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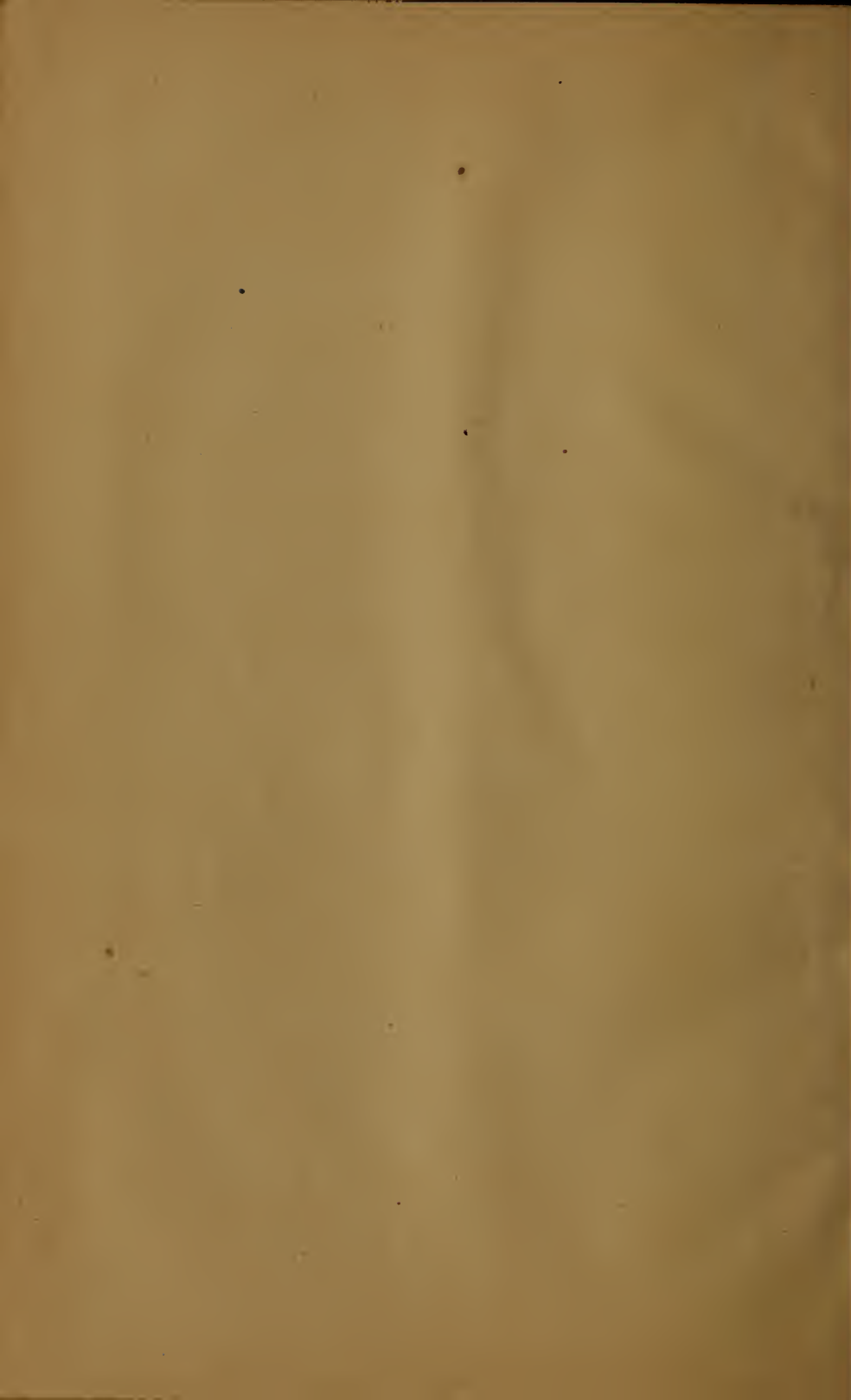
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UNITED STATES OF AMERICA







THE
ANTI-PAPAL MANUAL:

A BOOK OF READY REFERENCE

FOR

AMERICAN PROTESTANTS.

By WM. H. VAN NORTWICK.

“The Romish church has always ranged herself on the side of despotism.”—
Guizot.

“There are two very essential steps to be taken in order to win the next Presidential race. It is scarcely necessary, we trust, to urge our fellow-Catholics to assemble everywhere around the Democratic colors; for they are all, by choice or necessity, external to the Republican party, and it is incredible to believe that any Catholic who has a modicum of self-respect and love for his church can co-operate with that party. If hitherto he has done so, the time is at hand to abandon an organization which is confessedly, and without longer disguise, at war with our holy religion.”—*Southern Catholic*, (Memphis, Tenn.)

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1876.

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INTRODUCTORY.

The people of the United States are on the verge of a great politico-religious contest. To this they have been summoned by the unreasonable demands and imperious conduct of the Roman Catholic hierarchy. In almost every direction we have grave indications of what Protestants may expect when the hand of Papal authority has grown stronger. The immense grants of real estate and money to Papists in the city and State of New York, through Catholic control of political power; the systematic and persistent opposition of Romanists to our public school system; the passage of the "Grey Nun" act by the Legislature of New York and its subsequent approval by Governor TILDEN; the massing of Papists in all our large cities, and their unity at the ballot-box; the fierce antagonism of the Catholic Alliance of New Jersey to certain constitutional amendments preservative of the free-school system in that State; the avowed control of the entire Roman Catholic vote of Ohio in opposition to the last proposed constitution, on the ground that it forbade all sectarian appropriations of money from the school fund; the pledge given in the editorial columns of the *Catholic Telegraph*, of Cincinnati, of the "solid vote" of the Romanists of Ohio to one of the leading political parties, in view of the passage of what is known as the "Geghan Bill"—thereby showing that already that Church has entered the political field, and is able to control and pledge, through priestly influence, the solid vote of its membership, and actually uses this power to further its own ends; the fact that we have already a Cardinal in this country, pledged by his oath to "seek out and oppose, persecute and fight against

[Latin—*omni conatu persecuturum et impugnaturum*] *heretics, schismatics against the same our Lord, the Pope and his before-mentioned successors, with very possible effort:” these facts, coupled with the absolute power of the Pope to decide all doctrines of faith and morals, and to require absolute submission in all matters of discipline and government, and to release his subjects from allegiance to civil governments that stand in his way, are sufficiently significant and startling to awaken the citizens of the United States to the utmost vigilance in guarding against the encroachments and machinations of this wily and powerful despotism. It is time to be reminded that “the price of liberty is eternal vigilance.”

PAPAL DECLARATIONS.

More than twenty years ago the *Shepherd of the Valley*, an American Roman Catholic newspaper, used the following language:

“Is it not our boast that *the Church* never changes, and is not her history an open book, which all may read, which we cannot close if we would, and of which we have no cause to be ashamed? We gain nothing by declaiming so earnestly against the doctrine of the civil punishment of spiritual crimes. Our enemies will not believe that we are better than our church, and, for her, her history is before them; they know what she sanctioned in the Middle Ages, what she did then, and does now where she can.”

The murderous disposition of Papists at San Miguel; of their co-assassins in Mexico, and at Lawrence, in the State of Massachusetts, are fair specimens of what Rome sanctioned and did in the Middle Ages, and does now where she can.

“We have said that we are not advocates of religious freedom, and we repeat that we are not. The liberty to believe contrary to the teachings of the Church is the liberty to believe a lie; the liberty to think otherwise than she permits is the liberty to abuse the mind and pollute the imagination.”—*Shepherd of the Valley*.

“If the Catholics ever gain—which they surely will do, though at a distant day—an immense numerical superiority, *religious freedom is at an end*. So say our enemies. So we believe.”—*Shepherd of the Valley*.

*Protestants.

“We number seven millions in this country, and in fifteen years will take this country, and build our institutions over the grave of Protestantism.”—*Priest Hecker*.

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

“The Catholic church numbers one-third of the American population, and if its membership shall increase for the next thirty years as it has for the thirty years past, in 1900 Rome will have a majority and be bound to take this country and keep it. There is, ere long, to be a State religion in this country, and that State religion is to be Roman Catholic.”—*Priest Hecker*.

“Protestantism, of every form, has not, and never can have, any right where Catholicity is triumphant; and therefore we lose the breath we expend in declaiming against bigotry and intolerance, and in favor of religious liberty, or the right of any man to be of any religion as best pleases him.”—*Catholic Review*, January, 1852.

“As *the Church* commands the spiritual part of man directly, *she therefore commands the whole man, and all that depends on man*. From the darkness of the catacombs *the Church* dictated laws to the subjects of the emperors, abrogating decrees, whether plebian, senatorial, or imperial, when in conflict with Catholic ordinances. Did the Christian emperors become insolent, *the Church* armed against them their very electors. To every rampant heresy *the Church* knew how to oppose the power either of the peoples or of their princes; and when these supports seemed at last to have been snatched from her by a universal rationalism, behold, there is a sudden turning back of both; of the nations, fearing an unbridled royal power, and proclaiming the necessity of a supreme spiritual power; of the princes, beginning to understand, at the light of a bloody communism, that the principles of *the Church* are a firmer foundation for their thrones than bayonets, which must always be entrusted to a part of the people. The conclusion is, therefore, that there are no limits to the exercise of the coercive power of *the Church*, either in view of her means or of her aim.”—**Civiltà Cattolica*, 1854.

“We confess that we are grieved to see distinguished Catholic statesmen searching history to find examples of resistance to papal authority by the temporal power, and concluding from

* Published at Rome as the personal organ of the Pope.

them that a man may be a Catholic and also loyal to his temporal sovereign. Let us, in God's name, have no more of this. Let us dare to assert the truth in the face of the lying world, and, instead of pleading for our Church at the bar of the State, *summon the State to appear at the bar of the Church*, its divinely constituted judge."—*Brownson's Review*.

"Petty politicians may conclude that *the Church* has lost her power, because she does not enlist artillery, cavalry, and infantry; but the truth is, that the artillery, cavalry, and infantry of the Catholics are in the hands of the Church, inasmuch as in her hands are the mind, the reason, and the power of every true Catholic."—*Civiltà Cattolica*.

"The Pope has the right to pronounce sentence of deposition against any sovereign, when required by the good of the spiritual order."—*Brownson's Review*.

"The power of *the Church* exercised over sovereigns in the middle ages was not a usurpation, was not derived from the concession of princes, or the consent of all people, *but was, and is, held by divine right*, and whoso resists it, rebels against the King of kings and Lord of lords."—*Brownson's Review*.

"She, the Church, bears by divine right both swords, but she exercises the temporal sword by the hand of the princes or magistrates. The temporal sovereign holds it subject to her order, to be exercised in her service, under her direction."—*Brownson's Review*.

The Catholic Tablet of October 9, 1864, printed a sermon delivered by Archbishop MANNING, now Cardinal—in the Pro-Cathedral, Kensington, England, in which that prelate puts the following sentences into the Pope's mouth:

"I acknowledge no civil power; I am the subject of no prince; and I claim more than this—I claim to be the supreme judge and director of the consciences of men—of the peasant that tills the fields, and of the prince that sits upon the throne; of the household that lives in the shade of privacy, and the legislator that makes laws for kingdoms; I am the sole, last, supreme judge of what is right and wrong."

"Moreover, we declare, affirm, define, and pronounce it to be *necessary to salvation for every human creature to be subject to the Roman Pontiff*."—*Archbishop Manning*.

“By the words of the gospel we are instructed that in this his (that is Peter’s) power there are two swords, the spiritual and temporal. For when the apostles say, ‘Behold, here are two swords,’ that is, in the Church, the Lord did not say ‘It is too much,’ but ‘It is enough.’ Assuredly, he who denies that the temporal sword is in the power of Peter, gives ill heed to the word of the Lord, saying, ‘Put up again thy sword into its place.’ Both, therefore, the spiritual sword and the material sword are in the power of the Church.”—*Archbishop Manning, in reply to Mr. Gladstone.*

The catechisms of Father PERRONE, prepared for the instruction of the youth in Italy and other countries, and sanctioned by the Papacy, teaches, by questions and answers, that Protestantism is “rebellion against Christ;” that its essence is “atheism;” that its tendencies are immoral, as shown in the state of England, &c. He also teaches that “heresy being a crime against the state ought to be proceeded against by the civil power and the Inquisition.” He adds, however, that “in countries where heretics are the majority, this method need not be taken!” How fortunate for the present comfort and peace of American Protestants.

ULTRAMONTANE DOCTRINES.

“The Pope, as Pope, although he has not any merely temporal power, hath, nevertheless, in order to a spiritual good, the supreme power of disposing of the temporal concerns of all Christians.”—*Bellarmino, chap. vi.*

“The clergy cannot be punished by political judges, neither be in any way brought before the judicial chair of the secular magistrate. The Pope has redeemed the clergy from the obedience due to princes; therefore kings are no more the superiors of the clergy.”—*Bellarmino, chap. xxviii.*

“All those who take from the Church of Rome, and from the See of St. Peter, one of the two swords, and allow only the spiritual, are branded for heretics.”—*Baronius.*

“The Pope is universal judge; he is *King of kings and Lord of lords.* God’s tribunal and the Pope’s tribunal are the same. All other powers are his subjects.”—*Muscovius.*

In 1545, the Council of Trent declared as follows: “The exemption of clerical persons has been instituted by the ordination of God, and by canonical institutions.”—*Sess. 25, Chap. xx.*

The Council of Constance, in A. D. 1414, decreed that—
 “The laity have no jurisdiction and power over the clergy.”

From Chapter III, of the Vatican Council, held in 1870, which treats of the power and nature of the Primacy of the Roman Pontiff, we extract the following:

“And since by the divine right of Apostolic primacy the Roman Pontiff is placed over the universal church, we further teach and declare that he is the supreme judge of the faithful, and that in all causes, the decision of which belongs to the Church, recourse may be had to his tribunal, and that none may re-open the judgment of the Apostolic See, *than whose authority there is none greater, nor can any lawfully review its judgment.*”

From the decree and canons of the same Council we copy the following memorable decision promulgated at Rome, July 18, 1870:

“Therefore faithfully adhering to the tradition received from the beginning of the Christian faith, for the glory of God our Saviour, the exaltation of the Catholic Religion, and the salvation of Christian people, the sacred council approving, we teach and define that it is a dogma divinely revealed: that the Roman Pontiff, when he speaks *ex cathedra*, that is, when in discharge of the office of Pastor and Doctor of all Christians, by virtue of his supreme Apostolic authority he defines a doctrine regarding faith or morals to be held by the universal church, by the divine assistance promised to him in blessed Peter, is possessed of that infallibility with which the Divine Redeemer willed that His Church should be endowed for defining doctrine regarding faith or morals; *and that therefore such definitions of the Roman Pontiff are irreformable of themselves, and not from the consent of the Church.*”

“But if any one—which may God avert—presume to contradict this our definition; *let him be anathema.*”

In theory, absolutely, and in practice as far as possible, the Pope of Rome has the absolutism of Jehovah in all that pertains to faith and morals, and the whole world are slaves to his uncontrolled will.

TRUE ORIGIN OF THE POPE'S TEMPORAL POWER.

“In ancient days there were two kings, the one a murderer, the other a robber. PHOCA, at Constantinople, was the murderer; PEPIN, of France, the robber. From PHOCA, the murderer, as Satan's agent, came the Pope's spiritual supremacy;

from PEPIN the robber, as Satan's agent, came the Pope's temporal supremacy. From these hands came Rome's diploma; from an assassin like PHOCA, a usurper and robber, like PEPIN.

"From this usurper it is that the Pope draws his title of *princeps in temporalibus*. CHARLMAGNE, to further his own ambitious projects, granted principalities to the Pope in Italy, for the purpose of keeping her divided against herself. CHARLMAGNE said in his mind: 'While this power, given to the Pope, lasts, Italy will never be one; divided she can be easily conquered and held.'

"After this we have the Pope always increasing in his temporal dominion. The Countess MATILDA left him—what was not her's to leave—a part of Tuscany. Among other Romish Catholic historians who mention the fact, we have the monk LAMBERTO, who says that this woman—the Countess MATILDA—was in love with Pope GREGORY VII. but that her's was a spiritual love! Led by this spiritual love, she abandoned her second husband, and came from Germany to Rome in order to be near her spiritual lover. Dying, to give the last and strongest proof of her spiritual love, she left GREGORY VII.—HILDEBRAND—"all her possessions in 'Tuscany.' Tuscany did not belong to MATILDA, as a sheep or a field, but on this devisement of spiritual love, it was seized and added to the temporal domain of the Pope. From PHOCA, PEPIN, MATILDA—murderer, robber, adulteress! Oh, judge of the legacy by those who bequeathed it! This kingdom more and more increased. Ferrara, Bologna, Pentapolis. (five towns near the Adriatic Sea), and many other principalities, were added to it. Bologna alone gave itself away voluntarily, reserving its right as a republic; but the first French Republic overthrew all its guarantees, and French spoliation once more was active against freedom. He that reads the true history of Italy, knows that, to obtain such a union of small states, the Popes' instruments were intrigues, poison, daggers, confessors, assassins, and murderers."—*Gavazzi*.

DISAGREEMENT OF INFALLIBLE POPES.

The edict of PHOCAS, conferring the title of "Universal Bishop" on the Bishop of Rome, was not issued until the year 606. "A few years before this title was granted to BONIFACE, Saint GREGORY THE GREAT wrote in a letter, saying: 'Any one who shall assume the title of Universal Bishop is an apostate, and the fore-runner of Antichrist.' Therefore BONIFACE., who first assumed, and every Pope who has since borne, down to PIUS IX. to-day, who glories in, the name of Universal Bishop, is, according to this writing of Pope GREGORY THE GREAT, no

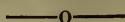
more than the precursor of Antichrist. And therefore Papal supremacy is an intrusion, is a folly, is a crime.”—*Gavazzi*.

“Pope GELASIUS has said: ‘If I find a man who, at the same time calls himself prince and priest, he deserves the name of Satanical, because subservient to the ambition of Satan.’ I quote the words of a Pope, and as surely as the words of a Pope are infallible,—which Rome says they are,—so surely PIUS IX. is the best servant of the devil, and, to the risk of eternal damnation, retains the names, united, of priest and king. Don’t answer me, answer Pope GELASIUS; to him I leave the responsibility of his sentence.”—*Gavazzi*.

“The Council of Trent decreed that the Latin Vulgate should be the only authority in the Romish Church; and when this was proposed, it was skown by the scholars of that period to be exceedingly incorrect. After various changes it was taken in hand by SIXTUS V., who issued a new edition which he commanded should be received as the only authorized version, and read throughout the Christian world. Subsequently Pope CLEMENT VIII., as infallible as his predecessor, issued a statement that the edition of SIXTUS V., called the reformed edition, contained *numerous dangerous errors*. Think of an infallible Pope sending forth to the Christian world an infallible version of the Bible, in which another infallible Pope discovers numerous dangerous errors! This edition, in turn, being subjected to a critical examination by a man of learning, and an ardent Roman Catholic, was found to contain several hundred errors. This is now the authorized version, and, like the Douay Bible, is adapted to the corrupt doctrines and usages in the Papal church.—*Rufus W. Clark, D. D.*

Infallible Popes! Infallible Vicegerents of Christ! What can be more amusing than to see some of these infallibles fighting for infallibility with other of the infallibles, like dog and cat. GREGORY THE GREAT says, he who assumes the title of Universal Bishop, is Satan; and GREGORY VII. says the Bishop of Rome is universal. LEO IX. is for, and GREGORY XIII. against infallibility. Pope VIGILIUS is against, and INNOCENT III. for transubstantiation. PIUS V., by a bull, declared the breviary correct; URBANUS VIII. declared the breviary of PIUS V. full of errors. SEXTUS V. pronounced the Bible published by him correct; CLEMENT VIII. declared the Bible of SIXTUS V. to contain two thousand capital errors. CLEMENT XIV., by an infallible bull, suppressed the Jesuits as fatal to the church and society. PIUS VII., by another infallible bull, re-established the Jesuits as useful to the church and society. Infallible!

PAPAL DUPLICITY.



Under the protection of the Count of Toulouse the Albigenes enjoyed political and religious freedom. Having refused his consent to a war of extermination against this people, the Count was excommunicated by the Papacy and his destruction resolved upon. The policy of Rome towards her opponents is well shown by the instructions given by Pope INNOCENT III. to the Abbot of Citeaux, in the following memorable words :

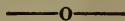
“ We advise you, according to the precepts of the Apostle Paul, to use cunning in your dealings with the Count, which in the present case, should be deemed prudence. It is expedient to attack those separately who have broken the unity of the church ; to spare the Count of Toulouse for a season, treating him with wise dissimulation, in order that the other heretics may be more easily destroyed, and that we may crush him at our leisure when he stands alone.”

The most memorable instance of Papal duplicity, however, is shown in the treatment of PHILIP II. of Spain, one of the greatest supporters of the Romish See that history can produce. The Pope dreaded his power, and secretly sought the alliance of ELIZABETH of England, advising her to assist the insurgents against PHILIP'S authority in the Netherlands. When the Spanish King had determined on a war with England, the Pope sent information to ELIZABETH of the plan forming for her destruction, together with copies of letters he had received from the King relative to the Armada. The whole history of the Popedom is full of such instances as these.

The present Pope commenced his reign with an act of gross duplicity. Cardinal LAMBRUSCHINI had been the prime instrument of tyranny under the immediate predecessor of PIUS IX. When the Cardinals were in conclave for the election of a Pope, after GREGORY'S death, LAMBRUSCHINI said : “ The new Pope must, in the first instance, grant an amnesty; without it he cannot continue to reign.” The amnesty was granted by PIUS IX., but when the *Act* was sent to the provinces, the Secretary of State, then Cardinal GIZZI, by the Pope's order, wrote to all governors, cardinals and prelates, instructing them to put all possible obstacles in the way of its operation. Referring to this piece of treachery on the part of the Pope, GAVAZZI says : “ All the acts of PIO NINO show the same duplicity.” We are indebted to the same authority for the following :

“ The Pope's teacher and confessor, Monsignore GRAZIOSI, a few days before he died, told me that PIUS was not very learned in theology, but that, as a compensation, he was very sound in the priestly art,—*arte pretina*,—namely, to say one thing while you think it another.”

WHAT POPES HAVE DONE.



HENRY VII, Emperor of Germany, was assassinated by order of Pope CLEMENT V., poison being administered to him in the Eucharist, from the hands of his Dominican confessor.

The Duke of Guise was assassinated by order of his sovereign; yet, notwithstanding his opposition to the Huguenots of France, and his being the leader of the Romanist party, the Pope justified the murder on the ground of political expediency.

GREGORY II., deprived the Emperor LEO III., of a portion of his empire.

ZACHARY deposed CHILDERIC, King of the Franks, and substituted PEPIN in his room.

LEO III., transferred the Empire from the Greeks to the Romans.

PASCAL II., in 1099, deposed HENRY IV., of Germany.

INNOCENT III., in 1210, deposed OTHO IV.

GREGORY IX., in 1239, excommunicated FREDERICK II., and absolved his subjects from their allegiance.

INNOCENT IV., in 1245, pronounced sentence of deprivation against the same sovereign.

BONIFACE VIII., in 1302, thundered forth against PHILIP LE BEL of France, the famous bull *Unam Sanctum*, containing the most extravagant assertions of the Holy See.

PAUL III., in 1536 and 1538, deposed and damned HENRY VIII. of England, and absolved his subjects from their allegiance.

PIUS V., in 1570, fulminated a bull against Queen ELIZABETH in which, "out of fulness of apostolic power," he deprived her of "her pretended right to the kingdom," and released her subjects from "all manner of duty, dominion, allegiance, and obedience."

PIUS IX., in 1854, declared the laws of Sardinia to be "absolutely null and void." He has since excommunicated King VICTOR EMANUEL, and attempted to interfere with the execution of the laws in Italy, Spain, Prussia, Austria, and Brazil. In 1875 he demanded a restoration of the Catholic status in Spain, intending thereby to close Protestant houses of worship, and prevent the burial of Protestants in consecrated ground.

The present Pope has re-affirmed all the powers exercised by his predecessors and claims the right to use them. Cardinal MANNING, in his reply to Mr. GLADSTONE, says: "PIUS IX. cannot repudiate powers which his predecessors justly exercised, without implying that their actions were unjust."

Let American Protestants be warned in season. PIUS IX. gives up no power exercised by the Papacy prior to his installation as Pope. He claims the right to depose rulers, overturn governments, nullify laws not consistent with the interests of *the Church*, to absolve Roman Catholics from civil allegiance, reestablish the Inquisition, and inaugurate anew the persecution of all who refuse to yield to the abominations of Rome.

PAPAL INTERFERENCE IN PRUSSIA.

With a view to absolving his Catholic subjects in Germany from obedience to the present laws of the empire, the Pope, under date of February 5, 1875, issued a bull, which was sent privately by a special carrier to every German Bishop. The following passage will show that PIUS IX. tenaciously upholds the Papal claim to interfere with civil governments.

“But the desecration of the episcopal dignity, the violation of the freedom and rights of the Catholic Church, and the persecution to which not only the above-named dioceses, but all the dioceses in Prussia are exposed, induce us to raise our voice and to condemn those laws which are the source of all this mischief and of all these calamities. We oppose this *impious power* with all the energy and authority of divine right. In virtue of the apostolic charge with which we are invested, we declare by this letter to all those who are concerned in this *persecution in particular, and to the whole Catholic population, that these laws are *void*, because they contradict the institutions of the Church.”

PRINCE BISMARCK'S VIEW.

In a speech delivered April 16, 1875, the German Chancellor said:—“The worst is, that after the Vatican Council the bishops, too, have ceased to be independent, and the Roman Catholic Church is governed by the Pope alone. Accordingly, that clause in the charter which leaves the affairs of the Roman Church in Prussia to itself means nothing but that they are left to the Pope. Now, this Pope is a foreigner—an Italian priest—elected by Italian priests and advised by Italian priests, who care exceedingly little for the welfare and prosperity of these poor sandy marshes of ours. Still, having every priest in Prussia under his absolute orders—as to the Catholic laity, they never were considered by their Church any thing

*Persecution in this case simply means resistance to the purposes of Rome. Whenever her hierarchy cannot rule, they claim to be the subjects of persecution.

but *misera contribuens plebs*—this Pope, this foreigner, this Italian, is more powerful in this country than any one person, not excepting even the King. And now, please to consider what this foreigner has announced as the programme by which he rules in Prussia as elsewhere. He begins by arrogating to himself the right to define how far his authority extends, and where King and Parliament may be permitted to claim some slight prerogative too. He then goes on—of course I am speaking of the Syllabus and other new statutes—to condemn constitutional government, the liberty of the press, liberal education, etc. He likewise hands over heretics, including the great majority of the Prussians, to eternal perdition, and orders us to accept the Romish religion, as we value the future salvation of our souls. And this Pope, who would use fire and sword against us if he had the power to do so, who would confiscate our property and not spare our lives, expects us to allow him full, uncontrolled sway in our midst. This Pope, who has semi-official papers of his own in Prussia, more numerous, more actively circulated, more skillfully edited, and cheaper than those of the Government, expects us to allow him an *imperium in imperio*, though he is pleased to use his political influence all against us.”

ROMANISM AND FREEDOM.

It is common in the United States for Catholics and their political allies to claim that Rome is the one great patron of learning and of freedom, the encourager of free thought, free opinion, and free expression. Nothing can be more untrue. The world's history disproves the claim. The fact that the Papal Church assumes to be infallible, of necessity makes her intolerant. Her arrogant claim of supremacy above all governments of the earth in things spiritual, must also of necessity make her an enemy to free thought and action. The truth of this position is clearly set forth in the Rhemish Testament, which urges that “the blood of heretics is not called the blood of the saints, no more than the blood of thieves, man-killers, and other malefactors, for the shedding of which, by order of justice, no commonwealth shall suffer.”—*Rhem. Test., Annot. upon Rev. zvii. 6.*

“Experience teaches,” says Cardinal BELLARMINE, “that there is no other remedy for the evil but to put heretics to death; for the Church proceeded gradually, and tried every remedy. At first, she merely excommunicated them; afterward she added a fine; then she banished them; and finally she was constrained to put them to death.—*Bellarmino de Laicis*, lib. iii., chap. xxi. ✓

The fourth General Council of Lateran was held A. D. 1215, and gave utterance to the following: "Let the secular powers be warned that as they desire to be respected and taken for believers, so they publicly take an oath for the defence of the faith, that they will strictly and in good earnest *exterminate* to their utmost power, from the lands subject to their jurisdiction, all heretics designated by the Church."

"In the forty-three years of the administrations of the first four Inquisitors-General, which closed in the year 1524, they committed eighteen thousand human beings to the flames, and inflicted inferior punishments on two hundred thousand persons more, with various degrees of severity. It was this work of the Inquisition in Spain, with a knowledge that the Spanish and French monarchs meditated the extension over all Christendom of the Inquisition, that seated ELIZABETH firmly on the throne of England, and secured that political toleration that led to the brightest triumphs of the Reformation."—*Voice to America*.

Writing to ERASMUS under date of May 18, 1534, VIVIS says: "We live in hard times, in which we can neither speak or be silent without danger."

Truckling politicians and knavish editors frequently allude to the *Magna Charta*, the very groundwork of freedom, as the fruit of Catholic liberality. History teaches that in the struggle between the lords and King JOHN, the Pope took part with the King against the Barons, and brought the whole of his temporal and spiritual power to defeat their demands. From the Council of Lateran Pope INNOCENT thundered his bulls of excommunication against them. "We will have you to know," says the Pope, "that in General Council we have anathematized, in the name of the Father, and the Son, and the Holy Ghost, in the name of the Apostles Peter and Paul, and in our own name, the Barons of England, with their partisans and abettors, for persecuting JOHN, the illustrious King of England, who has taken the cross, and is a vassal of the Roman Church, for striving to deprive him of a kingdom, which is known to belong to the Roman Church."

The wily bishop, the innocent layman, and the designing politician, can never sufficiently eulogize the liberality that characterized the Colonial government of Maryland, under which in times of universal intolerance, men could live unmolested in the enjoyment of the rights of conscience. What had the Papacy to do with this tolerancy in Maryland?

Nothing, absolutely nothing! An eminent writer truly says: "The luminous and beautiful exception of Maryland to the spirit of colonization of the seventeenth century was owing to the happy coincidence of a wise and energetic statesman receiving a charter from a Protestant monarch jealous of his faith, and both statesman and monarch compelled to pay deference to the progressive doctrine and political strength of the Independents of England, who were then preparing the way for successful revolution, and the final triumph of universal liberty in these American States."

In 1645, the English House of Commons established liberty of conscience in all the American plantations. In obedience to this enactment, Maryland, in 1649, passed its act of toleration to all avowed Christians. The colonial government at this time consisted of sixteen Protestants and eight Catholics.

As late as 1832, the church, through Pope GREGORY XVI., in his famous Encyclical letter, pronounces,—“From that polluted fountain of indifference flows the absurd and erroneous doctrine, or rather raving, in defence of liberty of conscience, for which most persistent error, the course opened by that entire and wild liberty of opinion, which is every where attempting the overthrow of civil and religious institutions, and which the unblushing impudence of some has held forth as an advantage to religion.” “From hence arise those revolutions in the minds of men, hence this aggravated corruption of youths, hence the contempt among the people of sacred things, and of the most holy institutions and laws; hence, in one word, that pest of all others most to be dreaded in a State, *unbridled liberty of opinion.*”

“For our own part, we take this opportunity to explain our hearty delight at the suppression of the Protestant chapel in Rome. This may be thought intolerant; but when, we ask, *did we ever profess* to be tolerant of Protestantism, or to favor the question that Protestantism ought to be tolerated? On the contrary, we HATE Protestantism—we DETEST it with our whole heart and soul, and we pray our aversion to it may never decrease.”—*Pittsburg Catholic Visitor*, 1848.

“No good government can exist without religion—and there can be no religion without an *Inquisition*, which is wisely designed for the promotion and protection of the true faith.”—*Boston Pilot*.

“The present Pontiff may be presumed to have as enlarged views as any of his predecessors, yet he is as far removed from encouraging republican ideas as the most bigoted prelate of the dark ages. He represents, in this matter, not himself, but his church; and acts only in accordance with the spirit and dictates of the great religio-political institution of which he is the head. PIUS IX. blessed the Czar of Russia, and the newly made Emperor of Austria, because they aided in restoring him to his throne, from which he had been driven by the republicans of Italy. At the same time he cursed Piedmont and Belgium, because they asserted that the civil power was superior in civil matters to the power of the priests, and attempted to escape from some of the galling usurpations of Rome. PIUS entered the hospitals, filled with wounded republicans who had fallen in the attempt to give liberty to the people, and poured upon them his special maledictions. To the wounded French—those hireling troops who had been employed to stifle liberty—he dispensed his blessing and loaded them with rosaries, medals, and crosses of honor. Such was his treatment to the men who had cruelly shot down his own subjects—his own people! The bones of the martyrs of liberty were left to decay upon the surface of the ground; and, in this nineteenth century, travelers were disgusted in witnessing this savage cruelty, allowed almost under the very walls of the Vatican. We repeat, that PIUS IX., in these enormities, represents the principles of his church; and were he to act more liberal—more in accordance with the spirit of the age—he would cease to be Pope, for Romanism and freedom will ever be at war.”—*Voice to America*.

THE INQUISITION.

Popish devotees are made to believe, and Protestants are constantly told that the Inquisition was not established by the Catholic Church, and therefore the Church is not to be held accountable for any of its acts.

In refutation of this falsehood, we quote SAINT LIGUORI, one of the most reverend of the Catholic Fathers. He says: “Pope PAUL III. established the General Inquisition at Rome, in the year 1542, by his bull 34, commencing with the words ‘*Licet ab initio*,’—(*Ligor. de Prohib. Libo.* p. 238.—“In the General Congregation,” continues the Saint, “of the Holy Roman and Universal Inquisition, held in the Apostolical Quirinal Palace, before our *most holy lord*, Lord BENEDICT, by Divine Providence the fourteenth Pope, and before the most eminent and most serene doctors the Cardinals of the Holy Roman Church, specially *deputed* by the holy *Apostolical See*, *General Inquisitors* against heretical pravi’y.”—*Ligor. de Rom. Pont.*, Dec. III., p. 85

“I often hear it said, first, that the Inquisition was not an ecclesiastical tribunal, and that, therefore, the Church could not be made accountable for its acts; second, that the Church of Rome never persecutes anybody for his religious opinions. Hum! Inquisitions not ecclesiastical, and the Church never a persecutor! You will oblige me by answering a few questions. Was or was not the inventor of the Inquisition one ST. DOMINIC GUZMAN, also founder of the Dominican order of Friars? Did not the first approval of the Inquisition come from one INNOCENT III., an infallible Pope of Rome? Did or did not twenty-four different Popes—not kings or laymen—but infallible Popes, Vicars of Christ on earth and so forth, issue twenty-four different bulls in favor of the Inquisition? And are not the Judges of the Inquisition always Prelates, Priests, and especially Dominican or Franciscan Friars? Are not the tribunals of the Inquisition held in the monasteries of Franciscan or Dominican Friars? To the present day is not the Pope himself, and always and forever shall not the Pope himself be, the supreme head and prefect of the Inquisition? To the dishonor of the Church and Priesthood of Rome, is not PIUS IX., at this moment, the supreme head and prefect of the Holy Inquisition?”—*Gavazzi's Lectures*, p. 257.

“After the flight of PIUS IX.—from Rome—one of our first cares was to open the dungeons of the Inquisition, to free its many victims, to destroy the relics of these priestly cruelties, and to change the inquisitorial apartments into alms-houses for the poor people deprived of their habitations during the Roman siege. But the first care of PIUS IX., on his return, was to renew those inquisitorial prisons.”—*Gavazzi*.

“We have not a doubt that hundreds of converts to Protestantism are immured in all parts of the land, the history of whose wrongs and sorrows will never be known till God shall judge the secrets of all hearts. * * * A friend in the West, who is well informed upon the subject, writes us that but for this *terrorism* in the Romish Church there are thousands who would renounce and abandon Romanism forever. This is a terrible state of things in a land where freedom of conscience and religious liberty are professedly the birthright of all; but so it is. So far as Romanism has power to prevent it, there is no religious freedom in the land. And this terror and persecution are among the agencies now being vigorously employed in this country to secure the supremacy of Popery over all the Republic.”—*Hiram Mattison, D. D.*

The Pope is still supreme head and prefect of the Inquisi-

tion. He is bound by the decrees of Councils, the traditions and practices of the Church, and his own vows, to perpetuate the institution. Our country swarms with Jesuits, Franciscan and Dominican Friars. Catholics have demanded the establishment of the Inquisition here. Who shall say that it has not been done?

THE PAPACY UNCHANGED.

That the persecuting spirit of Rome still lives and has lost nothing of its vigor, is shown by her bull *in cæna domini*. This bull is a summary of all those ecclesiastical doctrines and laws which tend to establish the Papal persecuting despotism. It is read in all Popish churches at least twice in each year.

Its second section is so *sauve* in its spirit, so ornate in its diction, and evinces the fact so clearly that the Church of Rome is the "Bride of Christ," that we will offer her its benefits by quoting it entire.

"In the name of God Almighty, Father, Son and Holy Ghost, and by the authority of the blessed apostles Peter and Paul, and by our own, we excommunicate and anathematize all Hussites, Wickliffites, Lutherans, Zwinglians, Calvinists, Huguenots, Anabaptists, Trinitarians, and all apostates from the faith, and all other heretics, by whatsoever name they are called, and whatever sect they be. And also their adherents, receivers, favorers, and generally any defenders of them, with all who without our authority or that of the Apostolic See knowingly read or retain, or in any way, or from any cause, publicly or privately, or from any pretext, defend their books containing heresy or treating of religion, as also schismatics and those who withdraw themselves, or recede obstinately from their obedience to us or the existing Roman Pontiff."

This is Rome's *sauviter in modo*, accompanied by her *fortiter in re*—a beautiful development of her graces, and the proud legacy of this mother of clemency to a world.

Priest HECKER—who hopes to build Romish institutions over the grave of American Protestantism—publicly asserts that Popery is, of all religions, most favorable to free institutions. Some Protestants profess to believe in a converted Romanism and tell us that its old self has totally disappeared. They patronize the Papal hierarchy. They give money to build its churches and cathedrals, and establish its power firmly in the land. Let such Protestants examine the doings and sayings of PIUS IX. If he does not know what Popery is, who does?

The Austrian Government, between December 21, 1867, and May 25, 1868, established laws to protect freedom of conscience, freedom of worship, freedom of instruction, freedom of the press and civil marriage. The last means that a marriage is valid solemnized by a civil magistrate, so that now Protestants may marry Catholics without promising that their children shall be baptized and brought up in the Romish Church. The freedom granted by the Austrian laws is a part of free institutions, and is essential to them. But the Pope, in his allocution, denounces these laws as "*Odious*"—"In flagrant contradiction with the doctrines of the Catholic religion" and "with natural right." Is this the changed spirit of Popery?

When, in 1864, the Pope issued his encyclical and syllabus, condemning, as in the allocution, all the liberties and progress of the nineteenth century, and adding that civil rulers ought to enforce the decrees of the Church, the Archbishop of Cincinnati spoke of it thus: "We receive it implicitly. We bow to it reverently. We embrace it cordially. We hail it gratefully. To us it is the voice of God on Sinai." And this is tolerant Romanism!

The French Minister of Instruction, in 1867, directed all the Universities of France to provide courses of popular lectures on the sciences and history, for young ladies between the ages of sixteen and twenty. Bishop DUPANLOUP at once denounced it as ruinous; said the girls would be utterly demoralized by receiving instruction from the lips of *laymen*. Other French bishops joined in the cry, and the Pope added, "A woman, with this profane knowledge, becomes a stumbling-block in society;—a germ of discord in the family;—a source of corruption to her children."

Afraid that *mothers* should know science!—should know history!—*their history for twelve hundred years!*—and of course afraid of the free school system which teaches history, and enables all to read history for themselves. Thus our free school system stands directly in the way of carrying out the true spirit of Popery in our land.

In 1868, Mary Ann Smith, a girl sixteen years of age, was imprisoned in the city of New York for becoming a Protestant. She was made to work and sleep among abandoned women. She was kept in durance vile by the decision of a New York Judge, after another Judge, who granted a writ of *habeas corpus*, had declared that "no father had a right to place his daughter in such circumstances," and after the Catholic priest, who instigated the father to put her there, was compelled under oath

to confess that it was done because she became a Protestant. See *Christian World* for Aug., 1868.

The foregoing was simply a case of flagrant persecution for religious faith which a New York Judge encouraged and protected. Is not this the Inquisition begun in the United States? Do such things teach us that Romanism becomes more liberal as it grows stronger in our land?

CARDINALS AND THEIR OATH.

For the following relating to Cardinals and their functions we are indebted to Father GAVAZZI'S published lecture.:

"Among the ecclesiastical titles are Bishop, Metropolitan, and Patriarch, but never Cardinal. Cardinals were never allowed among ecclesiastical dignitaries, and the apostolic succession looks fiercely against those intrusions. They are now what they always were, as laymen, dignitaries in ecclesiastical disguise. They have certainly some name and office of a mixed nature, to appear ecclesiastic, but substantially they are as laymen.

"When there was a single bishop of Rome there were also Curates of Rome, as the natural advisers of their Bishop. When the bishop of Rome became a temporal King, then were these curates changed into Cardinals, assigned a red cloak and hat,—as were the ancient Roman pagan Senators, the Councillors of the Roman Emperor,—made princes and only secular princes, and styled 'Princes of the Holy Roman Empire.'

"Before JOSEPH II. and LEOPOLD of Austria, they called themselves by that precise title, and when the 'Holy Roman Empire' was extinguished by JOSEPH and LEOPOLD, then they were styled 'Princes of the Church.' Before the time of PIUS VII., the Cardinals were not strictly obliged to be consecrated, and many among the Cardinals were not priests at all. Cardinal ALBANI was Cardinal for many years without any order of priesthood. Cardinal BELVIDERE, after many years of Cardinalship, legally married a beautiful lady, because he was completely a layman. Is the Cardinalship an ecclesiastical, or is it a lay dignity? I answer, quite fearlessly, it is a lay dignity, under priestly dresses, with claims to princely aristocracy, and to the honors of princes.

"The next question is, what is the function of a Cardinal? Supposing one in America, what will he do here? A Cardinal in America will be what WISEMAN is in England, an emissary and spy, and an inquisitor for the King of Rome! You will not believe me, but I always have my proof. Here is the oath

administered to and taken by Cardinals when they become Cardinals. I was often present when the Cardinal, kneeling before the Pope, took this solemn oath. I will not read it all, but three distinct propositions which fully prove my statements.

“*First.*—‘I will by every way, and by every means, strive to preserve, augment, and advance the rights, honors, privileges, the authority of the Holy Roman Bishop, our Lord the Pope, and his before-mentioned successors.’

“Therefore the Cardinal is an *emissary* for the Pope.

“*Second.*—‘At whatever time anything shall be devised to their (the Popes’) prejudice, which is not of my power to hinder, as soon as I shall know that any steps or measures have been taken in the matter, I will make it known to the same our Lord, or his before-mentioned successors, or to some other persons by whose means it may be brought to their knowledge.’

“Therefore the Cardinal is a *spy* for the Pope.

“*Third.*—‘I will seek out and oppose heretics, schismatics against the same our Lord the Pope, and his before-mentioned successors, with every possible effort.’

“Therefore the Cardinal is an *inquisitor* for the Pope.”

In 1850, the British minister at Turin furnished Lord PALMERSTON with an authentic copy of the Cardinal’s oath. The following passage from it will fully explain its scope and spirit :

“I, ———, Cardinal of the Holy Roman Church, do promise and swear that, from this time to my life’s end, I will be faithful and obedient unto ST PETER, the Holy Apostolic Roman Church, and our most Holy Lord the Pope, and his successors, canonically and lawfully elected; that I will give no advice, consent, or assistance against the Pontifical majesty and person; that I will never knowingly or advisedly, to their injury or disgrace, make public the counsels intrusted to me by themselves, or by messengers or letters (from them;) also, that I will give them any assistance in retaining, defending, and recovering the Roman Papacy and the regalia of ST. PETER with all my right and endeavor, so far as the rights and privileges of my order will allow it, and will defend against all, their honor and state; that I will direct and defend, with due form and honor, the legates and nuncios of the Apostolic See in the territories, churches, monasteries, and other benefices committed to my keeping; that I will cordially coöperate with them, and treat them with honor in their coming, abiding and returning, and that I will resist unto blood all persons whatsoever who shall attempt anything against them; that I will by every way and by every

means strive to preserve, augment, and advance the rights, honors, privileges, and authority of the Holy Roman Bishop, our Lord the Pope, and his before mentioned successors; and that at whatever time anything shall be decided to their prejudice, which it is out of my power to hinder, as soon as I shall know that any steps or measures have been taken (in the matter,) I will make it known to the same our Lord, or his before-mentioned successors, or to some other person by whose means it may be brought to their knowledge. That I will keep and carry out, and cause others to keep and carry out, the rules of the Holy Father, the decrees, ordinances, dispensations, reservations, provisions, apostolic mandates, and constitutions of the Holy Pontiff SIXTUS of happy memory, as to visiting the thresholds of the apostles at certain prescribed times, according to the tenor of that which I have just read through. That I will seek out and oppose, persecute and fight against (Latin—*omni conatu persecuturum et impugnaturum*) heretics, schismatics, against the same our Lord the Pope, and his before-mentioned successors, with every possible effort."

THE JESUITS.

The order of the Jesuits dates from 1534. Its founder was IGNATIUS LOYOLA. To Romanists it is known as the "Society of Jesus." The society was originated to oppose the reformers of the sixteenth century, and their great aim has ever been to war against Protestantism, called in their language "the bad heresy." To further their schemes and purposes, they become all things to all men. Father GAVAZZI says of them: "To obtain their end more easily, they have no particular dress, place, office, nor name; so that you have Jesuits as Jesuits, Jesuits as Liguorists, as Redemptionists, as Capucins and Newmanists. They are in the dress of priests, of soldiers, of magistrates, of policemen, and so on."

The institution of the Society of Jesus was confirmed by a bull of Pope PAUL III. in 1540. At first the number was confined to sixty, but this restriction was removed in 1543. The society obtained great privileges from Popes JULIUS III., PIUS V., and GREGORY XIII. In turn the Jesuits have been the mainstay of the Papacy. FREDERICK the Great, of Prussia, called them the "Pope's grenadiers." VOLTAIRE dubbed them the "pioneers of the Pope." By NICCOLINI they were styled the "mamelukes of the Pope." The Jesuits now dominate the Papal Church. They are its backbone, its soul and life. Of all the Romanist orders, none so heartily support the doctrine of the Pope's infallibility as do the Jesuits.

Now that members of the society are secretly and openly engaged in efforts to extend its operations in the United States, American Protestants will do well to read and ponder the following oath taken by all Jesuits.

“I, A. B., now in the presence of Almighty God, the blessed Virgin Mary, the blessed Michael the Archangel, the blessed St. John the Baptist, the holy apostles St. Peter and St. Paul, and all the saints and sacred host of heaven, and to you my ghostly father, do declare from my heart, *without mental reservation*, that his Holiness Pope —— is Christ’s Vicar General, and is the true and only Head of the Catholic or universal church throughout the earth; and that by the virtue of the keys of binding and loosing, given to his Holiness by my Saviour Jesus Christ, he hath power to depose heretical kings, princes, states, commonwealths, and governments, *all being illegal without his sacred confirmation, and that they may safely be destroyed*: THEREFORE, to the utmost of my power, I shall and will defend this doctrine, and his Holiness’ right and customs, against all usurpers of the heretical (or Protestant) authority whatsoever; especially against the now pretended authority and Church of England, and all adherents, in regard that they and she be usurpal and heretical, opposing the sacred mother church of Rome. *I do renounce and disown any allegiance as due to any heretical king, prince, or state, named Protestants, or obedience to any of their inferior magistrates or officers.* I do further declare that the doctrine of the Church of England, of the Calvinists, Huguenots, and others of the name Protestants, to be damnable, and they themselves damned, and to be damned, that will not forsake the same. I do further declare, that I will help, assist, and advise all or any of his Holiness’ agents in any place wherever I shall be, in England, Scotland, and Ireland, or in any other territory or kingdom I shall come to, *and do my utmost to extirpate the heretical Protestants’ doctrine, and to destroy all their pretended powers, regal or otherwise.* I do further promise and declare, that notwithstanding I am dispensed with, to assume any religion heretical, for the propagating of the mother church’s interest, to keep secret and private all her agent’s counsels, from time to time, as they entrust me, and not to divulge, directly or indirectly, by word, writing, or circumstance whatsoever, but to execute all that shall be proposed, given in charge, or discovered unto me, by you, my ghostly father, or any of this sacred convent. All which I, A. B., do swear by the blessed Trinity, and blessed Sacrament, which I am now to receive, to perform, and on my part to keep inviolably: and do call all the heavenly and glorious host of heaven to witness these my real intentions, to keep this my oath. In testimony hereof, I take this most holy and blessed Sacrament of the Eucharist; and witness the same further with my hand and seal, in the face of this holy convent, &c.

That the "Society of Jesus" has been found dangerous to civil government and the good order of States is evidenced by the expulsion of its members from almost every civilized country on the face of the globe.

In France the Society was condemned by the Sorbonne in 1854. It was expelled in 1594 and re-admitted in 1604. In 1764 it was again expelled and its property confiscated. It was expelled the third time in 1831, and again in 1845.

The Jesuits were expelled from England in 1579, 1581, 1586, 1692 and 1829.

The order was expelled from Venice in 1607; from Holland in 1708; from Portugal in 1759 and 1834; from Spain in 1767, 1820 and 1835; from Belgium in 1818; from Russia in 1820; from Sardinia and Austria in 1848; from Italy and Sicily in 1860, and from Germany in 1874.

Pope CLEMENT XIV. regarded the Society as full of danger and in 1769 suppressed it. It was restored by PIUS VI. in 1814.

"Americans, remember my words. Where their males can obtain nothing, their missions are conducted by females. Accordingly we find in America thousands and thousands of nuns. They go by all kinds of names; Ladies of the Sacred Heart of Jesus—they are Jesuitesses! Sisters of Mercy—Jesuitesses! Sisters of Charity—Jesuitesses!"—*Gavazzi*.

Concerning the recent expulsion of the Jesuits from Germany, the *New York World* says:

"The banishment of the Jesuits from Germany has appealed to the Catholic hospitality of other parts of the world, and the monastery at Quincy, Illinois, has generously tendered a refuge and home to two hundred of the expatriated priests. It is contemplated to convert Quincy into the headquarters of the order in the United States."

Here we have two hundred foreigners vomited upon our shores to plot against civil and religious liberty, each of them having taken an oath *renouncing and disowning any allegiance as due to any heretical king, prince, or State named Protestants, or obedience to any of their inferior magistrates or officers*; and further, that *they will do their utmost to extirpate the heretical Protestants' doctrine, and to destroy all their pretended powers, regal or otherwise*.

"The Jesuits have sixteen colleges distinctively their own in the United States, and their emissaries are in chairs of instruction in many institutions not suspected of being under their control. The actual sworn numbers of the order in the United States and Canada, in 1874, was 1,062, of whom 251 were in the missions of New York and Canada."—*Methodist Advocate*.

THE PAPAL BISHOPS.

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When Roman Catholic Bishops receive the pallium they are obliged to take an oath containing the following obligation :

“ Heretics, schismatics, and rebels to the said Lord the Pope, or his aforesaid successors, I will to the uttermost of my power, persecute and wage war with, so help me God and these holy Gospels of God.”—*Pontifical Romanum*.

There are in the United States seven Archbishops and fifty-seven bishops, each and all of whom have sworn to persecute and wage war against Protestants.

All Catholic newspapers published in the United States speak only by inspiration of the Bishops, hence we have the *Western Catholic* saying:

“ Whenever any law of man, whether relating to spiritual or temporal affairs, conflicts with any law of God, as it is interpreted to the world by the infallible Pope of Rome, it is to be disobeyed and the latter is to be substituted for it.”

The foregoing is in accord with the teachings of M. CAPEL, whom Roman Catholics accept as a standard of authority. He says: “ The ecclesiastical power is superior to the civil, and defines the limit of one and the other.”

Bishop GILMER is a little more politic than other of his brethren, but it must be remembered that “ all are tarred with the same stick.” “ We must learn,” says the Bishop, “ that *we are Catholics first and citizens next*. Catholicity does not bring us in conflict with the State, yet it teaches that God is above man, and the Church above the State.”

Nothing short of turning over the whole country and its government to the Papacy will satisfy the Roman hierarchy. Archbishop BAYLEY, in his pastoral letter of February 6, 1875, bewails the good old times preceding the French revolution, when to have sent a child to school where religious teachings were excluded would have been regarded as virtual apostacy; when mixed marriages were almost unknown, and when there was not such license as is now granted to the young in the company they kept, the books and newspapers they read, and the places of amusement they visited, and when the standard of duty and practice was higher than now. He sums up the whole with the declaration: “ We must return to the old path.”

Aye, let us return to the old path marked out by the Fathers of the Republic—to the days when patriotism would not have permitted bishops or priests to teach treason to the government, or plot the downfall of civil and religious liberty. Will American Protestants wake up to a full sense of duty?

Here and there we find a Catholic priest possessing the manliness and courage to denounce the high-handed conduct of the Bishops. Such an one is Father STACK. The following from his pen may be read with profit both by Catholics and Protestants:

“The fact is, the Catholics of America—more than one-fifth of the population—are governed by absolute, irresponsible power, centered in the class of bishops, and wielded by them without regard of any law, civil or ecclesiastical. So supreme is the arbitrary will of every individual bishop within his diocese that there is no appeal from his fiat. The editor of the *New York Freeman's Journal*, who is himself a leader of Catholic thought, an able and fearless advocate of the Church, has, with more truth than irony, nicknamed these bishops ‘the little Popes of America.’ And a distinguished priest writing in the *Freeman*, 1869, describes them as ‘playing the triple role of judge, jury, and hangman.’ Nor is the description overdrawn. These American bishops accuse and condemn, expel and suspend, excommunicate and punish, without fear of accountability to any law. The forty-five hundred priests of America are reduced to a mere caste, and are so enslaved as to be mere tools in the hands of the bishops. The priests have no sort of representation; they have no voice in synod; none in the election or nomination of their masters, the bishops. Instead of holding their office for life, as the law of the Church guarantees, they are liable to be deprived of their rank and emoluments, and to be cast friendless upon the world by the caprice of the bishop’s will. Their honor, their reputation, their livelihood, are at the mercy of the bishop. I might say their very life is at his mercy, for if you deprive men of their means of living—and the avocation of a clergyman is the only one for which most of them are qualified—do you not virtually deprive them of life? But has the priest no remedy in the Church? He has, and he has not. He has, *de jure*; and he has not *de facto*. The law of the Church provides for an ecclesiastical tribunal to try and adjudicate in all differences between priests and bishops. But the bishop interposes his *non placet*, and will not allow any such thing as an ecclesiastical tribunal in America. What, then, is left to the priest but to have recourse to civil law to enforce his *rights of contract* with the Church. And yet if he so falls back on his citizenship, he is likely to get excommunicated for his pains. The priests are slaves, and, at the same time, the instruments of the enslaving power. They are the

men who move among the people, and talk to them and execute among them the orders of the bishops. There is not a Catholic* paper in America that can afford to strike out, with any hope of success, independently of the bishops. No Catholic dares to sue a bishop except at the peril of his soul's salvation, and thus Catholics are practically debarred, as far as bishops are concerned, from enjoying the common rights of citizenship. The law of the land might as well be blotted out when there is a question among Catholics of power of bishops."

"The power of the Roman Catholic Bishops of America is a tyranny within the Church and a *standing danger to the liberties of the country.*"—*Father Stack.*

"I am no prophet, and I am not anxious to hazard a prophecy, but I am bold to say that I anticipate contention and angry strife from the relation of the Catholic Church, under the sway of bishops, to the American Republic."—*Father Stack.*

ROMISH PRIESTS' OATH.

The following is the form of oath which is taken at Maynooth College, in Ireland, by the students when inducted into the Romish priesthood. A large portion of the Irish Roman Catholic priests in the United States were educated at Maynooth, and of course have taken the oath: Read it.

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

* "I never think of publishing any thing in regard to the Church, without submitting my articles to the Bishop for inspection, approval, and endorsement."—*Brownson, in his Review.*

over all kings, princes, estates, or powers whatsoever, either to deprive them of their crowns, sceptres, powers, privileges, realms, countries, or governments, or to set up others in lieu thereof, they dissenting from the mother church and her commands."

THE ROMISH CURSE.

The following curses constitute a part of the form of excommunication pronounced by the Romish ecclesiastical authorities against persons who leave the Romish connection to join an evangelical church:

"By the authority of God Almighty, the Father, Son and Holy Ghost, and the undefiled Virgin Mary, mother and patroness of our Saviour, and of all celestial virtues, Angels, Archangels, Thrones, Dominions, Powers, Cherubim and Seraphim; and of all the holy Patriarchs, Prophets, and of all the Apostles and Evangelists, of the Holy Innocents, who in the sight of the Holy Lamb are found worthy to sing the new song of the Holy Martyrs, the Holy Confessors, and of all the Holy Virgins, and of all Saints, together with the Holy elect of God;—May he—be damned. We excommunicate and anathematize him, from the threshold of the Holy Church of God Almighty: We sequester him, that he may be tormented, disposed, and be delivered over with DATHAN and ABIRAM, and with those who say unto the Lord, 'Depart from us, we desire none of thy ways'; as a fire is quenched with water, so let the light of him be put out for evermore, unless it shall repent him, and make satisfaction. Amen!

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

"May the Holy Mary, ever Virgin and Mother of God, curse him! May St. Michael, the Advocate of the Holy Souls, curse him! May all the Angels, Principalities and Powers, and all Heavenly Armies curse him! May the glorious band of the Patriarchs and Prophets curse him!

"May St. John the Precursor, and St. John the Baptist, and St. Peter, and St. Paul, and St. Andrew, and all other of Christ's Apostles together, curse him! and may the rest of the Disciples and Evangelists, who by their preaching converted the universe, and the holy and wonderful company of Martyrs and Confessors, who by their works are found pleasing to God Almighty—may the holy choir of the Holy Virgins, who for the honor of Christ have despised the things of the world, damn him! May all the saints from the beginning of the world to

everlasting ages, who are found to be beloved of God, damn him!

"May he be damned wherever he be, whether in the house or in the alley, in the woods or in the water, or in the church! May he be cursed in living and dying!

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

"May he be cursed in all the faculties of his body!

"May he be cursed inwardly and outwardly! May he be cursed in his hair; cursed be he in his brains and his vertex, in his temples, in his eyebrows, in his cheeks, and in his jaw-bones, in his nostrils, in his teeth and grinders, in his lips, in his shoulders, in his arms, in his fingers!

"May he be damned in his mouth, in his breast, in his heart and purtenances, down to the very stomach!

"May he be cursed in his reins and his groins; in his thighs, in his genitals, and his hips, and in his knees, his legs and his feet, and toe-nails!

"May he be cursed in all his joints and articulation of the members; from the crown of his head to the soles of his feet may there be no soundness!

"May the Son of the living God with all the glory of his majesty, curse him! And may heaven, with all the powers that move therein, rise up against him, and curse and damn him; unless he repent and make satisfaction! Amen! So be it. Be it so. Amen!"

Hitherto the reader may have doubted whether Roman Catholicism was hostile to the Gospel, or to the interests of humanity. If so, remember that in these oaths and curses you have authentic documents by which to enlighten your judgment and determine your views. No honest minded man, be he Protestant or Catholic, can deny that the foregoing oaths and curses are not at variance with patriotism, philanthropy and the true spirit of Bible teachings.

THE STATE AND CHRISTIANITY.

"Our fathers desired to create on this soil a nation of which God would be the soul and centre; the radiating point of influence that would shape our government, character, schools, families, literature, and mould the whole social and domestic condition of the people."—*R. W. Clark, D. D.*

"There is nothing that we look for with more certainty than this general principle, that Christianity is part of the law of the

land. This was the case among the Puritans of England, the Episcopalians of the Southern States, the Pennsylvania Quakers, the Baptists, the mass of the followers of WHITEFIELD and WESLEY, and the Presbyterians—all—all brought and all adopted this great truth and all have sustained it. And where there is any religious sentiment among men at all, this sentiment incorporates itself with the law. *Everything declares it.*—*Daniel Webster.*

“The dead prove it as well as the living. The generation that is gone before speak to it, and pronounce it from the tomb! We feel it! All, all, proclaim that Christianity—general, tolerant Christianity—Christianity independent of sects and parties—that Christianity to which *the sword and faggot* are unknown—general, tolerant Christianity, is the law of the land.”—*Daniel Webster.*

“It is impossible for those who believe in the truth of Christianity as a divine revelation to doubt that it is the special duty of government to foster it among all the citizens and subjects.”—*Judge Story, on the Constitution.*

“The attempt to level all religions, and to make it a matter of State policy to hold all in utter indifference, would have created universal disapprobation, if not universal indignation.”—*Judge Story, on the Constitution.*

“If America, free above all nations, sustained amidst the trials which have covered the earth with burning and slaughter, and enlightened by the fullest knowledge of the Divine will, refuse fidelity to the compact by which those matchless privileges have been given, her condemnation will neither be distant nor delayed. But, if she faithfully repel this deepest of all crimes, and refuse to place Popery side by side with Christianity, there may be no bound to the sacred magnificence of her preservation.”—*T. P. Akers.*

“Our ancestors established their system of government on *morality and religious sentiment.* Moral habits, they believed, cannot safely be trusted on any other foundation than religious principles, nor any government be secure which is not supported by moral habits. Living under the heavenly light of revelation, they hoped to find all the social dispositions, all the duties which men owe to each other and to society, enforced and performed. Whatever makes men good Christians, makes them good citizens.”—*Daniel Webster.*

“We are bound to maintain public liberty, and by the example of our own systems, to convince the world that order and law, *religion and morality*, the rights of conscience, the rights of persons, and the rights of property may all be preserved and secured, in the most perfect manner, by a government entirely and purely elective.”—*Daniel Webster*.

“Give civil and religious liberty, you give everything,—knowledge and science, heroism and honor, virtue and power. Deny them, and you deny everything.”—*Wm. Smyth*.

“When we decide that the wisdom of our revolutionary fathers was foolishness, and their piety wickedness, and destroy the only system of self-government that has ever realized the hopes of the friends of freedom, and commanded the respect of mankind, it becomes us to wait patiently until the purposes of the Latter Day Saints shall be revealed to us.”—*Stephen A. Douglas*.

“That their trust was in Him, is manifested by the remarks that were continually breaking from the lips of the patriots. Thus, the patriot HAWLEY, when pressed upon the inequality of the contest, could only answer: “We must put to sea—Providence will bring us into port;” and PATRICK HENRY, when urged on the same topic, exclaimed: ‘True, true; but there is a God above, who rules and overrules the destinies of nations.’”—*Wm. Wirt*.

“Above all it is my prayer that, as long as our posterity shall continue to inhabit these mountains and plains, and hills and valleys, they may be found living under the sacred institutions of Christianity.”—*H. W. Hilliard*.

“Of all the dispositions and habits which lead to political prosperity, *religion and morality are indispensable supports*. In vain would that man claim the tribute of patriotism who should labor to subvert these great pillars of human happiness, the purest props of the duties of men and of citizens.”—*George Washington*.

Judge DUNCAN, of the Supreme Court of Pennsylvania, in a judicial decision, says: “Christianity is and always has been a part of the common law” of that State. In continuation, he adds: “It is impossible to administer the laws without taking the religion which the defendant in error has scoffed at—that Scripture which he has reviled—as their basis.”

"Whatever may be conceded to the influence of refined education upon minds of a peculiar structure, reason and experience both forbid us to expect that national morality can prevail in exclusion of the religious principle."—*George Washington*.

"Nothing can be conceived more abhorrent to *true religion* than the hypocritical pretensions of kings, princes, rulers, and magistrates, to uphold her holy course by their unholy violence."—*William Gaston*.

"No law in this country, which does violence to Christianity, can be rightfully enacted by Congress, or by any State legislature; nor would such a law, if enacted, bind the consciences of the people. No judicial decision, inconsistent with the Bible, can be, according to the supreme law of the land, or morally, obligatory."—*Charles Hodge, D. D.*

"What we declare to the whole country, and to the world, is, that the American government is solemnly bound to train up American citizens. If this is not the plainest of political axioms, then I know not what is plain. If this interferes with any man's rights or conscience, such a person can retire to Mexico, Spain, or Italy, where his rights and conscience may harmonize with the government, and the society."—*R. W. Clark, D. D.*

VOICES OF THE PAST.

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

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

"I hope we may find some means, in future, of shielding ourselves from foreign influence,—political, commercial, or in whatever form it may be attempted. I wish there were an ocean of fire between this and the Old World."—*Thomas Jefferson*.

"Foreign influence is a Grecian horse to the Republic; we cannot be too careful to exclude its entrance."—*James Madison*.

“It is true, we should become a little more Americanized.”—*Andrew Jackson.*

“The gravestones of almost every former republic warn us that a high standard of moral rectitude, as well as of intelligence, is quite indispensable to communities, in their public doings, as to individuals, if they would escape from either degeneracy or disgrace.”—*Levi Woodbury.*

“What rights of a citizen will be deemed inviolable when a State renounces the principles that constitute their security? Or if his life should not be invaded, what would its enjoyment be in a country odious in the eyes of strangers, and dishonored in his own.”—*Fisher Ames.*

“I have no fears for the permanency of our Union whilst our liberties are preserved.”—*Henry Clay.*

“This glorious liberty, these benign institutions, the dear purchase of our fathers, are ours; ours to enjoy, ours to preserve, ours to transmit. Generations past and generations to come, hold us responsible for the sacred trust. Our fathers from behind admonish us with their anxious paternal voices, posterity calls out to us from the bosom of the future, the world turns hither its solicitous eye,—all, all conjure us to act wisely and faithfully in the relation which we sustain.”—*Daniel Webster.*

“In the American Revolution, no man sought or wished for more than to defend and enjoy his own. None hoped for plunder or for spoil. Rapacity was unknown to it; the axe was not among the instruments of its accomplishment; and we all know that it could not have lived a single day under any well-founded imputation of possessing a tendency adverse to the *Christian religion.*”—*Daniel Webster.*

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THE BIBLE.

“The Bible is the ligature of souls, and the great instrument of the conservation of bodies politic.”—*Jeremy Taylor.*

The principles of Christianity, deeply engraven in the heart, would be infinitely more powerful than the false honor of monarchies, the human virtues of republics, or the servile fears of despotic states.”—*Montesquieu.*

“The Bible is a book of faith and a book of doctrine; but it is also a book which teaches man his individual responsibility, his own dignity, and his equality with his fellow man.”—*Daniel Webster*.

“Protestantism is a protest against the tyranny of man, on the basis of the authority of God. It proclaims the Bible to be the only infallible rule of Christian faith and practice.”—*Dr. Schaff*.

“This is *Bible* land, was so in the beginning, must be so forever. Out of a free gospel has come all of grace and strength we possess. Its spirit lives in all our good laws, our educational facilities, our institutions of benevolence, making life and property secure, giving every man a fair chance, lifting up and blessing the downtrodden and oppressed.”—*Rev. E. M. Atwood*.

“The Bible is the bulwark of right, the champion of freedom, the pillar and ground of the truth, the friend and helper of mankind. It stands between the oppressed and the oppressor the weak, the abused, the defenceless and the powerful, the dependent and the sordid or grasping, invariably to befriend the former and correct the latter.”—*Rev. W. H. Cudworth*.

“We may build up upon this soil a Pagan nation, upon the basis of idolatry or blank atheism. We may build up a papal despotism, upon the foundation of Popes and Cardinals, the inquisition being the chief corner-stone; but we cannot build up and perpetuate a free Christian republic unless we make the Bible the foundation.”—*Rev. R. W. Clark, D. D.*

“Where then lies the hope, in what consists the prosperity of all free nations? Infallibly in the Bible! Infallibly, I say, for there indeed, in the word of God, and there only is infallibility to be found.”—*Gavazzi*.

PAPAL HATRED OF THE BIBLE.

In 1229 the Council of Toulouse forbade the reading of the Bible in any vernacular tongue, and decreed “that the laity must not possess the books of the Old and New Testament.”

At its session in 1406, the Synod of Oxford declared its hostility to an English translation of the Bible.

In 1233 the Council of Terracona ordained that any priest or layman who possessed a translation of the Bible and did not within eight days surrender it to be burned, should be esteemed to be a heretic.

The Council of Bologna, in Italy, prohibited the general reading of the Bible, and especially the Gospel of Christ.

The Council of Trent decrees "that no Bible shall be held or read except by priests—that no Bible shall be sold without a license, except upon the pains and penalties of that mortal sin that is neither to be forgiven in this world or the next."—*Father Paul Sarpis' History of the Council.*

This enactment of the Council of Trent has never been repealed. It has never been neglected, save where its enforcement would be glaringly inexpedient. It forbids any man to have even the Catholic version of the Scriptures in possession without a written permit of his priest. If he transgress, he is denied absolution till the book is surrendered. The book-seller who sells the Bible to such a man forfeits the value of the book and may be further punished. Members of religious orders can neither purchase or read the Scriptures without permission of their Superiors.

INNOCENT III. issued a bull against the WALDENSES, the first translators of the Bible into a vernacular tongue, and commanded that all their books should be burned.

GREGORY VII. condemned the general freedom allowed to read the Bible in the vulgar tongue, while CLEMENT II., in a bull, pronounced it a false, scandalous, blasphemous error to hold that all may read the Holy Scriptures.

A translation of the Bible was opposed by Pope BENEDICT XIV.

The reading of the Bible was positively prohibited by the famous bull *Unigenitus*.

In the fourth rule of the *Index Expurgatorius*, by the bulls of PIUS IV and CLEMENT VIII., Catholics are forbidden to read the Bible, without a special license granted to them, in writing, by the bishop or the fathers inquisitors.

"To give the Bible to the laity is to cast pearls before swine. Bible translations have done harm. I would not have any." *Cardinal Hosius.*

"It is utterly wrong to circulate the Scriptures in the vulgar tongue."—*Archbishop Ximenes.*

All the late Popes—PIUS VI., PIUS VII., LEO XII., PIUS VIII., GREGORY XVI., PIUS IX., no one excepted—all have forbidden the reading of the word of God.

Under date of June 16, 1816, Pope PIUS VII. addressed a letter to the Primate of Poland concerning Bible Societies, in which letter he says: "We have been truly shocked at this most crafty device (Bible Societies), by which the very foundations of religion are undermined. We have deliberated upon the measures proper to be adopted by our pontifical authority, in order to remedy and abolish this *pestilence*, as far as possible—this defilement of the faith so imminently dangerous to souls. It becomes episcopal duty that you, first of all, expose the wickedness of *this nefarious scheme*. *It is evident from experience that the Holy Scriptures, when circulated in the vulgar tongue, have through the temerity of men, produced more harm than benefit.* Warn the people entrusted to your care that they fall not into the *snares prepared for their everlasting ruin.*"

In 1844, GREGORY XVI. fulminated a bull against the New York Christian Alliance for presuming to circulate the Bible, without note or comment, in different Papal countries.

The last official act known to the world of this Pontiff, was dated May 8, 1844, in which for the second time he expresses his dread of the circulation of the Scriptures. With more elaboration than is usual in such documents, the Pope points out all the dreaded evils, and renews his orders to his subordinates, to assist each other in zealously carrying out his decrees. Among other things his Holiness says:

"Subsequently, when heretics still persisted in their frauds, it became necessary for BENEDICT XIV. to superadd the injunction, that no versions (of the Bible) should be suffered to be read but those which should be approved by the Holy See, accompanied by notes from the writings of the Holy Fathers or other learned Catholic authors.

"As for yourselves, my venerable brethren, called as you are to divide our solicitude, we recommend you earnestly in the Lord to announce and proclaim, in convenient time and place, to the people confided to your care, these apostolic orders, and to labor carefully to separate the faithful sheep from contagion of the Christian Alliance, from those who have become its auxiliaries, no less than those who belong to other Bible societies, and from all who have any communication with them. *You are consequently enjoined to remove from the hands of the faith-*

ful alike the Bibles in the vulgar tongue which may have been printed contrary to the decrees above mentioned of the Sovereign Pontiffs, and every book proscribed and condemned, and see that they learn, through your admonition and authority, what passages are salutary, and what pernicious and mortal. Watch attentively over those who are appointed to expound the Holy Scriptures, to see that they acquit themselves faithfully according to the capacity of their hearers, and that they dare not, under any pretext whatever, interpret or explain the holy pages contrary to the tradition of the Holy Fathers, and to the service of the Catholic Church.

“Let them know, then, the enormity of the sin against God and his Church, which they are guilty of who dare associate themselves with any of these societies, or abet them in any way. Moreover, we confirm and renew the decrees recited above, delivered in former times by apostolic authority, against the publication, distribution, reading, and possession of books of the Holy Scriptures translated into the vulgar tongue.”

Pope PIUS IX., treading in the footsteps of his predecessors, in 1846, anathematized the Bible Societies, and denounced them as “crafty and deceitful societies, which thrust the Bible into the hands of inexperienced youth.”

In the face of Councils, Synods, and Popes, by whom the common use of the Scriptures have been interdicted, American Papists have the hardihood to assert that Rome does not deny the Bible to its people, but “encourages them to read it, and that not only in the United States, but in the whole world besides.” Jesuitism never concocted a broader or bolder falsehood. How many Catholics in this country possess the Scriptures, or are permitted to read them? Dr. Goodrich says: “A leading pastor from the West by personal inquiry found fourteen Bibles on hand in the three Catholic book-stores of Cleveland, Ohio, to meet the possible wants of a Catholic population of 35,000, and one of these fourteen had just been returned because the owner had no further use for it. And lest it may be alleged that this dearth of supply in the book-stores was occasioned by previous sales, it may be stated that a careful canvass of the city by the Bible Society showed there, as it does in all our cities, that the Catholic population, as a body, rarely possess and do not read the Bible.”

Protestants, think of it! Fourteen Bibles to a population of 35,000 Catholics, and, in the same ratio, 3,206 copies to a church boasting of 8,000,000 members, and these copies waiting sale. The fact is, Rome, here, as elsewhere, gives her subjects masses, transubstantiation, infallibility, purgatory, absolution, indulgences, worship of images, relics of saints, invocation of

saints, works of supererogation, monasteries, nunneries, fine churches, holy processions, holy water, and holy wafers, but not the Bible. The Council of Trent sealed that book to the laity and the Popes have kept it closed.

In the *Christian Advocate* of April 2, 1868, we have the following testimony from Mr. A. E. Parks of Brooklyn, N. Y.:

"I have tried to buy a Douay Bible at a Catholic book-store within two hundred yards of the Five Points, and, therefore, in the centre of a Catholic population; but though there were abundance of Manuals, Paths to Paradise, Glories of Mary, Saints' Lives (I bought some of these for the sake of the miracles), Scapulars, Rosaries, Crucifixes, and so on, I could not obtain a Bible or a Testament of any sort, with or without notes. Failing here, I tried to purchase a cheap Bible at the Catholic Publishing House of Dunigan & Brother. I tried to get a low-priced octavo, announced on their catalogue. I could not buy one. And a second attempt, made regularly through another publishing house some weeks later, had the same result."

In Murray's "Romanism at Home," 1858, we find the following: "There is no Bible in Rome. I made many inquiries there for a Bible, but without success. The people have no Bible. They know nothing about it. An intelligent man of fifty told me that he never saw one. Multitudes of the priests know nothing about it. And when asked why they have none for sale, the book-sellers will tell you it is *prohibited*."

The Moral and Dogmatic Theology of Dr. Peter Dens has been, and so far as we can discover, is still a standard book for the education of priests both in Ireland and on the Continent of Europe. It sets forth in the most deliberate and careful manner the law of his church on the use of the Scriptures. We quote as follows:

"*Question.*—Is the reading of Holy Scripture lawful for all?

"*Answer.*—1. The Church does not, by any decree, prohibit the reading of Holy Scripture in the Hebrew, Greek or Latin language, even to laymen. . . .

"2. The reading of Holy Scripture in the vulgar tongue is not absolutely prohibited by the Church to laymen or to persons of any condition, but she does not allow it except with great caution.

"This rule of the Church, which had already been received by usage in particular churches, *was established* for the universal church by Rule Fourth of the Index at the conclusion of the Council of Trent, in these words:

“Experience having proved that the reading of the Holy Scriptures, granted without discretion to everybody, does more harm than good because of the rashness of men. It will thenceforth depend on the judgment of the Bishop, or of the *Inquisitor*, to grant, according as he may be advised by the parish priest or confessor, leave to read those books, translated into the vulgar tongue by *Catholic* authors, to those who they know can derive from them nothing prejudicial to faith and piety. That permission ought to be given in writing. Whoever shall not be furnished with it, and who, nevertheless, shall have presumption to read or to possess the Scriptures, shall not have it in his power to obtain the absolution of his sin, if he shall not have previously handed them over to the Bishop.

“Book-sellers, 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 shall be subjected by the Bishop to such other penalties as he shall judge proper, according to the quality of the offence.

“Members of the regular clergy shall neither read nor purchase such Bibles without a special license from their superiors.”

“Moreover, if you except some point, such as the license to be obtained being in writing, the surrender of the Bible being made before absolution, and being made to the Bishop, the observance of this law is severely enforced by the Bishops of Catholic Belgium [where the author was living and teaching].

“Indeed, the law is received, and to this very time is observed—with some variations to suit the temper of different countries—in by far the greatest part of the Catholic world—in fact in the whole world that is purely Catholic. IT IS ONLY WHERE CATHOLICS LIVE AMONG HERETICS THAT GREATER INDULGENCE IS ALLOWED.”

THE PAPACY AND FREE SCHOOLS.

“One thing is certain: Archbishops and Bishops may be multiplied, and priests ordained, and the thousands of churches built; but if our Bishops do not, following the Vicar of Christ, forbid Catholics sending their children to Godless schools, in fifty years from now the Catholic Church in the United States will be a shrivelled and ghastly skeleton—a dry waste after a wave of European emigration—a scattered flock that false shepherds fed and fattened on, and left unsheltered from the wolves.”—*Freeman's Journal*.

“The public schools have produced nothing but a Godless generation of thieves and blackguards.”—*Priest Schauer*.

“Let the public school system go to where it came from—the devil. We want Christian schools, and the state cannot tell us what Christianity is.”—*Freeman's Journal*.

The following is from the sermon of an Irish Jesuit, preached in the city of New York :

“Woe, woe be to the parents who send their children to these public schools! Woe be to those who secretly favor them in their hearts! I would not like to be in their places on the day of judgment. The public schools are the nurseries of vice; they are Godless schools, and they who send their children to them can not expect the mercy of God. They ought not to expect the sacraments of the Church in their dying moments. I hope you and I will live to see the day when it will be understood that parents who commit this great sin will be refused the sacraments of the Church. ‘What! let them die without the rites of the Church?’ you will ask. Yes; I say so. I would as soon administer the sacraments to a dog as such Catholics.”—*Father Walker*.

“We will take it for granted that the reporter conveyed faithfully the substance of Father Walker's remarks. Most likely he did, for *it is only what has been said by the Bishops of all the world over and over again, in their pastorals*. And we heartily indorse it.”—*Tablet, of New York*.

“When Catholic parents understand that they cannot have absolution in the confessionals while they let their children go to Godless or to Protestant schools, they will soon find a remedy.”—*Freeman's Journal*.

“The present system of public schools brands Catholic faith as a crime, and *the American State punishes it yearly* by fines equal in the amount to the sum which Catholics are compelled to expend, after the payment of* school tax, upon the education of their children. The American school law is a penal enactment against the Catholic religion, originating and perpetuated in the same spirit that has driven the educating orders of the Church from the soil of Germany.”—*Catholic Telegraph, Cincinnati*.

In 1867, February 17, Mr. McGuire, Irish member of the British Parliament, addressing a great audience in the Boston Theatre, stigmatized the Massachusetts free-school system as an *insult* to Roman Catholics, and urged his hearers to demand

* The mass of Catholics in the United States are to be found among the poorer classes of people. How much tax do they pay?

sectarian schools. One year later, the *Catholic World* claimed that their church schools ought to be endowed by the State, leaving the selection of books and teachers to the priest. The Legislature of the great State of New York bowed down and said, Amen!—that's right—we will do it, and voted seventy thousand dollars (\$70,000) for the distinctively Papal schools of the cities of New York and Brooklyn.

“We demand of the State, as our right, either such schools as our Church will accept, or exemption from the school tax. If it will support schools by a general tax, we demand that it provide or give us our portion of the public funds, and leave us to provide schools in which we can educate our children in our own religion, under the supervision of our own Church. We hold education to be a function of the Church, and not of the State; and, in our case, we do not, and will not, accept the State as educator.”—*Tablet*.

“Education is not the work of the State at all. It belongs to families, and to voluntary associations. The school tax is in itself an unjust imposition.”—*Freeman's Journal*.

One Mr. Lynch, a Roman Catholic citizen of New Orleans, has favored the public with a long letter on the question of driving the Bible out of the public schools, in which he says:

“A Godless pack of knaves or fools have flooded our free-schools with copies of an English book, got up under the orders and auspices of King James I., a former sovereign of England. It is called the Bible, and purports to be a translation of the Holy Scriptures from the original Greek. Most of the editions of this book are stamped with the lion and the unicorn.”

This true son of the Church, imbued with the spirit which emanates from Rome, denounces the men who constitute and manage our Bible Societies, the Christian ministers of all denominations, the faithful teachers in our schools, colleges and seminaries, and the pious men and women who are engaged in circulating the Scriptures, as a *Godless pack of knaves or fools!* And it is to appease such men as this foul-mouthed reviler that certain *politicians and short-sighted Protestants* would consent to have the Bible thrust out of our public schools. In such a case as this, American Protestants should concede nothing to any man animated by such a spirit as this Papal intolerant, Mr. Lynch. His language betrays the real feeling of those who would kick the Bible out of American schools. They hate and despise it, and would, if they could, prevent the whole people of this country from having access to it at all.

“The system of common schools, as now adopted in this country, is in the main an imitation of the system decreed by the Convention which sentenced LOUIS XVI. to the guillotine, abolished Christianity,* and declared death an eternal sleep. The object of the Convention was, by a system of Godless schools to root out religion from the French mind, and to train up the French youth in absolute ignorance or unbelief in any life beyond this life, and any world that transcends the senses. If we adopt and carry out the same system, our American youth must grow up thoroughly unbelieving and Godless, as the order of the Cincinnati Board of Education directly foreshadows. Catholics will do well to be on their guard against forming alliances to help them get rid of one evil by fastening on the country another and greater evil—the very evil the forever infamous Convention sought with devilish ingenuity to fasten on France.”—*Tablet*.

Speaking for its co-religionists in the United States, the same *Tablet* in its issue for November 13, 1869, said :

“The Protestant may have state schools or Godless schools, if he wants them ; but as we cannot in conscience send our children to them, to be equally free with Protestants, the State must either not tax us at all, or give us our proportion of money raised, to be expended in schools under the control of the Church.

“Protestantism is born of hatred of God, a revolt against Christ and his Church, and would have to abdicate its own nature to seek to deprive Catholics of their religious freedom, and to suppress, by aid of the State, the Church of God.

“The very breath of their life, the very reason of their being, is hostile to her, because she is faithful to Christ, and cherishes His meek and lowly spirit. How hollow, then, and hypocritical must be all their professions of religious liberty ! She represents God on earth ; they represent Satan and the world, and how can they be otherwise than at enmity with her ?

“We are in this country the asserters and defenders of the rights of God, and we shall assert and defend them by all lawful means to the full extent of our power, without their leave or license.”

The same Roman Catholic expounder says :

“The schools of a nation, next to the domestic fireside, are the foundations of its character and greatness. With the poor, in fact, the schools are required to supplant, to a certain degree, the influences of the domestic hearth. Hence, it has always been a cardinal doctrine, in the economy of the Catholic

* Popery.

Church, to incorporate religious instruction with the daily secular teachings in its schools."

Referring to the action of the Cincinnati School Board in excluding the Bible from the public schools of that city, the *Western Watchman*, a Roman Catholic paper, published in St. Louis, triumphantly says :

"The much vexed question of Bible reading in the public schools of Cincinnati is at length settled. . . . The resolution of the board is sweeping; and not only is the Bible excluded, but all hymns, prayers, and whatever else savors of religion. Books, too, in which Christianity is taught, must be replaced or expurgated, and no vestige of religious truth can be allowed to disgrace the hallowed precincts of the school-room. Protestants, for the first time in the history of our State school system, are taught that no religion, not even that weak dilution of it which we call Puritanism, is compatible with the well-being of their much extolled institution. Our school instruction must be purely materialistic. If the name of the Author of Christianity is mentioned at all, He must be spoken of as one of the men who figured prominently in history, as we would speak of Mohammed, Julius Cæsar, or Napoleon. Under no circumstances may we hint to the child that the great preacher and teacher was God. We may not even tell him that he has a soul, or that there is any code of morality outside the statutes of the city and the records of the Police Courts. There must be nothing in the character or surroundings of our schools which might offend a Jew, a Mohammendan, a disciple of Confucius, or a common infidel. Our State has no religion, and our schools can have none."

What is this but blank Atheism? Will American Protestants accept such a creed?

A papistical correspondent of the *Piqua Journal* gives the following blast:

"The Catholics cannot make use of the public schools because the main requisite of a good education is wanting—namely, religion, which is the foundation of all virtue; and therefore,

"They desire to be released from the taxes for schools to which they cannot conscientiously send their children."

"The Catholics believe and hold that the children belong in the first place to God, secondly to the parents, and then thirdly to the State, and consequently the State has neither the right nor much less the duty to educate the children, but this right and duty belong exclusively to the parents."

“When I see them drag from me the children, the poor little children, and give them an infidel education, it breaks my heart.”—*Pope Pius IX.*

“A great plea of Papists in this country is that children are educated here without religion. They wish to train their own young, and as many as possible of ours, in order to preserve them from infidelity and immorality. The same cry was recently raised in France, and the Bishop of Orleans was especially urgent that the young of France should be brought up ‘on the knees of the Church.’ A sweet image, certainly; but what does it mean? What instruction does the Roman Catholic Church in France give the young? I have before me the catechism approved by French Bishops. There are questions in it which it would shock any American mother to have read in her children’s hearing. I quote one question of another sort: ‘Is one always guilty of robbery when he takes the property of another? No. It may happen that he whose goods he takes has no right to object. For instance, when he who takes the property of another is in extreme necessity, and must avail himself of what he needs for deliverance; or,’ and this is the most remarkable point in casuistry, ‘when he *takes in secret of his neighbor by way of compensation*, not being able otherwise to recover that which his neighbor justly owes him.’ That certainly is a fine specimen of a higher law.”—*Rev. Wm. H. Goodrich, D. D.*

In connection with the foregoing, we quote from the *Evangelist* the opinion given the writer by a very candid Roman Catholic priest on the command, “Thou shalt not steal.” The priest’s view was “that the taking of small amounts, no matter how stealthily, was not within the scope of the command. Such were but ‘venal,’ not ‘mortal.’” Being asked how small the amounts should be, he replied “so small that the one from whom it should be taken would not feel it.” “Where then is the limit beyond which the command comes into force?” “Oh, experienced priests are left each to his own discretion; but the young men without experience, are taught in our schools that the matter of a pound in England, or five dollars in this country, is not worth minding—is only venal.”

Does the enlightened Protestantism of the United States approve of such teaching? Shall the young be taught to become thieves as well as infidels? If not, the time is now when the efforts of the Papacy to obtain control of the youth of our land should be resisted by every true friend of religion and true morals.

AMERICAN vs. FOREIGN SENTIMENT

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In his ever-memorable argument on the Girard College case, February 20, 1844, that great statesman and jurist, DANIEL WEBSTER, said: "There is nothing original in this plan. It has its origin in a deistical source, but not from the highest school of infidelity. It is all idle, it is a mockery and an insult to common sense, to maintain that a school for the instruction of youth, from which Christian instruction by Christian teachers is sedulously and vigorously shut out, is not *deistical and infidel in its purpose and tendency.*"

In continuation of his argument, MR. WEBSTER gave expression to the following sentiments, which Americans will do well to remember: "It is vain to talk about the destructive tendency of such a system; *it is mere, sheer, low, vulgar deism and infidelity.* It opposes all that is in heaven, and all on earth that is worth being on earth. It destroys the connecting link between the creature and the Creator; it opposes that great system of universal benevolence and goodness that binds man to his Maker." *

"Among the luminaries in the sky of New England, the burning lights which throw intelligence and happiness on her people, the first and most brilliant is her system of common schools. I congratulate myself that my first speech on entering public life was in their behalf. Education, to accomplish the ends of good government, should be universally diffused. Open the doors of the school house to all the children in the land."—*Daniel Webster.*

"For the purpose of public instruction, we hold every man subject to taxation in proportion to his property, and we look not to the question, whether he himself have, or have not children to be benefitted by the education for which he pays. We regard it as a wise and liberal system of police, by which property, and life, and the peace of society are secured.—*Daniel Webster.*

"The American common school education is the essential condition of all that is valuable in our American citizenship and polity. It is consistent with them; a part of the same machine—as one particular wheel is of its own engine, and of no other."—*Voice to America*, p. 204.

*The remarks of this great American Statesman will apply with terrific force to the papal opponents of our public school system.

“Our common schools are the only medium of the requisite education. These must be kept American in spirit, American in practice, American thoroughly, everywhere and always. The fanatics or the fools who would destroy our liberties by ousting from our schools the sources and preservatives of those liberties, with a wisdom like that of a man who should burn his own home over his head to warm his fingers, must be rebuked and silenced.”—*Voice to America*, p. 211.

“Our schools must remain public, free, democratic, unsectarian, and Christian. There is room for no hesitation in the matter; the case is urgent.”—*Voice to America*, p. 212.

“Lay up these principles, then, in your hearts, and in your souls—bind them for signs upon your hands, that they may be as frontlets between your eyes—teach them to your children, speaking of them when sitting in your houses, when walking by the way, when lying down and when rising up—write them upon the door-plates of your houses, and upon your gates—cling to them as to the issues of life—adhere to them as to the cords of your eternal salvation.”—*John Quincy Adams*.

“Precious legacy of our fathers, it shall go down, honored and cherished, to our children. Generations unborn shall enjoy its privileges as we have done; and if we leave them poor in all besides, we will transmit to them the boundless wealth of its blessings.”—*Edward Everett*.

“And let us play the man for our God, and for the cities of our God; while we are using the means in our power, let us humbly commit our righteous cause to the great Lord of the universe, who loveth righteousness, and hateth iniquity.”—*John Hancock*.

“‘The word in season’—that word of which Solomon understood the beauty and the value, when he likened it to apples of gold in pictures of silver,—it is that which is to arrest error, rebuke falsehood, confirm faith, kindle patriotism, commend morality and religion, purify public opinion, and preserve the State.”—*Robert C. Winthrop*.

“Put the Bible in bonds, and you do deadly hurt to all that is best in our national life. *We have a right to it in our legislatures, our schools, our homes.* Let the people rise up and say, ‘Woe to the man or church that thinks to take it from us, in any of our relations or interests.’ Let them swear a solemn oath, that

that word which we studied at our mother's knee, which some friendly voice shall read over our new-made grave, that that word shall never be removed from the places of power in this land, while a voice is left to plead or a hand to strive."—*Rev. E. M. Atwood.*

"If other books must be given up, let it be so, but never give up the Bible. Cling to that through all the chances attendant upon improved methods of instruction, and let it be the last book that shall be seen on the desk of the teacher or in the hands of the pupil. No Bible, no school, is my motto,—what I believe in, what I am determined to stand by. No Bible, no school,—God's book *first*, man's book afterwards."—*Rev. W. H. Cudworth.*

"The same influence which excludes the Bible would exclude the teacher who takes the Bible as a guide and the text-book which inculcates Bible truths. Such a course would take away the security the country rests upon. Make the United States infidel, as was France, and you gather together the gunpowder and fagots which only await ignition by some fanatic. A republic with sectarian schools; sects educated separately! The only practical and safe way is to bring them together in the public schools."—*Rev. J. H. Suydam.*

"Our fathers built this nation upon the Bible. This sacred volume they placed in the family, the church, and the school. They knew, what every intelligent man knows, that the chief fact about any nation and its ruling power, is its religion. This permeates all other interests, shapes all other institutions; makes the political, social, and domestic condition of the people."—*Rev. Dr. Clark.*

"The advantage to morals, religion, and good government, arising from the general diffusion of knowledge, being universally admitted, permit me to recommend this subject to your deliberate attention."—*Gov. Clinton, on Common Schools.*

"There is some ground already yielded that needs to be reclaimed and held. Put back the Bible and the prayer into every place from which it has been rejected by Romanist opposition. Without doubt there will be men enough with loose ideas of liberty, and without religion, who will join in the priestly cry of intolerance, and talk about the wrong of coercing conscience. It is time that the doctrine was broached that *Protestants* have consciences, and some *rights* which *Papists* are bound to respect"—*Rev. E. M. Atwood.*

“We must watch the professional politicians and the Catholic hierarchy, for when were the Jesuits at a loss for a plan? If one fails, they adopt another. The Roman Catholic Church does not understand what this conflict may end in which they are provoking by their hostility to our public schools, but they should be taught that we will defend them with our ballots first, and with our bayonets afterwards, if need be.”—*Rev. Mr. Munger.*

“Next to the Church of Christ, the common school is the greatest agency for securing republican institutions in this country. This Catholic effort to overthrow the public school system should call forth the earnest protest of every lover of his country.”—*Dr. Farley.*

“Our Republic is the highest exponent of human liberty, the loftiest thought of centuries, the result of the golden rule filtering down through society. We want to continue our glorious American Republic. We can't do it without the Bible. There is no reason why it should be excluded from our public schools. The Bible is part and parcel of our American civilization. It is charged that it is a Protestant Bible. It is not so,—it is an American Bible—a Republican Bible. Is it not an invasion to attempt to take it from the schools?”—*Rev. J. S. Willis.*

“Clamoring about the invasion of rights does not come well from the representatives of the Church that burned WICKLIFFE and the glorious old martyrs of the past; that perpetrated the atrocities of ST. BARTHOLOMEW'S eve in Paris; that to-day furnishes three-fourths of our paupers, and nine-tenths of our convicts; that gets up the Elm Park and Orange riots, and that sends emissaries here with the blood-red berreta to set up a prince among republicans.”—*Rev. J. S. Willis.*

“The religious views of Romanists are no business of ours, but some of their practices are. The confessional is our business, just as it would concern us personally if there existed in our community an organization which sent its agents into the family circles to spy out everything, and then report what they had seen and heard to a jolly class of old bachelors. But above all it is our business when we see the same old bachelors whose doctrine is, “ignorance is the mother of devotion,” employing as catspaws lean and hungry politicians not only to exclude the Bible from the public schools, but to destroy the very schools themselves. This is our business, and every American citizen, native or naturalized, should make it his business and act accordingly, and not slumber on in listlessness

and leave to his posterity a heritage of shame, degradation, and slavery of the soul, heart, and conscience infinitely worse than black slavery or Russian serfdom.—*Col. H. K. Elliott.*

“There is among us a foreign religion that owes allegiance to a foreign power, that in all its distinctive elements is hostile to our religious liberties. It has no faith in the Bible, nor in civil freedom, nor in toleration, except for itself. Its head at Rome has recently spoken of the “delirium of toleration;” as though a man or state must be delirious, bereft of reason, to favor toleration. This element must be Americanized, must yield to the spirit of our institutions, or continue to be a danger to them.”—*Rev. Dr. Clark:*

PAPAL EDUCATORS.

As to what the Catholic clergy propose to teach the nations in their methods of education, M. TISSOT, author of “*Le Catholicisme et l'Instruction Publique,*” says:

“We know very well what the clergy’s mission is in education. It is to teach their dogma and the rights which result from this to the profit of their domination; all the rest they will only teach reluctantly, because laical competition and the necessities of the times force them to do it. Remove these necessities, this competition, place in the hands of the clergy alone the instruction of children and of those of riper years, as it now asks, and you will soon see public education lowered more and more. Their ideal of a Christian society is a flock of ignorant people, led as slaves by the clergy; it is the theocracy of the Jesuits in Paraguay. Then only the catechism will be taught; that will be all. What is beyond this is not only superfluous, but dangerous. It is education, philosophy, the love of intellectual inquiries, the eager desire of thinking and reasoning, that engender heresies. The surest means of preventing them is to destroy the cause of them by teaching men the least possible—only what is essential to salvation—therefore nothing which is contrary to Catholic doctrine, not even what is beyond it. Profane pagan literature will be especially discarded. It is admitted that a certain amount of education is necessary for bishops, for priests and clericals, for the understanding of the Scriptures, in order that they may be able to teach religion to the faithful. Thus the reading of heathen books is forbidden to the bishop; if it is necessary to know what heretics think and say, it is because his mission and circumstances have made it necessary to him. If he is moved by any other reason to make himself acquainted with the profane

works of the secular mind, he risks going astray in it. Stronger still are the reasons why he should keep from these books those whose guide he is, and who would be still more exposed to danger than he. * * *

"Ignorance is the surest means of making men believe what it may please you to teach them, and of not being contradicted. All doubt must be suppressed. It is not even allowed for laics to enlighten themselves by discussion, either in public or in private; such a daring is punished with excommunication."

VICTOR HUGO'S PROTEST.

Romish education has been rightfully estimated by one of the most gifted men of France, the eloquent VICTOR HUGO. His earnest words should find a place in the memory of all who contend for popular education in our country. There is a little history connected with the matter which the general reader should understand. Before the first NAPOLEON became emperor, every French school, even the primaries, was instructed by a Catholic priest, and very little was taught in them except the creed and the elements of the Roman faith. NAPOLEON excluded the priests and changed the whole system. When the Bourbons succeeded to power, the priests were reinstated and held control until overthrown by the last revolution. A few years ago the Roman clergy determined to secure control of the national schools once more and called upon the French Assembly to pass an Act making them the only legitimate instructors of the young. This attempt to bring public instruction under subjection to Rome drew from VICTOR HUGO the following indignant protest:

"Ah, we know you! We know the clerical party. It is an old party. This it is, which has found for the truth those two marvellous supporters, ignorance and error! This it is, which forbids to science and genius the going beyond the Missal, and which wishes to cloister thought in dogmas. Every step which the intelligence of Europe has taken, has been in spite of it. Its history is written in the history of human progress, but it is written on the back of the leaf. It is opposed to it all. This it is, which caused Prinelli to be scourged for having said that the stars would not fall. This it is, which put Campanella seven times to the torture for having affirmed that the number of worlds was infinite, and for having caught a glimpse at the secret of creation. This it is, which persecuted Harvey for having proved the circulation of the blood. In the name of Jesus, it shut up Galileo. In the name of St. Paul, it imprisoned Christopher Columbus. To discover a law of the heavens was an impiety. To find a

world was a heresy. This it is, which anathematized Pascal in the name of religion, Montaigne in the name of morality, Moliere in the name of both morality and religion. . . . For a long time already the human conscience has revolted against you, and now demands of you, 'What is it that you wish of me?' For a long time already you have tried to put a gag upon the human intellect. You wish to be the masters of education. And there is not a poet, not an author, not a philosopher, not a thinker, that you accept. All that has been written, found, dreamed, deduced, inspired, imagined, invented by genius, the treasure of civilization, the venerable inheritance of generations, the common patrimony of knowledge, you reject.

"There is a book—a book which is, from one end to the other, an emanation from above—a book which is for the whole world what the Koran is for Islamism, what the Vedas are for India—a book which contains all human wisdom, illuminated by all divine wisdom—a book which the veneration of the people call *the Book*—the Bible! Well, your censure has reached even that. Unheard-of thing! Popes have proscribed the Bible! How astonishing to wise spirits, how overpowering to simple hearts, to see the finger of Rome placed upon the Book of God?

"And you claim the liberty of teaching. Stop; be sincere; let us understand the liberty which you claim. It is the liberty of *not* teaching. You wish us to give you the people to instruct. Very well. Let us see your pupils! Let us see those you have produced. What have you done for Italy? What have you done for Spain? For centuries you have kept in your hands, at your discretion, at your school, these two great nations, illustrious among the illustrious. What have you done for them? I am going to tell you. Thanks to you, Italy, whose name no man, who thinks, can any longer pronounce without an inexpressible filial emotion; Italy, mother of genius and of nations, which has spread over the universe all the most brilliant marvels of poetry and the arts; Italy, which has taught mankind to read, now knows not how to read! Yes, Italy is, of all the states of Europe, that where the smallest number of natives know how to read.

"Spain, magnificently endowed; Spain, which received from the Romans her first civilization; from the Arabs, her second civilization; from Providence, and in spite of you, a world, America; Spain, thanks to you, to your yoke of stupor, which is a yoke of degradation and decay, Spain has lost this secret power, which it had from the Romans; this genius of art, which it had from the Arabs; this world, which it had from God; and in exchange for all that you have made it lose, it has received from you—the Inquisition.

"The Inquisition, which certain men of the party try to-day to re-establish, which has burned on the funeral pile millions

of men; the Inquisition, which disinterred the dead to burn them as heretics; which declared the children of heretics, even to the second generation, infamous and incapable of any public honors, excepting only those who shall have denounced their fathers; the Inquisition, which, while I speak, still holds in the Papal library the manuscripts of Galileo, sealed under the Papal signet! These are your masterpieces. This fire, which we call Italy, you have extinguished. This colossus, that we call Spain, you have undermined. The one in ashes, the other in ruins. This is what you have done for two great nations. What do you wish to do for France?

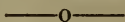
"Stop; you have just come from Rome. I congratulate you. You have had fine success there. You come from gagging the Roman people; now you wish to gag the French people, I understand. This attempt is still more fine; but take care; it is dangerous. France is a lion, and is alive!"

Americans, remember that VICTOR HUGO is a citizen of Catholic France, and had been reared under the baleful shadow of Papal influence. He well understood that Romish education was a mildew blight, and did not comport with individual happiness or national prosperity. Let none forget the burning rebuke of the illustrious Frenchman to Rome's crafty priesthood. What that priesthood has done in France, in Italy, and in Spain to destroy intelligence and Christian civilization, it now proposes to repeat in the United States. Americans—beware!

ROME'S SIX GREATEST SINS.

"But the six greatest sins of Catholicism, and which for this reason deserve to be named separately, are: 1. That it is incorrigible in its errors and in the evil acts which result from it, because it believes itself to be infallible, in possession of absolute truth, and that it does not take any account of relative truth. 2. That it is, consequently, civilly unsociable and persecuting. 3. That it is the natural instigator and auxiliary of all civil despotism that consents to be its servant. 4. That, consequently, it has the ambition, everywhere and always, not only of securing its independence from the civil state, which is very natural, but also of subjecting this very authority to its control—to make it serve its own ends of domination at home and its conquest abroad. 5. Of being stationery where it is not retrograding. 6. And, finally, that of being fatally the enemy of all movement, of all progress, and, consequently, of all freedom of thought, of speech, of the press, of education, and of religion. And all this through charity, to make the world, willingly or by force, remain in, or enter into the fold of the Church, outside of which there is no salvation."—*M. Tissot.*

PAPAL GROWTH IN THE UNITED STATES.



The Roman Catholic Church is a politico-religious organization, and, as such, is seeking to obtain the mastery in this country. As its power wanes in Europe, it endeavors to strengthen its influence in the United States. Already the Papists feel themselves to be no mean power in American politics. Thus we have Bishop McQuaid threatening to carry "the question of the public schools to the ballot-box," and the *New York Tablet*, a Roman Catholic paper, saying: "An immense preponderance of electoral power is in the hands of the Catholics of this city, so that their united action would secure the success of any party or any question on behalf of which it could be secured."

Many Protestants, too many, in fact, fail to understand that the purposes of the Romish hierarchy are deadly hostile to civil and religious freedom. They fail to understand that the spread and triumph of the Papacy in this country means the overthrow of American institutions. What are the facts respecting the growth of Romanism in the United States? Only twenty-five years ago the Roman Catholics were as one to twenty-five of our population; they now claim one-fifth of the whole people. In 1830 they numbered 450,000 souls; in 1840, 960,000; in 1860, 4,000,000, and at the present time their journals and staticians insist that they have more than 8,000,000. According to the returns of the Census Bureau, at Washington, Roman Catholics double in this country every ten years. This being the case, a few years hence they will number 16,000,000, and in 1890, or thereabouts, in the neighborhood of 32,000,000. They will then possess that numerical strength through which the Pope and his army of Jesuits hope to exterminate Protestantism.

In 1800, there were in the United States, of the papal communion, 1 Bishop, 100 Priests, and about 50,000 laymen; now, the Romanists can point to 1 Cardinal, 7 Archbishops, 57 Bishops, 4,500 Priests, and, as claimed, a lay membership of 8,500,000. The Catholics also have in this country 7 different orders of monks or friars, 12 of nuns, 8 different institutions such as Jesuits and Redemptonists, 12 congregations of Priests and Brothers, and 30 Sisterhoods.

After describing the progress of Romanism in England, a foreign writer in the *Catholic World* for April, 1875, says:

"The evidences of a movement towards the Catholic Church are still clearer and more general in the United States. There is less prejudice and hostility against the Church in the United States than in England. The Catholics, in the beginning of this century, stood as one to every two hundred of the

whole population of the American Republic. The ratio of Catholics now is one to six or seven of the inhabitants. *The Catholics will outnumber, before the close of this century, all other believers in Christianity put together in the Republic.* This is no fanciful statement, but one based on a careful study of statistics, and the estimate is moderate. Even should emigration from Catholic countries cease altogether—which it will not—or even should it greatly diminish, the supposed loss or diminution in this source of augmentation will be fully compensated by the relative increase of births among the Catholics as compared with that among other portions of the population.”

In view of the formidable advance of the Papacy in our country, Americans will do well to carefully ponder the following extract from a speech delivered by Mr. Disraeli in 1835. Said this English statesman: “What is this power beneath whose sirocco breath the fame of England is fast withering? Were it the dominion of another conqueror—another Bold Bastard with his belted sword—we might gnaw the fetters which we could not burst. Were it the genius of Napoleon with which we are again struggling, we might trust the issue to the God of battles, with a sainted confidence in our good cause and our national energies. But we are sinking beneath a power before which the proudest conquerors have grown pale, and by which the nations most devoted to freedom have become enslaved—the power of a foreign priesthood. Your empire and your liberties are in more danger at this moment, than when the army of invasion was encamped at Boulogne.”

These are strong words. They aptly set forth the *animus* and the influence of the papacy. They are worth treasuring up, for however true they may have been in Great Britain in 1835, they are much more true in our own country in 1876.*

A SCRAP OF HISTORY.

The Centennial celebrations now occurring all over the coun-

* When Gavazzi was lecturing in the United States, he referred to England's concessions to Roman Catholicism, coupled with the following information: “Thirty years ago, England was incredulous as you are now. When Wellington and Peel permitted the passage of the Act of Emancipation, they said, ‘The Romanists have the same rights as other English subjects, and should enjoy them.’ The *London Times* warmly supported the Act. Thirty years are not yet gone by, and the rulers of England repent that Act. The *London Times* is now the loudest in condemning it; and the Duke of Wellington, before his death, said, could he play his part over again, he would never, never aid in, or consent to the passage of such an Act. Why? Because the Romanists have shown their gratitude by endeavoring to overthrow English freedom, to destroy English liberty, in order to build upon their ruin a Papal dominion.”

try recall to mind a bit of history over which both Protestants and intelligent Catholics may ponder with profit. At the close of our stormy Revolution, when England had acknowledged the independence of the American colonies, and our patriotic sires had launched a government of their own, the Established Church of England still held ecclesiastical sway over the Episcopalians of America, and JOHN WESLEY had control over the rapidly-increasing denomination of Methodists. But the members of those Protestant Churches were loyal to their own country, and at once followed the example of their Government in separating from "foreign influences" and the spiritual power of foreign ecclesiastics. Their conduct was in strict accordance with the spirit of our institutions, nor was the cause of true religion hindered or injured by their action. What course did the Catholics take? Inspired by devotion to country and actuated by a lofty patriotism, did they imitate the example of their Protestant brethren? No! Of all the religionists in America, the Roman Catholics have alone persevered in their foreign allegiance. They alone have continued to render obedience to a foreign power; and although that power, for the time being, is represented to be wholly *spiritual*, it is for all practical purposes a political despotism.—*Wm. H. Van Nortwick.*

PAPAL MILITARY ORGANIZATIONS.

Giving an account of the intended observances of Decoration Day, last year, the *New York Tribune* said: Post John A. Rawlins, under command of Hon. BENJAMIN A. WILLIS, escorted by the *69th Regiment, N. Y. N. G., and the veteran corps of the old 69th Regiment of New York Volunteers, will leave the procession at Beaver street and Broadway, and go to Calvary Cemetery, where an address will be delivered by Commander WILLIS. *Father Mooney, representing Cardinal McCloskey, will review the troops at this cemetery.*"

Having been detailed by Cardinal McCloskey, a secular prince of the Church of Rome, we suppose that Father Mooney performed his part of reviewing officer. But just here a serious question arises—whence came the authority of the Cardinal to detail a Catholic priest to review any part of the militia of the State of New York? It may be said that the troops reviewed were wholly Irish Catholics. That does not help the matter. The sixty-ninth regiment is a part of the military organization of the State of New York, and as such should be beyond the meddling of pope, cardinal, or priest. And just here we are led to observe that the organization of foreigners

* Wholly composed of Irish, wearing green uniforms.

into separate regiments, and even companies, is entirely subversive of the fundamental principles on which this republic is established.

“Foreign-accountred regiments are found in every large city throughout the Union. There is not a single petty nationality in Germany but has its military representatives amongst our citizen-soldiers—German in blood, feelings, language, and dress; German in their officers and organization. France has given us fac-similes of those troops who perpetrated the atrocities of the sanguinary demagogues of her first revolution—troops who, in 1848, stormed Rome and annihilated the Italian republic. Austria presents us with the counterpart of those ruffians who, under the butcher Haynau, whipped delicate women to death, and waded knee-deep in blood through the plains of Italy and Hungary. Even contemptible little Hesse—whose hireling soldiery became so odious to our fathers in the revolution, and were the laughing-stock of their English comrades—even Hesse has her representatives among our military.”—*Voice to America*.

If these foreign-born citizens must become a part of our militia, why are they not compelled to wear the uniform of their respective States, or the national blue of the Federal Government?

Wherever and whenever it is possible, the Papal priests identify the military of this country with their processions and church ceremonies. So far back as 1834, a mitred priest was able to command the attendance of regiments at the consecration of the Cathedral of St. Louis, on which occasion, amid the thunder of American artillery, the Stars and Stripes were lowered in idolatrous veneration.

The New York *Tribune* of June 9, 1855, gave an account of a parallel atrocity committed in the City of Brooklyn, on the festival of *Corpus Christi*. We reproduce the *Tribune* report:

“The ceremonies took place at the German Romanist Church, located in Montrose Avenue, Brooklyn, in that section of the late city of Williamsburg known as ‘Dutch Town.’ The neighborhood being almost exclusively German, the characteristics of Fatherland are visible in many respects, of which this is one most prominent. The day wore the appearance of the Sabbath, labor was at a stand; the holiday suit was donned, and the principal portion of the people flocked to the church to participate in the services. A military company of the locality, under command of one Captain MAERZ, thoroughly armed and equipped, with a full band, was on the ground. At

10 o'clock the church was filled to attend mass, and hear the discourse for the occasion. During mass, and at certain intervals, while the organ was playing, and the choir and congregation chanting, the military company, *drawn up in line in front of the altar*, presented arms, and then followed in quick succession the roll of drums, the sound of trumpets inside of the church, and loud discharges of fire-arms outside of the church. This was repeated several times during the services. The church was decorated with evergreens, and the altar with flowers. The edifice was filled to its utmost capacity by the congregation. At the close of the semi-military services, the military were marched into the street, and formed in front of the church. Some further ceremonies, including a discharge of fire-arms at the side of the church, closed the services of the morning."

Such innovations upon republican customs, and such insults to the Protestant character of this nation, have been permitted from time to time, until now, we find a Popish Cardinal assuming to appoint his underlings as reviewing officers of State military. We contend that such proceedings are not merely in defiance of the feelings of a large majority of the people of the country, but are in direct opposition to the fundamental principles and spirit of our government.

"The Romish Church is far-seeing—it sows to-day, knowing that a future generation will reap the bitter fruit. Gradually accustoming the public to the spectacle of the military in alliance with ecclesiasticism, they will ultimately claim this innovation as a right, and our soldiers will be looked upon as a part of the religious power, and the natural defenders and supporters of the priesthood. This is Rome's aim, and yet our legislators, yea, we ourselves, neither complain nor resist."—*Voice to America*.

In connection with this subject we commend the following to the careful attention of the Protestant reader:

"Disguise it as we may, use every argument that can be brought to bear upon universal freedom in all religious matters, place them in all favorable lights for liberty's sake, and we yet fail to convince ourselves that the paramount danger to this country does not lie in the Romish Church. A few days ago, in conversation with a gentleman of that faith, a man of no ordinary education, we put the question *point-blank*: 'In case the Romish See desired to raise a hundred thousand men in this country to wage war *a l'outrance* on Protestantism, could it be done?' His answer was 'Yes.' The question was fairly asked, the answer as fairly and unhesitatingly given. Whatever doubts we hitherto had were blown to the winds by that

candid response. In this land, then, where toleration has its utmost stretch; where freedom to worship God according to his conscience is debarred no man; where Jew and Gentile, Pagan, Mormon and Christian meet on an equal footing before the law; where the social amenities are openly given and taken in good faith by all—we have an open confession that these are all to be thrown aside at the bidding of a remote potentate whose claim of authority no law allows. We were aware that the Irish Ribbonmen were bound by an iron-clad oath to kill Protestants, murder Protestant princes, etc., but were ignorant until now that Ribbonism extended to us.”—*Franklin W. Fish.*

PAPAL MASSACRE AT SAN-MIGUEL.

Let Americans beware of the rising power of Rome in the United States. Popery is everywhere the same and boastingly proclaims that it *never changes*. Give it the strength and it will re-enact in this country the barbarisms of the middle ages and repeat the atrocities lately perpetrated in South America. Lest Protestants should forget the horrid massacre at San Miguel, we recall the following account, which was transmitted to the public press from Panama, under date of July 8, 1875.

“A terrible riot took place at San Miguel, a town of 40,000 inhabitants, in the southern part of the republic, about forty-two miles distant from the port of La Union, and the second city in the republic. A great deal of discontent had been excited against the Government by its refusal to allow a pastoral of the Bishop of Salvador, written in a tone hostile to the laws, to be read in the churches. While matters were in this condition, a priest named PALACIOS preached a violent sermon against the constituted authorities on Sunday, the 20th ult. That evening the mob attacked the calaboose and liberated some two hundred prisoners. They then proceeded to assault the small garrison, and took the Cuartel, killed Generals ESPINOSA and CASTRO, cut the former to pieces and threw the pieces at each other, split the skull of General CASTRO and threw him over a wall, where he was picked up by his mother. He died in three days. The garrison were nearly all assassinated, and many honorable, well-to-do citizens killed. After this the fanatic mob set fire to some sixteen houses with kerosene. Before the town was entirely destroyed it fortunately happened that H. B. M. ship *Fantome* was at La Union, when she landed her marines, which allowed the garrison there, united with some troops from Amapala, in Honduras, to march to the relief of San Miguel and put down the mob. The Curate PALACIOS, at last accounts, was arrested with others that had participated in the outbreak, and a good many of the inferior banditti had

been shot by order of President GONZALEZ, who had arrived with troops. With the houses destroyed and pillaged, the damage is estimated at \$1,000,000, and commercial failures are looked for in consequence. The country has been declared in a state of siege, and President GONZALEZ is taking measures to establish order and bring the perpetrators of this disgraceful outbreak to condign punishment.

“One curious and incredible discovery was made after the murderous affair was over, and that was on the persons of some of the dead rebels were found passports which read, when translated, ‘*Peter, open to the bearer the gates of heaven, who has died for religion,*’ signed ‘George, Bishop of San Salvador,’ and sealed with the seal of the Bishopric of San Salvador.”

THE ENEMY OF WOMAN'S HONOR.

“As well, by mere human will, affect the tidal wave or the line of gravity, as to cross the meridian of a divinely fixed principle and deflect it one iota from the beaten track marked out by the omnipotent mind of the great “I Am.” As well do this as to attempt to uproot that piece of all perfection in the human race, a true woman's virtue—that nobility of the creature—that parent of the Divinity—woman's sole heritage—her honor. This it is Catholicism aims to destroy in its system of celibacy and training vestals for the sacrifice, by the discipline of convent, cloister and monastery, by the issues of edict, bull and canon; but this God-like principle of virtue is the insurmountable barrier that beats back to the wall that curse of the universe, Romish celibacy—a celibacy that surfeits itself within the ark of the sanctuary, and profanes the calling of the gospel of Christ by bacchanalian orgies of horror. With far more provocation than Burke ever impeached Hastings do I arraign the Roman Catholic Church before the tribunal of God for the greatest of all maladministrations, both of the soul and the body. I impeach its hierarchy for the highest crimes and misdemeanors, for a foul dishonor and an unparalleled crime, for a blasphemous falsehood and high treason to truth. I impeach them for bearing false witness to screen fornication and lechery; I call them to an account for a slanderous attack upon virtue, and a brazen effrontery to crush it down: I enter a protest against them, in a complaint of the most pestilential perjury and libelous defamation of character; I accuse the priesthood of giving an unlawful protection to a sacrilegious seducer, of screening his crime from the cleansing purification of justice and reform, in order to exempt themselves from any interruption to their unholy pastimes, which they follow to the bent of their priestly sanctity.”—*Edith O'Gorman.*

WHO ARE CONDEMNED BY THE PAPAL SEE.

All who maintain the liberty of the press.—*Encyclical letter of Gregory XVI.*, in 1831, and of *Pius IX.*, in 1864.

Those who assert the liberty of conscience and of religious worship.—*Encyclical letter of Pius IX.*, December 8, 1864.

All advocates of the liberty of speech.—*Syllabus of March 18, 1861*; *Prop. lxxix.*, *Encyclical of Pius IX.*, December 8, 1864.

All who contend that Papal judgments may, without sin, be disobeyed or differed from, unless they treat of the rules (dogmata) of faith or morals.—*Ibid.*

Those who hold that Roman Pontiffs and Œcumenical Councils (meaning Roman Councils not recognized by others) have transgressed the limits of their power, and usurped the rights of princes.—*Ibid.*, *Prop. xxiii.*

All such as maintain that the Church may not employ force.—*Ibid.*, *Prop. xxiv.*

All who believe that any method of instruction of youth, solely secular, may be approved.—*Ibid.*, *Prop. xlviii.*

All who insist that marriage, not sacramentally contracted, has a binding force.—*Ibid.*, *Prop. lxxiii.*

All who assert that a religion other than Roman Catholicism may be established by a State.—*Ibid.*, *Prop. lxxviii.*

All who maintain that in countries called Catholic, the free exercise of other religions may laudably be allowed.—*Ibid.*

All who affirm that the Pope ought to come to terms with progress, liberalism, and modern civilization.—*Ibid.*, *Prop. lxxx.*

Protestants should not fail to note that *PIUS IX.*, in condemning those who affirm that the Roman Pontiffs and Œcumenical Councils have transgressed the limits of their power, and usurped the rights of princes—thus justifying and approving all that was done by former pontiffs and councils—not only holds on to the Pope's right to depose rulers, but to the Church's right to renew the Inquisition and replace the stake and faggot.

MONSTROUS CLAIMS OF THE PAPACY.

“The Pope of Rome claims to be successor of Peter, and as such, to be the vicar and vicegerent of Christ upon earth. In this character he assumes spiritual supremacy over the entire church, regarding those who admit his claims as his faithful, and those who reject it as his rebellious subjects, but not less amenable to his jurisdiction. In virtue of this spiritual suprem-

acy, he claims a supreme sovereignty over things temporal as well as spiritual—over all the kings and nations of the earth. (Modest old gentlemen! he reminds us of a funny old lunatic in one of our asylums, who declared himself the veritable Alexander the Great, and swore he intended to whip the world, or die trying.) The whole machinery of Romanism has for its grand aim the support of these unfounded and monstrous claims. The means devised for their support display amazing craft and cunning, and a wonderful adaptation to their end. The whole thing is a system of policy to retain power, to strengthen which every thing in the way of doctrine or Scripture is made to bow. It is modeled after the old Roman State. The emperors were elective; so is the Pope. In all the countries which lay under the shadow of his scepter the emperor had his subordinates, and these again theirs, down to the lowest office in the state; so has the Pope. Cardinals, archbishops, bishops, priests, deacons, canons, monks, friars, etc., are but the higher and lower constabulary of the Pope, through which he seeks to collect into his own hands the reins of universal government, and to hold in allegiance the nations to papal, as the Cesars held them to pagan, Rome. Again, it possesses a very strong dash of the old feudal system. From this system Romanism selected and appropriated its strong features and supplied the great central regulating power which it wanted. The Pope is a king. By feudal tenures he parcels out his Papal world among his archbishops and bishop, and these again among their subordinates. When the head of the system is in a strait he has only to apply to his chief vassals, and they pass the word to the next below, and these again to their inferiors, and soon the Papal world is in motion to supply the requisite assistance.”—*Kirwan's Letters to Chief-justice Taney.*

THE PAPAL HIERARCHY.

“The Roman Hierarchy is the most gigantic political association on earth. It is a close corporation, *financial* and *political*, appointing and perpetuating itself. It parcels out the whole earth into great territorial divisions, and appoints over each princes to rule, whom it calls patriarchs, archbishops and bishops. Beneath these ruling subdivisions are subordinates, whom it denominates priests. All princes and subordinates of every grade are vassals to the Pope, bound by feudal oaths of allegiance more exacting and comprehensive than any imposed by the other governments of mankind. The 200,000,000 of human beings thus governed are no part of this corporation; they have no power whatever in the selection, appointment or continuance of these princes and rulers. They are simply the

subjects of the hierarchy. All power flows downward. It utterly rejects the idea of deriving power from the consent of the governed. The hierarchy commands—the people obey.

“But in addition to these princes and rulers, there is an army of troops enrolled in numberless orders—Augustines, Benedictines, Carmelites, Carthusians, Dominicans, Franciscans, Sulpitians, Trappists, Jesuits, Friars of many colors—white, black and gray—with their tens of thousands of oath-bound, professed, and affiliated members, scattered over nearly the whole surface of the globe, each order having its general or head living in Rome, under the immediate control of the Pope and his College of Cardinals.

“The field of this stupendous organization is the world—its object the government of mankind. Its huge machinery is better adapted to crush individual intelligence and enslave the human mind than any ever devised by man. It is a broad, comprehensive system, closely united, compact, steady in its counsels, untiring in its exertions, and energetic in its action. Never losing sight of its great end—the government of mankind by means of their ignorance and superstitious fears—it adapts itself with infinite flexibility and skill to the exigencies of each age and the characteristics of each nation. Succeeding to the imperial domination of Rome, it centralizes its power. Throughout the extended ramifications of its authority the subordination of its members is complete; nowhere may you step on a chord of its vast network, whose folds enwrap and embrace the nations, without its vibrating in the halls of the Vatican.

“This Hierarchy claims unity, universality, perpetuity, sanctity, immutability, and *supremacy*; and its fundamental maxim, enunciated for twelve hundred years, but now erected into a dogma, by the definition of the Vatican Council, is that its chief, the Pope, by virtue of being God’s Vicegerent on earth, is *infallible*, and, therefore, reigns, by Divine right, over all kings, princes and governments, and to him all the people of the world of mankind owe allegiance and obedience.”—*Daniel Ullman, L. L. D.*

POPERY THE NEW RELIGION.

Papists sneer at Protestantism as a religion only dating back to the Reformation, and pride themselves on the *antiquity* of their church. With a disdainful tossing of the head and snapping of the fingers, they derisively exclaim to Protestants, “Where was your religion before Martin Luther’s time!” Let us examine this matter and see whether the Roman Catholicism be not the *new religion* rather than the *old*.

The only thing that is new in Protestantism is the *name*. It arose in the sixteenth century from the protest of certain princes and cities in Germany against the errors of Rome. In this protest was contained a declaration of their faith, from which circumstance the parties were termed Protestants.

"The Papists, however, take advantage of the circumstance that the name *Protestant* was not used till the Reformation, and *pretend* that the doctrines are of the same date. It is asked of the illiterate, 'Where were your doctrines before the Reformation?' This question puzzles many who have not taken the pains to inform themselves on the subject, while not a few become an easy prey to Popish craft and subtlety. After the return from the Babylonian captivity, the enemies of the Jews, like modern Papists, might have asked, 'Where was your church before Ezra?' The Jews would have replied, 'Our *religion* was in the *Books of Moses*, but our *Church* was in bondage, from which it was delivered by Ezra.' So, before Luther, the Protestant religion was in the *Bible*, but the Christian Church was in bondage in *mystical Babylon*. She left the Church of Rome, but did not leave the *Scriptures*, nor the doctrines of the *first four Councils*.

"On the other hand, all the doctrines of Popery are of very recent origin. They are not to be found in the Bible. They were not established at one and the same time, but at various periods, till at length they were all embodied in the creed of Pope Pius IV. in 1564. For ages the Church of Rome had been departing from the true faith, but it was not till the Council of Trent, when the new creed was set forth, that her APOSTACY became complete. Thus, in process of time, the old way of salvation by Christ alone was completely covered with Popish rubbish, which was not removed until the Reformation. At that glorious period the Reformers opened the old path, and pointed it out to the world—and the Reformation was only a restoration of the church to her primitive purity. And still the Papists have the effrontery to call theirs the old religion, and Protestantism a novelty."

The following historical facts will furnish a sufficient answer to that silly question, "Where was your religion before Luther?" and will show that the principal and peculiar doctrines of Roman Catholicism are all *new*.

I. IMAGE WORSHIP.—This practice was first enjoined by the second Council of Nice, A. D. 787; but it was not generally adopted till a much later period. The worship of images is, however, enjoined by the Council of Trent; and the creed of Pope Pius IV. ordains that "*due honor and veneration are to be given to them.*"

II. INFALLIBILITY.—This was not established as an article of faith till A.D. 1076. But the Papists cannot agree about the *seat* of this *Infallibility*. Some place it in the *Pope*. Others place it in a *General Council* lawfully called; while others place it in the *Pope* and a *General Council* united. Another opinion is, that it rests in the whole body of the *Church*; but by the church, the governing part of it is understood, or those who would be eligible to vote in a *General Council*. Some assert that the *Pope* is infallible in matters of *faith*, while others contend that he is only infallible in matters of *fact*. Thus do the Papists differ on this fundamental point of Popery; but the doctrine is overturned by the practice of their own church; for *Popes* and *Councils* contradict each other, and what has been established by one has been condemned by another. The *Vatican Council* of 1870 decreed the infallibility of the *Pope*, but the “*Old Catholics*” of Europe reject the doctrine.

III. TRANSUBSTANTIATION.—The Papists assert that when the words of consecration are pronounced by the priest, “*there is truly, really, and substantially the body and blood, together with the soul and divinity of our Lord Jesus Christ.*”^{*} In the year 1059, it was determined that Christ’s body was present in the sacrament; but it was not till the *Fourth Lateran Council*, A. D., 1215, that it was decreed that the elements were actually changed. Indeed the question was not fully decided till the *Council of Trent*.

The Scriptures assert that Christ’s body is in heaven; and the sacrament itself was instituted in remembrance of Christ’s absence; yet the Papists maintain that each consecrated wafer is one entire Christ.

IV. THE SACRIFICE OF THE MASS.—The Papists worship the wafer after it is consecrated, affirming it to be Christ, and that in it a true sacrifice is offered up to God. Thus, according to the *Church of Rome*, the priest creates a Saviour, who is continually offered in the mass. This was determined as an article of faith by the *Council of Trent*, and it is stated in the creed of *Pope Pius IV*.

V. AURICULAR CONFESSION.—The *Church of Rome* declares that sins cannot be pardoned unless the sinner confess to a *priest*—one poor sinful creature to another. This practice commenced only in the thirteenth century.

VI. SERVICE IN LATIN.—It is the practice of the *Church of Rome* to celebrate divine offices in the *Latin language*, which the people do not understand. Yet it is remarkable that there never was a decree of a *Council* in favor of this practice; but the 4th *Lateran*, A. D. 1215, decreed that divine services should be celebrated in the *vulgar tongue* of every nation. In this instance *Rome* acts in opposition to the decrees of her *Councils*.

* Creed of *Pope Pius IV*.

VII. THE PAPAL SUPREMACY.—At the close of the sixth century, GREGORY, Bishop of Rome, asserted that, “*he is anti-christ who styles himself Universal Bishop.*” At that time the Bishop of Constantinople assumed the title, and the Bishop of Rome condemned it. PHOCAS, a most cruel tyrant, had murdered his master the Emperor, and BONIFACE III. supported him in his treason. In return for this support, PHOCAS, A. D. 606, conferred the title of *Universal Bishop* on BONIFACE and his successors. This was the origin of the *supremacy*. From that time the Popes endeavored to establish their supremacy; but it was not made an article of faith until A. D. 1216, by the Lateran Council.

VIII. SEVEN SACRAMENTS.—Our Lord instituted *two* only, *baptism* and the *Lord's supper*. The others began to be talked of in the twelfth century, and not earlier. PETER LOMBARD, one of the *schoolmen*, was the *first* who mentioned the number *seven*. This doctrine, however, was not made an article of faith before the Council of Trent, A. D. 1547.

IX. HALF COMMUNION.—In the Church of Rome the sacramental cup is not administered to the laity, nor even to *priests* unless they officiate. This is a *new* doctrine, for it was only established as an article of faith A. D. 1415, in the Council of Constance.

X. PURGATORY.—This doctrine was scarcely talked of before A. D. 600. Two centuries later a few persons only received it. In 1146 it began to be positively affirmed by some; but it was not sanctioned by a council till A. D. 1438; nor, indeed, was it fully established till 1563, in the 25th Session of the Council of Trent.

XI. INDULGENCIES, OR PARDONS.—The Papists assert that as some have been more righteous than was necessary, the surplus of their merits goes into a stock, from which those who have done too little may have their deficiencies supplied. Thus, by the management of the Pope, the abundance of merit in one supplies the defect in another. Such a doctrine was for ages unheard of. It was made an article of faith by the Council of Trent.

XII. THE APOCRYPHAL BOOKS.—These books were never received by the Jews. They were rejected by the early fathers. They are at this day rejected by the Greek Church as well as by the Protestants; and they were never admitted into the *sacred canon* even by the Church of Rome until A. D. 1546, at the Council of Trent.

XIII. THE INVOCATION OF SAINTS AND ANGELS.—The creed of Pope PIUS IV. asserts that, “*Saints are to be invocated, and that they offer prayers to God for us.*” *Invocations* were not admitted into the liturgies of the church till the *seventh* century.

To address prayers to the Virgin and to the saints is to substitute them as mediators in the room of Christ. We are commanded to come directly to God in prayer; to pray to saints, therefore, is an act of disobedience to the divine command.

XIV. INTENTION.—The Papists say that unless the bishop or the priest really *intends* to ordain or to consecrate, no ordination or consecration takes place; and thus the validity of divine ordinances is made to depend on the caprice of a mere mortal. The doctrine is absurd. It is also *new*, for it was established A. D. 1547, at Trent.

XV. JUSTIFICATION.—The Council of Trent declares that sinners are *formally* justified by works; but the Bible declares that man is justified by faith only. The Romish doctrine is *new*, for it was not completely fixed till the Council of Trent.

XVI. VENIAL AND MORTAL SINS.—By the former, Papists mean those which the priest can pardon—those which do not deserve severe punishment. But there is no such distinction in the Bible. The notion was invented by the schoolmen, and talked of in the 12th, 13th, and 14th centuries; but was not established as an article of faith till the Council of Trent.

XVII. THE CELIBACY OF THE CLERGY.—Celibacy was not imposed in the ancient church. It was established about the end of the 11th century, and confirmed at the Council of Trent. Its imposition is a mark of the apostacy. See 1 Tim. ii. 4.

XVIII. THE INSUFFICIENCY OF THE SCRIPTURES AS A RULE OF FAITH.—The Papists assert that the Bible is defective, and to supply the deficiency they appeal to the traditions of the church.

Protestants, on the contrary, contend that the Scriptures are the only *Rule of Faith*, and that all things necessary to be known are contained in them. It is certain that the early Fathers regarded the Scriptures as a perfect Rule of Faith.

XIX. THE PROHIBITION OF THE READING OF THE BIBLE BY THE LAITY.—No Papist can read the Bible without the permission of the priest. This is the decision of the Council of Trent, which declares that more harm than good would result from the general reading of the Bible. What a monstrous doctrine! It is contrary to the commands of the Bible.

XX. THE INTERPRETATION OF THE SCRIPTURES ACCORDING TO THE SENSE OF THE CHURCH.—According to the Papists the Church is the *Interpreter* of Scripture. But the Papists are extremely inconsistent in this matter. How, for instance, do they interpret the *Decrees* of their *Councils* and the *Bulls* of their *Popes*? By the use of their reason and the exercise of their own judgment. Now surely the *Scriptures* are as easy to be understood as are their *Canons* and *Decrees*? May we not,

therefore, apply the same *rule* to the interpretation of the *Bible*, which they apply to the interpretation of their own *Decrees*?

The preceding are some of the false doctrines of Popery. *They, in fact, constitute Popery* : and they are all *new*.

PAPAL DOCTRINES AT WAR WITH THE SCRIPTURES.

Having proved that the peculiar doctrines of the Roman Catholic Church were wholly unknown to the *ancient church*, it will now be shown that they are contrary to the Holy Scriptures, and subversive of divine truth.

IMAGE WORSHIP is contrary to Lev. xxvi. 1; Deut. iv. 15. 16, v. 7, 8, 9; Ps. cxv. 4-8; Is. xl. 18-20; Micah, v. 13; Matt, iv. 10.

INFALLIBILITY is contrary to the whole Epistle to the Romans, and especially to chap. xi. 20, "thou standest *by faith*," not by *Infallibility*.

TRANSUBSTANTIATION is contrary to Matt. xxvi. 29; Luke, xxii. 17-20; Acts, iii. 21; 1 Cor. x. 4., xi. 25, 26, (here the elements are called bread after consecration); 1 Pet. iii. 18; Heb. ix. 25-28.

THE SACRIFICE OF THE MASS is contrary to Heb. ix. 22-28, vii. 26, 27, x. 14; 1 John ii. 1, 2; Gal. iii. 13.

AURICULAR CONFESSION is contrary to Ezra x. 11; 2 Chron. xxx. 22; Dan. ix. 4-20; Lev. xxvi. 40; Ps. xxxii. 5; Luke, xv. 18, 19.

SERVICE IN LATIN is contrary to 1 Cor. xiv.

THE PAPAL SUPREMACY is contrary to Matt. xx. 25-28, xxiii. 8-11; 2 Cor. xi. 5; Eph. ii. 20, i. 22, iv. 15; Gal. ii. 11; Col. i. 18; 1 Pet. v. 1-5.

SEVEN SACRAMENTS contrary to Matt. xxviii. 19; Luke, xxii. 14-20.

HALF COMMUNION contrary to Matt. xxvi. 26-28; Luke, xxii. 19, 20; 1 Cor. xi. 26-28.

PURGATORY contrary to Matt. xxv. 46; Luke, xvi. 22-26. xxiii. 43; Is. xxxviii. 18; Eccles. ix. 5, 6; Rom v. 1, 2, 10, 11, viii. 1; Gal. iii. 13; Heb. i. 3, vii. 25, ix. 14-27, x. 10; 1 John, i. 7; Rev. xiv. 13, xxii. 11.

INDULGENCES contrary to Ps. cxxx. 4; Is. xliii. 25, xlv. 22; Jer. i. 20, Mark, ii. 7; Luke, v. 21; Eph. iv. 32; Heb. x. 10-21, ix. 24-28, vii. 25.

INVOCATION OF SAINTS contrary to Deut. x. 20; Eccles. ix.

5, 6; Matt iv. 10, xi. 27, 28; John, vi. 37, xiv. 13, xvi. 23, 24; Acts, iv. 12, x. 25, 26, xiv. 13-15; Rom. viii. 27; 1 Cor. iii. 11; Eph. iii. 12; Col. ii. 18; 1 Tim. ii. 5; 1 John ii. 1, 2; Rev. xiv. 10.

JUSTIFICATION BY WORKS contrary to Job. xxii. 2, 3, xxxv. 7; Ps. xiv. 2, 3, cxliii. 2; Is. liii. 6, lxiv. 6; Matt. ix. 13; Luke xvii. 10; Rom. iii. 10, 18, 22-28, v. 1, xi. 35; Gal. v. 4; Eph. ii. 8, 9; Phil. iii. 9; 1 John, i. 7, 8, 9.

VENIAL AND MORTAL SINS contrary to Matt. xii. 36, 37; Rom. vi. 23; Gal. iii. 10; James iii. 2, ii. 10; 1 John, iii. 4, v. 17.

THE CELIBACY OF THE CLERGY contrary to 1 Cor. vii. 2; Heb. xiii. 4; 1 Tim. iii. 2, 4, 11, 12.

THE INSUFFICIENCY OF THE SCRIPTURES AS A RULE OF FAITH, THEIR INTERPRETATION ACCORDING TO THE SENSE OF THE CHURCH, AND THE PROHIBITION OF THE USE OF THE SACRED VOLUME TO THE LAITY contrary to Ps. xix; Deut. iv. 2, xii. 32; Is. viii. 20; John, v. 39, xx. 31; Acts, xvii. 11; 1 Cor. x. 11, 15; Rom. xv. 4; Eph. vi. 17; Col. iii. 16; 1 Thess. v. 21; 2 Tim. iii. 16, 17; 1 John iv. 1; 1 Peter, iii. 15; 2 Peter, i. 19, 20, 21; Luke, i. 4; Matt. xv. 6; Mark, vii. 7, 8, 9.

The foregoing passages are sufficient to prove that *Roman Catholicism is destitute of any foundation in God's Holy Word.*

Popery is a new system—a mere piece of human patchwork. One patch was added by one pope or one council, and another by another. It bears something of the semblance to Christianity, just as the counterfeit coin resembles that which is genuine.

“Still the poor Papist is taught to believe that the false doctrines of his Church are *ancient and true*. There is not a single doctrine, with the exception of that of the Trinity, in which the Romanists do not differ from the ancient Catholic Church. How then can it be said that Popery is the religion of Jesus Christ, when its principles are not to be traced in any of our Lord's discourses, or in the writings of his apostles?

“The Papists cannot, even, plead early tradition for one of their false doctrines contained in the creed of Pius IV. They cannot produce one single Father in each successive age, from the time of Christ to the seventh or eighth century, who maintain the doctrines of their new creed. All the Fathers of the *first three centuries* are unanimous in their testimony as to the *fulnness and sufficiency* of Holy Scriptures. The early fathers never appeal to tradition to establish an article of faith. Papists cannot tell us where we are to find their traditions, for no authentic collection has ever been published by their Church. They talk, therefore, of *traditions*, and yet cannot point them out to the world.”

THE PAPIST BIBLE.

It is claimed on behalf of the Papists that they receive the Bible. Admit it, but we are compelled to ask, what kind of a Bible? In answer we quote as follows:

“The Council of Trent decreed that the Latin Vulgate should be the only authority in the Romish Church; and when this was prepared, it was shown by the scholars of that period to be exceedingly incorrect. After various changes it was taken in hand by SIXTUS V., who issued a new edition, which he commanded should be received as the only authorized version, and read throughout the Christian world. Subsequently Pope CLEMENT VIII., as infallible as his predecessor, issued a statement that the edition of SIXTUS V., called the reformed edition, contained numerous dangerous errors. Think of an infallible Pope sending forth to the Christian world an infallible version of the Bible in which another infallible Pope discovers numerous dangerous errors! This edition, in turn, being subjected to a critical examination by a man of learning, and an ardent Roman Catholic, was found to contain several hundred errors. This is now the authorized version, and like the Douay Bible, is adapted to the corrupt doctrines and usages in the Papal church. It is, in a great measure, the word of Popes and Cardinals rather than the word of God.”—*Rev. Dr. Clark.*

“Father UNGARELLI, a great friend of GREGORY XVI., a profound scholar in the oriental languages, who wrote great and powerful works upon the antiquities of Rome—this monk, a few years ago, wrote a book, which was printed in Rome, revised by the Inquisition of Rome, approved by the Master of the sacred palaces at Rome—in which book he stated, not by way of opposing Pope and Popery (because he was a very simple, bigoted man), but merely for love of the original text, that he found in the present Vulgate not less than *seven hundred and fifty capital errors.*

“And this is the Bible now used by Roman Catholics! You have the Apocryphal books, and seven hundred and fifty capital errors, and you can see from what kind of depository a Roman Catholic, when questioned, draws his arguments in support of purgatory, the worship of the Virgin Mary, prayers for the dead, etc. He will quote a Bible indeed—not the Bible of God, not the true word of the Holy Ghost, but a Bible of man, a word of human passion; a word expressly altered by the Popes.”—*Gavazzi.*

ROME'S MORAL THEOLOGY.

“The Papal Church has her particular code of morality,

what is called 'Moral Theology,' and that, in brief, is the word of man, substituted for the law of God. I cannot now quote all the immoralities allowed by this code, but, as an instance, it allows lies—swearing under mental reservation—perjury—to deceive our brethren for a good end. It allows all manner of deceit under this pretext; for example, to appear a Protestant among Protestants, though really a Roman Catholic, for purposes of conversion—this is permitted, sometimes it is obligatory. One great maxim of this Moral Theology is, that a man may do evil if he hope that good shall result from it; and another (the great Jesuitical secret), is, that the end sanctifies the means. Therefore, if for the spread of the Gospel, it were judged necessary to kill the honorable President, Senators and Representatives of the United States, these horrible crimes* find their full justification in this most Moral Theology."—*Gavazzi*.

THE GODDESS OF ROMANISM

Unroll the map of Europe beneath your eye, and visit, in rapid thought, her various nations. You no sooner cross the line which separates a Protestant from a Papal country, and pass from the former into the latter, than you find yourself at least half-way on your journey towards Paganism. You are in a land of idols. Not only the churches, but the cities and the rural districts are filled with these abominations. MARY is the grand object of homage. Her images, large as life, are seen at the corners of the streets and in inclosures by the wayside. And it may be affirmed without figure and without coloring, that she is the *great goddess of Romanism*. "Diana of the Ephesians" was not held in higher veneration among her ancient devotees than she among the Papists. She is more frequently the object of prayer and praise than God himself. Indeed, in the conceptions of the ordinary Papal mind, neither the Father, nor the Son, nor the Holy Spirit, seems to have much to do with the salvation of man, only so far as each of the persons of the Godhead may be inclined or compelled to act by the intervention of the Holy Mother. She is the great motive power."—*Rev. N. S. Beman, D. D.*

In support of the declaration of Dr. BEMAN, we shall quote from "The Glories of Mary," translated from the Italian of St. ALPHONSUS LIGUORI, founder of the Congregation of the Most Holy Redeemer. "The Glories of Mary" is a strictly Catholic book, and not intended for Protestant eyes. The following are extracts from its pages :

* The gunpowder plot in England is a case in point.

“Behold, O mother of my God, Mary, *my only hope*, behold at thy feet a miserable sinner, who implores *thy* mercy. Thou art proclaimed and called by the *whole Church*, and by *all* the faithful, the *refuge* of sinners; thou art my refuge; it is *thine* to save me.”—(p. 88.)

“O Mary, we poor sinners know *no refuge but thee*. Thou art our *only hope*: to thee we *intrust* our salvation.” (p. 130.)

“ST. EPHRAIM thus salutes the *divine* mother: ‘Hail, hope of the soul! hail, secure salvation of Christians! hail, helper of sinners! hail, defence of the faithful, and *salvation of the world!*’” (p. 117.)

“RICHARD of St. Laurence says: ‘Our salvation is in the hands of Mary.’ * * * CASSIAN absolutely affirms that *the salvation* of the *whole world* depends upon the *favor* and *protection* of Mary.” (p. 190.)

“I invoke, then, thy aid, O my great *advocate*, my refuge, my hope, and my mother Mary. To *thy hands* I commit the cause of my *eternal* salvation. To thee I consign my soul; it was lost, but *thou must save it.*” (p. 239.)

“Behold, O man! the design of God, a design arranged for our benefit, that he may be able to bestow upon us more abundantly his compassion; for wishing to redeem the human race, *he has placed* the price of our redemption in *the hands of Mary*, that she may dispense it at *her* pleasure.” (p. 118.)

“The *Holy Church*, in the office which she *requires* to be recited on the festivals of Mary, applying to her the words of wisdom, gives us to understand that *in* Mary we shall find every hope: ‘In me is all hope of life and virtue.’ That *in* Mary we shall find *every grace*: ‘In me is all grace of the way and of the truth.’ In a word, that we shall find *in* *Mary* *life* and *eternal salvation.*” (pp. 173, 174.)

“O, how many, exclaims the Abbot of Celles, who merit to be condemned by the Divine justice, are *saved by the mercy of Mary!* for she is the treasure of God and the *treasurer* of all graces; therefore it is that our *salvation* is in her hands. Let us always, then, have recourse to this mother of mercy, and confidently hope to be saved by means of her intercession; since *she*, as BERNARDINE DE BUSTIS encourages us to believe, is our *salvation*, our *life*, our hope, our counsel, our refuge, our help. Mary is that very *throne of grace*, says ST. ANTONIUS, to which the apostle exhorts us to have recourse with confidence, that we may obtain the Divine mercy, with all needed help for our salvation.” (p. 300.)

“For this reason, too, she is called the *gate of heaven* by the holy Church: ‘*Felix cæli porta*’; because as every rescript of grace, sent by the King, comes through the palace gate, so it is

given to Mary, that through her thou shouldst receive whatever thou hast. ST. BONAVENTURE, moreover, says that Mary is called the gate of heaven, because *no one* can enter heaven if he does not pass *through* Mary, who is the *door of it.*" (p. 177.)

We omit numerous passages declaring that she is the "propitiatory" or mercy-seat, the "ark of covenant," the "ladder of paradise," "the most true mediatrix between God and men," the doctrine being "that Jesus Christ is the only mediator of justice," but that "the great privilege has been granted to Mary to be the mediatrix of *salvation*; not, indeed, mediatrix of justice, but of *grace.*" (p. 169.)

"O woman, blessed among all women, thou art the honor of the human race, the *salvation* of our people. Thou hast a *merit* that has no limits, and an entire *power* over all creatures. Thou art the Mother of God, the mistress of the world, the Queen of heaven. Thou art the *dispenser* of all *graces*, the *glory* of the holy Church. Thou art the example of the just, the consolation of the Saints, and the source of our *salvation*. Thou art the joy of paradise, the gate of heaven, the *glory* of God. (p. 673.)

"ST. BERNARDINE of Sienna does not hesitate to say that *all obey* the commands of Mary, *EVEN GOD HIMSELF.*" (p. 202.)

"ST. GEORGE, Archbishop of Nicomedia, even adds, that Jesus Christ grants to his mother all her petitions, as if to satisfy the obligation that *he is under to her* for having caused by her consent that the human race should be given him. Wherefore, ST. METHODIUS, the martyr, exclaims: 'Rejoice, O Mary, that a son has fallen to thy lot *as thy debtor*, who gives to all and receives from none.'" (p. 210.)

"She knows so well how to appease the Divine justice with her tender and wise entreaties, that God himself blesses her for it, and, as it were, *thanks her*, that thus she restrains him from abandoning and punishing them as they deserve." (p. 220.)

"Rejoice, O mother and handmaid of God! rejoice! rejoice! thou hast *for a debtor* him to whom all creatures owe their being. We are all debtors to God, *but God is a debtor to thee.*" (p. 327.)

We conclude our testimonies with an extract from the prayer of ST. EPHRAIM, which clearly *deifies* the Virgin:

"I salute thee, O great mediatrix of peace between men and God; O mother of Jesus our Lord, the love of all men of God; *to thee be honor and blessing with the Father and with the Holy Spirit. Amen.*" (p. 781.)

We have no heart for commenting on these blasphemous extracts, and, indeed, no comment is necessary. Their meaning is plain, and their doctrine unmistakable. No intelligent man

can read them without being thoroughly convinced that the Church which has produced, published, accepted and indorsed them, actually and expressly substitutes Mary, to all intents and purposes, for the Lord and Saviour of mankind. Salvation, grace, mercy, pardon, refuge, mediation, hope, eternal life—everything, in short, which a *Christian* finds in Christ, and only in Christ, the members of this besotted Church believe they find in Mary, and *only in Mary*, consequently not in Christ.

THE ONE ENEMY OF POPULAR EDUCATION.

The following is an extract from a report made in 1873 by the Committee on Education of the New York City Council of Political Reform :

“The American doctrine of free non-sectarian schools is substantially accepted and adopted by all religious sects save one. That one, however, is large, enthusiastic, well-drilled and ably and powerfully led; and though its members are chiefly of foreign birth, yet, having become citizens, they are entitled to the same voice and rights and privileges as natives are in this matter. The leader of this sect, though a *foreign ruler*, has ordered the destruction of our free non-sectarian system of popular education, and the substitution of his own system of Church or parochial schools; that is, schools whose text-books and teachers are selected, appointed and controlled by the Church, though the State may be permitted to pay all the bills. In the City of New York, through State and municipal legislation, the following amounts of money were obtained in the last five years from the public treasury for sectarian institutions, such as churches, church schools, and church charities, viz :

| | | | |
|-------|-----------|---------------------------------|-----------|
| 1869— | \$767,815 | of which this one sect received | \$651,191 |
| 1870— | 861,326 | “ “ “ | 711,436 |
| 1871— | 634,088 | “ “ “ | 552,718 |
| 1872— | 419,849 | “ “ “ | 252,110 |
| 1873— | 324,284 | “ “ “ | 306,193 |

| | | |
|--------|-------------|-------------|
| Total, | \$3,017,362 | \$2,473,648 |
|--------|-------------|-------------|

“If this is a better system than ours, we should adopt it, for we want the best, but if it is a worse, *we should reject it.*”

PAROCHIAL SCHOOLS AND THEIR FRUITS.

“The parochial school system has been tried for centuries; and in some countries, as Italy and Spain, under the most

favorable auspices, for there this sect (Roman Catholic,) has had despotic power, both civil and religious, and so could carry its system out to its highest perfection.

“What then are its fruits? We may say, its necessary and inevitable fruits? By its fruits it should be judged. They are as follows: 1. A highly educated few, but among the masses general ignorance, instead of general enlightenment. 2. A low grade of morality. 3. A large pauper and criminal class. 4. A tendency to despotism and to official selfishness and corruption. 5. A lack of national progress and development.

“These statements are made, first from a personal knowledge of the facts gained by investigation in those countries—having visited them before they rejected that system, for the purpose of studying this very question; and secondly, they are made from a careful analysis of official statistics.

“The fruits of the two systems also exist side by side in our own country.

“There are with us five and a half millions of foreign-born inhabitants, the greater portion of whom came from countries—as Ireland and England for example—that have had the parochial or church system of schools; hence they may justly be taken *intellectually* and *morally* as the fair average product of that method of education.

“Of these the *illiterates* above the age of ten, are fourteen per cent. (.14) of the whole number; the *paupers* are four and one tenth per cent. (.041), and the *criminals* one and six-tenths per cent. (.016.)

“While on the other hand, in the twenty-one of our States having the American system of non-sectarian free public schools, there is a native population of twenty millions. This native population has been educated in this system of schools, and in like manner may be justly taken *intellectually* and *morally* as the fair average product of this method of education.

“Of these, the *illiterates* above the age of ten are only three and one-half per cent. (.035) of the whole number; the *paupers* only one and seven-tenths per cent. (.017), and the *criminals* only three-fourths of one per cent. (.0075).

“In other words, from every ten thousand (10,000) inhabitants the parochial or church system of education turns out fourteen hundred (1,400) illiterates, four hundred and ten (410) paupers, and one hundred and sixty (160) criminals; while the non-sectarian free public school system turns out only three hundred and fifty (350) illiterates, one hundred and seventy (170) paupers, and seventy-five (75) criminals. Or if we take Massachusetts, by itself, which has the type or model of our free public school system, with its 1,104,032 native inhabitants, the number is still less, viz., seventy-one (71) illiterates, forty-nine (49) paupers, and eleven (11) criminals.

| | Illiterates. | Paupers | Criminals. | Inhabitants. |
|---|--------------|---------|------------|--------------|
| Parochial school system, | 1,400 | 410 | 160 to the | 10,000 |
| Public school system in } 21 States..... | 350 | 170 | 75 | " 10,000 |
| Public school system in } Massachusetts..... | 71 | 49 | 11 | " 10,000 |

"That is, we are asked by these friends who have come here and joined us, and whose zeal and energy, if rightly directed, will be of great service both to themselves and the country, to abolish our own well-tried system of education and adopt the one to which they, in their former homes became accustomed, though that one, on the average, produces *four* times as many illiterates, *two and a half* times as many paupers, and more than *twice* as many criminals as ours. Or, if we take Massachusetts as a fair sample of our system, we are asked to adopt one that will give society *twenty* times as many illiterates, *eight* times as many paupers, and *fourteen* times as many criminals. We cannot do this, and when they come to understand thoroughly the facts, they will not wish us to do it; for the welfare of their children is just as dear to them as that of ours is to us, and they, equally with us, desire to diminish ignorance, pauperism and crime, and to make the country of their adoption and the home of their descendants intelligent, prosperous, powerful and happy."—*From Report of Committee on Education of New York City Council of Political Reform.*

PIUS IX. ON CIVIL AND RELIGIOUS LAWS.

Pope PIUS IX. never neglects an opportunity to denounce whatever tends to the promotion of civil and religious freedom. He cannot tolerate liberty of conscience, of creed, of the press, or anything promotive of the higher intelligence of humanity. In a letter to M. Perin,* Professor of Jurisprudence at Louvain, the Pope says:

"*Would to God that these truths were understood* by those who boast themselves to be Catholics, although they obstinately adhere to liberty of conscience, liberty of creed, the freedom of the press, and similar kinds of liberty which were established by the revolutionists at the end of the last century, and which the Church has always condemned. Those who adhere to those liberties, not only as far as they may be tolerated, but consider them as rights which must be advocated and defended as necessary to the present state of things and to the march of progress—as if everything opposed to the true religion, everything which attributes self-government to man and frees him from the Divine

* Author of a work entitled "The Laws of Christian Society."

authority, everything which opens a broad road to all errors and corruption of morals, could give the nations prosperity, progress and glory—if these men had not put their own opinions above the teachings of the Church; if, perhaps, without knowing it, they had not lent a friendly hand to those who cherished hatred of religious authority and civil authority; if they had not thus divided the united forces of the Catholic family, the daring machinations of disturbers would have been restrained, and we should not have reached a point at which we have to fear the subversion of all order.”

CHRISTIAN SENTIMENT.

The following resolutions were passed at the last session of the General Assembly of the Presbyterian Church:

“*Resolved*, That the continuous, persistent, and repeated efforts of the Papists throughout the country, under the tutelage, direction, and advice of the Papal hierarchy, to obtain control of the school funds in the several States of the Union, or to have a portion of said school funds diverted from the legal and legitimate uses to which said funds are pledged, in order to devote the money to the support of Papistical schools, demand from all Protestant Christians of every denomination, and every citizen of the United States opposed to a union of church and state, resolute, determined, and combined effort and unceasing watchfulness, to prevent the success of insidious attempts now being made in all sections of the country, by the adherents of the Papacy, to secure control of the school money. And it is hereby recommended by the General Assembly of the Presbyterian Church that all attempts to subvert our school lands or divert any portion of the various school funds in any of the States of the Union, to, or for the use of, any church or sect, shall be resisted and prevented by all legal and honorable means.

“*Resolved*, That the outcry of the Papal hierarchy against what they call our “Godless schools,” can with far more justice and greater propriety be applied to the schools they have instituted. In the common schools of our country the pure Word of God is read without comment, while in the Papistical schools the Bible is excluded, and dogmas and traditions of men are substituted for the commandments of God.”

The annexed resolutions were adopted at the late annual meeting of the General Synod of the Reformed (Dutch) Church:

“*Resolved*, That while this General Synod has no sympathy with any attempt to make the State an engine for the prop-

agation of a mere sectarianism, it regards the use of the Bible in the public schools as a legitimate measure of great utility and importance for the proper education of our American children and youth in those principles of sound morals and sterling patriotism which are so essential to the perpetuity and welfare of the nation, and it deprecates most earnestly the exclusion of the Bible from the public schools as the surrender of a sacred right which, as we have received it, under the good providence of God, from our fathers, we should do our utmost to transmit to our children unimpaired.

“Resolved, That this General Synod hereby puts on record its emphatic disapproval of all appropriations, by legislative or other civil authority, of the public money for sectarian use, or for the promotion of sectarian ends.”

The Board of Directors of the American and Foreign Christian Union assembled in the New York Bible House, in May last, and adopted the following preamble and resolutions :

“Whereas, This Union was originally formed and has thus far existed for the purpose of extending the knowledge of divine truth in communities nominally Christian, and for the advancement of the cause of civil and religious liberty throughout the world ; and its attention having been directed to the encroachments of the Roman Catholic Church upon the institutions which we have in this country regarded as identical with our liberties ; and

“Whereas, The recent attempt is noticed of the Vicar-General and others of the Roman Catholic Church to obtain the funds of the people for the support of their sectarian schools, in which their political and religious doctrines may be taught to the youth of this city at the public expense ; therefore be it

“Resolved, 1. That this Union, in behalf of all the friends of civil and religious liberty, and of all who hold to the equal rights of all religious denominations before the laws of the state, does emphatically protest against the direct or indirect use of the school funds for the support or aid in any way of the parish schools of any sect whatever ; and

“Resolved, 2. That the principals set forth by the authorities of the Roman Catholic Church in their official and recent publications in regard to the relations of church and state, and the duty of the church to direct the schools, and the denial of the rights of the state to control the education of the young, make it imperative upon American citizens to resist in all suitable ways the manifest purpose of the Roman Catholic Church to disturb the noble public school system of the United States.”

By a unanimous and enthusiastic vote, the late Ohio State Universalist Convention adopted the following relative to free schools :

"Whereas, The strength and glory of America is in her free schools, which the Roman Catholic Church is now seeking to destroy ;

"Therefore, It is the duty of every religious denomination which is loyal to the national form of government, to unite in support of our free school system, on the ground that their support is an absolute necessity to the continuance of our free government, its institutions, and the best interests of religion and humanity."

Official bodies representing the Methodist, Baptist, Congregational, Episcopal, and other evangelical churches, have given expression to sentiments similar to the foregoing. It is only through a united Protestantism that American institutions can be saved to posterity.

ROMISH LAWS.

"The New Testament plan of salvation—belief in the Lord Jesus Christ—dispenses with ceremonial, and is consistent with his declaration that his yoke is easy and his burden light ; but the Romish Church has outrun the Scribes and Pharisees in binding upon men heavy burdens, repugnant both to reason and Scripture, and has made belief in others than the Saviour, and in many more doctrines than he ever taught, essential to salvation, adding to every new dogma she coins the terrible decree that whoever won't accept it shall be damned—the latest dogma of the kind, the infallibility of the Pope, consigning by retrospection some of her most gifted members of former times, such as Bossuet, who strenuously denied Papal infallibility, to perdition. This arbitrary interference with men's consciences in some cases extends beyond the sphere of speculation, and directly affects their civil rights, as in the case of marriage, for example, the Church of Rome holding every union not celebrated by her clergy as concubinage, and the fruit thereof illegitimate. This was broadly proclaimed by Father McGlew, a priest in Chelsea, a suburb of Boston, in the case of one of his parishioners who had thought proper to marry in accordance with the laws of the United States, without the addition of ecclesiastical ceremony. This case affords a striking example of how the doctrines of the Church of Rome conflict with the law. As the latter is made for the benefit of Roman Catholics as well as others, it would seem that they are entitled to avail themselves to the fullest extent of its privi-

leges, and it is also as clear that no one, priest or layman, has any right to malign them or injure their character for so doing. This, however, is what has been done in the above case, and the slandered party has failed to obtain reparation, because two Catholics on the jury are stated to have been so firmly convinced that the doctrine of their Church overrode the law of the land that they would not even discuss the question. If the laws are to be respected, this matter cannot be allowed to remain in such an unsettled condition. Whatever the priest may say, the marriage is lawful, and ensures full civil rights. It might be all very well for those entering matrimony to have the blessing of the Church on their union, but as the State has to enforce the duties and rights growing out of this union, the civil part of the contract must be regarded as the essential one. The Church of Rome holds Protestant marriages in the same estimation as that which Father McGlew so emphatically cursed, as was shown in a recent case of conversion to this Church in the Eastern Townships, where the parties were married over again. The behavior of the Catholic part of the jury in the case in question, in doggedly refusing to acknowledge the law, is significant of the danger to society from the trained hosts of Rome, whose laity seem to have abdicated the use of their reason, and made themselves blind followers of their clergy. Such cases as these will tend to create sympathy with Prince Bismarck and others whose policy of keeping the Church subordinate to the law seems so harsh to onlookers till they experience how it is with themselves."—*Montreal Witness*.

PUBLIC ENEMIES.

Austria makes complaint that, as the monks and nuns excluded from North Germany for the most part take refuge in her dominions, she thus suffers a great addition to the pauper part of her population and to "the enemies of her liberal institutions." How is it that such people are held to be enemies of liberal institutions in Europe and not in the United States? Can any of our politicians who truckle to Rome explain?

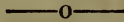
THE MIDDLE AGES.

In the Middle Ages there were three great powers—the Papal, the monastic, and the feudal. Amid their constant combinations the monk ruled. No doubt there were among these men those of transcendent virtue, thought, and intelligence; but that there were bad and unscrupulous men as well, and that

they were in the majority, no one who has read the story of the richly-freighted Middle Ages can deny. Their wealth was boundless; their learning enormous and narrow; they objected to any insurrection of human intelligence; they were great in action, and wonderful as tools. They were masters of the ignorant feudal lords, and held them in the chains of a spiritual slavery which ruled Europe for a thousand years. They were grand when in Rome; they lived with simple self-denial, and forged the armor with which they afterwards attacked idolatry, under the friendly shadow of imperial Jove, with the courage of Mars and with the cunning of Mercury. But were they grand when, in corrupted convents, they practiced an ignorant fanaticism, proud of an unnatural humility, fasting, praying, and living in idleness; repulsive and loathsome in their uncleanness, thinking their unwashed bodies a mark of sanctity? Idleness and solitude became the causes of morbid poverty of intellect and narrow-minded dissention. We do not need to turn to the corrupt pages of RABELAIS for the sketch of a convent interior. BROWNING, in far nobler verse, has given us the little hatreds, the ignoble envy and jealousy, the crime and hidden sin, which convent walls seemed to foster instead of to shut out.



STATE SUPERVISION OF MONASTIC INSTITUTIONS.



The Papal Church is the avowed enemy of civil and religious liberty, and claims to exercise a power above that of the State. Her authorities are planting monasteries and nunneries all over the country, and they alone can tell how many of them serve as prisons for the confinement of unwilling victims. On more than one occasion the Romish clergy have resisted a writ of habeus corpus issued in behalf of some poor sufferer undergoing illegal punishment. Is it not time that the authorities of the several States exercised a proper surveillance over all such institutions? On this subject the *Methodist* says:

“Monastic institutions in France exist on two conditions, authorized or incorporated, and unauthorized or unincorporated. Authorization is not given until inquiries are made as to the objects and utility of the proposed religious house. Each authorized monastic establishment is subject to the supervision of the State. Vows are permitted, but not for a longer term than five years. Any member who wishes to leave can do so; the taking of vows does not destroy civil rights, as was once held by the church. Unless authorized by the government in France, religious communities cannot accept gifts, or grants of real estate. The Government also reserves to itself the

right to withdraw authorization which it has given. It is estimated that there are 2,000 houses of men, containing 20,000 persons under vows, one-fourth of whom are devoted to a life of contemplation. The majority of these organizations are not authorized by the State. About 100,000 women in France belong to religious orders; most of them are engaged actively in works of charity. The French Government is disposed to be tolerant in its supervision of monastic orders, and yet does keep them under its observation. In Portugal monasteries have been abolished; in Sweden and Norway they are not tolerated! The Spanish Cortes, in 1868, suppressed the monasteries, but in 1872 they were sanctioned again. Since 1864, in Russia, the entry into monastic orders and the admission of novices cannot take place without the consent of the local civil authorities. In Austria recent legislation has greatly limited the independence which monastic institutions formerly enjoyed. In Switzerland they have been put under strict surveillance, and in some cantons suppressed."

CHURCH PROPERTY.

In 1850 the church property in the United States exempt from taxation was worth \$87,328,801; in 1860 it was \$171,397,932; in 1870 it was \$344,483,481, and at the present time more than \$600,000,000.

A Committee of the Illinois Conference of the M. E. Church has reported in favor of the taxation of church property. They argue in their report that the Constitution forbids the State to aid any religious denomination, and that laws which exempt \$382,000,000 worth of church property from taxation violates the letter and spirit of the Constitution. The committee add that the taxation of church property would be favorable to the interests of religion by showing that the separation between the Church and the State is complete.

The burden of impartial taxation should fall indiscriminately on all denominations, among which the Methodists have nine millions more, and the Presbyterians but thirteen millions less than the sixty-one millions of Catholic property.

THE PAPACY AND SECRET SOCIETIES.

All secret societies not specially authorized by the Papacy, have been placed under the ban of the Church. Popish bulls

have been fulminated against Freemasons and other secret societies. CLEMENT XII., in 1730, BENEDICT XIV., in 1751, LEO XII., in 1806, PIUS VII., in 1811, and PIUS IX., in 1865, issued such bulls. While Rome wages a war against Masonry and curses all connected therewith, Americans should not forget that Washington and other illustrious fathers of the Republic belonged to the fraternity, and gave the whole weight of their influence toward securing to the individual citizen equality before the law, the sanctity of personal rights, and absolute religious toleration. A writer well says:

“Whether Masonry has been in particular instances perverted is not the issue. It was not the particular perversion to which Rome objected, but the radical principles of Masonry, Odd Fellowship and kindred orders, and so long as Roman Bishops swear to persecute and wage war with all whom they consider heretics or schismatics, infidels or Jews, they cannot be good Freemasons, good Odd Fellows, good Knights of Pythias or good members of any of the other thirty secret beneficial orders that there are in this country.”

It should not be forgotten that the present Pope is an expelled member of the order. The decree of expulsion was signed by King VICTOR EMANUEL, Grand Master of the Orient of Italy, and, preceded by the minutes of the Lodge in which he was initiated, published in the official Masonic paper at Cologne, Germany, as follows:

“A man named MASTAI FERRETTI, who received the baptism of Free Masonry, and solemnly pledged his love and fellowship, and who afterward was crowned Pope and King, under the title of PIO NONO, has now cursed his former brethren and excommunicated all members of the Order of Free Masons. Therefore, said MASTAI FERRETTI is herewith, by decree of the Grand Lodge of the Orient, Palermo, expelled from the Order for perjury.”

MATTERS WORTH REMEMBERING.

“No one becomes a Papist till he despises or disregards the Bible, and believes the word of the priest rather than the word of God.”

“The Church at the Reformation differed from the Church of Rome only as a well cultivated field differs from the same field overrun with weeds, or as Naaman cleansed from Naaman covered with leprosy. The Reformers separated from the Papacy, not from the Church of Christ.”

“Secure in its infallibility, the Papal Church can *outcurse* the world.”

“In Protestant countries, Romanism makes capital out of what it hypocritically calls persecution, and wins sympathy from tender-hearted ignorance by a portrayal of what it calls the unmerited wrongs done it.”

“A persecuting church is always the first to cry out against anything like persecution directed against itself.”

Addressing himself to an American audience GAVAZZI said: “Beware of the emissaries! After the intrusion of Cardinals into America, the rising of the despotical Popedom in your country shall be the natural consequence of your indifference. A red hat will blind your sleepy eagle, and the influence of ST. PETER’S keys will replace the wonderful light of your American stars.”

The first attempt to introduce the Virgin Mary into the “office,” that is to say, into the prayers of the Papal Church, took place in the tenth century.

Popes INNOCENT III. and PIUS IV. approved the doctrine of transubstantiation. Pope VIRGILIUS and Pope GELASIUS, both infallible, pronounced against it.

Ireland’s patron saint, the pious PATRICK, was never a worshipper of the Virgin Mary.

When the Poles were waging a war against the hordes of Russia for the purpose of regaining their freedom and re-establishing their nationality, Pope GREGORY XIV. *curse*d Poland, and *bless*ed the Czar! When the heroes of Hungary endeavored to shake off the despotic yoke of Austria, PIUS IX., in like manner, showered his *curse*s on Hungary and *bless*ed Austria! When Italians took up arms against the perjured house of Hapsburg, PIUS IX. *curse*d the patriots of Italy, and *bless*ed their enemies.

Protestants refrain from the commission of sin through fear of God—Roman Catholics are restrained by the fear of man. The former observe the law of God, because commanded by God; the latter obey the law of the Church to please their Father Confessor, and that they may not be deprived of absolution. According to ST. PAUL, “The fear of man makes slaves, the fear of God makes sons.”

In view of the aggressive policy inaugurated in our country by the Romish Church, American Protestants should forget denominational differences and remember only their common Christianity. Everywhere let the watchword be—Union! A common cause calls for a common defence.

THE CASE STATED.

“But let us see how the case stands with her in a free country. Let us inquire if she can so far change her nature as in a republic to become the friend and support of liberty. That she can seem to do this, that she can wear such a mask as suits her purposes, is without question. The chameleon can borrow a hue from the surface upon which it creeps, and so is it with Romanism; but like that insect, her true color is cold, stern, gray with iron hue of despotism.

“The very outward form of the Romish Church is at variance with all rational liberty; there is not a feature in it which has any sympathy with free institutions. A religious community of Papists is a despotic government in miniature. There are here but two grades—the priest and his flock; one to rule, the other to obey; on this side authority, on that unresisting submission. He has no account to give them of his charge. It is theirs to receive his dictates in silence, his to exercise his power as he sees fit. He is accountable to no one but God and his superiors. Neither have the people a voice in the selection of their spiritual guides. These are appointed by the higher clergy, and these in turn receive their commission from a foreign power, to which they have sworn an oath of allegiance. The substance of this oath binds them to advance the interests of that power, to hold its enemies as their enemies, and to vex and destroy heretics to the utmost of their ability. And if there is any meaning in words, what is the import of such an oath, but to undermine and betray every government that does not own the authority of the Romish see?”—*Romanism Incompatible with Republican Institutions, by Civis.*

THE FOUNTAIN OF CIVILIZATION.

“For more than a thousand years the Bible, collectively taken, has gone hand in hand with civilization, science, law—in short, with the moral and intellectual cultivation of the species, always supporting, and often leading the way. Its very presence, as a believed book, has rendered the nation emphatically a chosen race; and this, too, in exact proportion as it is

more or less generally known and studied. Of those nations which in the highest degree enjoy its influences, it is not too much to affirm that the differences, public and private, physical, moral, and intellectual, are only less than what might be expected from a diversity of species. Good and holy men, and the best and wisest of mankind, the kingly spirits of history, enthroned in the hearts of mighty nations, have borne witness to its influences, have declared it to be beyond compare the most perfect instrument, the only adequate organ, of humanity."—*Coleridge*.

SECRET ORGANIZATION.

A great outcry has, of late, been raised against the *secrecy* of the O. A. U., a non-political but strictly Protestant organization. The Papists and their toadying sympathisers have loudly and fiercely assailed the order, as though it were a crime for Protestants to unite for the preservation of civil and religious freedom. And now we ask these same Papists and their *quasi* Protestant allies, in all sincerity, what is the Roman Catholic Church but a secret organization? Borrowing the forcible language of an earnest writer, we answer: "The Papal Church distinctly claims, and always attempts—and has too often succeeded—to over-influence and thoroughly control and direct all civil governments. For this purpose, as well as for the purpose of retaining a good hold upon the people at large, its constitution has always been essentially secret. It has operated through mystic forms. It uses an unknown tongue in its ritual. It wields a secret influence through the confessional. It centralizes its power in the hands of one man, and so proceeds that the masses of lay members, who are the basis of that power, are utterly ignorant of the mode of its use. The two great instruments, moreover, of the Romish Church—the two gripping talons which serve it as his two great claws serve the lobster, to seize, hold, and crush its victims—are the Jesuits and the Inquisition. The Jesuit claw is for governments and nations, the inquisitorial claw for individuals. It is unnecessary to show how secrecy is the very life and breath of these wicked engines. They could no more live or work without it, than a fish could swim without water.

"This secret plotting of the Papal Church, and the secret manœuvring of its two ministering spirits, have become so notoriously and undisputedly believed, that they serve to supply some of the commonest and most forcible words of the English tongue. Seek out a name for some false and treacherous proceeding; for some revoltingly tyrannical piece of oppression under forms of legal inquiry; or for the man guilty of

such things—the proceedings, you say, are a *Jesuitical* plot; or they are an *Inquisitorial* proceeding. The man is a Jesuit; a *crafty*, *Jesuitical fellow*. Fasten those names on him or his schemes, and whatever an ill name can do, is done.”

The use of secrecy in promoting a good cause is no new thing. The Congress of the Revolution sat with closed doors, and no report of its debates was ever made. From our own history we learn that the Convention which framed the Constitution of the United States conducted its proceedings in secret from the 25th of May to the 17th of September following. Our fathers, as well as other great and good men who have conducted enterprises in the past for the good of their fellows, understood the value of *secrecy*. Secrecy, however, is not a constituent principle of the O. A. U. But if this Protestant organization has any mission in this respect, it is to counteract the secret plottings of the Papacy against the government and institutions of this land—a land which Christian heroes and statesmen dedicated to Freedom and to God.

“From the multitude of the long-gone ages, voice after voice rises, swelling up into one agonizing cry. It comes from the dungeons of the Inquisition—from the Piedmont valleys—from the crushed and broken Waldenses—from the streets of Paris running red with Protestant blood—from Huguenot hearth-stones, all white with the ashes of despair; from every century and clime that has felt the blighting power of the Papacy—a voice that cries out to this generation: ‘Quit ye like men, be strong.’” The O. A. U., is girded and ready to respond. May God and every good man, native or foreign-born, help it to its work.

OUR DUTY AND THE FUTURE.

“What then are we to do? Consecrate yourself as an American anew to the defense of Protestant liberty. Till this land; fill this generation of its people with principles of freedom and the knowledge of a pure Christianity, the faith once delivered to the saints. Truth is our strongest weapon—the truth of revelation—the truth of history—the Word preached with living and loving power. Replenish the treasury of God. Reinforce the colleges and seminaries of Christian instruction. Raise up and maintain, wherever our population spreads, an able ministry of the Gospel. Diffuse widely a pure Christian literature. Elevate the public intelligence so that none can falsify history. Guard institutions of public education. Resist with vigilance any attempt to tamper with the common school, or to divide its resources with any sectarian system of instruction. Meet the Catholic population as individuals with Christian kindness and

an American welcome; even while you oppose the system of untruth under which they have been bred. To multitudes of that people, yes, to many of the priesthood, it is far more their misfortune than their fault that they are devoted to the faith and practices of Rome. Some of them are evidently hoping for the creation on these shores of Catholicism that shall not be Roman. Let every good man, every good work, every right thought be recognized and valued, even while we expose the corruption of the system.”—*William H. Goodrich, D. D.*

“With the principles of the Bible in our system of education, and in the hearts of its professed friends; with a new zeal awakened by the present controversy, to infuse, through every medium, more of intelligence and virtue into the community; with the friends of the Bible and the God of the Bible presenting a united front on the question before us, I see the American Republic travelling on in the greatness of its strength; I see the hundreds of millions, who must inevitably crowd this continent, happy and prosperous, under the best institutions that God ever gave to a nation. I see churches and benevolent societies multiplying, to diffuse through all classes in society the blessings that we have found so precious to our souls. I see vessels leaving our ports laden with the treasures of the Gospel, and bearing to all lands the benefits of the highest civilization and purest religion. I see the light streaming from this republic, and resting on every island and continent on the globe. I see, indeed, in the future, as now, hostile forces and great dangers; but I see the ship of state sailing on, dashing aside Romanism and Atheism, as it has dashed aside Slavery, smiting every wave of opposition, outriding every storm, bearing on safely its precious freight of interests and hopes, and presenting a spectacle of beauty, power and success that excites the admiration of the world.”—*Rufus W. Clark, D. D.*

PAPISTICAL PATRIOTISM.

“During our struggle in breaking the chains of slavery—a struggle involving the question of National existence—the Catholics, true to their time-honored principles, proved themselves hostile to our Government. We speak advisedly. We know they boast much of their loyalty. It is indeed true that in the first year of the war many enlisted. Rome had not yet spoken. Carried along by the irresistible tide of patriotism, they enthusiastically joined in the cry, ‘Secession is treason, and must be punished.’ In the second

year of the war, however, Archbishop HUGHES visited Europe. Almost the first intimation we had of his presence at the Vatican was the acknowledgment by the Pope of the independence of the Confederate States. A written benediction was forwarded to JEFFERSON DAVIS, addressing him as "Illustrious and Honorable President."

"Very soon enlistments among the Irish ceased almost entirely. Desertions became frequent. The entire Catholic population became intensely hostile to the Government. Banded together, they declared, in language not to be mistaken, their determination to resist the draft. Riots were by no means infrequent, and would no doubt have been more numerous but for the apparent hopelessness of the effort to resist the will of the American people. Who inspired this fiendish malevolence? Who instigated outrages like those in New York? Was the Pope's temporal power unfelt on this continent? Were we not furnished with illustrations frequent and painful that the first allegiance of our Catholic citizens is due to their spiritual sovereign in Rome?—*Van Dyke's Popery*, p. 243.

Let us hear no more from Popish treason-mongers concerning Catholic loyalty and patriotism during our civil war. The American people know how to estimate the past services and present intentions of the Pope's subjects in this country. It is not within the range of designs entertained by the Papal Church to permit loyalty in its membership to a Protestant government. The United States and Germany are the modern witnesses of this fact.

ABRAHAM LINCOLN'S ASSASSINS.

Rome has no scruples concerning the violent destruction of those who oppose her plans or stand in the way of her designs. The rich and the poor, the great and the lowly, the prince and the peasant, have alike fallen victims to her malice and rage. When Pope CLEMENT V. desired to rid himself of HENRY VII., Emperor of Germany, a Dominican monk received orders to assassinate the monarch by administering poison in the eucharist. After PIUS IX. had acknowledged the independence of the Southern States and conferred his benediction upon the "Illustrious and Honorable President" of the Confederacy, it entered into the Papal plans to strike down with murderous hands the noble man who will be known through all coming time as the "Martyr President." To charge Roman Catholics with the assassination of ABRAHAM LINCOLN will doubtless raise a storm of indignant denial, yet, nevertheless, the accusation is fully sustained by the facts of the case. The crime was

a natural sequence of Rome's hostility to the government represented by the illustrious man so foully murdered. Catholics were called into the dark plot which ended in causing a nation to mourn, and sending a thrill of horror throughout the civilized world. The bloody deed was planned in the house of a devout Catholic. "It was associated in its inception," says VAN DYKE, "with the prayers and hopes of the Romish Church." One of the prominent actors, aided in his escape by Catholic enemies of our country in Canada, found shelter and refuge in a Catholic convent, and afterwards was taken under the protection of PIUS IX. and allowed to serve as a trusted soldier in the Pontiff's army. The Pope blessed JEFFERSON DAVIS. His minions assassinated ABRAHAM LINCOLN.

MISCELLANEOUS.

"It is as obligatory to hear the voice of PIUS IX., when he speaks avowedly to the universal church, as it is to listen to the voice of Jesus Christ."—*Freeman's Journal*.

"The hands of the Pontiff are raised to an eminence granted to none of the angels, of creating God the Creator of all things, and of offering him up for the salvation of the whole world."—*Pope Urban*.

"We ask that the public schools be cleansed from this peace-destroying monstrosity—Bible reading."—*Bishop Lynch*.

"It will be a glorions day for the Catholics in this country when under the blows of justice and morality our school system will be shivered to pieces. Until then modern *Paganism will triumph."—*Cincinnati Catholic Telegraph*.

"The question put to us a few years since with a smile of mixed incredulity and pity, "Do you believe that this country will ever become Catholic?" is changed into the question, 'How soon do you think it will come to pass?' Soon, very soon, we reply, if-statistics be true."—*Catholic World*.

"Within thirty years the Protestant heresy will come to an end."—*Papal Bishop of Charleston to the Pope*.

"Effectual plans are in operation to give us the complete victory over Protestantism."—*Papal Bishop of Cincinnati*.

* Protestantism.

"The man is to-day living who will see a majority of the people of the American Continent Roman Catholic."—*Boston Pilot, Papist.*

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

"If any think that Christ, our Lord and King, has only given to his church a power to guide by *advice and permission*, but not ordain by laws, to *compel and force* by anterior judgments and *salutary inflictions*, those who thus separate themselves, let them be anathema."—*Canon XII. of the Vatican Council.*

"The Catholic who says the church is not intolerant belies the Sacred Spouse of Christ."—*Shepherd of the Valley, Papist.*

"Catholicism is the most intolerant of Creeds. It is intolerance itself—for it is truth itself. We might as rationally maintain that a sane man has a right to believe that two and two do not make four, as this theory of religious liberty. Its impiety is only equalled by its absurdity."—*New York Freeman's Journal, Papist.*

THE POPE AND POLITICAL POWER.

BY WM. H. VAN NORTWICK.

One of the most celebrated men of Catholic France once made the declaration that "the Romish Church has always ranged herself on the side of despotism." The records of the past, and the struggle now going on between the Papal See and civil governments, both in the Old and New worlds, stamp the utterance as true. Although PIUS IX. pretends to infallibility, and claims, as the Vicegerent of Christ, to have absolute power over all things spiritual and temporal, it is no uncommon thing for journalists and party men in our own country to flippantly contend that the influence of Rome over political affairs belongs wholly to the dead past. They assert that her power has long been on the wane; that the higher civilization of the age, the development of intellect, and spread of education among

*The Pope arrogates to himself the power to coerce all civil governments, and, as it appears, Catholics in this country are ready to enforce his claim. How!

the masses, have forced her to relinquish coercive power, and that the resumption of her former influence is simply impossible. Whenever the matter of Papal interference with civil government is hinted at or asserted, we are confronted by prelates, priests, and political panderers to Catholicism, who zealously maintain that the supremacy of the Pope in temporal affairs is not an established doctrine of the Romish Church; that "it is merely a *sententia in ecclesia*—an unadjudicated question, having no positive authority, and incumbent upon the faith of none." With much vehemence they assert that, "a Roman Catholic may believe what he pleases on the subject, and be a good child of the Church still."

Are such declarations to be accepted as the truth? Has the Papacy abated one iota of the pretences and claims put forth for the past ten centuries or more? All history admonishes us to the contrary, and stamps as untrue the assertion that the head of the Roman Church has abandoned all claim to political authority. That Romanism is a politico-religious organization is shown by all its past record. At an early period the Bishops of Rome learned the value of temporal power, and craftily moulded men and monarchies to their will. They did not hesitate to arrogate as a right that which originally had been granted as a favor. When princes protested against the assumptions of Rome, or jurists denied the validity of her claims, forgery was resorted to in defence of ecclesiastical usurpations, and absolution and perferment were the rewards of assassins who removed her opponents. The See of Rome took early advantage of the struggle between the Eastern and Western Empires to reject the Byzantine yoke, and by this act asserted a right to resist governments—a right which it has never ceased to claim.

In assuming the prerogatives of temporal princes, the Popes proclaimed to the world that a union could exist between the temporal and spiritual, and that the professed successors of a humble Jewish fisherman claimed power over the bodies as well as the souls of men. By degrees the Papacy matured its secular policy, establishing its authority by precedents, until HILDEBRAND became Pope in 1073, under the title of GREGORY VII., and set himself up as the rival of the powerful Emperor of Germany. The contest between GREGORY and HENRY IV. was severe, but in the end, the Emperor was obliged to succumb. After standing for more than three days barefoot in the snow, clad in haircloth, without attendants and without food, in the courtyard of the Castle of Canossa, suing for pardon, GREGORY received the suppliant monarch, and extorted such conditions as made the German crown, for the time, a dependency of the Bishop of Rome. But the operations of the Papacy were not confined solely to Germany. Its emissaries were active elsewhere. They imposed and collected taxes in England without the

consent of the authorities, and by their rapacity and extortions frequently incited insurrections. In France the civil power was forced to interfere against their extravagant demands, and the French monarch decreed the "Pragmatic Sanction," curbing the power of the Papacy in his kingdom. The conduct of Rome drove monarchy to rebellion, and then, in accordance with a settled policy, she resolved to gain by wiles what could not be acquired by force.

Aiming at temporal power, it formed no part of the policy of Rome to permit freedom to the people. The Papacy allied itself with tyranny at an early date, well understanding that liberty would be death to its pretensions. When the struggle began in the thirteenth century between the people and feudalism, Rome quickly sided with the enslavers and oppressors of the masses. The English Barons who assembled at Runnymede and extorted from King JOHN that famous deed known as Magna Charta, were excommunicated by the Pope. A barbarous crusade was set on foot against the Albigenses, the object being to deprive them of political and religious freedom. They were under the protection of the Count of Toulouse, and when that nobleman refused to abet the Papacy in its accursed designs, he was placed under the ban of excommunication, and his destruction determined upon. Every expedient was resorted to in order to detach their protectors from this unfortunate people. As an evidence of the unhallowed policy of Rome towards her opponents, we quote the following memorable language used by Pope INNOCENT III. to the Abbot of Citeaux:

"We advise you, according to the precepts of the Apostle Paul, to use cunning in your dealings with the Count, which, in the present case, should rather be deemed prudence. It is expedient to attack those separately who have broken the unity of the Church; to spare the Count of Toulouse for a season, treating him with wise dissimulation, in order that the heretics may be more easily destroyed, and that we may crush him at our leisure when he stands alone."

But Romanism has found it convenient to employ other weapons beside dissimulation and treachery, stooping even to assassination for the accomplishment of her fell purposes. HENRY VII., Emperor of Germany, having failed to obey an order of Pope CLEMENT V., was foully murdered in the monastery of Buonconvento by a Dominican monk, who received private instructions to administer poison in the sacramental cup to the monarch. Although the leader of the Romanist party in France, and the enemy of the Huguenots, the Duke of Guise was assassinated by order of his sovereign, and the Pope justified his murder on the ground of political expediency. We quote one other memorable instance of Papal duplicity. History cannot point out a more devoted supporter of Rome than PHILIP II.

of Spain. The Pope, however, feared his power, and advised ELIZABETH of England to interfere against PHILIP's authority in the Netherlands. When the latter finally resolved on war with England, the Pope betrayed the plans of the Spanish King to ELIZABETH, and furnished her with the correspondence of PHILIP relating to the celebrated Armada. The history of the Papacy abounds with such instances, and neither succeeding centuries nor the advance of civilization has wrought a change. Rome inculcates the maxim: "The end justifies the means." Hence it is that crimes have become virtues in the creed of that politico-religious organization.

The Peace of Westphalia, in 1648, provided for the legal existence of the Catholic and Reformed Churches side by side. This was the triumph of Protestantism and free opinions. The Papacy lost the power to maintain its authority by the aid of arms and the civil power, and from that period, downward, its existence and influence have been perpetuated only by craft and cunning. It has weapons suited to every cycle. It is all things to all men. It adapts itself to every people in every clime under heaven. It hypocritically conforms to and supports governments the most diverse. But whether they be despotic, monarchical, or republican, the aim of Rome remains unchanged, and the unity of her purpose undisturbed. Catholicism is only tolerant where forced to be, and persecuting where it has the power. It professes liberalism in England and America, it wars against civil authority in Germany, and assassinates Protestants in Mexico. To sum up the character of that Church in brief, we may say that it tyrannized in barbarism, fawned in the sixteenth century, and actively intrigues in the nineteenth.

The time once was when Rome accomplished her purpose by physical means. Her power served to make her a political umpire between contending governments. She no longer possesses this influence, and adapts herself to the age. Her ministers are educated to meet the times. Her laity may be ignorant, but her priests, as a body, are educated, scientific, and refined. In their body may be found men eminent in every branch of literature, and particularly in political philosophy. Their education is instilled into them with the one single aim of making their order supreme over the masses. They are a well-instructed and well-drilled army, obeying but one superior, and acting in unison all over the world. Celibacy is the great bond which unites the Roman clergy to each other and to their spiritual head. They have no ties of family or country, and are wholly subservient to the Pope. Through this priesthood the Roman Church is as powerful for evil as in the days of INNOCENT III. Although deprived of civil power for the time being, it is a mistake to suppose that the Papacy is smitten with febleness, or purposes to forego any claim which it has

asserted or enforced in the past. PIUS IX., who started as a liberal and expelled the Jesuits from his States in 1848, is thoroughly imbued with the spirit of his predecessors, and since 1850 has devoted all his energies to imposing on the Church the extreme doctrines of the Papacy of the Middle Ages. As a writer has recently said :

“His success has been one of the most conspicuous features in European history ; and to find a Pope who has so profoundly impressed his personality upon his Church, we must look back to INNOCENT III. or to HILDEBRAND.” Since 1864, his warfare against modern civilization and progression has been unceasing and bitter. In December of that year he astonished Europe by issuing an Encyclical Letter, addressed to all Catholic Bishops, in which he expressed condemnation of the principal beliefs in science, politics, and religion which are characteristics of the present century. The letter was accompanied by a Syllabus, or list, of eighty errors in belief and practice, which, as head of the Church, he condemned, and in the exercise of his apostolic authority commanded every Catholic to denounce and condemn them. As a matter of religious faith, this manifesto possessed no interest save to Catholics. But there was that in it well calculated to attract attention elsewhere. It boldly declared that the Church has the right to coerce dissenters and to control the civil power in executing its decrees ; it denounced as damnable the assertion that the Popes have ever been guilty of usurpation in assuming authority over princes and governments ; it proscribed freedom of opinion and worship as errors not to be tolerated, and proclaimed it rank heresy to advocate a reconciliation of the Church with modern civilization. In short, PIUS IX. defiantly arrogated to himself every power which any and all of his predecessors had attempted to exercise, and notified the Governments of Christendom that all Catholics owed a higher allegiance to him than to them. The governments of France and Portugal prohibited the publication of the Letter and Syllabus. Austria passed a series of laws which practically abolished the “Concordat” of 1855, and this led to a conflict between the Imperial government and the Catholic clergy. The Pope took advantage of the occasion, in a secret consistory, to again solemnly denounce liberty of the press and conscience as works of the devil, while his clergy in Austria commanded all Catholics in that country to set the laws at defiance. Aiming to regain lost or suspended power, the Pope issued his bull in 1869 convening a General Council of the Church, none having been held since 1563. That Council ended by decreeing the infallibility of the Pope as an article of faith.

To what does all this tend ? From the days of GREGORY VII. to PIUS IX., the Papacy has sedulously taught one doctrine—the elevation of the spiritual over secular power. This

right is claimed to be of *divine origin*, and is not asserted as a *consequence* of the spiritual power. Thus, HILDEBRAND, in excommunicating HENRY IV., uses the language, "*Ex parte omnipotentis Dei.*" According to the same Pontiff, "kings and princes are bound to kiss the feet of Christ's Vicegerent. He has a right to depose emperors. His sentence can be annulled by none, but he can annul the decrees of all." The same arrogant language was addressed by Pope BONIFACE to PHILIP LE BEL of France. "We would have thee to know that in things spiritual and temporal," said the Pope, "thou art subject to us." Through the whole range of the Papacy, from HILDEBRAND to PIUS IX., the so-called successors of ST. PETER have been untiring in enforcing the doctrine of temporal sovereignty, of their right to rank as King of kings and Lord of lords.

The Ultramontane doctrine of BELLARMINE is really and truly the faith of the Roman Church. Said BELLARMINE: "The Pope as Pope, although he has no merely temporal power, hath, nevertheless, in order to a spiritual good, the supreme power of disposing of the temporal concerns of all Christians." And again: "The Pope has redeemed the clergy from the obedience due to princes; therefore, kings are no more the superiors of the clergy." BARONIUS, another of the fathers of the Roman Church, uses this language: "All those who take from the Church of Rome, and from the See of ST. PETER one of the two swords, and allow only the spiritual, are branded for heretics." BROWNSON, speaking for American Catholics, enforces this doctrine of the Roman hierarchy as follows: "The spiritual is not only superior to the temporal, but it is sovereign, and furnishes its law." Again he says: "The Church bears by divine right both swords, but she exercises the temporal sword by the hand of the princes or magistrates. The temporal sovereign holds it subject to her order, to be exercised in her service, under her direction." And again: "The power of the Church exercised over sovereigns in the Middle Ages was not a usurpation, was not derived from the concession of princes or the consent of all people, *but was and is held by divine right*, and those who resist it rebel against the King of kings and Lord of lords."

This is the position maintained by PIUS IX., this is the doctrine taught everywhere by the Jesuits, and enforced by the Roman Catholic clergy. A few years ago the *Civiltà Cattolica*, a journal published at Rome under the auspices of the present Pontiff, made the following declaration:

"Petty politicians may conclude that the Church has lost her power because she does not enlist artillery, cavalry, and infantry; but the truth is, that the artillery, cavalry, and infantry of the Catholics are in the hands of the Church, inasmuch as in her hands are the mind, the reason, and the power of every true Catholic."

Too true; and yet politicians laugh at our fears and deride our assertions. Why is it, we ask, that public men and journalists are so obsequious to and apologetic of the Romish Church? Why is it that we find them constantly courting that politico-religious organization, whose power and influence they are so careful to deny? Whatever they may say to the contrary, it is because they understand Catholicism to be an undivided power—that it has no factions, no two policies. It is a party, solid and compact, one and indivisible. How can it be otherwise? The Pope claims infallibility, and the purposes of Rome are unchanged and unchangeable. Countless thousands of foreign-born Romanists are invested with the right of suffrage, and exercise the privileges of American citizens at the ballot-box. In their ignorance and superstition, they venerate their parish priests as demigods; the priests, in their turn, have no volition apart from their diocesan; and the bishops reverence the Pontiff as God's Vicegerent in temporal as well as in spiritual matters. It is doubtless safe to say, that we have as voters in the United States fully one million of men who religiously hold that their first and highest allegiance is due to the Pope of Rome. This doctrine has been instilled into their minds from infancy, and become part and parcel of their religion. To them the commands of the Pope are more potent than the oracles of God or the laws of the land. To all intents and purposes this million of men are subjects of the Pope. They belong to him, body and soul, and know no law save that which issues from the Vatican. No wonder, then, that men who aspire to political position court this great and ever-increasing power. No wonder that demagogues, who would sell their country for a mess of pottage, are so deferential to a Church which aims to subordinate and control the civil power.

We agree with the historian MACAULAY, that Rome is still full of life, vigor, and determination. He says: "The Papacy remains—not a mere antique, but full of life and youthful vigor. The Catholic Church is still sending forth to the furthest ends of the world, missionaries as zealous as those who landed in Kent with AUGUSTINE; and still confronting hostile kings with the same spirit with which she confronted ATILIA." Unless the friends of religious freedom arouse themselves, the time is not far distant when our own Government will be wholly under the domination of Rome. What then will become of republican institutions? How long will the Bible remain in our public schools? What will stand between a union of Church and State? What, with Rome in the ascendant, will be the rights of Protestants in the future? The time has come when this subject should be looked squarely in the face.

We are no longer to be cajoled into security by the oft-repeated assertion of the Papal See not claiming temporal supre-

macy. Everywhere we see Rome diligently at work. Throughout the several States her clergy are amassing untold wealth. We find them forming alliances with political partisans and rendering assistance to soulless demagogues. They are spying out the weak points in our political system, and learning the defects in our constitution. By-and-by, unless we awake to a sense of danger, we shall learn, to our hurt, that while we slept Rome was ever vigilant and active. It is time to be up and doing. No fear of being accused of religious persecution should prevent a great Protestant country like our own from binding this intolerant and most hypocritical power. We sound the note of alarm, and warn the friends of civil and religious freedom against the rapidly advancing political power of the Papacy in the United States.

EXPLANATORY NOTES.

BULL.—A written letter, despatched by order of the Pope from the Roman Chancery, and sealed with a leaden stamp (bulla).

CANON.—Signifies such rules as are presented by councils concerning faith, discipline and manners, as the Canons of the Council of Trent.

AUTO DA FE, OR ACT OF FAITH.—A solemn day held by the Holy Inquisition for the burning of heretics.

LATRIA.—The kind of worship due to God and to the consecrated wafer, distinguished from *dulia*, or *hyperdulia*, paid to the saints and relics. A foolish distinction invented by the Papacy to shield it from the charge of idolatry.

HERETICS.—A name given by Papists to all Christians who are not in communion with Rome.

ULTRAMONTANE.—The term "Ultramontane" is much used in books and newspapers, and but little understood. It is one of those words which, from representing a locality, has come to represent a religious belief and a political party. Ultramontane literally means over the mountains. When used as a political term it refers to Italy and the political and religious tenets of the Church of Rome. Ultramontanism is a belief in the unbounded supremacy of the Pope and the union of the Church with the State. Representatives of these principles, in whatever nation of Europe they are found, are called Ultramontanes. In Spain, in France, in Germany and in Austria, the Ultramontane party is still a strong element in the direction of public affairs. This party is the remnant of the followers of the old despotic power of the Pope, which placed its foot on the necks of kings and robbed them of their purple at will.

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THE
ANTI-PAPAL MANUAL:

A BOOK OF READY REFERENCE

FOR

AMERICAN PROTESTANTS.

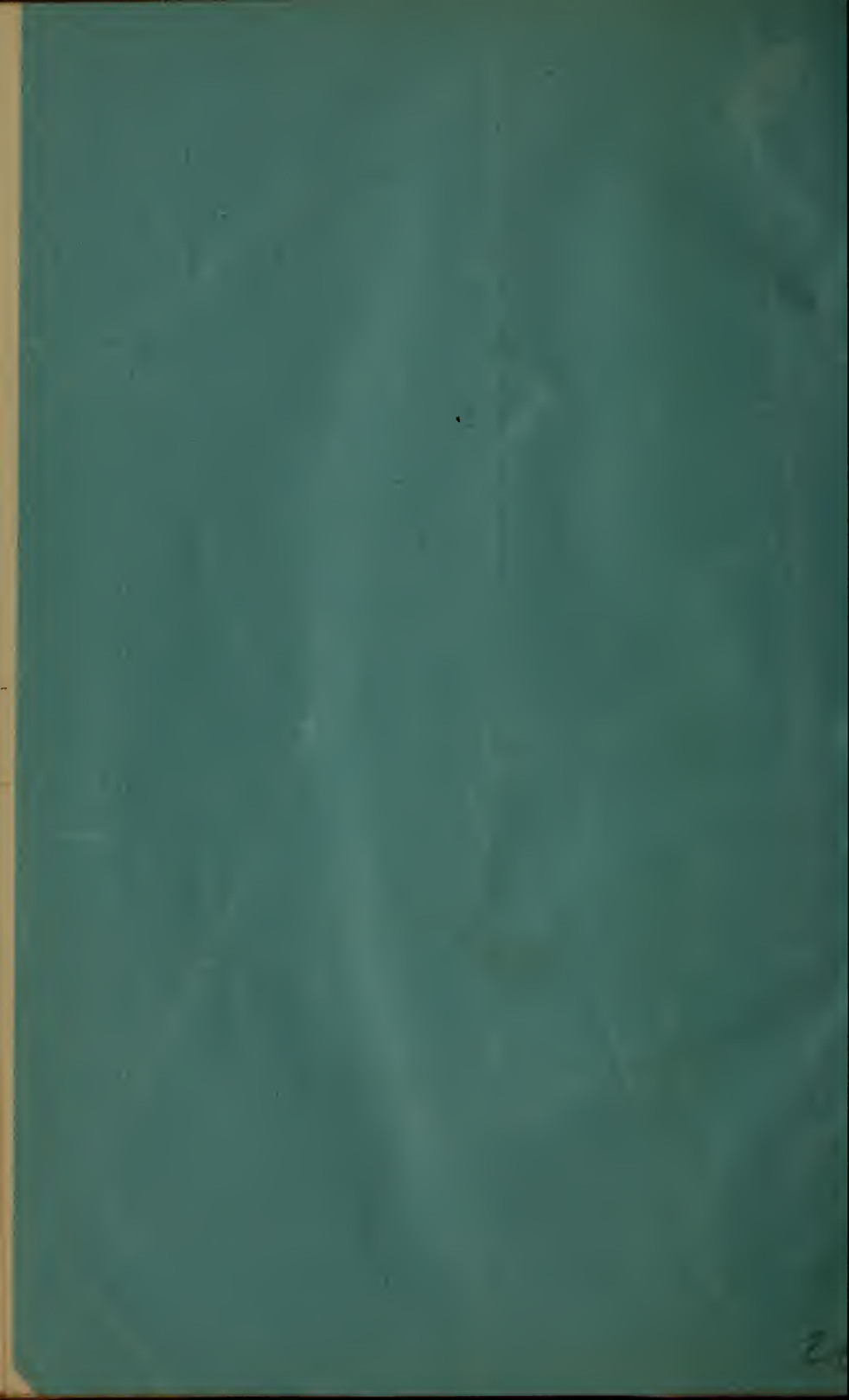
By WM. H. VAN NORTWICK.

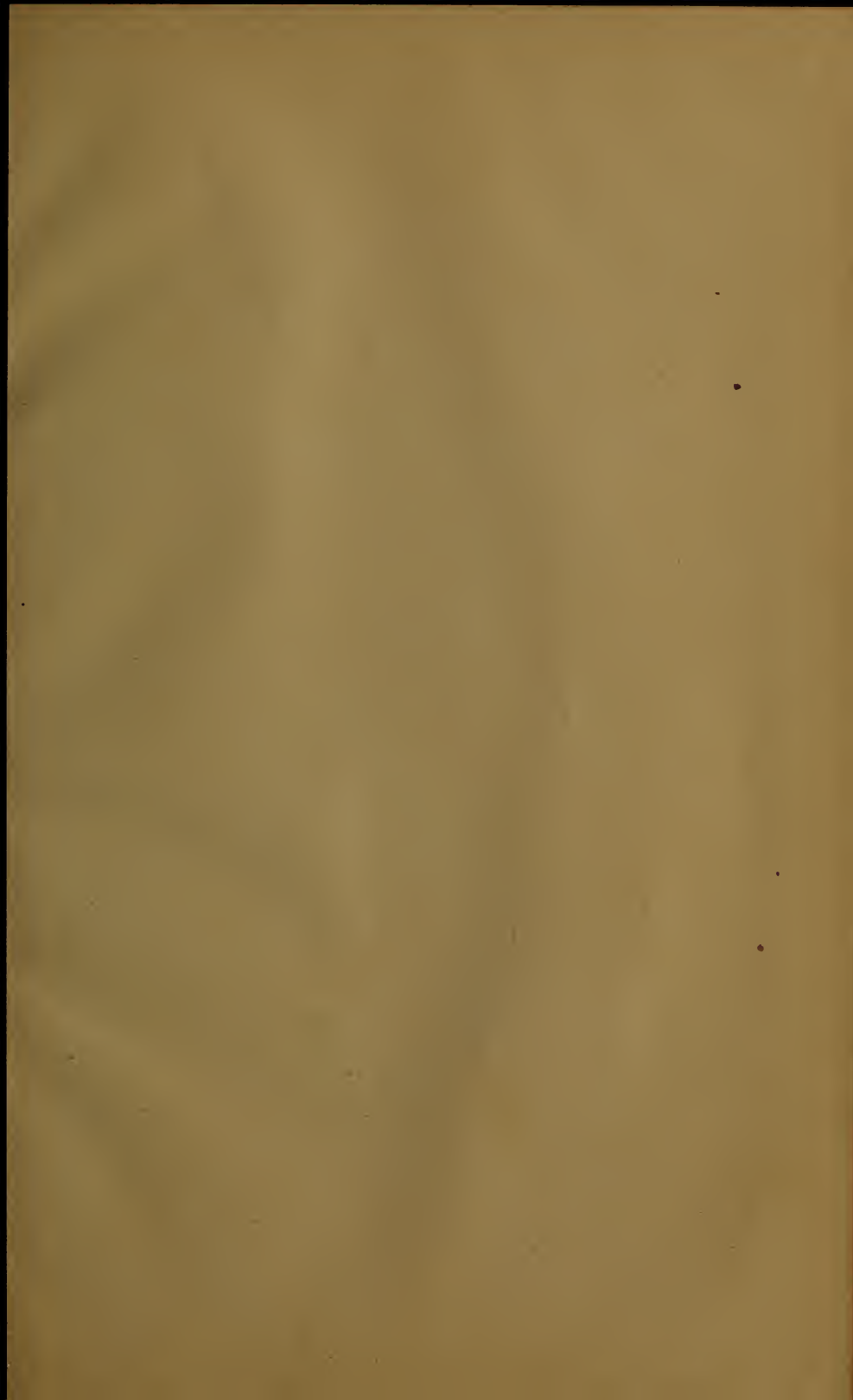
“The Romish church has always ranged herself on the side of despotism.”—*Guizot.*

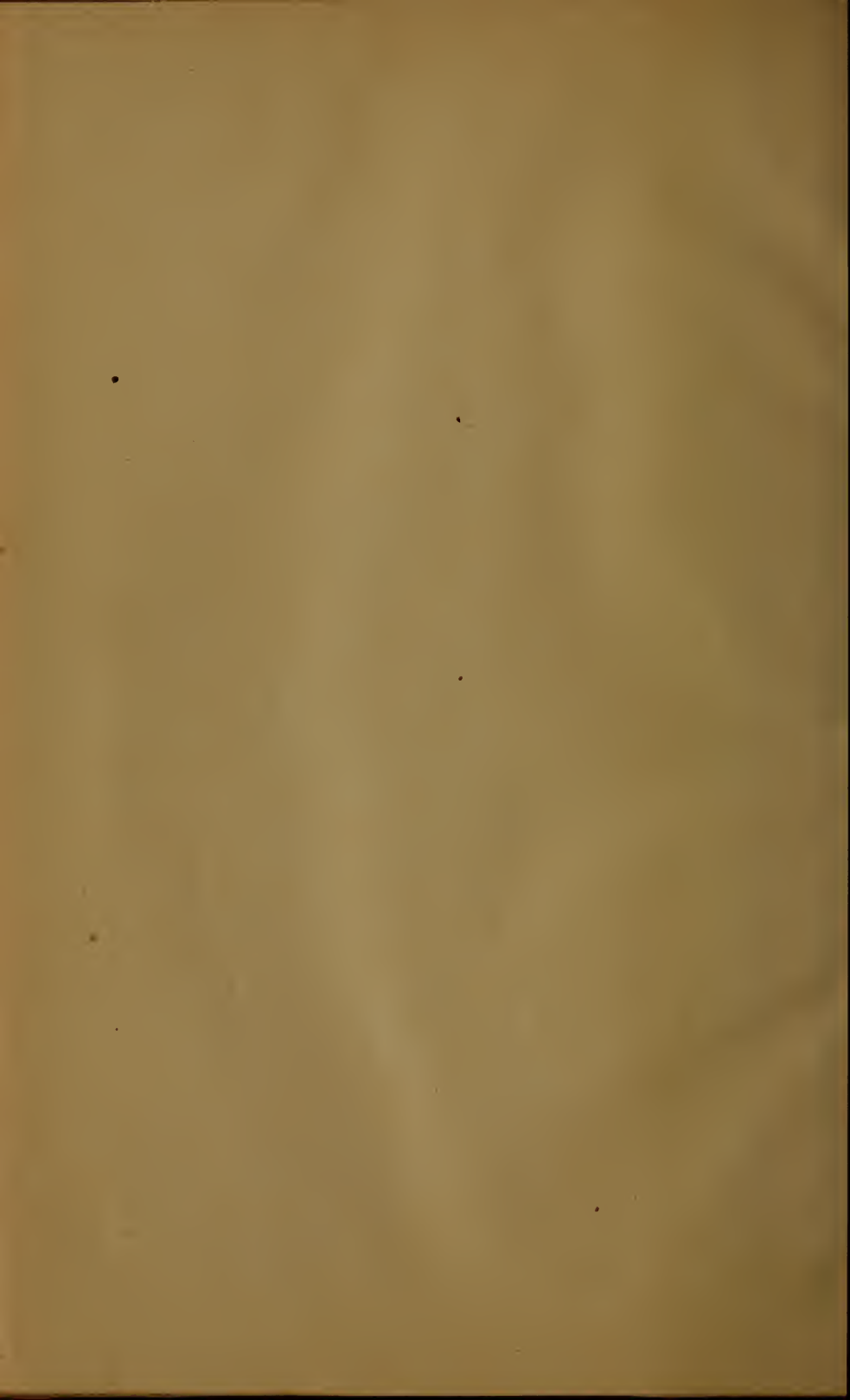
“There are two very essential steps to be taken in order to win the next Presidential race. It is scarcely necessary, we trust, to urge our fellow-Catholics to assemble everywhere around the Democratic colors; for they are all, by choice or necessity, external to the Republican party, and it is incredible to believe that any Catholic who has a modicum of self-respect and love for his church can co-operate with that party. If hitherto he has done so, the time is at hand to abandon an organization which is confessedly, and without longer disguise, at war with our holy religion.”—*Southern Catholic*, (Memphis, Tenn.)

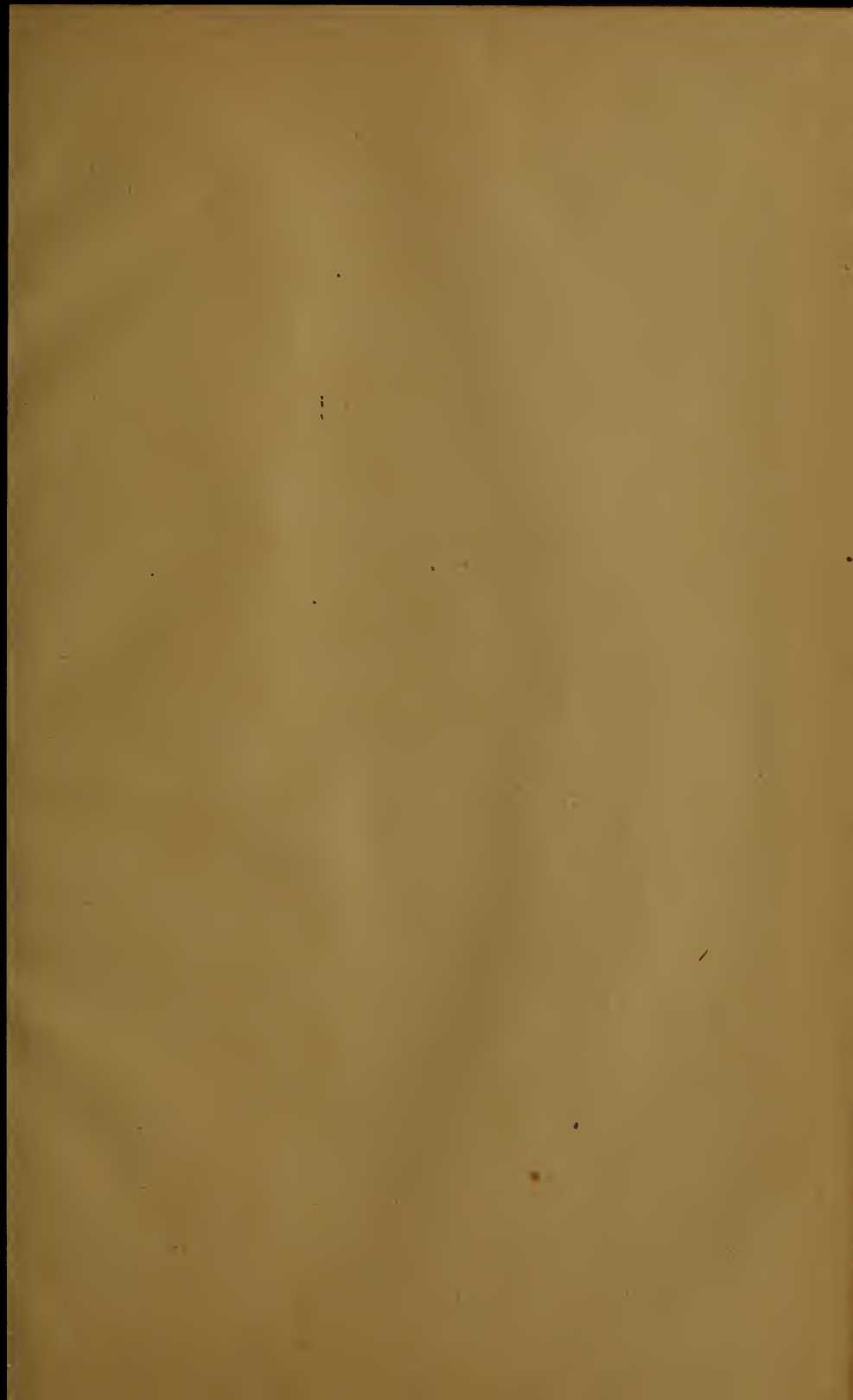
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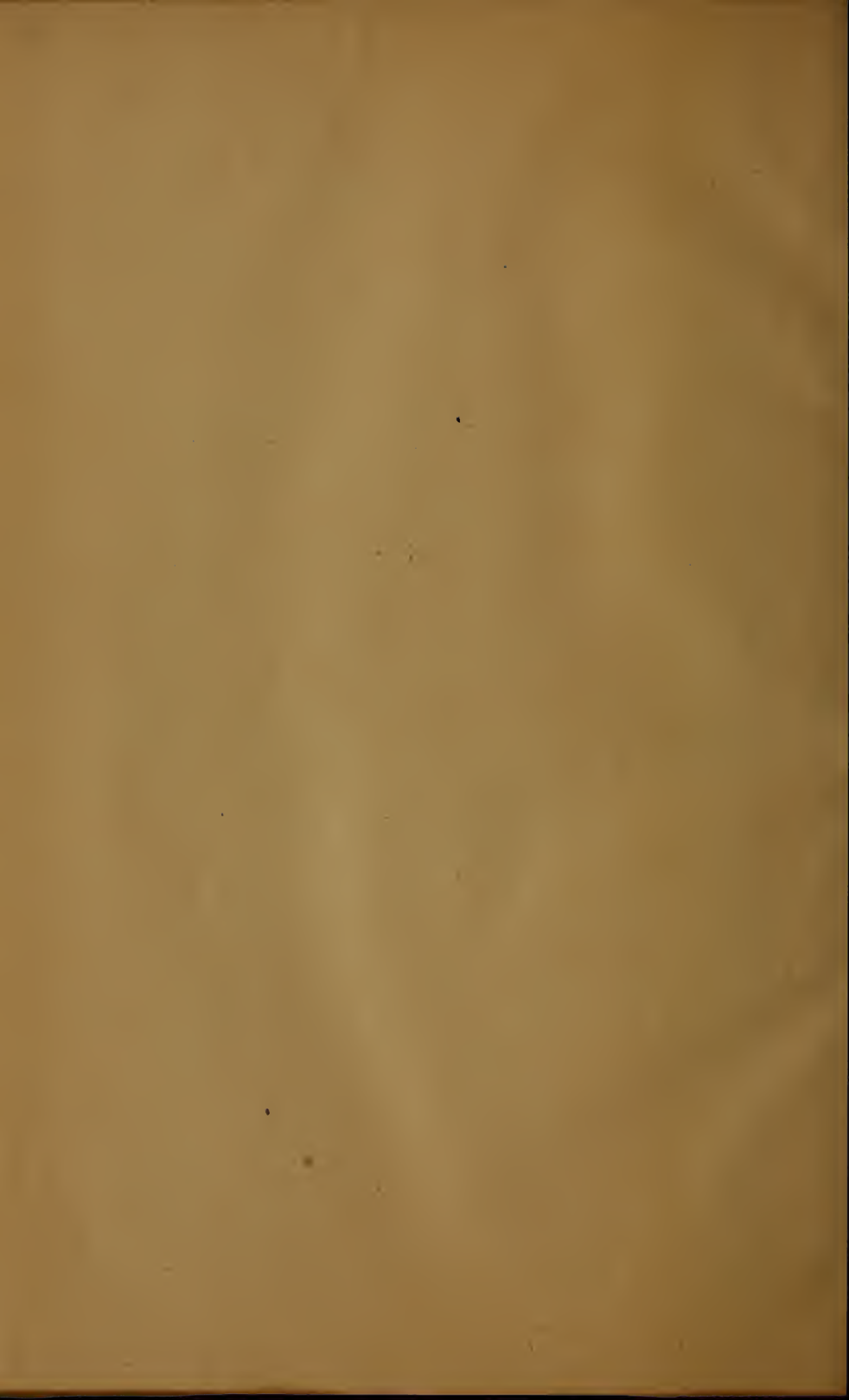
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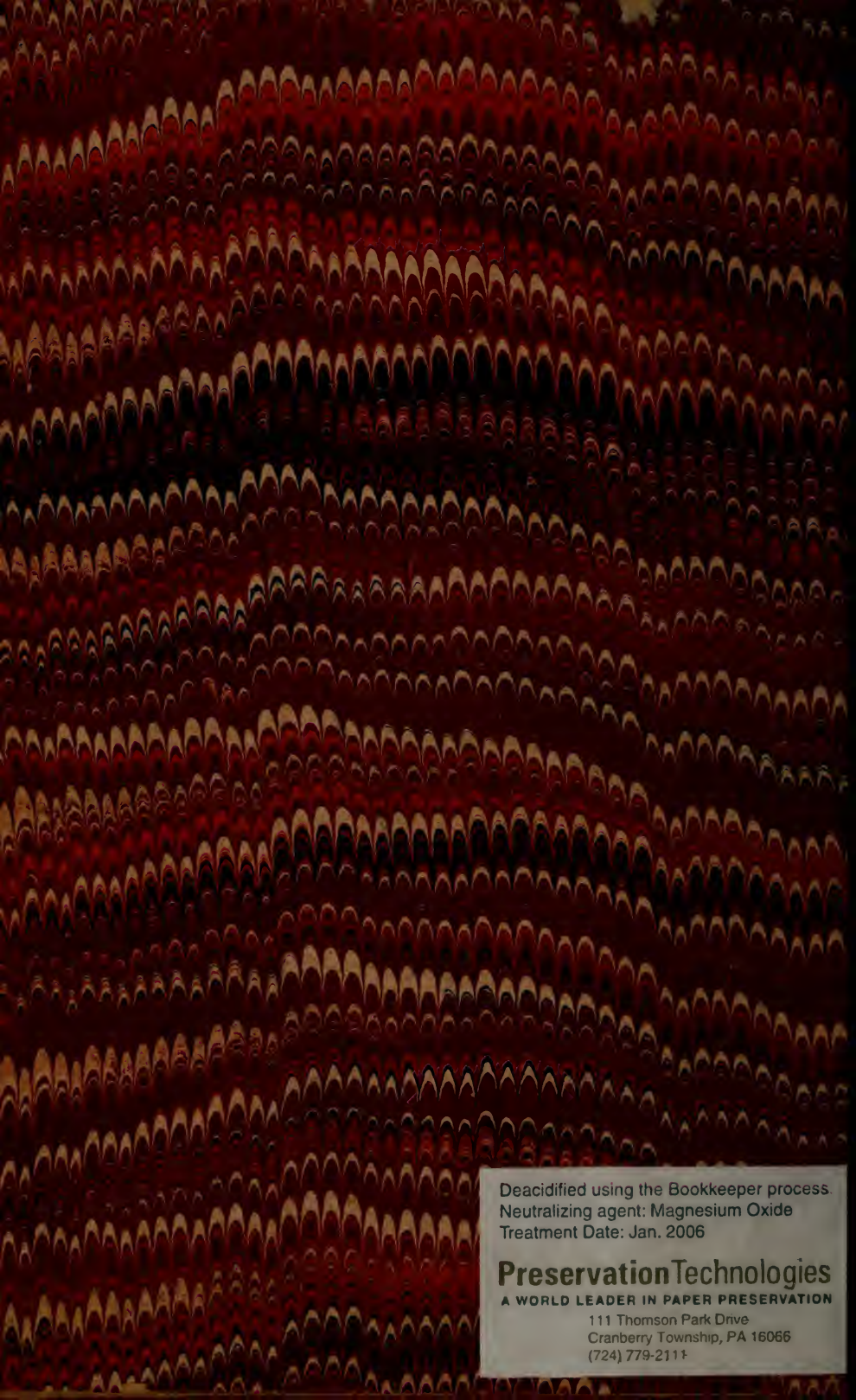








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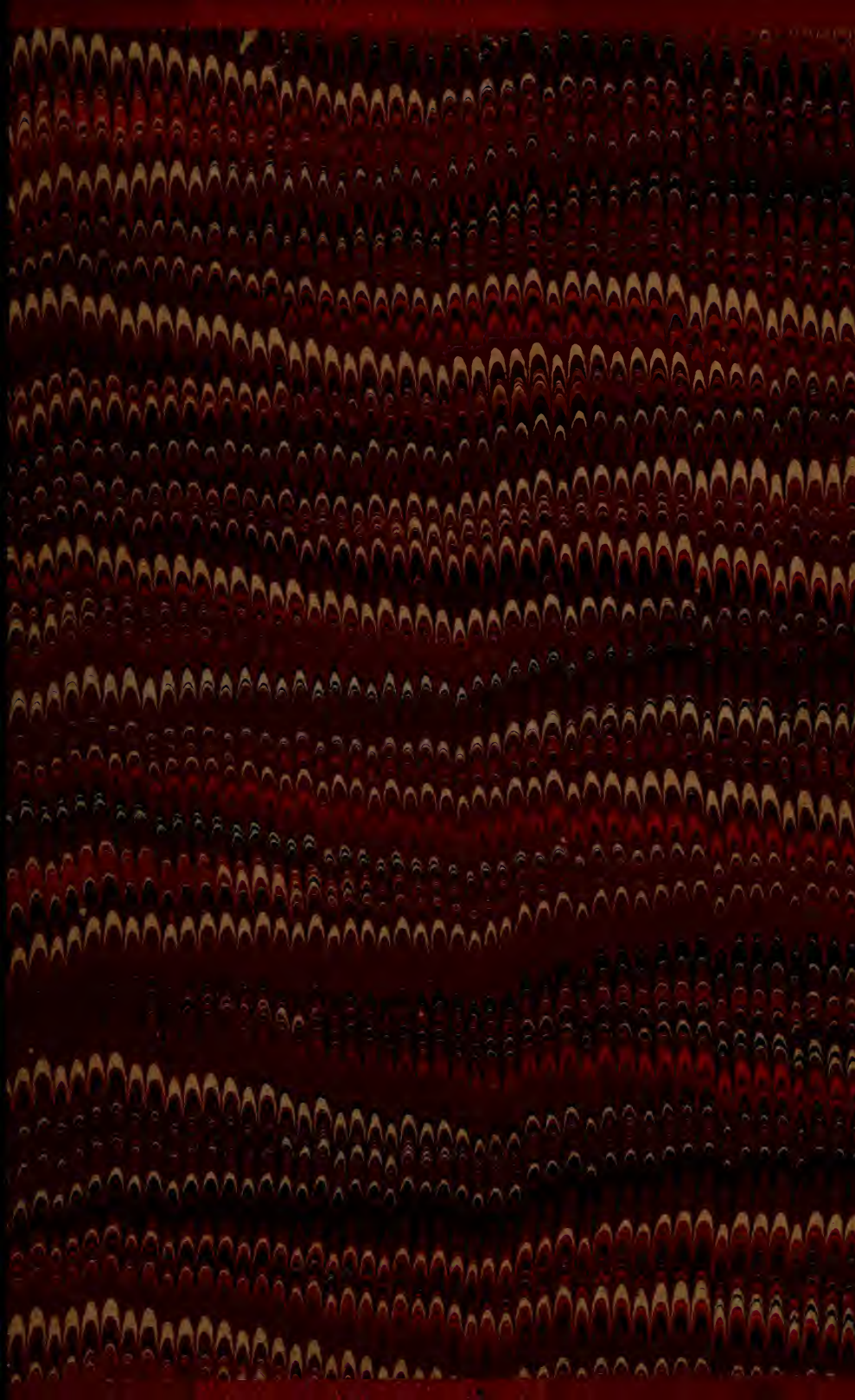


Deacidified using the Bookkeeper process.
Neutralizing agent: Magnesium Oxide
Treatment Date: Jan. 2006

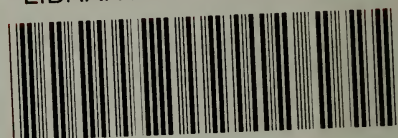
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