, every earthly and corporeal delight.\* \* \*

"The candidate for heaven was instructed, not only to resist the grosser allurements of taste and smell, but even to shut his ears against the profane harmony of sounds, and to view with indifference the most finished productions of human art. Gay apparel, magnificent houses, and elegant furniture, were supposed to unite the double guilt of pride and sensuality: a simple and mortified appearance was more suitable to the Christian who was certain of his sins and doubtful of his salvation."

In this day of Romanist display of gorgeous raiment, resplendent palaces, princely living and insane pride, it is well to read again the early standards of the Christian church.

Gibbon continues:

"The chaste severity of the fathers, in whatever related to the commerce of the two sexes, flowed from the same principle; their abhorrence of every enjoyment which might gratify the sensual and degrade the spiritual nature of man. \* \* \*

"It was with the utmost difficulty that ancient Rome could support the institution of six vestals; but the primitive church was filled with a great number of persons of either sex, who had devoted themselves to the profession of perpetual chastity.

"A few of these, among whom we may reckon the famous Origen, judged it the most prudent to disarm the tempter." (By having themselves desexualized.)

"Some were insensible and some were invincible against the assaults of the flesh.

"Disdaining an ignominious flight, the virgins of the warm climate of Africa encountered the enemy in the closest engagement: they permitted priests and deacons to share their bed, and gloried amidst the flames in their unsullied purity. But insulted Nature sometimes vindicated her rights, and this new species of martyrdom served only to introduce a new scandal into the church."

I urge you to reflect upon the tremendous significance of Gibbon's statement concerning the Vestal Virgins.

"It was with the utmost difficulty that ancient Rome could support the institutions of six Vestals."

Six! And we read of the occasional burying alive of one of these half-a-dozen maidens who had taken the vows of •chastity.

Yet, we are asked to believe that, where ancient Rome had

enormous difficulty in finding six virgins who could live up to the vows of purity, modern Rome has no trouble whatever in finding sixty thousand—^and more—who can do it!

Gibbon is quoted in order that you may see what abuses grew out of the Roman system at the very beginning.

Now let us trace that matter down through subsequent ages and ascertain, if we can, what celibacy, and monastic institutions have done for morals ever since.

St. Jerome said:

"More people are corrupted by the church than by anything else."

St. Augustine said:

"The church has drifted into dissipation."

John Gerson, a Romanist writer, said:

"Look and see if the nunneries do not resemble brothel-houses."

Celebanges, Rector of the University of Sorbona, in his work, "De corrupto Ecclesiae statu," says regarding nunneries:

"I would like to say in regard to nunneries that they are populated by women abandoned to all sort of excess in dissipation, fornication, incest, adultery and all other acts of lewdness and lawlessness, in common with houses of prostitution."

Barleta in his sermon No. 262, says of the nunneries:

"O! what an accumulation of adultery, sodomy and fornication! The privies are choked and trembling at the cries of babes thrown into them."

Laurent in his work, "The Church and its Morals," volume I, page 26, says:

"At each century's assembly the church says to itself: You are simoniac! You are licentious! You are criminal and you are infamous!"

In the council of Neocesarea (314) the clergy were forbidden to have any women in their homes. This was confirmed by the councils of Nicea (325) and the one of Carthage (397) by which only their mothers and brothers were allowed to live with them.

The council of Toledo (589), the one of Narbonne in the same year, and others, excommunicated the mistresses of the clergy, condemning them to slavery with their children.

The council of Tours (567) forbids the clergymen to sleep together in the same bed; which prohibition was ratified by the council of Paris, where the reasons for such prohibition were given. Those reasons are not taken down for decency sake.

The council of Toledo ordered the bishops to have a watchman in their dormitories. This was caused by their moral, misconduct.

The council of Valance said: "The bishops are lacking of morals and knowledge."

In the council of Aix (836) it was said: "The nunneries are regular bawdy-houses."

The council of Mayence (888) the clergy were forbidden what the council of Nicea allowed them; that is to say, that not -even their mothers or sisters were permitted to live with them, AS they were not safe.

And Laurent cites that the council of Paris (1212) ordered that nuns should sleep singly.

It was also prohibited to have any female animals in the convents of monks.

At a council held in France, in the year 909 Archbishop Hervey bitterly denounced the prevailing degeneracy of priests, monks and nuns. Said he:

"We bear the name of Bishops but we do not perform the duties. We neglect preaching: we see those who are committed to us abandon God and wallow in vice without reproofing them. \* \* \*The monks forget the sanctity of their profession. We «ee in the monasteries consecrated to God, abbots who are like laymen, with their wives and children, their soldiers and their -dogs. How shall abbots cause the rules to be observed, which they do not even know how to read?"

(Fleury, Book II.)

The letters of Alton, Bishop of Verceil, shows a similar state of clerical immorality. Many of the priests kept their concubines publicly. In order to support their illegitimate ^families, they became avaricious, usurers, robbers and cheats. And the people, disgusted, would not pay tithes and make offerings, so that the clergy had hardly any subsistence.

(Fleury, Book II.)

In the year 968 King Edgar addressed a Council held under Archbishop Dunstan, and described the condition of the Romanist clergy.

"Their lasciviousness of dress, their insolence in gesture,

their shamelessness in speech, betray the madness of the inner

man. How great is their negligence in the sacred oflSice, when

they come to say solemn mass itself, to play and laugh, rather

"than to chant.

"How profuse they are in drunkenness, in chambering, in

wantonness, so that the house of a clergyman might be thought a little assembly of players and prostitutes."

In the year 974 the Bishop of Verona, Rathier, bewails the flagitious morals of the priesthood. He says that their shaved faces and heads are the only distinguishing marks they bear. Otherwise they resemble in all respects the dissolute men around them.

The good Bishop declares that he cannot hold a synod without embarrassment, for he beheld amongst the priests before him bigamists, fornicators, conspirators, perjured men, drunkards and usurers.

"In a word" he says, "the cause of the destruction of all my people is the clergy."

In the year 1020, at the Council of Pavia, Benedict VIII: delivered a discourse in which he declared that the licentious lives of the clergy dishonored the church, and that they dissipated the large revenues received from the liberality of princes in publicly supporting their concubines and enriching their children.

Hallam, in his Middle Ages, says of the monasteries:

"In vain new rules of discipline were devised, or the old corrected by reforms. Many of the worst vices grew so naturally out of their mode of life that a stricter discipline could have no tendency to extirpate them. \* \* \* Their extreme licentiousness was sometimes hardly concealed by the cowl of sanctity."

Hallam puts his finger on the true cause of the immorality inseparable from monastic institutions: it is the mode of life.

Virginity in adults of both sexes is unnatural, and Nature rebels against the attempts to suppress her.

Rev. Blanco White, the friend of Carlyle, Mill, and of Archbishop Whately, was one of hundreds of priests who have abandoned Rome, after thoroughly learning what she was. His exposure of Romanism appeared in 1826. He says:

"I cannot find tints sufficiently dark to portray the miseries which I have witnessed in the convents. Crime in spite of spiked walls and prison grates, is there. The gates of the holy prison are forever closed upon the inhabitants; force and shame await them wherever they might fly; the short vows of their profession, like a potent charm, bind them to one spot of earth, and fix their dwelling upon their grave."

"Of all the victims of the Church of Rome, the nuns deserve the greatest sympathy. \* \* \* I have seen the human mind

in all stages of debasement, but souls more polluted than some of these professed vestals of the Church of Rome, have never come under my observation,"

Another Roman Catholic author states:

"Nunneries are not sanctuaries of God, but receptacle^ for

. It is the same thing to put a nun's veil on a girl, as to

expose her to public prostitution."

"Nuns, in every place, and under all circumstances, follow the example of the monks and priests, who are placed over them." (Chalmenque's *De Corrupto Eccl.*)

In the "Revelations" of St. Bridget (a Swedish princess who devoted herself to founding monasteries) we find this statement:

"The monks are not ashamed, but openly boast, when their favorite mistress is about to become a mother."

Again she says:

"Would to God that in all monasteries there were grates of punched iron, such as we find in some observant convents."

In fact, the prodigious immorality which prevailed throughout the Roman Catholic world is attested by literature of every kind. The law books attest it, the drama attests it, history attests it, poetry, fiction and painting all attest it. Throughout feudal Europe, and in the remotest territories belonging to Catholic powers, the priest who performed the peasant's marriage ceremony claimed and exercised the right to occupy the bridal bed on the first night. At a comparatively recent date, the European peasant escaped the degradation by paying the priest a sum of money. In the Philippine Islands, the monks and friars were still exercising "the right of the first night" at the time of the American Conquest.

When the monasteries were "visited" in England, under Henry VIII. an appalling state of affairs was discovered. They are described at some length in the second volume of Froude's "History."

The Archbishop of Canterbury writing to the Abbot of the Monastery of St. Albans, during the pontificate of Innocent VIII., accuses the monks of all manner of dissoluteness. These monks "do lead only a life of lasciviousness—nay as horrible to relate, be not afraid to defile the holy places, even the very churches of God, by infamous intercourse with nuns."

"They" (the brethren of the abbey) "live with harlots and mistresses publicly and

continuously, within the precincts of the monastery and without. You have not punished these

men, but rather knowingly supported and maintained them. If any of your brethren be living justly and religiously, if any be wise and virtuous, these you straightway depress and hold in hatred."

But, just as the Abbot did not punish the monks and nuns, so the Archbishop did not punish the Abbot. The reprimand was the end of the matter. The Abbot, the monks and the nuns continued to wallow in the mire of shameless debauchery.

In 1511, Archbishop Warham attempted a second visitation. It was found that lewd women were introduced into the monasteries, that nuns and abbesses accused each other of incontinence; and that the alms collected in the chapels were spent by the monks in licentiousness.

Cardinal Wolsey, twelve years later, made another investigation, discovered similar depravities, and could do nothing to reform them. Then followed the Parliamentary visitation. Every abbey and monastery in England was overhauled, and the general report of the Commissioners was that two-thirds of the monks were "living in habits which could not be described." \* \* \* "The abbey was saturated with profligacy, simony and drunkenness."

"The case against the monasteries was complete. \* \* \* The demoralization which was exposed was nothing less and nothing more than the condition into which men of average nature, compelled to celibacy, \* \* \* were certain to fall."

Precisely so. Normal men must have women, or resort to unnatural vices. Normal women must have men, or sink to the level of beasts.

We hardly need to remind our readers that in consequence of the official report of the Commission, the monastic institutions were suppressed.

History repeats itself: England is once more dotted with monasteries, and we may not doubt that the abuses natural to them have come again.

The literal, historical fact is that young women were never lured into perpetual conventual vows, until after the priests were forbidden to marry. When the Pope determined to have a celibate priesthood, he gave them the cloistered nun as a substitute.

CHAPTER XXV.

\*

The Romanist Priests themselves^ admit the danger of their questions. Secrets of Popery not yet known to American Roman Catholics. Results of Popery. Sanger's History of Prostitution. What an American Traveller Saw and Heard in Spain. Testimony of ex-Priest Connally.

Through her theological works, the Boman Catholic Church requires every priest to examine himself as follows:

(1.) "While hearing confessions, have I not asked questions against the Seventh Commandment, with the intention of satisfying my evil intentions?"

"Thou shalt not commit adultery," is the commandment referred to; and the question which the priest is required to ask himself sufficiently proves that Rome knows the Confessional is abused by licentious priests.

(2.) "Have I not repaired to the Confessional and heard confessions with the intention of gratifying my evil passions?"

(Miroir du Qerge. P. 582.)

Does not this question prove that Rome knows that women are ruined at the Confessional ?

(3.) "Have I not availed myself of what I heard in confession to induce my penitents of both sexes to commit sin?"

Mind you, this is a question which the priests are required to put to themselves. If Rome did not know how frightfully the Confessional is abused by the priests, how could such a question have suggested itself to Roman theologians?

(4.) "Have I not, either during or after confession, done or said certain things with a diabolical intention of seducing my female penitents?"

(Miroir du Clerge. P. 582.)

When Romanist theologians admit that priests do make use of the Confessional to seduce women, isn't it about time that Romanist laymen—fathers, husbands, brothers—withdraw their daughters, wives and sisters from that awful peril ?

I do not believe, I cannot believe that the American Catholics have any conception of the vileness, the lewdness, the lasci-viousness of the questions asked of women in the seclusion, and the secrecy of the Confessional.

William Hogan, of New York, was one of the priests who abandoned the Roman Church in horror and disgust.

On page 288 et seq. of his work on "Popery," he says:

"The fact is, Roman Catholic laymen know almost as little of Popery as Protestants. They are not aware, that, when a female goes to confession, she virtually binds herself to answer every question which her confessor proposes, and that the concealment of any thought or deed, which she committed, was a mortal sin, sufficient of itself to consign her soul to hell. She believes that the priest sits in the Confessional, not as a man, but as God. Attend, fellow-citizens, to what I here state to you, and you will easily conceive the possibility, nay, even further the truth of every word I relate to you in relation to the crimes of nuns and priests within the walls of nunneries.

"The woman who goes to confession to a priest, whether a nun or a lay-sister, whether married or single, believes, that while in the sacred tribunal of the Confessional, he is divested of his humanity, and acts, not as man, but as God. Nothing, then is easier, if he has the least fancy for the penitent than to

persuade her that he is divinely commissioned to . She

does not doubt this and yields to his wishes. There have been instances,—and there are now thousands of them in Europe, and even in this country,—where a priest tells every good-looking woman who goes to confession to him, that it is her duty to have children by him! Be not startled, American husbands. I make not these statements to hurt or outrage your feelings. I make it in compassion for you, and to prevent you, if possible, from permitting your wives or your daughters to go in future to these dens of vice, called Confessionals.

"I can easily fancy one of you saying to your neighbor who is also a Roman Catholic, and whose wife, as well as yours, goes to confession,—"Well, Mr. A. I care not what may be said against our priest or against auricular confession. My wife goes regularly to confession, and if she heard or saw anything bad on the part of the priests, I should soon know it." "I have no doubt of it," says Mr. B. "My wife goes also, and so does my daughter, and I suppose nobody will pretend to say that a priest could do anything wrong to them. They know better than to be imposed upon. There is not a better woman in the world than my wife; come over and dine with me. My wife just told me that she asked the priest to dine with us, and you might come."

"I can not only fancy this, but I have seen such meetings. I have seen husbands unsuspectingly and hospitably entertaining the very priest who seduced their wives in the Confessional, and was the parent of some of the children who sat at the same

table with them, each of the wives unconscious of the other's guilt, and the husbands of both, not even suspecting them. The husband of her who goes to confession has no hold upon her affections. If he claims a right to her confidence, he claims what he can never receive; he claims what she has not to give. She has long since given it to her confessor,

and he can never recover it. She looks to her confessor for advice in everything. She may appear to be fond of her husband; it is even possible that she may be so in reality. She may be gentle, meek, and obedient to her husband,—her confessor will advise her to be so; but she will not give him her confidence; she cannot,—^that is already in the hands of her confessor. He stands an incarnate fiend between man and wife, mother and daughter. All the ties of domestic happiness and reciprocal duties are thus violated with impunity through the instrumentality of auricular confession.

"Would to God I had never entered that tribunal myself! Would to God it was never in my power to relate as facts what I have now put to paper I But no such happiness was intended for me. It was the will of Providence that I was reserved to witness and relate those deeds of darkness and crime committed under the mask of Popish religion, from which my feelings and disposition shrink with horror.

"But what has Popery brought amongst us? What have Popish priests introduced into this country? Idolatry, debauchery in every shape, and of every hue. Yet all Americans will cast into th^ fire the works of those infidels,—they will not allow their children to read them, lest they may corrupt their morals, though the authors are cold in their graves. But they will send them to Popish schools,—^they will allow them to drink lessons of depravity from the eyes of licentious nuns, and hear them from the lips of Popish priests. Strange inconsistency, this! Infidels in theory and shunned as plagues, while practical infidels are cherished amongst us. It is well known to Protestants even in the United States, that it is a common practice of Romish priests to seduce females in the Confessional, and it is, or should be equally well known that these very priests hear the confessions of the very females whom they seduce. It is an article of faith in the Roman Catholic Church, that the crimes of a priest do not disqualify him from forgiving the sins of his penitent, and hence it is that their opportunities of demoralizing every community, where they are in the ascendant, almost exceed conception.

Persuade a woman that if she sins, you can forgive her as thoroughly and effectually as Almighty God could forgive her, and you take away every check from vice. All restraint is removed. The voice of true religion is silenced, and sin prevails.

"The iniquity of Romish priests in the Confessional can scarcely be imagined. There is nothing else like it; it is a thing by itself; there is a chasm between itself and other crimes, which human depravity cannot pass. CSould I state them all, as I have known them, my readers would feel themselves almost insulted; an ocean and a sea of wonders, and waters of grief and sadness for fallen humanity would ebb and flow around them. Just fancy itn innocent female on her knees before an artful unbelieving priest! But why is she there? Why does not instinct warn her off? Why does not conscious innocence tell her to fly from him?

"Why does not innocence,—native, conscious innocence,— if, in reality, there is such a thing,—teach women to flee from those incarnate demons, Romish confessors? Why will

they entrust themselves, alone and unprotected by father or mother, brother or honorable lover, with those scheming, artful seducers? Why will mothers, married women, go to confession to these men, or why will husbands be such inconceivable dupes as to permit it? Have husbands any idea of the questions which a confessor puts to their wives? They have not even the remotest. Let me give them a few of these questions and I assure them, as I have more than once done before, that I state nothing but what I know of my own knowledge. The following are a few of them. 1st. Have you been guilty of adultery or fornication, and how often? 2d. Have you desired to commit either, and how often? 3d. Have you ever intended to commit fornication or adultery? 4th. Have you ever taken pleasure in thinking upon these subjects? 5th. Have you dwelt upon them for any length of time? 6th. Have you ever endeavored to excite your own passion? 7th. Have you ever taken indecent liberties with yourself, or with your husband?

"Does any husband really know that when his wife goes to confession,—and probably she leans on his arm while she is going there,—that the above questions are put to her? Assuredly, he does not. Otherwise, we must suppose him a man of base principles in permitting such a thing. But even should he suspect it, and ask his wife whether they were put to her; should he call upon the priest, and bring him and the

wife face to face; should he ask them severally whether such interrogatories were put by the priest to the wife, they will jointly and severally deny it under oath, if required, and in doing this, they both feel justified; or, to speak more correctly and plainly, the priest is laughing in his sleeve, and the wife is his dupe. The reason, however for the course they pursue, is this: The infallible church teaches, that when a priest is in the Confessional, he sits there, as God, and not as man; and when he denies under oath that he put such questions, he means that he did not put the questions as man, but as God; and when the penitent is asked whether such questions were put to her, she will say on oath they were not, because it was God, and not man, that asked them. I am well aware that this will appear strange to Americans, but it is not the less true. I have asked such questions, and given such reasons over and over again, while acting as a Romish priest. I have asked them, till my soul sickened with disgust. Every priest in Boston asks those questions daily; there is not a priest in the United States who does not ask them. No, not one,—from Aroostook to Oregon, nor from Maine to Louisiana. Judge, then, of the moral waste and wilderness which Romish priests are effecting by hewing and clearing down everything that blooms or bears the fruit of virtue and holiness."

In Sanger's "History of Prostitution" we read:

"Most of the Kings" (during the Middle Ages) "set an example of loose intercourse with the ladies of the court. The armies of the time were noted for the ravages they committed among the female population of the countries where they were quartered.

"Both of these classes seem to have yielded the palm of debauchery to the clergy. It is a fact well known to antiquaries though visual evidence of it is becoming scarce, that most

of the great works of Gothic architecture which date from this period were profusely adorned with lewd sculptures whose subjects were taken from the religious orders. In one place a monk was represented in carnal connection with a devotee. In others, were seen an abbot engaged with nuns, a naked nun worried by monkeys, &c. &c.

"When such was the condition of the clergy &c."

(Edition of 1899. P. 95.)

In Lecky's History of European Morals, (Edition 1871, Vol. 2, p. 230) we read—

"The monks, partly by the natural cessation of their old enthusiasm, partly by the absence of any hostile criticism of their acts, and partly too by the very wealth they had acquired, sank into gross and general immorality."

The period here referred to was the Dark Ages, when "heresy" had been stamped out and the "true faith" was supreme throughout the West«m world.

In 1871, appeared the first edition of "Castilian Days," by John Hay, afterwards Secretary of State in President Roosevelt's Cabinet.

Traveling in Spain, where the Roman Church has been absolute mistress for a thousand years, Mr. Hay was profoundly impressed by the abuses of Romanism. On page 45, Edition of 1907, we read:

"The piety of the Spanish women does not prevent them from seeing things clearly enough with their bright eyes. One of the most bigoted women in Spain recently said: "I hesitate to let my girl go to Confession.. The priests ask young girls such infamous questions that my cheeks hum when I think of them after all these years?"

"I stood one Christmas Eve in the cold midnight wind for the church doors to open for the night mass. On the steps beside me sat a decent old woman and her two daughters. At last she rose and said, 'Girls, it is no use waiting any longer. The priests worCt leave their housekeepers this cold night to save anyhody'^s souV "

The word "housekeepers" is a soft name for viler persons.

Mr. Hay proceeds:

"And it needs but a glance at the vile manual of confession, called the Golden Key \* \* to see the systematic moral poisoning the minds of Spanish women must undergo who pay due attention to what is called their religious duties. If a confessor obeys the injunctions of this high ecclesiastical authority, his fair penitents will have nothing to learn from a diligent perusal of Fauhlas. and Casanova."^ (Works of the grossest otecenity.)

The manual of confession used in Spain is substantially the same that is used throughout the world. Wherever a Romanist priest confesses a girl or a woman, he pollutes her with those lascivious inquiries. They do it in France, in Germany, in Belgium, in Great Britain in all the Americas.

Wherever this foul cess-pool, the Confessional, is set up,

women are ruined, homes are blighted, and houses of ill-fame supplied with a never ceasing line of wretched recruits.

How could it be otherwise when Romanist theologians teach the priests that if they do not "fall" more than "two or three times a month," their sin is merely venial ?

Not long ago, a noble man who is devoting his life to the rescue of fallen women, and whose work takes him into houses of prostitution, wrote me that Jie was astounded to learn that so many of the women had been seduced by priests.

A friend of mine living in Jacksonville, Fla., wrote me of a recent incident. A certain Roman Catholic lady asked a lady friend—also a Roman Catholic—whether her confessor had ever solicited her. The answer was in the negative.

"Well, it won't be long before he does," remarked the lady. Then she told how her confessor had tried Jier, and how upon her indignant refusal, he had rushed out of the Confessional box, caught her by the hands, and refused to let her go, until she had promised not to tell.

Soon after this, the other lady had a similar experience.

Some of the fiercest arraignments of Roman Catholicism have emanated from priests who flung off allegiance to the damnable system. One of these ex-priests. Rev. Pierce Connelly, says:

"I have known a husband taught to deal double in the sacred matters of religion with his high-bom wife, a brother with his high-bom sisters, wives with their husbands and daughters, without number, with their trusting parents. I have seen clerical inviolability to mean nothing less than license and impurity. I have read to the pure and simple-minded Cardinal Perfect of the Propaganda a narrative written to a pious lay-friend by a respected Roman priest, of such enormities of lust in his fallen priests around him, that the reading of them took away my breath, to be answered, dear friend, I know it, I know it all, and worse than all!

"I have known a priest, here in England, practise Liguori simply as an amateur of wickedness, just as he would try poison upon cats or dogs. I have known this creature to get up, and very successfully, a miracle (I have proof in his own hand-writing) at the very moment when, as a brother priest satisfied me, he was experimenting in seduction!

"I have been mocked by dean and bishop for denouncing a young priest, in whose bedroom, and before there had been time to dress himself, in broad day, in England^ under a convent-roof^ I had myself found a young nun^ apparently much at home as her confessor was himself.'^^

How many such sights might be witnessed in our country, could the convents be suddenly uncovered I

"I have been forced to let pass, without even ecclesiastical rebuke, a priest's attempt upon the chastity of my own wife; the mother of my children, and to find, instead, only sure means taken to prevent the communication to me of any similar attempts!

"This is a part of what has come within my own experience, but it is not the worst of that sad experience,

"I have seen priests of mean abilities of coarse natures and gross breeding, practice upon pure and highly-gifted women of the upper ranks, married and unmarried, the teachings of their treacherous and impure casuistry, with a success which seemed more than human.

"I have seen these priests impose their pretendedly divine authority, and sustain it by mock miracles, for ends that were simply devilish. I have had poured into my ears what can never be uttered, and what ought not to be believed, but was only too plainly true; and I have seen that all that is most deplorable is not an accident, but a result, an inevitable result^ and a confessedly inevitable result of the working of the practical system of the Church of Rome^ with all its stupendous machinery of mischief; and the system is irrevocable and irremediable P'^

In the fourth case of private confession, was that of a priest about to die in 1710. "My thoughts," says he, "have been impure since I first began to hear confession. ... My actions have been the most criminal among mankind,"

"Every priest had a list of the handsomest women in his parish, and when he had a fancy to see any woman remarkable for her beauty in another parish, the priest sent for her to his own house. So we served one another for twelve years. Our method had been to persuade their fathers and husbands not to hinder their spiritual comfort. I have spared no woman for whom I had a fancy, of my parish, and many of other parishes, I cannot tell the number."

## CHAPTER XXVI.

Romanism forbids Bible reading; Edict Emperor of Austria; Pope Pius VI. goes to Canossa; The Leopold Foundation; Romanism not found in Bible; Creed of Romanism been changing for 1,500 years; Original Christian churches democratic; Transubstantiation a modern dogma; Rome's attack on freedom of press; Rome's obscene literature; Rome's law antagonistic to ours; Blasphemous claims of the priests; Romanism destroys Plan of Salvation; Conclusion of the whole matter.

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No Christian wants a religion which forbids him to freely

read his Bible.

Paul said, in praise of Timothy, that "From a child thou hast known the Holy Scriptures, which are able to make thee wise unto salvation, through faith which is in Christ Jesus." (2 Tim., 3:15.)

The priest-editors tell you that the New Testament was not in existence, when people were urged to "Search the Scriptures."

To what sacred writing then, did Paul refer?

From what part of the Old Testament did the youthful Timothy learn the wisdom which brought him to salvation through faith in Jesus Christ?

When Peter compared the Christian Jews to "new-born babes" that "desire the milk of the Word, that ye may grow thereby," what Word did he mean?

When Peter wrote his first letter from Babylon, didn't he intend that 'The strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bythynia, should read it?

The Apostle wrote his first Epistle to those widely scattered and very numerous "strangers;" his second Epistle, is addressed to the recent Jewish converts; how were either the scattered Israelites of the East, or the recent Jewish converts, to know what was in Peter's letters, unless they read them?

In the third chapter of I. Peter, the Apostle addresses personal advice to Jewish women, the wives of converts; did he not expect these Hebrew women to read his letter?

Apply your common sense to the Bible, and you will realize how un-Scriptural it was for the Popes to condemn and excommunicate Catholic priests (like the famous French scholar. Father Quesnel), because they taught that the Catholic

laity—men and women—should be permitted to read the Book.

When the Council of Trent, in the sixteenth century, rigorously limited the reading of the Catholic Bible by the laity, the real purpose was, to stop the leakage which Luther's Bible had started in the Roman Church.

The following is a translation of the Trentine decree:

"Inasmuch as it is manifest from experience, that if the Holy Bible, translated into the vulgar tongue, be indiscreetly allowed to every one, the temerity of men will cause more evil than good to arise from it, it is, on this point, referred to the judgment of the bishops or inquisitors, who may, by the advice of the priest or Confessor, permit the reading of the Bible translated into the vulgar tongue by Catholic authors, to those persons whose faith and piety they apprehend will be augmented, and not injured by it; and this permission they must have in writing.

"But if any shall have the presumption to read or possess it without any such written permission, he shall not receive absolution until he have first delivered up such Bible to the ordinary.

"Booksellers, however, who shall sell, or otherwise dispose of Bibles in the vulgar tongue, to any person not having such permission, shall forfeit the value of the books, to be applied by the bishop to some pious use, and be subjected by the bishop to such other penalties as the bishop shall judge proper, according to the quality of the offense.

"But regulars shall neither read nor purchase such Bibles, WITHOUT A SPECIAL LICENSE FROM THEIR SUPERIORS."

(By "regulars," the members of the Catholic brotherhoods and sisterhoods were meant!)

After the Scriptures had been translated into the common language, and made accessible to the people, the Catholics who read them saw how un-Scriptural popery was, and they abandoned it in multitudes.

What were the persecuted Lollards of England, but former Catholics who had read the Bible, in English, and had quit the Roman Church?

What were the persecuted Hussites of Bohemia, but former Catholics who had heard the Scriptures, in the common tongue, and had left Romanism?

The Lutherans of Germany, the Huguenots of France, and the "heretics" of Holland, had all been Catholics, before they began to read the Bible.

The Popes and the Roman high-priests saw with dismay what effect Bible-reading had on the laity, and they determined to put a stop to it. Hence, the drastic measures taken

against those Catholics who were found with the Book in their possession.

The result of the barbarous and un-Christian ban against the Scriptures was this:

Those Catholic countries where the Eomanists could employ force of arms^ to keep the people in ignorance of the Bible, remained stationary, or went backward, in mental, moral, social, political, and economic development.

Examples: France, Spain, Portugal, Italy, Austria, South and Central America, Mexico, and the Catholic part of Ireland.

In those countries where Bibles were plentiful in the common tongue, and were so cheap that every person could afford to own one, the rise of different Protestant sects sharpened the wits of the people, stimulated mental research and exertion, cultivated a spirit of progress and independ-ence, and carried the nations forward to the leadership of the human race.

Examples: Holland, which first established freedom of religious opinion and worship; England, which first discovered and successfully colonized the mainland of North America; Scotland, which founded new schools of thought, and became a beacon light of intellectual development.

France sunk into decay, lost her colonial empire to Protestant England; but she immediately entered upon a new life of splendor, when she broke away from the joint rule of Kings and Popes.

Spain lost her vast dominions in the New World, sank into decadence, and only gains now, little by little, as she frees herself from the cerphients of royalty and Eomanism.

Before 1870, Italy was a mere "geographical expression," now she is a world power, because free from popery.

In the Primitive Christian Church, the Scriptures were read to the people by their pastors, every Sunday. The letters of Paul^ Peter, and James show that they were meant to be read to the congregations-It was only when the bishops of Eome had become puffed up with pride, and lured by ambition for riches and power, that they began to put forth pretensions not founded on the Bible.

The farther away the Eoman prelates got from the

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Scriptures, the greater became their hostility to Bible-reading.

In exact proportion to their departure from it, was their antagonism to the general study

of the Book.

Did the Popes ever found a Bible Society for the printing and distribution of Bibles?  
Never.

Did the Popes ever allow a Bible-class in a Catholic Church ?

NEVER!

Was there ever a low-priced Catholic Bible, issued by the Roman Church, and sold, or given, to the Catholic laity?

Never.

Did you ever see a Catholic woman with a Bible in her hands, in her home, lingering fondly over favorite passages that are balm to the wounds of life?

Never—and you never will!

In your reading of history, at school, you became acquainted with Maria Theresa, the Empress of Austria.

She was an extraordinary woman; and four of her children left their mark upon the world.

Her daughter Marie Antoinette's escapades, in Paris, had much to do with the beginnings of the French Revolution, in which the unfortunate Queen lost her head.

Another daughter of Maria Theresa, was the profligate, cruel, and immoral Caroline of Naples, who caused such scandals, such misrule, and such unnecessary bloodshed.

One of the sons of the Austrian Empress is known to history as Joseph II.; and it was during his reign that the Pope took his turn at "going to Canossa."

Romanist writers delight to \*tell you how an excommunicated German Emperor, Henry IV., stood barefooted, in his shirt-tail, for three days—with snow on the ground— while Pope Gregory VII. enjoyed himself inside the Castle of Canossa, having a good time with his lady-love, and his boon companions.

But the Romanist writers never tell you about the time when a Pope went to Canossa^ and waited a month for a German Emperor to give in—and waited in vain.

Joseph II. had travelled extensively over Europe, before he succeeded to the throne; and a few modern ideas had thus got a chance to enter his head.

Therefore, when he became Emperor, and found 36,000

fat monks and nuns living in idle luxury and licentiousness, he closed most of the cess-pools.

Joseph also cut off much of the revenue which the Italian Pope was drawing out of Austria; and he passed this law:

'^Thou mayest purchase and read the Catholic Bible, which is approved by the Imperial censors^

(Ordinance of August 10, 1784.)

On the 13th of October, 1781, the Emperor proclaimed his famous Edict of Toleration, granting freedom of worship to all his subjects.

The Edict created a furore at Rome, where Pius VI. was both Pope and King.

Every wheel of the papal machinery began to turn, and every pressure was brought to bear upon Joseph; but he stood his ground.

Then the Pope ate humble pie, made a journey to Vienna; and begged the Emperor to revoke his reform laws, especially the one which allowed the accursed heretics to worship God according to^the dictates of their own conscience.

But the Emperor would not even discuss the matter; and he hinted to the Pope, rather broadly, that he had better go back to Rome, and mind his own business.

This was in February, 1782: and while the Emperor didn't compel Papa to take off his shoes, and do penance in his shirt-tail, he made him remember Canossa, all the same.

But why did the Emperor Joseph II. have to make a law giving to Catholics the right to buy and read the Catholic Bible?

Mind you, that was in 1784, a few years after our Revolutionary War; and, up to that time, no Catholic layman in Austria was allowed to buy and read a Catholic Bible.

The other son of Maria Theresa was named Leopold, and he—succeeding his brother, who died early—^undid much of the good work of the great reformer, Joseph II.

It was his name that was given to the Papal Mission Society which was formed in Austria, 100 years ago, for the purpose of settling up our Western country with Roman Catholic immigrants.

The Leopold Foundation is the title of this papal missionary organizations; and it has colonized millions of foreign Romanists in the Great West.

While the Pope's backers in Europe were spending their money in this country, buying

space in our newspapers, and

scattering papal literature, financing immigrants, building churches, organizing Catholic voters, and educating Romanists for Government service, our Protestant churches wasted "precious time^ and enormous sums of money^ in the vain endeavor to make Christians out of the black men, the yellow men, and the brown men of the East.

The result of the century of difference^ between Rome's methods and ours, is, that we have made no impression upon Oriental peoples and religions, while Rome has almost completely captured the citadel of our Government, and has, to an appalling extent, forced her paganism and idolatry into power.

You don't want a religion which you can't find in the Bible.

The Old Testament may be searched from beginning to end, without finding the slightest reference to any such monstrous system, as popery.

A similar search of the New Testament, will be equally unsuccessful.

The Apostles were Jews, and their history, their sacred writings, and the religious system of their race, contained nothing which bore the faintest resemblance to modern Romanism.

Scan every line in the New Testament ascribed to Peter, and you will discover no hint of a future Pope claiming to be as God on earth, a law unto himself, and Supreme Ruler of the Universe.

Read every verse from the first of Matthew, to the last of Revelations; and you will not find anything that savors of a centralized church, ruled by an infallible autocrat, and denying the laity any privileges whatever, save that of paying all the expenses^ and obeying all the orders.

You can't find a Queen of the Heavens in the Bible.

You can't find any prayers to Mary, and to Joseph, and to the Saints, in the Bible.

You can't find any forgiveness of sins by a man, in the Bible.

Nor does the Bible reveal any private, secret confessional, any bachelor priesthood, any purgatory, or any continual sacrifice of Christ on the altar.

So far from issuing church laws which override State laws, and so far from arrogating to the Christian Church a

supremacy over the State, Peter himself wrote the doctrine of Protestantism^ and the

Catholic laymen would see it, if they were allowed to read the Bible.

^'Submit yourselves to every ordinance of man^ for the Lord's sake: whether it be to the king, as supreme, or to the governors" sent by the king.

Thus, in the 13th and 14th verses of Peter's first Epistle, this first of Popes—as the Catholics regard him—utterly demolishes the papal claim of supreme power over secular governments, and over the laws enacted by those governments.

We Protestants stand right there, where Peter stood; and Peter took his stand where Christ did, when Christ paid taxes, obeyed the laws, and recognized the right of the State (Caesar) to control all secular affairs.

You do not want a religion which has been tinkering with its Bible^ and changing its own creed^ for nearly 1^500 years,

"Saint" Jerome collected a number of old Hebrew manuscripts, about 400 years after Christ, and made a new Bible for the Roman Church.

He introduced so many changes into the text, that there was serious talk of punishing him for his sacrilege. For many years, his book was in disfavor, but finally it gained ground, although it was known to be crowded with errors.

Different Popes approved different Bibles, until at length the Douay version was adopted.

They never publish "God's Word," without putting the papal word in the margin, as a note; and, if God said something in the text which the Popes did not like, they had a note put at the bottom, telling the reader, in effect, not to take God's word, but the Pope's.

Throughout the Catholic Bible, therefore, you will find a vigorous combat between the Almighty and the Popes, as to what the Bible means.

Even with all of these notes, contradicting the text, the Popes were not satisfied with the Bible; and therefore a number of Romanist scholars are now engaged in a new translation.

As to the creed of the Roman Church, it has been changing and growing for more than a thousand years.

From the "Infallibility" dogma of 1870, back to celibacy

and the eucharist, we find a constant falling away from primitive Christianity, and a perpetual movement toward Buddhistic paganism.

The Protestant churches, the Baptists, and the Waldensians held to the Old Faith^

differing in details, but harmonizing in essentials.

The distinguishing doctrines of Rome are new.

**NONE OF HER GREED IS VENERABLE!**

Dating from the years 1854 and 1870, when she completed her doctrines ^ Rome is the youngest of all the churches.

If we reckon her age from the completion of her form of church organization, she is younger than any of the churches, except the Methodists.

On the other hand, the substance of the Protestant creeds ^ and the simplicity of their worship, connects them with the democratic churches founded by the Apostles.

Since the days of Paul, John, Luke, Mark, and Peter, there has never been a time when the primitive creed and the simple organization were not maintained by some Christian sect, in the East and in the West.

This statement may be a surprise to the Protestants themselves, but it is a provable fact.

These Christian sects which have always stood for Bible Christianity, and against Roman Catholicism, are the Nestorians, Jacobites, Armenians, Syrians, Waldensians, Copts, and Abyssinians.

When Rome was at the zenith of papal power, there were four times as many of the anti-papal Christians, as there were Romanists in the world.

Therefore, it is a historical fact that Roman Catholicism was never a universal faith, never even embraced a majority of the Christians; and is not one of the old faiths ^ at all.

(Consult the following authorities: Eusebius, Mosheim, Newman, Edgar, and Bartoli. Let the Catholics consult the following Catholic authors: Cossart, Canisius, Thevenot, Godeau, Chardin, Sylvius (Pope Pius 11.), Petavius, Thomassin, Renaudot, Moreri, and Le Bruges.)

Only in name ^ is the Roman church ancient; and, even as to the name, she is not the oldest.

The names of the Nestorians, the Jacobites, the Armenians, the Copts, and the Abyssinians, are more venerable than that of Rome. The Greek Catholic Church, also, is older.

The fact that the non-Catholic Christian churches of today bear new names, does not affect the age of their principles. The creed is the main thing, and it is the non-Catholic

Christian creed that you find in your Bible.

France is not a new place on the map, although her present name is new. When the word "Gaul" gave way to the word "France," the country remained the same.

Originally, all this New World was known to the native races as "Amaraca:" then the Spaniards called the larger part of it "Hispaniola;" and now the name goes back, slightly modified, to the old form, "Amaraca;" but the continent remained right where it was, and what it was, all the time these changes were going on.

So, the democrat who today stands for the natural rights of Man, is practically the same, in principle^ as the Roman pleb who fought the patrician; and the Bible-Christian of today—no matter what name he bears—is practically the same, in principle^ as the first converts.

A London Catholic asked the celebrated John Wilkes, where his church was, before the Reformation.

He answered by asking, "Where was your face before you washed it, this morning?"

I have never thought Wilkes' reply satisfying, since it treats with levity the profound and irreconcilable difference between evolutionized popery^ and the simple completeness of primitive Christianity, which afforded no legitimate work to evolution.

Wilkes had better have answered, that the Protestant religion had always been in the New Testament, and that the Reformation merely re-asserted it, against papal dogmas.

You don't want a religion that adds the rubbish of ^^Tradition^^ to the Bible,

We Protestants say, that whatever gospels, traditions, and sayings were authentic, and inspired, should have been embodied in the Bible, when the Bishops of Rome helped to put it together.

Whatever was left out then^ has no standing in court, now.

To forsake the Bible, and chase around after "Tradition," is too much like dropping the meat, and snapping at the shadow.

Christians believe that men were inspired to write the Scriptures, and they are commanded to add nothing.

If we had to supplement the Bible with man-made traditions, originating nobody knows where, we would not only violate the express orders of the-New Testament, but would leave historic ground, and find ourselves following myths into the bottomless pits of superstition.

You certainly do not want a form of Christianity which brazenly asserts that Christ and the Apostles—including Peter— spoke untruthfully of the relative status of the Twelve.

When Peter calls himself an elder^ and the equal of the other elders, your common sense tells you that he did not mean to say that he was a Supreme Pontiff, to whom all the other Disciples were inferior and submissive subjects. (I. Peter 5:i.)

When Christ chides the Apostles, and also the mother of one of the disciples, for even wishing to establish a supremacy among the Twelve, your common sense tells you that he did not, before or afterwards, reverse himself, and give one Apostle supreme mastery over all Christians.

If you will read the New Testament, with\* this thought in your mind, you will see that it is a book of democracy,, not of monarchy; a book in which all the early Christians speak as comrades and equals. You will see that no one, save Christ, claims infallibility, and no one arrogates to himself the lordship over all others.

You will see that Peter's own writings show rather more of humility than Paul's; and that Paul, indeed, is apparently the predominant figure in all the original plantings of Christianity.

You will see that Peter wa^ the barren fig-tree of the Apostles, while the others—especially Paul and his immediate pupils—were the fruitful trees, for Peter's work among the Jews came to nought,, dying away among the parched plains of Babylonia, while Paul's labors spread the Gospel among the Gentiles, from Antioch to Athens, and from Rome to Spain.

If you will read Peter's writings, you will be impressed with a certain spirit of persuasion, gentle admonition, and almost entire self-effacement.

Mathew, Mark, Luke, and John, are also impersonal:

there is no Ego ("big I") in any of them; it is in Paul that you encounter the powerful individuality, and the Ego that is constantly asserting itself.

Now, if you read all these inspired books, and realize how democratic they are, how simply the churches were organized, and how completely each church was independent of all the others, what will you think of some solitary verse^ if that verse contradicts all the balance of the Bible?

I simply put it to your native intelligence:

Is it more reasonable to believe that the one contradictory text has either been misunderstood, or mistranslated, or silly interpolated; or, that Christ contradicted himself, that Peter did not know his own status, that all the other original Apostles were

in the dark as to Peter's universal overlord-ship, and that Paul spoke falsely when he said that he was equal to Peter and the others?

If you read a hundred pages of the New Testament, and find a continuous and consistent democratic equality^ and then find one verse in which Peter is called the Rock, does it satisfy your mind to let that one word destroy all the rest of the Book?

Can you acquiesce, while a lot of Italian secret societies establish an absolute monarchy for an Italian Pope on the ruins of the pure democracy established by Christ and his Apostles?

If the suspicious play upon the word Peter ("Thou art Peter, and upon this rock," &c.) is not an interpolation, the writer who introduces it into that one place, in one Gospel, must have had in mind the manner in which the word, rocJc, is used throughout the Old Testament, to symbolize "God," "Salvation," "Rock of Ages," "Rock of Israel," &c. (Deut XXX., 4, and 5: xxxii., 18, 31, and 37. I. Sam. 2, 2; 2 Sam. xxii., 32; xxiii. 3. Psalm xxviii. 1: xxxi., 3: Ixiii, 26: Ixxviii., 35: xcv., 1. Isaiah^ xxvi., 4: xxx. 29.)

In those texts occur the phrases, "He is a Rock, a God of truth." "Their Rock is not as our Rock."

"Neither is there any Rock like our God."

"Who is a Rock, save our God?"

"The God of Israel said, the Rock of Israel spake."

"Unto Thee will I cry, O Lord, my Rock!"

"For Thou art my Rock."

"God, only, is my Rock."

"God is the Rock of my heart."

\

"Make a joyful noise to the Rock of my Salvation."

"In the Lord Jehovah is the Rock of Ages."

Now, Peter, like Christ and the others, was a Jew of the strictest persuasion; and neither Christ nor his Disciples failed of any of the observances of the Israelites.

Christ paid his tax to the Jewish temple, kept the Jewish Passover, became violent because the Jewish sanctuary was turned into a market, and was commemorating a

Jewish rite at the Last Supper.

Therefore, it is perfectly incredible that Christ should have given to any human being a title which, in all the sacred writings of the Jews, was consecrated to the Almighty.

Not only would the other Apostles have been scandalized, but Peter himself would have considered it a blasphemy.

One of two things is absolutely certain:

(1.) The Christ who said that he came to fulfill the law, meant, by the word "Rock," faith in himself as God<sup>^</sup> the Rock of Salvation; or

(2.) The verse is an interpolation, made by some priest who had never read the Old-Testament, and who had read very little, and very, negligently, in the Gospels.

But if the verse must be accepted as genuine, then it must be made to harmonize with the meaning given to the word "Rock," throughout the Old Testament, and with the various other sayings of Christ, as well as with the tenor of all the New Testament Gospels, where the equality of the Apostles is frequently and positively asserted.

The word Rock, in verse 18, of 26th Matthew, must not be construed in such a way as to allow that single word to demolish all the rest of the Bible—<sup>^</sup>the Old and the New.

Such an idea is preposterous, and was never even suggested, until several hundred years after Christ, when the, Roman bishops became ambitious to succeed to the vacant throne of the Pagan Pontiffs.

You don't want a religion which insults your reason, by pretending that a negro priest, a Chinese priest, an Indian priest, and a Caucasian priest can create his Creator out of a one-cent piece of bread.

Sitting at table with his Twelve, the saddened Christ took a literal loaf of bread, broke it, and told his Disciples to eat it, in remembrance of him: "This is my body," &c.

He poured the wine, and passed it to his Twelve, for them to drink: "This is my blood," &c.

Symbolical, figurative, a human heart-throb being so very manifest in the wish to be remembered, as his last supper should go down the ages that were to follow, after his body should be broken, and after his blood should be shed.

It was bread, the Disciples ate: whoever was insane enough to say it wasn't the wheaten loaf?

It was wine, they drank: what lunatic ever contended that it wasn't?

Christ in the flesh sat there, while they ate the broken bread: Christ's blood was in his veins, while they drank the wine.

Yet an American donkey, "Father" D. S. Phelan, editor of *The Western Watchman*, can print such disgusting stuff as "the priest's lip, purpled with the drinking of Christ's blood."

A few weeks ago, the newspapers were telling us how the Spanish prelates wept, when they heard that the German soldiers had "profaned" the "Host" in Belgium, by breaking the wafers, and feeding them to their horses.

Nevertheless, the Pope<sup>^</sup> the Sorbonne at Paris, and the most eminent Catholic theologians offered to renounce this doctrine<sup>^</sup> and return to the old creed which had lasted for 1078 years!

At the time the "infallible" Pius IV. made his offer to Queen Elizabeth, the new creed as to the bread and wine had not reached half the age of the old.

And if the Protestants of England had been willing to again bear the yoke of Rome, all this monstrous pretension of creating God out of pan-cakes, would never have come down to the twentieth century.

Dr. Samuel Edgar in his book, *Variations of Popery*—a work of prodigious research and learning—says:

"Pope Pius IV. followed the footsteps of Gregory" (Pope Gregory VII.) "who, in a Roman Synod of 150 bishops, pre-scribed a form of belief which did not include the dogma of the corporeal presence of Christ in the bread and wine. This was in the year 1079.

Thus the Roman Popes—all of them infallible, of course— had allowed a thousand years to elapse without discovery that half-a-dozen Latin words, mumbled by an adulterous priest, could create God out of a pan cake, to be swallowed by

the faithful, digested as other bread is digested, and passed out of the system in the ordinary manner of elimination.

For a thousand years, the infallible Popes were free from the disgusting superstition that Christ's blood in the cup passes into a Catholic's bladder, and that Christ's body in the bread, travels a Catholic's alimentary canal.

This Pontiff (Pius IV.) in 1560, in the reign of Queen Elizabeth, offered to confirm the English Book of Common Prayer—which rejects transubstantiation—"if the British sovereign would acknowledge the Pontifical supremacy, and the British nation join the Roman communion."

Pius wrote the Queen a letter and commissioned Martinego to co-operate with the

papal nuncio, Parpalio, in bringing about a union between the Papacy and the Crown of England.

The Queen and nation rejected the terms, and Marlinengo was stopped in the Netherlands, not being allowed to land in Britain.

(See Variations of Popery, pages 7 and 8, and the authorities cited. These authorities are Roman Catholic/

They are Du Pin of Paris; Wake, of London; Heylin, Strype, Mageoghegan, Mabillon, Chouet, &c.)

For more than 1,200 years, the bishops of Rome, and the Roman Catholics gave both the bread, and the wine to the laity, and the non-officiating clergy, just as the Protestants do.

The Fathers of the Church—Ignatius, Justin, Chrysostom, and Jerome—taught the Communion, as Christ illustrated it, by giving bread and wine to all.

Jerome said, "The priests who administer the communion, divide the Lord's blood among the people."

Ignatius said, "One bread is broken, and one cup distributed to all."

Justin said, "The deacons give to every one present, to partake of, the blessed bread and wine."

Chrysostom said, "One body and one cup, is presented to all."

Waldensians, Nestorians, Armenians, Baptists, Methodists, Presbyterians, Episcopalians, Christians, and Arians could all subscribe to that doctrine.

The Manicheans were the first to refuse to partake of the wine, and they refused it, because they considered all kinds of wine to be, "the gall of the Dragon,"

Pope Leo, in 443, commanded that all Manicheans who continued to refuse the cup, be excommunicated!

Pope Gelasius severely condemned the Manichean heresy, and forbade the separation of the communion. This "infallible" Pope declared that "the division of one and the same mystery could not be effected without sacrilege."

Pope Urban, in 1095, officially decreed that "no person, except in cases of necessity, is to communicate at the altar but must partake separately of the bread and wine."

Pope Pascal, in 1118, decreed as follows, "Our Lord himself dispensed the bread and wine, each by itself; and this usage we teach, and command the Holy Church to always observe"

Why were the decrees of these Popes set aside? Why did the priests of the thirteenth century begin to introduce the Manichean heresy^ and make it orthodox?

For 1,200 years, th^ Roman Catholics followed the example of Christ in celebrating the Lord's Supper: for 700 years, they have been practising the Manichean heresy, which numerous Popes condemned. How, then,\* can a conscientious and intelligent Catholic feel certain about this comparative novelty of refusing wine to the congregation?

Owing to the fact that, in Great Britain, and the United States, the great majority of people had settled down comfortably into the belief that Romanism could never again become dangerous to civil and religious liberty, the Protestant leaders ceased to teach the fundamental differences between Roman Catholicism and Bible Christianity.

There were so few Romanists in England and North America, it seemed cruel to say anything that would "hurt their feelings," and cause them to accuse us of "insulting" their faith.

Nobody dreamed of the powerful Austrian society which was co-operating with Rome, and with the American high-priests, to systematically settle this country with immigrants from Roman Catholic Europe,

Nobody dreamed that the American high-priests would grow so arrogant and aggressive as to demand public monies out of Protestant treasuries; make our system of State education the object of scurrilous and violent attacks; use their mobs, and their secret societies to suppress the freedom of speech, wherever they are strongest; employ the Federal courts to prosecute and persecute those Protestants who reveal

some of the darker spots of Romanism; and demand of Congress an abolition of the freedoin of the press.

But these things have come to pass; and so strongly intrenched is this foreign church, in our business world, our political machinery, and in the Government service, that many a weak-kneed time-server is joining the Pope's vast host, from motives of selfish policy.

From the Roman Catholic Church comes an attack upon the Constitution of the United States.

It is the Gallivan bill, which demands that Congress do what the highest law says it shall not do, towit, "abridge the freedom of the press."

The Romanists have secured a decision of the Supreme Court of Minnesota, which forbids the exposure of the nasty questions asked by priests of Catholic women, in the hell-box known as the "confessional."

The questions are nasty, and they rob pure girls of their modesty, and they put Romanist

wives in the power of bachelor priests.

But because they are so nasty, the priests fiercely resent their exposure; and they prosecute people who endeavor to arouse our countrymen to the dangers of a foreign church which pollutes womanhood:

Anna Lowry, an ex-nun, was lecturing to women<sup>^</sup> only, in the State of Minnesota, and she read those nasty questions out of Saint Liguori's book on Moral Theology.

The priests had her arrested for using obscene language in public, and she was convicted: the Supreme Court sustains the conviction.

Therefore, the situation is this, it is legal for red-lipped, beef-eating, wine-drinking bachelors to use this nasty language to women<sup>^</sup> in private; but illegal for a woman to tell other women about it<sup>^</sup> in a public lecture.

By prosecuting this woman to the highest court, the priests insolently assert their right to use vile language to wives, sisters, and daughters—language so utterly obscene that if anybody else uses it, they will be punished.

Gallivan's bill proposes that Congress shall prohibit any book, pamphlet, magazine, newspaper, picture, etc., that "reflects on" the Romanist religion.

Of course, he does not use the word Catholic, but that's what he means.

No Catholic cares how much other faiths are reflected on.

In fact, their papers and magazines are full of the coarsest and bitterest abuse of everything Protestant.

From Luther down to Bishop Burt, all men who combat and expose popery are the object of Romanist slander and denunciation.

Therefore, Gallivan is aiming to do, by act of Congress, the same thing that the Romanists have done in Minnesota.

Nobody shall be allowed to inform our people as to the horrible secrets of this foreign system, nor warn our sleeping fellow-citizens against a foreign church, whose fundamental law is the deadliest enemy to ours,

Gallivan demands that the Constitution, which he swore to support, be annulled in one of its most vital principles, and he wants this done in order that nobody shall be able to arouse our people against the constant encroachment of popery.

If the Roman secret societies can gag the press, their cunning priests will continue to

creep up on the slumbering Americans, who know that popery was a bloody, ravening beast, a long time ago, but who have strangely deluded themselves with the idea that the leopard has changed his spots.

Is it not time, therefore, that we should expose the fundamental principles and organic law of this foreign church?

Is it not time to prove that the Laws of the Roman system are in the deadliest antagonism to the Laws of this Republic? And that the creed of this man-made religion is absolutely hostile to the Bible?

Even the man who wants to be non-religious, ought to be intensely concerned in this matter, because of Rome's POLITICAL CLAIMS AND PURPOSES.

One phase is, the political powers claimed by this foreign church, and set forth in her Canon Law.

The other is, her claims to be the only Christian church, vested with divine power to rule all others, "even to the shedding of blood."

There are millions of Roman Catholics in this country who do not know the real nature, laws and aims of the Italian hierarchy which controls the papacy.

There are millions of these Catholics who are true Christians, good patriots, fine men and women, who would drop out of the communion, if they had any suspicion of Rome's secret ambitions.

These sincere Catholics have never been allowed to

learn the law of the papacy, nor the fearful record which that Law has made for the Roman church.

Millions of so-called Catholics are indifferent, and harbor a secret grudge against the bachelor priests: these nominal Catholics would cut loose from Rome entirely, if they knew what is contained in this book.

You don't want a religion which exalts the creature above the Creator and which claims that a minister of the Gospel can issue commands to God.

In order that you may be put in possession of the Roman Catholic doctrine on that point, I will quote the words of Rev. D. S. Phelan, of St. Louis, Missouri—an educated priest, who officiates regularly as Catholic pastor, and who publishes the best of the Roman Catholic papers, The Western Watchman.

Under date of June 10, 1915, Phelan publishes a sermon which he had preached the

Sunday before, to his St. Louis congregation:

"The church is made for sinners, not angels. I never invite an angel down from Heaven to hear Mass here. This is not the 4)la^, for angels. The only person in Heaven I ever ask to come down here, is Jesus Christ, and Him I command to come down. He has to come when I bid Him. I took bread in my fingers this morning, and I said: 'This is the body and blood of Jesus Christ,\* and He had to come down. That is one of the things He must do. He must come down every time I say Mass, at my bidding, because He made me a priest, and said: \*Do you this in memory of Me.' I do it in obedience, I do it in reverence, I do it in homage, I do it in adoration; but I do it, and when I do it, CHRIST MUST OBEY."

Did you ever read anything so blasphemous?

"Him I COMMAND TO come down. He HAS TO COME when I bid Him"

This conception of Almighty God, acting in obedience to the commands of mortal men, is assuredly the most utterly dumbfounding idea that ever entered the brain of a religious fanatic.

It was hatched in one of the monkish cells of the Dark Ages, where a filthy old ignoramus brooded and brooded over the words, "This is my body," until he dreamed himself into the belief that the living Christ meant, that the Passover loaf in his hands was his own corporeal substance.

The half-crazed hermit probably had no complete Bible; and, therefore, was ignorant of the fact that in the sixth chapter of John, Christ speaks eleven times of himself as the bread of angels that came down from heaven to give life to the world.

The Jews are the descendants of an Arab tribe; and, like all Eastern peoples, their language, in its early days, teemed with figurative terms.

Our American Indians showed so much of the same tendency, that many scholars have used the fact as an evidence of their Oriental origin.

Their chiefs were Red Cloud, Long Cane, Little Turtle, Red Jacket, Grey Eagle, Little Tiger, Lone Wolf, Crazy Horse, Sitting Bull, Yellow Hand, &c.

Their girls were given names that meant Laughing Water, Turtle Dove, Fawn, Bright Eyes, &c.

And through the Bible, you will note the use of this figurative language. In fact, many of the chapters which we have been taught to take literally, were meant to be taken as allegories, by which useful lessons were to be taught, just as Christ taught by parables.

Thus, the tempting of Eve by a serpent, was probably never meant to be understood in

the sense, that a real snake talked to the Mother of the human race, but in the sense that the spirit of evil lured her into disobedience.

In the New Testament, Christ is called the Shepherd; but nobody took that to mean, he tended sheep.

He is called the vine, the door, the way; but nobody understood those terms as meaning that he bore grapes, opened and shut the entrance to the house, or was the highway along which people travelled.

He is called the lamb, but no one was ever booby enough to confuse that term with mutton.

Then, when he is called the bread of life, which we must eat to be saved, how did it ever enter the human brain that he meant a literal eating of his flesh?

Faith saves, not the flesh of a Jew.

As a human being, at the Last Supper, Christ was a Jew; he remained a Jew after the supper; he was a Jew in Gethsemane, in Pilate's hall, on Mount Calvary, and on the Cross.

If his corporeal substance was eaten at the supper, and

his blood swallowed as the cup went the rounds, what was it that sweated blood in the garden?

What was it that stood before Pilate? What was it that the Jews crowned with thorns, and spat upon? What was it that suffered so<sup>^</sup> on the Cross, and gave forth blood and water when the Roman lance pierced his side?

Of course, we Protestants believe in the invisible God, present everywhere, at all times; and all powerful, as well as all present.

But the Romanist belief is another thing: they believe in the bodily presence of God, on ten thousand altars, in ten thousand different places, at the same time.

Rev. D. S. Phelan expresses the orthodox Roman belief when he says, "He has to come down when I bid him."

<sup>^</sup>'Christ WAist obey<sup>^</sup>'\*

Phelari is the creature; Christ is the Creator; but when the Creator gets orders from Phelan, "CHRIST MUST OBETr

"Him I COMMAND r

Good God! What a shocking conception of the relative status of creature and Creator!

And, as I have shown, Pope Pius IV. offered to abolish the doctrine<sup>^</sup> on condition that England would return to her-allegiance to the papacy.

In other words, the Pope virtually said:

"If you will again bow to the power of Rome, and resume your payment of the regal revenues which we formerly drew from England, we, the infallible Vicar of Christ, will cease to pretend that a few Latin words can change bread and wine into the bodily substance of Jesus Christ."

As before stated, Queen Elizabeth spurned the Pope's mercenary proposition.

You don't want a religion which destroys the Plan of Salvation as laid down in the New Testament, and compels you to accept another plan, made by European monks, nearly eleven hundred years after Christ.

In the New Testament, Christ's crucifixion is the one supreme and final sacrifice.

The altar and its victims were put away: never again was dove, or lamb, or bullock to shed its blood, and feed the flames in the temple.

"<sup>/</sup><sup>^</sup> is finished P'<sup>^</sup> —the one supreme sacrifice was complete.

After that. Faith was to take the place of the actual offering at the altar; and for a thousand years after Christ's human heart broke<sup>^</sup> under the frightful suffering of such a death, there was never an altar in a Christian church.

Pagans had the altars, and the daily sacrifice; but Christians had neither altar nor sacrifice. Faith in the one supreme and final atonement, was the very life of the church.

Immured in his solitary cell, a monk named Pascasius brooded over the subject of the Last Supper, and conceived the monstrous doctrine which had never<sup>^</sup> been heard before.

It was the darkest period of the Dark Ages; and the European world—without books, and without schools—was sunk in ignorance, immorality, and superstition.

It was an age that believed in bogies, fairies, wizards, weir-wolves, and supernatural displacements of the laws of Nature.

It was an age in which a Pope condemned a horse to be humt<sup>^</sup> as a demon<sup>^</sup> because it had been taught to walk up long flights of steps.

T<sup>^</sup>Hien men had been lowered to these depths, they were ready to believe anything; and hence the new doctrine became popular, partly because it was so monstrously incredible

—a miracle being preferable to a sober fact.

Thus, in 1079, the continual sacrifice—"the eucharist"— was substituted for the one supreme and final sacrifice: the daily manipulation of bread and wine, at the altar, took the place of the crucifixion on Calvary.

How many Catholic laymen know the real origin of the Mass, and that it was never heard of in the Roman Church until the tenth century?

Pope Leo the First said, "Receiving the efficacy of celestial food^ we pass into his flesh who was made our flesh.

"Man in baptism^ is made the body of Christ."

If this isn't good Protestant doctrine, I am much mistaken; and Catholics should be reminded that, if any of the Popes were infallible^ they all were—and Leo was one of the greatest.

Paul said, in four different places, "the church is the Lord's bodyP (1 Cor. xii., 27. Eph. L, 22, 23. Eph. II, 12. Colos. I., 24.)

Therefore, the new doctrine of Pascasius not only reversed

all former Popes, all the Fathers of the Church, and the repeated assertions of Paul, but swept away the grand simplicity of Gospel teaching, and made it necessary for the priests to hide the Bible from the laity.

Not until after the new theory of the bread and wine was adopted by the Pope, was the Book taken away from the people.

What, then, is the conclusion of the whole matter?

(1.) That the Eoman Catholic Hierarchy is a naan-made organization, the result of gradual accretion, built up from age to age, by the ambition, the greed, the fraud, the crimes, and the duplicities of a sacerdotal caste:

(2.) That the suppression of classic literature, and of popular education, was considered necessary to the continued existence of this paganized form of Christianity:

(3.) That it is, in fact, a local Italian institution, controlled by Italians, for the benefit of the Italian priesthood, and their foreign accomplices:

(4.) That it is murderously intolerant, and has caused more destruction of human lives, than any institution that ever cursed mankind:

(5.) That its theological literature is so hideously obscene, that they savagely prosecute

and persecute all ex-Catholics, ex-priests, ex-huns, and non-Catholics who publish extracts from this lewd literature, even though the extracts be veiled in a dead language.

(6.) That the Law of the Eoman Catholic Church is in deadly antagonism to the Law of the United States; and that, consequently, no Eoman Catholic can possibly serve two masters, and be true to both:

(7.) That the Law of the Eoman Catholic Church does not recognize as valid any marriage among Christians, save those performed within the pale of the Eoman Catholic Church; and that Pope Pius IX. himself denounced all Protestant marriages as "filthy concubinage."

As to these several propositions, consider the following:

The syllabus of 1864 was solemnly confirmed by Pius IX., on June 17th, 1867: it is the latest, fullest official statement of the creed of popery, in its relation to States, modern institutions, and democratic principles.

In that papal law^ the 15th article declares it to be an

error to hold that every man is free to embrace and profess the religion he shall believe to be true.

Article 17, holds it to be error for any one to teach that salvation may be hoped for in any other religion than that of Rome.

Article 24, asserts that the Roman Church has the power to use external force. She has also a direct and an indirect temporal power.

, Article 45: The public schools must not be controlled by the State.

Article 47: The State should not withdraw the schools from the control of the Roman Catholic Church.

Article 55: The Roman Church is not to be separated from the State, nor the State from the Roman Church.

Article 71: The Tridentine (Council of Trent) form (of marriage) is binding, everywhere where the law of the State has proscribed another form and makes the validity of the marriage depend upon it.

Article 73: No true marriage can exist between Christians by force of a civil contract.

Article 77: The Catholic religion should be held as the only State religion, to the exclusion of all other forms of religion.

Article 78: Therefore, it was not well that in certain Catholic lands immigrants should be guaranteed the free exercise of their religion.

Article 79: Freedom of worship, and freedom of speech^  
and of press, leads to corruption of manners and sentiments.

Article 80: The Roman Pope cannot be reconciled to  
modern civilization and progress, or compromise with them.

So much for the Syllabus.

(See "The Popes, Kings and People," Wm. Arthur, Vol. 1, pages 55 and following.)

In the twenty-one Canons set forth in Documenta 11, p. 101, I find the following curses:

6. If any man say that her (the Roman Church's) intolerance in the condemnation of all sects is not divinely conmanded^ or that such sects ought to be tolerated^ let him be accursed, (Anathema.)

In the eyes of Rome, there is no Church but hers: the others are "sects."

The papal declaration is, that any one who says that Romanists should tolerate Protestants, is accursed.

10. "If any man says that the Roman Catholic (Church can be subject to the civil power, let him be accursed."

12. If any man says that the church may not use coercion, compulsion, and physical punishment and pains^ let him be accursed.

In the most recent theological works issued by the Vatican press, and in the encyclicals published by the popes, there is exactly the same declaration of principles which plunged Europe into one thousand hideous years of absolute popery; and all well-informed people even now shudder when they think of those Dark Ages.

Just as Pope Pius IX. officially declared, fifty years ago, that Romanism could not accept or compromise with modern civilization, the present Pope officially proclaimed the same thing, in 1914, in his first encyclical.

In his Encyclical of 1864, Pius IX. pronounces the "Curse of Rome" upon "all who teach that marriage among Protestants is J)indingy

Pius IX. went further, and he declared that all such marriages amounted to no more than "filthy concubinage."

(See Discorsi di Pio Nono<sup>a</sup> Rom,<sup>a</sup> 1872, 1873. Discourses of Pius Ninth, Rome. Vol. 1, page 193, and Vol. 2, page<sup>a</sup> 55.)

In those Discourses, the Head of the Roman Catholic Church, delivering the doctrine which Catholics are bound to receive as infallible<sup>a</sup> declared that all Protestant marriages, icere no marriages at all.

He said that the living together of Protestants, under their forms and ceremonies, was "merely concubinage," "only concubinage," "filthy concubinage,"<sup>^^</sup> and this lascivious Italian priest. Pope Pius IX. added, "the State prevents the two concubinary parties from repenting and abandoning their (juUty 7'elations to one another.'<sup>\*'^</sup>

The rotten old libertine who announced this infamous doctrine, in his published discourses, was merely reasserting the atrocious decrees of the Council of Trent.

Proposition 73 of the Syllabns of Pope Pius IX (1864-7), declares that it is error, to teach that "a merely civil contract among Christians constitutes marriage."

It is error to say that "it is false that the contract is null, if the sacrament be excluded."

To state it more simply—

A civil marriage among Christians is null and void, unless the Catholic Church performs the ceremony.

To make this infernal doctrine still more devilish, the motive was, to get the money<sup>a</sup> and to control the wife and children.

Proposition 66 of the Syllabus of 1864, reads:

"It (the State) has not the right to declare the marriage contract separable from the sacrament of marriage"—meaning, of course, the Romanist "sacrament," because no other church holds that marriage is "a sacrament."

The Bible teaches no such absurd doctrine: it was invented lyy the priests, for the priests.

Proposition 71 of the Pope, Pius IX., Syllabus, reads:

"It (the State) has not the right to uphold any marriage solemnized otherwise than according to the form prescribed hy the Council of Trentj even if solemnized according to the form prescribed by.the civil law."

"Father" D. S. Phelan, editor of the great Roman Catholic paper, The Western Watchman (St. Louis, Mo.), asks, in his issue of March 11th, 1915:

<sup>a</sup>'What is civil marriage, hut legalized FREE LOYET

Before the Roman church could advance the dogma that marriage is a sacrament, it had to fraudulantly translate the Greek word which means, ^ ^rwystery^'^

In Ephesians, V. 31-2, Paul said, "For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two, shall he one fleshy

He adds, quite naturally, "This is a great mystery."

What is the mystery, if it is not the union of flesh which reproduces the human species?

The dishonest and ambitious priests mistranslated the Greek word, and made it \*'\*'sacrament,^ ^ which has a different signification, altogether.

This was not done, until long after the time of Gregory the Great, who was Pope at the beginning of the seventh century.

Therefore, it took the infallible popes more than 600 years to ascertain that marriage was "a sacrament."

Think how many hundreds of millions of Catholic husbands and wives had been innocently living in "filthy concubinage," and bringing forth bastards, during all these centuries when the popes themselves were ignorant of the fact

that Paul said^ ' ^MTSTERT^'^ when he should have said

"sacrament:'

(8.) That the ne Temere decree which has been enforced all over this country, is a direct application^ to American subjects^ of a foreign law; consequently, the priests who violate our State laws, by either separating or re-marrying American citizens, validly married, furnish the most conclusive evidence of the im^possibility of being a loyal Catholic and a loyal American^ at the same time.

If, at any time^ the American people mean to take their, stand upon constitutional principles^ and combat the encroachments of a foreign power^ which insidiously seeks to undermine and overthrow those principles^ NOW IS THE TIME.

Let us face the facts, taking the most recent and most prominent case:

In the Ordinary's office, Bibb County, Georgia, will be found, on page 475 of the book of Marriage Licenses, the record which proves, as our law requires, that a license to marry was issued to Frank S. Boifeuillet, and Edith Mae Taylor, on December 4, 1912, and that they were married accordingly on the same day, the certificate being recorded December 7, 1912.

The lady is a Baptist, her father having been a deacon in that church, and a planter in Bibb County, an honored member of a fine old Middle Georgian family.

The gentleman who wooed her, won her, led her to the altar, and vowed to love her and cherish her, is a Catholic.

When the law of a foreign country can be imposed upon a Georgian, a case has arisen that we cannot ignore^ cannot condone^ and cannot forget.

We must look it squarely in the face, and ask ourselves, What does this mean^ and to what will it lead?

My contention is, that the question affects the sovereignty of the State,, the supremacy of our laws^ the integrity of contracts^ and the sacred interests of law fid wives and lawful homes.

If our homes are at the mercy of a foreign law, then the gate is open to the Trojan horse.

If the status of wives and children in this country, is to be fixed by a foreign code,, instead of ours, then a foreign

potentate will have made good his supreme control of the very basis of our society and civilization. THAT IS WHAT HE IS TRYING TO DO!

The exact words of that foreign law, as announced by Archbishop Moeller, in his Lenten message, were as follows:

"The marriage of a Catholic to a Catholic, or to a non-Catholic, contracted before a civil officer or a Protestant minister^ after Easter^ 1908, is, according to the decree Noster, NULL AND VOID:'

"Persons who have contracted marriage in this manner, must have the marriage healed by the Catholic Church."

Thus the foreign law of a foreign potentate^ arrogantly usurps the power to dictate to our citizens, spurn our laws, and annul the most solemn contracts made under those laws, even when the consummation of the lawful marriage makes it impossible for the Catholic husband to restore his Protestant wife to the position in which he found her.

He may not be hurt: but she is neither maid, wife, nor widow, and is literally ruined!

In the eyes of those who think seriously, the enforcement of any foreign law upon a citizen of this country, is a species of Treason.

There can not be two codes of law, one foreign and the other domestic.

There can not be two sovereigns, one the Pope, and the other the State.

There cannot be a divided allegiance, which allows the citizen, who obeys a foreign ruler and violates our laws, to claim and exercise the full rights of citizenship.

If Boifeuillet's "conscience" makes him disloyal to his State, and a breaker of her laws, Boifeuillet's "conscience" must persuade him to quit voting and serving on juries.

A Georgian who will desert his wife for no other reason than that a filthy-minded priest orders him to do it, as per the Pope's *Ne temere* decree, is not entitled to vote, to be a juror, or to hold office.

A Georgian who is so disloyal at heart as to blight the life of the sweet young woman who trusted him with her happiness, would play traitor, in office, at the polls, and in the jury-box, if some other vile priest whispered in his ear the dictates of some other papal law.

No man can serve two masters: let such men as Boifeuillet choose which king they will serve, and let us see to it, that

those who take their laws from an Italian potentate, are limited by our laws, to the status of resident aliens.

A man whose allegiance is in Rome, is an alien, and he should be so treated.

Suppose a Methodist who had married a Presbyterian, should say that his "conscience" would not allow him to live with her! Suppose that an Episcopalian who had married a Lutheran, should say that his "conscience" would not allow him to live with her.

He despoils her of her virgin estate, he robs her of the bloom of maidenhood, he renders her impossible to other men, he condemns her to a lifetime of social isolation, misery, and semi-disgrace; and the contemptible wretch soothes his manly honor and pride, by telling the world that his "conscience" impelled him to commit this cold-blooded crime upon a helpless woman— a woman who had put her little hand in his, for a happy walk down the Long Path.

"Conscience" becomes too much of a luxury, when it blights the home, destroys the wife, defies the State, insults the entire non-Catholic citizenry, and inflicts no punishment whatever upon treasonous priest and recreant husband.

Our codes are sufficiently enlightened to afford liberty to every husband, and to every wife, who feels that the marital contract has been broken, and the relation has failed of its purpose.

It is Roman Catholicism which says that neither the husband, whose wife has become a harlot, nor the wife whose husband has become a rake, shall have relief. They shall be

forced to continue to live together in a state "worse than commercialized adultery," which "blasphemes the very altar of God, on the altar itself."

There is no evidence that Boifeuillet had ceased to love his wife, at the time the bachelor priest used a foreign law to strike down a Georgia lady, lawfully married.

There is no evidence that Boifeuillet's home was not an earthly paradise, before this clerical snake crawled his slimy way into it.

There is nothing to show that Boifeuillet and his wife would not always have remained loving, sympathetic, mutually helpful, and maritally contented, if this infernal priest had not blasted their happiness by notifying the Catholic husband of the foreign law.

To tell me that the sovereign States of this Union cannot

defend their citizens from these foreign laws, is equivalent to telling me, that the Italian Pope has a right to carve out, in this country, a realm of his own, in which his laws shall be supreme, and ours ignominiously null!

(9.) That popes and cardinals have bitterly denounced the control of education by the State; and it is the Law of Rome that she must control the schools; therefore, her prelates—such as Cardinal Gibbons—lose no opportunity to condemn our public schools.

It was Archbishop Ireland who influenced both the great political parties to drop from their platforms the declarations in favor of the public schools.

Neither Democrats nor Republicans now dare to offend the Catholic vote<sup>^</sup> by expressing approval of State-controlled education,

(10.) That the Law of Rome condemns freedom of the press, and that Rome is now seeking to establish a censorship which will exclude from the mails anything that "reflect<sup>?</sup> upon" popery.

(11.) That the enforced single state, in full sexed men and women<sup>^</sup> is unnatural, and inevitably leads to vices.

If a robust male Protestant were to go otf in a house by himself, and live with a buxom young woman, the Grand Jury of the county would presume that they were living together immorally; and even if the Grand Jury winked at the scandal<sup>^</sup> the neighbors wouldnH,

The Roman priests are the only men who are allowed to keep concubines, under the name of "house-keepers."

(12.) That the confessional necessarily leads to immorality, since the lewd questioning

which the unmarried priest must apply to a woman, in private, while he and she are alone, puts his mind to running on lewd matters, and puts hers to doing the same thing.

No other church uses language to women, so filthy that the priests prosecute those who reveal the nasty words which they pour into the ears and souls of girls and matrons.

Those filthy questions undress a woman's very innermost secret temptations and inclinations; and after the lascivious priest has undressed her, he would not be human if his blood did not heat up with desire.

No man can defend those vile, abominable questions on religious grounds.

(13.) That the whole purpose of the Eoman Catholic Hierarchy is, to enslave the human mind; dethrone Reason, and crown Superstition; dictate to each man what he shall read, what he shall believe, what he shall say, and what he shall do; take from every man the liberty to inquire, to learn, to think, and to act for himself; rob woman of her modesty, first by using such lascivious language to her, in the privacy of the confessional, as to make the conquest of her virtue easy, afterwards; control the State, and batten on the public treasury; substitute a foreign and despotic rule, for home-rule and individual freedom; stop the wheels of Progress, and carry the world back to the days when the Pope and the King were the two Divine Eight outlaws, who plundered the people, in the name of Law and Religion, divided the spoils, and fared sumptuously, licentiously, in the palace, while the peasant slaved in the field and starved in the hut.

The Eoman Catholic Hierarchy! The most damnable group of interlocked secret societies that ever met in darkness, and took hellish oaths to a compact of greed, and lust, and crime, for the sordid purpose of grasping uncontrollable power, boundless wealth, and a never ceasing supply of the most enjoyable women.

Religion? These secret societies, which constitute the real machinery of the Eoman Catholic Church, have the same sort of religion that Satan would have, were he able to leave hell, and take human shape on earth.

(thb end.)









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