

# Papal Abuse of Power



The Apostle Peter plainly decreed that the method of governing the Christian Church must not be patterned after that of Caesar. The popes of Rome totally disregard Peter's admonition.

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## Evangelical Movements Within The Church Of Rome



I was offline for a week to get a broken bone fixed. Now I'm back to work!

This article is from chapter 31 of "Out of the Labyrinth: The Conversion of a Roman Catholic Priest" by former Roman Catholic priest Leo Herbert Lehmann, first published in 1947 and made available online by The Lutheran Library Publishing Ministry [LutheranLibrary.org](http://LutheranLibrary.org).

Leo Herbert Lehmann (1895-1950) was an Irish author, editor, and director of a Protestant ministry, Christ's Mission in New York. **He was a priest in the Roman Catholic Church who later in life converted to Protestantism** and served as the editor of The Converted Catholic Magazine. He authored magazine articles, books and pamphlets, condemning the programs and activities of the Roman Catholic Church. (Quoted from Wikipedia)

I'm posting this chapter because it has encouraging information I have never heard from anyone before, testimonials from members of the Catholic church including priests and nuns who had true saving faith in the grace of Jesus Christ but who remained in the Church.

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CAN ROMAN CATHOLICS BE SAVED without breaking with their Church? Are there any Evangelical Christian believers within the Roman Catholic Church? These are questions which deserve, and require, extended answers.

It is **not generally known that movements toward acceptance of Evangelical Christian beliefs have always existed within the Roman Catholic Church** – both before and after the Reformation. Protestants have been so engrossed with the history of their own Church since the Reformation that they know little of the struggles toward the revival of Evangelical Christianity within the Church of Rome since the sixteenth century. Because of this, **Protestants today have lost perspective of their own teachings**, and a necessary sense of contrast between the Gospel teaching which they believe, and the opposite erroneous teaching and practice of Roman Catholicism from which the early Protestants broke away. These early Protestants saw that contrast etched in all its clarity because **they knew both sides**.

The shining of a bright light on a dark object shows up its true condition. In the same way, the actual doctrinal state of Roman Catholicism is fully seen only when justification of sinners through faith in the finished sacrifice of Christ is definitely and fully preached against the background of the errors of Roman Catholicism. **For the main dividing line in the struggle of Roman Catholicism against Evangelical Christianity is drawn between their opposing views as to how the grace of salvation comes to the souls of men.** It is upon this ground that the Jesuits have fought their Counter- Reformation – not only against Protestants, but **also against those who have tried to reassert Evangelical teaching within the Roman Church itself** after the example of the Protestant reformers of the sixteenth century.

### **Three-Cornered Conflict**

There have been, in fact, not just two but three sides to the religious struggle during the four centuries since the Reformation – between Protestantism and Jesuit Catholicism on the one hand, and Jesuit Catholicism and Evangelical factions within the Roman Church itself, on the other. The Jesuits have been as harsh and uncompromising against those who opposed them from within their own Church, as against the Protestants from the outside. It is sad to have to admit that today, there is little, if any, life left in Evangelical movements within the Church of Rome. The Jesuits have succeeded, almost completely, in crushing out the remnants of criticism in the Catholic Church of their teaching about grace and the means of salvation. Their **Pelagian doctrine of salvation by works of man** himself, with all it implies in their moral theology and devotional practices, is now almost universally accepted or reluctantly acquiesced in by the universal Roman Catholic Church.

(**Note:** Pelagianism is a set of beliefs associated with the British monk Pelagius (circa AD 354–420), who taught in Rome in the late fourth and early fifth centuries. Pelagius denied the doctrines of original sin and total depravity. According to his theology, people are not naturally sinful, but can live holy lives in harmony with God's will and thereby **earn salvation through good works.** )

The very fury of Jesuit opposition to the Gospel teaching of salvation by faith, as reasserted by Luther, Calvin, and other sixteenth century reformers, has led to the denial today in Roman Catholic teaching of almost every truth upon which the Gospel teaching about the grace of salvation rests.

## **Council Of Trent**

But it was not so within the Roman Catholic Church at the time of the Reformation, and even within the Council of Trent (held between 1545 and 1563) itself, which was convened shortly thereafter for the special purpose of resisting the Evangelical teachings of the Protestant reformers. Many Roman Catholic churchmen in that council maintained that the only way to stop Luther and his associates from causing a rift in the Christian Church was **open opposition from the Church of Rome itself against the Pelagian error of the Jesuits**, and a firm declaration of salvation full and free by acceptance of the grace of God through the merits alone of Jesus Christ.

Had these Catholic spokesmen been listened to, the history of Christianity from that day to this would have been different. But the Jesuits triumphed in the Council of Trent on this vital question, as they did in the Vatican Council of 1870 on the question of Papal Infallibility. They have now this latter weapon of undisputed papal power with which to whip everyone – priests, bishops and laity alike – within the Roman Church into blind acceptance of their peculiar teaching about salvation and their devotional practices.

In the Council of Trent the Archbishop of Sienna, two bishops and five others, fought long and hard against the Jesuits by upholding justification simply and solely by the merits of Christ through faith. The English Cardinal Pole, who presided at the Council in the absence of Pope Paul III, also entreated those assembled not to reject this doctrine simply because it was held by Martin Luther. But the Jesuits – through their spokesmen Lainez and Salmeron – were adamant against even a compromise, and in the end secured adoption of the long list of Tridentine canons and anathemas that were finally pronounced against Protestant Evangelical teaching. Cardinal Pole and the Archbishop of Sienna left the Council in despair. So bitterly has the Jesuit Lainez been hated by Catholic anti-Jesuit writers that they have gone so far as to interpret Rev. 9:1, as if he were the fallen star who let loose the scorpion-locusts – the Jesuits – on the world.

## **Rift Within Catholicism**

But the opponents of the Jesuits in the Catholic Church itself did not submit at once after the Council of Trent. The fight went on, continually at first,

intermittently ever since. The Jesuits' chief opponents on the teaching about grace have been the *Dominicans*, and to this day a wide rift still exists between these two Orders in the Church of Rome, in spite of apparent unity from the outside. The Dominicans follow their great theologian St. Thomas Aquinas, who adopted a watered-down interpretation of Augustine's teaching on grace as an entirely free gift of God, and put it in his medieval syllogistic form. This is enough in the eyes of the Jesuits to brand them as 'Calvinistic.' Few people today know of this serious rift within the Roman Catholic Church, or stop to think that it is actually wider than any doctrinal difference separating the denominations of Protestantism.

The conflict concerning the nature of grace was openly continued between the Jesuits and Dominicans till the end of the sixteenth century, and on into the seventeenth. In 1596, Pope Clement VIII consented to hear both sides and promised to give a decision. No less than sixty-five meetings and thirty-seven disputations were held on the subject in his presence. Pope Clement himself seems, from his writings, to have favored the Dominican side, but he put off giving a decision. The so-called infallible mouthpiece of God could not decide the most vital question of Christian teaching, on the question that really matters in the whole gamut of Christian doctrine: the truth about how men can be saved!

Pope Clement's hesitation can easily be explained. **The Jesuits by then had become, not only powerful, but violent and dangerous.** They had made themselves the great political prop of the Roman Church that had been shaken to its foundations in the principal countries of Europe. They went so far as to threaten the Pope himself, since they counted on having King Henry IV of France on their side. Pope Clement was also well aware that the political power of the papacy at that time was on the wane, threatened by Protestant England under Queen Elizabeth on one side, and by Protestant Germany, the Netherlands, and Scandinavia on the other. He was advised by the astute French Cardinal du Perron to leave matters as they were, since even a Protestant could subscribe to the doctrines of the Dominicans.

The dispute was continued under Pope Paul V, who became Pope in 1605. Seventeen meetings were held in his presence, but he too failed to condemn the Jesuits. Venice at that time was at war with the papacy, and the Jesuits fought so well for the Pope that they suffered expulsion by the Catholic rulers and people of the Venetian Republic rather than yield to the Pope's enemies. It thus seemed more important to the Pope to please the Jesuits than to uphold the most vital doctrine of the Christian Church. In the end Pope Paul issued the Bull *Unigenitus*, in which he promised that a decision would be published "at the proper time," and that in the meantime, neither side was to malign the other. And so it remains to this day in the Roman Catholic Church: **no official decision has ever been made as to how the grace of salvation comes to the souls of men!**

## **Jesuits Vs. Dominicans**

This was a triumph for the Jesuits, and they have used it to great advantage ever since against both Protestants and those within the Roman Church who would dare to dispute their Pelagian doctrine of grace.

They have ruthlessly crushed any priest, bishop or even pope who seemed to veer in any way to the doctrine of the Reformation, namely that we can do no good works acceptable to God without the grace of God through Christ 'preventing' us; that the will to good, and the works we perform as a result of this good will, are all a free gift of God.

This was the teaching of Augustine against Pelagius and his followers, which was revived by the Protestant reformers. The Dominicans have always tended to this Augustinian doctrine of grace because St. Thomas Aquinas incorporated some of Augustine's teachings about grace into his *Summa Theologica*. But even **the Dominicans never have dared to carry Augustine's teaching to its logical conclusion, as Calvin did, since it would have led to the complete rejection of papal power.** The Jesuits have made sure to this day that the Dominicans would never be allowed to go so far. But certain sections of the Roman Church are still accused by the Jesuits as "tainted" with Calvinism because of their advocacy even of the watered-down teachings of Augustine as expounded chiefly by the Dominican theologians.

A particular instance of this may be seen in the fact that most Roman Catholic priests, especially of the Dominican order, who renounce the Church of Rome join up with the Presbyterian Church and ministry. Two examples recently noted by *The Converted Catholic Magazine* are Rev. Dr. George Barrois, formerly a Dominican priest and professor at Catholic University in Washington, D. C., now a Presbyterian minister and Professor at Princeton Seminary, and Rev. J. A. Fernandez, for sixteen years a priest of the Dominican Order, now a Presbyterian pastor in Philadelphia.

The most notable example of the opposition to Jesuit Pelagianism is that of the Jansenists, who publicly professed their belief in the Evangelical teaching of salvation and justification by faith alone in the merits of Jesus Christ, but who still steadfastly continued within the Church of Rome. The suffering they endured from the Jesuits, the wonderful example and encouragement they supplied to those within the Roman Church who secretly resented the domination of the Jesuits, should give hope that it may not yet be too late for a second Reformation within the Church of Rome in our day.

## Jansenius

The Jansenists got their name from Cornelius Jansenius, Bishop of Ypres, who was born in 1585 and died of the plague in 1638, after being bishop for only two years. It was only after his death that his opposition to the Pelagian teaching of the Jesuits became known. But for many years he had made it his business to study the writings of Augustine on the vital subjects of grace, free will and human impotence, original sin, election, faith, etc. Whereas Calvin used Augustine's teaching on these subjects to oppose the whole nature and structure of Roman Catholicism, Jansenius used it only for one immediate object – to check the rising power of the Jesuits and their false teachings within the Church of Rome. His object was not to undermine the Roman Catholic Church as a whole, but to save it from complete corruption in matters of faith and morals.

He put his findings in a book, entitled, *Augustinus*, which was published in

Louvain two years after his death and was made the chief weapon by his followers to save the Catholic Church from the evil influence of the Jesuits. For there were many within the Church of Rome at that time who sighed for some real spirituality and who, like Bishop Jansenius, **found in the doctrine of salvation by grace, even though only partially and imperfectly apprehended, a great solace and an assurance** which the ritualistic observances of the Church of Rome could not supply.

## **Jesuit Opposition To Grace**

That was before the blight of Jesuitism had descended completely on the Roman Catholic Church as we find it today. But the Jesuits were then, a hundred years after their Order was founded, rapidly consolidating their power by their lax system of casuistry and other teachings which deadened the conscience. They had by then introduced themselves everywhere as confessors, and had gained great influence by softening all ideas of guilt. Their main purpose was to introduce into Catholic teaching the exclusion of real repentance before God as a prerequisite for forgiveness of sin. In this way salvation would become entirely dependent upon the priest, to the ultimate advantage of the Jesuits themselves – who have always aimed to make themselves the ruling caste of priests in the church of Rome. They have achieved this objective today, and hold the whip hand not only in religious matters, but also as the high political rulers of the Vatican.

What the Jesuits most abhorred, and continue today to abhor, is the true Christian teaching of justification of sinners through faith in the one finished sacrifice of Christ, and repentance for sin directly toward God. They were quick to see the danger to their aims in Jansenius' book, *Augustinus*, which upheld this true Christian teaching. They therefore had the book banned, and began by venting their enmity on Jean Baptiste du Vergier de Hauranne – better known as St. Cyran, after the monastery of that name of which he was abbot. St. Cyran had secretly studied the doctrine of grace together with Jansenius at Louvain. He was also connected with the celebrated Abbey of Port Royal in France, a community of nuns which had grown very lax in discipline and morals. Yet, it was through this French convent that what is known as "Jansenism" began, and which for almost seventy-five years carried on its remarkable fight to rid the Catholic Church of the perverse teachings and control of the Jesuits. The cruel methods used by the Jesuits to crush out the Jansenists were equalled only by the atrocities of the Nazi Gestapo in our time. **The inmates of Port Royal and their friends were hounded, brutally persecuted, excommunicated, and jailed, because they professed, above all else, the Evangelical doctrines of justification by grace.**

## **Port Royal**

There are two things about the nuns of Port Royal and their friends that Protestants and Catholics alike today may well be amazed at. One was that they persisted in remaining within the Church of Rome while professing absolute faith in the saving grace of Jesus Christ alone. They strenuously objected to being called Protestants.

The second extraordinary fact is that the abbey of Port Royal, which was to become the great champion of this Evangelical teaching, was so lax in discipline in 1602, that Mother Angelique – under whose later guidance Jansenism thrived there – was appointed abbess when she was but a girl of eleven years old. The church authorities in France and her family connived at this, and had her certified as abbess by the Pope, by pretending she was seventeen!<sup>1</sup>

How thoroughly Evangelical the inmates of Port Royal later became – while still remaining within the body of the Roman Catholic Church – may be judged from the story of the last prioress, Mother Dumesnil Courtinaux, as she lay on her dying bed. Port Royal had been finally suppressed and uprooted by the Pope eight years previously, but this last Mother prioress still retained her faith in salvation by grace alone. But she desired to die in good standing in the Catholic Church and begged for the last sacraments. The Bishop of Blois came but refused to administer the sacraments to her, unless she first renounced her faith in the saving grace of Christ. But she remained steadfast in her Evangelical faith.

“What will you do when you have to appear before God, bearing the weight of your sins alone?” the bishop asked her.

The dying prioress replied: “Having made peace through the blood of His cross, my Saviour has reconciled all things unto Himself in the body of His flesh through death, to present us holy and unblameable and unreprouable in His sight, if we continue in the faith grounded and settled, and not be moved away from the hope of the Gospel.”

She then added, with clasped hands, “In Thee, O Lord, have I trusted, nor wilt Thou suffer the creature that trusts in Thee to be confounded.” The bishop reviled her, but she meekly urged, with tears, that she be permitted to receive the sacraments. He firmly rejected her plea as coming from a “confirmed heretic.”

“Well, my Lord,” she replied, wiping her eyes, “I am content to bear with resignation whatever deprivation my God sees fit. I am convinced that His divine grace can supply even the want of sacraments.”

She fell asleep in the Lord that same night, March 18, 1716, in her seventieth year. Such was the Evangelical spirit of the followers of Jansenius at Port Royal.<sup>2</sup>

## **Sufferings And Persecutions**

The abbess Mere Angelique brought about an Evangelical reformation not only at Port Royal, at the head of which she had been so strangely placed at the age of eleven, but also in many others, such as the rich abbey of Maubuisson, which also had become very corrupt. A group of men famous for their scholarship and piety also became her disciples. Among them may be mentioned Pascal, Le Maitre, Quesnel, Lancelot, Le Maitre de Sacy, Nicole and Singlin.

No fewer than four popes – Urban VII, Innocent X, Alexander VII, and Clement

XI – fulminated bulls of excommunication, at the instigation of the Jesuits, against these defenders of Evangelical teachings. They had also against them King Louis XIV of France and his infamous mistress, Madame de Maintenon, Cardinal Richelieu and Cardinal Mazarin. Four French bishops favored and tried to help them. The Dominicans, the Franciscans, and the Benedictines, who to this day still timidly oppose the Jesuits on the teaching of grace, defended the Jansenists of Port Royal as much as they dared. But all the power of the Church of Rome and the King of France was in the hands of the Jesuits, and they used it mercilessly to wipe out every trace of the Jansenists and their Gospel teaching of salvation which they detested and condemned as an “abominable heresy.”

Finally, on July 11, 1709, Cardinal de Noailles, archbishop of Paris, was forced by the Pope and the Jesuits to order the complete suppression of the abbey of Port Royal. On the following October 29, the valley was filled with the king’s troops, the abbey taken over and the nuns arrested and placed in confinement. The following year the cloister was pulled down; in 1711 the bodies of those buried there were dug up with gross brutality and indecency; two years later the church itself was destroyed. Cardinal de Noailles had ordered it all done according to the bull, *Vineam Domini*, of Pope Clement XI, in which he attacked the doctrines of grace. The cardinal later repented of his deed, and made a visit to the ruins of Port Royal, where on bended knees, he made public testimony of repentance for his weakness. After the death of King Louis XIV and his mistress, Cardinal de Noailles interceded for the imprisoned nuns of Port Royal and had them released.

Jansenism continued in Holland and other countries of Europe after the destruction of Port Royal. Ranke, the historian, says of the Jansenists: “We find traces of them in Vienna and in Brussels, in Spain and Portugal, and in every part of Italy. They disseminated their doctrines throughout all Roman Catholic Christendom, sometimes openly, often in secret.”<sup>3</sup>

But it was in the Protestant country of Holland that they found best shelter and most freedom. It was there that they were able to organize into a regular Church body under their own bishops. Almost all the Roman Catholics in Holland, to the number of 330,000, at the end of the seventeenth century were Jansenists. The Jesuits had little power there, and they themselves had gone so far in their intrigues and immoral teachings that Pope Clement XIV – who had Jansenist sentiments – yielded to the demands of the Catholic countries of Europe and completely abolished the Jesuits in 1773.

## **Catholics Today (1947)**

Today also there are many sensitive souls within the Roman Catholic Church who sigh for true spirituality and an assurance of salvation that their priests cannot offer. They fear, however, to break with their Church, and continue to accept the sacraments in order to remain in good standing. Strictly speaking, there is nothing in Roman Catholic teaching to prevent Roman Catholics from professing secretly (*in foro interno*) their faith in the absolute saving power of the Gospel. What is forbidden, under pain of excommunication, is the public profession (*in foro externo*) of such belief.



Thus a Roman Catholic who comes to the true knowledge of Christ, is faced with making the decision of either risking excommunication and the opprobrium of his family and friends by openly professing and demonstrating his faith in Christ as all-sufficient Saviour, or avoiding the penalties by keeping it secret in his heart while conforming outwardly to the rules and ritual as commanded by his Church. But today in America, where freedom of religion is guaranteed to all, no one can be excused if he fails to profess openly his faith in Jesus Christ, who warns (Matt. 10:33): "Whosoever shall deny me before men, him also will I deny before my Father which is in heaven."

1. See, *The Jansenists, Their Rise, Persecutions by the Jesuits, and Remnants*, by S. P. Tregelles, London, 1851.↵

2.cf. *The Jansenists*, ut supra, pp. 40-41.↵

3.op. cit. p. 45.↵

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## [Summary of TRUE Church History By Jim Searcy](#)



The false church

This article is a re-post from <https://www.jimsearcy.com/ChurchHistory.htm>.

The early Church understood apostolic doctrine to mean the written Word of the Apostles, as it was contained in the Scriptures, in accord with the Old Testament, and given final revelation by the Lord Jesus Christ Himself, the very I AM, who taught Moses. That is worth repeating, and is the basis for understanding True Church History.

From the very beginning, even from before all of the Apostles had been martyred, the writings of people like Polycarp, and Clement made clear and

explicit, that ONLY the Scriptures, Old Testament, Gospels, and letters of the Apostles, and the Revelation given by John, was the authority for right and true teaching of doctrine. Only the Scriptures were to be the defense of the truth against heresy. The writings of the men who were direct disciples of the Apostles literally breathe with the Spirit of the Old and New Testaments. This may be seen in the writings of the disciples like Justin Martyr, and Athenagoras, in the second through fourth centuries.

There is no appeal in any of these writings to the authority of a verbal or extra-biblical tradition as a separate and independent body of revelation. The first writings ever to mention the concept of apostolic tradition were the writings of Irenaeus and Tertullian in the mid to late second century. The clear meaning of that word "tradition" as they used and intended the term, was the teaching of the Apostles, the oral communication of what had been written by the Apostles. Irenaeus and Tertullian state emphatically, that all the teachings of the bishops that were given orally, were rooted in Scripture, and could be proven from the written Scriptures. Both men give the actual doctrinal content of the apostolic teaching that was orally preached in the Churches. It is very explicit that ALL of their doctrine was derived from Scripture. There was no doctrine in what they refer to as apostolic "tradition" that is not found in Scripture. In other words, the apostolic tradition, defined by Irenaeus and Tertullian, is simply the teaching of Scripture. It was Irenaeus who stated that while the Apostles at first preached orally, their teaching was later committed to writing, and the Scriptures had since that day become the pillar and ground of the Church's faith.



The true church!

Even in the first century there was available to the believers a substantial part of the New Testament. The four Gospels were known and read in the Churches. The letters of the Apostles Paul, and Peter, were circulated and used, even while the Apostles lived.

IT IS VERY IMPORTANT TO UNDERSTAND AND KNOW that these New Testament books did NOT become authoritative because they were being formally accepted as Scripture by any Church or group of Churches. These New Testament books were AUTHORITATIVE, because, the believers received them as inspired by the witness of the indwelling Holy Spirit. It was indeed by the witness of the Holy Spirit of Truth, BY WHICH the believers KNEW, and did positively recognize, as the very Word of God. From the early writings, it is clear that the believers, by the Holy Ghost, KNEW the life of Christ Jesus, and His role as the final and full revelation of God. That same accepted KNOWLEDGE by the Holy Spirit of Truth was, and remains to this day, the very same New Testament canon. It expressed the final prophetic Word of grace and truth, given just as the Apostle Paul had said, to open his epistle to Messianic Jewish Believers: God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, Hath in these last days spoken

unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds.

God's people, in the first three centuries after Christ, universally accepted what we now know as the New Testament. Those who would say otherwise are unlearned, or deceived. The believers in the first three centuries, by the Holy Spirit of Truth, received it not as the word of men, but as it is in truth, the very Word of God. Yes, there were some controversies over individual books. However, these did, by the working of the same Spirit of Truth, solidly confirm the New Testament Scriptures. In fact, the controversies ultimately helped establish the certainty that the BELIEVERS in the first three centuries, after the birth of Messiah, INDEED DID HAVE God's final Written Word, which was ONCE delivered unto the saints.

The disciples of the Lord universally knew the contents of the canon of the New Testament well before the local Council of Hippo formally accepted it in 393A.D, and before the provincial Council of Carthage in 397A.D.

The Christian faith rapidly extended throughout the known world during the first three centuries. The main reason for such a rapid spreading of the Christian faith should be recognized as the sovereign will, and divine intervention, of God. However, we should also be aware that by the same Holy Spirit of God, there was, in the Preachers of the Doctrine of the Apostles, a Holy faithfulness and zeal. Common among the preachers of the Gospel in those first three centuries were the heroic deaths of the martyrs, and the translation of the Scriptures into the languages of the Roman world.

Under Emperor Septimius Severus (193-211) Christians suffered great persecution. However, the most severe persecution was under the Emperor Diocletian and his co-regent, Galerius, during the years 303-311. The historian Philip Schaff states that, "all copies of the Bible were to be burned; all Christians were to be deprived of public office and civil rights; and last, all, without exception, were to sacrifice to the gods upon pain of death."

Though Lucifer and his advocates love to kill, and persecute Christians, as any history written outside of Vatican Roma's control clearly will show, persecution, torture, and murder of real Christians, by no means could, or will ever, exterminate the True Christians, and the Gospel. Though today, as of July 10, 2007, Vatican Roma seems ready to again crank up her infamous inquisition, honest history will show that Vatican Roma's persecution purified those who preached. The history of persecution by the Roman church, of the True Christian, and only True Faith, increased the ability of BELIEVERS to give the Gospel message.

The Vaudois is the name of the best French Bible. The history of the Vaudois people is the history of a people who withdrew from the areas in and around Rome to the valleys of the Cottian Alps during the persecutions of the early Church. These Bible believers always held to the Scriptures as their ONLY authority. This was evident in their faith, and practice for centuries, dating back to the persecutions of the Roman emperor Diocletian. The testimony of their lives over the centuries shows that the Vaudois, and

others, had chosen to follow the authority of the Bible as their Rule of Life.

One solid fact of True Church History is that “people of the book,” as Islam calls Jews and true Christians are persecuted. People of the book are vilified, and the persecution of them minimized if not even justified, in the history one finds under the influence, and control, of Vatican Roma.

Vatican Roma’s help, favor, and control of Islam, is obvious in paragraph #841 of the latest version of the Roman Catholic Catechism. That infamous paragraph #841 states – The Church’s relationship with the Muslims. “The plan of salvation also includes those who acknowledge the Creator, in the first place amongst whom are the Muslims; these profess to hold the faith of Abraham, and together with us they adore the one, merciful God, mankind’s judge on the last day.” (Latest Catechism which includes the corrections by Pope John Paul II on 8 September 1997.)

In these last days of strong delusion it is good to know the history of how Vatican Roma put Muhammad in the religion business and controls Islam to this day. The popes of Rome have always wanted to possess the city of Jerusalem. Because of its religious history and its strategic location, the Holy City was considered a priceless treasure. A scheme had to be developed to make Jerusalem a Roman Catholic city. The great untapped source of manpower that could do this job was the children of Ishmael. The poor Arabs fell victim to one of the most clever plans ever devised by the powers of darkness.

Early Christians went everywhere with the gospel setting up small churches, but they met heavy opposition. Both the Jews and the pagan Roman government persecuted the believers in Christ to stop their spread. But the Jews rebelled against Rome, and in 70 AD, Roman armies under General Titus smashed Jerusalem and destroyed the great Jewish temple, which was the heart of Jewish worship. This quite literally fulfilled the prophecy of the Lord Jesus Christ given in Matt 24:2.

Corruption, apathy, greed, cruelty, perversion, and rebellion were eating away at the Roman Empire, and it was ready to collapse. The persecution against Christians was useless as they continued to lay down their lives for the gospel of Christ. The only way Satan could stop the spread of the Gospel, and the establishment of true apostolic Biblical Churches, was to create a counterfeit so-called Christian religion.

Rome brought about this great counterfeit “Christian” religion with the first sovereign pontiff, the Roman Emperor Constantine. Constantine’s religion was the religion of Nimrod, Semiramis, and Tamuz. It was the religion with the sun god, the queen of heaven, and son of the queen of heaven, the religion of Babylon. The ancient Babylonian religion’s deities took on many names in many different cultures and countries. The favorite flavor of this Babylon religion of pagan Rome, at the time of the first supreme pontiff Constantine, was Mithraism. The religion of pagan Roma had come from Babylon and all it needed was a face-lift of applying Christian terms to that religion. This did not happen immediately, but began in the writings of the early so-called church fathers.

It was through their writings that a new religion would take shape. The statue of Jupiter in Rome was eventually called St. Peter, and the statue of Venus was called the Virgin Mary. The site chose for the headquarters of this new form of pagan Roman counterfeit Christianity was one of the seven hills of Rome called Vaticanus, the place of the diving serpent where the Satanic temple of Janus stood.

The great counterfeit religion, Roman Catholicism, called MYSTERY BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH – Rev 17:5. Satan, the god of all false religions, raised up this Roman counterfeit religion of Babylon with Christian terms to block the Gospel, slaughter the believers in Christ, establish new false religions, create wars, and make the nations drunk with the wine of her spiritual fornication.

Rev 17:1-6 And there came one of the seven angels which had the seven vials, and talked with me, saying unto me, Come hither; I will show unto thee the judgment of the great whore that sitteth upon many waters: With whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication. So he carried me away in the spirit into the wilderness: and I saw a woman sit upon a scarlet coloured beast, full of names of blasphemy, having seven heads and ten horns. And the woman was arrayed in purple and scarlet colour, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication: And upon her forehead was a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH. And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus: and when I saw her, I wondered with great admiration.

The greatest of the daughter harlots of the MOTHER OF HARLOTS is ISLAM.

## **The creation of Islam**

Before Vatican Roma put Mohammad in the religion business pagan Arabs would bring gifts to what they believed was the House of God, the Kaaba in Mecca. The keepers of the Kaaba were gracious to receive the gifts of all of the Arabs making pilgrimage to the Kaaba. Some brought their idols, and not wanting to offend these people, their idols were placed inside the Kaaba sanctuary. The Jews of Mecca were said to have looked upon the Kaaba as an outlying tabernacle of the Lord until it became polluted with idols.

There were Arab tribal wars over the well at the Kaaba called Zamzam, and the treasure of the Kaaba. The valuable offerings of the pilgrims were dumped down into the well during one of these tribal war periods and the well was filled with sand, where it disappeared in a sandstorm. Many years later Adb Al-Muttalib was given visions telling him where to find the well and its treasure. He became very wealthy and the hero of Mecca when he found that well and the treasure of the Kaaba which it contained. Adb Al-Muttalib was the grandfather of Muhammad.

Before this time, Augustine became the bishop of North Africa and had limited success in winning Arabs to Vatican Roma's adulterated Christianity. Vatican

Roma's religion was more and more becoming identical to the pagan Babylon religion except for its Christian terminology. Among these Arab converts to Vatican Roma's religion Augustine promoted the concept of looking for an Arab prophet. Augustine, as all bishops of Vatican Roma, paid particular attention to the wealthy. Pre-eminent among the wealthy Arabs of this time was the grandfather of Muhammad.

Muhammad's father died several months before the birth of Muhammad. The sons of wealthy Arab families in places like Mecca were sent into the desert to be nursed until about age four, and spend several more years of childhood with Bedouin tribes for training and to avoid the plagues and very high infant child mortality in the cities. The watchful eyes of Vatican Roma, particularly watchful of the wealthy, noted the grandchild of Adb Al-Muttalib was born with a birthmark on his back. Muhammad's mother died when he was six, and he was in the care of his grandfather Adb Al-Mutalib until his grandfather died when he was nine. Muhammad then came under the care of his uncle. One of Augustine's monks met Muhammad and his uncle in a caravan and asked if he could see the child's back, and then proclaimed this is the mark of the prophet. The monk of Vatican Roma warned Muhammad's uncle to "Take your brother's son back to his country and guard him against the Jews, for by god, if they see him and know of him that which I know, they will kill him. Great things are in store for this brother's son of yours." So agents of Vatican Roma instilled Muhammad's Jew hate and bigotry from the time when he was just nine years old.

Indeed history has shown how very effective was this ploy of Vatican Roma's monk to fan the flames for future Jewish persecutions at the hands of the followers of Muhammad. The Vatican desperately wanted Jerusalem because of its religious significance, but was blocked by the Jews.

Another major problem of Vatican Roma's Christianized paganism at this time was the large number of true Christians in North Africa who preached THE Gospel. The Roman religion was growing in power, and would not tolerate opposition. Somehow Vatican Roma had to create a weapon to eliminate both the Jews and the true New Testament gospel believers who refused to accept Vatican Roma's brand of Christianized Babylonian paganism.

In North Africa, Vatican Roma saw multitudes of Arabs who had not been converted from their Arabian paganism to Roman paganism nor had they become Christians. This was the source of the manpower to do Vatican Roma's dirty work of killing Jews and Christians. Jews and Christians are known as "people of the book," in Muhammad's religion of Islam's holy book, called the Koran. Some Arabs had become Roman Catholic, and could be used in a spy network for Vatican Roma's master plan to control the great multitudes of Arabs who rejected the Roman brand of paganism with Christian terms. Augustine had good intelligence. His monasteries served as bases to seek out and destroy Bible manuscripts owned by the true Christians of North Africa.

Vatican Roma wanted to create a messiah for the Arabs, someone they could raise up as a great leader, a man with charisma whom they would train, and eventually unite all the non-Catholic Arabs behind him. The great Arab leader would create a mighty army that would ultimately capture Jerusalem for the

pope.

A wealthy Arabian lady who was a faithful follower of the pope played a tremendous part in this plan. She was a widow named Khadijah. She entrusted her wealth to Vatican Roma's religion and retired to a convent, and there was given an assignment. She was to find a brilliant young man who could be used by the Vatican to create a new religion and become the messiah for the children of Ishmael. Khadijah had a cousin named Waraquah, who was also faithful to Vatican Roma, and he was placed in a critical role as Muhammad's advisor. He had tremendous influence on Muhammad.

Teachers were sent to young Muhammad and he had intensive training in the writings of Augustine the top bishop of Vatican Roma in all of North Africa. Muhammad studied the writings of Augustine, which prepared him for his great calling. Vatican Roma had Arabs across North Africa spread the story of a great one who was about to rise up among the Arab people and be the chosen one of their God.

While Muhammad was being prepared, he was told that his enemies were the Jews and that the only true Christians were Roman Catholics. He was taught that others calling themselves Christians were actually wicked impostors and should be destroyed. Many Muslims believe this. Though most Roman Catholics are too nice to say so, they believe this too.

Some of the more mystical aspects of Vatican Roma's program are designed to lead to questionable spiritual experiences, which do not get tested. Muhammad began receiving what he thought were divine revelations. His wife's Catholic cousin Waraquah was always right there with the interpretation according to the plan Vatican Roma had for Muhammad. Eventually these revelations with Waraquah's interpretations would result in the Koran. Sura Nine, the Immunity Sura is what the Koran really teaches. All of the rest of the Koran is to provide plausible deniability to the Satanic teaching of the Koran. Everything in the Koran abrogates to Sura Nine and that one sura supersedes whatever else the Koran may teach, because the Immunity sura was the last sura of Muhammad.

Anyone desiring to know the teaching of Islam only needs to read that one Immunity sura. EVERYTHING else in the Koran abrogates to that sura nine and NOTHING in that sura nine can be abrogated away. Knowing what is said in that one sura without all of the other suras which are only there to hide the central core teaching of the Koran gives one better understanding of Islam than those who teach it.

In the fifth year of Muhammad's mission, persecution came against his followers because they refused to worship the idols in the Kaaba. They fled to Abyssinia or Ethiopia where King Negus, a Roman Catholic king received them because Muhammad's views on the Virgin Mary were so close to Roman Catholic regarding the queen of heaven. The only place where Muhammad's writings about the Virgin Mary could have come is Augustine, for that doctrine was unique to Augustine at that time and did not become universal Roman Catholic dogma of the Immaculate Conception that Mary was born of a virgin mother, until 1854. King Negus and Muhammad both worshipped the queen

of heaven.

Muhammad later conquered Mecca and the Kabba was cleared of idols. It is a well established fact of history that before Islam came into existence, the Sabeans in Arabia worshipped the moon-god. Allah's wife gave birth to three goddesses who were worshipped throughout the Arab world as the "Daughters of Allah." An idol excavated at Hazor in Palestine in the 1950's shows Allah sitting on a throne with the crescent moon on his chest. Because Allah has always been the moon god of Arabia is why one finds crescent moons on every mosque, and so many Muslim emblems. Allah, the moon god of Arabia was worshipped in Arabia for a thousand years before Muhammad was born. Allah is one of the many aliases of Satan. One also should not fail to notice how often the crescent moon is associated with various paintings and statues of the Virgin Mary.

Muhammad claimed he had a vision from Allah where Allah sent the angel Gabriel with the message – You are the messenger of Allah. This launched Muhammad's prophet career as the self-fulfilling prophecy he had gotten from the monk of Vatican Roma when he was nine. By the time Muhammad died, the religion of Islam was exploding. The nomadic Arab tribes were joining forces in the name of Allah and his prophet, Mohammad.

Some of Muhammad's revelations were recorded and placed in the Koran, and others were never published. The unpublished ones are now in the hands of high-ranking Ayatollahs in the Islam. These writings, which are not in the Koran are guarded, because they contain information that links the Vatican to the creation of Islam. Both Vatican Roma and Islam have so much information on each other that if exposed, could create such a scandal that it would be a disaster for both religions. This truth about Islam was given by no less authority than what Cardinal Augustine Bea had to say regarding Vatican Roma's creation and control of Islam.

In the so-called holy book of Islam, The Lord Jesus Christ is regarded as only a prophet. If the pope of Vatican Roma was His representative on earth, then he also must be a prophet of God. This caused the followers of Muhammad to fear and respect the pope as another holy man.

When the Arabs became unified under the banner of Muhammad, the Vatican pope moved quickly and issued bulls granting the Arab generals permission to invade and conquer the nations of North Africa. Vatican Roma helped to finance the building of these massive Islamic armies in exchange for three favors:

1. Eliminate the Jews and Bible believing Christians, which the Muslims called infidels.
2. Protect the Augustinian Monks, and the Roman Catholics and their shrines, churches, and properties.
3. Conquer Jerusalem for the pope and Vatican Roma.

Soon the power of the Islamic armies became tremendous. Jews and Bible



believing Christians were slaughtered, and Jerusalem was conquered. Roman Catholics were never attacked; their churches, shrines, and properties were not touched. However, when the pope asked for Jerusalem he was shocked that the Arab generals said NO. The Islamic generals had become so powerful that the pope could not control them. The Islamic armies began their conquests with the help and plans of Vatican Roma; but, now they had their own plan.

Waraqah directed Muhammad to have the Koran say that Abraham offered Ishmael, and not Isaac, as a sacrifice on Mt. Mariah. Muhammad contradicted the Holy Bible, which explicitly says Isaac was to be sacrificed, but the Muhammad's Koran would substitute Ishmael's name for Isaac, and assert the biblical record to be in error. As a result of this and Muhammad's vision, the Muslims built a mosque and shrine, the Dome of the Rock, in Ishmael's honor, on the site of the Jewish Temple that was destroyed by the Roman armies in 70 AD. This made Jerusalem the 3rd most holy place of pilgrimage for the Muslims behind Mecca and Medina.

Vatican Roma realized what they had created was out of control when the Arab generals and their Muslims began referring to the pope as an infidel. The Muslim generals were determined to conquer the world for Allah, and had set their sights on conquering Europe.

Representatives of the Muslim generals went to the Vatican and asked for papal bulls to give them permission to invade Europe. The Roman pope was outraged. War was inevitable. The pope considered the temporal power and control of the world to be the exclusive right of Vatican Roma's pope. The Muslim generals of the armies of Muhammad, which Vatican Roma had put in business for killing the enemies of the Vatican, now threatened Vatican Roma. The pope would not think of sharing his power over the world with the Muslims who Vatican Roma had established for the popes purposes, and that the pope considered to be heathens.

The pope quickly raised up Vatican Roma's armies for the pope's Crusades against the rebellious Muslim heathens. In no way was the pope going to allow the Muslim generals to take over Catholic Europe. The Crusades lasted for centuries and the prize of Jerusalem, which Vatican Roma always desired, always managed to stay free of the pope's control.

Turkey fell, which caused many Greek-speaking Christians to flee to the West with their Greek Scriptures. The Western Roman Empire, prior to the fall of Constantinople in 1453, had only Latin scriptures, carefully revised and absolutely controlled by Vatican Roma.

The Muslim armies invaded Spain and Portugal. In Portugal, the Muslim armies named a mountain village FATIMA in honor of Muhammad's daughter. In no way could anyone at that time ever think the village of Fatima would become world famous.

In 849 AD the great Arab Muslim fleet was set to invade Italy from Sardinia. When the Muslim fleet appeared on the horizon, Vatican Roma's fleet defeated the Muslims. However, Muslims occupied Sicily for nearly three centuries from 812 up until 1071 AD.

With the invasion of Spain and Portugal the Muslim generals realized that they were too far extended. The Muslim generals realized that it was time for seeking terms of peace. Francis of Assisi negotiated peace with the Muslim generals for Vatican Roma. The terms of peace brokered by Francis of Assisi were that the Muslims were allowed to occupy Turkey and Vatican Roma's Catholics were allowed to occupy Lebanon in the Arab world. It was also agreed that Muslims could build mosques in Catholic countries without interference, as long as Roman Catholicism could be allowed to flourish in Muslim countries. This is why one so often may find churches of Vatican Roma in the same neighborhoods as mosques in so many regions of the world.

Vatican Roma and the Muslims agreed to continue efforts to block, thwart, and destroy their common enemy, the people of the book, Jews and Bible believing Christians. By way of these concordats of Vatican Roma with Islam, Satan, the god of all false religions, has effectively blocked the now almost one BILLION children of Ishmael from knowledge of the truth of the Word of God.

Vatican Roma has maintained a light and invisible control of Islam on Muslims from the highest-ranking Ayatollah on down, through the Islamic clerics. Vatican Roma has always done everything possible to inflame hatred between Muslim Arabs and Jews, which prior to the Vatican putting Muhammad in his religion business, had lived peacefully together.

Muslims are taught to view Bible believing missionaries as the devil incarnate, which are sent to poison the children of Allah. This is why, up until recently, the ministry of missionaries in Muslim countries, aside from being difficult and often leading to martyrdom, has born so little fruit. However, with the global access to the truth provided by the internet, this is changing. By the Muslim's own statistics, there are 16,000 Muslims per day forsaking Islam to become Bible believing Christians.

Bible believing Christians have a mandate and duty of love toward the Muslims. All Christians are to participate in the great commission, and that great commission definitely applies to Muslims. It is the duty of love to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in The Lord Jesus Christ.

However, Vatican Roma's original plan to use Islam to kill people of the book, continues to this day.

## **The Vision at Fatima Portugal**

In 1910, Portugal was going Socialistic and Vatican Roma was facing a major problem. There were rapidly increasing numbers forsaking the religion of Vatican Roma and actually becoming hostile in rebellion to the bondage of the Vatican. This brought about perhaps the greatest display of Vatican Roma's religious showmanship in history, and even facilitated Vatican Roma's victory over the Russian Orthodox Church. This great Vatican Roman display of religious showmanship took place in Fatima Portugal, and has been very instrumental in strengthening Vatican Roma's control of Islam.

In 1917, the Virgin appeared in Fatima, and the Mother of God show there was one of Vatican Roma's greatest successes. Mary appeared in Fatima to three shepherd children calling herself "Lady of the Rosary." The Fatima appearances instantly became world famous due to their elements of prophecy with regard to the possibility of world war and the conversion of Orthodox Soviet Russia to Roman Catholicism. Vatican Roma was quick to declare the apparitions at Fatima "worthy of belief" and quickly put the Vatican's massive resources in the media in to high gear.

The message of the apparition of Mary was that three secrets were to be given about future world events, and that praying the rosary every day, and saying the rosary many times, was the key to personal and WORLD peace. This was a resonating message since so many young men of Portugal, and the rest of Europe, were then fighting in World War I. Within months thousands of people were flocking to Fatima.

In addition to the three secrets of Fatima a miracle of the sun was promised. The great worldwide publicity of Fatima brought about an immediate major defeat for the Socialists in Portugal. Within months the pope announced a very highly promoted trip, the pope had planned to visit Fatima. When the pope made his highly published plans to be at Fatima for the October 13th final apparition, anticipation to see the highly promoted miracle of the sun, caused a crowd estimated to be over 70,000 to assemble at Fatima for the pope's visit and final third apparition. Only the pope could see the miracle of the sun in its fullness. Of the 70,000 witnesses there were 70,000 different descriptions of what the people saw in the miracle of the sun. It did not seem hard for anyone to believe that only the pope, and not even the three shepherds, could see the miracle of the sun in its perfection and fullness. Yes, one could call it a strong delusion, but all seemed to trust what the pope said he saw, was sort of like what they saw. There was no physical evidence of the miracle of the sun, no one got any photographs of the sun doing miraculous things. The majority today suspect the combination of an anticipated miracle of the sun, and the excitement of the pope being right there to help, combined with the unusual rainy, cloudy, and sunny day, and great religious fervor of the large crowd, to be conducive to mass hallucination. However, it was so convenient of the pope to be there to clarify and certify the miracle of the sun.

Roman Catholics world wide began praying for the conversion of Russia and the Jesuits invented the Novenas to Fatima, which when done throughout North Africa, produced great public relations between Vatican Roma and the Muslim world. Today there are often times more Muslim pilgrims to Fatima then there are Roman Catholic pilgrims. The Muslim Arabs thought the Novenas to Fatima were honoring the daughter of Muhammad. That is exactly what the Jesuits wanted the Muslims to believe.

As a result of the vision of Fatima, Pope Pius XII ordered his Nazi army to crush Russia and the Russian Orthodox religion to make Russia Roman Catholic. Hitler, and the entire German army which fought on the Russian front, can testify the pope was mistaken and not infallible in his conclusions and direction to the Nazi army from that particular part of his vision of the miracle of the sun at Fatima.

In fairness it should be pointed out that it was several years after he lost World War II that Pope Pius XII shocked the world with his FULL revelation of the dancing sun miracle keeping Fatima in the news. It was truly great religious showmanship and the world eagerly consumed and embraced the pope's private interpretations of the miracle of the sun at Fatima. It should be surprising to everyone, but seems to surprise no one, that the only one to really see the vision and miracle was Pope Pius XII. Nevertheless, the pope's revelation of the vision as only he could see it, has produced a huge world wide group of followers known as the Blue Army. The Blue Army has millions of faithful Roman Catholics ready to die for the blessed virgin.

## **Project Blue Beam**

Project Blue Beam is something that is good for everyone to know about. Here is a link – <http://www.moresureword.com/bluebeam.htm> We must remember that the new global RELIGION lead by the pope, who is the second beast, positional false prophet of the antichrist, is the very foundation for the new world government. Without the Luciferian global religion the antichrist dictatorship of the New World Order is completely impossible. That is why the Project Blue Beam is so important to the antichrist Luciferians, and why it has been so well hidden.

The Jesuits of Vatican Roma have their Virgin Mary scheduled to appear four or five times in China, Russia, the US and other parts of the world. The apparitions at Fatima marked a turning point for hundreds of millions of Muslims. After the death of his daughter Fatima, Muhammad wrote that she "is the most holy of all women in Paradise, next to Mary." The majority of Muslims are led to believe that the Virgin Mary chose to be known as Our Lady of Fatima as a sign and a pledge that the Muslims who believe in Christ's virgin birth will come to believe in His divinity. That is a large part of the reason why there are so many Muslims, who today are open to receive the Gospel. Ex-Muslims just like Ex-Roman Catholics, make some of the most earnest contenders for THE FAITH WHICH WAS ONCE DELIVERED UNTO THE SAINTS.

Yes, according to the Muslims own statistics, 16,000 per day. They make such good Bible believing Christians because they MUST count the cost. Muslims know how rigidly the death penalty is enforced on any Muslim who forsakes Islam to become "one of the people of the book" whom all one billion Muslims are religiously duty bound to kill.

Gal 1:8-9 But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed.

There may have been a time when those who were Roman Catholics might possibly have been saved. That possibility came to an end in June of 1963, when the highest possible Satanic ceremony was conducted in the Vatican and simultaneously in the top freemason temple. That highest of all Satanic ceremonies is known as the ENTHRONEMENT OF THE FALLEN ARCHANGEL LUCIFER. Details regarding that important event are available near the bottom of this important link – <http://www.moresureword.com/GASstones.htm>

This short history should explain why this infamous paragraph #841 is in the Roman Catholic Catechism:

841 The Church's relationship with the Muslims.

"The plan of salvation also includes those who acknowledge the Creator, in the first place amongst whom are the Muslims; these profess to hold the faith of Abraham, and together with us they adore the one, merciful God, mankind's judge on the last day."

## **Paulicianism**

A look at what most call Paulicianism might be more valuable than giving any further mention of Islam in this summary of True Church History. The history of the Christians, called Paulicians by their enemies, really illustrates the point of how revised and wrested one will find the majority of Church History under the control of Vatican Roma. It is sad, but typical, that most of the information concerning the Paulicians comes through their enemies.

Paulicianism was a Christian sect that flourished between 650 and 872 in the Byzantine Empire. They called themselves Christians, and others gave them the name Paulicians. Some also have supposed that the Paulician name was derived from their obvious respect for the Apostle Paul. When one would look at their own writings, rather than what their enemies reported and revised about them, we find great difference.

Their real identification however, is that they were people who held the Scriptures as the only and highest authority for living, faith, and doctrine. Their own writings show this high honor for the Gospels, and the letters of the Apostles, and how strongly they adhered to BOTH the Old and New Testaments. This is very much the opposite of the Popery of Vatican Roma, and the Patriarchy of the Greek Orthodox Church.

The Paulicians had baptism by immersion in the name of Jesus Christ, failing to baptize in the name of the Trinity, which is so often reported by their enemies. According to their own writings, only adults 30 years of age or over were eligible for baptism, since this was the age Christ was baptized. The person that performed the baptism had to be pure of heart in order for the baptism to be considered valid.

The Paulicians strongly opposed any formalism, ritualism, and pomp. This obviously would make them enemies of both Vatican Roma and the Greek Orthodox Patriarchy. The empress Theodora killed, drowned, or hanged, more than 100,000 Paulicians in Grecian Armenia. The majority of the remaining Christians of this group who held to the Scriptures, and stood against ritualism, and against icons, and against saint veneration, and incense, and ritual priestcraft, had to flee from the area of Armenia. These Christians, named Paulicians by their enemies, were FALSELY called Manichaeans or Dualists.

By far the largest group of them, perhaps over 200,000 of them survived by fleeing to Europe. They fled out of the frying pan of the Greek Orthodox

persecution, into the fires of Vatican Roma's persecutions.

The vast majority of those writing about the Paulicians seem never to have thought to look at the writings of the Paulicians themselves. Almost all of what I have seen written about them is from sources known to be the enemies of the Paulicians. However, their own writings are available, which prove the very common FALSE accusation that they were dualists, or Manichaeans. One of the very few reporting truth regarding the Paulicians, from the study of their own writings, rather than the writings of their enemies, was Fred Conybeare. An ancient Paulician manuscript, The Key of Truth, was discovered in Armenia in 1891. The translator, Fred Conybeare, said "I found NOTHING that savoured of these ancient heresies, of the Manicheans. Mani was anathematized by the Paulician Church." (The Key of Truth, Conybeare, 1898, pg. vi, cxxxi) "The Paulicians are not Dualists in any other sense than the New Testament was dualistic." (pg. xxxvi) "The Old Testament is not rejected." (pg. xxxvii).

Just because certain Gnostics left some True Christian Church group and formed a heretical group, does NOT necessarily mean that the Christian group that they left, or which expelled them for heresy, was heretical. However, Vatican Roma is often found pinning the label of obvious Gnostic heretics, on the group that actually expelled them for their heresy.

By the early tenth century, the Paulicians had a common history as the Waldenses of being mercilessly persecuted by the Roman Church. The Waldenses were purified, and even strengthened, by the persecution of the Popes of Rome, and Patriarchs of Constantinople. The Waldenses were known for always having and holding, as the final authority, the Orthodox Scriptures. They adhered to the Scriptures which God had promised BOTH plenary inspiration, AND preservation. Through their protection, and preservation, and preaching of the More Sure Words of the Scriptures, they made many converts to true biblical faith. It was in the French and Swiss Alps that the Paulicians and Waldenses were most deeply rooted.

The faith of the Paulicians from their own writings is clearly seen as the same as that among the Waldenses. The Popes persecuted them doing everything possible to wipe out every literary trace of them. Yet, God obviously did not allow them to be destroyed, though all suffered persecution, and many did lose their life in defense of the Gospel, and their precious Scriptures, under the persecutions of Vatican Roma. The Waldense, Paulician, and Vaudois, Scriptures are traceable all the way back to the Antioch missionaries, as far back as 150 AD. There is astonishing perfect agreement to the KJV English Scriptures.

It is important to note that a specific founding goal of Rome's Jesuit Order is to destroy those Scriptures. Today essentially that means ONLY the KJV, which still remains outside of Rome's control and corruption, also known as Mesorite Old Testament text and the Erasmus New Testament text, or the RECEIVED TEXTS. Indeed that is a founding goal of the Jesuits, to destroy the Erasmus Text.

The Authentic Early Church assemblies of the Waldenses of the French Alps,

were persecuted, and the majority exterminated by the merciless persecution of the corrupt Roman Church. Still a persecuted, remnant escaped, fled, and were hidden and preserved. Some of them even hid by way of an external show of conformity to the Roman Catholic Church. However, there remains a traceable remnant of the Paulicians, in the face of demonically driven persecution of Vatican Roma, in those regions of southern France, and the Swiss Alps, who were preserved as they protested against the tyranny of Rome. As honest history, not revised by Rome, always attests the True Church held the Scriptures that are amazingly the same as the KJV Holy Bible, as their rule of life, faith, doctrine, and practice. They would allow only the Scriptures to keep their beliefs pure and free from all the visions of the Gnostic theology. The Paulicians were falsely accused of being Manichaeans, and there has been much historic prejudice against them. However, history free of Roman Catholic, and Greek Orthodox revision, has allowed it to be proven that the Paulicians were not Manichaeans.

## **The Waldenses**

Study of the doctrines and practices of the Waldenses finds that they made constant use of BOTH the Old and New Testaments. They obviously hated, what Jesus said He hates, that Nicolaitanes spirit of Vatican Roma. Rev 2:6 & 15. They had no clergy distinction from laymen by the way they lived, dressed, or in any other manner. They had NO councils, magisteriums, or rulings of doctors, rabbis, esteemed teachers, or seminaries. Their teachers were of equal rank. They obviously were against such. They obviously were diligent to ALL live according to the simplicity of the apostolic life. They opposed all image worship, which was practiced in Vatican Roma, and the so-called Eastern Orthodox Churches. They considered such things as miracle empowered relics as just a rubbish heap of bones and ashes, with less than any virtue, and in fact held them to be abominable. They held to the biblical doctrine and Orthodox view of the Trinity. Yes, for all the Yachidites, and so-called Oneness Brethren, the doctrine of the TRINITY is BIBLICAL, and traceable to the Apostles by the Scriptures, and such historically persecuted saints. They upheld the biblical view of fallen, unregenerate, depraved and sinful human nature. They recognized the sufferings of the Son of God as their ONLY, and blessed Hope of Salvation, through REPENTANCE, and FAITH, in Him ONLY.

The Vaudois are traceable to 150 AD, and most students of Church History would say existed within a few decades from apostolic times. They are sometimes called Waldenses, after the name of one of their famous leaders, Peter Waldo of Lyon, also known as Peter Valdès. It was the received opinion among the Waldenses that they were of ancient origin and truly apostolic. They claimed to possess apostolic authority by reason of the purity of their Scriptures, and the keys to binding and loosing.

Theodore Beza, the sixteenth century Reformer, and disciple of John Calvin, said, "As for the Waldenses, I may be permitted to call them the very seed of the primitive and purer Christian Church, since, they are those that have been upheld, as is abundantly manifest, by the wonderful providence of God, so that neither those endless storms and tempests by which the whole Christian world has been shaken for so many succeeding ages, and the Western

part so miserably oppressed by the Bishop of Rome, falsely so called; nor those horrible persecutions which have been expressly raised against them, were able so far to prevail as to make them bend, or yield a voluntary subjection to the Roman tyranny and idolatry”.

In study of the Waldenses, the most obvious thing, which one would observe about them, was holiness in their every day lifestyle. The Waldenses lived the profession of Peter that we ought to obey God rather than men. The characteristic that distinguished them was the principle that Scripture was their authority and how they sought to have all the Waldenses memorize the Holy Scriptures. To the Waldenses, long before the Reformation, they held the Holy Bible to be their living book. Though such might seem an impossibility, there were reports that there were those among the Waldenses who could quote the entire Holy Bible, both Old and New Testament from memory.

Another of the Waldenses distinguishing life principles was the importance of preaching. They believed it to be the right of ALL of the BELIEVING MEN to exercise preaching of the Scriptures as their DUTY. Peter Waldo and his associates were preachers. Their fundamental principle basis was the Sermon on the Mount, rejection of oaths, the condemnation of purgatory, and condemnation of prayers for the dead. The Waldenses declared with Holy Boldness that cost many of them their very lives, that there are only two ways after death, the way to heaven and the way to hell.

The Waldensian movement touched many people, through many centuries. The Waldenses attracted converts from many sources, including a great number of Roman Catholics. The agreement of their French Scriptures, known as the Vaudois, with the KJV Holy Bible is both amazing and stunning proof of God's promise in Ps 12:6-7.

Peter was the Apostle to the Jews and did minister to the Churches of Asia. There is NO Scripture, or historic indication, outside of Vatican Roma's revised history and fables, that would suggest that the Apostle Peter ever set foot in Rome. That Church was planted and nurtured by Paul the apostle to the Gentiles. The expansion of Christianity in Asia was well advanced before the end of the first century. The Christian faith broke out across the borders of Rome into Asia. In the first century the true Christian faith may have spread as far as India. It is certain that it had spread east of the Euphrates and three hundred miles further east across the Tigris River, to the area of ancient Nineveh. By the end of the second century, missionary expansion had carried the Church as Far East as northern Afghanistan. It is abundantly clear from the book of Revelation that there had, by the end of the first century, been mass conversions of the Turks in Central Asia. The Seven Churches of Revelation, chapters two and three, were all located in Asia minor today known as Turkey.

Most have heard of St. Patrick and few know much of the history of this great man of God in the history of Ireland. The work of this great Gospel Preacher and his associates in Ireland is so great, in part, is because it was so very difficult. Patrick met head on against the old pagan religion of the Druids. All of the people of Ireland when Patrick began preaching the Gospel, very strongly believed in the Druids as pagan priests who mediated for them in the



things of the spirit. We know of his difficulties, and disappointments from his writings, which were preserved. He resisted the powers of darkness in the priesthood of the Druids. He very obviously trusted the Lord Jesus, the Living Word, by the power of His Holy Spirit to convict people of sin, of righteousness, and of judgment. From the writings of Patrick and his disciples, he understood salvation to be 100% entirely by grace from God. Over the course of 60 years, Patrick had covered the entire country of Ireland preaching the Gospel. Patrick faithfully followed the instructions given by Paul to Timothy and Titus, in ordaining elders and establishing Churches. The best estimate is that by the end of those 60 years of preaching ministry in Ireland, that there were 365 Churches across Ireland. The Churches Patrick established were after the Biblical pattern where the people were SERVED by a pastor or elder. The authority of the pastor was by and according to Scripture that of SERVICE, rather than of being served by the people.

The monasteries which Patrick established were the opposite of those established by Vatican Roma. Patrick's monasteries were very much the same as those of the Vaudois, and other early Christian Churches of northern Italy and southern France. There, men came aside for some years to be trained in the Scriptures, and to learn how to evangelize and to bring the Gospel to others. After their time in such a set apart place, these men married and had families. They were not forsaking the world for some retreat of inner holiness, but men, who having received the new life in Christ Jesus, responded to the call to evangelize others with the true Gospel. It was because of these monasteries and the Churches that Patrick founded in Ireland, that Ireland became known as the "Isle of Saints and Scholars".

There were more than 600 years of fruitfulness in the clarity of the Gospel message so faithfully preached by Patrick and those whom he disciplined, and those they disciplined after them. Over 600 years hallmarked by SCRIPTURE faithfulness. From those churches and missionary training centers called monasteries, missionaries were sent to Scotland, France, Germany, Belgium, Switzerland, Italy, and beyond. The SCRIPTURE, authority, and faithfulness of living the scriptures, were the hallmark of these later missionaries from Patrick's work as certainly as the Vaudois.

## **The Nicolatine spirit**

The Papal Roman Church is historically almost the opposite and historically found persecuting these SCRIPTURE based true believers, preachers, and those who LIVED according to the Scriptures. Rome is wealthy almost beyond comprehension having great political power. Rome also exercised great power over all of the Churches except for those few empowered by God and their faithfulness to the Scriptures to escape and evade, Vatican Roma's persecutions of all who would not submit to her Nicolatine spirit of control.

The headquarters of the Nicolatine spirit, seeking control over Churches always seems to have been Rome. The Church in Rome is actually a very stunning contrast. The Church in Rome that Paul, the apostle to the Gentiles, had started there in the first century, compared to what the Church in Rome came to be after Constantine, is truly stunning in comparison and contrast.

We know from the scriptures that Paul had discipled some pastors who ministered by SERVING small congregations in Rome. The DIFFERENCES between what Paul started, and what Vatican Roma soon became, is most remarkable. The early Home Churches, under their pastors, looked to the authority of the Scriptures as received in the gospel accounts of the life of the Lord Jesus Christ, and the writings of the Apostles. All authority was based upon the Scriptures of the Old and New Testament.

These early pastors and Churches had a true and living faith in God's grace through the Gospel. We see the evidence of this in the Scriptures themselves in the letter of Paul to the Romans. We see how the Gospel was faithfully treasured in those early Roman congregations. At the beginning of his letter, the Apostle commends the believers at Rome for their FAITH. First, I thank my God through Jesus Christ for you all, that your faith is spoken of throughout the whole world. For God is my witness, whom I serve with my spirit in the gospel of his Son.

This level of approval is not often seen in the letters of the Apostle Paul. For two hundred fifty years, THE Faith of the Churches of Rome continued to be well known for their lifestyle conformity to the Scriptures, while they lived under extreme persecutions. Perhaps the most famous of the persecutions took place under Emperor Nero in 64 A.D. It would be certainly beyond imagination for those believers in Rome in the first 200-250 years after Christ, to think what the so-called Church of Rome has become. No way could such persecuted, SCRIPTURE living believers, imagine the idea of a Most Holy Roman Pontiff. They would all shout, BLASPHEMY, in the face of anyone referring to the Pope, or any man, as The Holy Father. It would be impossible for such SCRIPTRUE living believers, to think how the belief in rituals, and priestcraft, could confer the grace of the Holy Spirit. None of the believers who were part of the Church that was in Rome for the first 250 years after Christ, could imagine someone who claimed to be a Christian would venerate saints, or pray the Hail Mary, or pray to the Queen of Heaven, or any saint. They knew what Jeremiah had said in 7:18, and 44:17-28. Every single one of them would be astonished at what a Mother of Harlots the big Church of Rome would become.

The Apostle John was actually given Revelation, by the Lord, to see what the Church in Rome would become, and was equally shocked by what he saw. John wrote: So he carried me away in the spirit into the wilderness: and I saw a woman sit upon a scarlet coloured beast, full of names of blasphemy, having seven heads and ten horns. And the woman was arrayed in purple and scarlet colour, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication: And upon her forehead was a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH. And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus: and when I saw her, I wondered with great admiration. And the angel said unto me, Wherefore didst thou marvel? I will tell thee the mystery of the woman, and of the beast that carrieth her, which hath the seven heads and ten horns.

Scripture believers know the pyramid which the Lord Jesus Christ established is up side down, compared to what the Roman Catholic Church formed, since its

first Pope, Constantine, established himself as the first Pontifus Maximus. Yes, the Roman Pope's title, Supreme Pontiff, first entered church history by way of Constantine in the fourth century, and means high priest of PAGANISM. Christians located in Rome for the first three centuries could not imagine Vatican Roma's top heavy Nicolaitane hierarchy. How such a system of layperson to priest, from priest to bishop, from bishop to archbishop, from archbishop to cardinal, and cardinal to pope, would have been to them rejected as the abomination which the scriptures teach it to be. The Lord HATES such Nicolaitane hierarchy according to Rev 2:6-15, and in Matt 23:8-11 said – But be not ye called Rabbi: for one is your Master, even Christ; and all ye are brethren. And call NO man your father upon the earth: for one is your Father, which is in heaven. Neither be ye called masters: for one is your Master, even Christ. But he that is greatest among you shall be your SERVANT.

The Roman state sponsored persecution of Christians ended in 313 A.D. It was at that time that the emperors, Constantine in the West, and Licinius in the East, proclaimed the Edict of Milan. This decree established the policy of religious freedom for both paganism, and Christianity. No real truthful Pope roots go any farther back in history than the first Pope Constantine. The claims of Vatican Roma, or Eastern Orthodox of apostolic succession are 100% FRAUD, and history revision.

Constantine set up four vice-prefects to govern the Roman Empire. Under Constantine's authority the Christian world was to be governed from four great cities, Antioch, Alexandria, Jerusalem, and Rome. Over each city there was set a Patriarch, who governed all the elders of his domain, which was later to be called a Diocese. Constantine wanted the Christian Churches to be organized like the government of the Empire.

By what Constantine established, the respect and status of the various Christian elders directly related to the status of their city. Since Rome was the most powerful, and prestigious city in the world at the time, contrary to the scriptures, and in accord with the respecting of persons, and according to the way of the world, the flesh, and the devil, Rome was destined to have the most prominent, and influential bishop. The bishop of Rome, according to the ways of the world, and contrary to the Scriptures, was to Lord it over the rest of the Christian world. Gradually the honor and respect given to the bishop of Rome grew, and these bishops going further and further away from the Scriptures, wanted, and would eventually, require worship from the bishops of other cities. By the end of the fourth century the bishops of Rome began to demand recognition for their exalted position.

By the fifth century the true Gospel was being very effectively subverted by Vatican Roma. In place of the Gospel, and the authority of the Scriptures, and salvation by grace through repentance and faith in the Lord Jesus Christ, now it was by the rituals and ceremonies, which Vatican Roma had for sale. Ask any catholic. The real difference between a high mass and a low mass, is the higher price that one has to pay for mention in a high mass, in relation to the price that one has to pay for mention in a low mass. Want to purchase some early out time from some departed loved one to shorten their time in purgatory? Vatican Roma has any indulgence for sale, if you will just give

them the money.

By the fifth century Vatican Roma had effectively replaced the true worship of God, and the inner conviction of the Holy Spirit. Vatican Roma established the Cadillac version of religion, in terms of formal rites and idolatry. Pagan practices were given Christian terms, to put a false Christian covering on very pagan practices such as the celebration of the winter solstice, and spring equinox. Yes, those celebrations had Christian terms applied to them. Most would be offended by the truth that the celebrations of the birthday of Tamuz at the winter solstice, and the celebration of the fertility goddess at the spring equinox, are being done in their Church. Does the application of Christian terms to such pagan celebrations make them pleasing to the Lord? One only has to look at what Jeremiah had to say in Chapter 10 to know the answer.

Vatican Roma's gospel is another gospel, very far removed from the true Gospel and Scripture authority, which was known by the persecuted Churches of Rome, before the first Roman Catholic Pope Constantine. The true Gospel, which was preached and lived BEFORE Constantine founded the Roman State Religion, had produced an internal unity among the believers. However, after the first Pope Constantine, the Roman State Church of paganism with Christian terms, had substituted ritualism for the Gospel. The insistence was now on an external, visible unity for the Church.

The clergy and laity division of the Nicolaitane spirit of religious control, which the Lord HATES, became the base and hallmark of what was to become the Roman Catholic Church. The corruption produced a Nicolaitane hierarchy of the ruling clergy. By the end of the fifth century, a ritual performing priesthood, where the priest presumed to mediate between God and men, had replaced the ministry of a Pastor Servant. The contrary to scripture nature of Vatican Roma is most clearly seen in the light of this Word of God – 1 Tim 2:5 – For there is one God, and one mediator between God and men, the man Christ Jesus. Thus, Vatican Roma's priestcraft ritual, by the end of the fifth century, had replaced the Preachers of the Gospel who had taught the Scripture.

IT IS HOPED THAT EVERYONE CAN SEE THE GREAT FRAUD AT THE ROOT OF ALL APOSTOLIC SUCCESSION CLAIMS OF BOTH ROME, AND THE EASTERN ORTHODOX CHURCH. The Church was no more the fellowship of believers under Christ Jesus, united by the Gospel, the absolute authority of Scripture, true worship, and indwelling of the Holy Spirit. Now, it was all external hypocritical religious showmanship. Now, Vatican Roma controlled, as an institution dominated by a hierarchy of priests and bishops.

Within 100 years after Constantine had stopped the state sponsored persecution of the Christians, Vatican Roma had effectively replaced the true worship of God, and the inner conviction of the Holy Spirit, by the preaching of the Word of God. Vatican Roma made the state sponsored form of Christianity to be outward show and ritualism. Vatican Roma had established a form of paganism cloaked in Christian terms. It was a comfortable religion that could easily accommodate the pagans, complete with formal rites, holidays, and idolatry. Statues of Jupiter or Zeus became statues of St.

Peter. The statues of the Queen of Heaven became statues of Mother Mary with baby Jesus. The vast majority of pagans had similar forms and rituals, and the adoption of Christian terms for these things made the religion tolerable for all except a very FEW PEOPLE OF THE BOOK.

About this same time, the city of Rome began to be attacked by the Goths. In 410 Alaric the Goth captured Rome but did not stay to rule. Attila the Hun then conquered Rome in 452. Pope Leo somehow influenced Attila to stop his advance and leave Italy. No one knows for sure if Attila had just had enough war and chose to enjoy the spoils of his conquests. However, everyone knows that pope Leo took credit for saving Rome. Then Leo was able to use the same great persuasive power to get the leader of the Vandals, who also captured Rome after Attila, to stop killing the Romans and leave.

Pope Leo The Great represents a strong testimony to the capabilities of Vatican Roma in intrigue. Almost a millennium later the Jesuit order would be founded to give a quantum leap to Vatican Roma's already proven capability of intrigue. The significance of Leo's pontificate lies in the fact of his assertion of the universal episcopate of the Roman bishop, which comes out in his letters, and still more in his ninety-six extant orations. This assertion is commonly referred to as the doctrine of Petrine supremacy. Was Pope Leo The Great truly a Christian, and professor of THE Faith, and Doctrine of the Apostles? YES, on the basis of his most famous Tome, letter 28, to Flavian, Leo gave an impeccable defense of the Gospel from which modern popes could learn much to forsake their shipwrecking, and subversion of THE Faith.

There was a vacancy for the position of Roman Emperor. A vacuum had been established because the Imperial leadership had left Rome. None of the barbarian leaders that conquered Rome wanted to take the position of ruler of Rome, to reside in Rome. In spite of the profound truth to the contrary, given by the Lord in Luke 16:13, No servant can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon. Leo seemed to act as if he thought he could do what the Lord said was impossible.

Leo, as the bishop of Rome, saw the opportunity that was presented to him by the situation of Rome being attacked by Attila. God only knows the intrigue that convinced Attila and the other conquerors of Rome not to set up a throne there, or at least put one of their Generals on a throne there.

Augustine had already written some things very pleasing to the popes, that they were intended to rule over the world for Christ. Leo thought he was just the right pope to run the millennial kingdom for Christ. Leo loudly proclaimed his vested and sole right to bind and loose in place of Christ, and finally declared his right to the throne of the exiled Roman emperor, as the position from which the pope should rule the world in place of Christ. From the throne of Rome, Pope Leo claimed to have the seat of Christ's universal kingdom.

Vatican Roma in a very real way is a continuation of the iron legs of the Roman Empire in the visions of the prophet Daniel, and a certain part of the Fourth Beast of which Daniel did speak. By way of Vatican Roma, the beast

that was, and is not, YET IS. The Roman Empire did not really end. The Roman Empire simply changed its form. The pope became Caesar's successor.

When Constantine moved his capital of the Roman Empire from Rome to Constantinople in 330 A.D. it gave a tremendous increase to the power of the bishop of Rome. The ecclesiastical contest that had been going on for some time between Antioch, Alexandria, Jerusalem, and Rome, regarding which was the greatest, was decided by that move of Constantine. The struggle now for ecclesiastical dominance was between Rome and the new Constantinople. The barbarian invasions of the Western Roman Empire were the best thing that ever happened to build up the power of the Roman popes. The pope, and only the pope, according to the pope, could help Rome against the threats of the Alamanni, Franks, Visigoths, Burgundians, Suevi, Anglo-Saxons, Lombards, Heruli, Vandals, and the Ostrogoths.

The Emperor of Rome now lived in Constantinople. It was Clovis, King of the Franks, who was the first of the barbarian princes to accept the faith proposed by the Church of Vatican Roma. To fulfill a vow that he had made on the battlefield when he defeated the Allemanni, Clovis was baptized in 496 A. D. in the Cathedral of Rheims. The Bishop of Rome gave him the title of the eldest son of the Church.

Then, in the sixth century, the Burgundians of Gaul, the Visigoths of Spain, the Suevi of Portugal, and the Anglo-Saxons of Britain, all also joined themselves to the religion of the Bishop of Rome. These barbaric kings and their peoples accepted easily the pagan religion of Rome, because they got to keep all of their pagan celebrations, with just some new Christianized terms. Rome did NOT now have the very narrow way of the Scriptures, and the Gospel. Rome was their same beloved pagan priestcraft rituals with Christian terminology. Vatican Roma's religion was, in fact, very little different in form and substantially the same as their own beloved pagan worship.

In terms of the power of Vatican Roma, all of these conversions represented a quantum leap in the power of the Bishop of Rome. These nations more easily accepted the religion of Rome, because this city had traditionally been the seat of authority of the Caesars, who had previously ruled them with general prosperity. The Bishops of Rome assumed the position as heir to the Caesars, just as Constantine the Caesar, was the first Supreme Pontiff, meaning high priest of paganism, which is a title the pope maintains to the present day.

Rome had long been the seat of power for the Empire. Now Rome would be the place for the high priest of paganism to exercise his authority. More and more Western nations accepted the position of authority of the Bishop of Rome. Emperor Justinian I (527-565), established the dominance of the Bishop of Rome by bringing his ecclesiastical edicts and regulations under the control of civil law.

Justinian's decree set the legal foundation for ruling power by the Bishops of Rome. Justinian used forced ecclesiastical unity to strengthen his political position. As the head of the Empire's Church, the Bishop of Rome took the title of POPE, to be the one who would be in the power position seat of the Bishop of Rome. As pope, the Bishop of Rome could use the sword of the

Empire's armies given to him by the decree of Justinian.

Before the sixth century, Christian Church unity came by the moral persuasion of the Gospel. The conviction of the Holy Spirit through the Scriptures alone brought salvation to such as should be saved. These genuinely saved individuals would be salt and light to their civil societies. However, the application of Christian terms to pagan rituals and celebrations, and departure from Scriptural basis of authority, and adoption of carnal, pagan ethics employed by the Bishops of Rome, could certainly only produce the same old worldly corruption of Lucifer's, antichrist, Nicolaitane, controlling spirit of corruption.

As expected, the Bishop of Rome soon enough wanted to reign like a king with worldly pomp, and worldly power. The very thing that the Lord had warned against was now happening. The very Nicolaitane spirit the Lord said that He HATES was now going to rule. The religion of Vatican Roma quickly became the exact opposite of the instruction of the Lord in Mat 20:25-28:

But Jesus called them unto him, and said, Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them. But it shall not be so among you: but whosoever will be great among you, let him be your minister; And whosoever will be chief among you, let him be your servant: Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.

History has shown the Vatican Roman Popes to PERSONIFY THE OPPOSITE of the clear teachings of the Lord Jesus Christ. Since the pope spoke as a DRAGON on July 10, 2007, maybe it is time for Roman Catholics and every one else bowing the knee to the pope on Sunday, in pre-trib lala land to DO according to 2 Cor 13:5 and Rev 18: 4: Examine yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates? And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.

I believe that it is time that it be said with all holy boldness that the SAINTS must prepare for 42 months of war with the antichrist host, and an unprecedented holocaust lead by the antichrist false prophet pope. The pre-trib lala landers are about to receive the shock of their life, realizing the FRAUD of Vatican Roma, and the Abominable lies of Dispensational Theology, originally financed by Illuminati Satanists and subsequently promoted from within by the Jesuits.

If you want convincing documentation on this entire subject of True History Since the time of the apostles, and how wide and firm is the connection of the antichrist with Vatican Roma just click this for the proof:

The Secret of Secret Societies

National or enforced religions have never changed the heart and lives of mankind. People are born destitute of spirit and and true spiritual life, and therefore all must be born again. Sadly, in these last days of great apostasy

and strong delusion the majority who once testified of a born again experience are in the most serious need of being born again, AGAIN. Worse yet they do NOT perceive this great need and some would dare to attack the affirmation of the grace of God found and evidenced in repentance that being born again, AGAIN, represents as their only hope.

The FRAUD, history revision, fallacies, intrigue, priestcraft, and Nicolaitane spirit is not what is needed in such a time as this. The huge Roman Empire brought in some political unity, but no light and hope.

However, when the Lord Jesus Christ came, for the FEW who would REALLY RECEIVE HIM, to them gave He the Power to BECOME sons of God. He ONLY, and NO Pope, or priestcraft worker of any sort among men can save and give everlasting life. The death, burial, and resurrection of the Lord Jesus Christ is the the greatest event the history of the world. The Old Testament Scriptures foretold it, and the Gospel of the New Testament proclaimed it.

Beginning at Jerusalem, the Apostles proclaimed Him as the author of everlasting life. From among a people who were despised by all nations, came these Apostles with the proclamation and demonstration of the mercy and power of God. THE Gospel, the only TRUE Gospel, and doctrine of the Apostles, invited all men to receive new, abundant, eternal LIFE. Greeks and Romans, slaves and slave owners, men and women. From from across the known world, many came to believe on the Lord Jesus Christ. REPENTANCE and Faith IN Him gave them new life in Him to the glory of God the Father Almighty in the Name of Jesus. People from all of the known world, as far as India to the East, Africa to the South, and Ireland to the West, received the light of life and freedom from the bondage to Satan with THE Gospel by the conviction of the Holy Sprit through the SCRIPTURES. Yes, the Word of God was preached in the Power of the Holy Ghost.

THE Gospel, very definite article, not another gospel of Vatican Roma was preached in the power of God and not by the force of man. That gave new life, even abundant, and eternal life, and a Blessed Hope. The Gospel proclaimed that salvation comes from Him alone by His grace ONLY by Repentance and Faith in Him as The Lord.

The Gospels of the Lord Jesus Christ and the written letters of the Apostles settled the great questions of doctrine, being BOTH the Doctrine of Messiah and the Doctrine of the Apostles, and the only LEGITIMATE claim to true or real apostolic authority or apostolic succession.

The claim of Vatican Roma to apostolic succession is 100% FRAUD. The fraud is based upon history revision, and wresting of the Scriptures. The same may be said of so-called Orthodox churches, not to mention such Luciferian frauds as Islam, Mormons, and Jehovah's Witnesses. Yes, that also includes Judaism unless such a so-called form of Judaism would proclaim Yeshua Messiah as the I AM who taught Torah to moses, being known and exalted as BOTH Creator and Redeemer.

There was nothing arrogant or high and mighty as the apostles addressed the churches. The unity in the Lord is clearly seen when in the Acts of the



Apostles, we see such expressions as – The apostles and elders and brethren send greetings unto the brethren. In the face of great persecution by the middle of the second century true history will show that the authentic Church had the true Gospel of God's grace. The ONLY True Gospel had been preached to the western end of Europe and even to the eastern end of Asia.

The ONLY TRUE Faith, the Faith of Abraham, that God would provide Himself, as THE Lamb of God, MUST be in perfect agreement with the scriptures, of BOTH the Old and New Testaments. Today that God promised PERFECT and only Holy Bible is found today in plain English, in the Authorized, KJV, which I like to call the King Jesus Version Holy Bible. The Scriptures and ONLY the Scriptures is the means by which the believer enters into the salvation purchased by the sacrifice of THE Messiah as the Lamb of God. The Lord God is almighty and He has provided the good news of THE Gospel, for all who are dead in trespasses and sins. This we do KNOW – that the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God. For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved. He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God. And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil.

Some, like Roman Catholics, believe on their church, their pope, their leader, their sacraments, and their rituals. The Roman Catholic Church is the Cadillac of religion when it comes to having such things for sale. THEY WILL PERISH IN THE BOSSOM OF THE MOTHER OF ALL HARLOT RELIGIONS.

By nature we are all born sinners and children of wrath. We are all born rebels at enmity against God and in rebellion against His Word. We are all born rebels at enmity against the Lord God and His Word. The perfect and just law of God has condemned us all. The Lord God is not responsible to rescue any of us from His just wrath which every one of us deserves. Despite our sin nature and personal sin, the Lord God has given the PERFECT sacrifice of His Only Begotten Son for all TRULY born again BELIEVERS, by His Spirit of Truth and Holiness, True believers IN His WORD. God alone is Holy. All sin is an offense to the Holiness of God. Only God can give the terms by which the offense to His Holiness can be satisfied. ALL simply MUST turn to God in REPENTANCE and Faith IN The Lord Jesus Christ, and Him alone, for the salvation that ONLY His sacrifice, and His Faith can give by His Word, by the conviction of the Holy Spirit. Salvation MUST be based ONLY on Christ's death and resurrection. One can NOT find any hope of salvation by faith in a church, or sacraments of a church, or any ritual of any church. Faith must be of, by, and through Him only, with NO other mediator allowed in His place. For of him, and through him, and to him, are all things: to whom be glory for ever. Amen.

Those trusting in the Roman Catholic Church, the religion of Islam, the Mormon Church, Hinduism, Buddhism, or any other church or religion need to be told in truth and in love that they are perishing. We are his witnesses with

the TRUE Gospel in the full context of the KJV Holy Bible rightly divided, that may make the true claim without fraud, to true apostolic succession. They were sent out to make disciples, disciplined ones IN the Word of God. We therefore are of that succession to be disciples and make disciples IN the Word of God. Those trusting in any church are really just like the lost Pharisees who had opportunity to hear directly from the Lord and rejected the One and ONLY Messiah. The Jesus problem was expressed most explicitly in John 8:24, – I said therefore unto you, that ye shall die in your sins: for if ye believe not that I AM, ye shall die in your sins. Those who hold faith in a church, an organization, sacraments, rituals, or traditions, are DENYING THE PERSON OF THE LORD.

Eph 2:8-10 and Titus 3:5-7 says it so simple direct and clear – For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them. Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost; Which he shed on us abundantly through Jesus Christ our Saviour; That being justified by his grace, we should be made heirs according to the hope of eternal life.

If you are trusting in the Roman Catholic Church, the Mormon Church, the Watchtower, Islam, Hinduism, Buddhism, or any religion, or church, or organization and its rituals, you are LOST and without the Blessed Hope of eternal life.

Pray for the peace of Jerusalem. Pray Psalm 83 every day. Only be very strong and of good courage. Stay IN the Word.

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## [Is the Pope the Super-boss of all government agencies as well as the Vatican?](#)



The Vatican is posing as Snow White, but the Bible calls her, “the great whore”. She uses government agency branches in all nations including the USA.

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# Why I left SGI and Turned to Jesus



– By Andrew Fisher

## **Forward by the Webmaster:**

I was very surprised when my cyberspace Christian friend, Andrew from the UK, told me he was with Soka Gakkai for nearly 25 years! I asked him to write up his story. I met many Soka Gakkai people from time to time when I lived in Japan and can tell you they are some of the hardest people to share my faith in Christ with. For one thing, they try to proselytize me when I'm trying to convert them!

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I have received the Lord Jesus Christ into my heart.

For almost 30 years I was a practising Nichiren Buddhist and a local leader in the UK of the lay Buddhist organisation Soka Gakkai International.

As many people are aware, Buddhism is a godless, atheist religion. To understand why I gave up being a practising Nichiren Buddhist and member of SGI we need to examine why I turned to Buddhism in the first place.

Until I was about 21 years old I was a Roman Catholic. Like many other young Catholics I had bit by bit relaxed my religious practice to the point where I never attended church regularly, took communion or made a confession. The pagan, maybe even Satanic, influences of rock music in the late 60s and 70s such as Led Zeppelin and Black Sabbath had slowly entered my consciousness and had begun slowly, but surely, to dull the soft words of the Lord.

As a child I recall speaking happily and directly to the Lord about everything in my life. But now as a young man I found myself one day in the confessional box. As I confessed to some minor sins, the priest absolved me as usual and gave me a small penance of 10 Hail Marys. As I silently recited the prayers, I was struck by the ludicrousness of the situation. Here I was chanting away to the Virgin Mary while in my heart of hearts I no longer believed in a God. The steady chipping away of my soul by Satan had finally worked...at least for a while.

I thought that Nichiren Buddhism held the answers to inner peace for me and began many years of sincere practice. I began to notice as I taught many people about Buddhism that I was saying something that no other Buddhists said (or at least dared to say):

"If this practice fails to work for me personally, then I will immediately give up the practice of Buddhism."

Nichiren Buddhism essentially believes that everything can be achieved (all earthly desires are considered as enlightenment) by chanting Nam Myoho Renge Kyo (devotion to the mystic law of cause and effect). The universe is subservient to this law and adjusts everything in harmony with the desire of the chanting Buddhist. Little did I know that there were challenges ahead of me that chanting could not overcome. As I slowly realised this was the case I began to acknowledge that chanting had not achieved my "earthly desires".

So what happened to me? Simple! Like Paul on the road, but less painfully, I woke up one morning and I believed again in the Lord Jesus Christ. The Lord had filled the spiritual vacuum. I was that little boy once again being talked to in a comforting way with his dear heavenly Father. A natural and painless rebirth had occurred in my heart.

Now I found that there was a power infinitely greater than I had ever known before. Jesus was alive!

Over the next weeks and months, as I walked about in my new body, I determined to ask as many people as possible about their experiences of the Lord in their daily lives.

One of the first people I spoke to was my dentist. He told me that his grandfather had been a Methodist preacher in Argentina. He felt that, although many professed to believing in Jesus, in reality they lived godless lives.

A local young Muslim man who runs a grocery store near my home in Marbella and who has trouble finding the monthly rent and health insurance for his sick mother and brother showed me a YouTube video he was watching the as I walked in to his shop. The video was about the daily life of Jesus.

An experience that affected me profoundly and showed me I was truly walking with Jesus occurred one day as I spoke to my wife. My beloved wife is a practising Nichiren Buddhist. She often talks painfully about losing her dear brother to cancer when he was only 12 years old. For the 34 years of our married life I have often watched the tears roll down her face as she talks about the suffering of her brother as he died and of the pain of her parents as they cared for him in his last days in this world.

For years, answering as a Buddhist, I often spoke about her brother's karma and reincarnation. Now, as a follower of the Lord Jesus Christ, and for the first time in all those years, the correct words came into my mouth: "Don't worry, my love. Your brother and your mother and father are in Heaven now. At rest and at peace."

Her face lit up and said, "Thank you for that." For the first time in our years together, I saw a peace finally descend upon her.

Praise the Lord and thank you!

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## [Babylon the Mother Church – By Henry Grattan Guinness](#)



Did not Rome Christian became a harlot? Did not Papal Rome ally herself with the kings of the earth? Did it not glorify itself to be as a queen, and call itself the Mistress of the World?

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## [The History of Persecutions by the Horn of Daniel Chapter 7](#)



A history of persecutions by the Horn of Daniel chapter 7, the Antichrist, the Popes of Rome who killed Bible believing Christians over the centuries

till today!

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## [The Fourth Kingdom of Daniel Chapter 7](#) [– Rome](#)



The fourth Kingdom of Daniel chapter 7 is the Roman Empire. It continues to this day through the Vatican, the so called Holy See.

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## [The Effect of the Jesuit Eschatologies](#) [on America Today](#)



Unbeknownst to most evangelicals today, the Endtime doctrines they are teaching are based on Jesuit fabrications designed make Protestant and Baptist Christians stop thinking of the Popes of Rome as the fulfillment of prophecies of the Antichrist, the man of sin, son of perdition.



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## “... and his deadly wound was healed” – Revelation 13:3



Millions cheer Pope John Paul II during his first visit to Poland as pontiff.

For years I was very much into researching all the details I could learn about the Illuminati and all its subgroups, i.e. Freemasons, Bilderberg group, Council on Foreign Relations, Skull and Bones, etc, but now I think it's better to try to see the overall big picture of Satan's plan for world conquest from a Biblical point of view. If we compare the Bible to what we already know from history, I think we can see the big picture a whole lot clearer!

Revelation 13:1 ¶And I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy.

2 And the beast which I saw was like unto a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion: and the dragon gave him his power, and his seat, and great authority.

3 And I saw one of his heads as it were wounded to death; and his deadly wound was healed: and all the world wondered after the beast.

Daniel chapter 7 verse 3 says, “And four great beasts came up from the sea, diverse one from another.” What are these “beasts”? The Bible defines a beast in the very same chapter 7 of Daniel!

Daniel 7:17 These great beasts, which are four, are four *kings*, which shall arise out of the earth.

A king is a person over a kingdom or empire. No kingdom, no king. The word “beast”, therefore, is a metaphor for a kingdom or an empire, and not just an individual person. The four empires talked about in Daniel two and Daniel

chapter seven are:

1. Babylon
2. Medo-Persia
3. Greece
4. Rome

We know clearly from history Rome was the longest-lasting of all these empires. No educated person would deny that the Roman empire has had a profound influence on Western civilization that continues to this day. But how many know that the Roman empire has not died but continues on through the Roman Catholic Church hierarchy?

Revelation 17:5 And upon her forehead was a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH.

“Harlots and abominations” refers to all false religions in the earth with all their evil practices.

Revelation 17:18 And the woman which thou sawest is that great city, which reigneth over the kings of the earth.

The “woman in Revelation 17:18 is the “MOTHER OF HARLOTS” of verse 5 which is also the “great city”: ROME! This is easily proven when you know the prophecy was given in the Apostle John’s day. “reignth” in Rev. 17:18 is present tense! Rome was already reigning over the kings of the earth in John’s time. Rome at the time represented the Roman Empire. What does it represent today? The continuation of the Roman Empire: The Roman Catholic Church! The Popes are a continuation of the ceasars of Rome.

Rome lost a lot of her temporal power at the end of the 18th century, but I believe she got it back covertly since then. Now it’s called the “Holy See.” Ronald Reagan established diplomatic relations between the s

Revelation 13:3 And I saw one of his heads as it were **wounded to death**; and his deadly wound was **healed**: and all the world wondered after the beast.

A believable interpretation of the “deadly wound” prophecy of Revelation 13:3: It happened in 1798 when the Pope was captured by Napoleon.

“Papal supremacy of the Middle Ages ended in the year 1798, exactly 1260 years after Justinian’s decree established the Papacy as the supreme Christian power in 538 AD. In 1798, Napoleon’s army took the Pope captive and put him into exile. The murder of a Frenchman in Rome in 1798 gave the French the excuse they wanted to occupy the Eternal City.” – Quoted from [http://amazingdiscoveries.org/S-deception\\_beasts\\_wound\\_Mussolini\\_Napoleon](http://amazingdiscoveries.org/S-deception_beasts_wound_Mussolini_Napoleon)

The Papal wound was healed in 1929 when Cardinal Gasparri (representing pope Pius XI) and Benito Mussolini (representing King Victor Emmanuel III) signed



the Lateran Treaty which gave the Pope again temporal power.

Is the Roman Catholic church alive and well today? Most people don't think it's all that powerful, but now after hearing that it caused both World War 1, World War 2, and most subsequent wars following it, (from a book, "[Vatican Against Europe](#)") I would say it's powerful enough!

The visibility of the Catholic Church in the U.S. has risen steadily since 9/11. I can remember when even entertaining the idea of allowing a Catholic to run for public office in the USA brought fever-pitched debate! And now, the Catholic Church is running America! And yet some people tell me, "It's the Jews, not the Catholics!" My research and the facts tell me otherwise.

## Current U.S. Supreme Court Justices as of June 2022

Name	Religion	Appt. by	On the Court since
<b>John Roberts (Chief Justice)</b>	Roman Catholicism	G.W. Bush	2005
<b>Clarence Thomas</b>	Roman Catholicism	G.H.W. Bush	1991
<b>Amy Coney Barrett</b>	Roman Catholicism	Trump	2020
<b>Ketanji Brown Jackson</b>	a nondenominational Protestant who cannot define the word "woman"	Biden	2022
<b>Samuel Alito</b>	Roman Catholicism	G.W. Bush	2006
<b>Sonia Sotomayor</b>	Roman Catholicism	Obama	2009
<b>Elena Kagan</b>	Judaism	Obama	2010
<b>Neil Gorsuch</b>	Episcopalian, raised Roman Catholic	Trump	2017
<b>Brett Kavanaugh</b>	Roman Catholicism	Trump	2018

Six out of nine US Supreme Court Justices are Roman Catholics! This would have been unthinkable in 19th-century America!

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## [The Parochial School – A Curse to the Church A Menace to the Nation.](#)



This is part II of Jeremiah J. Crowley's book, ["Romanism, A Menace to the Nation"](#) which is the previous post on this site.

As Jeremiah Crowley previously stated in part I, part II was written when he was still loyal to the Pope. The author hoped the Pope would take notice of the allegations put forth in his letter which you can read on this page, and do something to correct them. It was to no avail. This led to Jeremiah Crowley ultimately leaving the Roman Catholic Church altogether.

### **Preface to fifth edition of part II.**

As a Catholic priest and an American citizen, I beg you, reader, to do me the favor to read this preface carefully.

I am engaged in a crusade, not against the Church, but against Catholic clerical corruption and un-Americanism. In this crusade I face the most powerful aggregation of wealth and influence on earth.

Persecution is the only reply my opponents make to my book. They are putting forth their utmost efforts to crush me. Bookdealers and canvassers are intimidated; the secular press is muzzled, and the Catholic people are threatened with eternal damnation if they read it. Within the past few months the manager of the Sherman House, a prominent Chicago hotel at which I had resided for four years, was visited by prominent Catholic politicians and office-holders in this city, and was so intimidated by these emissaries of the Roman Catholic hierarchy that notice was given me to leave the hotel, and the boast is made by my clerical enemies that they will drive me out of the city and finally force me to leave the country. Under this pressure I have been compelled to provide myself a private home, but will not leave the city.

My crusade is no ephemeral effort. Its scope is bounded by no narrow limits. It is here to stay as long as God permits me to live. Its objectives are the wide ramifications of an ecclesiastical corruption which is destroying the sheep for whom Christ died, and undermining the foundations of free government.

Catholic ecclesiastical corruption ramps itself in the ignorance of the people and fattens on their credulity; it gathers strength from the apathy of its opposers. There is but one weapon that will destroy its power, and that weapon is TRUTH. There is but one way in which this weapon can be wielded successfully, and that way is PUBLICITY. Catholic ecclesiastical corruption can not withstand the universal, uncompromising, unceasing publicity of truth.

I feel that in this crusade I shall have the sincere wishes for success of every enlightened citizen, be he found in the United States or in any foreign country. It is a movement large enough to appall the stoutest heart, but my trust is in God, He lives! He reigns! Strong in my faith in Him, I gladly consecrate to this herculean task my time, my means, my honor and my life.

If I am to succeed, however, I must have something more than kind wishes. I MUST HAVE MONEY! My opponents have wealth which runs into the millions. I CAN NOT GET NEEDED PUBLICITY FOR THE TRUTH WITHOUT MONEY. How am I to get money? The sale of a few million copies of my book would yield enough to secure a publicity of truth which will shake the Catholic world as with an earthquake. It will also enable me to print and circulate information that will compel Catholics to read and think and act. Of course my expenses will be large. If each of my well-wishers would be the means of selling but twenty of my books, I would secure a mighty prestige and an immense capital for my crusade against Catholic clerical corruption.

While this crusade is pre-eminently an affair of Catholics, nevertheless I feel that it is not improper to accept sympathy and aid from other Christian people who value religious freedom and have at heart the interest of free government. I, therefore, submit that public-spirited citizens, whether lay or clerical, Catholic or non-Catholic, may serve the cause of Christian truth and real patriotism by aiding in the circulation of my book.

I may seem to be asking much of lovers of purity, truth and justice, but if these were the days of Savonarola I am confident that that heroic monk of Florence would find those to whom I appeal among his most ardent supporters. Although a lesser light, I too know what it means to put life in jeopardy, and my cause is not less important than was his their help would have been freely given to him; why should I not hope that it will be given to me?

I shall be pleased to hear from you and shall be thankful for any suggestions and co-operation with which you may favor me.

It will be noticed that this edition is on a much larger scale than the first. An Appendix has been added, giving an account of the school situation in Canada. After the issue of the first edition I happened to be visiting Canada, and, to my amazement, found the parochial school, though called by another name, flourishing there with great vigor. I proceeded to inquire into matters, traveling for that purpose extensively throughout the provinces of Ontario and Quebec, and meeting some of the most prominent public men from all parts of Canada. My amazement was increased on seeing how the public school system of Canada was going down before the religious school; and I felt that here was an object-lesson to my fellow-citizens by which they might

profit. I thought, at the same time, that a word of warning should be given the Canadian people of their danger.

As it may be of interest to my readers to learn that I sent a copy of the first edition of my book to Pius X., in fulfillment of the promise contained in the Introductory Chapter, I now give a copy of a letter which I sent to His Holiness, but of which the Holy Father has taken no notice in any way, shape or manner, the wicked coterie which was able to keep Pope Leo XIII. silent evidently being able to keep Pope Pius X. inactive.

CHICAGO, Illinois, U. S. A.,  
April 29, 1905.  
To His Holiness, Pope Pius X.,  
Rome, Italy.  
MAY IT PLEASE YOUR HOLINESS:

I humbly beg to inform Your Holiness that on December 27, 1904, I published a book entitled "The Parochial School, A Curse to the Church, A Menace to the Nation," and on its twenty-seventh page I stated that I would send to Your Holiness one of the first copies of it. I now fulfill that promise by this day sending to Your Holiness by registered mail, under triplicate cover, an autograph copy from the first edition.

As a reason for the publication of my book in addition to the reasons enumerated in it, I beg to inform Your Holiness that the illustrious predecessor of Your Holiness, Pope Leo XIII., and His advisers at the Vatican, never paid the slightest attention to any of the protests, charges and appeals which were filed at Rome during the controversy that arose in the Archdiocese of Chicago over the elevation of Rev. P. J. Muldoon of this city to the Episcopate. More than a score of prominent pastors and priests opposed his elevation on the most serious grounds. During this controversy over one hundred documents were sent to Rome by the friends of purity, truth and justice; but the Church authorities there remained as silent as the Sphinx. This course of the Vatican convinced me that the clerical and episcopal enemies, at home and abroad, of a reformation in the American priesthood, had formed a coterie which was influential enough, either to keep the documents from the Head of the Church, or to induce Him to ignore them. Since the accession of Your Holiness to the Pontifical Throne, the same course of silence has been pursued. In view of these facts, I could see no other way to circumvent the iniquitous coterie than to resort to publicity. I humbly assure Your Holiness that I was greatly emboldened to adopt this method by the fearless and encouraging words which Your Holiness addressed to the eminent historian of Holy Church, Dr. Ludwig Pastor, "The truth is not to be feared."

Your Holiness will observe that my book deals with the parochial school as it is, and that it is in fact an expose of that institution; that it contains an appalling account of priestly graft, immorality and sacrilege, a part of which account is taken from the history of Dr. Pastor and another part of which consists of the details of the crimes and rascalities of twentyseven American ecclesiastics; that it shows that the Catholic Church in America has lost over thirty million adherents; that it discusses the existence of

Apaism, and shows that among its causes are the Parochial School, the demand for the restoration of the Temporal Power of the Papacy, the insistence upon having a Papal Nuncio at Washington, and the blatant boasting of American prelates, and that for a conclusive proof of the existence of Apaism it cites the fact that no political party in this country dare nominate a Catholic for the Presidency or Vice-Presidency of the United States; that it pleads for the control of the temporalities of the Church to be placed in the hands of the laity; and that it champions the Public School on the ground that it is an absolutely necessary institution, and shows that it guarantees freedom of speech, freedom of conscience and the freedom of the press.

I humbly assure Your Holiness that my book is a truthful presentation of the facts therein stated, and that it is far less severe than the materials in my hands warrant. I humbly assure Your Holiness that only the profound conviction that a resort to publicity was the sole course left open to me by which to circumvent the powerful coterie of iniquitous priests and prelates, and thereby to save from destruction the Catholic Church in America, could have induced me to publish my book. In what I have done I am glad to assure Your Holiness that I have the comforting consciousness of the approval of Almighty God. In fact, during the preparation of my book I sought daily the aid of Holy Grace.

I humbly assure Your Holiness that I issued my book with the fervent prayer that it would lead to the emancipation of the Catholic people from the domination of drunken, avaricious and immoral priests and prelates; and that it would deliver the Church from the adoption and pursuit of policies which are antagonistic to fundamental Americanisms. That my book will ultimately achieve these results, I confidently believe.

I am pleased to inform Your Holiness that my book is being circulated in ever-increasing quantities in the United States, Canada and Europe. If my unpretentious publication could but have the patronage of Your Holiness, how vastly enhanced would be its reformatory influence! Most humbly I beseech Your Holiness to grant to it the Apostolic blessing.

I beg to inform Your Holiness that I am hoping to be able to publish ere long translations of my book in the various countries of Europe. When my arrangements are completed for the publication of the Italian edition of it, I shall humbly beg the high honor of dedicating it to Your Holiness.

I humbly call the attention of Your Holiness to the fact that the readers of my book are adversely criticising the ecclesiastical authorities for ignoring the grave charges contained in it. They say that if my book were an arraignment of the clergy of any Protestant sect by one of its own clergymen, the officials of that sect would call the author to account before the eyes of the world, and that they would say to him, "Give the names of these clerical sinners and prove your charges, or we will forthwith expel you from our communion." They say that such a course would be pursued in any secret order, such as the Masonic fraternity, or even in a labor union. I most humbly suggest to Your Holiness that the method outlined by my readers is the policy of conscious integrity everywhere.

I humbly submit to Your Holiness that to treat with silence the grave charges contained in my book is tantamount to a confession of fear that they are no idle tales, but that I have the proof to support them. I humbly assure Your Holiness that I would welcome an opportunity, open to the eyes of the world, to exhibit the proof which I have, proof which shows conclusively that drunken and licentious priests and prelates are ministering at our Altars and in the Confessional, proof that shows beyond a question that in the name of religion the shepherds of the flocks are robbing the devoted Catholic people.

It is with great sadness that I inform Your Holiness that since the publication of my book additional proof of priestly and episcopal depravity has been daily accumulating in my hands. It includes names, offenses, places and dates. It is minute in its details and appalling in its nastiness. Clerical and episcopal hypocrisy, licentiousness, drunkenness and avarice are the manifestations of an ulcer which is consuming the vitals of the Catholic Church in America. This ulcer should be removed by heroic measures. May the Great Head of the Church aid His Vicar to apply the necessary remedies!

That the reign of Your Holiness may be numbered among the most illustrious Pontificates in the annals of the Church, is the prayer of  
Your humble servant in Christ,  
JEREMIAH J. CROWLEY,  
A Priest of the Archdiocese of Chicago.

I deem it important at this point to direct the attention of the public to the fact that I am a priest in good standing of the Archdiocese of Chicago, as will be seen by referring to the documents set forth on page 256 of this book.

Priests and Prelates accuse me covertly of making false accusations: I now state that if my opponents can disprove the charges in my book, I will hand over to them all the plates of my book, and I will agree to stop its publication forever. Since these accusations were published nearly two years have elapsed, and the Church officials have not arraigned me, nor taken any step looking to the disproof of my accusations.

Non vale sed salve! (Latin for "But not farewell")

J. J. C.

CHICAGO, NOVEMBER, 1906.

## **CHAPTER I. Introductory.**

IN this chapter the reader will find my reasons for writing this book, and a brief sketch of my life to enable him to form an intelligent opinion as to the weight of my words.

### **THE BOOK.**

Catholic priests and prelates are determined to destroy the American public school. Their slogan, (suggested by the Roman cry against Carthage in days of

old, "*Delenda est Carthago*"), is, *The public school must be destroyed*. The Romans had in view the maintenance of their commercial and military supremacy: the Catholic hierarchy has in view the selfish interests of its priests and prelates and not the true welfare of the Church or State.

The Catholic hierarchy offers the parochial school as a substitute for the public school. I shall deal in this book with the Catholic parochial school as it is, and I shall show that it is a curse to the Roman Catholic Church, and that it is a menace to the Nation.

The utterances of the clerical champions of the parochial school clearly show an intense hatred of the public school an institution which the American people rightfully regard as one of the greatest bulwarks of their liberties.

I shall show the general' phases of the settled clerical plan now being carried out to encompass, if possible, the utter destruction of the American public school. My information has its sources in personal experience and observation; conversations with priests and prelates; the public utterances of Catholic ecclesiastics; and the history of the school controversy which has raged, with more or less intensity, during many years.

I shall show that the parochial school, as an institution for educating and training American youth, is hopelessly deficient by reason of the anti-Americanism of its board of education, the pedagogic incompetency and moral delinquencies of its officers, the inefficiency of its teachers, and the glaring defects in its curriculum.

During the year 1903 Bishop McFaul, of Trenton, New Jersey, Archbishop Quigley, of Chicago, Illinois, and Cardinal Gibbons, of Baltimore, Maryland, three of the most prominent members of the American hierarchy, publicly expressed sentiments which are radically antagonistic to the American school system. The secular and religious press of the continent freely quoted the utterances of these ecclesiastics, and storms of adverse criticisms were aroused. If the course of these prelates is pursued by the hierarchy certain things must inevitably follow. Animosities will be engendered among the American people which should have no place in the citizenship of our Republic. The Catholic Church will lose all of Her power and prestige in America.

A hurricane of hate is brewing. I love the Catholic Church, and to save Her from destruction in America I write this book.

I shall use very plain language. I am compelled to do so because I am writing for all classes and not solely for learned men.

I shall not conceal the truth. In this I but conform to Catholic requirements as will be seen by the quotations which follow.

Pope Pius X. (the reigning Pontiff) said to Dr. Pastor, the celebrated historian of the Catholic Church:

The truth is not to be feared. *The New World*, November 7, 1903, p. 13.

Pope Pius II. said in a certain bull:

He who remarks anything calculated to give scandal, even in the Supreme Head of the Church, is to speak out freely. Dr. Pastor's History of the Popes, Vol. III, p. 272.

Cardinal Gibbons says that the Catholic Church has no secrets to keep back:

There is no Freemasonry in the Catholic Church; she has no secrets to keep back. She has not one set of doctrines for Bishops and Priests, and another for the laity. She has not one creed for the initiated and another for outsiders. Everything in the Catholic Church is open and above board. She has the same doctrines for all for the Pope and the peasant. The Faith of our Fathers, p. 14.

Cardinal Manning declared that truth in history should be supreme:

The *historica veritas* ought to be supreme, of which we have a divine example in Holy Writ, where the sins, even of Saints, are as openly recorded as the wickedness of sinners. Notice written for the first volume of Dr. Pastor's History of the Popes.

Dr. Alzog, the renowned historian of the Catholic Church, stated that the historian should not conceal the possible shortcomings of his church:

Historical impartiality demands... that the historian ... shall frankly acknowledge and openly confess the possible shortcomings of his church, for silence here would be more damaging than beneficial to her cause. Dr. Alzog's Manual of Universal Church History, Vol. I, p. 14.

The celebrated Pere (Father) Lacordaire asserted that history should not hide the faults of men and Orders:

"Ought history," asks Pere Lacordaire "hide the faults of men and orders? It was not," he replies, "in this sense that Cardinal Baronius understood his duty as an historian of the Church. It was not after this fashion the saints laid open the scandals of their times. Truth when discreetly told," he continues, "is an inestimable boon to mankind, and to suppress it, especially in history, is an act of cowardice unworthy a Christian. Timidity is the fault of our age, and truth is concealed under pretense of respect for holy things. Such concealment serves neither God nor man." Dr. Alzog's Manual of Universal Church History, the Preface.

The Great St. Gregory, the revered Hildebrand of the Pontifical Throne, once wrote:

It is better to have scandal than a lie. Homil. in Ezechiel, quoted by St. Bernard.

Cardinal Baronius once said:

God preserve me from betraying the truth rather than betray the feebleness of some guilty minister of the Roman Church! Annales, ad. ami. 1125, c. 12.



Count de Maistre proclaimed:

We owe to the Popes only truth, and they have no need of anything else! Du Pape, lib. ii. c.j.

St. Bernard said:

I would not be silent when vice was to be rebuked, and truth defended.  
Epistola 78, torn, i., p. 38.

It will be alleged by the champions of the parochial school that my unfavorable views of it are founded upon unusual and infrequent facts of the moral delinquencies of its officers and the pedagogic incompetency of its teachers; but I know whereof I affirm, and I solemnly declare that I am conservative in my statements.

There is not a diocese or an archdiocese in America which has not priestly devotees of Bacchus and Venus wine and women and in the prominent dioceses and archdioceses there are scores upon scores of ecclesiastics who are the slaves of these goddesses. But the universal ecclesiastical vice is grafting. The American clergy, high and low, exhibit an insatiable desire for money. They seek and obtain it in the sacred name of religion for God and Holy Mother Church! Many of the means they employ to secure it are not only questionable but criminal. Instead of preaching the Gospel of Christ they proclaim the message of mammon. The money acquired is spent, in the main, in the service of Satan.

It is impossible for those who are not prelates, priests, monks or nuns to know how much sin there is in ecclesiastical circles. It is not difficult for me to understand how hard it must be for non-Catholics to believe that individuals, dedicated to the service of God by most solemn vows, can live in daily violation of their sacred covenants, and I know how extremely loath Catholics are to give credence to any report of clerical misconduct, no matter how well founded, as they have been trained from infancy to regard a priest as a holy man another Christ.

Policemen, railway and street car conductors, steamship officers, hotel proprietors, waiters, porters and cabmen know that I do not exaggerate in my descriptions of clerical sin. Hardly a day goes by in our great cities that policemen do not pick up drunken priests and also take them out of houses of shame. Railway conductors from all parts of America tell me that Catholic priests are among their toughest passengers. Steamship officers relate tales which make the heart sick. Hotel proprietors, waiters and porters tell facts which for numerousness and nastiness defy comparison. If policemen would suddenly become authors and tell what they know of sinning priests the world would hardly be able to contain the books. Cabmen, the knights of the whip, have as their most profitable customers clerical rounders, the knights of the cloth, whose chivalry vents itself in attentions to ladies who live in houses of shame. Catholic prelates understand full well the personal knowledge which these various individuals and others possess of priestly debauchery.

I know that the conditions are appalling in the Archdiocese of Chicago. I

have been assured by an American Arch226 bishop, whose former ecclesiastical positions ought to enable him to speak with the authority of personal observation and experience, that the conditions in Buffalo, New York City and other places are many times worse than they are in Chicago. If he were to speak to-day I believe he would say, in view of the additional light he has received on the Chicago situation, that New York City and Chicago are equals in ecclesiastical rascality.

I am well aware that this book will arouse the intense wrath of Catholic ecclesiastics, who hate the American public schools. Be it so! In this connection, Catholic laymen, permit me to warn you against being deceived by the official Catholic press. It will bitterly assail me. Its columns will be rilled with villification and vituperation. But who control the official Catholic press? Priests, Bishops and Archbishops as a rule. These men will unite in bitter opposition to any publicity of sin. The editors of the official Catholic publications are under the thumb of ecclesiastical power. Woe to them if they show any independence of thought and action! I have been grossly slandered in official Catholic publications, while in private my detractors have admitted that I was right in my course. This expose will bring upon my head torrents of written wrath from men who know that -I reveal but a small part of the awful case in hand; but these same writers in private conversation will be heard to say: "O, Father Crowley, God bless him! is all right, but we have got to stand in with the authorities; we have to look out for our bread and butter."

My opponents will seek to befog the issue raised in this controversy by charging me with making attacks in this book upon my Church. In answer to this anticipated malignant accusation I say now that / do not attack my Church; I attack solely its corrupt ecclesiastics. I am not fighting my Church and never will. / am fighting priestly corruption, and I will fight it as long as God permits me to live.

My opponents will also say that I am attacking Christian education. Let it be remembered that I am not attacking Christian education, but that I am dealing with the parochial school as it is in America. I make war not upon the theory of Christian education, but upon the present practice, for the latter, under prevalent conditions, is devilish.

The cry will be raised that by this publication I am giving scandal. My opponents will seek to blind the Catholic public by this false cry. Let the Catholic people remember that it is the only answer left to the debauched priests whose wickedness I expose. The scandalizers of our Holy Church are not the men who protest against clerical impurity, falsehood and injustice; but they are the ecclesiastics whose lives are rotten, and the Church dignitaries who try to cloak the rottenness.

Some of the grossest of the clerical sinners referred to in this book have been publicly arraigned by name. When this book becomes public property I look to see them adopt a much-abused attitude. They have already expatiated upon the hardship of their position in not being able to say a word in self-defense until the charges are proved!! If they were anxious to have the charges proved, why did they not ask Rome to thoroughly investigate them? But

there was no difficulty in the way of their appealing to the civil courts, and they did not. They knew there were laws in this country to protect the slandered. Were there not penitentiaries for criminal libelers? Yes, there were, but those penitentiaries were also for clerical thieves, adulterers, rapists, seductionists and sodomists.

One of the first copies of this book will be sent to the Pope. I hope that the Pontiff, as soon as he is acquainted with the real condition of the public school controversy in America, will decree a policy for American priests and prelates which shall be in entire harmony with American history and ideals.

## **The author.**

Yielding to the insistence of my friends and advisers I insert this biographical sketch, not for any self-laudation, but to enable my readers to see what manner of man I am so that they may form an intelligent opinion as to the weight of my words, and also that a stop may be put to a gross imposition which is being practiced all over the country by wicked priests who assume my name when they are arrested by the police, and when they ask for financial help. To aid in carrying out these objects this book contains my photograph, and I state now that my height is six feet and three inches, and my weight is two hundred and fifty pounds.

I was born November 20, 1861, in County Cork, Ireland: "The Island of Saints and Scholars." My parents were of Celto-Norman stock and belonged to the plain people. My father was a farmer of means. He died July 7, 1904. My mother's maiden name was Nora Burke. She died a few minutes after my birth, while I was being baptized, she having received the last rites of the church. My father thought I could not live, and immediately before the priest pronounced the words of baptism he made an offering of me to the priesthood in the hope that God would graciously spare my life.

When I was about five years of age I was sent to the National (primary) School. When I was seven years of age I became an altar boy, and so continued until I was fourteen years old, when I was sent from my native parish to Bantry for better educational advantages. I staid a year in Bantry, and I was then sent to the Model School at Dunmanway, where I remained nine months. I was then sent for three months to the Classical School at Skibbereen. When I was sixteen years of age I was sent to St. Finnbarr's College, Cork, where I remained four years. I passed the required examination, and was sent to St. Patrick's College (Seminary), Carlow, County Carlow (this being the oldest Catholic College (Seminary) extant in Ireland), where I remained four years and a half, and completed the prescribed classical, philosophical and theological courses.

I was ordained a priest of the Catholic Church on the 15th day of June, 1886, for my native diocese of Cork. My father paid full tuition rates for my education from the time I entered the primary school until my ordination.

My earliest thoughts were associated with the expectation that I would some day be a priest in the Holy Catholic Church and could stand at her sacred

altars to offer up the Holy Sacrifice of the Mass for the repose of the soul of my dear mother, whom I had never seen.

My relatives, friends and neighbors expressed no other thought for me than that I was destined to be a priest. When I was at St. Finnbarr's College, being nineteen years of age at the time, my father came to see me, and to test the sincerity of my vocation to the priesthood he said to me, "A priest has a great many trials and troubles; if you would prefer to follow some secular profession, there is the Queen's College (University), I am willing that you should enter it now!" I replied, "No, father, I have but one desire in life, and that is to be a priest." My father expressed great joy over my reply, and he was supremely delighted to learn that I was blessed with a vocation.

I said my first Mass in my father's house. I was ordained Tuesday morning, and I traveled all night to reach the home where I was born that I might there offer up my first Mass for the eternal repose of the soul of my mother.

From boyhood I had the desire to go to America when I became a priest. Many of my friends had gone to the United States. I was ordained for the Diocese of Cork, but there was no vacancy in it, and I said Mass for some weeks as private chaplain to Bishop Delaney of Cork. The opportunity to go to America came to me then through the Very Rev. E. M. O'Callaghan, now Vicar-General of the Diocese of Manchester, New Hampshire, and the Right Rev. Monsignor D. W. Murphy, of Dover, New Hampshire. The Coadjutor Bishop of Cork gave me his permission to go to America on a temporary mission, and he wrote me the following letter:

Cork, November 7th, 1886.

My Dear Father Crowley:

I am glad you have taken the Mission offered you through the kindness of Father O'Callaghan.

You may expect a hearty welcome from me on your re- Yours faithfully,  
t T. A. O'Callaghan,  
Coadjutor Bishop.

My kindest regards to Father O'Callaghan.

I also bore the following letters:

St. Patrick's College, Carlow, Ireland, June 21, 1886.

I feel happy in testifying to the excellent character borne by Rev. Jeremiah J. Crowley during such time as I have had the pleasure of knowing him in this college. In matters of discipline he was regular and attentive; in the discharge of his duties diligent; and in every branch manifested quite an anxiety to give satisfaction. His conduct while here affords every reason to believe that his future will be characterized by the same good qualities^ (Rev.) John Delaney, Dean.

St. Patrick's College, Carlow, Ireland, July 2, 1886. Previous to his ordination to the priesthood last Pentecost the Rev. Jeremiah J. Crowley had

spent four and a half years in this college. He read rhetoric, moral philosophy, and three years theology with credit to himself. His moral conduct was always edifying, and I have every reason to hope that he will be a most zealous, useful and pious priest. (Very Rev.) Edward W. Burke, D. D. President.

When I reached America I was appointed assistant rector of St. Anne's Church, Manchester, New Hampshire, which was the mensal parish of the late Bishop Denis M. Bradley. I staid there sixteen months, when my time for returning to Ireland came in obedience to my promise to the Bishop of Cork.

As to the manner in which I had discharged my priestly duties in Manchester, I quote the following letters:

Manchester, N. H., April 2, 1888.

My Dear Father Crowley:

In acceding to your request to be permitted to return to your own Diocese, I cannot refrain from assuring you of my gratitude for your labors in my Diocese during the sixteen months that you have labored therein. You have always and under all circumstances carried yourself in a manner becoming a good priest.

Yours respectfully,

f Denis M. Bradley,

Bishop of Manchester.

Manchester, N. H., April 3, 1888.

To Rt. Rev. Dr. O'Callaghan,

Bishop of Cork.

Right Rev. and Dear Sir:

The bearer, Rev. Jeremiah J. Crowley, a priest of your Lordship's Diocese, has exercised the sacred ministry in my Diocese during the past sixteen months. He returns to his home at his own earnest solicitation.

I beg leave to add that he has given me entire satisfaction during the time that he has been subject to my jurisdiction. Yours very respectfully,  
f Denis M. Bradley.

I make the following quotations from the non-Catholic and the Catholic press of Manchester to show how I was regarded by all classes. Neither directly nor indirectly had I anything to do with the writing of the articles.

The Manchester Daily Union, March 28, 1888.

A SAD OCCASION.

THE REV. FATHER CROWLEY TO LEAVE MANCHESTER FOR IRELAND.

Rev. Father J. J. Crowley, the able assistant pastor at St. Ann's Church for some time, is to leave Manchester for Ireland on Wednesday next, and in all probability will sever his permanent relationship with this city for all time. On Friday evening last he delivered a farewell sermon, taking for his text the following words: "Seek first the Kingdom of God and His Justice." There was a very large congregation in attendance, and after an

eloquent discourse upon the above text the Reverend Father took occasion to thank the people for their kindness, goodness and respect toward him during the sixteen months he had spent among them... The entire congregation sobbed aloud and heard with sadness the farewell words of him they had learned to love and esteem.

The Manchester Daily Union, April 2, 1888.

WARM HEARTED FATHER CROWLEY.

HE RECEIVES MANY EVIDENCES OF ESTEEM.

OVERWHELMED WITH KINDNESS EXPRESSIONS OF REGRETS.

Since the announcement was made that Rev. J. J. Crowley, assistant pastor of St. Ann's Church, intended to dissolve his official relations in this country and return to Ireland to accept a position in the Diocese of Cork, he has been overwhelmed with callers who have waited upon him to express their regrets because of his intended departure, and to wish him the choicest of blessings in all time to come... Among Protestants also he is highly esteemed, and among people of all manner of beliefs and callings there is but one sentiment, and that of regret because of his going away. Unnumbered kindnesses have been heaped upon him within the last few days... Father Crowley leaves Manchester on Wednesday afternoon next, but will pass several weeks in the principal cities of America before sailing for the "Isle of Saints."

The New Hampshire Catholic, March 31, 1888.

It is safe to say that no priest captured the affections of the Catholics of this city so completely, in so short a time, as Father Crowley has done. There is nothing small about him... In the zeal with which he discharged his priestly duties he could not be surpassed. He is a model specimen of the Soggarth Aroon (dear priest) and quickly and thoroughly the people perceived the fact. Utterly devoted to his sacred calling he is also a staunch Nationalist, and is heart and soul in sympathy with the cause of Home Rule for his beloved native land...

The New Hampshire Catholic, April 7, 1888.

About three o'clock Wednesday afternoon the depot began filling up with people, most of whom were not in travelling garb, and very many had evidently come from the mills to attend the train. It was quite apparent that all eyes were turned on one person, a stalwart young clergyman, who towered head and shoulders over the throng. There was no mistaking the earnest and kindly features of Father Crowley, who had his hands full to bid good bye to the sorrowful friends who came to see him off.. There were few dry eyes in the throng... In the brief period of sixteen months he has been in this city, Father Crowley has captured and bears back with him to the diocese of Cork to which he belongs the esteem and affection of our people from the head of the Diocese down.

I arrived in Ireland about the middle of June, 1888, and September 20 I was appointed assistant pastor at West Schull (Goleen), County Cork, Ireland. I served in this place until March, 1892. This parish was about twenty miles

long and seven wide, and it was inhabited principally by tenant farmers. During this time I was imprisoned seven months in Her Majesty's prison in Cork for the heinous offense of having succored Mr. Samuel Townsend Bailey, a Protestant gentleman, seventy years of age and stone blind, who had been deprived, on a mere legal technicality, of his estate by the clergy of his own Church, and turned out upon the roadside without money, food or shelter. As my enemies charge that I was once in jail because of some grave violation of the law, in the palpable hope of discrediting me with the public, I am constrained to give the details of this incident, for on it they found their base slander. They have circulated the tale at home and abroad that I was "such a devil" that the British Government was compelled to lock me up to protect the public.

In the year 1847, which was the famine year in Ireland, Mr. Bailey, a Protestant, was in the possession of a comfortable estate, which afforded him a substantial stone residence and an adequate income. Most of his tenants died of starvation during the famine, and he was deprived of his income. Mr. Bailey's Protestant Rector was a Rev. Mr. Fisher, whose assistant was a Rev. Mr. Hopley. The people were starving and dying all around, and Rev. Fisher wrote to Protestant societies and individuals in England, telling them that if he had money to buy food for the people he could convert all the Catholics. Money poured in upon him. He called upon Mr. Bailey, who was his chief parishioner, sympathized with him and offered him financial aid, which Mr. Bailey was very glad to get. Rev. Fisher then went home for the money; he returned with it and also a shrewdly drawn assignment of Mr. Bailey's property to the church trustees, the assignment to take effect after the lives of three individuals and thirty-three years (which finally proved to be a term of about forty years), which assignment he wanted as a mere formality in case his generous friends in England should ever question his handling of the funds. Rev. Fisher died before my return to Ireland, and he was succeeded by Rev. Hopley. Rev. Hopley wanted to get Mr. Bailey's stone residence and its adjoining five acres for a woman who was then his maid-servant, and he urged the church trustees to commence legal proceedings to evict Mr. Bailey. The case was fought during three terms of court. The Judge kept putting off the delivery of his decision in the hope that the church authorities would see what a harsh enterprise they were engaged in, and relent. He finally pronounced judgment, and, on a technicality, was forced to hold against Mr. Bailey.

Mr. Bailey in despair turned to me, having heard of my championship of the civil rights of Protestants as well as of Catholics in that district. His son came to see me. I said, "Before I attempt to do anything I must see your father's tenants and learn from them whether he has been a kind landlord." In a few days the tenants came to me in a body, and told me that old Mr. Bailey had been a most indulgent landlord. I then said, "It is the duty of Christians of all denominations to come to his rescue." I then asked if anyone present would give a site for a hut (a little frame cottage) in the vicinity of the Bailey homestead. Mr. Thomas Donovan, a Protestant farmer, gave a site right across the road from Mr. Bailey's stone residence. There was a vacant hut ten miles away, and I called for volunteers to transport that building forthwith and put it on the new site. Within twenty-four hours the hut was

transferred to the new location, and above it I had placed two flags, one green and the other orange. Before the erection of the hut a fair rental was tendered on behalf of Mr. Bailey for the stone house and five acres, but it was refused.

A few days later a force of bailiffs and police evicted the blind old man and his family, and threw them "on the roadside." Word was sent to me and I hastened to the seat of difficulty. There I found the blind and helpless old man sitting on the roadside; I took him by the hand and led him into the hut, his aged wife and son following.

Rev. Mr. Hopley was insanely maddened by the presence of the hut and its occupants in such close proximity to the old homestead, and to his own home, which was about a quarter of a mile distant. The Tory Government trumped up against me a charge of intimidation; I was arrested; and, under a revived statute, passed in the reign of George the Third, I was "tried," not before the ordinary and usual tribunal, but before two "Removable" Magistrates paid government officials. My conviction was a foregone conclusion from the beginning.

My prosecution was the subject of many editorials. I give a few excerpts.

Eagle and County Cork Advertiser, Ireland, June 28, 1890.

#### THE PROSECUTION OF FATHER CROWLEY.

When the history of Ireland comes to be written up to date, no more extraordinary event will present itself to the writer than that which has occurred in West Cork during the past few days. If the historian does his work faithfully, both the Land League and the National League will occupy prominent places in historical records. To the agrarian question of the present day much time and thought will be devoted, but in no event from the Clanricarde evictions, from the founding of New Tipperary, down to the most trivial affair, will be found such an episode as that which presented itself at Goleen on last Sunday. No less than eight Protestant families changed their religion, and joined the Roman Catholic Church, to show and prove their indignation at the conduct of their own pastor, the Rev. Mr. Hopley,... Out of Bailey's eviction and the threat to remove Donovan for an act of kindness have arisen the proceedings which terminated on Wednesday in the conviction of Father Crowley under the Crimes Act...

The Cork Daily Herald of June 26, 1890.

Yesterday Mr. Cecil Roche (one of the two presiding magistrates) consummated the outrage which he was sent to West Cork to perpetrate. At the conclusion of a farcical trial, during the course of which it was quite easy to see that the Bench meant to convict, a most outrageous sentence was passed on Father Crowley, of Goleen. Seven months' imprisonment is what is awarded against Father Crowley for tal'ing the side of the poor Protestants of Teampeall-na-bo'ct against their evictors and persecutors. Father Crowley denounced these people. He made public charges against a parson and against a policeman which these persons could have got investigated by means of a civil action. They



did not do so. The fact that the paid Castle (Government) magistrates have come down, and in violation of the spirit of the law and of all constitutional usages have sent Father Crowley to gaol for seven months does little to better their position. We have no doubt that this "trial" of Father Crowley will receive immediate attention in Parliament. The sentence is not only abominable and vindictive in itself, but it is a deliberate evasion of the law which gives every subject the right of appeal from every sentence of over a month's duration in Ireland, and from all sentences whatsoever in England...

His imprisonment is, in every respect, a misfortune for his locality. In the poor district of Goleen he has been a peacemaker of a model type between landlords and tenants, and both classes are equally thankful to him. The fact that he interfered in favour of Protestant as well as Catholic proves the spirit of broad-mindedness in which he approached his work. It was not because the parson sided with the evictors of one of his own flock that his mouth was to remain closed, and it did not remain closed. For what arose out of his thus championing the oppressed he goes to goal...

We simply say that under the circumstances a prosecution on an absurd charge was a gross misuse of public authority and a scandal on the administration of justice.

The Cork Examiner of June 26, 1890.

The remarkable prosecution at Bantry came to an end yesterday, when the sentence demanded by Mr. Ronan, Q. C., (Crown Prosecutor) was imposed on the defendant, the Rev. Jeremiah J. Crowley, the popular young curate of the parish of Goleen...

Seeing the nature of the charge and the constitution of the Court, the result can have surprised no one. But it is a strange prosecution, arising out of very exceptional circumstances and connected with some very curious occurrences... A sentence of savage severity is imposed on this young and blameless clergyman. That severity will assuredly defeat its own purpose. The immense popularity of Father Crowley in West Cork was demonstrated in Schull and Bantry in a way that must have impressed Mr. Cecil Roche. Even before the trial the feelings of the people with regard to the prosecution and the conduct of the Rev. Mr. Hopley were exhibited in a perfectly startling and unprecedented fashion. Up to eight Protestant families left the Rev. Mr. Hopley's congregation and joined the Catholic Church.

The incident proves, at all events, that even among the Protestants of his district the Rev. Mr. Hopley has lost his influence through his interference with tenants like Bailey and Donovan (both Protestants) and that the young priest has won the affections of Protestants and Catholics alike by his generous and practical sympathy with the poor and the oppressed. Removables Welch and Roche are, perhaps, of opinion that Father Crowley's influence in his district will not survive a term of imprisonment, and that the National League must cease to exist west of Bantry. On the contrary, Father Crowley's sufferings in their cause will but render him ten times dearer to the hearts of the people and make ten times stronger their resolve to overthrow a system

under which the imprisonment of a young and kindly clergyman becomes a necessity of State.

West Cork is the western half of County Cork, and is about sixty miles long by thirty wide.

The details of my journey to gaol were given in extended press notices at that time. I quote briefly from one of them:

Eagle and County Cork Advertiser, June 28, 1890.  
THE JOURNEY TO CORK.

At half past six o'clock Father Crowley was driven"from the police barrack in a covered car to the railway station, accompanied by a strong escort, and followed by a large cheering crowd. Cordons of police were stationed at all approaches to the station, and allowed to pass only those who were traveling by train. A large crowd, however, by climbing over the walls and ditches, succeeded in reaching the road outside the station, but their progress to the platform was barred by a strong force of police drawn across the entrance. At the station, District-Inspector Smyth was in charge of a body of police and a great portion of the crowd was prevented from entering the railway premises, but they soon fringed the line and cheered the Rev. prisoner loudly. Father Crowley's brother clergymen were allowed on the platform, and he had many a hearty handshake before the train started. District-Inspector Stewart, Kinsale, was in charge of Father Crowley, who was accommodated in a first-class compartment, and the bodyguard consisted of four policemen. In a third-class carriage a dozen policemen traveled, while the fifty soldiers of the Welch Regiment, who had been on duty, also returned to Cork by the train. As the train moved off the Rev. gentleman was followed by the enthusiastic cheers of those gathered on the platform, and which were vigorously echoed by those outside. At the stations en route to Cork Drimoleague, Dunmanway, Ballineen, Enniskean, etc., crowds cheered Father Crowley enthusiastically, and bonfires were lighting as the train steamed by.

#### POLICE VIOLENCE AT BANDON.

In Bandon the whole populace appeared to have turned out, headed by the town band, but at the gates of the station they were met by a body of police under the command of Mr. Gardiner, R. M., who had traveled from Cork by the evening train. He at once ordered the police to charge the people, and the batonmen obeyed the order with alacrity. The bandsmen were beaten and the instruments seized. On the platform priests, Town Commissioners, shareholders of the line, railway porters and all were hustled and shoved about, and the police did all they could to provoke a row. When the train arrived Mr. Gardiner's excitement was intense, and he rushed from carriage to carriage shouting out for military and police as if the train was about to be seized and carried off the rails. At last he rushed to the compartment in which Father Crowley was, and seeing District-Inspector Stewart, he ordered that officer to get a number of his armed policemen out of the train, and clear the people off the platform if the cheering was not stopped. The inspector carried out the magistrate's order, and the moment the cheering was renewed the police charged the crowd, and a number of people were punched with the butts of

rifles. Fathers Magner, O'Shea and Coghlan were present, together with Mr. C. Crowley and several Town Commissioners. These gentlemen protested to the stationmaster against the manner in which the Bandon people had been treated on the railway premises, but all Mr. Rattray could say was that he was powerless in the matter. After a short delay the train started for the city of Cork, Mr. Gardiner traveling by it in order to take charge of the police force on duty at the Cork terminus.

#### SCENES IN CORK.

The news of the sentence on Father Crowley was pretty well known in the city of Cork about nine o'clock, and a goodly number had assembled outside the railway terminus when the Bantry train reached Cork, shortly after half-past nine. There were but few persons on the platform, as the police appeared to have superseded the railway officials in charge of the station. A body of police kept the gates, and exercised an arbitrary power over the rights of the citizens generally. The Mayor was admitted and some town councillors got through in a rather undignified manner, but dogged pertinacity alone procured admittance for some other gentlemen, while the vast portion of the crowd was crushed outside. A considerable number of plain clothes men (detectives) mingled with the crowd, while a few of them took up positions on the station platform.

Just as the train reached the platform about twenty policemen, under District-Inspector Bouchier, drew up opposite the carriage in which Father Crowley was in custody, while the moment the train stopped the military, who occupied the carriage next the engine, quickly sprang out and formed on the left of the policemen. The large body of policemen who had come in on the train then came forward on the far end of the platform, completely barring the few persons present from approaching any portion of the train. A minute after Father Crowley stepped from the train, and was hurried by his escort to the police side-car. A number of policemen treading on one another's heels, pressed after the Rev. gentleman, and surrounded the car while he was taking a seat beside District-Inspector Stewart. The gates being thrown open the police car, followed by the brake, which was loaded with fully armed policemen, drove out into the thick of the crowd amidst loud cheers for the Rev. prisoner. The general body of police immediately followed and kept up with the cars for some little distance.

Amongst the gentlemen who were present in the railway station when Father Crowley arrived were the Mayor; Rev. P. O'Neill, S. S. Peter and Paul's; Rev. J. M'Donnell, S. S. Peter and Paul's; Rev. Father Murray, C. C.; Messrs. W. Kelleher, T. C.; J. C. Forde, Sec. National League; Aid. J. O'Brien; and E. Murphy, sessional chairman, Cork, Young Ireland Society.

The route to the gaol (jail) was by the South Mall, Grand Parade, Great George's Street and the Western Road, and all along the way the sidewalks were covered with people, who cheered loudly and long for the Rev. prisoner. The usual police cordon was drawn up at the gaol Cross, but it was rather surprising to find a crowd of people at the very gaol door as the prisoner drove up. The Mayor accompanied Father Crowley into the prison and saw him lodged in the reception ward.

I had for my jail diet the first three days bread and water; thereafter I had the usual prison fare. For the first month my bed was a plank.

Within a few days after my incarceration, letters, telegrams and cablegrams poured in upon Rev. Mr. Hopley's bishop, asking him if he had been a party to this injustice. The bishop sent at once three clergymen to tender to Mr. Bailey his old residence and the five acres, with the privilege of occupancy rent free during the rest of his life. Mr. Bailey replied, "No, gentlemen, Father Crowley is in prison, suffering for me. You must get Father Crowley out of prison before I could think of going back to my old home." I heard of this offer, and succeeded in communicating with Mr. Bailey and insisted upon his going back, which he most reluctantly did.

Great pressure was brought to bear upon me by the Tory Government to sign a peace bond, and thus to put an end to my captivity at the end of the first month, Mr. Gladstone, the Liberal Party and the Irish Party having become interested in my case, which was debated in the British Parliament. I refused absolutely to sign any such bond, as its signing I considered would be tantamount to an admission of guilt, and my refusal had the unanimous approval of the Catholic bishop and clergy of the Diocese of Cork. The result was that I remained in jail six months longer.

Upon my release, on my way home and at home I was greeted by vast throngs of people who testified in every possible way the esteem in which they held me; but the one welcome which touched me most was that given me by Mr. Bailey the old and blind Protestant gentleman threw his arms around my neck and kissed me.

Some press excerpts seem apropos and I give them:

Eagle and County Cork Advertiser, January 31, 1891. FATHER CROWLEY RELEASED  
ON SATURDAY.

Father Crowley, the gallant and patriotic curate of Goleen, was released from Cork prison at 7: 30 o'clock on Saturday morning, after undergoing seven months' imprisonment for an "offense" under the Coercion Act. The circumstances under which Father Crowley was imprisoned are already well known to our readers. We are glad to say that the true-hearted Soggarth (priest) is in excellent health and spirits, and has borne his imprisonment with a cheerful courage worthy of the cause for which he has suffered. Father Crowley comes out of the prison with the happy consciousness of not only having done his duty as a faithful priest and a robust politician, but of having won the battle for which he fought.

The law might call his offense "intimidation." But at least his intimidation was a success. The man whose cause Father Crowley advocated the cause of an evicted Protestant against his own parson has gained. When Father Crowley was a short time in gaol, he was re-instated, and notwithstanding this the authorities still detained the Rev. gentleman in prison.

On Wednesday Father Crowley proceeded from Cork to Bantry. He left Cork for the purpose of visiting his friends and former parishioners in West Cork, and

at the different stations along the route he received hearty ovations. Rev. W. Murphy, P. P., Kilbrittain, traveled with him as far as Enniskeane. At Waterfall a large crowd gathered, by whom hearty cheers were raised. At Bandon there was a very large number of people with the brass band of the town, including the Very Rev. Dean M'Swiney, P. P., V. G.; Rev. Mr. Magner, C. C.; Rev. Mr. Russell, C. C.; Rev. Mr. Coghlan, C. C.; Rev. Mr. M'Donnell, C. C., Kilbrittain.

When the train steamed in Dean M'Swiney was the first to shake hands with Father Crowley and welcome him back out of the hands of the Balfours and the Roches, and when the train was leaving the station he a-gain called for cheers for Father Crowley, which were heartily responded to.

At Enniskeane Rev. Mr. O'Sullivan, C. C. and a large crowd were gathered, and at Dunmanway there was another large concourse assembled.

At Drimoleague Rev. J. Murphy, P. P.; Dr. Crowley, Messrs. W. Fitzgerald, J. Connolly, A. M'Carthy, P. L. G., and a number of others were present.

At Bantry Father Crowley was met by Rev. J. O'Leary, C. C.; Rev. J. O'Hea, C. C.; Rev. J. Kearney, C. C.; Mr. J. Gilhooly, M. P.; Mr. P. T. Carroll (solicitor), and a large deputation of the townspeople. As the train steamed in hearty cheers were raised for the Rev. "ex-criminal," and when he stepped out on the platform a rush was made to seize his hand and welcome him to liberty once more. The Rev. gentleman then proceeded to the residence of the Very Rev. Canon Shinkwin, P. P.

In the evening a meeting was held in the town hall in his honor. The building was filled to overflowing... The Rev. J. O'Leary, C. C., presided.

The Rev. Chairman briefly introduced Father Crowley, and referred to his sufferings in prison, and the fortitude and dignity with which he had borne, them. He said the glaring injustice of which Father Crowley was the victim, and the iniquitous punishment to which he had been subjected, had only more endeared him to the hearts of the people of West Cork, and it was with a hearty caed mille failthe they welcomed him amongst them once more (cheers).

Addresses were presented from the Bantry Branch of the National League, and the Bantry G. A. A...

From Bantry Father Crowley proceeded to Skibbereen. The arrival at Skibbereen was marked by an enthusiastic ovation from a large crowd assembled at the terminus. Amongst those present were Rev. Fathers O'Brien and Cunningham; Dr. Kearney; Dr. O'Driscoll; Messrs. Florence M'Carthy; Cornelius M'Carthy, Town Clerk; Timothy Sheehy, T. C.; John O'Shea; Charles O'Shea; P. Sheehy, solicitor; Edward Roycraft, Chairman Schull Guardians; etc.

At Ballydehob a great crowd was assembled, and a most enthusiastic cheer was raised when the train pulled up at the station, the fife and drum band of the village playing a series of National airs.

It may be observed here that on the occasion of Father Crowley's release on Saturday last the village was brilliantly illuminated, tar-barrels being lit

in the streets and the windows of all the houses being illuminated. The band paraded the streets, playing National airs, and followed by a large crowd. On Thursday the band joined the train at Ballydehob and traveled with us all the way to Goleen. A tremendous cheer was raised as the train steamed out; the band playing the while. With the band the following representatives from Ballydehob accompanied Father Crowley as far as Schull Rev. D. Corcoran; Messrs. T. McSwiney, Hon. Sec. I. N. L.; D. Gallagher; J. Coughlan, M. Cotter, R. Hodnett.

On the arrival of the train at Schull a scene of the most extraordinary enthusiasm was witnessed. Before the station was reached the road for a long distance was crowded with men and women, the men waving their hats, and many men and women bearing aloft evergreens. On the platform the throng was dense, and immediately that the train stopped a rush was made for the carriage in which Father Crowley traveled, joy beaming on every face, and the people almost walking on each other in their eagerness to shake the hand of Father Crowley. Schull itself presented a gay appearance. All the way from the station the road and fences were lined with people, of whom there were some thousands, not alone from Schull, but from all the surrounding country, and even from Goleen. There were triumphal arches across the streets, bearing suitable mottoes, flags waved from many windows, and as the procession wended its way through the village to the Rev. Father O'Connor's house the greatest enthusiasm was evinced. Schull, on the occasion, did honor to the patriotic priest in a splendid manner. On the day of his release they showed their joy in a befitting way with tar-barrels and illuminations, while the country all around was blazing with bonfires. .,

Father O'Connor addressed the meeting, and said that he need not say how happy they all were at seeing Father Crowley amongst them, and their pleasure was the greater at seeing him in such splendid form, notwithstanding all that he had endured so unjustly and cruelly, in "Balfour's Hotel" in Cork during the past seven months. He need not relate to them the reasons why he was imprisoned. He was put into jail for trying to promote justice between man and man and for championing the cause of a poor blind old gentleman, who was a Protestant. They were all proud of Father Crowley's action in defending one who then differed from him in creed (cheers). Father Crowley had always endeavored to see justice between landlord and tenant, and it was for these reasons that he was immured in Cork Gaol (groans and a voice, "Thank God he is not the worse for it"). They were all delighted to know that he was as determined to work in the national cause in the future as he had shown himself to be in the past (cheers); and he hoped that that future would be a long and a happy one (cheers).

Father O'Connor, then read the following address: "To the Rev. J. J. Crowley, R. C. C.

"Dear Father Crowley, On behalf of the Schull and Ballydehob branch of the Irish National League, we beg to tender you a hearty welcome from "Balfour's Hotel." You may feel sure we highly appreciate your noble efforts and sufferings on behalf of the poor and oppressed people of West Schull. We feel the injustice of the terrible sentence seven months inflicted upon you for no earthly reason but that you championed the cause of a poor blind old

gentleman against landlord rapacity, and we feel the greater pride in your action because that he differed from you 'in religion. We congratulate you upon the splendid state of your health after your term of imprisonment, and we hope you will be long- spared to work in the future as you have so nobly done in the past in the grand old cause of fatherland." Father Crowley, who got a splendid ovation, addressed the people and said that he could hardly express in words his grateful thanks for the enthusiastic welcome accorded him, and for the genuinely hearty manner in which they had received him. It was almost unnecessary for him to remind them of the history of the struggle which had just come to an end...

At the conclusion of the addresses the word was given

#### "TO GOLEEN"

and a long procession was formed. First came Father Crowley, accompanied by Father Corcoran and Father O'Connell. Then came a body of pedestrians, including many women; then came the Ballydehob band, followed by a long line of spring carts, equestrians, and common carts, the procession reaching nearly two miles in length. Along the line of march the people congregated in groups near the houses, bonfires blazed along the hill-sides, and evergreens were tied to long poles, fixed in the ground. At intervals in the procession flags were borne aloft, and at every now and then enthusiastic cheers were raised by the crowd of pedestrians that formed Father Crowley's guard of honor. The evening was beautifully fine, and as the procession wended its way along with banners flying, and the horses decorated with green, the effect was picturesque in the extreme. When we arrived at

#### TOORMORE

the band struck up a tune, and at the "Poor Man's Church" some of the villagers met us. The rocky elevations around the village were occupied by cheering groups. Bonfires blazed, horns were" tooted,"and the enthusiasm of the processionists reached a high pitch when a banner was observed waving from Mr. Bailey's window. Outside Bailey's house a great crowd was collected, the women and children waving green branches, and the men cheering enthusiastically. A halt was called here, and Father Crowley paid a visit to Mr. Bailey, who wept for joy when he clasped Father Crowley's hand. Poor Mr. Bailey is not very well just now, though he is able to be about. All the cabins were decorated with ivy and laurel, and the villagers gathered around Father Crowley as he emerged from Mr. Bailey's, some saying- that but for him they would be far from Toormore now, and all expressing their joy at his return, and their sorrow at his forthcoming departure, some of them saying that they'd never let him be sent away from them. Leaving Toormore, the crowd of pedestrians was very considerably augmented, and as the shades of evening were falling,

#### GOLEEN

was reached, the hillsides as we approached our destination being ablaze with bonfires in all directions. Goleen itself was brilliantly illuminated, every house in the village being a blaze of light. Before entering the village the

crowd struck up "God Save Ireland," and the chapel bell boomed forth its deep notes as Father Crowley reached his old home. On the rocky elevations above the village tar-barrels blazed, and were surrounded by cheering crowds. As Father Crowley made his way on to one of the rocks, which served as a sort of platform, the enthusiasm of the multitude reached an extraordinary pitch. He was accompanied by Fathers O'Driscoll, Corcoran, and O'Connell; Messrs. Florence M'Carthy, R. Roberts, T. Ward, S. Bailey, John Roycroft, James Roycroft, and all the principal men of the village and the surrounding locality. The whole population of the district for miles around was present on the occasion. The Rev. Father O'Driscoll, C. C, was chosen to preside, and, in opening the proceedings, said that they were assembled on a historic occasion to give a welcome home to Father Crowley after his absence of seven months in jail (cheers). The people showed their love of Father Crowley unmistakably that day. From Mizen Head to Dunbeacon the people had shown by the numbers of them who went to Schull to welcome him what popularity he had earned amongst them by his labours on their behalf. Father Crowley had every man and woman and child to welcome him back to their midst, while if Removables Welch and Roche, who sent him to jail, came there they would have nobody to greet them but the police (groans). He concluded by asking Mr. Florence M'Carthy to read the address to Father Crowley on his release.

Mr. McCarthy read the following address: "Address to the Rev. J. J. Crowley, C. C. (Catholic Curate) from the parishioners of Goleen, on his return after seven months' imprisonment,

DEAR FATHER CROWLEY, It is with feelings of sincere pleasure that we welcome you back safely to liberty after enjoying for seven months the care and attention of our paternal Government in one of its bastiles. We are delighted to find that your long imprisonment has neither injured your health nor subdued your spirits. We cannot refrain from referring with pride to your imprisonment being the result of your denouncing the harsh and unfeeling treatment dealt out by the Trustees of his own Church to an old Protestant gentleman. Your hatred of oppression urged you to expose the cruelties and hardships of evicting and leaving to die near the ditch this old man of seventy winters, with his wife and family. Your kind thoughtfulness, however, provided them with a home, and it must have been a pleasure to you to-day, as the knowledge must have been for months past in your lonely cell, to find Air. Bailey and his family restored long since to their old home. You were beloved by us before; but the hall-mark of the prison endears you to us a thousandfold. The Government through motives of petty vindictiveness, detained you for months in prison after the wrongs you denounced had been rectified; and while you, a Catholic priest, have not hesitated to come to the aid of your oppressed Protestant neighbors, and cheerfully go to prison for their sakes, the Government and its supporters are not ashamed to urge for political purposes the knowingly false cry of ' Catholic intolerance ' and oppression of the Protestants as a reason for withholding Home Rule from Ireland. Thank God, Catholic Ireland can proudly refer to her present and past history to refute this libel. A natural hatred of wrong, an inherent sense of justice have been intensified by your sojourn in (America) the land of liberty. The hardships they were obliged to endure, and the petty tyrannies and wrongs the poor people of the parish were subjected to aroused



your indignation; and once you were convinced of the necessity for action you never hesitated to espouse the cause of the oppressed, and were fearless of the consequences. Your prompt and decisive action Vept many in their homes; but while checking the aggressiveness of unfeeling landlordism, you would not tolerate the withholding or non-payment of fair rents, and have in many instances largely increased the landlords' rent collections. Regardless of yourself, you were at any time of the day or night, when duty called, by the bedside of the suffering, bringing tender-hearted' sympathy to the couch of pain, and succor to the poor and lowly. In our selfishness we hoped you would be left longer with us to enjoy the little improvements we recently made in your home in anticipation of your return and stay with us. If this is not to be, we can only assure you that your memory will always be treasured by a grateful people, who will look forward to your visiting them occasionally, when you may calculate on receiving at all times, as you do now, a *cead mille failthe*."

Father Crowley, on coming forward to address the people, received a magnificent reception. He said that he was unable to express in words how happy he felt at being back again in Goleen, and how glad he was to find them all in such spirits. He was happy in being able to tell them that he was in good health and spirits, too (cheers). He was very thankful to his dear people for the enthusiastic manner in which they received him, and for the address presented to him on behalf of the people of Goleen...

#### AN EXTRAORDINARY SCENE.

As Father Crowley was making his way from the place of meeting to his own house, a most extraordinary scene was witnessed. The men and women flocked about him, and wept as if their hearts were breaking at the thought of his departure. It was a most pathetic scene, and as the loud sobs of many hundreds of sorrowing hearts were echoed back from the surrounding rocks, the effect was at once weird and wonderful. Such devotion as was here displayed is a thing that but few priests have ever experienced. The manifestations of sincere love exhibited were most impressive. The people rushed to kiss Father Crowley's hand, and it was only after a long struggle that he was able to tear himself away from amidst a weeping throng of admirers, many of whom loudly declared that they would never let him be removed from amongst them.

The foregoing suggestion of my removal from Goleen was founded upon the fact that my bishop was seeking to promote me. He yielded to the wishes of the people of Goleen, as will be seen by the following letter:

Cork, Feb'y 8th, '91 Dear Father Crowley: I have yielded to the wishes of the good people of Goleen, and I have determined to leave you with them for some time longer. There is much to be done in the parish, and the distress of the poor people will give you many opportunities of exercising your zeal. I remain Yours faithfully, f T. A. O'Callaghan.

I remained in the parish of West Schull (Goleen) fifteen months longer; then I was promoted to the parish of Newcestown, near Bandon, where I staid four years.

When I returned to Ireland I determined to go back to America at some future time. I asked permission of my bishop in 1895 to return. He begged me to withdraw my request, and would not yield until my importunity drew from him the following reluctant consent:

Cork, June 18, 1896. The Rev. Jeremiah J. Crowley, of the Diocese of Cork, has my permission to seek a mission in the United States, and I have given it to him reluctantly at his own earnest request as I sincerely regret his departure. He is a good, hard-working priest, zealous and devoted to his duties. During the eight years he has been in the diocese I have had no fault whatsoever to find with him. He has already labored on the American Mission and is now anxious to return. f T. A. O'Callaghan, Bishop of Cork.

I also received the following letters:

Bantry, County Cork, July 13, 1896. As the Rev. J. J. Crowley, who for some years officiated in the Deanery over which I preside and is now of his own accord severing his -connection with this Diocese, has asked me to say what I think about him, I feel much pleasure in complying with his request. He was always faithful in the discharge of the duties that devolved upon him and thoroughly devoted to the work of his sacred calling. His ministry was highly efficient and fruitful, and so appreciated was it by the people amongst w'iom he labored that, when he was taken from them, they manifested the greatest possible regret. His relations with priests and people were of the kindest character. All who know him wish him a bright and happy future, and indeed none more sincerely than myself. M. Canon Shinkwin, P. P. V. F.

Bandon, County Cork, June 15, 1896. Rev. Jeremiah J. Crowley, who has ministered in this Deanery for four years, is a very worthy priest. He is hardworking and energetic, is esteemed by all who know him, and it gives me great pleasure to be able to state that he leaves us without the least stain on his character. Joseph Canon Shinkwin, P. P. V. F.

From the Cardinal Primate of all Ireland I received the following:

Ara Coeli, Armagh, July 13, 1896. From all I could learn regarding Rev. Father Crowley I believe him to be a good, regular, hard-working priest. I am sure Father Crowley will labor with zeal and success in any mission entrusted to him. | Michael Cardinal Logue.

From Bishop O'Donnell of Raphoe, Donegal, I received the following:

Letterkenny, County Donegal, June 25, 1896. Having met Rev. Jeremiah J. Crowley of Cork more than once and heard a great deal about him from others, I have much pleasure in stating that he bears the name of a zealous and efficient priest, and it is my expectation that he will prove a very useful worker in whatever mission in America his lot is cast. f Patrick O' Donnell, Bishop of Raphoe.

I also received the following letters:

Maynooth College, County Kildare, July 20, 1896. I am happy to testify from personal knowledge and from reliable information that Father Crowley is an

excellent priest with a stainless record. Intellectually, socially, and physically he is everything that could be desired. He ambitions a wider field for the use of the gifts God has endowed him with; and I confidently pray that his zeal and prudence may be as conspicuous in the future as in the past. Edward Maguire, D. D. (Professor).

St. Finnbarr's Seminary, Cork, Aug. 15, '96. Most Rev. M. Corrigan, D. D., Archbishop of New York. My Dear Lord: Father Crowley asks me for a line of introduction to Your Grace. He is seeking for a mission in America with permission of his bishop, from whom he has got an excellent letter. To that I would wish to add the very strong personal recommendation of my brother (Very Rev. John B. O'Mahoney, D. D.), President of our Diocesan Seminary, and who knows Father Crowley particularly well, as he was one of his earliest pupils.

I take this opportunity of thanking your Grace for all your kindness on the occasion of my last visit to New York, every way one of the pleasantest of my many pleasant souvenirs of America. I write this from my brother's place, where I am staying for a few days on my way to All Hallows (College). Most Respectfully Yours in Christ, T. J. O'Mahoney, D. D. (Professor of All Hallows College, Dublin).

I arrived in New York in August, 1896. After a few days I paid a visit to my friends in Manchester, New Hampshire, and received the following letter to the Vicar General of the Archdiocese of New York:

Manchester, N. H., August 30, 1896. My Dear Monsignor Mooney: This will introduce to you Rev. Jeremiah J. Crowley of the Diocese of Cork. He exercised the sacred ministry in this Diocese for sixteen months. He was an assistant here in the city during his stay in this Diocese. He is an excellent priest, sober, zealous and of great faith. Yours sincerely in Christ, f Denis M. Bradley, Bishop of Manchester.

I was received most cordially by Archbishop Corrigan and other Church dignitaries at New York, but there being no vacancy I came to Chicago.

I called upon Archbishop Feehan in Chicago, accompanied by a prominent ecclesiastic. I was appointed an assistant pastor at the Church of the Nativity of our Lord, 37th St. and Union Ave., Chicago. I was there nearly three years. On December 20, 1899, I was promoted by Archbishop Feehan to the Oregon, Illinois, parish and the outlying missions thereof, receiving from His Grace the following letter: Chicago, December 20, 1899.

I hereby appoint Rev. J. J. Crowley pastor of St. Mary's Church, Oregon, Ill., and also of the missions attached to that place.

I recommend him to the kindness and confidence of the Catholic people. f P. A. Feehan, Archbishop of Chicago.

I remained in Oregon until August 3, 1901, when I was ousted by an injunction issued by the civil court on the prayer of a petition alleged to have been filed by the direction of the late Archbishop Feehan of the Archdiocese of Chicago.

And now I come to the famous Chicago controversy which arose in the summer of 1900 over the appointment of an Auxiliary Bishop to the late Archbishop Feehan. It was commenced by twenty-five priests of most excellent standing, and it is still pending.

During the Oregon, Illinois, litigation, commenced against me as stated in the name of Archbishop Feehan of the Archdiocese of Chicago, I had prepared a printed brief which set forth the pleadings, affidavits, etc., in that litigation, and I mailed copies of this publication to various Church dignitaries. To the fly-leaf I attached a little slip, a facsimile of which is as follows:

With the Compliments of The Rev. Jeremiah J. Crowley, Pastor of Oregon, Illinois, Archdiocese of Chicago

A full and authentic history of the sad condition of the Catholic Church in the Archdiocese of Chicago, is now being prepared and will be given to the public in the near future.

A consequence of the foregoing slip was the sending to me of the following unjust and invalid document, Cardinal Martinelli, (the Papal Delegate to the Church in the United States), having been persuaded to adopt this, course in the hope that it would save himself and my opponents from exposure by frightening me into a cowardly submission:

[TRANSITION.] APOSTOLIC DELEGATION, UNITED STATES OF AMERICA. No. 1393. WASHINGTON, D. C. This No. should be Prefixed to the Answer.

Inasmuch as the Sacred Congregation for propagating the Faith has learned that certain priests of the Archdiocese of Chicago have taken grave offense at the election of the Rev. P. J. Muldoon to the Episcopate, and have with all their vigor, pertinaciously and wrongfully protested against his consecration, therefore, it, [the Sacred Congregation], by letters No. 45,708, dated Rome, August 21, 1901, has charged this Apostolic Delegation with the duty of watching closely lest the matter should grow to too great a scandal, and at the same time of canonically admonishing, and, as far as may be necessary, visiting with ecclesiastical censure, whomsoever it [said Delegation] might happen to find guilty.

Now, however, since we have with safety learned that the Rev. Jeremiah Crowley, a priest of the said Archdiocese, made a very bitter contest against the aforesaid election and consecration, and does not even now desist therefrom, since, indeed, we have before us

1. A bill of complaint by him presented to the civil court,
2. A defense which his advocate undertook to prepare,
3. A promise made by him in writing concerning the early publication of a work wherein he will relate the sad state of the Archdiocese existing in his mind,

We require the said Rev. Jeremiah Crowley, in the Lord, for his own good and

for the honor of the Church, to desist from his pertinacity, and at the same time we peremptorily, once instead of thrice, warn him to give certain signs of repentance and reparation.

But if he shall refuse and if, within the space of ten days, to be computed from the day of his receiving notice of this Admonition, he shall not repair the scandal,

1. By desisting from the prosecution of the suit in the civil tribunal,
2. By altogether prohibiting the printing of the promised book, or, if it shall have already been printed, by not publishing the same,
3. By making public reparation for the public scandal,
4. And by submitting himself to the authority of the Archbishop,

We declare him ipso facto excommunicated, and we reserve to this Apostolic Delegation the power to annul (or to absolve from) this excommunication.

Moreover, we commit to the Court of the Archbishop of Chicago the execution of this decree, and we, therefore, charge it with the duty of transmitting these presents to the aforesaid Rev. Jeremiah Crowley, all legal requirements being observed. But if the said Rev. Jeremiah Crowley is absent or cannot be found, then, the edict being posted up in the churches or in other public place, after the space of ten days, as above mentioned, he still not desisting from pertinacity, we ordain that this decree shall in like manner take effect.

Given at Washington, From the palace of the Apostolic Delegation, October 13, 1901.. Sebastian Card. Martinelli, Apostolic Pro-Delegate.

In due course the following unjust and invalid document was issued in the name of Archbishop Feehan of the Archdiocese of Chicago:

Chicago, Ill., Oct. 26, 1901. Whereas, the Rev. Jeremiah J. Crowley, a priest exercising faculties in the Archdiocese of Chicago, has grievously violated the laws and discipline of the Roman Catholic Church and of the Archdiocese of Chicago, and as he persists contumaciously in his unlawful conduct, therefore, after due warning from the Apostolic Delegation of the United States, as shown by the above document, which was delivered to the Rev. Jeremiah J. Crowley in person on Wednesday, the 16th day of October, 1901, and the said Rev. Jeremiah J. Crowley having failed to comply with the conditions laid down by the Apostolic Delegation within the period of time allotted to him in the said decree, we hereby declare publicly and solemnly that the Rev. Jeremiah J. Crowley is excommunicated from the Roman Catholic Church and all participation therein, according to the decree of His Eminence, Sebastian Cardinal Martinelli, Pro-Delegate Apostolic.

The effects of this most grave censure of the Church are: 1. He is cut off from the communion and society of the

faithful.

2. The faithful are forbidden, under severe penalty, to hold communion with him or assist him in his unlawful conduct.
3. He cannot receive or administer any of the sacraments of the Church. Should he attempt to give absolution in the tribunal of penance, said absolution is invalid and sacrilegious.
4. He cannot be present or assist at any of the public exercises or offices of religion in the Roman Catholic Church, nor can he be present at mass, vespers or any other public service in the Roman Catholic Church.
5. He cannot receive or fill any office within the gift of the Roman Catholic Church.
6. Should he die while under this excommunication he will be deprived of Christian burial.

All the pastors of this Archdiocese are hereby commanded, sub poena suspensionis, to attach the above decree and this letter on the wall of the sacristies of their churches for thirty days, in such a manner that it may easily be seen and read by all.

This order goes into effect immediately upon receipt thereof.

Given at Chicago, on this 26th day of October, 1901. f Patrick A. Feehan, Archbishop of Chicago.

By order of the most Reverend Archbishop, F. J. Barry, Chancellor.

This unjust and invalid ban of excommunication was removed within two months by Bishop Scannell of Omaha, Nebraska, U. S. A., he acting as the representative of the Papal Delegate, Cardinal Martinelli. / made no apology to the priests against whom charges had been made, and I made no promise to desist from issuing the publication the announcement of which had been the moving cause of my unjust and invalid excommunication.

The following- is a translation of the Celebret given to me by Bishop Scannell upon the removal of the ban of excommunication :

RICHARD BY DIVINE MERCY AND FAVOR OF THE APOSTOLIC SEE BISHOP OF OMAHA.

To the Rev. J. J. Crowley: By these presents we testify that you for honorable reasons known to us obtained leave of absence for six months, and we make known to all with whom you may come in contact that you are of good moral character, and that as far as we know you are not laboring under any ecclesiastical censure or canonical impediment. Wherefore we request in Christ the Bishops of all places in which you may be to permit you to celebrate the Holy Sacrifice of the Mass.

In proof of which etc.

Given at our palace at Omaha the 26th day of December, A. D. 1901. -J- Richard Scannell, [Episcopal Seal]. Bishop of Omaha.

I received from the Archbishop of Chicago the following Celebret, which was sent in obedience to the command of Cardinal Martinelli:

Chicago, Ill., February 7th, 1902. The Rev. Jeremiah J. Crowley is, so far as I am aware, under no ecclesiastical censure and may be permitted to say mass "*de consensu Ordinariorum*." Yours faithfully, f P. A. Feehan, Archbishop of Chicago.

On March 9, 1902, I celebrated Solemn High Mass in the Archdiocese of Chicago, and I quote the following from the headlines of The Chicago Tribune of the next day:

#### Crowley Again a Priest.

Authorized by Martinelli to Celebrate High Mass. Officiates at Special Services in the Church of the Immaculate Conception and is Recognized by the Congregation Papal Benediction on the Parish is Received and Read to the Members.

Most solemn promises were made to me by Cardinal Martinelli in person at Washington, of a parish in Chicago, salary from the time I was ousted from my Oregon parish, etc., but none of these promises was kept, as the priests against whom the twenty-five prominent pastors had made grave charges insisted that I should first sign an apology to them. I refused to "whitewash" them.

It does not come within my purpose to give in this publication the history of this now famous and still pending Chicago controversy. The publication of its history remains, perhaps, for the future. But my readers will probably be able to glean a few hints of its facts and importance by perusing the quotations (a volume of which I have in my possession) which I now give from religious and secular publications of high standing. My friends insist that I shall not eliminate from them the flattering expressions, and most reluctantly I yield to their advice.

Leslie's Weekly, New York, Nov. 21st, 1901.

#### CHICAGO'S FIGHTING PRIEST.

Father Jeremiah J. Crowley, until recently pastor of the Catholic Church at Oregon, Ill., was the central figure of the most sensational incident in western church history, Sunday, November 3d. Defying a recent edict of excommunication from Cardinal Martinelli, of Washington, he entered the Holy Name Cathedral in Chicago, while solemn high mass was in progress, and took a seat immediately below the altar. Chancellor F. J. Barry, of the archdiocese of Chicago, was in charge of the mass, and in pursuance of the laws of the church that no excommunicated priest shall be allowed to take part in the services of a Catholic Church, ordered Father Crowley to leave. The priest quietly refused to go. The music was stopped; the choir filed out, and the priests retired. Chancellor Barry explained the situation to the congregation, most of whom left; low mass was hurriedly rendered, and Father Crowley remained to the end. The sensational incident had its origin last

July, when Father Crowley, in connection with twenty-five other priests, protested against the appointment of Peter J. Muldoon as auxiliary bishop of Chicago. Archbishop Feehan disregarded the protest. Father Crowley resigned from his parish in Oregon. Later he withdrew the resignation. The archbishop, however, accepted the action of Father Crowley and appointed a pastor in his stead. Father Crowley refused to give up the church and the archbishop secured an injunction, prohibiting Father Crowley from acting. The injunction suit is still pending. The archbishop notified Father Crowley that he must desist in his charges against brother priests or suffer excommunication. Father Crowley refused to withdraw his charges, and the letter of excommunication by Cardinal Martinelli was printed in the Chicago press. Father Crowley insists that he cannot be excommunicated without a trial.

Father Crowley is forty years old and a man of striking physique. He is gifted as a scholar and orator.

The Ram's Horn. Chicago, November 30th, 1901.

A brave and pious priest in the Roman Catholic communion is not so scarce a personage as he was within the memory of men now living. Indeed, it is the character of the priesthood that has been the chief objection which men have argued against this ancient church. When its own clergymen, however, come to a lively appreciation of the shortcomings of their order, hope arises that this mighty ecclesiastical system may have within itself the seeds of a new life. But the reformation, if it come, will not be without stubborn conflict, as is indicated by what is now taking place in the archdiocese of Chicago. When men were recently raised to high offices in the diocese, a young priest, Father J. J. Crowley by name, asked the church authorities for a thorough investigation of these men's records. The answer was a sentence of dismissal of Father Crowley from his own parish, which he was serving most faithfully and acceptably, and after it appeared that his contention was being seconded and supported by all honorable Catholics, he was summarily excommunicated. But this loud edict, which was so dreaded once, has failed to alter the fixed purpose of Father Crowley. He is a man whom it will be hard to defeat. He is finely endowed physically, standing more than six feet high; mentally, having a thorough classical and theological training; and spiritually, for one to look into his open face and clear eyes assures one that he is a man who has been with God. Compared with the types of priest that are seen most frequently, slim, ferret-eyed, shifty, designing creatures, or greasy, obese, dull-witted ones, Crowley looks like a man from another planet.

The St. Louis Republic. Sunday, Dec. 1st, 1901.

#### UNIQUE CASE OF THE REVEREND JEREMIAH J. CROWLEY.

The case of the Reverend Father Jeremiah J. Crowley, a priest of the Roman Catholic diocese of Chicago, who was excommunicated recently by authority of Cardinal Martinelli, furnishes at once the most unique and the most interesting controversy that has ever arisen between that wonderful church and one of its anointed ministers.



It differs from the McGlynn case, which was one of direct disobedience to the commands of Rome; it differs from the famous Koslowski case, which was one of schism; it differs from all the minor cases in which the accusations against the excommunicated were based on immorality or religious infidelity.

Father Crowley is a man and a priest of high intellectual endowments; one of rare, almost fanatical piety. His career as a student, as a citizen and as a minister of his church is exemplary from the standards of measurement within and without the Roman church. A product of Carlow College, a living example of the genuine Irish gentleman, young, handsome, a giant physically and yet a person of much tenderness, as well as courage, Father Crowley stands forth in his own right as a personage sure to prepossess acquaintances and likely to win and hold their high regard. He is abstemious in his habits, industrious to the limit of his great physical power, studious to a degree, intensely sincere, direct and frank of mind and manner.

The very character and reputation of the man make his present sad plight incredible to strangers. He has been cursed by Rome through a published document of excommunication uttered by Cardinal Martinelli. If he died to-day his body would be denied burial in holy ground. His presence at mass in the parish church of Archbishop Feehan in Chicago has been sufficient to stop the ceremonial. If Lucifer himself had appeared in the church, no greater consternation could have reigned amongst the priests celebrating the sacrifice. The music ceased, the lights were quenched and the high ceremonial was abandoned. The preacher leveled his logic and his eloquence against the outlawed priest, who, in spite of her malediction, was kneeling there worshipful, silent, alone and, as it seemed, defenseless against the pontifical thunderbolts falling around him.

Having thus pilloried a good man and a good priest before all men, the authorities of the Roman Catholic Church have at least invited the astonished curiosity of all religionists, all thoughtful men. What has Father Crowley done to incur the most awful curse that can befall either a Catholic layman or priest?

According to his own statement, he began, many months ago, to oppose and expose the alleged sinful machinations of a number of clergymen then and now high in the councils of the Chicago diocese. To his Archbishop, and through him to Rome, he protested against certain deeds of priests whose lives, thought Father Crowley, were a menace to his church and a blasphemy against her holiest teachings. At first he waged his crusade through the secret channels of the hierarchy, not that he feared candor, but to evade scandal if possible.

His efforts were absolutely ignored. If his communications, offers of evidence, names of witnesses and other statements ever reached the proper authorities, they elicited no action or response. Then came Archbishop Feehan's declaration that he would appoint the Reverend P. J. Muldoon as auxiliary Bishop of Chicago. Twenty-five priests of the diocese, one of whom was Father Crowley, protested against the appointment on grounds already exploited in the secret crusade against corruption and sin in the high places. The Archbishop ignored this protest and preparations for the

consecration of Father Muldoon proceeded.

Then Father Crowley gave to the world a story of alleged priestly decadence and corruption such as has been seldom charged even against ordinary self-respecting men of the world. The question as to whether these charges were true was never raised by the church authorities. The first action of the diocesan was to begin civil proceedings to relieve Father Crowley of his mission as pastor of St. Mary's Church at Oregon, Ill. The priest defended the injunction suit thus brought, on the ground that he had been neither accused, tried nor found guilty of anything that could debar him from his rights as pastor. But he bowed to the arm of the civil law and obeyed the enjoinder. A priest was sent thither to supplant him. The case took its place on the docket of the Circuit Court of Ogle County. The briefs then issued by Crowley's attorneys contained between the flyleaves a slip of paper announcing that later Father Crowley would publish a book exposing the alleged state of affairs in the diocese of Chicago.

Father Crowley and his friends believe that this threat (never carried out) was the true cause for the commotion which followed in the high councils of the Catholic Church. The offending priest was warned that unless he withdrew all past charges, expressed penitence and accepted the punishment which Archbishop Feehan might mete out within ten days he (Crowley) would be excommunicated. The priest, yet believing that his charges were true and uttered in a holy cause, refused to recall his words. He permitted the ten days to elapse.

A printed circular, with Cardinal Martinelli's name attached, was served upon him by three constables, hired laymen, while the priest was at dinner. It proved to be a stereotyped form of excommunication and upon the same day was posted in the sanctuaries of every Catholic Church in the diocese. It was a shocking surprise to Crowley, who expected at least a trial. The causes for the decree of excommunication were summed up as (first), "appealing to a civil court." To this Father Crowley replies that it was his Archbishop and not he who went into the civil court. The second charge was that Crowley had sought to defend himself in a civil court at law. To this the priest replies that neither priest nor man needs an excuse for self-preservation. The third charge was to the effect that he had threatened to expose the "unfortunate diocese of Chicago as he believes it to exist."

To this last and most significant accusation Father Crowley answers: "I threatened to tell the truth about this diocese for no other motive than to further the best interest and preserve the sanctity of my Holy Mother Church. I do not believe that my church is benefited by the suppression of truth and the continuation of evil men in her holiest offices. If I have falsified, why do they not investigate, and prove me false? But I have not. My charges were supplemented by willing and credible witnesses, names and dates. I am not fighting my church and never will. I am fighting the evil men who, in this diocese at least, are sapping her power, dishonoring her sanctuaries and blaspheming the God of all Christians. If that be a crime, I do not understand what loyalty, decency and virtue mean. But, right or wrong, I am entitled to a trial. The meanest criminal is supposed to be innocent until proven guilty. My worst enemies accuse me of no sin. I believe that my church

will yet hear me; that she will uphold me. But, come what may, I shall never fight against nor villify my church. I shall remain a Roman Catholic, as I was born and as I am to-day."

Father Crowley has appealed to Rome through the American Ablegate, Cardinal Martinelli. He is willing to withdraw from, the fight if the church authorities will appoint an unbiased court and investigate the charges he has made against his fellow-priests of this diocese. He is willing to abide by the results of that investigation. He believes it will be given.

Meanwhile he continues to attend holy mass in the face of physical, oratorical and tacit opposition. His opponents, clerical and lay, insist that he has already committed the unpardonable crime of scandalizing his church by accusations against her clergy. They insist that even the truth of those charges cannot condone the inherent offense. His friends and adherents, and they include some of the ablest and best of the priests and laity of the Chicago diocese, contend that there can be no sin in telling truth, in exposing corruption, no matter how cloaked with the sacred vesture of office. They say that there are bad priests, just as there are bad preachers, bad merchants, dishonest lawyers, but, they argue, it is the duty of honest Catholics to "drive them out."

(The Interior, April 3, 1902. Editorial Column.)

Every new movement made by Archbishop Feehan and Bishop Muldoon of this city to crush Father Crowley is of a nature calculated to convince the Protestant onlooker that the priest has attacked the prelates and their favorites at a point where they do not dare to make a fair reply. Father Crowley's charges of immorality among the clergy of the diocese have been definite enough in all conscience to deserve attention, but his overlords absolutely refuse to order or submit to investigation. As a climax to his tyranny Archbishop Feehan has issued an edict prescribing that any priest who gives countenance to Crowley shall by that act be automatically suspended from the priesthood. This is done in spite of the tact that Father Crowley has been upheld by the highest authority of the Catholic hierarchy in this country, Monsignor Martinelli, and stands now in perfect nominal relations to the church. This decree of ostracism, a punishment not only without conviction but even without charges, is full of the very spirit of the old-time Inquisition. We can only hope that for it the archbishop will incur the avenging wrath of the papal delegate whose will he has virtually defied. Martinelli, of course, is as tyrannical as anybody, but there would be some rude kind of justice in an apportionment to Feehan of a good big dose of his own sort of medicine.

The Ram's Horn, Chicago, June 28, 1902, Editorial Column.

The most important question before the Vatican is, what will it do with the many protests on file there against the irregularities and immoralities in the church itself? These are made by good Catholics. They are not attacks from without, but are appeals from priests and people within. Conditions as they exist in the archdiocese of Chicago are perhaps akin to those which exist elsewhere. Instead of disproving Father Crowley's charges or giving him a chance to prove them, the church excommunicated him. He was, however,

almost immediately restored to church communion, which act was a confession that he was right, and yet there is no evident intention of cleansing the church of its unworthy priests.

Archbishop Feehan died July 12th, 1902, and Bishop Quigley, of Buffalo, N. Y., was appointed his successor, coming to Chicago March 10, 1903.

Archbishop Quigley of the Archdiocese of Chicago, with full knowledge of the villainy of some of the priests of his Archdiocese complained of by the twenty-five protesting pastors, has demanded that I sign a document which would in effect whitewash them. At our last interview he handed me an apology in Latin and what purported to be a translation of it in English, the latter paper bearing across its top in the handwriting of His Grace the words, "Authentic translation. J. E. Quigley." I now give a photographic copy of this translation.

Chicago, Ill.

Most Reverend and Dear Archbishop:

Having come to the conclusion that the course pursued by me for the last two years is altogether wrong, and having in mind the solemn promise of reverence and obedience to my Bishop, which I made on the day of my ordination, I hereby renew that promise and pledge myself to be henceforth to your Grace, an obedient son in Christ.

I regret and deplore the injury I have done to certain of my fellow-priests by publishing charges against them after said charges had been duly considered and set aside by the competent ecclesiastical authority, and I pledge myself to accept any penance which your Grace may deem fit in satisfaction therefor.

I sincerely engage myself to do all in my power to stop the further publication of anything which may give scandal or offense. I hereby bind myself to submit all matters of grievance or dispute between me and my confreres to the judgment of the proper ecclesiastical authorities; and I will abide by their decision. Therefore I have withdrawn certain cases now pending in the civil courts, specified by me in another letter of even date with this; renouncing at the same time all right on my part to re-open them.

Henceforth I shall earnestly endeavor to repair my short-comings of the past. I will accept without question any charge your Grace shall confer upon me after my re-instatement. Your Grace has my permission to make public this letter at any time or in any way you may select. Trusting that your Grace will find it possible to restore me shortly to the full exercise of faculties as.. a priest of the Archdiocese of Chicago, I remain, Your Grace most obedient servant in Christ,

To the Most Reverend James Edward Quigley, Archbishop of Chicago.

Catholic people, note this: I was but one of a band of twenty-five priests of the Archdiocese of Chicago who protested against clerical corruption. I alone am made to feel the weight of ecclesiastical displeasure, and I alone am

commanded to apologize for telling the truth. I have been subjected to persecution. My name has been unjustly removed from the directory of the Catholic clergy of the Archdiocese of Chicago. I have not received, as is my ecclesiastical right, any financial support from the funds of the Archdiocese. I have been left without a parish, without a home, without any salary, and have been uncanonically forbidden by the authorities of the Chicago Archdiocese to say Mass, or in any way to exercise my "faculties" as a priest in the Archdiocese of Chicago, although I have a "Celebret." I am convinced that I have been subjected to this cruel treatment with the deliberate design of forcing me to apologize to corrupt priests.

For the information of my readers I now state that a "Celebret" is a canonical document which is given to a priest by the head of the diocese to which he belongs, or by some higher Church dignitary of competent jurisdiction, when that priest travels outside of his own diocese. It is, in effect, a certificate that he is of good moral character and not laboring under any ecclesiastical censure or canonical impediment.

I have never looked upon the face of Archbishop Quigley since March 28, 1903, when he handed me the apologies in Latin and English. These papers, it is needless to say, remain and will remain unsigned. I will never sign a lie for any man, be he layman, priest, Bishop, Archbishop, Cardinal or Pope! I have nothing to regret or retract. I can only say: God save the Roman Catholic Church!

Archbishop Falconio succeeded Cardinal Martinelli as Papal Delegate to the Church in the United States. He was made fully acquainted with the details of the Chicago controversy by a mass of official documents on file in the Delegation Office; and a correspondence ensued between His Excellency and myself looking towards a settlement of it. I now give a photographic copy of one of his letters to me:

(Unfortunately because the text was in cursive writing, it cannot be transferred to this page.)

My reply to the letter of Archbishop Falconio of June 6, 1903, was as follows:

Sherman House, Chicago, June 9, 1903.

His Excellency,

Most Revd. Diomedo Falconio,

Apostolic Delegate,

Washington, U. S. A.

May it Please your Excellency:

I beg to own receipt of your kind favor of the 6th inst., in which you inform me that you have been carefully looking into my case, and that you are ready to render your decision.

I should be glad to comply with your request to come to Washington on the 19th inst., accompanied by my advocate. But the fact is the latter gentleman is now in California, on an indefinite leave of absence. Moreover, I am

somewhat deterred by the consideration of expense, since this would be my third journey to Washington on a similar errand, both of which proved fruitless, and I scarcely feel justified in thus using funds generously contributed by loyal friends in different parts of the country, to whom I feel in a measure responsible. You will kindly bear in mind, your Excellency, that I am placed in this dependent position by reason of the fact that, though I am a priest of this Archdiocese, I have not been allowed one dollar for salary or support since Aug. 3, 1901. In view of my inability to come to Washington with my advocate, I must trust to your fair consideration of the subject, which has been fully presented to you in person by my advocate and myself, April 3rd, 1903, and later, in a formal written statement, under date of April i/th.

Permit me again to beg simply that I may have your early decision. With profound esteem, I am,

Your most obedient and humble servant in Xt.,  
Jeremiah J. Crowley.

About June 17, 1903, Archbishop Falconio and Archbishop Quigley met in the City of Allegheny, Pennsylvania, and discussed the Chicago controversy. Archbishop Falconio evidently departed from that interview determined to use his influence to compel me to sign the apology which had been presented to me by Archbishop Quigley, a photographic copy of the English translation of which I have already given.

My canonist is one of the most prominent priests in the Catholic Church in America, and he told me that Archbishop Falconio placed in his hands in the City of- Washington, on June 19, 1903, a document which was signed by fourteen of the accused priests, in which they begged the Papal Delegate to compel me to sign an apology to rehabilitate them before the world, solemnly declaring that they were under such a cloud since the accusations against them had been made public that they were not welcome to the homes of their own relatives. On this occasion Archbishop Falconio told my canonist that he would be in Milwaukee on June 30, and requested him to tell me to call upon him there.

I now give an abridged account of the interview that I had by appointment with Archbishop Falconio, the successor of Cardinal Martinelli as Papal Delegate to the Catholic Church in America. He arrived in Milwaukee, Saturday, the 27th of June, 1903. I went to Milwaukee the following Tuesday morning and saw His Excellency. He said: "Are you going to sign that apology?" "I said:" No, Your Excellency, I most respectfully decline to do so."He said: "Why?" I said: "Because I would be signing a lie! Our charges were never, as it states, duly considered and set aside by the competent ecclesiastical authority."He said: "Yes they were!" I said: "How? Do you mean to tell me, Your Excellency, that our charges were duly investigated?" He said: "They were not investigated, but they were duly considered and set aside."I asked: "How were they duly considered and set aside?" He said: "Why, your superior officers took your charges, looked at them, and then threw them into a wastcbasket!"I replied:"Your Excellency, I must insist that that was very far from being a canonical consideration, investigation and setting aside of our

charges.”

Pius X. now sits in Peter’s Chair. I am confident that in due time His Holiness will decide the Chicago controversy and that He will settle it on the basis of Fiat justitia mat coelum let justice be done though the heavens fall.

In 1897 I took out my first naturalization papers in America; and I became a full-fledged citizen of the United States in 1901. I do not forget my native land! The shamrock is in my heart! I am proud of an Irish ancestry whose characters were formed by the noblest ecclesiastical and patriotic ideals. But America is my country by adoption; I glory in her history; I rejoice in her free institutions; my ardent prayers ascend for the continued blessing of Almighty God to be poured upon her. My highest civic ambition is to discharge to the letter the solemn obligations which I assumed in my oath of naturalization.

Humbly and devoutly I thank God for ever calling me to minister at the sacred altars of His Holy Church. My supreme religious joy is the fact that I am in her priesthood. I have no other desire than to be faithful unto death to my duties as a Catholic priest. I believe that the Church is a divine institution the bride of Christ. For Her welfare I have counted it a joy to labor; for Her good I am glad to suffer; in Her behalf I will cheerfully lay down life itself. In the Catholic Church I was born; in the Catholic Church I have lived; in the Catholic Church I will die.

I am not unmindful of the seriousness of the position which I take in openly exposing the parochial school, in directly championing the American public school, and in boldly assailing ecclesiastical wickedness in high and low places. I know full well the greatness of the power financial, social and ecclesiastical which I oppose. I know that it has vast capital and great prestige. I know that it dines with rulers and is on terms of intimacy with governors, judges and other public officials. I know by several personal attacks that it has henchmen who are ready to take life for pay. I know that it claims to be able to muzzle the press, and that by a show of its strength it stifles protests against its wrong-doing. But I know some other things. I know that God lives. I know that the genius of His Church is against ecclesiastical corruption of every kind. I know that the honest Catholic people of America are crying out for deliverance from ecclesiastical tyranny, immorality and grafting. I know that the masses of the American people are lovers of purity, truth and justice, and that they are loyal to the Republic. I know that this is not the first time in human history that a lone man, relying only upon the blessing of God and the approbation of decent men, has assaulted entrenched iniquity and overthrown it. I do not dread the struggle, for

“Simple duty hath no place for fear.”

(**Editor:** I’m not sure how relative this material is today. The parochial school in America may be doing even better now than government run public schools! I may discontinue posting more chapters of this book for a while in order to give priority to other projects which may be more relevant for today. If you want me to finish this book, please say so in the comments section below. If you do, it will inspire me to finish it.)

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## The Jesuit Roman Pope Francis I



Insights about the first openly Jesuit pope of Rome, the first pontiff from the Americas, the first from the southern hemisphere, and the first from outside Europe in over 1200 years:

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## When Priests Forgot About God: An Analysis of the Catholic Church's Role in Genocide



Details of the history of the complicity of the Roman Catholic Church in the Rwandan genocide of the Tutsi tribe by the Hutu militia in 1994.

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## Popery – the Accommodation of



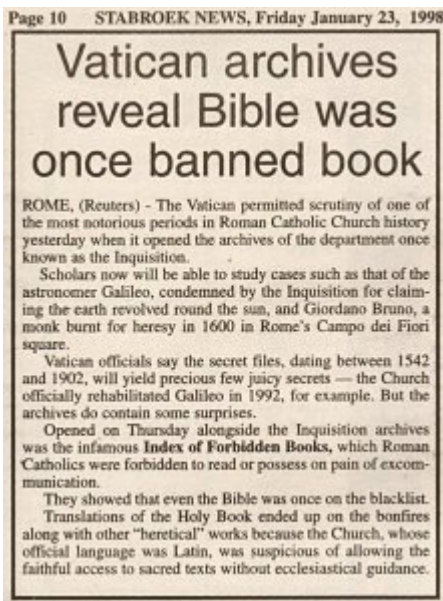
# Christianity to the Natural Heart



The main reasons why Roman Catholicism is appealing to the unregenerate mind and heart.

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## The Popes And The Bible



The Popes of Rome banned Bible reading by the laity in Catholic countries. In democratic countries, the competition of Protestantism has forced the Catholic church to adopt a different policy toward the Bible. Here it does not forbid Catholics to read it. In fact at times it superficially urges them to do so, knowing that they have been so conditioned that they will not read it anyway.

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## History of the Pagan Festival of Easter



Easter is nothing else than Astarte, one of the titles of Beltis, the queen of heaven, whose name, as pronounced by the people Nineveh, was evidently identical with that now in common use in this country

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## How The Papacy Came To Power



The union of the church of Rome with the Roman State did not Christianize the State; instead it Romanized the Christian church.

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## The Monstrance and Sun Worship



The "Monstrance" used in Roman Catholic churches for the adoration of the consecrated wafer of bread is actually a pagan sun-worship symbol.

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## The Catholic Church in Hitler's Mein Kampf



Hitler and the Roman Catholic church agree on the basic principles of fascism and the necessity of ridding national branches of the church of all liberal political elements.

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## Samuel Morse's Views on the Pope's Influence in Politics



Samuel Morse warns of the Church of Rome's attack on American liberties.