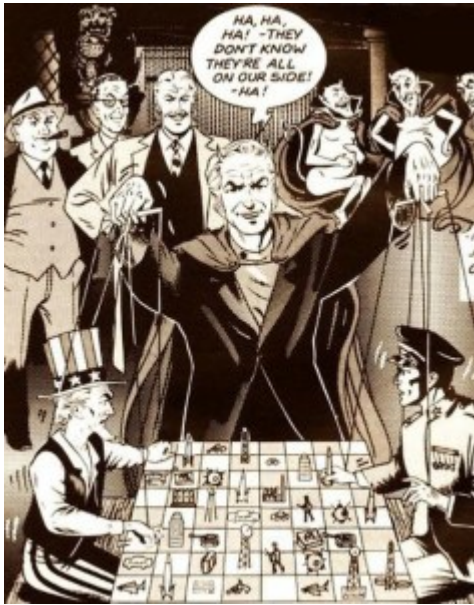


Satan's Plans for the World Exposed



Former MKULTRA victim, Brice Taylor, AKA Susan Ford, escapes by God's grace and exposes Satan's plan for mankind.

What is the Great City of the Book of Revelation?



This article is an attempt to identify the "Great City" of Revelation 11:8 and Revelation 17:18.

Revelation 11:8 And their dead bodies shall lie in the street of the **great city**, which spiritually is called Sodom and Egypt, where also our Lord was crucified.

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

A good friend wrote me saying,

James, I'll see if I can sway your mind on something. I was once like you on the papacy as you know. Now look at Rev 17:18 'the woman (whore) which you saw is that great city, which reigns over the kings of the earth,' And compare with Rev 11:8 "And their dead bodies shall lie in the street of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified." Here you see the persecution of the saints by Jerusalem → Jewish cabal. It literally identifies them and associates them with Egypt (Freemasonry) and Sodom (Sodomy and Moloch). But also they rule over kings. In chapter 17:16 the ten horns are mentioned which could symbolise these kings or corporate giants. The cabal (from Kabbalah) are the most powerful rulers. They also represent the false wife of God, the queen of heaven, who is unfaithful, and go off worshiping demons. The expression 'great city' is clearly identified.

So basically my friend is saying the Great City of Revelation 11:8 and Revelation 17:18 is Jerusalem, and that the evil cabal that is ruling the world is Jewish and not the Vatican / Jesuits / Roman Catholic Church hierarchy as I am teaching on this website.

I always interpreted the Great City of Revelation 17:18 as Rome because it "reignth" (present tense) over the kings of the earth in the Apostle John's day. That's clear history. The Roman Empire was strong in John's day. But I also interpreted the Great City of Revelation 11:8 as Jerusalem because it says, "where also our Lord was crucified." I never thought to compare the two verses before as being the same place. And so I thanked my friend for pointing this out to me and told him I would research the matter further rather than giving him an answer off the top of my head.

I wanted to see what famous Bible commentators of centuries past had to say about Revelation 11:8. What a surprise I had! Nearly all of them say it's talking about *Rome*, and *not* Jerusalem! Please read what they have to say and decide for yourself whether they are right or not.

John Gill:

And their dead bodies shall lie in the street of the great city,... **Not Jerusalem**, which was destroyed when John had this vision, and which will; not be rebuilt at the time it refers to; nor is it ever called the great city, though the city of the great King; however, not in this book, though the new Jerusalem is so called, Revelation 21:10; but that can never be designed here; but **the city of Rome, or the Roman jurisdiction, the whole empire of the Romish antichrist, which is often called the great city in this book**; see Revelation 16:19. The city of Rome itself was very large, and the Roman empire still larger, so as to be called the whole world and the antichristian see of Rome has been of great extent.

Geneva Bible notes:

And their dead bodies shall lie in the {13} street of the great city, which {d} spiritually is called Sodom and Egypt, {14} where also our Lord was crucified.

(13) That is, **openly at Rome**: where at that time was a most great crowd of people, the year of Jubile being then first ordained by Boniface to the same end, in the year 1300, an example of which is read in chapter 1 Extra, de poenitentys & remissionibus. So by one act he committed two wrongs against Christ, both abolishing his truth by restoring the type of the Jubile, and triumphing over his members by wicked superstition. O religious heart! Now that we should understand the things of Rome, John himself is the author, both after in the seventeenth chapter almost throughout, and also in the restriction now next following, when he says, it is that great city (as he calls it) Re 17:18 and is spiritually termed Sodom and Egypt: and that spiritually (for that must here again be repeated from before) Christ was there crucified. For the two first names signify spiritual wickednesses: the latter signifies the show and pretence of good, that is, of Christian and sound religion. Sodom signifies most licentious impiety and in the most confident glorying of that city, as it were in true religion, being yet full of falsehood and ungodliness. Now who is ignorant that these things do rather, and better fit Rome, than any other city?

Matthew Poole:

Some, by the great city, would have Jerusalem understood; but that was now far from a great city, nor do the addition of those words in the latter end of the verse prove it; for Christ was not crucified in that city, but without the gates. **Most judicious interpreters, by the great city here, understand Rome**, which is seven or eight times (under the name of Babylon) so called in this hook, Revelation 14:8 Revelation 16:19 18:10,16,18,19,21; nor is any other city but that so called. This great city is here said, in a spiritual sense, to be Sodom and Egypt; Sodom, for whoredom and filthiness; Egypt, for oppression of the Lord's Israel. As to the second question, what is here meant by the street of the great city? Mr. Mede hath irrefragably proved, that it cannot be meant of any parish, or such place in this city, as we call a street:

1. Because our Lord was crucified neither in any street, or parish, or any other place within the walls of Jerusalem.
2. Both Jerusalem and Rome had many more than one street.
3. Because the bodies being dead, doubtless lay in the place where they were slain; but men do not use to fight in the streets of cities.

Matthew Poole gives the most convincing reasons in my opinion that the Great City of Revelation 11:8 is Rome, not Jerusalem as I previously thought. I'm really grateful to my friend for bringing this subject up! I don't want to be swayed by cognitive bias but to base my thinking on what the Bible teaches.

I shared all the above quotations from Bible commentators to my friend and said:

“So sorry, the bulk of my research points to Rome, not to the Jews or Jerusalem. Of course they are all antichrist and evil as well, but Rome is a continuation of all the empires before her. Rome continues all the way to the feet of the image Nebuchadnezzar saw in his dream according to Daniel chapter 2. My wife and I read it just this morning for devotions. Israel as a nation was strong only in the time of Solomon, and the Lord weakened them because of their disobedience.”

Daniel 2:32 This image's head was of fine gold, his breast and his arms of silver, his belly and his thighs of brass,
33 His legs of iron, his feet part of iron and part of clay.
34 Thou sawest till that **a stone was cut out without hands, which smote the image upon his feet** that were of iron and clay, and brake them to pieces.
35 Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshingfloors; and the wind carried them away, that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth.

For over 30 years I used to think the great antichrist conspiracy for one world government had its roots in Judaism / Zionism because that's what I was taught by my pastor at the time. He was always pointing his finger at the Jews. But now I believe the Roman Catholic Church is a continuation of the image that King Nebuchadnezzar saw in his dream in Daniel chapter two. The Stone that was cut without hands `is Jesus Christ Who ends all the governments of man and sets up His Kingdom on earth. The legs of the image represent the Roman empire. Nobody questions that. The feet are part of the legs! The Stone hits the feet which must represent the final rule of the Roman legs! That's how I see it.

I believe the Jesuits are using the Jews / Zionists as scapegoats to deflect the blame away from Rome! That's not to say the Jews are guiltless, but to lay the blame on an entire ethnic group for all the evils in the world is not reasonable in my opinion. My hero, William Cooper, certainly thought so too. He blamed the Illuminati. I believe that the Illuminati and the Jesuits are connected. And there is evidence that the Protocols of the Elders of Zion were written by Jesuits, and not the Jews or Zionists. For more information about that, please see:

[Evidence of Jesuit authorship of the Protocols of the Learned Elders of Zion](#)

and

[Authors of the Protocols of the Elders of Zion – Jews? Or Jesuits!](#)

My final point: How did the Roman empire come into being in the first place? Through the force of its military! That's the reason I chose the featured

image for this article. What nation today has more military bases around the world than any other nation? The USA! Just look at the American government today and tell me who outnumbers who. The last time I looked I see far more Catholics than Jews running things.

In my opinion it's counterproductive to blame the Jews for the evils of the world. You get labeled as antisemitic. I believe it's a Jesuit trick to divert blame to the Jews for everything like Hitler did. And as Christians we should not hate anybody, much less Jews. We should love them and try to win them for Christ! When I lived in Japan there was a time in the early 1990s when young Israelis came to Japan and sold their trinkets on the street. I used to love to talk to them. They all spoke good English. Once in Shinjuku which is one of the main business and shopping centers of Tokyo, I saw a man who I recognized as an Israeli and called out to him, "Young man from Israel! I want to talk to you!" He smiled, approached me, and offered me a cigarette which of course I refused. And we had a good friendly discussion.

Dr. James Tour was raised in a secular Jewish home. He came to know Jesus Christ as his savior though the faithful witness of a young man he went to school with. Now he'll tell you he loves Jesus more than anything!

[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 ramparts 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.

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. Ill, 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. f, 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. Finnbar'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. Finnbar'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 his 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 I 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. Martmelli, 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, III, 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 i6th 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 pocna 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 Alegate, 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 fact 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 th 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 Host 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.

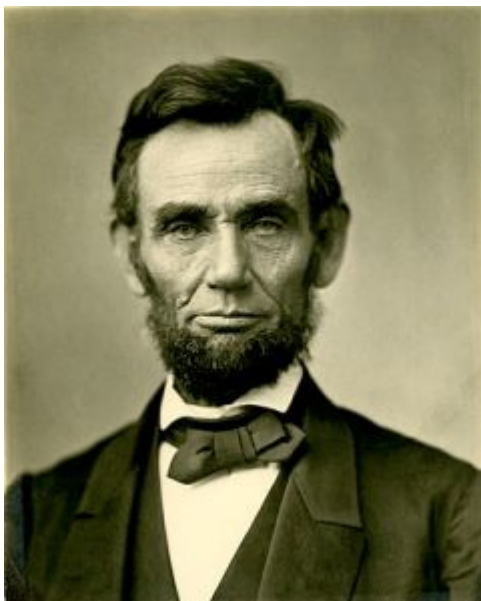
I am not unmindful of the seriousness of the position which I take in openly

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.)

[Abraham Lincoln's Vow Against the Catholic Church](#)



BY M. H. WILCOXON

Forward by the webmaster:

A friend introduced this [publication of Abraham Lincoln's vow against the Catholic Church](#), a hard to read PDF file. It has a lot of insights which inspired me to convert it to an easier to read format. I added some emphasis in **bold** but the emphasis in ALL CAPS is in the original document. There may be some errors I may have missed, but overall I think it's much better than the PDF file I got it from. Any corrections to the text are welcome.

Hot Springs, Ark., April 30, 1909

Mr. MEMBER OF CONGRESS,
Washington, D. C.

Sir: In my letter of April 9th, I endeavored to show you particularly the cope of the scheme of the Catholic Church and the American Medical Association to secure augmented political power through the movement for a National Department or Bureau of Health.

I wish to quote again to you the language of Lincoln, and quote further some interesting matter which may reasonably be held to account for his utterances and his "great purpose."

Lincoln to 164th Ohio, August 18, 1864:

I wish it might be more generally and universally UNDERSTOOD WHAT the country is now engaged in. We have, as all will agree, a free Government, where every man has a right to be equal with every other man. In this great struggle, this FORM of government and EVERY HUMAN RIGHT is endangered if our enemies succeed.

"There is MORE involved in this contest than is REALIZED by every one. There is involved in this struggle the question whether your children and my children SHALL enjoy the privileges we have enjoyed. I say this in order to impress upon you, if you are not already impressed, that no small matter should divert us from our great PURPOSE.

The REAL issue in this country is the eternal struggle between these two principles—right and wrong—throughout the world. They are the two principles that have stood face to face from the beginning of time, and will ever continue to struggle. The one is the common right of HUMANITY, and the other the divine right of kings. It is the same PRINCIPLE in whatever SHAPE IT DEVELOPS ITSELF." —Lincoln.

Lincoln to the Evangelical Lutherans, May 6, 1862:

". . . I accept with gratitude their assurances of the sympathy and support of that enlightened, influential, and loyal class of my fellow-citizens in an important 'crisis which involves, in my judgment, not only the civil and religious liberties of our own dear land, but in a

large degree the civil and religious liberties of MANKIND IN MANY COUNTRIES AND THROUGH MANY AGES. You well know, gentlemen, and the world knows, how RELUCTANTLY I accepted the issue of battle forced upon me on my advent to this place by the internal enemies of our country, . . . I now humbly and reverently, in your presence, reiterate the acknowledgement of that dependence, not doubting that, if it shall please the Divine Being who determines the destinies of nature, this shall remain a united people, and they will, humbly seeking the Divine guidance, make their prolonged national existence a SOURCE of NEW benefit to THEMSELVES, and their successors and to all CLASSES and CONDITIONS of MANKIND."

Lincoln also said: "I do not pretend to be a prophet, but though not a prophet, **I see a very dark cloud on our horizon and that cloud is coming from Rome.** It is filled with tears of blood. The true motive-power is secreted behind the thick walls of the Vatican, the colleges and schools of the Jesuits, the convents of the nuns, and the confessional boxes of Rome."

Lincoln also said: "At what point shall we expect the approach of danger? Shall we expect some transatlantic military Grant to step the ocean and crush us at a blow?"

"Never; all the armies of Europe, Asia, and Africa combined, with all the treasures of the earth (our own excepted) in their military chest, and with a Bonaparte for a commander, could not, by force, take a drink from the Ohio, or make a track on the Blue Ridge, in a trial of a thousand years. At what point, then, is this approach of danger to be expected? I answer, **if it ever reach us, it must spring up amongst us.** It cannot come from abroad. If destruction be our lot, we must ourselves be its author and finisher. As a nation of freemen, we must live through all time or die by suicide."

What did Lincoln mean in saying to the 164th Ohio in 1864, when the war was almost over; when the turning point has been surely passed: "I wish it might be more generally and universally understood WHAT the country is now engaged in. . . . There is MORE involved in this contest than is realized by every one. . . . I say this in order to impress upon you, if you are not already impressed, that no small matter should divert us from our great PURPOSE." And to the Lutherans in 1862: ". . . not doubting that, if it shall please the Divine Being who determines the destinies of nature, this shall remain a united people, and they will, humbly seeking the Divine guidance make their prolonged national existence a SOURCE of new benefit to themselves, and their successors, and to all CLASSES and CONDITIONS of MANKIND." What was Lincoln's great PURPOSE—the form of the thank offering to the Almighty for National preservation, that should spring from the war as a SOURCE of new benefit to themselves, and their successors, and to all classes and conditions of mankind?

In a little book of some 320 pages, "The Engineer Corps of Hell," compiled and translated by Edwin A. Sherman, 32d degree (late 33d, I understand) of

the Ancient and Accepted Scottish Rite of Freemasonry, a copy of which was, upon April 10, 1909, in the Congressional Library, I find an account of the defense by Abraham Lincoln of Rev. Father Chiniquy, in 1856, in the court of Urbana, Ill., in which the Catholic Bishop of Chicago was involved, and which came before Judge David Davis. On page 140 Mr. Sherman writes: "When she read the paper (Chicago newspaper) she said: 'Chiniquy is innocent. and I know it.' 'I heard the whole thing as it was planned in the Priest Le Belle's house by him with his sister, and he promised to give her two eighty-acre tracts of land if she would swear that Chiniquy had made dishonorable proposals to her and attempts upon her person.' 'At first she refused, and denied positively that Chiniquy had ever done anything of the kind, and that she would be guilty of perjury and damn her own soul, if she should swear to anything of the kind, for it was absolutely false. After much urging and pressing on the part of the Priest Le Belle, and she still refused, he said: 'Mr, Chiniquy will destroy our holy religion and our people if we do not destroy him. If you think that the swearing that I ask you to do is sin, you will come to confess to me and I will pardon it in the absolution I will give you.' 'Have you the power to forgive a false oath? replied Mrs. Bossy to her brother. 'Yes,' he answered; 'I have that power; for Christ has said to all his priests: "What you shall bind on earth will be bound in heaven; and what you shall loose on earth shall be loosed in heaven."' Mrs. Bossy then said: "If you promise that you will forgive me that false oath, and if you will give me the 160 acres of land that you promised, I will do what you want.' The Priest Le Belle then said: 'All right.'

"When Narcisse Terrien heard this from his wife he said, 'If it be so, we can not allow Mr. Chiniquy to be condemned. Come with me to Urbana.' But his wife being quite ill, said to her husband, 'You know well that I can not go, But Miss Philomena Moffat was with me then; she knows every particular of that wicked plot as well as I do. She is well, go and take her to Urbana. There is no doubt that her testimony will prevent the condemnation of Mr. Chiniquy.'

Upon that her husband and Miss Moffat started at once, and arrived in the night at Urbana, sought Mr. Lincoln and revealed to him the whole diabolical plot, of which he went immediately and informed Chiniquy. In the meantime the priests watched the trains and examined the hotel registers and found that Mr. Terrin and Miss Moffat had arrived. The Priest Le Belle met her coming from Mr. Lincoln's room, a colloquy ensued, and he offered her a large sum of money to leave immediately and return to Chicago and not appear in court. She positively refused, informed him that Mr. Lincoln knew all. Fearing the evil consequences that would result when the hellish scheme would be made public, he went and informed the other priests, and they left before daylight the next morning. The suit was withdrawn by consent of the court and counsel, but not until Mr. Lincoln, with words of burning eloquence and melting pathos, described the long and malicious persecution of his client by his enemies, and with the most bitter invective that the human mind can conceive or the tongue can utter, denounced the infernal machinations of Bishop O'Regan and his accomplices, and rising to his full height, declared: 'THAT WHILE AN ALMIGHTY RULING PROVIDENCE PERMITTED HIM TO SEE THE LIGHT OF DAY AND BREATHE THE PURE AIR OF HEAVEN, AND SO LONG AS HE HAD A BRAIN TO THINK, A HEART TO FEEL AND A HAND TO EXECUTE HIS WILL, HE WOULD DEVOTE THEM ALL AGAINST THAT

INFERNAL POWER THAT WAS THE ENEMY OF ALL FREE GOVERNMENT AND OF THE FREE INSTITUTIONS OF HIS COUNTRY, THAT POLLUTED THE TEMPLES OF JUSTICE WITH ITS PRESENCE AND ATTEMPTED TO USE THE MACHINERY OF THE LAW TO OPPRESS AND CRUSH THE INNOCENT AND HELPLESS.' "

"He hated wrong and oppression everywhere, and many a man whose fraudulent conduct was undergoing review in a Court of Justice has writhed under his terrific indignation and rebuke."—Judge David Davis Nicolay.

Lincoln had a powerful example of how, **through the buying and selling of indulgences, by pardoning of crime committed in the interest of the church, there was practically no safeguard for the reputation or the life of a man who menaced the interests of the church.** To such a man as Lincoln such action must be as odious and great a menace as treason itself. I believe if a priest had originally been a citizen of the United States, he was divested of that citizenship and became an alien, surrendered his conscience and his future action, spiritual and political, to the direction of the Pope— became a religious bigot, an intriguer and spy for the Pope the moment he subscribed to a priest's oath. That no man having taken such or a similar oath can be naturalized within the spirit of the Constitution.. Whether the Government recognizes the temporal pretensions of the Pope or not, the priest does and makes his binding allegiance to it.

". . . Urbana, May 23, 1856. Due A. Lincoln fifty dollars, for value received." (p. 178.

(Page 189): . . . Mr, Lincoln, as he had just finished writing the due bill. turned round to him and said: 'Father Chiniquy, what are you crying for? You ought to be the most happy man alive. You have beaten your enemies and gained a glorious victory,, and you will come out of all these troubles in triumph.'

Said Father Chiniquy: '**Mr. Lincoln, I am not weeping for myself, but for you, sir, and your death; they will kill you, sir.** What you have said and done in court, holding them up in derision and making the declarations you have in court, and defeating them in ignominy and shame, there will be no forgiveness for you, and sooner or later they will take your life. And let me say further, that were I a Jesuit, as they are, and some one of them been in my place and I in theirs, it would have been my sworn purpose to either kill you myself or find the man to do it, and you will be their victim!'

At this Mr. Lincoln's countenance changed to a most peculiar visage, expressing determination, and with a sarcastic smile accompanying it, said: "Father Chiniquy, is that so?"

'It is,' answered Father Chiniquy.

'Then,' said Mr. Lincoln, as he spread out the due bill for my signature, 'please sign my death warrant.' Father Chiniquy signed the due bill, which he shortly afterwards paid, and kindly loaned to us in the year 1878, still in our possession, and which we had laid on a lithographic stone by Wm. T. Galloway & Co. of San Francisco, and several thousand certified copies of it struck off for our brethren and friends. It eventually proved to be the death

warrant of Abraham Lincoln, as we shall endeavor to show in the following chapters, and that, as previously stated in Part First: 'In whatever place of the Catholic world a Jesuit is insulted or RESISTED, no matter how insignificant he may be, he is sure to be avenged—and this we know.'

With a man of the fidelity of Abraham Lincoln to justice, humanity, his oath to his countrymen, and his promise to an "Almighty Ruling Providence" to devote his powers "against that infernal power that was the enemy of all free government and of the free institutions of his country, that polluted the temples of justice with its presence and attempted to use the machinery of the law to oppress and crush the innocent and helpless," is it strange that he had a "great purpose?" Would it be strange in such circumstances, that he would have an ambition that the war—'That singular and unnecessary intestine collision, . . . at the mystery of which leading secessionists were so much puzzled that they declared it to be the effects of a general lunacy, was nevertheless in perfect harmony with the profound and masterly policy of the Roman See which comprehends in its toils the events of ages, and from the first projection of a plot to its final consummation, shapes every intervening circumstance to the fulfillment of its grand design;' that, that war which he understood and we never did, should be the "SOURCE of new benefits" to us, our successors, and all classes and conditions of mankind.

Out of a personal experience which had inspired such a solemn dedication, the war practically closed, four years of opportunity for service to his country and humanity, opportunity 'such as had not been had and appreciated since Jesus Christ, that he would have supinely allowed the buying and selling of crime, in and out of the courts of a people who had his solemn oath to uphold the fundamentals of their government, confided to him in the highest trusteeship on earth.

Lincoln belonged to no church; in fidelity to all that goes to make a Christ-like character, he towered above churchmen, Cardinals, Archbishops, Bishops, Preachers and laymen. Lincoln was God Almighty's rebuke to American Protestants before his day, and the monument to their shame today. A man whispering the sentiment of Lincoln's vow today, is branded as an intolerant bigot by Protestant and Catholic alike, and it was left for an individual then occupying the office of President, dignified by Lincoln, to rebuke a citizen of the United States who protesting against a Roman Catholic for President, "can be influenced by such narrow bigotry."

We crowd the public service at home and abroad with adherents to the institution stigmatized by Lincoln as an "enemy to all free government," insulting Lincoln's memory while we hypocritically laud him and build monuments which belie us and belittle him, The Catholic ridicules the Protestant's religious sincerity, and mocks him when he says: "In self-defense, Catholics must become independent, and vote for those only who will not deny them their rights as citizens because of their religion. The rights of conscience are more important than protection or free trade."—Catholic Review.

With the Protestant, protection or free trade are more important, because exercising the rights of conscience is bigotry.

"Then, one of the twelve, called Judas Iscariot, went into the chief priests and said unto them, What will ye give me and I will deliver him unto you? And they covenanted with him for thirty pieces of silver. . . . Then Judas, which had betrayed him, when he saw that he was condemned, repented himself, and brought again the thirty pieces to the chief priests and elders, saying, I have sinned in that I have betrayed innocent blood, and they said, what is that to US? See THOU to that."

The Protestants are Christianizing the world outside of the United States, and selling their votes to Rome for the prosperity to raise the money. Rome takes the money from the offices and appropriations the Protestants give her, furnishes more government situations for converts, until a standing inducement of Rome to a convert is prospect of a Government position.

Said President Lincoln: "Archbishop Hughes, I have invited you here as the chief representative and episcopal dignitary of the Roman Catholic Church in the United States, for the purpose of a conference with you, the result of which, I trust will be of benefit to the country and satisfactory to ourselves. . . . These Protestant religious societies, both clerical and laity, are purely local, and with no foreign spiritual head or Church government to direct or control them, and their pastors are chosen and accepted by the popular voice from among themselves. To a great extent, however, though they have gone in a wrong direction in national affairs, but they have followed out the American idea of self-government, and nine hundred and ninety-nine per cent out of a thousand in numbers are native and to the manor born, and in no portion of the United States, as you are no doubt well aware, is the prejudice against the foreign-born population so great as it is in the South. Yet throughout the South, and in a great many places in the North, as I am reliably informed through authentic sources and in the public press, the bishops and priests of your Church, acting under an implied if not direct authority from the Pope, whose declared sympathy is with the Rebellion, have absolved all Roman Catholic citizens from their allegiance to the United States Government, encouraged them in acts of rebellion and treason, and have consecrated the arms and flags borne by the insurgent troops which have been raised to fight against the Union. Bishop Lynch of Charleston, South Carolina, Fathers Ryan of Georgia, and Hubert of Louisiana, and others, have been particularly active and conspicuous in this work. I have sent for you chiefly on the score of humanity. I do not want this war, which has become so wickedly begun for the destruction of the Union To BECOME A RELIGIOUS ONE. It is bad enough as it is, but it would become tenfold worse should it eventually TAKE THAT SHAPE, and its consequences no one now living could foresee. There is an apparent coalition between the Pope and Jefferson Davis, at the head of the rebel government, and the acts of his bishops and priests in the South and elsewhere confirm this opinion. And if such be the ease, the others in authority and the laity in the North must naturally be influenced and governed in their actions by what is sanctioned and directed by their Spiritual Head at Rome. Their loyalty to the Government of the United States would NATURALLY wane; they would become neutral and passive if at last they did not become active sympathizers with the Rebellion, and they soon take up arms as auxiliaries against the Union. Your Church is a unit with a supreme head and not divisible. Its chief is a temporal sovereign, who

wields the scepter over the States of the Church in his own country, and so far as he can do so by concordats, treaties, or otherwise, enforces the establishment of the Roman Catholic Church as the religion of the State, with other powers where he is able to, and looks with a jealous eye upon all governments where he does not command the secular arm, or where his authority in temporal affairs is disputed. Now, what I desire to state to you is, the definition of the rights of an American citizen as towards his government so far as they aDay to the matter in question, A native-born American citizen has the inherent right of revolution within his own country. If he does not like to obey the laws of his government or wants to set up a new government by exciting revolt and takes up arms to overturn it, he has the inherent right to do so within the limits of the territorial boundaries of his government, but not to destroy or segregate any portion of his common country from the rest, and he must take his chances of his treason and rebellion in the success or defeat of his object. Not so, however, with the naturalized foreign-born citizen; HE HAS NO SUCH RIGHT. He can not become a President or Vice-President under our own Constitution, and he is not accorded the same rights and privileges under the rebel government that he enjoys under that of the United States. Every naturalized citizen is bound by his oath in his RENUNCIATION OF ALLEGIANCE TO EVERY OTHER POWER, PRINCE, OR POTENTATE ON THE FACE OF THE EARTH, AND IS SWORN TO SUPPORT AND DEFEND THE CONSTITUTION AND GOVERNMENT of the United States against all its enemies whatsoever, either domestic or foreign... Now, after having taken that oath, he can not renounce it in favor of any other government within its territorial limits, and if found to be giving aid and sympathy or encouragement to its enemies, or is captured with arms in his hands fighting against the government which he has sworn to support, he is liable to be shot or hung as a perjured traitor and an armed spy, as the sentence of a courtmartial may direct, AND HE WILL BE SO SHOT OR HUNG ACCORDINGLY, AS THERE WILL BE NO EXCHANGE OF PRISONERS. If a naturalized citizen finds that he can not comply with his oath of naturalization, he must leave the country or abide the consequences of his disaffection and disloyalty. The position in which the bishops and priests of your church in the South have placed the naturalized citizens belonging to their faith, AS WELL AS THEMSELVES, is a perilous one, AND THEIR ACTS MUST BE RECALLED AND ANNULLED BY THE POPE, or they and their followers must abide the results of their perjured and treasonable action.

“Archbishop Hughes, nominally a Union man, and necessarily, for policy’s sake, if nothing else, compelled to be so from his official position in that church as ete man in the North, and himself a naturalized citizen, saw the status of himself and others in like condition, and feeling the full force of President Lincoln’s argument, agreed to do what he could by his influence with the Pope to have the acts referred to annulled by the Pope, and this with other matters to prove his own loyalty and sincerity, went to Europe for that purpose as well as others with which he was entrusted with a special mission by President Lincoln, which he performed satisfactorily and received his personal thanks, .

“The effect”was a simulated neutrality, but the evil had been done already, and as the war had to be fought out to the bitter end, there was that which could not have been the result of accident, but rather of design, among Roman

Catholic troops who were engaged on both sides, and in battle, as a general rule, they were not, as organized bodies, arrayed against each other, In northern cities they resisted the draft, created riots and performed acts of outrage, robbery and murder, which at last had to be suppressed by veteran troops sent from the field for that purpose. But the war had to come to an end, The original plan of the Jesuits and the Pope, both in the United States and Mexico, was to end in ignominious failure—the union cause to triumph and the Republic of Mexico to be restored. Protestant blood on both sides had caused to flow' in rivers and drench the mountains and the plains, while the places of the victims of the internecine strife were to be filled with importations from Roman Catholic populations from abroad.

"During the long night of four years of sorrow and tears and death which swept every heartstone in the land, Abraham Lincoln, ever trusting and ever confident of the coming dawn of liberty, of peace, and the success of the cause of the Union, was in receipt of constant threats of assassination, In July, 1864, on being reminded that right must eventually triumph, admitted that, but expressed the opinion that he should not live to see it, and added, '[feel a presentiment that I shall not outlast the Rebellion. When it is over, my work will be done' But that the great crime of his assassination might not be fixed upon the real Jesuit conspirators and murderers, the South was to be made to unjustly bear the stigma of the horrid deed, which was to forever rankle as a festering thorn in the restored Union and keep alive the smouldering embers of sectional hate between the North and the South, and to keep Protestant Americans forever apart, while the balance of power should be augmented and retained in the hands of the Papal hierarchy, a sword whose blade Should be everywhere, but with its hilt at Rome.'" (pages 200-204.)

How many of the following principles. indulged and practiced by the Papacy,.endorsed as Christian doctrine by Protestants by their votes, accepted as patriotic by every party and public man who makes an alliance with Roman Catholicism, and licensed in return for votes by every party in municipal or National control, would have been sanctioned by Lincoln?

"It is a certain and a common opinion among all (Catholic) divines, that, for a just cause, it is lawful to use equivocation, in the modes propounded, and to confirm it (equivocation) with an oath."—St. Liguori, Less I 2, ¶ 41, n, 47.

"The Pope is the proper authority to decide for me whether the Constitution of this Country is or is not repugnant to the laws of God."—O. A. Brownson.

"Ecclesiastics sin not mortally in violating the laws of secular princes, because they are not directly bound by such laws."—Escobar Theol Mor.

"The rebellion of an ecclesiastic is not a crime of high treason, because he is not subject to the king."—Emmanuel Sa,

Lincoln told Archbishop Hughes he would not be bound by such a law, and such ecclesiastics would be SHOT OR HUNG. This was heresy, and Mr. Lincoln came under condemnation. McKinley said April 11th, 1898, "The only hope of relief and repose from a condition which can be no longer endured, is the enforced

pacification of Cuba. In the name of humanity, in the name of civilization, IN BEHALF OF ENDANGERED INTERESTS WHICH GIVE US THE RIGHT AND THE DUTY to speak and act, the war in Cuba must stop." Again: "Without abandoning past limitations, traditions and principles, but by meeting present opportunities and obligations, we shall show ourselves worthy of the great trust which civilization has imposed upon us, Thus far we have done our supreme duty. Shall 'we now, when the victory won in war is written in the treaty of peace and the civilized world applauds and waits in expectation, TURN TIMIDLY AWAY FROM THE DUTIES IMPOSED UPON THE COUNTRY BY ITS OWN GREAT DEEDS? And when the mists fade and we see with CLEAR VISION, may we not go forth rejoicing in a strength which has been employed SOLELY for humanity and always been tempered with justice and mercy, CONFIDENT OF OUR ABILITY TO MEET THE EXIGENCIES which await us because confident that our COURSE is one of DUTY and our CAUSE that of RIGHT?—Atlanta, Dec. 15, 1898.

Again. in Senate Document No. 190 of the 56th Congress. 2d session. at page 2, I read from a report of the Secretary of War, dated February 19, 1901, to President McKinley, from which I quote: 'The policy of the Executive to be pursued in dealing with titles to the lands held in mortmain or otherwise for ecclesiastical or religious uses in the Philippine Islands was declared in your instructions to the Philippine Commissioners, transmitted to them through me on the 7th of April, 1900, as follows: 'It will be the duty of the commission to make a thorough investigation into the titles to the large tracts of land held or claimed by individuals or by religious orders; into the justice of the claims and complaints made against such land holders by the people of the island, or any part of the people, and to seek by wise and peaceable measures a just settlement of the controversies and redress of wrongs which have caused strife and bloodshed in the past.'

"In the performance of this duty the commission is enjoined to see that no injustice is done; to have regard for substantial rights and equity, disregarding technicalities so far as substantial right permits, and) to observe the following rules: That the provision of the treaty of Paris pledging the United States to the protection of all rights of property in the islands, and a: well the principle of our Government, which prohibits the taking of private property without due process of law, shall not be violated; .». . that no form of religion and no minister of religion shall be forced upon any community or upon any citizen of the islands; that upon the other hand, no minister of religion shall be interefered with or molested in following his calling, and that the separation between state and church shall be REAL, ENTIRE, and ABSOLUTE.'" Following which the Secretary of War says: "No one has, in behalf of the Government of the United States, entered into any obligation, other than that set forth in the late treaty with Spain, in regard to the disposition or maintenance of any alleged titles to such lands, nor has any other policy to be pursued in dealing with such titles been declared or announced."

Upon September 6, 1901, President McKinley was shot by a Roman Catholic, and on September 14, 1901, he died. The Vice-President immediately succeeded to the Presidency.

In a public document, being "Hearing before the subcommittee of the Committee

on Indian Affairs of the Senate "Indian appropriation bill, 1905," I find upon page 22, a copy of a circular by "W. C. Nohe, secretary Catholic Club, 931 F street, N. W.," dated "Washington, D. C., June 15, 1902." "Dated ahead of actual writing," "Reverend and Dear Sir: Our club wishes to bring to your attention certain events which will prove of interest to Catholics in general. While it is evident that we have still some uncompromising enemies in both parties, the facts which I herein present will convince you that a GREAT CHANCE HAS COME OVER THE REPUBLICAN PARTY AS FAR AS ITS POLICY AND ATTITUDE TOWARDS THE CHURCH IS CONCERNED. This church has made it its business to watch closely the general trend of legislation, the attitude of the Administration, and the disposition of individual members of Congress toward the church, regardless of their politics. . . .

The plan of the Administration of buying out the friars and turning the money received for their lands over to the church is in line with policy of the church and the recognition of the Pope by this Government, by sending a commission to Rome to deal with his Secretary of STATE, and is by far the greatest step ever taken toward a peaceful solution of the Philippine question. The adoption of the Fairbault plan in the public schools of the Philippines is another instance of the enlightened policy of the Administration and of Congress. By this plan Catholic priests may teach a certain period of each school day the DOCTRINES of the CHURCH in any of the PUBLIC SCHOOLS of the islands."

"Manila, P. I., June 4.—The entire educational system of the islands has been put under the charge of General James F. Smith, a devout American Catholic. The place on the Benes court of the archipelago, from which he was promoted, has been filled by Judge McDonough, of Albany, giving the Catholics a majority, counting the natives, on that tribunal. The number of American Catholics holding prominent places here in civil and commercial life is notably large; they will help to settle the religious question."—Lincoln's Letter to *Boston Transcript*.

So the United States already has one Federal Supreme Court where a majority are Catholics, which has handed down one opinion as follows: "The complaint alleged the title in the Roman Catholic Church. The defendant in his answer denied such ownership and alleged title in the province of Laganoy. That province being given permission to intervene, filed its pleading in intervention, alleging that it owned the property in question." The court said: "We have said that it (that is, the municipality of Laganoy) could have no such title of ownership even admitting that the Spanish Government, was the owner of the property and that it passed by the treaty of Paris to the American Government. But this assumption is not true. As a matter of law, the Spanish Government at the time the treaty of peace was signed was not the owner of THIS property or of any other property LIKE IT situated in the Philippine Islands."

"Gregory of Valentia: *Commentariorum Theolicorum Tomus iii. Iutetiae Parisiorum*, 1609 (Lut. Par., 1660, Ed. Coll. Sion), Without respect of person, may a judge, in order to favor a friend, decide according to any probable opinion, while the question of RIGHT remains undecided?

For the sake of his friend, he may **LAWFULLY** pronounce sentence according to the opinion which is more favorable to the **INTEREST** of that friend. He may, moreover, with the intent to serve his friend, at one time judge according to one opinion, and at another time according to a contrary opinion, provided only that no **SCANDAL** results from the decision."

It is a very pertinent, a very material question, whether the allegiance of a majority of the Supreme Court is to the Pope, or to the United States. Whether Church law, or United States law is supreme, and may not be the **ONLY** question involved.

"Peter Alagona: S. Thomas Aquinatis Summae Theologiae Compendium (Lutetiae Parisiorum, 1620), 'By command of God it is lawful to kill an innocent person, to steal, or to commit fornication; because he is the Lord of life and death and all things; and it is due to him thus to fulfil his command,'—Ex-prima Secundae, Quaest, 94.

"Charles Anthony Casnedi: Crisis Theologica. Ulissypone, 1711. So far from being false, I hold it to be most true, that a man sins not, when he does that which he consipers to be right, without any **REMORSE** or **SCRUPLE** of conscience."—Tom. i, Disp. 7, sect. 3, § 2, n. 149.

"What is the seal of the sacramental confession? It is the obligation or duty of concealing those things which are learned from sacramental confession," "Can a case be given, in which it is lawful to break the sacramental seal? Answer: It cannot; although the life or safety of a man depended thereon, **OR EVEN THE DESTRUCTION OF THE COMMONWEALTH**; nor can the supreme pontiff give dispensation in this; so that, on that account, this secret of the seal is more binding than tle obligation of an **OATH**, a vow, a natural secret, etc.; and that by the positive will of God." "Dens, vol. vi." "We shall find this strong language to mean that the priests keep the secret or-not, as it promotes the interest of the Church!" "What answer, then, ought a confessor to give, when questioned concerning a truth, which he knows from sacramental confession only? Answer: He ought to answer that he does not know it, and, if necessary, to confirm the same with an oath. Objection: It is in no case lawful to tell a lie; but that confessor would be guilty of a lie, because he knows the truth; therefore, etc. Answer: I deny the minor, because such a confessor is questioned as a man; but now he does not know that truth as a man, though he knows it as God, says St. Thomas, and that is the free and natural meaning of the answer; for when he is asked, or when he answers **OUTSIDE** confession, he is considered as a man." "What if a confessor were directly asked whether he knows it through sacramental confession? Answer: In this case he ought to give no answer; reject the question as impious; or he could even say, absolutely not relatively to the question, I know nothing; because the word I restricts it to human knowledge." Dens. "But if any one should disclose his sins to a confessor, with the intention of mocking him, or of drawing him into an alliance with him in the execution of a bad design? Answer: The seal does not result therefrom, because the confession is not sacramental, Thus, as Dominick Soto relates, it has been decided at Rome, in a case in which some one went to a confessor with the intention of drawing him into a conspiracy against the Pope. In fine, all things are reduced indirectly to the seal, by the revealing of which the Sacrament would be

rendered odious, according to the manners of the country and the changes of the times; and thus Steyart observes, that some things are at one time opposed to the seal, which at another time are not considered as such." Dens. "So, we find, that while the seal would prevent a Romish priest from disclosing a conspiracy, which was designed against the lives of the citizens or Government of the United States, he is free to violate it at any time, when the Pope or interests of his church require it. Hence a papist can enter a confession of his intention to take the life of a particular individual, either by assassination or poison, in our country, and return after the commission of the deed, make a confession of the fact, and be absolved from the crime!"—Delisser.

"Thomas Aquinas, the leading theologian of the Church of Rome, teaches that: 'It is much more grievous to corrupt faith which is the source and life of the soul, than to corrupt money, which only tends to the relief of the body. Hence, if coiners and malefactors are justly put to death by the secular authority, much more may heretics, not only be excommunicated, but put to death.'" —"St. Thom., 2nd 9, «i, art. 3."

"A man proscribed by the Pope must be put to death everywhere; for the Pope has one jurisdiction indirect to the least, over the globe, even to the temporal."—Musenbaum.

"Whatever man of the people, not to have other remedy, we can kill him who tyrannically usurps power; for he is a public enemy."—Emmanuel Sa.

"Evidently it is lawful for any man to assassinate a tyrant, if having become powerful at the summit of power and not having other means by which we can cease the tyranny."—Andrew Delrio.

"For we do not esteem those homicides who, burning with zeal for their Catholic mother against excommunicated persons, may have happened to slay any of them."—Pope Urban.

"I shall never consider that man to have done wrong, who, favoring the public wishes, should attempt to kill him, who may deservedly be CONSIDERED as a tyrant. To put them to death, is not only lawful, but a laudable and a glorious action."—De Rege et Regis Institutione Libri Tres Moguntiae 1605, (1640 Ed Mus Brit.)

"Subjects are by no authority constrained to pay the fidelity which they have sworn to a Christian prince who opposeth God and his saints, or violateth their precepts."—Urban II.

"By advice of this venerable lady and holy prioress, on whom many of the wives of our National representatives, and even graye senators, looked as an example of piety and chastity, she cut her hair, dressed her in a smart looking waiter's jacket and trousers, and with the best recommendations for intelligence and capacity, applied for a situation as waiter in Gadsby's Hotel, in Washington City. This smart and tidy looking young man got instant employment. . . . 'Those senators on whom he waited, not suspecting that he had the ordinary curiosity of servants in general, were entirely thrown off

their guard, and in their conversations with one another seemed to forget their usual caution. Such, in short, was their confidence in him, that their most important papers and letters were left loose upon the table, satisfied by saying, as they went out: "Theodore, take care of my room and papers." . . . Now it was know whether Henry Clay was a gambler; whether Daniel Webster was a libertine; whether John C. Calhoun was an honest but CREDULOUS man. . . . In fact this lay sister in male uniform, but a waiter in Gadsby's Hotel, was enabled to give more correct information of the actual state of things in this country, through the general of the Jesuit order in Rome, than the whole corps of diplomats from foreign countries then residing-at our seat of Government."—Hogan-Alberger.

"It will be lawful for an ecclesiastic, or one of a religious order, to kill a caluminator who threatens to spread atrocious accusations against his religion."—Tom. ii, Lib. viiii, c. 32, n. 118.

"If you endeavor to ruin my reputation. . . . And I can not by any means avert th's injury of character, unless I kill you secretly, may I lawfully do it? Bannez asserts that I may.

"Still the calumniator should first be warned that he desist from the slander; and if he will not. he should be killed, not openly, on account of the SCANDAL, but secretly."—Cens., pp. 319-320.

It is a peculiar fact that the slayer of McKinley is denounced as and proven an anarchist and on. the trial he admitted he was educated in a Catholic school, Through the teachings noted, we have anarchy regulated by the church through the confessional.

We must not be too sure that the "know nothing" campaign of 1856 did not inspire and develop the immortal Lincoln, upon whose moral stamina and fidelity the Republican party went into power.

"In 1855 the Florence Gazette, an Alabama paper, thus addressed its readers: 'And. pray, who are these hypocrites? Most of them are neither Episcopalians, Lutherans, Presbyterians, Baptists, Methodists, nor Congregationalists—men of no religion, who have no church (Lincoln had none), who never say their prayers, who do not read their Bible, who live God-defying lives every day of their sinful existence. We say these are the men, with faces as long as their dark lanterns, with the whites of their eyes turned up in holy horror at the Catholics, while they prate all sorts of nonsense about Protestant America.' "

Again: "Men who have never before on the face of God's green earth shown any interest in religion, or taken any-part with Christ or His Kingdom —men who are the Devil's own, belonging to the Devil's church, These are the defamers of Catholicism, and the champions-of Protestantism."—Chapman.

(" . . . The journals, the religious organizations, and the political parties, were all immeasurably subservient to the Slave Power."—Greeley.)

"It is a well-known fact that the national platforms of the Democratic party,

1848 and 1852, are precisely the same on the question of slavery, with the exception that the latter connects itself with the compromise measure of 1850, During the presidential contest of 1848, Mr. Yancey, of ALABAMA, published an address to the people, in which we find a startling disclosure. Let it be remembered that he was a member of the National Democratic Convention of 1848, and a member of the committee on the platform. He states in the address that it was proposed in this committee to amend the resolution which denies to Congress any 'power over slavery in the States, by inserting after the word States the words, 'or Territories,' so as to make the resolution deny, unequivocally deny, the power of Congress over slavery either in the States or Territories; but the amendment was rejected in committee, by a vote of seventeen to ten. We have, therefore, the authority of Mr. Yancey for asserting that the platform committee of the National Democratic Convention of 1848, actually voted against a resolution denying the power of Congress over slavery in the Territories. But this is not all. Mr. Yancey states that, failing to procure so important an amendment in the committee, he offered, in open convention, the following resolution, which was deliberately rejected, by a vote of two hundred and sixteen to thirty-six, to-wit: 'Resolved, further, That, the doctrine of non-interference with the rights of property of any portion of the people of this confederacy, be it in the States or Territories, by any other than the parties interested in them, is the true Republican doctrine recognized by this body.'—Flag of the Union." "If we could believe the assertions and interpretations of the anti-American party respecting the American platform on slavery, we would be compelled to conclude that the Democrats knowingly stood on notoriously unsound platforms in the days of their glory. Come, gentlemen, be honest, though you may be able to secure pardon for your manifold sins at the feet of the Pope, in whose service you now make war against the best interests of the religion of your fathers and the land of your birth. The platform of the AntiAmerican members of the* Thirty-fourth Congress, mis-called Democratic, LEAVES AN OPENING FOR THE NORTHERN MAN TO ADVOCATE A CERTAIN OPINION AND THE SOUTHERN MAN THE OPPOSITE. Does it say, we deny to Congress any power over slavery in the States or Territories? Not a word of the kind. Their resolution runs thus: 'Resolved, That the Democratic members of the House of Representatives, though in a temporary minority in this body, deem this a fit occasion to tender, their fellow-citizens of the whole | Union their heartfelt congratulations on the triumph, in the recent elections in several of the Northern, Eastern, and Western, as well as Southern States, of the principles of the Kansas-Nebraska bill, and the doctrines of civil and religious liberty' Will not this make the people appear as natural sons of Solomon? How instructive! Pray, what are the principles of the KansasNebraska bill? The resolution does not so much as name one. What is called squatter sovereignty is advocated in the North, and that which is the opposite in the South, and both may lustily talk on, for the resolution is as silent as death on the character of the principles of the bill. In short, the whole is designed to deceive; to let the Northern man believe this, and the Southern man that. Such is the corruption of the Anti-American members of Congress." (Here, two years before the Lincoln-Douglas debates, a suggestion by a Southern Know-Nothing, the essence of the very question which Lincoln propounded to Douglas, split the Democratic party, and made Lincoln President.)

"If individuals, however, derive pleasure from being the dupes of political knaves, we have no inclination to rob them of their happiness. If Southern men believe that the Congress platform is sufficiently explicit, their faith afford them as much satisfaction as if it were founded on sober reality."

"Having shown how the leaders of the Democratic party disposed of the relation of Congress to the territories on the slavery question in 1848, and noticed the silence of the anti-American Congress platform of 1855 on the same subject, we are now ready to review a portion of the first resolution 'of the Democratic and anti-Know-Nothing party of Alabama' persuaded that it is an outrage on truth, a disgrace to the originators, and a clap-trap for FOREIGN INFLUENCE. We are informed that 'the proceedings of the Alabama convention were remarkably harmonious; that the Georgia platform. was adopted; and that the delegates were instructed, in case the National Convention fails to adopt an equivalent platform, to retire from that body.' Mr. W. L. Yancey has the honor of offering the resolution. The first reads thus: 'The perfect equality of privileges—civil, religious, and political—of every citizen of our country, WITHOUT RETERENCE TO THE PLACE OF HIS BIRTH.

. . . ' What an untruth! 'The perfect equality of civil privileges' is at War with the Constitution of the country. Can a foreigner by birth sit in the Presidential chair? No. The fifth section of the Constitution, Article II, reads thus: 'No person, except a natural-born citizen, or a citizen of the United States at the time of the adoption of this Constitution, shall be eligible to the office of President.'

"Can a foreigner by birth become Vice-President of the United States? No. The third article, 'Amendments to the Constitution, article xii, Laws of the United States,' speaks as follows: 'No person constitutionally ineligible to the office of President, shall be eligible to that of Vice-President of the United States.' In the 1st article, 2d section, No, 2, we are thus informed: 'No person shall be a Representative who shall not have attained to the age of twenty-five years, and have been seven years a citizen of the United States.' Well may we here ask, is 'the perfect equality of civil privileges' entitled to the merit. of an ingenious conceit? But we are not surprised! Men who can afford to play the part of traitors to their country and Protestantism, for the sake, 'the glorious sake, of maintaining a corrupt organization by the aid of the lowest class of the foreign population, can very easily afford to humbug, or at least try to do so, the uninformed citizen by birth. What next? This: 'The Democratic and Anti-Know-Nothing' Sanhedrim declares itself 'in favor of the perfect equality of religious privileges.' The Mormon will not record any particular objection to this; and as to the Romanist, he will look on the declaration as a clear endorsement of his right to embrace in his creed the canon law, the decisions of the councils, and the claim of the Pope to depose rulers, and break up the oath of allegiance. The canon law speaks thus of the Holy Father: 'He has plentitude of power, and is above law.'—Gilbert, 2, 103. And this is sanctioned by 'the Democratic and Anti-Know-Nothing party of Alabama.' The third General Council of Lateran, in its sixteenth canon, unequivocally styles 'an oath contrary to ecclesiastical utility, not an oath, but perjury.—Labbeus, 13, 426. And this is sanctioned, too, by 'the Democratic and Anti-Know-Nothing party of Alabama!' Pope Gregory says: 'Ever bearing in

mind, the universal Church suffers from every novelty, as well as the admonition of Pope St. Agatho, that from what has been regularly defined nothing can be taken away—no innovation introduced there, no addition made—but that it must be preserved untouched as to words and meaning.’—P. Greg, XVI, Epistola Encyclica, ad omnes, Patriarches, Primates, Archiepiscopos et Episcopos, anno 1832. A bishop of the Romish Church in the United States, in virtue of the decision of the Council of Trent, excommunicated the trustees of the St. Louis Church, State of New York, because they would not violate the laws of their State, and tamely submit to the teaching of the Council of Trent, The Archbishop of Mexico, in the year 1855, refused to submit to the civil law until he should hear from the Pope—thereby giving the clearest evidence possible that allegiance to a foreign power was above that which he owed to Mexico. Roman Catholics, However, by the decision of the ‘Democratic and Anti-Know-Nothing’ Sanhedrim at Montgomery, Alabama, are at liberty to believe all this, and to show their faith by their works. Nor is this all; the delegates are instructed to retire from the National Convention, should it fail to sanction such privileges to Roman Catholics. A little more of this, and we would not give a jews-harp-for the glory of Protestantism in the United States. Suppose the Methodists, Presbyterians, and Baptists should unite, and declare oaths of allegiance perjury, if in conflict with the ecclesiastical policy of the North on the subject of slavery—should declare all slaveholders heretics, and record their determination to hang, imprison, or exterminate them at a suitable time; would Southern ‘Democratic and Anti-Know-Nothing’ meetings instruct their delegates to leave a National Convention, provided it should fail to acknowledge such religious privileges, O, no; their Anti-Know-Nothing skill would at once enable them to see that such an organization, with such an object and faith, ought not to be tolerated. When honest men, with clear spectacles, read that which precedes and that which follows, we think that they will heartily endorse every word of our representation. The language of the RAMBLER is: ‘You ask, if he (the Pope) were lord in the land, and you were in a minority, what would he do to you? That, we say, would entirely depend on circumstances, If it would benefit the cause of Catholicism, he would tolerate you; if expedient, he would imprison you, banish you, fine you, possibly he might even hang you; but be assured of one thing, he would never tolerate you for the sake of the glorious principles of civil and ‘religious liberty.’ We propose that all the members of the various Protestant Churches who are acting with the Anti-American party, send delegates to the National Convention, under positive instruction to leave if it should fail to put in the first article of its platform all manner of privileges for Roman Catholics—such as that of talking as they please, writing as they please, and acting as they please. Verily the old man at Rome has wonderful influence in this country! In a word, the resolution of the Democratic and Anti-Know-Nothing party of Alabama declares that the privileges allowed to one Church must be allowed to all—a perfect equality must be encouraged. The Romish Church claims the right to interfere in civil matters; and when we read of a Northern Protestant Church doing so, we hope, for the sake of common consistency, that the Anti-Americans of Alabama will allow the Americans to talk, and hold their tongues as if in a house of death. The Northern Methodists claimed the right a few years ago to put their fingers on civil affairs; and because of this, the Methodists of “Alabama unanimously

protested; and now more than a few of the same generation of Methodists vote against men who are contending for the principle on which they stood when the Church was divided. If true to the meaning of the resolution before us, and determined to vote the Anti-American ticket, they ought to ask pardon at the hands of the North, and gracefully return. In closing this chapter, we must be allowed to say, if we should live to see some of the children of the Anti-Americans punished according to the plan of St. Dominic, we are certain we would not shed a tear on account of the glorious deeds of their fathers. To say more, would be to indulge in cruelty; and so we close our review of a portion of the first resolution of a 'Democratic and Anti-Know-Nothing meeting, held in MontGoMERY, ALABAMA,' and with it the chapter."—Chapman.

President Pierce traded the Postmaster Generalship for Catholic votes, and fastened the Catholic vote upon his party. The opinion in the Dred Scott case was rendered by the Chief Justice of the Supreme Court, a Catholic, and was concurred in by Mr. Justice Campbell, a Catholic from Alabama, "Justice Nelson, of New York, concurred also in the conclusion of the court, and favored an astonished world with the following sample of judicial logic: 'If Congress possesses power, under the Constitution, to abolish slavery in a Territory, it must necessarily possess the like power—to establish it. It can not be a one-sided power, as may suit the convenience or particular views of the advocates. It is a oress if it exists at all, over the whole subject.' But the power against which Mr. Nelson is contending is a power to prohibit by legislation certain forms of injustice and immorality. If, then, according to his reasoning, Congress should, by law, prohibit adultery, theft, burglary, and murder in the Territories of the Union, it would thereby affirm and establish its rights to reward and encourage these crimes." Not unlike the way the Confessional works.

Mr. Justice Curtis of Massachusetts, in his dissenting opinion, says: "Where else can we find, under the laws of any civilized country, the power to introduce and permanently continue diverse systems of foreign municipal law for holding persons in Slavery." Exactly what the Catholic Church were then trying to engraft on the United States, for which this would have been an ample precedent. "Mr. Justice Curtis cites Mr. Justice Gaston of North Carolina: "According to the laws of this State, all human beings within it, who are not slaves, fall within two classes. Whatever distinctions may have existed in the Roman laws between citizens and free inhabitants, they are unknown to our institutions."

"Col. Benton, himself a life-long slaveholder and upholder of slavery, thus forcibly refutes, from a conservative and legal standpoint, the CalhounYancey dogma. 'The prohibition of slavery in a territory is assumed to work an inequality in the States, allowing one part to carry its property with it—the other, not. This is a mistake—a great error of fact—the source of great errors of deduction. The citizens of all the States, free and slave, are precisely equal in their capacity to carry their property with them into territories. Each may carry whatever is property by the laws of nature; neither can carry that which is only property by statute law; and the reason is, because he can not carry with him the Law which makes it property.'" The analogy with the Alabama resolution "the perfect equality of privileges—

civil, religious and political—of every citizen of our country, without reference to the place of his birth,” can hardly be mistaken.

Mr. Justice Curtis said: “On so grave a subject as this, I feel obliged to say that, in my opinion, such an exertion of judicial power transcends the limits of the authority of the Court, as described by its repeated decisions, and as I understand, acknowledged in this opinion of a majority of the Court.”

“The New York Herald, Dec. 9, 1860, has a Washington dispatch of the 8th relative to a caucus of Southern Senators then being held at the Capitol, which said: “The current of opinion seems to set strongly in favor of a reconstruction of the Union, without the New England States. The latter States are supposed to be so FANATICAL in their views as to render it impossible that there should be any peace under a government to which they were parties.”

“And Gov. Letcher, of Virginia, in his message of January 7, 1861, after suggesting ‘that a commission to consist of two of our most intelligent, discreet, and experienced statesmen,’ should be appointed to visit the Legislatures of the Free States to urge the repeal to the Personal Liberty bills which had been passed, said: ‘In renewing the recommendation at this time, I annex a modification, and that is, that commissioners shall not be sent to either of the New England States. The occurrences of the last two months have satisfied me the New England Puritanism has no respect for human constitutions, and so little rovers for the Union that they would not sacrifice their prejudice, or smother their resentments, to perpetuate it.”

“Wm. H. Russell, of the London Times, in his ‘Diary, North and South,’ writing at Charleston, April 18, 1861, says: Again, eropping out of the dead level of hate to the Yankee, grows its climax in the profession, from nearly every one of the guests, that he would prefer a return to British rule to any reunion with New England. . . . It is not only over the wine-glass—why call it a cup?—that they ask for a Prince to reign over them, I have heard the wish repeatedly expressed within the last two days that we could spare them one of our young Princes, but never in jest or in any frivolous manner.”

On the fall of Fort Sumter, the Roman Catholic bishop of Charleston ordered a *Te Duem*, and later absolved Catholics from their allegiance to the United States.

The Pope, in writing to Mr. Jefferson Davis, on December 3, 1860, acknowledging “letters dated the 23d of the month of September last,” says: “And from the same most clement Lord of compassions we entreat that He will illuminate your Honor with the light of His Divine grace, and join you to us in perfect charity.”

“The Pastoral letter sent out to be read in all the Roman Catholic Churches by the Fourth Roman Catholic Provincial Council, which met at Cincinnati’ on March 20, 1882, reviews the progress of religion, and holds that all men are not created equal, but some should obey others.”

"When the Secession Convention of the Southern Confederacy met at Montgomery, Ala., Dec. 9, 1860, Mr. Memminger presented two flags in each of which was the cross, to take the place of the stars and stripes. One of them being sent by some Roman Catholic young ladies from Charleston, South Carolina. In his remarks he said: 'But, sir, I have no doubt that there was another idea associated with it in their minds—a religious one; and, although we have not yet seen in the heaven the "in hoc signo vinces" written upon the labarum of Constantine, yet the same sign has been manifested to us upon the tablets of the earth; FOR WE ALL KNOW that it has been by the AID of revealed religion that we have achieved over FANATICISM the victory which we this day witness; and it is becoming, on this occasion, THAT THE DEBT OF THE SOUTH TO THE CROSS SHOULD BE THUS RECOGNIZED. This was the Latin or Papal cross, with the stars of the rebel States upon it, which had swallowed them all, the cross in blue, upon a field of blood. The objection to such a flag from Protestant and Jews caused them for awhile to adhere to the 'stars and bars,' copied after the 'old flag'; but the secret compact and alliance of the chief conspirators with Rome must be kept, and the cross must be in the flag somehow, and the stars on the cross must be retained; but to silence the murmurings and objections of the Protestants and Jews the cross was made diagonal—a St. Andrew's cross—with the intention in the future to restore the Latin or Papal cross to its original place. It was this flag that was presented to the rebel army by Beauregard, the Roman Catholic General, and that floated at the masthead of the 'Alabama, when commanded by the Jesuit, Raphael Semmes, which was sunk by the Kearsarge.'"—Edwin A. Sherman.

"In 1857, among other questions in which that of intervention or nonintervention on the part of Congress in the Territories was discussed, was that of subduing the 'Mormon rebellion.' Mr, Douglas was in favor of ending the difficulty by annulling the act establishing the Territory of Utah. Mr.. Lincoln took issue with him on that point, and declared himself in favor of COERCING the Mormon population into obedience to the United States Government and its laws, which declaration a few years afterwards found force in executive statement, when President, in December, 1864. He said: 'WHEN AN INDIVIDUAL, IN A CHURCH OR OUT OF IT, BECOMES DANGEROUS TO THE PUBLIC INTEREST, HE MUST BE CHECKED.' He understood the Mormon hierarchy in its governmental organization and its attitude towards free government of the people and the national authority to be precisely like that of Rome."—Sherman.

Congress prohibited polygamy in Utah, then a Territory, and in the test case before the Supreme Court, Mr. Chief Justice Waite, in the opinion of the court, said:

"Laws are made for the government of the actions, and while they can not interfere with mere religious belief and opinions, they may with PRACTICES,

"As a law of the organization of society under the exclusive dominion of the United States, it is provided that plural marriages shall not be allowed. Can a man exercise his practices to the contrary because of his religious belief? To permit this would be to make the professed doctrines of religious belief superior to the law of the land, and in effect to permit every citizen to become a law unto himself, Government could exist only in name under such

circumstances.”

Under this decision of the Supreme Court we may not take away the Roman Catholics' religious opinion or belief that the Pope, Cardinal, Archbishop, Bishop or Priest, can license murder, treason, perjury, and other crimes, or forgive the same subsequent to commission, if not already licensed; but because treason, murder, and perjury happen to be crimes in this country. we can prohibit all sects from PRACTICING such licensing and forgiveness.

With the knowledge that such practices are carried on here, under the excuse that is a part of their religion, we simply have been licensing it until we may find the Roman Catholic Church claiming a prescriptive right, a right existing and practiced in this country at the time of forming of this Government, and thus our Constitution was made subject to these practices then existing as a conceded personal right.

If this be their theory and through the confessional they license a man to kill, or absolve him from guilt for assassinating any or all of our Presidents who may in any way menace their institutions or the least of its interests, we never having in any way complained of or sought to stop such practices, where have we any right to complain? We bargain with them for votes to elect our Presidents. If we do happen to get a patriot instead of a politician, and he don't suit them, why haven't they under the license and the political bargain we have made with them, presumably to deliver value received for their votes; why haven't they as a matter of practical politics, .and that is the basis we are now on as a nation; why haven't they a right to rescind the contract by assassinating the President who does not represent their end of the bargain? If I kill the President, I am subject to the criminal statute or the common law, not having availed myself by joining the Catholic Church, of the seal of the confession, by which the Priest can effectually shield me. The law held higher than our law AND RECOGNIZED LOGICALLY BY US AS SUCH.

What then was Lincoln's Great Purpose? What comfort is there in the classic of Gettysburg for the Roman Catholic Church? "It is rather for us to be here dedicated to the GREAT TASK REMAINING BEFORE US, that from these honored dead we take increased devotion to that cause for which they here gave the last full measure of devotion; that we here highly resolve that these dead SHALL NOT HAVE DIED IN VAIN; that this Nation under God, shall have a NEW BIRTH OF FREEDOM, and that GOVERNMENT OF THE PEOPLE, BY THE PEOPLE. AND FOR THE PEOPLE SHALL NOT PERISH FROM THE EARTH."

In the Providence of the Almighty, on the 4th day of July. Luther disputed to his Popish antagonist, the Divine right of the Pope. In the Providence of the Almighty. on the 4th day of July the United States disputed the same pretension. Just disputed it. Then the United States and her Protestants went to the ballot-box with the Pope and commenced trading offices and power for votes, Out of the first big trade they got the civil war, and the death of Lincoln. The flower of the North and the South gone to bloody graves, and the Democratic party wrecked for fifty years. We are in the second big trade now, where they are entrenched in the Republican party as they were in the Democratic party at the beginning of the war. McKinley, the second great

menace to the Church, sleeps at Canton, and within a year "a great change has come over the Republican party as far as its policy and attitude toward the Church is concerned." McKinley's death was necessary to secure that change.

Lincoln outside the church; stricken in a theatre; his country's unity menaced by the open hostility of the Pope, rang true to the Divine purpose. He did not think it "cheapened" the Almighty to put upon our coins. "In God We Trust," and in his Administration it was done. Today Americans, patriots and hypocrites alike, laud him.

It remained for a Protestant churchman to take from our coins "In God * We Trust," and be heralded as a "prime favorite of one Cardinal, several Archbishops, and a cLoup of Bishops." Does not Protestant America owe to Abraham Lincoln the place Abraham Lincoln gave to Washington on February 22d, 1842? "Washington is the mightiest name of earth—long since mightiest in the cause of civil liberty; STILL MIGHTIEST IN MORAL REFORMATION. On that name no eulogy is expected. It can not be. To add brightness to the sun or glory to the name of Washington is alike impossible. Let none attempt it.

"In solemn awe pronounce the name and in its naked, deathless splendor leave it shining on." At that time he little dreamed that civil and religious liberty in this country had not been achieved, and that within twenty years the Almighty would commission him to take the place he had accorded to Washington. That he did not accomplish that mission was no fault of his. That it has not been accomplished by us as the monument we owe to him, is a fault of ours.

Under the Pierce and Buchanan policy, patriots had to choose between the church and war. If the Republican party continues the Roosevelt policy with reference to the Catholic Church, patriots will have to choose between the Church and Socialism. The Church helps to make the industrial situation tense as both a capitalist and a potent influence upon the labor agitator and the individual laborer. She continually menaces the stability of our form of government through agitation calculated to show that republican institutions are not a success. It was her policy which brought on the war. It is her policy which propogates Socialism.

In the great hard coal strike intervened in by President Roosevelt. it was within the power of the Church to incite the strike, secure one of her Prelates on the Commission to assist in settling it, and take great public credit for her influence in settling such difficulties. .

"A work is in the British Museum, called 'Formulae Provisionum diversarum: a G. Passarello, summo studio in unum collectae,' printed at Venice in 1596, There is a copy of these 'Secret Instructions' in manuscript, and at the end of it is this significant mandate: 'Let them be denied to be the rules of the Society of Jesus, if ever they shall be imputed to us.' . . . Chapter II treats of the way to become familiar with the great in any country. They are told to manage to get the ear of those in authority, and then. secure their hearts, by which way all persons will become our creatures, and none will dare to give the society disquiet. The priests are to wink at the vices of the powerful, and to encourage their inclinations, whatever they may be; but

this is to be done with generals, always avoiding particulars." Section 4: "It will further us in gaining favor, if our members artfully worm themselves by the interests of others into honorable embassies to foreign courts in their behalf, but especially to the Pope and great monarchs. Further, great care must be taken to curry favor with minions of the great, who, by small presents and many offices of piety, we may find means to get faithful intelligence of the master's inclinations and humors, and thus be better qualified to chime their tempers. How much the society has benefited from their engagements in marriage treaties, the houses of Austria, Bourbon, Poland, and other kingdoms, are experimental evidences. Wherefore, let such matches be with prudence picked out, whose parents are our friends, and firmly attached to our interests. . . ." Ladies of quality are easily gained by the influence of the women of their bed-chamber. By all means pay attention to these, for thereby there will be no secrets in the family but what we shall have disclosed to us. . . ." "In directing the consciences of great men, our confessors are to allow the greater latitude that the penitents may be allured with the prospect of such freedom, will depend upon our direction and counsel. Princes, Prelates, and all who are capable of being of signal service must be so favored as to be made partakers of all the merits of the society." "Let it be cunningly instilled into the people, that this society is entrusted with a far greater power in absolving, in dispensing fasts, with with paying and demanding debts, with impediments in matrimony, than any othet.. They will then have recourse to us, and thereby lay themselves under the strictest obligations. It will be very proper to give them handsome entertainments, to address them in a complaisant manner, to invite them to hear orations, sermons," etc. "Let proper methods be used to get knowledge of the animosities that arise amongst great men, THAT WE MAY HAVE 'A FINGER IN RECONCILING THEM; AND GRADUALLY BECOME ACQUAINTED WITH THEIR SECRET AFFAIRS, . . ." etc.

The corresponding section in the edition used by Mr. Sherman is given thus: "12. It will be very convenient to take to our care the reconciliation of the great, in the quarrels and enmities that divide them; then by this method we can enter, little by little, into the acquaintance of their most intimate friends and secrets; and we can SERVE OURSELVES TO THAT PARTY which will be most in favor of that which we present."

"We must inculcate this doctrine with kings and princes, THAT THE CATHOLIC FAITH CAN NOT SUBSIST IN THE PRESENT STATE, WITHOUT POLITICS; but that in this, it is necessary to proceed with much certainty. Of this mode, we must share the affection of the great, and be admitted to the MOST SECRET COUNSELS."—Chap XVII, 3. Sherman.

"It will be no little advantage that will result, by secretly and prudently fomenting dissensions between the great, ruining or augmenting their power. But if we perceive some appearance of reconciliation between them, then we of the society will treat and act as pacificators ; that it shall not be that any others will anticipate to obtain it."—XVII, 5. Sherman.

"But if we do not hope that we can obtain this, supposing that it is necessary that SCANDALS shall come in the world, WE MUST BE CAREFUL TO CHANGE OUR POLITICS, CONFORMING TO THE TIMES, AND EXCITE THE PRINCES, FRIENDS OF

OURS, TO MUTUALLY MAKE TERRIBLE WARS THAT EVERYWHERE THE MEDIATION OF THE SOCIETY WILL BE IMploRED; that we may be employed in the public reconciliation, for it will be the cause of the common good; and we shall be recompensed by the PRINCIPAL ECCLESIASTICAL DIGNITIES; and the BETTER BENEFICIARIES. 9. In fine, that the society afterwards can yet count upon the favor and authority of princes procuring THAT THOSE WHO DO NOT LOVE US SHALL FEAR US." –Chap. XVII, 8-9.

"Forasmuch there will be opportunity and conductive notices at repeated times, that the distribution of honors and dignities in the REPUBLIC is an act of justice; and that in a great manner it will be offending God, if the princes do not examine themselves and cease carrying their passions, protesting to the same with frequency and severity, that we do not desire to mix in the administration of the State; but when it shall become necessary to so express ourselves thus, to have your weight to fill the mission that is recommended, Directly that the sovereigns are well convinced of this, it will be very convenient to give an idea of the virtues that may be found to adorn those that are selected for the dignities and principal public changes; procuring then and recommending the true friends of the company; notwithstanding, we must not make it openly for ourselves, but by means of our FRIENDS who have intimacy with the prince that it is not for us to talk him into the disposition of making them."–Chap. IV, 2, Sherman.

"Among the peoples where our fathers reside, we must have PHYSICIANS FAITHFUL TO THE SOCIETY, WHOM WE CAN ESPECIALLY RECOMMEND TO THE sick, and to paint under an aspect very superior to that of other religious orders, and SECURE DIRECTION that WE shall be called to assist the POWERFUL, PARTICULARLY IN THE HOUR OF DEATH." "That the confessors shall visit with assiduity the sick, particularly those who are in danger, and to honestly ELIMINATE the other fathers, which the SUPERIORS will PROCURE, when the CONFESSOR sees that he is obliged to remove the other from the SUFFERING, to REPLACE and MAINTAIN the sick in his good INTENTIONS, Meanwhile we must inculcate as much as we can with PRUDENCE, the fear of HELL, &C., &c., or when, the lesser ones of purgatory; DEMONSTRATING that as water will put out fire, so will the same ALMS blot out the sin; and that we can not employ the ALMS better, than in the maintaining and SUBSIDIZING of the persons, who, by their VOCATION, have made PROFESSION caring for the SALVATION of their neighbor; that in this MANNER the sick can be made to PARTICIPATE in their MERITS, and find SATISFACTION FOR THEIR OWN SINS; placing before them that CHARITY covereth a multitude of sins; and that also, we can describe THAT CHARITY Is A NUPTIAL VESTMENT, WITHOUT WHICH NO ONE CAN BE ADMITTED TO THE HEAVENLY TABLE. In fine it will be necessary to move them to the citations of the Scriptures, and of the holy fathers, that, according to the CAPACITY of the sick, we can judge what is MOST EFFICACIOUS to MOVE them."–Chap. IX, 14 and 15. Sherman.

"This code of Jesuit laws is not to be made known to every class of Jesuits. They have bold, daring, infamous men, ready for desperate deeds, by steel, bullets or poisoned chalice. These know what others do not. They have disguised agents in mask. These "know something peculiar to their work, They have crafty, shrewd, courteous, polished men, who associated with the distinguished and powerful; they have instructions, unknown to others. They

have decent, serious, moral men, sent out to ensnare the moral serious and unsuspecting. These teach that their vow is one of poverty, that they have nothing to do with politics or wealth; their sole object being to put down heretics. Hence, all classes swear, that they know no 'Secret Instructions.'
'-Delisser.

Now can you see how the physician is a most valuable ally to get the rich widow, widower, old maid or bachelor to a Catholic hospital?

Now can you see why the growing disposition to remove, under any reasonable excuse, a case to a hospital, using the fear of bacteria complication; exploited largely in my opinion to secure this end?

Now can you see why, that the allopathic system descended from Catholic Monks, is claimed World-wide as the "regular" system of medicine? Regular through apostolic succession.

Now can you see why, partaking from its Mother, it has been a system of professional and social proscription, augmented and for many years made effective through monopolistic privilege with the Army, Navy, and Public Health and Marine Hospital Service, to the prejudice of the people, against the spirit of our institutions, and by political power rather than merit?

Now can you see that in Catholic Hospitals, "Institutions of Public and Private Relief, Correction, Detention and Residence," the allopath is practically the only man admitted to favor and practice, and his monopoly of the practice of medicine must be secured through a National Health Department to control or obliterate other systems, or that valuable arm of the Catholic Church must fail her?

Now you can see that the allopathic system of medicine directed through the American Medical Association has been one of the masks behind which of the Catholic Church, and the allopathic being the only system of medicine secured National and State appropriations?

Now can you see that the allopathic system of medicine being a child of the Catholic Church, and the allopathic being the only system of medicine used in the public service, the United States being a member of the American Medical Association, and by detail sitting in the legislative body of that Association, there is as a matter of fact and law, to that extent a union of Church and State in this country?

Now can you see that the augmentation of that relation through a National Health Department to the 140,000 or more physicians organized for co-operation, and co-operating with the Catholic Church in every township in the United States is a serious menace to our moral and physical health, the National, and every State treasury, and the Nation itself?

Now can you see that having corrupted both our morals and bodies, and through more intimate association preparing to augment that work, we may more nearly come to RELY for RELIEF for BOTH upon the institutions which has corrupted both?

Now can you see that the ostentatious announcement of medical theories engaging instantly the World's attention; Heralded to the hope, to end in disappointment, could be only the devices through which our lives and health were played with; that our hopes and fears could be used to the political professional, and financial aggrandizement of these Institutions; mother and child?

Now can you see the vaccination of Jenner, established against the best medical attainment of the day; established solely by political power and political favor: through political power, and ONLY through political power has been upheld, to the cowing of the proficient in the profession, and the applause of those unable to rise above the low standards of instruction of this system. that by its own competents, are branded as "parrots" and "murderers;" a by-word to their betters, and a menace to society, "for he carries his DEVILISH CONCEIT and PRETENSE into homes already devastated by sorrow and affliction."

Now can you see how the germ theory, and germ chasing, may not only be another scheme to MAGNIFY and GLORIFY the allopathic interest; to hold the public eye; to educate the public confidence; to secure the public boost into a National Health Department?

Now can you see, that in the Pure Food and Drugs Act, Congress might have been played for position, to put the National Health Department scheme through?

Now can you see why Dr. Harrington said: "The National Food and Drug Act, I repeat, is not primarily a health law and from the standpoint of health it was not needed. It is rather a law against misbranding and fraud, but those who clamored for it THOUGHT they were Saving their Lives when they succeeded in forcing its passage?"

Now can you see how allopathic medicine, its theories exposed and exploded by those who dared its medical and political power; the "modern treatment!" Osteopathy, Christian, and Mental Science, and the "constant and reproachful object-lesson of homoeopathy," today faces annihilation, unless rescued by legislation of Congress?"

Now, can you see how the suffering of the continued existence of the American Medical Association, by the State, is a great moral and physical menace to the people?

Now can you see why true to the instinct and tutelage of its Mother, the Catholic Church, the allopathic interest almost from the foundation of the Government up to and including today, has fought Nationally. and in every State and Territory, for laws giving it an advantage professionally, and in the control of appropriations. and Institutions?

Can you see that the "regular" more properly Apostolic physician is an integral part of the economy of the Roman Catholic Church. "often necessary to man's spiritual progress." ". . . , a means of carrying out her laws and discipline." "The physician's authority is recognized in many of her most

important laws." "In her laws the physician is specially honored" (and they don't recognize any as "regular" but their own apostolic. True. The American Medical Association since 1903 has recognized Homopaths and Electric. Electric have been using them to help get the Cabinet office to crush "heretical" medicine—a departure from means, justified by the ends sought. Just a smooth game.

"It is sometimes impossible for the candidate for holy orders to receive them without the authority and aid of the physician." "On the physician, therefore, AS MUCH AS ON THE Bishop or Pope, frequently DEPENDS the RIGHT to be a priest of the Catholic Church."

"The ONLY authority in the diocese which the Bishop is BOUND to respect is the authority of his physician.".. "The Church will not canonize a saint without the sanction of the physician." "Thus the physician very often makes the saint." "Thus the physician is the Priest's BROTHER." —Rev. Henry A. Brann, D. D., in Catholic World, Vol. 62.

Now, can you see that the American Medical Association is only the American mask of the priesthood of the Roman Catholic Church? "Regular," because Apostolic medicine.

Now, can you see that every time a physician claims to be a "regular" he claims Apostolic succession, membership in the priesthood, and an integral part of the economy of the Roman Catholic Church—a living BROTHER of the framers, expounders, and enforcers of their theology and its APPLICATION GENERALLY. "Once in the Roman Catholic Church, always a part of the Roman Catholic Church."

Now, can you see that every Commonwealth University teaching "regular" medicine is a union of the State with the Church, recognizing the Pope's pretensions, and endorsing his theological teaching?

Now, can you see that every Protestant Denomination teaching "regular" medicine in its Universities, recognizes the Pope and his Church and the "regularity" of the Apostolic succession of their system of medicine, and the theological economy of which he is a part, and is turning out and giving diplomas to physicians, accepted and commissioned by the Roman Catholic Church through their "regular" apostolic succession, and who, "as the representative of Christ and the CHURCH, purifies the soul of the babe from original sin and makes it worthy of angelic association." In the sacrament of baptism the physician often takes the place of the priest and gives the sacrament when no one else could do so with propriety."—Rev. Henry A. Brann, D. D., Catholic World, Vol. 62.

Now, can you see in the European situation of today: Russia having been the friend of the Union, while the Pope was plotting and aiding its destruction; the Roosevelt Administration markedly favorable to the Pope: "In defiance of all the rules of the diplomatic game as played for centuries" volunteering between Russia and Japan undoubtedly to Japan's advantage, Russia's resources allowing of the financial devastation of Japan in a prolonged struggle; William, neither an ally or bondholder, applauding; applauding and aiding to

the saving of Japan's navy which he now seeks to utilize with his own; the Pope's anticipation of William's susceptibility before his coronation, in the arbitration between Spain and Germany as to the Caroline Islands wherein the Pope within a month, awarded as between the Roman Catholic Majesty of Spain and the Protestant Majesty of Germany, equality for commercial and industrial pursuit, and to the Protestant a NAVAL STATION, and freedom of navigation throughout the Archipelago; Austria through concordat being in bondage to the Pope; Austria's recent breaking of the treaty of Berlin, and her backing by William to the humiliation of Russia, England and France; the present disturbance in France fomented by the Pope: the backing heretofore of the Sultan of Turkey by Germany; Emperor William "making an implicit alliance of the Vatican and the German schools in his anti-revolutionary policies;" the sending of Prince Henry to this country; the sending of gifts to America by William; the particular friendship of Roosevelt with the late German Amassbador; Roosevelt's friendship for the Pope, and the moral effect for him of sending our squadron around the world; the almost frantic attitude of Roosevelt in the California-Japanese incident; the weakening of the AngloJananese alliance. attributed to Germany's ambassador to Japan; that the United States may have been used morally through he popular acclaim of Roosevelt, to the action of Austria and the Sultan; that such action may assist to bring about an alliance between Germany and Japan with an amalgamation of their navies, the Pope's temporal power restored in Italy; England's navy engaged by the alliance while William lands an invading jorce, and her navy beaten by the alliance in detail; the United States forced to aid England against such an alliance, or be 'herself beaten in detail, not being able at the same time to hold alone, the Philippines, and enforce the Monroe doctrine, detested by William; the Pope firmly, and in the Bureau of Printing and Engraving and the Government Printing Office overwhelmingly entrenched; the other Departments and Army and Navy honeycombed, could, while William and Japan were engaging us on the outside, paralyze Government Adminstration and revenue internally, and if we resisted turn upon us his military organizations in every considerable town, armed, equipped and drilled; that the struggle in Constantinople is the pick: et fire of the final struggle inaugurated by the Pope against civil and religious liberty, with William and the Sultan, his allies, Franz Joseph his slave and Japan a prospective ally; and we have considerably aided our enemies and contributed to the massacre of Christmas, Can you see the value of Washington's advice against the "insidious wiles of foreign influence," "a reason of attempted centralization of power in very recent years, the piling up of expenditures, the multiplying of offices, and the wisdom of a tariff bill framed to meet a probably world's conflict in which we will be involved?

Now, can you see that, in such an imaginary crisis, our foreign embassies filled with Catholics, owing their first allegiance to the Church, could aid despotism and repress liberty? As a matter of fact the Pope could rightfully command their allegiance, and if they were good enough Catholics to secure the positions because they were Catholics, they would be good enough Catholics to respond to the commands of the Pope. The analogy is thus shown: "The committee, consisting of Jefferson, Gerry, Read, Sherman and Williams, reported: Resolved, that it is inconsistent with the interest of the United States to, appoint any' person, not a natural born citizen thereof, to the

office of minister, charge d'affaires, consul, vice-consul, or to any other civil department in a foreign country, and that a copy of this resolve be transmitted to Messrs, Adams, Franklin, and Jay, ministers of the said States, in Europe."

Now, can you see that there have been two kinds of Protestants in this country: Abraham Lincoln, who stood absolutely alone in his dedication, "that while an Almighty Ruling Providence permitted him to see, the light of day and breathe the pure air of heaven, and so long as he had a brain to think, a heart to feel and a hand to execute his will, he would devote them all against that infernal power that was the enemy of all free government and of the free institutions of his country, that polluted the temples of justice with its presence and attempted to use the machinery of the law to oppress and crush the innocent and helpless." God gave to Lincoln, stricken in a theatre, the greatest dignity and honor of earth. God honored his cause but no church. No denomination. Through all of Lincoln's life, from the tribute to Washington in 1842; through the debates with Douglas, and thru his Administration, in messages and addresses, God called to his followers through Lincoln. God accepted the dedication of Lincoln, and used him to the accomplishment of so much of the Divine purpose as he was permitted to fulfill. From the day of Lincoln's death, no organization bearing the name of Christ, has caught the inspiration, or taken up the work of achieving his great purpose. What Lincoln stigmatized, they court. What he declared an enemy of his country, they load with honors and appropriations. What he called the polluter of our courts of justice and oppressor and crusher of the innocent and helpless, they would deliver the care of the Nations's moral and physical health to.

Today you see in the courts of this District a criminal action involving in disgrace the seller and buyer of Government secrets in land transactions, and a Japanese making sketches of our forts is treated as a spy, while the "formost Catholic layman in the United States," is admitted to the secrets of the very weightiest questions of State. Neither can this gentleman, with all of his legal acumen, the Jesuitical sophistry, maintain that he can, at the same time, be a SINCERE PATRIOT and a SINCERE ROMAN CATHOLIC. He could not, I insist,, remain there claiming both, without being there as an actual SPY, compelled by his BELIEF and religious allegiance to admit to his confessor in the confessional' his sin of participation in an heretical government, which, if carrying out the object of its institution, is the open, avowed an uncompromising enemy of his highest spiritual and temporal allegiance.

Read in the Washington Post of April 21st, the attitude of Rome to the Government of the United States as shown through Cardinal Kopp, the Catholic Bishop of Breslau. An ambassador of the United States, denied for his daughter a Protestant religious ceremony, even with a Catholic religious ceremony conceded to the Roman Catholic contracting party.

If Protestants of America where Rome can prevent it be denied a Protestant religious ceremony in the most sacred earthly contract they can make, then American patriots who have a spark of respect for their wives, and love their daughters, are stultified in their allegiance to any party which feeds a Roman Catholic at the public crib.

Yet we, the pusillanimous slaves of Rome's Pope, will pick up no gauntlet of his slapped in our very face. Long since refusing to resent insults to our men, we are become so low, that we swallow insults to our daughters. Our franchise sold to him at the polls, our lives a sacrifice to his interests, we enrich him with licensed crime, muzzle our press to his deviltry, and will in due time deliver to him our soul which he may now rightfully claim, Republican France protects this daughter of America in a civil marriage. Rome, a foreign power, makes this condition for our daughters; she sets the example, makes the precedent. No patriotic American son or daughter but would willingly submit to both, a civil and religious ceremony, and we are justified in public policy in a 'general law recognizing in our courts none but civil marriages. This has the further advantage of being a partial bar to our sons and daughters being coerced by Rome through the marriage contract, into bringing up the issue in the Catholic faith. This is of the highest public policy, Make the civil marriage fee nominal, that it be no impediment.

Thus our sons and daughters will be freed from one species of religious intolerance and coercion. Consider this humiliating protest of an Ambassador of the United States to France: "Both my public and private life demonstrate my freedom from religious bias; but under the circumstances, AND AS THE REPRESENTATIVE OF A COUNTRY EMINENT FOR ITS RELIGIOUS TOLERATION, ALTHOUGH PREDOMINANTLY PROTESTANT, I have decided not to attend the service at St. Joseph's, the more so as there are several recent precedents for a Catholic ceremony and one of another denomination."

This Government, saved by Lincoln, dare not protest, and you will soon hear of a demand by Rome for Ambassador White's retirement to private life for daring to publicly utter such intolerant and bigoted sentiments.

"Paris, April 27. . The archbishop of Paris, it is understood, said that the Catholics in America were too liberal. AND THAT THE OPPORTUNITY TO MAKE AN EXAMPLE IN THE CASE OF THE AMERICAN AMBASSADOR SHOULD NOT BE NEGLECTED." Washington Post.

Now can you see any significance from the following from Washington Times.

"Cleveland, Ohio, April 16—A national movement among the Knights of Columbus of America to secure the appointment of another member of President Taft's Cabinet, to be known as the Secretary of Health has been started here."

Now can you see how the obtaining of practically a PERMANENT Cabinet office through a National Health Department, and the establishing of the allopathic system as the State system of medicine, it would be a precedent for the establishing or further entrenching of religion upon the State?

Now, can you see why the Roman Catholic Church honors the physician and their version of the scripture praise him?

Now, can you see why in the Roman Catholic economy, in the sacrament of baptism, the "regular" physician, through his apostolic succession, "as the representative of Christ and the CHURCH, purifies the soul of the babe from original sin and makes it worthy of angelic association?"

Now, can you see that the United States being a member of the American Medical Association, it being the governing body of the allopathic system of medicine, the allopathic physician being "regular" through apostolic succession to the Catholic Monks, and apostolically empowered to administer the sacrament of baptism, the said physician, to all intents and purposes an integral part of the Catholic priesthood; the allopathic interest enjoying monopolistic privilege in the Army, Navy, and Public Health and Marine Hospital Service; the United States as a matter of fact, and the several States of the Union are daily baptizing children into the Catholic faith and Church; and can you now see that one of the aims of this National Health Department scheme?

Now, can you see that a Children's Bureau Bill, introduced for and advocated by the Committee of One Hundred on National Health, the tool of the Catholic Church, is only part of this Catholic scheme, to throw the weight of the Government in the direction of their own interest, either independently through such a bureau or it as a part of the National Health Department scheme?

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Now, can you see that the Pope, CLAIMING to be a temporal sovereign; CLAIMING sovereignty over the United States; having recognized the Southern Confederacy; having with and through it plotted and aided the attempt to disrupt the Union and overthrow its sovereignty; having by his agents, integral parts of his political and ecclesiastical economy; absolved persons claiming to have been naturalized citizens of the United States, from their oath of allegiance to the United States, and incited them to acts of warfare against the United States; and having in other and divers ways incited, encouraged and permitted acts of war against the United States during the Civil War; having by his agents, members of his spiritual and temporal armies, through such encouragement inciting and permission of acts of war, encompassed by force of arms, the death of Abraham Lincoln. the President of the United States; and having at the time of the war of the United States with Spain. given spiritual aid, comfort. blessing and encouragement to Spain. our enemy; having by his Archbishop of Manila, in a pastoral letter. in 1898, inciting his claimed subjects under such pastorates to acts of hostility, calling the flag of the United States. "the flag of the enemy," saying in substance: "Dark days broke when the North American Squadron entered swiftly our brilliant bay, and despite the heroism of our sailors destroyed the Spanish ships and succeeded in hoisting the flag of the enemy on the blessed soil of our country.

"Do not forget that in their anger they intend to crush our rights: that the stranger tries to subject us to the yoke of the HERETIC: tries to break down our religion and draw us from the holy family of the Catholic Church. I KNOW YOU ARE PREPARING TO DEFEND YOUR COUNTRY. You must all have recourse to ARMS

and prayers; ARM, because the Spanish population, though attenuated and wounded, shows its patriotism when defending its RELIGION (WHAT AN AWFUL REBUKE AND DEFIANCE TO THE PROTESTANT); prayer, because victory always is given by God to those who have JUSTICE on their side. God will send his angels and saints to be with us, and to FIGHT on our side." Having said through his confessionals in the Philippine Islands, and by his special and direct and ennobled agent Chappelle the following as stated before the Philippine Commission, Senate Document No. 190, 56th Congress, 2d Session, page 141, testimony of Senor. Don Felipe Calderon (lawyer), of Manila:

". . . And even at the present time there is not the slightest doubt that they have said to the American authorities that all of the Filipind people were a lot of anarchists and insurgents who were conspiring to overthrow constituted authority, while to the people of the Philippines they say the American Government will place a chain around the waist of each of them; I do not make this assertion as an emanation from myself. I have seen it in writing. In the confessional they say to them: 'How can you be in favor of the Americans when they are absolutely the enemies of our religion? And they Say that constantly to their secular clergy, adding that woe betides the poor Filipinos who deliver themselves over unconditionally to the American Government, and I have heard this from the very lips of Monsieur Chapatie " (As an index of the moral health promoted by the Roman Catholic clergy in the Philippines, and as a recommendation for their Health and Children's Bureau scheme, as made by a Commission of the United States Government, this document is commended to the careful perusal, and prayerful consideration, of Protestant clergymen who thirst to know just what an apostolic representative of Christ in the Catholic Church is, and will interest Protestant women who aspire to know just what the Children's Bureau they petition for might turn out to accomplish . . . provided always this document is procurable.) Having by such acts of permission, incitement, and encouragement of enmity, encompassed the death of William McKinley, President of the United States; having declared war upon our form of government, and upon civil and religious liberty and seeking to extirpate the same; having first bound the binds, consciences and actions in allegiance of his adherents to his decrees and desires; having established in this country a system of espionage through the so-called confessional, from his Nuncio, Cardinal, Archbishops, Bishops, and Priests bound by oath to him, and each other of his adherents; having by and in these spies, secured in the administration of the Government of the United States itself, declared by him, his Councils, and representatives as their civil and religious enemy, and have so logically declared their enmity to'the United States, having in such espionage extending to the least of his adherents, at the Capitol as Washington, of said United States, approximately fifty per cent more or less of the administrative force of the said National Government; having head of the Bureau of Printing and Engraving, printing for the said Government the paper money and postage and other stamps used and for use in her, administration, with approximately seventy per cent of the skilled and other employees thereof adherent to said Pope and his commands, and absolutely subjecting our paper medium of exchange, postal carriage and internal revenue to paralysis in a crisis, upon attempt to enforce the said pretensions of the said Pope; having by his said agents and adherents offended, and now daily offending against the law of the land, assuming to

license, and absolve from guilt of such offenses, independently of and above such law of the land; having accumulated vast and valuable properties both improved and unimproved, and held largely through incorporation acts invoked to protect such property to said Pope, and used for the purposes of domicile, of plotting, teaching and revenue to secure the destruction of the said Government of the United States, which said artificial creature, having divested the said Catholic Church of property interest, and such artificial creature devoting said properties wholly to the purposes of subversion of the Government' of the United States, the said incorporation for such purpose being against the peace, dignity and integrity of the several States and of the United States, stand at law abatable and contraband of war, independent of any claim by the United States as to the temporal or spiritual pretensions of the said Pope, and upon the claims of the said Pope, his councils and adherents alone, and so stand confiscate at the hands of the properly constituted authority, upon demand and possession. Can you imagine that of the essence of Lincoln's "GREAT PURPOSE?"

Can you not see that such war is yet being waged; that the absolving of allegiance, the blessing and consecrating of flags of insurgents at home, and of enemies abroad, the assassination of Lincoln, the pastoral letter of the Archbishop of Manila, the assassination of McKinley, were the logical, legal circumstantial expression in overt acts, of the anarchistic teaching, as held in the opinion of Mr, Chief Justice Waite, in the Utah case?

Now, can you see that we have no moral right to object to the infraction of laws, when we license the infraction independent of our laws, and acknowledge a power of absolution upon the earth, in our midst, yet above the State?

When we take these Catholic authorities at their word, recognize that independent of our laws they license and regulate anarchy; when we realize that they are tolerated as a religious institution, for their votes, or other reason; we are partners in this traffic; that defying our own laws for the benefit of a foreign sovereignty, the blood of Lincoln and McKinley is upon our garments, as well as that of every person who falls by the hands of a Catholic subscribing to such beliefs; then by our acts we admit, that our rraise of Lincoln and McKinley is pure cant; that we are just what the Papists call us—a lot of heretics, nationally and religiously.

Let the Catholic keep and enjoy his religious belief and his religious opinion; he insists upon the removal of the Protestant bible from the public schools, 'complains of their being "Godless" and wants "religion" taught there; let us then in full justice to them and to the State, make, if not in the public schools, in the State Universities that belief and opinion a part of the information imparted. Let it for the purposes of contrast and discussion be placed beside the Declaration of Independence, and the Constitution of the United States. Bring to the light of day the Constitution and secret instructions of the Jesuits, the doctrines propounded by Councils and Popes, and the hidden exposition by their theological writers. Let this theology in plain English expound itself. Education ever has been, and must ever be our security. Hach State, as a patriotic safeguard, provides a University; put this information at the disposal of these students, we may trust the intelligence that we train. Whatever may be suggested, we owe it so

long as the Catholic Church exists unchanged. to disseminate its hidden precepts and theology. To the young man equipped and ambitious to serve his country in the Presidency, he should have the opportunity to know that its patriotic administration invites assassination, and its subservient administration to this Catholic form of government demonstrates treason. That in the humble and unnoticed walks of life, the enmity of this power means absolved perjury in our courts, and its implacable hatred knows no crime but scandal.

We may thus realize as the late Archbishop Spaulding of Baltimore declared in 1870: "That if the public schools were rigidly maintained in this country, and the public funds were withheld from parochial schools, and compulsory attendance laws were enforced, that Roman Catholicism would lose most of her people in one or two generations. UNLESS SHE HONESTLY ADAPTED HERSELF to the changed conditions." Whatever Lincoln's method may have been. in the light of his utterances. we can not doubt his "Great Purpose." nor forget the obvious significance of his sacrifice. Consistent with our dignity; consonant with the spirit of our institutions; commending itself to every patriot and paralyzing every protest, we may thus educationally build to the glory of the immortal Lincoln a monument not appealing to the sensual sense, or an evidence of cant, but a living, virile force, potent alike abroad and at home, "and to all classes and conditions of mankind."

Under the dome of the Capitol, in the hall dedicated to American patriots, Marquette, the Jesuit, was placed in marble, to the shame of Wisconsin and the National Congress; disputing the patriotism of Washington and his compatriots, the while life of Lincoln and the results of two wars for freedom. 'There they stand in the Hall of Liberty, representing the two extremest, and extremest types, of antagonistic allegiances of earth. "The one the common right of humanity, and the other the divine right of kings. It is the same principle in whatever SHAPE it develops itself.'—Lincoln. From this time forth, may every member of Congress, until the Pope shall abolish Congress and throw out the statue of Lincoln from the Capitol, hear every time he passes through statuary hall or sees the features of Lincoln portrayed, the dedication of Lincoln, and see upon the Jesuitical garb of Marquette the blood of the man whose memory it insults,

"Dead, he speaks to men who now willingly hear what before they refused to listen Now his simple and weighty words will be gathered like those of Washington, and your children and your children's children shall be TAUGHT to ponder the simplicity and DEEP WISDOM of utterances which in their time passed in party heat as idle words. Ye people, behold a martyr whose blood, as so many articulate words, pleads for FIDELITY, for LAW, for LIBERTY." —Beecher.

From the popular and political odium which will come upon me for such utterances, I take refuge in the record and words of Lincoln and of Washington, and those who find political comfort and applause in an opposite course may reap their legitimate fruits.

"REAL patriots who may resist the intrigues of the FAVORITES are liable to become suspected and odious, while its TOOLS and DUPES USURP the applause and

confidence of the people to SURRENDER THEIR INTERESTS.”–Washington’s Farewell Address.

[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:

[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.

The Vatican Jesuit Global Conspiracy by Dr. Ronald Cooke



The role that the Vatican plays in world politics today and the goal and plan it has for the world. The enormous financial resources that the Vatican possesses and the billions more which are at its disposal.

War As An Instrument of Vatican Policy



The Vatican As A Fomenter Of War

AMERICANS are being fed with false propaganda that the Pope is an ardent advocate of peace. They are even being led to believe that he is a staunch defender of democracy – at least that he has been at long last converted to the defense of democratic ideals. The irony of the matter is that, while gullible American Protestants are swallowing this propaganda, hook, line and sinker, the people in Catholic countries of Europe, free now for the first time in a decade to express their true minds, are not mincing words in their bitter accusations against the Vatican and its hierarchy for their reactionary and pro-Axis activities. Only Catholics who have suffered in countries dominated by the Catholic church are truly anti-Clerical and understand its policy.

In order to cover up its disastrous alliance with the Axis dictators in the heyday of their triumphs, the Vatican is now trying to convince Americans that its true policy involves no preference for any particular form of government, that, in the words of the late Pope Pius XI, it would ally itself "with the devil himself," if it serves the welfare of the Catholic church. Replying to the syndicated columnist Edgar Ansel Mowrer's charges that the Vatican has favored Fascism and failed to support democracy, the Jesuit Father Charles T. Conroy, of Westbaden College, Indiana, declared (N. Y. Post, January 30, 1945):

"The truth is that the Vatican is not primarily interested in forms of government as such... It is possible for a government to be a benevolent monarchy, even, perhaps, a benevolent dictatorship... The Vatican is not so much interested in the form in which the government holds its power, but it is tremendously interested in the way that power is exercised."

This is the true, and shamefully unethical teaching of the Roman Catholic church – a subtle restatement of the old Jesuit principle that the end justifies the means. The Catholic church will bless and ally itself with any kind of powerful government, as long as it uses its power to support the political aims of the Catholic church. For this reason, it entered into solemn agreements with the ruthless regimes of Mussolini, Hitler and Hirohito. And these agreements still remain in force on this first day of April, 1945, when the three big bloody dictatorships are going down in utter defeat, condemned and repudiated by all the decent-minded nations of the world. If the Papacy now begins to show favor to democratic countries, it will be merely because it hopes to use the growing power of these countries in its favor.

POPES TODAY, although they are sovereigns in their own right with a token army at their disposal, do not lead soldiers in battle as they did of old. Yet the Pope's diplomats and representatives are mixed up in all the intrigues of war among the nations. In some countries, such as Germany, France, Spain, Italy, the Pope's nuncio is the "dean," – the leader and highest ranking member – of the entire diplomatic corps. Any good European history will prove how much these Papal statesmen have had to do with the fomenting of wars in the past. Count Carlo Sforza, formerly Foreign Minister of Italy, gives authoritative information concerning the Vatican's part in bringing on World War I, in his book, Contemporary Italy.

It is difficult to get Americans to believe that a so-called Christian church would actually foment war and its terrible consequences as part of its policy. That is because Protestantism has taken religion out of politics and developed exclusively its purely spiritual aspect. To the church of Rome, the slaughter and even torture of individuals by war and Inquisition may be a necessary and laudable act – if necessary to safeguard the Catholic people from contact with "heretics," or to preserve and enhance the power of the church as a whole. This was re-stated, for instance, in the Jesuit magazine The Catholic Mind of last January in a defense of the Catholic church's cruel

laws against the Jews, and holds good also of its attitude toward Protestants. It declared:

“Full freedom to non-believers must be restricted when their activities interfere with Catholic worship or tend in some degree to contaminate Catholic truth.”

War with its suffering is a small matter in the eyes of the Catholic church compared to the danger of losing its undisputed control over the Christian world. It fanatically believes in its mission from God to be the sole religious teacher and guide of all men. It professes to regard all worldly happenings “*sub specie aeternitatis*,” (“under the aspect of eternity”) and the death of one or a million “heretics” who would imperil its eternal mission is not only excusable but a necessary and worthy part of its duties on earth. But having a mere token force of soldiers at the Vatican, the Catholic church must use the armies of governments in alliance with it to do the killing. Pope Leo XIII insisted with the late German Kaiser that “Germany must become the sword of the Catholic church.” The Kaiser failed in this, but Hitler twenty-five years after him very nearly succeeded. It was the Vatican that made possible the militarization of Germany toward the end of the last century. And **it was the Vatican**, as Count Sforza tells us, **who gave its blessing to the first World War** that was touched off at Sarajevo.

Americans should remember these things when the Pope of Rome is glamorized in their controlled press as the personification of peace and democracy.

War As An Instrument Of Papal Policy By J. J. Murphy

HIGH-PRESSURE PROPAGANDA has been selling the Pope to the American people as the great champion of world peace – as the spiritual Father of Christendom who stands apart from politics and devotes himself solely to the maintenance of moral principles. European authors and statesmen, such as Count Carlo Sforza, who have had access to the secret archives of their countries, know this to be false. Nor has the refusal of the Vatican to open to the world its historical archives been able to hide what the New York Times openly and rightly called “the profound immorality of the temporal policy of the Church of Rome.” This war-making policy of the Vatican has involved the nations in endless intrigues by playing off one nation against another like pawns on a chessboard, as the following article clearly shows.

CLAIMING the exclusive right to be considered the living and infallible representative of Christ on earth, the Roman Catholic church wishes to be looked upon as an essentially spiritual organization solely devoted to safeguarding the moral principles of Christianity. It proclaims to the world its abhorrence of evil and undying adherence to changeless principles as opposed to expediency. It shudders in theory at the slightest defection from absolute right and dramatizes its purity by repeated quotation of Newman’s words:

“The Catholic Church holds it is better for the sun and moon to drop from heaven, for the earth to fail, and for all the many millions on it to die of starvation in extreme agony, as far as temporal affliction goes, than that one soul, I will not say, should be lost, but should commit one single venial sin, should tell one willful untruth, or should steal one poor farthing without excuse.”

It is on these grounds of divine incorruptibility that the Catholic church demands the right to be an arbiter of world peace at the coming conferences of the United Nations and condemns beforehand all decisions that it does not help shape. But since even the worst perpetrators of evil have shouted from the housetops the holiness of their intentions and purposes, no one can quarrel with the public's right to examine the claims of the Roman Catholic church in the light of historical facts. The saying of Christ, “by their fruits you shall know them,” still holds good of moral theories and pretenses.

Religion Of The Sword

Unfortunately for the Catholic church, its historical record does violence to its proud claims. It even lends credence to the accusation that these bold pretenses of virtue are but a mask for its political ambitions and intrigues. For on examination, we find that the most immoral practices of the Catholic church are not mere accidents of history but the logical conclusion of its fundamental dogmas. From its basic belief that it is the one and only true church of Christ to whom Christ gave “all power in heaven and on earth,” it logically lays claim to supreme authority in things spiritual and material and condemns all dissenters as enemies of Christ and destroyers of souls. In accordance with this, the cardinal who crowns a new Pope with the tiara pronounces during the ritual these words:¹

“Receive the tiara adorned with three crowns and know that thou art Father of princes and kings, Ruler of the world, Vicar of our Savior, Jesus Christ.”

The Catholic church's right not only to participate in politics but to render final decisions was openly taught by Pope Boniface VIII in an official papal bull, *Unam Sanciam*, which proclaimed the church to be a perfect political society, as superior to the state as the sun is to the moon which merely reflects its light. Speaking of this bull, the Catholic book, *The Vatican as a World Power*, translated from the German by Dr. George Shuster, says (page 197):

“The meaning of the bull [*‘Unam Sanctam’*] is contained in these sentences: the spiritual power [the Catholic church] has the authority to establish the worldly power, and to judge it when it is not good; and it is necessary to salvation to believe that all human creatures are subject to the Pope...”

'Whoever admits the doctrine that the Catholic church is "the continuation of Jesus Christ" and the infallible teacher of his divine doctrines, must logically admit that anyone who dissents from its teachings perverts the truth and sins against the welfare of society. Nor can he quarrel with the statement of Catholic Encyclopedia (VIII, 36) that disbelief in the church's teachings is a crime worse than treason that must be stamped out by physical punishment. This is what the Jesuit Cardinal Billot teaches in his seminary textbook on dogmatic theology: "God not only permits the Church to use force, but definitely prescribes it to her. There is no efficacious remedy against heresies but medieval laws." ²

It follows from this that the medieval Inquisition, established and implemented by the Papacy, is the logical result of Catholic claims to be the "one church outside of which there is no salvation." Of this same forceful defense of Catholic dogma through the Inquisition, Lecky in his book, *The Rise and Influence of Rationalism in Europe* (vol. I, p. 326), says that it "exhibits an amount of cold, passionless, studied and deliberate barbarity unrivaled in the history of mankind."

The right of the Catholic church to punish heretics was not an accidental distortion of its teachings in medieval times. It is still taught in the Latin textbooks on dogmatic theology used today in American Catholic seminaries. The Holy Office of the Inquisition is still the most powerful bureaucracy in the Roman Curia. It did not stop inflicting corporal punishment in the Middle Ages, but continued to do so, wherever it could, right into the last century, namely in Spain, Mexico, the Philippines and the Papal States. Heresy was declared a political crime. The Cambridge Modern History (XI, 706) notes that in 1850 there were 8,800 "political prisoners" of this kind in the small Papal States alone.

Throughout the 19th century, one Papal encyclical after another was issued to condemn in scathing terms both liberalism and democracy in Belgium, France, Bavaria, Austria, Spain and Italy. This fight of the Vatican against civil liberties extended right down to the present, as is admitted by Catholic statesman Count Carlo Sforza, Foreign Minister of pre-Fascist Italy, in his recent book, *Contemporary Italy*:³

"And the new Pope, Pius XI, like Pius X, was not only hostile to ideas of liberty... To those who warned him that dealing with faithless and lawless demagogues is always dangerous, he replied: 'I know it, but at least they don't believe in the villainous fetish of liberalism.'"

"A distrust shared in common, a common hatred, constitute stronger bonds than those of common sympathies, and the Catholicism of Pius XI shared one hatred in common with Fascist chiefs – the hatred of political liberty.

Repudiation Of Peace

The doctrine that the Catholic church has the right to use physical force to attain its ends holds as true in the realm of international politics as it does in the case of heretical individuals. In other words, the Catholic church approves of war as a means of securing for itself greater political power. In spite of wordy distinctions between a "just" and an "unjust" war, it has never forbidden a single war that might redound to its profit. On the contrary, it has frequently urged on the belligerents or cooperated with them by connivance, open or secret – by the intrigues of Vatican diplomacy or the approval of their Father Confessor. Count Sforza says (p. 56), "Naturally the Bourbons, like the Savoys, violated their constitutions... they had confessors to absolve them."

Since the Treaty of Westphalia, which put a legal end to the open political power of the papacy in 1648, the objective of the Vatican has been to continue the counter-Reformation to the point where a reestablished Holy Roman Empire would wipe out the last vestige of liberal, Protestant Europe. The Popes realistically faced the fact that this could be done only by warfare. In our own times they did their best to undermine the League of Nations and sneered at plans for peace. Sforza (p. 205) remarks of Pope Benedict XV in the First World War:

"He long resisted the pressures of those who recommended putting to the service of peace the 'high moral authority of the Holy See.' With his habitual tone of sarcasm he used to reply, 'Authority? Strange that they should talk so much of it...'"

As late as May 23, 1920, when he issued his encyclical, *Pacem Dei*, Benedict XV completely avoided mention of the League of Nations as if it did not even exist. In later years his successors used their influence over DeValera and numerous small Catholic nations of Latin America to vote against every League proposal that would have strengthened its authority, such as the boycott of Fascist Italy during the rape of Ethiopia.

Not to mention two World Wars, to which we shall refer later, the horrible Thirty Years' War that devastated Europe is a terrifying instance how the Jesuits instigated continuous warfare for a whole generation to attain their purpose. It is with such uses of war in mind that one must read Rome's reprobation of pacifism. Father Walter Farrell, in his work on the doctrine of Thomas Aquinas, *A Companion to the Summa* (III, 123), lays down the law for Catholics:

"That war, under some circumstances, is justified is not a mere philosophical opinion; a Catholic is not free to embrace or reject it. It is a solemn doctrine of the Church; in fact, time and again through the ages, the Church through Her councils and Supreme Pontiffs, has urged men to wage war."

Unethical Self-interest

The Catholic church's claim that it adheres at all times to the same moral principles is ludicrous in the light of history. It practices today in its parish banks the very principles of money lending that it anathematized in the Middle Ages, to give only a single instance. In politics it followed a similar pattern. It never failed to reject a moral principle in matters of politics, if it stood to gain by the deal. Its conservative principles against revolutions, that it championed in Europe throughout the last century in defense of outworn monarchies, were thrown to the winds when it saw' in the Franco revolution a chance to overthrow the duly elected regime of a liberal, Republican government in Catholic Spain.

The Vatican has switched back and forth with every wind, according to its own selfish interests and without the slightest regard for principle. In 1874 the papacy forbade Catholics in Italy to participate in democratic government by holding office or even by voting in the elections. Four years later it confirmed this order by the famous Non Expedit decree. In 1918 it revoked this decree and cooperated with Father Luigi Sturzo, a life-long priest politician, in establishing a democratic political party, the Partito Popolare. Less than 10 years later it cooperated with Mussolini in the establishment of a dictatorship with a church-state union and disowned Father Sturzo by letting Mussolini force him into exile. Now that Fascism has been overthrown, the Vatican is preparing to use Father Sturzo again to reestablish the Partito Popolare in one form or another.

In the same expedient way the Vatican first established the Center Party in Germany, then double-crossed it under Bismarck. It cooperated with it again, only to sell it out to Hitler in the early 1930's. Of this latter betrayal, Edgar Ansel Mowrer, former Deputy Director of the Office of War Information, in the New York Post, of January 30, 1945, tells the following facts:

"In Berlin in 1932 and 1933 I watched with fascinated horror the democratic Catholic Center Party slowly abate its resistance to the Nazis, with Msgr. Kaas, its titular head, slowly yielding to arguments from Rome until the final capitulation to Hitler which opened the door to Germany's attack on the human race."

The way the Vatican sought its selfish ends by double-crossing its own coworkers and its own Catholic political parties is similar to the way it broke its word to nations. As we shall see below, it begged Protestant Germany to be the 'temporal arm' of the Catholic church; when a little while later it felt that it had more to gain by uniting with France and Russia against Germany, it broke its pledge without a scruple. Later, when Germany grew stronger, it reversed itself once more and allied itself with German militarists first by an unwritten agreement, later by a written 'secret agreement' in the Concordat with Hitler.⁴

In the Roman church's immoral policy of expediency there are no real principles, except that 'whatever benefits the church is right.' Michael

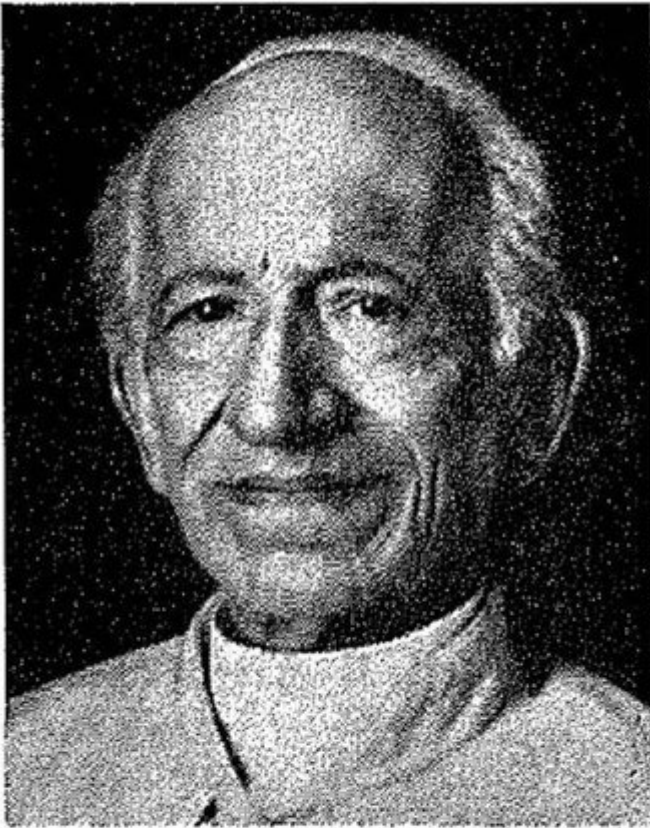
Williams, ardent Catholic apologist and ranking member of Catholic Action in this country, has repeatedly justified the Vatican's alliance with Mussolini and Hitler by quoting the words of the late Pope Pius XI, that he "would negotiate with the devil himself if the good of souls demanded such action."⁵

That is about the size of it. The papacy will make a deal with evil men and the most Godless nation, if it thinks it can increase its power by doing so.

This immoral, opportunist principle is the compass of the policy of the Jesuits, whose General, known as the 'black Pope,' controls the Vatican court and bureaucracies. If any one, Pope or cardinal, stands in the way of the Jesuits, he either yields as did Pius IX who changed from a liberal to a die-hard reactionary, or it is just too bad for him. As they drew toward the end of their lives several Popes seemed to regret that they had followed the dictates of the Jesuits, but before they got a chance to mend their ways they passed away, often very unexpectedly. After the death of Leo XIII, his Secretary of State, Cardinal Rampolla, was practically imprisoned in the Convent of Santa Maria. Sforza (201) tells that only one of the Vatican diplomats dared to visit Rampolla where he "lived in solitude and abandonment." Pope Benedict XV began to veer from support of German militarism when he first took office. With this in mind he appointed a trustworthy friend to the Secretariat of State. What happened to change his policy is clearly implied by Humphrey Johnson in his book, *Vatican Diplomacy* (p. 13):

"Pope Benedict XV chose his old friend, Cardinal Ferrata, to fill the post of Secretary of State, a step that created a favorable impression in France. A month later, Ferrata succumbed suddenly to a painful internal malady, which set in circulation... the time-honored rumors of foul play."

Count Sforza (343) tells how the late Pope Pius XI had a change of heart shortly before he reached his end, and how intent he was on warning the faithful against the Nazi-Fascists into whose clutches he had delivered them. "The last two days of his life were devoted to writing a speech... intended to tell them that the dangers were equally serious from both sides." But he was never given a chance to publish it. Sforza relates that on his deathbed his last words were, "Let me have another day; I have such an important duty to fulfill." Pius XI never got "another day" to publish an encyclical that might have ruined the carefully laid plans of the Jesuits. That was the last that was ever heard of the proposed encyclical.



POPE LEO XIII

"Germany must become the sword of the Catholic Church."

Eugene Pacelli, the present Pope Pius XII, did not share his predecessor's last-minute change of conviction. "He has always been known for his strong German leanings" Kees van Hoek, his official Catholic biographer, is forced to admit. The wildest Roman diplomat of a century, Pius XII is the apple of the Jesuits' eye. After spending 12 years in Germany and knowing Hitler at first hand, he signed the Vatican-Hitler Concordat with enthusiasm. He has refused to declare it void, and has lived up to its 'secret clause' by striving ceaselessly to effect a 'negotiated peace' for the defeated Nazis and, when that proved hopeless, by pleading for their pardon. As the Patriarchs of the Orthodox church, recently meeting in general council, declared with unmistakable reference to him and his Vatican agents:

"There are the voices of those who call themselves Christians calling for forgiveness of infanticides and traitors. These people expose themselves to the same blame as the Fascists who are drowning in the blood of their victims." (New York Post, Feb. 6, 1945)

The Sell-Out Of Catholic Nations

The following brief review of salient points in the history of the last century will show how the Jesuits and their papal figureheads ruthlessly played politics for their own selfish interests, even to the point of selling

out Catholic nations. Never was political conduct less inhibited by thoughts of morality.

The history of Poland is a good example of a Catholic nation held in subjugation for centuries, much to the satisfaction of the Vatican. The Pope's only interest was to use his power over the illiterate Poles as a pawn in his political bargaining with the emperors of Germany, Austria-Hungary, and Russia. In the historical excerpt that follows in illustration of this point, Pope Leo XIII was secretly double-crossing Germany, with which he had an oral alliance, because it was upholding the independence of Italy, while the Freemasons ruling France had promised him a restoration of the Papal States. The well-known historian Rene Fulop-Miller narrates the facts in his book, *Leo XIII and Our Times* (pp. 116-17):

“During the 1880's the danger of a clash between Russia and Germany became an increasingly important factor in determining the course of the foreign policy of various cabinets, and with rare skill Pope Leo XIII at once contributed to use this situation for his own purposes.

“The coming war would have to be fought on the soil of the old Polish kingdom partitioned between Prussia and Russia, and it might be a matter of decisive military importance whether the Poles rose against Russia... This depended in very considerable measure on the influence of the Catholic clergy on the Polish people. Pope Leo XIII now gave the Russian Foreign Minister Giers to understand that he might be prepared to use his influence with the Poles in a direction favorable to the Czarist government, and again, as with France, the 'papal card' won the game...

“Although the Polish party at the Vatican did everything in its power to prevent the Pontiff from throwing his influence on the side of the Czarist regime, the Pope sent instructions to the Polish bishops [in Russian Poland] that they were to 'impress upon the faithful the duty of obedience to the secular power and of docility toward the ruling authorities,' and to see that no Catholic in Russia entered 'any societies which are working for revolution in the State or for the disturbance of peace and security'... At the same time, the 'Curia' did its utmost to cement the rapprochement between Russia and France and to dissipate the mistrust of that democratic Republic which still existed in conservative St. Petersburg.”

It was at this time that Leo XIII wrote his encyclical, *Sapientiae Christianae*, to ingratiate the Vatican with democratic France – the same France that one Pope after another had denounced in the most violent language ever since the French Revolution of 1789. At this same time Leo XIII was

vilifying Italian democracy, after forbidding Catholics to even vote in the elections. This policy of the Pope to condemn democracy in one country while praising it in another was as typical of the unprincipled papacy as was his plotting with French heretics and Russian schismatics for the destruction of Catholic Italy, that had at last attained nationhood and recognition by the Triple Alliance. Leo XIII betrayed his native Italy for the sake of gaining political power for the church. Count Sforza tells how "he dreamed of the destruction of Italian unity which, he thought, should be dissolved into a federation of little Italian 'republics' under the presidency of the Pope. He dreamed of a departure from Rome followed by a triumphal return after a victorious war waged by Austria-Hungary against Italy – an idea that Francis Joseph had the good sense to reject." "The entire political activity of his pontificate was but a long series of efforts which created difficulties for Italian foreign policy, first in Vienna, then, with more apparent success, at Paris."6

After having maintained the cruel dictatorship of the Habsburg emperors for generations over the enslaved Catholic peoples of Croatia, Slovenia, Bohemia and other Slav nations, the Vatican's pretended dismay over the present-day fate of Poland and Lithuania is sheer hypocrisy. How carefully the Vatican cooperated in the enslavement of these peoples is clearly shown from the following passage of a Roman Catholic catechism in use in Austria under the Habsburgs. It is quoted from Catholic Count Sforza's above-mentioned book, page 64:

"Q. – How should subjects behave toward their sovereigns?

"A. – Subjects should behave toward their sovereigns exactly as slaves toward their masters.

Q. – Why should they behave like slaves?

"A. – Because the sovereign is their master and his power extends over their property as over their persons."

Tie-Up With German Militarists

The loud and shallow praise of democracy now on the lips of the Roman hierarchy looks pathetic in the light of the 'infallible' papal declarations of the last century, which the Catholic church has never retracted. They are summarized by Charles Guignebert, distinguished historian of the University of Paris. In his book, *Christianity, Past and Present*, (p. 452) he says of Pope Pius VII, who reestablished the Inquisition in Spain at that late date in modern history, and of Pope Gregory XVI who died a quarter of a century later:

"He seized upon the slightest pretexts to show his hostility to all liberal principles and all ideas deemed 'revolutionary.' He entered special protest against the political institutions of France, which by their guarantee of religious toleration to all, dared to place 'the Holy and Immaculate bride of Christ, the Church outside of

which there is no salvation, upon a level with heretical sects and even with Jewish perfidy.'

"Pope Gregory XVI in a document that gives us a foretaste of the Syllabus of Pope Pius IX, the *Mirari Vos* encyclical, declared war (1) upon modern forms of society founded upon liberty of conscience... and (2) upon liberty of the press, 'which cannot be sufficiently execrated and condemned,' for by its means all evil doctrines are propagated, and (3) upon liberty of scientific research."

A penetrating analysis of the reactionary principles of Catholicism is found in the symposium published in 1941 by a group of well-known American liberals under the title of *The City of Man*:

"In more recent years its Syllabus of Errors, the start of a second counter-Reformation challenging the liberal world that has risen from the Reformation and the Renaissance, played into the hands of political and social obscurantism. Its spiritual totalitarianism was exploited as a tool... of political and social enslavement."

The great reactionary and militarist power of Europe in the last Century was Germany. Pope Leo XIII was determined to forge a union with it. Kaiser Wilhelm II in his autobiography, *The Kaiser's Memoirs*, (p. 211), says of Leo XIII: "It was of interest to me that the Pope said to me on this occasion that Germany must become the sword of the Catholic Church."

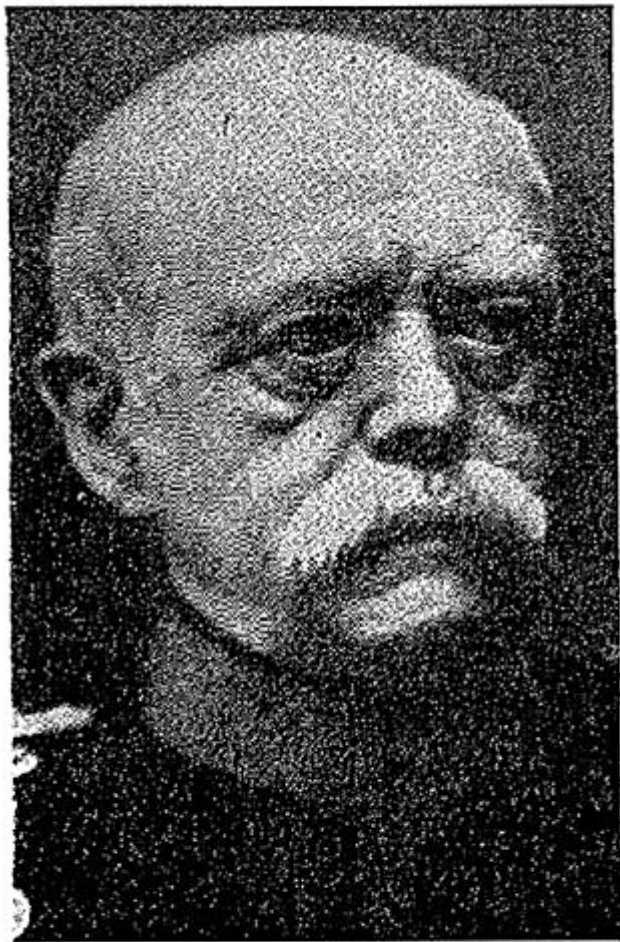
For a while Leo XIII vied with Bismarck in a struggle for power and attempted to double-cross him, as narrated above. Eventually the reactionary principles and love of power they shared in common brought them together. Leo XIII overruled the Catholic Center Party in Germany and forced it to endorse Bismarck's program for the militarization of Germany, known as the Septennate Bill. The flagrant immorality of this deal that has spelled war and disaster for three generations cannot be more aptly expressed than in an editorial of the *New York Times* of February 8, 1887, that stated in part as follows:

"All is grist that comes to the mills of Rome. The collision between the spirit of military absolutism and the spirit of Parliamentary liberty in Germany, a contest watched with the deepest interest all over the world, and whose issue will be potent in molding the history of Europe for years to come, is viewed by the Pope merely as a welcome opportunity to improve the condition of the Roman Catholic Church in Germany."

"One sentence of [Catholic] Dr. Windthorst's address reveals with

pitiless and perhaps unintentional frankness the profound immorality of the temporal policy of the Church of Rome. 'The Pope's advocacy of the Septennate Bill,' said Dr. Windthorst, 'was independent of the merits of the measure, and arose from reasons of expediency and from political considerations.'

"It would be difficult to frame a more accurate analysis of the Papal motives, while at the same time indicating a more sweeping denunciation of the Papal policy. Liberal principles, the right of popular government, the German constitution and its guarantee of Parliamentary institutions, says the Pope, may go to the dogs, if we can secure some further modification of the laws which relate to the Church, and so improve the condition of the Papacy in Germany."



OTTO VON BISMARCK

***The Vatican helped him militarize Germany
in 1887***

The agreement between the Vatican and Germany for a counter-Reformation of liberal Europe almost brought about war in 1904. It came a decade later. Emperor Francis Joseph of Austria, ally of Germany and "the most Catholic of all sovereigns," started the world conflict. The satisfaction that the Vatican felt at the declaration of World War I is best expressed by Count

Sforza, a Catholic who knows the inner secrets of European politics. On page 186 of his book, mentioned above, he says:

“A legend more tenacious than history was formed, in 1914 and afterward, regarding Pope Pius X’s attitude toward the Habsburg aggression toward Serbia. This legend shows Pius X praying and fighting against the outbreak of the war, horrified to see Christianity divided into two enemy camps, and dying of grief at the invasion of Belgium and all the horrors of war unchained. The truth is quite otherwise...

“As soon as the danger of war became evident, Count Palffy, Austrian Charge d’Affaires at the Vatican, several times informed Pius X’s Secretary of State, Cardinal Merry del Val, of the intentions and the ‘duties’ of the Dual Monarchy. The Cardinal’s replies were deposited in the diplomatic correspondence of the Austro-Hungarian Embassy, correspondence that I have seen.

“In these conversations the Secretary of State spoke expressly in the name of the Pope who, he declared to the Austrian representative, deplored that Austria had not earlier inflicted on the Serbs the chastisement they deserved.”

Elsewhere (p. 105) Count Sforza relates:

“It is not strange that the Protestant armies of Germany seemed to Pius X the instrument chosen by God to punish France. When death surprised him on August 20, 1914, he was absolutely certain that nothing in the world could prevent the complete defeat of the French; and in his naivete he said: ‘Thus they will understand that they must become obedient sons of the Church.’”

Pope Pius X was succeeded by Benedict XV, a hunch-back cardinal who was elected Pope by one vote... which he would not have received if he himself had voted for the principal rival candidate. Space does not permit the retelling of how this Pope worked with Matthias Erzberger, German propaganda chief and diplomat, through Msgr. Pacelli (now Pope Pius XII), to carry out German directions to effect a ‘negotiated peace.’ These details and the treaty drafted by Germany that would have reestablished an independent Vatican State are given in an article on the pro-Germanism of Pope Pius XII in the April, 1943, issue of The Converted Catholic Magazine. The intervention of Benedict XV in favor of Germany is abundantly confirmed in the second volume of the papers of Robert Lansing, secretary to President Woodrow Wilson.

Conclusion

In the field of international politics the record of Vatican diplomacy is criminal and blood-stained. This is more particularly true since the rise of Fascism and Nazism. For this reason, on February 10, 1945, 1,600 Protestant clergymen of national reputation went officially on record in a statement addressed to the 'Big Three' leaders at the Crimean Conference in Yalta opposing involvement of the democracies in any deal with the Vatican or other church group. They indicted the Vatican's warmongering with the Axis dictators as follows:

“Supporting Mussolini in Italy, Dollfuss and Schusehnigg in Austria, Hitler in Germany, Franco in Spain, and De Gaulle in France, the papacy has thrown its weight into the scales of the present human struggle on the side of the enemies of democracy.”

For the past five years, The Converted Catholic Magazine has recorded and fully documented the facts of the Vatican's tie-up with Fascism, though at first there were few who believed us. Now that the truth is becoming known, it is not enough merely to stand aghast at the shamelessness of the Vatican's warmongering in the past. All must resist its demand to shape the future of the postwar world, and put an end at long last to the Vatican's activities as a disturber of international peace.

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1. Quoted from the official National Catholic Almanac for 1942, page 171.↵
 2. Quoted from G. G. Coulton, The Death Penalty for Heresy from 1184 to 1921, page 88 .↵
 3. Pages 338-9. Other page references to Count Sforza are in this same book, published in 1944 by E. P. Dutton & Co., New York. See our list of 'Recommended Books.'↵
 4. Catholic Wm. Teeling, an intimate of the men who signed the Vatican-Hitler Concordat admits the existence of the "secret clause," in his book, Crisis for Christianity, page 128. Its existence is also confirmed by H. W. Blood-Ryan in his book, Franz von Papen, page 223.↵
 5. This quotation is from the N. Y. Times of last February 22. Mr. Williams quoted these words of Pope Pius XI also in the Brooklyn (N. Y.) Eagle of February 21, 1943.↵
 6. Contemporary Italy, p. 34 and p. 100.↵

[**Debate with an AI Bot Ends in an**](#)

[Apology!](#)



Fun debating AI. Evidence proves AI wrong and AI apologizes!

[The Jesuits are the Illuminati – Bill Cooper](#)



Milton William "Bill" Cooper was an American conspiracy researcher, radio broadcaster, and author known for his 1991 book *Behold a Pale Horse*. I bought a paperback copy of this book in Chicago in 1997. I consider Bill Cooper one of my heroes. He's a great American patriot who served in two branches of the US military, the Air Force and then the Navy where he worked in Naval Intelligence. He was killed by gunfire on November 05, 2001. I believe he was purposely taken out by the ruling elite and died a martyr for his message.

This is from his radio broadcast *The Hour of Our Time*. He answers a question from a telephone caller named Peter about the relationship of the Jesuit

Order with the Illuminati.

Transcript

Bill Cooper: Well we're back, and I forgot your name if you even said it.

Peter: Peter.

Bill Cooper: Peter, okay!

Peter: All right my second question is that, we know that Adam Weishaupt was originally from the Jesuit Order.

Bill Cooper: That's correct.

Peter: But my question is is...

Bill Cooper: Where's the Jesuit Order from?

Peter: Well, is it connected and controlled by the Illuminati, freemasonry, or is it an arm of the Catholic Church?

Bill Cooper: Well, let me tell you how this happened. In Spain long before Weishaupt was ever even born there was a branch of the Illuminati from the Middle East called the Alumbrados. It means Illuminati. The head of the Alumbrados in Spain was a man named Ignatius Loyola who was arrested by the Inquisition. And before they could torture him he used his influence with very powerful people to beg an audience with the Pope. He was granted the audience. He crawled in on his knees. When the door opened after this audience, he walked out on his two feet with a piece of paper in his hand, a Papal Bull, which gave him the authority to start a new order called the Society of Jesus, the Jesuit Order. He was to be the head of this order, and he was given dispensation and immunity from arrest or prosecution from all governments, all authorities, all religious orders save one, the Pope himself. To become the head of the Jesuit Order has become known as the Black Pope. They wield tremendous power. They are Marxist in nature, practice liberation theology, they have been involved in revolutions and disorder and chaos and all kinds of things throughout the world. Does that answer your question?

Peter: No, not exactly. Are they in competition then with the Illuminati?

Bill Cooper: No, they *are* the Illuminati!

Peter: They are the Illuminati?

Bill Cooper: Absolutely.

Peter: Okay, that answers it. Thank you very much.

Bill Cooper: You're welcome. And thank you for calling. That was a good question.

Japanese-Vatican Entente During World War II



The Vatican supported Japan in its conquest of China & the Philippines, and even established diplomatic relations with Japan after it bombed Pearl Harbor!

Can Protestantism Survive The Pope's Bid For World Control?



This 1946 speech by a former Roman Catholic priest gives great insights into the Russian-Ukrainian conflict today.

Clerical Fascism in the United States



Fasces in the U.S. House of Representatives. The fasces is an ancient Roman symbol, derived from the Latin word “fascis,” which means “bundle.” We get the word fascism from that word, the symbol of government authority, specifically *ROMAN* government authority.

This article is from the *Converted Catholic Magazine* of which former Roman Catholic priest, Leo Herbert Lehmann (also known as L.H. Lehmann) is the editor. I don't have a bio on J.J. Murphy but I am sure he's a former Catholic priest and a good resource because of the fact that Leo Lehmann includes his works in his magazine.

Clerical fascism is an ideology that combines the political and economic doctrines of fascism with clericalism. Clerical refers to a member of the clergy, and especially in this case Roman Catholic priests.

Fascism is political philosophy, movement, or regime (such as that of the Fascisti) that exalts nation and often race above the individual and that stands for a centralized autocratic government headed by a dictatorial leader, severe economic and social regimentation, and forcible suppression of opposition.

Clerical fascism is, therefore, the dictatorship of the (Roman) Church over the government.

Clerical Fascism in the United States by J. J. Murphy

EUROPEANS, unlike Americans, rightly think of **the Roman Catholic church primarily as a political and cultural force** shaping the lives and destinies of men and nations – as an international super-State determined to restore its medieval domination. To this end it must necessarily destroy liberal democratic government, so mercilessly condemned by Pope Pius IX, and re-establish the Holy Roman Empire. Germany is the natural center of such an empire, now as in the past. This is the plan Pope Leo XIII had in mind when he said to the late Kaiser Wilhelm: **“Germany must be the sword of the Catholic Church.”**¹ This, too, is what Pope Pius XII thought had been practically realized when in his Christmas message of 1940 he referred to recent German victories as events that “signal the dawn of a new era.” The distinguished foreign correspondent John T. Whitaker, in close touch with Vatican sources, had reported the Pope's thoughts in more specific terms a few months previously when he wrote from Rome:

“In this situation, the Vatican has indicated that it approves the

Fascist government organized in France by Marshal Pétain and Pierre Laval and it hopes to sow the totalitarian regime of other corporative states, such as those in Portugal and Brazil, spread throughout the world.” – (New York Post, July 18, 1940.)

It was not without reason that a Vatican politician, Msgr. Tiso of Slovakia, said on September 27, 1940: “**Catholicism and National Socialism have much in common.**” In a similar vein Papal Chamberlain Franz von Papen, signer of the Hitler-Vatican concordat, had declared: “**The Third Reich is the first power which not only recognizes, but which puts into practice the high principles of the Papacy.**” (*Der Voelkischer Beobachter*, Jan. 14, 1934.)

Standing in the way of a world ‘corporative’ or Fascist state was the United States of America, the arsenal of democracy. This is the point Lewis Mumford made in the summer of 1940 when he wrote:²

“Unfortunately **the aims of Fascism are most deeply in conflict with those of a free republic like that of the United States.** In this effort, the Catholic church... has been an ally – a potent ally – of the forces of destruction.”

To the American Catholic hierarchy democracy had become something fetid and loathsome. The Jesuit magazine *America* in its issue of May 17, 1941, expressed itself candidly in an article we quote in part:

“How we Catholics have loathed and despised this Lucifer civilization... This civilization is now called democracy... Today, American Catholics are being asked to shed their blood for that particular kind of secularist civilization which they have been heroically repudiating for four centuries... The Christian Revolution will begin when we decide to cut loose from the existing social order rather than be buried with it.”

The Vatican High Command that made pacts with Mussolini and Hitler, that gave the death blow to Spanish democracy, likewise had plans for “Christian Revolution” in the United States. **It did not consider Protestantism in America an obstacle to its plans. It considered it dead**, since it can be trampled on without evoking protest. It turned from counter-Reformation against Protestantism to counter-Revolution against liberal democracy, which it termed “Communism.” It welcomed Protestant fascists as allies.

Backing Of The Hierarchy

The Jesuits, ‘Storm Troopers of the Church,’ are the power behind all church-inspired revolutions. In Austria their ‘front man’ was Msgr. Seipel – in the United States it is Father Coughlin. He was released from his vows in the Order of St. Basil in Canada, brought to the United States, and strategically located in the mid-West in the important industrial city of Detroit. After

becoming an American citizen, Coughlin began to preach "Christian Revolution."

To anyone even remotely acquainted with Canon Law discipline to which the Roman Catholic clergy are subjected, prohibiting all priests to publish even a word without permission of their superiors, it is evident that Father Coughlin has the complete backing of the highest authorities in the Catholic church. Moreover, without contradiction, he has attributed his Fascist doctrines to the encyclicals of Pope Pius XI. His weekly broadcasts were read and approved by his bishop. They were reproduced weekly in numerous Catholic papers. He was never criticized or censored by either of his superiors, his bishop or the Apostolic Delegate. Neither his broadcasting nor his paper, Social Justice, was stopped by the church; in fact, this paper was sold outside most Catholic churches on Sundays. When the paper was banned by the Post Office as Seditious, the hierarchy intervened to prevent him from being tried for sedition even though he publicly declared at the time that he "was responsible and did control the magazine, its policy and contents." Without church objection, a Franciscan Father eulogized him publicly in New York on July 29, 1941, as a "second Christ" and compared his sufferings and joys with those of the Savior.

The Catholic church has allowed without protest the preaching of anti-Semitism, which paves the way for Fascism and revolution. The Tidings, official paper of the archdiocese of Los Angeles, for example, defended Coughlin's anti-Semitism in its issue of April 17, 1943. Catholic authorities have not denounced, much less prevented, the printing and distribution of the vicious Protocols of Zion by Social Justice, The Malist, The Catholic International or other Catholic organizations or publications. Nor did it ever use any of its 332 Catholic publications in this country to denounce the false Protocols. Anti-Semitism in Catholic pulpits is not unheard of (cf. The Jewish Examiner, Sept. 4, 1942).

Carlson (p. 202) observes that American fascist Seward Collins learned his anti-Semitism from The Jews, a book written by leading Catholic apologist Hilaire Belloc. Key to the Mystery by French-Canadian Catholic Adrian Arcand, fascist leader, is a classic of anti-Semitism. But, in general, the Catholic church's anti-Semitism is discreetly kept under cover as far as church leaders are concerned. Its most effective work is by 'whispering campaigns.' Even Catholic apologist George Shuster admitted deep-rooted anti-Semitism in the Catholic church in this country but added that it is "seldom voiced above a whisper."³

The Catholic church in this country has shown its anti-democratic feelings in many ways. Bishop Gallagher, Coughlin's superior, on his return from the Vatican in 1936, declared to reporters: "Father Coughlin is an outstanding priest and his voice... is the voice of God."

**ARCHBISHOP SEES
CONSCRIPTION AS
MOVE TOWARD WAR**

Most Rev. John T. McNicholas
In Pastoral Urges People
To Protest

SAYS WE MUST AVOID WAR

Burke-Wadsworth Bill As-
sailed As Menace To
Country

Cincinnati, July 31.—The proposed
compulsory military training in the
United States was branded as "the
serious beginning of a totalitarian
form of government in our coun-
try" by Most Rev. John T. McNicholas,
Archbishop of Cincinnati.

**CARDINAL DOUGHERTY
OPPOSES DRAFT MOVE**

Volunteer Plan Best, Prelate
Says in Philadelphia

Special to THE NEW YORK TIMES
PHILADELPHIA, Aug. 26.—
On the occasion of the celebra-
tion of his seventy-fifth birth-
day, Cardinal Dougherty
expressed his opposition
to the proposed
military conscription
in a speech here.

SPAIN HONORS AMERICANS

Great Cross of Isabella Given to
4 Prelates, 3 Laymen

MADRID, Aug. 3 (AP).—General
Francisco Franco in "signal token
of our appreciation" has
awarded the Great Cross of
Isabella to four Spanish
prelates and three laymen.

**Wisconsin Priest
Opposes Peacetime Draft**

COMPULSORY military training, as pro-
posed in the Burke-Wadsworth bill before
Congress, was denounced by the Rev. Peter
E. Dietz at the regular Sunday services of
St. Monica's Catholic church in Whitefish
Bay, Wisconsin.
"Conscription in a
peacetime
draft is
a
menace
to
the
country."

**Catholic Bishops
on National Defense**

THE BISHOPS of the Administrative
Committee of the National Catholic Wel-
fare Conference, through the general sec-
retary, the Right Rev. Monsignor Micha-
el J. Reedy, have informed the Adminis-
trative Committee on Military Affairs
that the bishops are
opposed to
the
proposed
military
training
in
the
Burke-
Wadsworth
bill.

NO PEACE TIME CONSCRIPTION

WITH a deep understanding of human nature,
Thomas Jefferson warned us against confidence in
government. For government must necessarily be
conducted by human beings, and
tastes power. It is
one form of vigilance is to write your Senator
and your Congressman to vote against any form of
peacetime conscription. Write at once, for liber-
ty does not wait on tomorrows.

AMERICA AUGUST 17, 1940

**SLOVAKS TO COMBINE
RELIGION AND NAZISM**

Premier Medek's New Coinage
of National Socialism

BRATISLAVA, Slovakia, Aug. 26.—Slovakia's governmental sym-
bolism in the future will be a combi-
nation of German nazism and Ro-
man Catholicism, Premier Vojtech
Tuka revealed in a speech at the
annual meeting of the "Slovak
League of National Socialists" in
Bratislava.

**Masons Banned
By Petain Order**

Vichy, France, Aug. 3 (AP).—The
Petain Government has ordered
the dissolution of Freemasonry and all
other secret societies in France.
The order was announced today
in a decree signed by the
Minister of the Interior.

**CATHOLIC SUPPORT
OF NAZIS INDICATED**

Statement by Reich Bishops'
Conference is Expected to
Revise Church Stand

DUE EARLY IN SEPTEMBER

Leader Sympathetic to Hitler
Active at Session—Metz
Bishop is Evicted

Written to THE NEW YORK TIMES.
BERLIN, Aug. 27.—The pastoral
letter of German Bishops, usually
issued after the Bishop's confer-
ence at Fulda, which closed here
today, is expected to
revise the
Church's
stand
on
the
Nazis.

**MONTREAL MAYOR
SCORED AS DEFIANT**

His Request to People Not to
Obey Registration Law

**German Propaganda in Colombia
Seen as Winning Conservatives**

Fifth Columnists Among Influential Part of
Community Developed—They Spread
Nazi View

OPPOSE AID TO ALLIES

Catholic Veterans Declares It
Inimical to Neutrality

Special to THE NEW YORK TIMES.
NEWARK, N. J., June 23.—
The fifth annual national convention
of the Catholic War Veterans of A
merica went on record today in op-
posing the Administration's
policy of sending all material aid
to the Allies.
The 500 delegates and other
guests met at the Robert Trust
Hotel here for a three-day
convention.

Samples of newspaper headlines during the summer of 1940 showing American hierarchy's help to the Axis by opposing Lend-Lease and U. S. preparation for National Defense.

A Catholic priest cannot speak in a diocese other than his own without explicit permission of the bishop of that diocese. The fact, therefore, that Father Coughlin, Father Curran, Father Terminiello and other Fascist leaders spoke in dioceses throughout the country shows that they had the approval of all these bishops. The priests felt likewise. A poll conducted by the Jesuit magazine America in the fall of 1941 showed that 90.4 per cent of the Catholic priests of the United States were opposed to our entering World War II. Archbishop Curley of Baltimore expressed the feelings of the hierarchy, when in an interview with the press on December 7, 1941, after hearing of the attack on Pearl Harbor, he implicitly denounced the war, saying: "We're not satisfied. We're out looking for war..." - (Baltimore Sun, Dec. 8, 1941.)

The Catholic hierarchy, which as a body gave immediate endorsement to World War I, waited almost a year, until Germany's defeat was foreseen, before officially giving their approval to World War II.

Political Power Of Coughlin

Pearl Harbor and our declaration of war put a temporary end to the political organization that Clerical Fascism was in the process of forging. Coughlin

was just about to take over majority control of America First and form it into a political party, when war was declared. He had already given hints, which were seconded by Philip LaFollette and the N. Y. Daily News. He was about to replace Catholic John T. Flynn of the strategic New York chapter with a more obedient lackey.

America First, started by fascist-minded business magnates, had at first been independent of Coughlin. But by infiltration the Coughlinites became the dominant element. Catholic church prelates gave it their enthusiastic approval. At one of its mass meetings in Madison Square Garden in New York City, under the chairmanship of John T. Flynn, Cardinal O'Connell, dean of the American Catholic hierarchy and Bishop Shaughnessy of Seattle, formerly of the Apostolic Delegation in Washington, D. C., sent telegrams of congratulation which were publicly read.

Carlson (p. 260) quotes an official of America First to the effect that its membership was 80 per cent Coughlinite and would eventually be under Coughlin's complete control. General Wood had at first objected to Coughlinite dominance but later "humbled himself before the reverend-dictator of Royal Oak" in a letter published in *Social Justice*.

In addition to the Coughlinite majority, America First included large numbers of the Ku Klux Klan element who in recent years have allied themselves with Catholic Fascists in a war on Jewry and 'Communist' unions. Louis B. Ward, one of Coughlin's chief assistants, addressed the Pontiac chapter of America First four different times. This chapter was made up almost exclusively of Klan members. Garland Alderman, secretary of the National Workers League, a fascist organization of KKK members, said that he was nurtured in Fascism by Father Coughlin's *Social Justice* and had also attended a series of "special lectures" by Coughlin one Winter. (*Under Cover*, p. 305) He named Coughlin as one of the Americans who in the opinion of his organization would negotiate with Hitler after the hoped-for world triumph of Nazism.



Rev. Charles E. Coughlin,

still Pro-Fascist, Anti-British, Anti-Semitic.

The 'Christian Front' In New York

Clerical Fascism worked on a number of 'fronts' and a variety of social levels. Smooth-tongued Msgr. Sheen (the Lawrence Dennis of Catholic Fascism), Jesuit Father Hubbard and others took care of the moneyed classes. They were ably assisted by wealthy laymen such as Judge John A. Matthews and former Catholic diplomats like John Cudahy and Joe Kennedy, former ambassador to England, who in November 1940 said, "It isn't that England's fighting for democracy. That's the bunk."

But the work of Clerical Fascism on the intellectual and industrialist levels of American society is naturally shrouded in secrecy. Only what takes place among the common people has become known. This was the rabble-rousing work of Father Coughlin. In addition to his following of several million Irish-Catholic listeners and sympathizers, Coughlin needed a closely-knit and militant corps such as Hitler possessed in his Brown Shirts. To this end he formed the Christian Front. Carlson tells us (p. 35) that the Christian Front was "the outgrowth of a plan spawned by the priest of a once obscure parish in Royal Oak." Coughlin himself confirmed this when the Christian Fronters were being tried in Federal Court, saying he would stand beside them "be they guilty or be they innocent... For us there is no white flag of surrender." Units of this violent revolutionary society were soon organized throughout the country from Pittsburgh as far west as Minneapolis.

Coughlin openly urged revolution. In *Social Justice* of April 24, 1939, he wrote:

"22 millions subsist on dole rations – and we do not revolt! How much will we stand?"

Carlson says (p. 56) "the *Christian Front*, always under Coughlin's inspiration and guidance, shouted that a private army was the only means to 'save America.'" Coughlin wrote in *Social Justice*: "Rest assured we will fight you in Franco's way."

Carlson also reveals (pp. 33, 69) how Coughlin promised police protection to anti-Semitic terrorists in New York City but shielded his secret backing of terroristic demonstrations by use of fake telegrams purporting to declare his disapproval of such tactics.

In forming the *Christian Front* Coughlin had full support from the Catholic church. In New York City, Father Duffee of the Franciscan Order was one of its chief lieutenants; the basement of the Catholic church at Columbus Circle belonging to the Paulist Fathers was one of their regular meeting places. The mail box of the Paulist Fathers in Post Office Station G was put at their disposal. Father Edward C. Burke and other priests closely identified themselves with the movement.

Carlson (p. 51) gives similar testimony:

"I heard hate preached at a meeting which started with a prayer by Father John J. Malone. The audience blessed itself and the meeting started... 'Hitler and Mussolini are men of peace. Roosevelt is one of the most vicious.'"

Coughlin's revolutionary plot was based on the idea that a few armed men properly placed can seize a country, just as Trotsky took Petrograd in 1917 with 1,000 armed men. His *Christian Fronters* were told: "You'll get target practice and complete drilling in the art of street fighting... Each of you captains will have your own cell, your own sabotage machine, your own revolutionary group for a Nationalist America." (Under Cover. p. 98)

Under the camouflaged name of "Midtown Sporting Club" the Manhattan 'Iron Guard Unit' of the Christian Front drilled in Donovan's Hall. near the Paulist Catholic church mentioned above. Like Franco's revolutionaries they took a secret oath that said, "I will look to God for guidance." They were exhorted previous to the drill:

"You are soldiers of Christ. Men like you fought in Spain. Men like you will fight in America... You are defenders of the Faith. Your duty is to fight for Christ and Country."

On January 13, 1940, the FBI raided a Brooklyn "Sporting Club" of the *Christian Front*. A Federal court suit ensued. The Jesuit publication *America*, leading Catholic weekly in its issue of January 27, 1940, ridiculed the case, and called it a Jewish plot. Public masses were said for the "heroes on trial. Carlson sums up the case and its foredoomed failure when he says that the big boys behind the scenes were never made public." The verdict of the Catholic jury was a foregone conclusion. Father Curran, Coughlin's lieutenant in the East, slyly hinted at an acquittal celebration that a close relative of his was the jury foreman.

In 1926, in Germany, Hitler revolutionaries were similarly arrested and acquitted. As late as 1930 Thomas Mann said of the Nazis: "I regard the National Socialist Party as a flash-in-the-pan which will soon be over."

The *Christian Front* is only temporarily under cover. Coughlin is biding his time. Father Edward Brophy of Brooklyn, a Christian Front leader at one of their meetings in June 1942 said - "The days are coming when this country will need a Coughlin and need him badly. We must get strong and keep organized for that day."

In *Social Justice* of Sept. 1, 1939 Coughlin predicted that it would take seven to ten years to win control. He added:

"We predict that... the National-Socialists in America organized

under that or some other name – eventually will take control of the government on this continent. We predict, lastly, **the end of democracy in America.**”

Even when he was put off the radio he confidently threatened:

“I have been retired temporarily... Not until there is an opportunity for the pendulum of reaction to swing to the right will I resume my place before a microphone... I extend to them (‘men powerful in the field of radio and other activities’) my heartiest congratulations for all that the future holds in store for them.”

Other Branches Of The ‘Christian Front’

The militant organization of Clerical Fascism functioned in other cities the same as in Manhattan. Space permits only passing references to its other leaders.

In Brooklyn, N. Y., Father Edward L. Curran is the local Fuehrer. He spends his time, with his bishop’s permission, propagandizing Clerical Fascism throughout the East.

In Boston, Mass, the Christian Front leader is Irish-Catholic Francis P. Moran. He is assisted by William B. Gallagher and also by John J. Murphy, publisher of Save America Now. Carlson (pp. 450-455) gives a good description of Moran: he was an intimate friend of Nazi consul, Dr. Herbert Scholz; he exhibited the German propaganda film Sieg im Westen to convince People that Germany was invincible; he was a close friend of Father Coughlin and Father Duffee. Moran worked adroitly “through the medium of unobtrusive underground cells, throughout New England;” he spoke in Pawtucket, R. I., with Father Curran, calling the President ‘a Jew guilty of treason;’ he boasted that men of top political power agree with him and protect him but are keeping under cover. Typical of his moral sabotage is his statement that follows:

“The only thing you can do now, of course, is to talk about Communism and the Jews. You can’t touch the war. A whispering campaign is the best thing now. Mrs. Murphy tells Mrs. Duffy, and she tells Mrs. O’Toole, who tells it to Mrs. Smith... by the time they end up, they’ve got something which everybody believes.”

Extremely violent outbreaks of anti-Semitism occur in Boston but are hushed up by the Boston press.

Carlson (p. 213) points out that the hundreds of units of War Mother Movements still functioning full blast were given their start by Father Coughlin. Most of them publish their own fascist bulletins. In the September 1943 issue of THE CONVERTED CATHOLIC MAGAZINE we quoted from one put out in Cincinnati.

In Washington, D. C., Coughlin's organization took the form of a lobby and a political battery. Of course, he already enjoyed the whole-hearted cooperation of reactionary Senators like Reynolds, Wheeler and Dies. Catholic Congressmen such as Barry, Sweeney, Curley, Kennedy and O'Leary were only too willing to help. Coughlin's attorney in Washington is George E. Sullivan. He is author of two anti-Semitic books. He cooperated With Mrs. 'Red Network' Dilling in the writing of America s most scurrilous attack on Jews, entitled The Octopus, published under the fictitious name of a Protestant clergyman, Rev. Frank Woodruff Johnson.

Most valuable Clerical Fascist in Washington was Jesuit-trained Senator David I. Walsh who is chairman of the vitally secret Senate Committee on Naval Affairs. Olov E. Tietzow, known as "Nazidom's traveling emissary," was a close friend of his:

"Tietzow spoke highly of Senator David I. Walsh of Massachusetts, who about the time of my interview was the victim of a public airing of an alleged personal scandal. According to Tietzow. the Senator saw eye to eye with him politically and had received and thanked him for all his literature. When Tietzow had got into trouble with the Post Office, Senator Walsh had interested himself in his problem because of personal friendship, Tietzow as- sserted."

– (Under Cover, p. 419)

In August 1942 Senator Walsh received much notoriety on the grounds that he frequented a Nazi spy nest In Brooklyn, N. Y. The matter was hushed up by Catholic political pressure. Walsh was not interested in challenging the accusations in court.

Great Pro-American MASS MEETING

SUNDAY AFTERNOON, FEBRUARY 19, at 4 P. M.

COME

This will probably be the largest and the most interesting patriotic meeting held in New York since the World War. Come without fail and bring your friends.

If you can sell tickets, come and get them at the Hotel Iroquois, 59 West 44th Street, New York. Tickets also available from:

GEO. E. McCORMACK, 315 Stone Avenue, Bronx, N. Y.

THE TABLET, 100 Nassau Place, Brooklyn, N. Y.

THE CHRISTIAN FRONT, Manhattan

PETER HALLON, Chicago Action Group, Bronx, N. Y.

GENERAL MASS MEETING COMMITTEE

MERWIN K. HART, Chairman; HILDEGATE MEIER, Treasurer; JOHN BOGHRAN KELLY, Secretary; FRANCIS X. TALBOT, S. J., DR. EDWARD LODGE CURRAN, PATRICK SCANLON, DR. IGNATIUS M. WILKINSON, REV. ROBERT I. GANNON, REV. THEOPHANE MACGUIRE, VERY REV. PAUL JAMES FRANCIS, MARCELINO GARCIA RUVIERA, GEO. A. TIMONE,
AND OTHERS

Facsimile of advertisement announcing mass meeting in New York to aid Franco Spain, organized by Protestant-reactionary Merwin K. Hart, founder of "Union for Nationalist Spain." Among the names given here as sponsors are those of Marcelino Garcia Ruviera, active fifth columnist for Franco Spain in New York; two Jesuit priests: Francis X. Talbot, editor of "America" magazine, and Robert I. Gannon, President of Fordham University; two other priests, active agents of Father Coughlin's Christian Front: Edward Lodge Curran and Theophane MacGuire; also Patrick Scanlon of the Brooklyn Catholic "Tablet" which, together with the "Christian Front" and "Catholic Action," also sponsored the meeting.

The "Christian Mobilizers"

In the intricate crosswork of movements that form the groundwork of Clerical Fascism, there are some groups that serve a distinct purpose by appearing to be independent of Coughlin. The Christian Mobilizers are such an organization. Their leader is Irish-Catholic Joe McWilliams. He is the most notorious anti-Semite in the country. His setup is like that of the Christian Front. Little wonder, for Carlson (pp. 76, 85) says, "Joe was suckled by Father Coughlin's own elements in the East," and one of his lieutenants, Hartery, also referred to "our Savior, Father Coughlin." Only a priest fits the requirements of the coming American Fuehrer as pictured by the priest-ridden mind of McWilliams:

"A man who is a mystic. A man that the mob can look up to - but not touch. A man who has come from the people, but has reached so high that they dare not call him their own, but one appointed by God to speak for them! That's what this country needs. That's what we'll need to bring together our forces for a Nationalist America."

“Reverend Edward Brophy, another promoter of the Christian Front not only spoke at a Mobilizer meeting, but also promoted Joe’s Nazi group in other ways.” (Under Cover, p. 82)

Future Danger

Clerical Fascism, driven underground during the war, is certain to rise again with a cry to ‘Save America for the Americans.’ Those who fail to realize this threat to our future should ponder well the following facts: America First controlled by Coughlinites boasted of 15,000,000 members. In one meeting in the Hollywood Bowl in California it drew a crowd of 100,000 ‘patriots.’ Gerald L. K. Smith, Fascist, polled 100,000 votes in Michigan last year. The Hearst-Gannett and the McCormick-Patterson newspaper chains have over 15,000,000 readers. Mrs. Finley J. Sheppard, daughter of the late Jay Gould, gave millions to American Fascists. Robert O’Callaghan, Irish-Catholic friend of Joe McWilliams and Ku Kluxer Edward Smythe, is doing confidential government work in the Chicago office of the Alien Property Custodian, Leo Crowley.

If America waits too long to wake up to its danger, it may ironically fulfill the words of Jesuit-trained Goebbels, spokesman for Catholic Hitler:

“It will always remain the best joke made by the democratic system that it provided its deadly enemies with the means to destroy it.”

Pierre Van Paassen From *Days Of Our Years*

Piere Van Paassen, in his book, *Days of Our Years*, page 539, states:

“The Vatican is the uncompromising foe of liberalism. socialism, democracy, Americanism – in short, of modernism in general. It was therefore to be expected that, as soon as the reaction against all these isms should begin to concretize, the Pope was most likely to sympathize with that reaction. In our day that reaction was crystallized in Fascism, which is the synthesis of all the forces of reaction, and the Vatican has indeed chosen to take its position on that side of the barricade to triumph, as it thinks, with the pagan dictators on the ruins of Christian civilization.”

1. *The Kaiser’s Memoirs*, by Wilhelm II, p. 211: translated by Thos. R. Ybarra.↵
 2. *Faith For Living*, p. 162, by Lewis Mumford.↵
 3. “The Conflicts Among Catholics” by George Shuster in the Winter 1940 edition of the quarterly, *The American Scholar*.↵
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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.

Vatican Policy in the Second World War – By L.H. Lehmann



The unchanging goal of the Catholic Church is the restoration of its status as the only legally recognized Church in Christendom. To attain it, liberal democratic constitutions must be continuously opposed and a type of civil government eventually established in all countries that would extend protection only to the Roman Catholic Church.

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



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