

The Attractions of the Roman Catholic Church



Robert Lewis Dabney

I read the biography of Dorothy Day, (November 8, 1897 – November 29, 1980) an American journalist, social activist, and *Catholic convert*. (Source: https://en.wikipedia.org/wiki/Dorothy_Day) I wondered, “Why would anybody who was raised a Protestant be attracted to the Roman Catholic Church to the point of embracing it and its doctrines?” I myself went the opposite direction, from Catholicism to Protestantism. But there have been other famous public figures throughout history who have converted to Catholicism. Examples are former British Prime Minister Tony Blair and former Speaker of the U.S. House of Representatives Newt Gingrich. I did a search and came up with a fantastic document written in the 19th century by Robert Lewis Dabney (March 5, 1820 – January 3, 1898) who was an American Christian theologian, Southern Presbyterian pastor, Confederate States Army chaplain, and architect. He was also chief of staff and biographer to Stonewall Jackson. (Source: https://en.wikipedia.org/wiki/Robert_Lewis_Dabney) I consider it a highly insightful read that shows how Rome has used carnal attractions to draw others to her.

I added definitions with the help of the Merriam-Webster and other dictionaries of words not commonly used today. All **emphasis in bold** are mine.

The Attractions of the Roman Catholic Church

(Original title: The Attractions of Popery)

by
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(1820-1898)

Dr. John H. Rice, with the intuition of a great mind, warned Presbyterians against a renewed prevalence of popery in our Protestant land. This was when it was so insignificant among us as to be almost unnoticed.

Many were surprised at his prophecy, and not a few mocked; but time has fulfilled it. Our leaders from 1830 to 1860 understood well the causes of this danger. They were diligent to inform and prepare the minds of their people against it. Hence General Assemblies and Synods appointed annual sermons upon popery, and our teachers did their best to arouse the minds of the people.

...it has not been the invention of any one cunning and hostile mind, but a gradual growth, modified by hundreds or thousands of its cultivators, who were the most acute, learned, selfish, and anti-Christian spirits of their generations.

Now, all this has mainly passed away, and we are relaxing our resistance against the dreaded foe just in proportion as he grows more formidable. It has become the fashion to condemn controversy and to affect the widest charity for this and all other foes of Christ and of souls. High Presbyterian authority even is quoted as saying, that henceforth our concern with Romanism should be chiefly irenical (favoring, conducive to, or operating toward peace, moderation, or conciliation)! The figures presented by the census of 1890 are construed in opposite ways. This gives the papists more than fourteen millions of adherents in the United States, where ninety years ago there were but a few thousands. Such Protestant journals as think it their interest to play sycophants (servile self-seeking flatterers) to public opinion try to persuade us that these figures are very consoling; because, if Rome had kept all the natural increase of her immigrations the numbers would have been larger. But Rome points to them with insolent triumph as prognostics of an assured victory over Protestantism on this continent. Which will prove correct?

For Presbyterians of all others to discount the perpetual danger from Romanism is thoroughly thoughtless and rash. We believe that the Christianity left by the apostles to the primitive church was essentially what we now call Presbyterian and Protestant. Prelacy and popery speedily began to work in the bosom of that community and steadily wrought its corruption and almost its total extirpation. Why should not the same cause tend to work the same result again? Are we truer or wiser Presbyterians than those trained by the apostles? Have the enemies of truth become less skillful and dangerous by gaining the experience of centuries? The popish system of ritual and doctrine was a gradual growth, which, modifying true Christianity, first perverted and then extinguished it. Its destructive power has resulted from this: that **it has not been the invention of any one cunning and hostile mind, but a gradual growth, modified by hundreds or thousands of its cultivators, who were the most acute, learned, selfish, and anti-Christian spirits of their generations**, perpetually retouched and adapted to every weakness and every attribute of depraved human nature, until it became the most skillful and pernicious system of error which the world has ever known. As **it has adjusted itself to every superstition, every sense of guilt, every foible and craving of the depraved human heart**, so it has travestied with consummate skill every

active principle of the Gospel. It is doubtless the ne plus ultra (the highest point capable of being attained) of religious delusion, the final and highest result of perverted human faculty guided by the sagacity (wisdom, (deep) insight, intelligence, understanding) of the great enemy.

This **system has nearly conquered Christendom once. He who does not see that it is capable of conquering it again is blind to the simplest laws of thought.** One may ask, Does it not retain sundry of the cardinal doctrines of the Gospel, monotheism, the trinity, the hypostatic (foundational) union, Christ's sacrifice, the sacraments, the resurrection, the judgment, immortality? Yes; **in form it retains them, and this because of its supreme cunning.** It retains them while so wresting and enervating (lacking physical, mental, or moral vigor) as to rob them mainly of their sanctifying power, because it designs to spread its snares for all sorts of minds of every grade of opinion. The grand architect was too cunning to make it, like his earlier essays, mere atheism, or mere fetishism, or mere polytheism, or mere pagan idolatry; for in these forms the trap only ensnared the coarser and more ignorant natures. He has now perfected it and baited it for all types of humanity, the most refined as well as the most imbruted (a person degraded to the level of a brute).

I. Romanism now enjoys in our country (America) certain important advantages, which I may style legitimate, in this sense, that our decadent, half-corrupted Protestantism bestows these advantages upon our enemy, so that Rome, in employing them, only uses what we ourselves give her. In other words, there are plain points upon which Rome claims a favorable comparison as against Protestantism; and her claim is correct, in that the latter is blindly and criminally betraying her own interests and duties.

(1) A hundred years ago **French atheism gave the world the Jacobin theory of political rights.** The Bible had been teaching mankind for three thousand years the great doctrine of men's moral equality before the universal Father, the great basis of all free, just, and truly republican forms of civil society. Atheism now travestied this true doctrine by her mortal heresy of the absolute equality of men, asserting that every human being is naturally and inalienably entitled to every right, power, and prerogative in civil society which is allowed to any man or any class. The Bible taught a liberty which consists in each man's unhindered privilege of having and doing just those things, and no others, to which he is rationally and morally entitled. Jacobinism taught the liberty of license-every man's natural right to indulge his own absolute will; and it set up this fiendish caricature as the object of sacred worship for mankind.

Now, **democratic Protestantism in these United States has become so ignorant, so superficial and willful, that it confounds the true republicanism with this deadly heresy of Jacobinism.** It has ceased to know a difference. Hence, when the atheistic doctrine begins to bear its natural fruits of license, insubordination, communism, and anarchy, **this bastard democratic Protestantism does not know how to rebuke them.** It has **recognized the parents; how can it consistently condemn the children?** Now, then, Rome proposes herself as the stable advocate of obedience, order, and permanent authority throughout the ages. She shows her practical power to govern men,

as she says, through their consciences (truth would say, through their superstitions). Do we wonder that good citizens, beginning to stand aghast at these elements of confusion and ruin, the spawn of Jacobinism, which a Jacobinized Protestantism cannot control, should look around for some moral and religious system capable of supporting a firm social order? Need we be surprised that when Rome steps forward, saying, I have been through the centuries the upholder of order, rational men should be inclined to give her their hand? This high advantage a misguided Protestantism is now giving to its great adversary.

(2) The Reformation was an assertion of liberty of thought. It asserted for all mankind, and secured for the Protestant nations, each man's right to think and decide for himself upon his religious creed and his duty toward his God, in the fear of God and the truth, unhindered by human power, political or ecclesiastical. Here, again, **a part of our Protestantism perverted the precious truth until the manna bred worms, and stank.**

Rationalistic and skeptical Protestantism now claims, instead of that righteous liberty, license to dogmatize at the bidding of every caprice, every impulse of vanity, every false philosophy, without any responsibility to either truth or moral obligation. The result has been a diversity and confusion of pretended creeds and theologies among nominal Protestants, which perplexes and frightens sincere, but timid, minds. Everything seems to them afloat upon this turbulent sea of licentious debate. They are fatigued and alarmed; they see no end of uncertainties. They look around anxiously for some safe and fixed foundation of credence. Rome comes forward and says to them, You see, then, that this Protestant liberty of thought is fatal license; the Protestants rational religion turns out to be but poisonous rationalism, infidelity wearing the mask of faith. Holy Mother Church offers you the foundation of her infallibility, guaranteed by the indwelling of the Holy Ghost. She shows you that faith must ground itself in implicit submission, and not in human inquiry. She pledges herself for the safety of your soul if you simply submit; come, then, trust and be at rest. Many are the weary souls who accept her invitations; and these not only the weak and cowardly, but sometimes the brilliant and gifted, like a Cardinal Newman (a priest in the Anglican Church who converted to Catholicism). For this result a perverted Protestantism is responsible. If all nominal Protestants were as honest in their exercise of mental liberty as the fear of God and the loyalty to truth should make them; if they were as humble and honest in construing and obeying God's word in his Bible, as papists profess to be in submitting to the authority of the Holy Mother Church, honest inquirers would never be embarrassed, and would never be fooled into supposing that the words of a pope could furnish a more comfortable foundation for faith than the Word of God.

II. I now proceed to explain certain evil principles of human nature which are concurring powerfully in this country to give currency to popery. These may be called its illicit advantages. I mention:

(1) The constant tendency of American demagogues to pay court to popery and to purchase votes for themselves from it, at the cost of the people's safety, rights, and money.

Nearly two generations ago (the men of this day seem to have forgotten the infamy) William H. Seward, of New York, began this dangerous and dishonest game. He wished to be Governor of New York. He came to an understanding with Archbishop Hughes, then the head of the popish hierarchy in that state, to give him the Irish vote in return for certain sectarian advantages in the disbursement of the state revenues. Neither Rome nor the demagogues have since forgotten their lesson, nor will they ever forget it. It would be as unreasonable to expect it as to expect that hawks will forget the poultry yard.

It is the nature of the demagogue to trade off anything for votes; they are the breath in the nostrils of his ambition. The popish hierarchy differs essentially from the ministry of any other religion, in having votes to trade. The traditional claim of Rome is that she has the right to control both spheres, the ecclesiastical and the political, the political for the sake of the ecclesiastical. The votes of her masses are more or less manageable, as the votes of Protestants are not, because Rome is a system of authority as opposed to free thought. Rome instructs the conscience of every one of her members that it is his religious duty to subordinate all other duties and interests to hers. And this is a spiritual duty enforceable by the most awful spiritual sanctions. How can a thinking man afford to disobey the hierarchy which holds his eternal destiny in its secret fist; so that even if they gave him in form the essential sacraments, such as the mass, absolution, and extreme unction, they are able clandestinely to make them worthless to him, by withholding the sacramental intention? Hence it is that **the majority of American papists can be voted in blocs; and it is virtually the hierarchy which votes them.** The goods are ready bound up in parcels for traffic with demagogues.

We are well aware that numerous papists will indignantly deny this, declaring that there is a Romanist vote in this country which is just as independent of their priesthood and as free as any other. Of course there is. The hierarchy is a very experienced and dexterous driver. It does not whip in the restive colts, but humors them awhile until she gets them well harnessed and broken. But the team as a whole must yet travel her road, because they have to believe it infallible. We assure these independent Romanist voters that they are not good Catholics; they must unlearn this heresy of independent thought before they are meet for the Romanist paradise.

Men of secular ambition have always sought to use the hierarchy to influence others for their political advantage; the example is as old as history. Just as soon as prelacy was developed in the patristic church, Roman emperors began to purchase its influence to sustain their thrones. Throughout the Middle Ages, German kaisers and French, Spanish, and English kings habitually traded with Rome, paying her dignities and endowments for her ghostly support to their ambitions. Even in this century we have seen the two Napoleons playing the same game-purchasing for their imperialism the support of a priesthood in whose religion they did not believe. **If any suppose that because America is nominally democratic the same thing will not happen here, they are thoroughly silly. Some Yankee ingenuity will be invoked to modify the forms of the traffic, so as to suit American names; that is all.**

When a corporation is thus empowered to absorb continually, and never to disgorge, there is no limit to its possible wealth.

Intelligent students of church history know that one main agency for converting primitive Christianity first into prelacy and then into popery was unlimited church endowments. As soon as Constantine established Christianity as the religion of the State, ecclesiastical persons and bodies began to assume the virtual (and before long the formal) rights of corporations. They could receive bequests and gifts of property, and hold them by a tenure as firm as that of the fee-simple. These spiritual corporations were deathless. Thus the property they acquired was all held by the tenure of mortmain (an inalienable possession of lands or buildings by an ecclesiastical or other corporation). **When a corporation is thus empowered to absorb continually, and never to disgorge, there is no limit to its possible wealth.**

The laws of the empire in the Middle Ages imposed no limitations upon bequests; **thus, most naturally, monasteries, cathedrals, chapters, and archbishoprics became inordinately rich. At the Reformation they had grasped one-third of the property of Europe.** But Scripture saith, Where the carcass is, thither the eagles are gathered together. Wealth is power, and ambitious men crave it. Thus this endowed hierarchy came to be filled by the men of the greediest ambition in Europe, instead of by humble, self-denying pastors; and thus it was that this tremendous money power, arming itself first with a spiritual despotism of the popish theology over consciences, and then allying itself with political power, wielded the whole to enforce the absolute domination of that religion which gave them their wealth. No wonder human liberty, free thought, and the Bible were together trampled out of Europe.

When the Reformation came, the men who could think saw that this tenure in mortmain had been the fatal thing. Knox, the wisest of them, saw clearly that if a religious reformation was to succeed in Scotland the ecclesiastical corporations must be destroyed. They were destroyed, their whole property alienated to the secular nobles or to the State (the remnant which Knox secured for religious education); and therefore it was that Scotland remained Presbyterian. When our American commonwealths were founded, statesmen and divines understood this great principle of jurisprudence, that no corporate tenure in mortmain, either spiritual or secular, is compatible with the liberty of the people and the continuance of constitutional government.

But it would appear that our legislators now know nothing about that great principle, or care nothing about it. Church institutions, Protestant and Romanist, are virtually perpetual corporations. Whatever the pious choose to give them is held in mortmain, and they grow continually richer and richer; they do not even pay taxes, and there seems no limit upon their acquisitions.

And last comes the Supreme Court of the United States, and under the pretext of construing the law, legislates a new law in the famous Walnut-Street Church case, as though they desired to ensure both the corruption of religion and the destruction of free government by a second gigantic incubus of endowed ecclesiasticism. The new law is virtually this: That in case any free citizen deems that the gifts of himself or his ancestors are usurped for some use alien to the designed trust, it shall be the usurper who shall decide the

issue. This is, of course, essentially popish, yet a great Protestant denomination has been seen hastening to enroll it in its digest of spiritual laws. The working of this tendency of overgrown ecclesiastical wealth will certainly be two-fold: First, to Romanize partially or wholly the Protestant churches thus enriched; and, secondly, to incline, enable, and equip the religion thus Romanized for its alliance with political ambition and for the subjugation of the people and the government. When church bodies began, under Constantine, to acquire endowments, these bodies were Episcopal, at most, or even still Presbyterian. The increase of endowment helped to make them popish. Then popery and feudalism stamped out the Bible and enslaved Europe. If time permitted, I could trace out the lines of causation into perfect clearness. Will men ever learn that like causes must produce like effects?

(2) The democratic theory of human society may be the most rational and equitable; but human nature is not equitable; it is fallen and perverted. Lust of applause, pride, vain-glory, and love of power are as natural to it as hunger to the body. Next to Adam, the most representative man upon earth was Diotrefes, who loves to have the pre-eminence. Every man is an aristocrat in his heart. Now, prelacy and popery are aristocratic religions. Consequently, as long as human nature is natural, they will present more or less of attraction to human minds. Quite a number of Methodist, Presbyterian, or Independent ministers have gone over to prelacy or popery, and thus become bishops. Was there ever one of them, however conscientious his new faith, and however devout his temper, who did not find some elation and pleasure in his spiritual dignity? Is there a democrat in democratic America who would not be flattered in his heart by being addressed as my lord? Distinction and power are gratifying to all men. Prelacy and popery offer this sweet morsel to aspirants by promising to make some of them lords of their brethren. This is enough to entice all of them, as the crown entices all the racers on the race-course. It is true that while many run, one obtains the crown; but all may flatter themselves with the hope of winning.

Especially does the pretension of sacramental grace offer the most splendid bait to human ambition which can be conceived of on this Earth. To be the vicar of the Almighty in dispensing eternal life and heavenly crowns at will is a more magnificent power than the prerogative of any emperor on Earth. Let a man once be persuaded that he really grasps this power by getting a place in the apostolic succession, and the more sincere he is, the more splendid the prerogative will appear to him; for the more clearly his faith appreciates the thing that he proposes to do in the sacraments, the more illustrious that thing must appear. The greatest boon ever inherited by an emperor was finite. The greatest boon of redemption is infinite; to be able to dispense it at will to one sinner is a much grander thing than to conquer the world and establish a universal secular empire. The humblest hedge-priest would be a far grander man than that emperor if he could really work the miracle and confer the grace of redemption which Rome says he does every time he consecrates a mass.

How shall we estimate, then, the greatness of that pope or prelate who can manufacture such miracle workers at will? The greatest being on Earth should hardly think himself worthy to loose his sandals from his feet. The Turkish

ambassador to Paris was certainly right when, upon accompanying the King of France to high mass in Notre Dame, and seeing the king, courtiers, and multitude all prostrate themselves when the priest elevated the host, he wondered that the king should allow anybody but himself to perform that magnificent function. He is reported to have said: Sire, if I was king, and believed in your religion, nobody should do that in France except me. It is a vastly greater thing than anything else that you do in your royal functions.

The soul is conscious that, if it must do many things which it does not like in order to avoid perdition, it is much pleasanter to do a number of ceremonial things than to do any portion of spiritual heartwork.

As long as man is man, therefore, popery will possess this unhallowed advantage of enticing, and even entrancing, the ambition of the keenest aspirants. The stronger their faith in their doctrine, the more will they sanctify to themselves this dreadful ambition. In this respect, as in so many others, the tendency of the whole current of human nature is to make papists. It is converting grace only which can check that current and turn men sincerely back toward Protestantism. I am well aware that the functions of the Protestant minister may be so wrested as to present an appeal to unhallowed ambition. But popery professes to confer upon her clergy every didactic (intended to convey instruction and information as well as pleasure and entertainment) and presbyterial function which Protestantism has to bestow; while the former offers, in addition, this splendid bait of prelatic power (the power of the superior rank of a bishop or abbot) and sacramental miracle-working..

(3) In sundry respects I perceive a sort of hallucination prevailing in people's minds concerning old historical errors and abuses, which I see to have been the regular results of human nature. Men will not understand history; they flatter themselves that, because the modes of civilization are much changed and advanced, therefore the essential laws of man's nature are going to cease acting; which is just as unreasonable as to expect that sinful human beings must entirely cease to be untruthful, sensual, dishonest, and selfish, because they have gotten to wear fine clothes.

Of certain evils and abuses of ancient history men persuade themselves that they are no longer possible among us, because we have become civilized and nominally Christian. One of these evils is idolatry with its two branches, polytheism and image-worship. Oh! they say, mankind has outgrown all that; other evils may invade our Christian civilization, but that is too gross to come back again. They are blind at once to the teachings of historical facts and to common sense. They know that at one time idolatry nearly filled the ancient world. Well, what was the previous religious state of mankind upon which it supervened? Virtually a Christian state, that is to say, a worship of the one true God, under the light of revelation, with our same Gospel taught by promises and sacrifices. And it is very stupid to suppose that the social state upon which the early idolatry supervened was savage or barbaric. We rather conclude that the people who built Noah's ark, the tower of Babel, and the pyramid of Cheops, and who enjoyed the light of God's recent revelations to Adam, to Enoch, to Noah, were civilized. Men made a strange confusion here: They fancy that idolatry could be prevalent because mankind

were not civilized. The historical fact is just the opposite: Mankind became uncivilized because idolatry first prevailed. In truth, the principles tending to idolatry are deeply laid in man's fallen nature. Like a compressed spring, they are ever ready to act again, and will surely begin to act, whenever the opposing power of vital godliness is withdrawn.

First, the sensuous has become too prominent in man; reason, conscience, and faith, too feeble. Every sinful man's experience witnesses this all day long, every day of his life. Why else is it that the objects of sense perception, which are comparatively trivial, dominate his attention, his sensibilities, and his desires so much more than the objects of faith, which he himself knows to be so much more important? Did not this sensuous tendency seek to invade man's religious ideas and feelings, it would be strange indeed. Hence, man untaught and unchecked by the heavenly light always shows a craving for sensuous objects of worship. He is not likely, in our day, to satisfy this craving by setting up a brazen image of Dagon, the fish-god; or of Zeus, or the Roman Jupiter; or of the Aztec's Huitzilopochtli [sun god]. But still he craves a visible, material object of worship. Rome meets him at a comfortable half-way station with her relics, crucifixes, and images of the saints. She adroitly smoothes the downhill road for him by connecting all these with the worship of the true God.

Again, man's conscious weakness impels him almost irresistibly in his serious hours to seek some being of supernatural attributes to lean upon. His heart cries out, Lead me to the Rock that is higher than I. But when pure monotheism proposes to him the supreme, eternal God—infinite not only in his power to help, but in his omniscience, justice, and holiness—the sinful heart recoils. This object is too high, too holy, too dreadful for it. Sinful man craves a god, but, like his first father, shuns the infinite God; hence the powerful tendency to invent intermediate gods, whom he may persuade himself to be sufficiently gracious and powerful to be trusted, and yet not so infinite, immutable, and holy as inevitably to condemn sin. Here is the impulse which prompted all pagan nations to invent polytheism. This they did by filling the space between man and the supreme being with intermediate gods. Such, among the Greeks, were Bacchus, Hercules, Castor and Pollux, Theseus, Aesculapius, etc.

It is a great mistake to suppose that thoughtful pagans did not recognize the unity and eternity of a supreme god, Father of gods and of men. But sometimes they represent him as so exalted and sublimated as to be at once above the reach of human prayers and above all concernment in human affairs. Others thought of him as too awful to be directly approached, accessible only through the mediation of his own next progeny, the secondary gods. Here we have precisely the impulse for which Rome provides in her saint worship. **Mary is the highest of the intermediate gods, next to the Trinity, the intercessor for Christ's intercession. The apostles and saints are the secondary gods of this Christian pantheon.** How strangely has God's predestination led Rome in the development of her history to the unwitting admission of this indictment! Pagan Rome had her marble temple, the gift of Agrippa to the Commonwealth, the Pantheon, or sanctuary of all the gods. This very building stands now, rededicated by the popes as the temple of Christ and all the saints. So

fateful has been the force of this analogy between the old polytheism and the new.

The attempt is made, indeed, to hide the likeness by the sophistical distinction between latria (a theological term used in Eastern Orthodox and Roman Catholic theology to mean adoration, a reverence directed only to the Holy Trinity) and dulia (adoration for the saints); but its worthlessness appears from this, that even dulia cannot be offered to redeemed creatures without ascribing to them, by an unavoidable implication, the attributes peculiar to God. In one word, fallen men of all ages have betrayed a powerful tendency to image-worship and polytheism. Rome provides for that tendency in a way the most adroit possible, for an age nominally Christian but practically unbelieving. To that tendency the religion of the Bible sternly refuses to concede anything, requiring not its gratification, but its extirpation.

This cunning policy of Rome had sweeping success in the early church. The same principle won almost universal success in the ancient world. It will succeed again here. Many will exclaim that this prognostic is wholly erroneous; that the great, bad tendency of our age and country is to agnosticism as against ill (or all?) religions. I am not mistaken. This drift will be as temporary as it is partial. M. Guizot says in his Meditations: One never need go far back in history to find atheism advancing half way to meet superstition. A wiser analyst of human nature says: Even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind. (Romans 1:28) Professing themselves to be wise, they became fools, and changed the glory of the incorruptible God into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things. (Romans 1:22,23) This is the exact pathology of superstition.

When the culture of the Augustan age taught the Romans to despise the religious faith of their fathers, there was an interval of agnosticism. But next, the most refined of the agnostics were seen studying the mysteries of Isis, and practicing the foulest rites of the paganism of the conquered provinces. Atheism is too freezing a blank for human souls to inhabit permanently. It outrages too many of the heart's affections and of the reason's first principles. A people who have cast away their God, when they discover this, turn to false gods. **For all such wandering spirits Rome stands with open doors**; there, finally, they will see their most convenient refuge of superstition in a catalogue of Christian saints transformed into a polytheism. Thus the cravings of superstition are satisfied, while the crime is veiled from the conscience by this pretence of scriptural origin.

(4) I proceed to unfold an attraction of Romanism far more seductive. This is its proposal to satisfy man's guilty heart by a ritual instead of a spiritual salvation. As all know who understand the popish theology, the proposed vehicle of this redemption by forms is the sacraments. Romanists are taught that the New Testament sacraments differ from those of the Old Testament in this: that they not only symbolize and seal, but effectuate grace *ex opere operato* (a Latin phrase meaning "from the work worked" referring to sacraments deriving their power from Christ's work (ex opere operato Christi) rather than the role of humans) in the souls of the recipients. Rome teaches

her children that her sacraments are actual charismatic power of direct supernatural efficiency wrought upon recipients by virtue of a portion of the Holy Spirit's omnipotence conferred upon the priest in ordination from the apostolic succession.

The Bible teaches that in the case of all adults a gracious state must pre-exist in order for any beneficial participation in the sacrament, and that the only influence of the sacraments is to cherish and advance that pre-existing spiritual life by their didactic effect, as energized by God's Spirit, through prayer, faith, watchfulness, and obedience, in precisely the same generic mode in which the Holy Spirit energizes the written and preached word. Hence, if watchfulness, prayer, obedience, and a life of faith are neglected, our sacraments become no sacraments. If thou be a breaker of the law, then circumcision is made uncircumcision. But Rome teaches that her sacraments, duly administered by a priest having apostolic succession, implant spiritual life in souls hitherto dead in sin, and that they maintain and foster this life by a direct power not dependent on the recipients diligent exercise of Gospel principles. Provided the recipient be not in mortal sin unabsolved, the sacrament does its spiritual work upon the sinful soul, whether it receives it in the exercise of saving grace or not.

Now let no Protestant mind exclaim: Surely this is too gross to be popular; surely people will have too much sense to think that they can get to Heaven by this species of consecrated jugglery! History shows that this scheme of redemption is almost universally acceptable and warmly popular with sinful mankind. Apprehend aright the ideas of paganism, ancient and modern. We perceive that this popish conception of sacraments is virtually the same with the pagan's conception of their heathen rites. They claim to be just this species of saving ritual, working their benefit upon souls precisely by this opus operatum (literally "the work wrought," a Latin phrase used to denote the spiritual effect in the performance of a religious rite which accrues from the virtue inherent in it, or by grace imparted to it) agency. What a commentary have we here upon this tendency of human nature to a ritual salvation. The evangelists and apostles reintroduced to the world the pure conception of a spiritual salvation wrought by the energy of divine truth, and not of church rites; received by an intelligent faith in the saved man's soul, and not by manual ceremonial; and made effectual by the enlightening operation of the Holy Ghost upon heart and mind in rational accordance with truth, not by a priestly incantation working a physical miracle. The gospels and epistles defined and separated the two conceptions as plainly as words could do it. But no sooner were the apostles gone than the pagan conception of salvation by ritual, instead of by rational faith, began to creep back into the patristic church. In a few hundred years the wrong conception had triumphed completely over the correct one in nearly the whole of Christendom, and thenceforward sacramental grace has reigned supreme over the whole Roman and Greek communions, in spite of modern letters and culture. How startling this commentary upon that tendency of human nature! Surely there are deep-seated principles in man to account for it.

These are not far to seek. First, men are sensuous beings, and hence they naturally crave something concrete, material, and spectacular in their

religion. Dominated as they are by a perpetual current of sensations, and having their animality exaggerated by their sinful nature, they are sluggish to think spiritual truths, to look by faith upon invisible objects; they crave to walk by sight rather than by faith. The material things in mammon, the sensual pleasures which they see with their eyes and handle with their fingers, although they perfectly know they perish with the using, obscure their view of all the infinite, eternal realities, notwithstanding their professed belief of them. Need we wonder that with such creatures the visible and manual ritual should prevail over the spiritual didactic? Does one exclaim, But this is so unreasonable-this notion that a ritual ceremonial can change the state and destiny of a rational and moral spirit! I reply, Yes, but not one whit more irrational than the preference which the whole natural world gives to the things which are seen and temporal, as it perfectly knows, over the things which are unseen and eternal; an insanity of which the educated and refined are found just as capable as the ignorant and brutish. But the other principle of human nature is still more keen and pronounced in its preference for a ritual salvation. This is its deep-seated, omnipotent preference for self-will and sin over spiritual holiness of life. The natural man has, indeed, his natural conscience and remorse, his fearful looking for of judgment, his natural fear of misery, which is but modified selfishness. These make everlasting punishment very terrible to his apprehension.

But enmity to God, to his spiritual service, to the supremacy of his holy will, is as native to him as his selfish fear is. Next to perdition, there is no conception in the universe so repulsive to the sinful heart of man as that of genuine repentance and its fruits. The true Gospel comes to him and says: Here is, indeed, a blessed, glorious redemption, as free as air, as secure as the throne of God, but instrumentally it is conditional on the faith of the heart; which faith works by love, purifies the heart, and can only exist as it coexists with genuine repentance, which repentance turns honestly, unreservedly, here and now, without shuffling or procrastination, from sin unto God, with full purpose of and endeavor after new obedience; which is, in fact, a complete surrender of the sinful will to God's holy will, and a hearty enlistment in an arduous work of watchfulness, self-denial, and self-discipline, for the sake of inward holiness, to be kept up as long as life lasts. Soul, embrace this task and this splendid salvation shall be yours; and the gracious Savior, who purchases it for you, shall sustain, comfort, and enable you in this arduous enlistment, so that even in the midst of the warfare you shall find rest, and at the end Heaven; but without this faith and this repentance no sacraments or rights will do a particle of good toward your salvation.

Now, this carnal soul has no faith; it is utterly mistrustful and skeptical as to the possibility of this peace of the heart in the spiritual warfare, this sustaining power of the invisible hand, of which it has had no experience. This complete subjugation of self-will to God, this life of self-denial and vital godliness, appears to this soul utterly repulsive, yea, terrible. This guilty soul dreads Hell; it abhors such a life only less than Hell. When told by Protestantism that it must thus turn or die, this carnal soul finds itself in an abhorrent dilemma; either term of the alternative is abominable to it.

But now comes the theory of sacramental grace and says to it with oily tongue: Oh! Protestantism exaggerates the dilemma! Your case is not near so bad! The sacraments of the church transfer you from the state of condemnation to that of reconciliation by their own direct but mysterious efficiency; they work real grace, though you do not bring to them this deep, thoroughgoing self-sacrifice and self-consecration. No matter how much you sin, or how often, repeated masses will make expiation for the guilt of all those sins *ex opere operato*. Thus, with her other sacraments of penance and extreme unction, Holy Mother Church will repair all your shortcomings and put you back into a salvable state, no matter how sinfully you live.

Need we wonder that this false doctrine is as sweet to that guilty soul as a reprieve to the felon at the foot of the gallows? He can draw his breath again; he can say to himself: Ah, then the abhorred dilemma does not urge me here and now; I can postpone this hated reformation; I can still tamper with cherished sins without embracing perdition. This is a pleasant doctrine; it suits so perfectly the sinful, selfish soul which does not wish to part with its sins, and also does not wish to lie down in everlasting burnings.

This deep-seated love of sin and self has also another result: **The soul is conscious that, if it must do many things which it does not like in order to avoid perdition, it is much pleasanter to do a number of ceremonial things than to do any portion of spiritual heartwork.**

After I stood my graduate examination in philosophy at the University of Virginia, my professor, the venerable George Tucker, showed me a cheating apparatus which had been prepared by a member of the class. He had unluckily dropped it upon the sidewalk, and it had found its way to the professor's hands. It was a narrow blank-book, made to be hidden in the coat-sleeve. It contained, in exceedingly small penmanship, the whole course, in the form of questions from the professors recitations with their answers copied from the text-book. It was really a work of much labor.

I said, The strange thing to me is that this sorry fellow has expended upon this fraud much more hard labor than would have enabled him to prepare himself for passing honestly and honorably.

Mr. Tucker replied, Ah, my dear sir, you forget that a dunce finds it easier to do any amount of mere manual drudgery than the least bit of true thinking.

Here we have an exact illustration. It is less irksome to the carnal mind to do twelve dozen paternosters (praying the Our Father Lord's prayer) by the beads than to do a few moments of real heart-work. Thoughtless people sometimes say that the rule of Romish piety is more exacting than that of the Protestant. This is the explanation, that Rome is more exacting as to form and ritual; Bible religion is more exacting as to spiritual piety and vital godliness. To the carnal mind the latter are almost insufferably irksome and laborious; the form and ritual, easy and tolerable. And when remorse, fear, and self-righteousness are gratified by the assurance that these observances really promote the soul's salvation, the task is made light. Here Rome will always present an element of popularity as long as mankind are sensuous and carnal.

(5) To a shallow view, it might appear that the popish doctrine of purgatory should be quite a repulsive element of unpopularity with sinners; that doctrine is, that notwithstanding all the benefit of the church's sacraments and the believers efforts, no Christian soul goes direct to Heaven when the body dies, except those of the martyrs, and a few eminent saints, who are, as it were, miracles of sanctification in this life. All the clergy, and even the popes, must go through purgatory in spite of the apostolic succession and the infallibility.

There the remains of carnality in all must be burned away, and the deficiencies of their penitential work in this life made good, by enduring penal fires and torments for a shorter or longer time. Then the Christian souls, finally purged from depravity and the *reaum paenae* (?), enter into their final rest with Christ. But the alms, prayers, and masses of survivors avail much to help these Christian souls in purgatory and shorten their sufferings. It might be supposed that the Protestant doctrine should be much more attractive and popular, viz.: that there is no purgatory or intermediate state for the spirits of dead men, but that the souls of believers, being at their death made perfect in holiness, do immediately enter into glory. This ought to be the more attractive doctrine, and to Bible believers it is such, but there is a feature about it which makes it intensely unpopular and repellent to carnal men, and gives a powerful advantage with them to the popish scheme. That feature is the sharpness and strictness of the alternative which the Bible doctrine presses upon sinners: turn or die.

The Bible offers the most blessed and glorious redemption conceivable by man, gracious and free, and bestowing a consummate blessedness the moment the body dies. But it is on these terms that the Gospel must be embraced by a penitent faith, working an honest and thorough revolution in the life. If the sinner refuses this until this life ends, he seals his fate; and that fate is final, unchangeable, and dreadful. Now, it is no consolation to the carnal heart that the Gospel assures him he need not run any risk of that horrible fate; that he has only to turn and live; that very turning is the thing which he abhors, if it is to be done in spirit and in truth. He intensely desires to retain his sin and self-will. He craves earnestly to put off the evil day of this sacrifice without incurring the irreparable penalty.

Now, Rome comes to him and tells him that this Protestant doctrine is unnecessarily harsh; that a sinner may continue in the indulgence of his sins until this life ends, and yet not seal himself up thereby to a hopeless Hell; that if he is in communion with the Holy Mother Church through her sacraments, he may indulge himself in this darling procrastination without ruining himself forever. Thus the hateful necessity of present repentance is postponed awhile; sweet, precious privilege to the sinner! True, he must expect to pay due penance for that self-indulgence in purgatory, but he need not perish for it. The Mother Church advises him not to make so bad a bargain and pay so dear for his whistle. But she assures him that, if he does, it need not ruin him, for she will pull him through after a little by her merits and sacraments. How consoling this is to the heart at once in love with sin and remorseful for its guilt!

The seductiveness of this theory of redemption to the natural heart is proved

by this grand fact, that in principle and in its essence this scheme of purgatorial cleansing has had a prominent place in every religion in the world that is of human invention. The Bible, the one divine religion, is peculiar in rejecting the whole concept. Those hoary religions, Brahmanism and Buddhism, give their followers the virtual advantage of this conception in the transmigration of the souls. The guilt of the sinner's human life may be expiated by the sorrows of the soul's existence in a series of animal or reptile bodies, and then through another human existence, the penitent and purified soul may at last reach Heaven. Classic paganism promised the same escape for sinners, as all familiar with Virgil know. His hero, Aeneas, when visiting the under world, saw many sinners there preparing for their release into the Elysian fields. Ergo exercentur paenis, et veterum malorum supplicia expendunt. Mohammed extends the same hope to all his sinful followers. For those who entirely reject Islam there is nothing but Hell; but for all who profess There is no God but Allah, and Mohammed is his prophet, there is a purgatory after death, and its pains are shortened by his intercession. The Roman and Greek Churches flatter the sinful world with the same human invention. So strong is this craving of carnal men to postpone the issue of turning to God or perishing, we now see its effect upon the most cultured minds of this advanced nineteenth century in the New England doctrine of a 'second probation.' Rome has understood human nature skillfully, and has adapted her bait for it with consummate cunning. Her scheme is much more acute than that of the absolute universalist of the school of Hosea Ballou, for this outrages man's moral intuitions too grossly by rejecting all distinction between guilt and righteousness. This bait for sin-loving men is too bald.

It must be added that the doctrine of a purgatory and of an application of redemption after death is intensely attractive to other principles of the human heart, much more excusable; to some affections, indeed, which are amiable. I allude to the solicitude and the affection of believers for the souls of those whom they loved in this life, "who died and made no sign." The Bible doctrine is, indeed, a solemn, an awful one to Christians bereaved by the impenitent deaths of children and relatives. It is our duty to foresee this solemn result, and to provide against it by doing everything which intercessory prayer, holy example and loving instruction and entreaty can do to prevent such a catastrophe in the case of all those near to our hearts. But human self-indulgence is prone to be slack in employing this safeguard against this sorrow. Let us picture to ourselves such a bereaved Christian, sincere, yet partially self-condemned, and doubtful or fearful or hopeless concerning the thorough conversion of a child who has been cut down by death. Of all the elements of bereavement none is so bitter, so immedicable, as the fear that he whom he loved must suffer the wrath of God forever, and that now he is beyond reach of his prayers and help. To such a one comes the Romish priest with this species of discourse. See now how harsh and cruel is this heretical Protestant dogma! Instead of offering consolation to your Christian sorrow it embitters it as with a drop of Hell fire. But Holy Mother Church is a mild and loving comforter; she assures you that your loved one is not necessarily lost; he may have to endure keen penances in purgatory for a time, but there is a glorious hope to sustain him and you under them. Every minute of pain is bringing the final Heaven nearer, and the most blessed part

of our teaching is that your love can still follow him and help him and bless, as it was wont to do under those earthly chastisements of his sins. It is your privilege still to pray for him, and your prayers avail to lighten his sufferings and to shorten them. Your love can still find that generous solace which was always so sweet to you midst your former sorrows for his sins and his earthly sufferings the solace of helping him and sharing his pains. Your aims also may avail for him; masses can be multiplied by your means, which will make merit to atone for his penitential guilt and hasten his blessed release. Who can doubt that a loving heart will be powerfully seduced by this promise, provided it can persuade itself of its certainty, or even of its probable truth? Here is the stronghold of Romanism on sincere, amiable, and affectionate souls.

Of course, the real question is, whether any pastor or priest is authorized by God to hold out these hopes to the bereaved. If they are unwarrantable, then this presentation is an artifice of unspeakable cruelty and profanity. Under the pretence of softening the pain of bereavement to God's children, it is adding to wicked deception the most mischievous influences upon the living by contradicting those solemn incentives to immediate repentance which God has set up in his Word, and by tempting deluded souls with a false hope to neglect their real opportunity. If the hope is not grounded in the Word of God, then its cruelty is equal to its deceitfulness. But the suffering heart is often weak, and it is easier to yield to the temptation of accepting a deceitful consolation than to brace itself up to the plain but stern duty of ascertaining God's truth.

I have thus set in array the influences which Rome is now wielding throughout our country for the seduction of human souls. Some of these weapons Protestants put into her hands by their own unfaithfulness and folly. God has a right to blame Rome for using this species of weapon in favor of the wrong cause, but these Protestants have not.

There is another class of weapons which Rome finds in the blindness and sinfulness of human nature. Her guilt may be justly summed up in this statement: That these are precisely the errors and crimes of humanity which the church of Christ should have labored to suppress and extirpate; whereas Rome caters to them and fosters them in order to use them for her aggrandizement. But none the less are these weapons potent. They are exactly adapted to the nature of fallen man. As they always have been successful, they will continue to succeed in this country. Our republican civil constitutions will prove no adequate shield against them. Our rationalistic culture, by weakening the authority of God's Word, is only opening the way for their ulterior victory. Our scriptural ecclesiastical order will be no sufficient bulwark. The primitive churches had that bulwark in its strongest Presbyterian form, but popery steadily undermined it. What it did once it can do again. There will be no effectual check upon another spread of this error except the work of the Holy Ghost. True and powerful revivals will save American Protestantism; nothing else will.

Popery, Puseyism and Jesuitism – Luigi Desanctis



Luigi Desanctis

Definitions:

pop·er·y

n.
The doctrines, practices, and rituals of the Roman Catholic Church. This term is used by Protestants to show opposition for Roman Catholic practices and tenets. That's why they are called "*Protest-ants*". A true Protestant protests the Pope, his cardinals, bishops, priests, and all their pagan practices. If you do *not*, don't call yourself a Protestant even though you may call yourself a Christian and are not a Roman Catholic or a member of the Orthodox, Coptic or other non-protestant group.

Puseyism

n.
The principles of Edward Bouverie Pusey (1800–1882), English churchman and one of the leaders of the Oxford Movement. The meaning will become clearer in this book.

Jesuitism

n.
The system, principles, or practices of the Jesuits.

Described in a series of letters by Luigi Desanctis, 1905.



Luigi
Desanctis

As an Italian Roman Catholic priest, an Official Censor of the Inquisition and thoroughly acquainted with a French Provincial who was the Secretary for the Order, Desanctis was converted to the Christ of the Bible. In a series of letters written in 1849, he describes personal experiences including his

imprisonment in the cells of the Inquisition in Rome. His description of the murdered within the underground dungeons of the Inquisition discovered by the Italians in 1849 are right out of Edgar Allen Poe's The Pit and the Pendulum. The sufferers were buried up to their necks in dry lime while others were enchained, walled up with bricks and left to die. The absolute and universal power of the Company and his discourses with the godly Waldensian are overpowering.



SUNNY ITALY.

O Italy, thou sunny land,
So queenly and so fair,
When wilt thou burst the iron bands
Of error's subtle snare?

Thy children, bowed beneath the weight
Of priestly rule and thrall,
For liberty, sweet liberty,
With pleading voices call.

Historic ruins, stately piles,
Madonnas, relics, thine;
But for God's own most precious gift
Of freedom, still they pine.

No hallowed Sabbath brings release
From sordid toil and care,
Hushing earth's weary din and noise,
And breathing thoughts of prayer.

No open Bible meets the clasp
Of hands so faint and worn
With struggling for the right to live;
They would they'd ne'er been born.

Yes I poverty and sickness wan
Swift follow in the rear,
When superstition leads the way
Throughout the circling year.

Upon a land where Satan reigns
God's smile can never rest;
Where He is honored in His Son,
There are the people blest.

Rise up, then, Italy! and take
The Gospel offered thee_
Deliverance, too, from Romish chains;
Then, then, thou shalt be free!

– Letitia Jennings, Rome, 1890.
From *The Christian*.

TRANSLATOR'S PREFACE.

These letters were published by Luigi Desanctis under the title of *Roma Papale* in 1865, at Florence, with copious notes. They had previously appeared in the *Record* newspaper, in English, under the title of *Popery, Puseyism, and Jesuitism*, and then were published as a book in English, French, and German, running through many editions as *Popery and Jesuitism*, which works seem almost to have disappeared, for only one copy have I traced.

Roma Papale was given to my husband when we were in Rome (1872). He was greatly struck with its contents, but being deeply engaged on the works of the early Spanish Reformers, left it untranslated.

Now, in my eighty-first year, at the instance at my friend, Mrs. Henry Jennings, an Honorary Deputation of the "Women's Protestant Union," I have, in a simple manner, but I believe faithfully, rendered it into English, with the help of my niece, Ada Meyer, and republish it under the original title, omitting a long Conclusion and the Notes which were written for Italy. .

I trust the work may lead to the enlightenment of some of my countrymen.

Maria Betts. Pembury, 1903.

TRANSLATOR'S PREFACE TO SECOND EDITION.

I am gratified to know that the First Edition. of these valuable Letters of Desanctis has been so warmly received, that a Second Edition of this cheap issue is required. I hope that this Edition, to which several Illustrations have been added, may have a still wider circulation. Desanctis' original Italian M.S. is preserved in the Protestant Theological Library at Rome, and it is encouraging to hear that there is a strong desire for a cheap Edition in Italian.

MARIA BETTS. Pembury, 1905.

PREFACE

to the Italian Edition published as "ROMA PAPALE"

The letters which we now publish for the first time in Italian are not new. They were published in English in 1852, and had three editions in that language. They were then translated into French and German, and in these languages also they have passed through various editions.

They were at first composed for England, and were published in *The Record*, a journal of the English Church. They bore for title: "Popery, Puseyism, and Jesuitism," and their scope was to show the union of these three sects in making war on true Evangelical Christianity. But the English editor, perhaps

not wishing to irritate the great Puseyite party in England, suppressed in the title the word "Puseyism," and published the book under the title of "Popery and Jesuitism"; which title is preserved in the French and German editions.

But the publication of these letters would be of little profit or interest to Italy, as they were written for England, therefore the author, leaving the original plan of the work, has so re-cast these letters as to render them interesting to Italian readers.

Unfortunately, Papal Rome under the religious aspect is not known even in Italy; the organisation of the Court of Rome, the manner in which it manages its affairs, the hidden springs which move all the machinery of Roman Catholicism, are mysteries to many Italians. We do not flatter ourselves to have laid bare all these mysteries, but we hope in hope in our book to have given an idea of them.

As to the doctrines of Roman Catholicism, we have not exposed them all – our aim not being to make a controversial book – but we have sought to expose some practical points of Roman Catholicism as seen in action in Rome. He who wishes to know Roman Catholicism as it is, must study it; in Rome, and study it, not in books, but see it in action in the Pope, in the Cardinals, and in the .Is, md in the Roman congregation. Books often only give a false, and always an incomplete, idea of Roman Catholicism. One finds in books either the barbarous and superstitious Papacy of the Middle Ages, or the poetical Papacy of Chateaubriand.

If you observe the Papacy in different countries, you will find it most varied. In the south of Italy you will still find all the superstitions of the medieval age; in England, and in Germany, where Roman Catholics are mixed with Protestants, you will find a Papacy less superstitious and more tolerant, to be transformed into superstition and intolerance in the day when it shall have become dominant.

It is a certain fact, that after the Council of Trent, Roman Catholicism was entirely fused into Jesuitism. Jesuitism is not very scrupulous; it knows, according to the circumstances of the times and places, how to invest itself with new forms, and to appear even liberal, whilst officially it condemns liberalism.

We have a speaking example of this under our eyes. Pius IX., in his Encyclical and in his Syllabus, solemnly condemns all the principles of liberty and progress, and at the same time we see Theologians, Catholics, Priests, and Bishops pretending to be Liberals and Progressives, remaining attached to Catholicism and the Pope. Thus the people do not know whom to believe, and Catholicism presents itself to tyrants and to retrogrades armed with the tyrannical and retrograde Encyclical; it presents itself to the Liberals armed with the reasons of the Neocatholic Theologians, who affect Liberalism; it presents itself to the people, to deceive them, under the aspect of religion.

These tactics are precisely the fundamental tactics of Jesuitism, which is

based upon this principle, amply explained in our book, that *all means are good when they conduce to the end.*

The originator of this impious maxim was Ignatius Loyola. The Roman Court accepted it, and thus it is obliged to submit to Jesuitism, and leave to it the care of managing its interests, so that Jesuitism acts with great zeal every time that the interests of the Roman Court are united to its own. But if the interests of the one are separated and opposed to the interests of the other, then Jesuitism is the first to rebel against the Roman Court, and then that must yield to the immense influence of Jesuitism. The day that Catholicism is separated from Jesuitism will be the day of its death.

To have a just idea of the immorality of the Roman clergy it is necessary to have been educated and to have lived, as the author of this book has done for many years, amongst the priests and friars. It is only there that you can know the life of those pretended servants of God. There you know how those ecclesiastics pass days and hours in idleness, in the most futile, and very often the most immoral, conversations. There you know the cabals and subterfuges of these servants of God, to reach after and lay hold of a bishopric or the charge of a convent.

But we do not wish to say by this that all priests and all friars are bad or dishonourable men; there are some good ones, but they are rare exceptions. We are persuaded that there are also honourable Jesuits, but such as these are an almost imperceptible minority. They are men who have not known, or could shake off, the prejudices of youth, and whilst becoming old have remained childish. These have not had either knowledge or power to unfetter reason and religious prejudice from the shackles of their early education; they retain as infallible truth the legends with which their youthful minds were filled, and retain as the representative of God the man, who in the name of God, treads under foot the most holy rights of man. Such as these act, if you will, in good faith, but their good faith is the effect of culpable ignorance, created and fomented by Jesuitism.

If you seek to learn the disorders in the nuns' convents, the author of this book has known them well. In the course of twelve years he has been sent by the Cardinal Vicar to almost all the convents of Rome, either as Preacher or extraordinary Confessor, or as spiritual Director, and thus has known all the horrors which are hidden between those walls. When he last year read Signora Caracciolo's book on "The Mysteries of the Neapolitan Cloister," he was obliged to confess that the Neapolitan nuns were much better than the Rome, with some exceptions.

The author of this book not only knows the disorders which he has witnessed, but he knows many others, having had occasion, through these same relations he had in Rome, to read the registers of the Vicariat, and to know much dissoluteness, both of friars and nuns, brought before the Congregations of Bishops and regulars, and of Discipline. Had he wished to speak in his book of such disorders he would have made a scandalous book; but he has written not to scandalize, but to instruct and to edify; and he hopes that Christian readers will appreciate his reserve.

To know that Roman Catholicism is the religion of money, you need to go to Rome, to enter the Chancery, and the Roman Court of equity, and to see in what way bishoprics, canonries, benefices, matrimonial dispensations, and all spiritual favors are bought, to see how the price is haggled over, and to see a class of persons authorised to be the agents of such sales, under the specious title of *Apostolic Commissioners*.

With regard to the doctrine of Popery you need not seek for it in the books of those theologians who, like Bossuet and Wiseman, have described a Catholicism quite different to that which it really is, and thus ensnare sincere Protestants to enter the Roman Church. You must go to Rome, and observing all things with a searching eye, you will see that real Roman Catholicism has three different doctrines – the *official* doctrine, which is very elastic, and as such, may be understood in not a bad sense. That doctrine serves as a weapon to the Jesuits and their adherents; and with the double meaning to that doctrine they show faithful Catholics that the Protestants calumniate Catholicism. They have a second doctrine, which they call the *theological* doctrine, which goes much further than the *official* doctrine, but still is restrained within certain limits. Finally, there is the *real* doctrine, that which is taught to the people, and which they practise; which is full of superstitions and often full of impiety. We have given some examples of these three different doctrines in our books which we have published on purgatory, on the mass, and on the Pope. We will cite here, also, two examples. Bossuet and other theologians, who have written against Protestants, maintain that it is not true that the Roman Church prohibits the reading of the Bible in the vulgar tongue, because there is no decree of the General Council which prohibits such reading. The Roman theologians maintain instead, that the Church prohibits the reading of the Bible translated by Protestants, because it is falsified. But these two assertions are false, and are contradicted by the real doctrine of the Romish Church, which, in the 4th rule of the Index, prohibits the reading of versions of the Bible made by Catholic authors. Bossuet, uniting with the official doctrine, which says that images should be venerated, denies that the Roman Church adores them; but the theologians, reasonably interpreting the decree of the Council of Trent, which orders the veneration of images according to the decree of the second Nicene Council, which says that they ought to be adored, explain that adoration, which they call the worship of "*dulia*," as *inferior* adoration; whilst the *real* doctrine admits a true and proper adoration, kneeling before the images and crosses, praying to them, and offering incense to them.

Popery Jesuitised can only be known in its reality in Rome. Only in the Secretariat of State, in the Secretariat of extraordinary ecclesiastical affairs, in the Congregation of the Propaganda, and in the Congregation of the Inquisition, can you learn the elucidation of all that mystery of iniquity; there alone can you learn the subterfuges and the evil arts that they adopt to draw all the kingdoms of the earth under the yoke of the Pope. It is an incredible thing to say, but it is, nevertheless true; Rome is glad of the progress of infidelity and rationalism, because it hopes, and not without reason, that a country which becomes infidel is more easily made subject to Popery.

Rome Jesuitised knows how to draw for itself an admirable profit from love of the fine arts. It knows that the world is carnal, and the worldly cannot comprehend the things of the Spirit, because they are spiritually discerned; thus, in place of the worship in spirit and in truth taught by Christ, it has substituted a worship carnal and material, to retain in its bosom carnal men under pretext of religion.

The policy of Jesuitised Rome is contradictory and deceitful; it proclaims and condemns at the same time liberty of conscience; it proclaims it in the countries where it does not rule, to be able thus gradually to sow confusion, and one day to get dominion. It condemns it in the countries where it rules, for fear of losing this dominion. Such conduct shows evidently that it does not act on any higher principle than that of its own interest.

I should never be able to finish were I to enumerate all the monstrosities which are included in the fusion of Popery with Jesuitism. I could have desired to explain more at length this theme, but then I should have had to write many volumes, and this generation does not love voluminous works – hence I must content myself with giving a simple allusion to papal Rome in this present work.

Nevertheless, in presence of the facts cited, and the express judgments of the author, the public has a right to know from what sources he has derived his information, and what credit they may merit. We think it our duty to forestall the request of our readers on this point, so that they may know that he is not writing a romance, but that he reports public and incontestable facts. The author is a Roman by birth, and was educated from his early youth in ecclesiastical life – he has lived for almost twenty-two years in a Congregation of priests, who are in some measure affiliated to the Jesuits; he himself was one of the warmest friends of the Jesuits, because he believed them to be the main support of Catholicism; and he believed Roman Catholicism to be the only true religion. The author of this book has for fifteen years exercised the office of Confessor in Rome, and has exercised that office, not only in the public churches, but in the convents, in almost all the cloisters of nuns, in the colleges, in the prisons, in the galleys, and amongst the military. How much he has been able to learn during fifteen years of office no one can imagine. He has been for eight years parish priest in one of the principal churches of Rome – the Church of the Magdalene; he was esteemed by his ecclesiastical superiors, who have many times confided to him the most delicate commissions, and he ever preserves a hundred autograph documents of his superiors, which show that his conduct all the time he was in Rome was always such as to merit their eulogy. Let this be said in answer to the calumniator-Father Perrone-and others of the same class, who have copied from Perrone the calumnies they have poured out against the author. He challenges all his calumniators to set up an honourable jury to examine the documents he has, and pronounce sentence. All this should assure readers that the author has known the facts he narrates.

With regard to the opinions which the author permits himself to give in this book, readers may be assured that he was in a position to give them. After having received academical degrees he was for some years Professor of Theology in Rome itself, he had acquired the degree of *Censore Emerito*

(*Emeritus Censor*) in the Theological Academy of the Roman University, and was a member of various academies. The famous Cardinal Micara, Dean of the Sacred College, had chosen him to be one of the *prosinodali* examiners of the clergy of his diocese. He has been for ten years Qualificator, or Divinity Confessor, of the Sacred Roman and Universal Inquisition; in consequence of which he was in a position not only to be well-informed, but also to give his judgment on the facts.

Perhaps it will be asked on what account I have left a position so good, a career which could open up the way for me to the first ecclesiastical dignities, in order to throw myself into the arms of a troublesome and uncertain future. I have never been pleased with stories which have been written about conversions, because they are mainly a. panegyric which the converted one writes of himself; and strong in this opinion I shall not write the story of my conversion, only I shall say to him who will believe it, that the motives that have moved me abandon Rome, and take refuge in a strange land, under the care of Providence, spring from preferring the glory that comes from God to that which comes from men; heavenly benefits to earthly blessings; true peace of conscience, which is only found in Christ, to the false peace the world gives.

This is the secret of my conversion, and as for those who will not believe it, I await them before the tribunal of Christ, when all the secrets of hearts shall be manifested, and there they will see if I have lied. I should feel degraded if I answered those who think that I embraced Evangelical religion in order to give vent to my passions. All who know me can conscientiously say that such an accusation is a calumny; and then I had had such wishes, so contrary to Christianity, I need not have abandoned Rome; I might have remained at my post, and have acted as do so many cardinals, prelates, and priests.

I ought also to add that I have never had any serious unpleasantness with my ecclesiastical superiors; nay, rather, Cardinal Patrizi, my immediate Superior, loved me and showed me the greatest esteem; he is still living, and could witness for me. Cardinal Ferretti, then Secretary of State, loved me, and I preserve some autograph letters written to me some time after my departure from Rome, which show that Pius IX., Cardinal Patrizi, Cardinal Ferretti, and all Rome, wished me well; and when Cardinal Ferretti, in 1848, came to Malta, where I was, he publicly gave me the greatest proofs of his esteem. You have only then the impudent effrontery of Father Perrone to calumniate me. If an apparently just reproof could be given me for leaving Rome, it might be a reproof of ingratitude for having abandoned Superiors who so loved me, and who were so disposed to benefit me. But the voice of my conscience justifies me from this reproof, and also the voice of the Divine Word which tells me that we ought to obey God rather than man, and that it would be no profit to me to gain the whole world at the price of my eternal salvation.

Readers will easily understand that the plan of this book is fictitious; the four principal personages, who are in the letters, represent the four different doctrines with which one is more or less confronted. Enrico represents the fervent and intelligent Catholicism of a young man full of

zeal. He is the ideal of that class of theological students who go to Rome to receive their religious education, then go into Protestant countries to carry on the Catholic-Jesuit propaganda. Signor Pasquali is the ideal of an evangelical Christian, without sectarian spirit, who follows the religion of the Gospel as it is written, and as the apostle of the Gentiles preached it to our Italian fathers. The author wished to make Pasquali belong to the Waldensian Church, in order to render just homage to that Church, which honours our Italy, and which will always be, whether it wishes or not, the mother or eldest sister of all the evangelical churches which have come out of, or will come out of, Italy. Mr. Manson has been brought on the scene to give a specimen of honest and sincere Puseyism. Lastly, Mr. Sweeteman is an honest defender of Evangelical Anglicanism.

These four principal personages are imaginary; the other personages, however, are real, known by the author; the character which he gives to them is a true one, and the author could state all their names. One difficulty yet remains for readers. They may ask how I have learnt to know Jesuitism, so as to describe it this manner. To that I reply that Abbot P_____, a most learned ex-Jesuit, well known in all Rome, was my friend, and from him I learned many things. I was also most friendly with the Jesuits. Father Perrone, who now calls me ignorant, twenty years ago invited me many times to examine and try his theological students; Father Rootan, a famous General of the Jesuits, loved me much, and gave me his book on the exercises of St. Ignatius, which is only given to great friends of the Jesuits, because it contains the unfolding of the *fundamental maxim of the Jesuits, that all means are good, if only they lead to the end*. I have been three times to perform the exercises of St. Ignatius in the Jesuit Convent of St. Eusebius; the first time when I was an enthusiast for the Jesuits, the second time when the study of the Word of God had begun to open my mind, and then I began to see the wickedness of the Jesuit doctrines. I went there the third time, but only to well study those doctrines and to learn the true explanation of them from the two famous Jesuit Fathers—Zuliani and Rossini.

The letters bear the date of 1847-1849. Some insignificant changes have taken place in Rome since that time. For instance, there has been some (amelioration) in the condition of the Jews; but this came to pass, not so much from the exigency of the times, as at the instance of Signor Rothschild, who refused to give money to the Pope if their condition was not ameliorated; but the apparent amelioration has only increased the cruel persecution of those unfortunates.

We wish that this book may have, in its original language, the same reception which it has had in the foreign into which it has been' translated.

Florence, February, 1865

[ENRICO TO Eugenio.]
Rome, November, 1846.

My DEAR EUGENIO,-

Yon have good reason to complain of my negligence in having allowed so long a

time to pass without writing to you-but, what would you? In the schooldays I have not a moment or time; the autumnal vacation I passed partly in going through all the lessons of the year – and partly in the spiritual exercises of St. Ignatius. But now I will no longer be so negligent towards the dear friend of my childhood. I will write to you every week by stealing some hours of sleep.

I am sorry not to be able adequately to answer your request. You wish to know from me what I think about Pius IX. and his reforms. You know well, dear Eugenio, that I understand little or nothing of public affairs, that I lead a very retired life, and attend with all my might to theological studies; consequently, I am the person the least capable of informing you about such things; I converse with none but the good Fathers of the Company of Jesus, who are my masters, my directors, my friends. These good Fathers, however, tell me that the concessions which Pius IX made to the Liberals will be followed by the bringing about of great injury to our most holy religion. This is all I know upon this point–nor do I care to know more.

Perhaps you, who are a Protestant, and educated in the pernicious doctrine of independent examination, will laugh at such fears; but if you had had the fortune to be born within the pale of the Holy Catholic Apostolic Roman Church, as I have been, you would understand that the religion of Jesus Christ is a yoke, truly a light yoke, as we read in Matthew xi. 30; but, nevertheless, is always a yoke that one should not lighten; it must weigh and press on the neck lovingly but absolutely. Now, to leave the people so much liberty, the good Fathers say, is as if they took off the bridle from the colt. They add, what is true, that Jesus Christ ordained His disciples, and through them all bishops, and especially the Pope, who is the bishop of bishops and His vicar, to constrain and to force all to enter into His Church–*compelle entrars*, Luke xiv. 23: and it seems that Pius IX. instead, will open the door that all may go out, by causing to return to his States all the Liberals exiled by the most holy Gregory XVI., who are so many rapacious wolves, and who will devour the flock. So say the good Fathers. Besides, I think only of one thing – that is, the salvation of my soul. My masters appear to be satisfied with me, and I hope next year to have finished my theological studies and return to my dear Geneva. Oh, how I could wish to embrace you again as a brother in Jesus Christ! You are good, you are upright in heart, and I hope for your conversion. In the meantime, I will relate to you what has happened to me lately, in order that you may know how much the good Jesuit Fathers are calumniated by those who do not know them.

At the time of the autumn vacation I had the privilege of being admitted to perform the spiritual exercises of St. Ignatius in the religious house of St. Eusebius. In the last ten days of October the exercises are performed in that religious house only by ecclesiastics – there were fifty in all; there were a cardinal, four prelates, some parish priests, different brothers, the remainder all priests; I was the only clerk.

The church and house annexed to St. Eusebius, given to the Jesuit Fathers by Leo XII., is situated on the Esquiline Hill, and covers a great part of the remains of the hot Baths of Gordian. The convent, or house, has been destined by the good Fathers as a retreat for those pious persons who desire to

perform the exercises of St. Ignatius; and many times in the year those good Fathers fill that house with persons, who for the small cost of thirty-five paoli are admitted there for ten days to perform these pious exercises under the direction of the Fathers. In your religion there are no such things, and I will, therefore, describe to you with some precision these exercises, that you may have an idea of the infinite advantages which we Catholics have over Protestants.

At least a week before the day appointed for entrance, it is necessary to present yourself to the Fathers and provide yourself with a ticket. The good Fathers wish to know some days previously who those are who desire to perform the holy exercises, that they may inform themselves about such persons, with the sacred aim of being able better to direct their consciences. Besides, they wish to be secure and know for certain that those who go to these exercises are proper persons, who do not go for evil purposes.

Scarcely do you set foot in the religious house than two Fathers, with pious courtesy, receive you and conduct you to the little cell which is appointed for you; already your name is printed in large letters and put on an elegant card over the door of your cell, which is neat and very simply furnished. A tolerably comfortable bed, a little table, with necessaries for writing, two straw chairs, a prayer chair, a receptacle for holy water, a crucifix, and a card on which are fixed the rules to be observed—that is all the furniture of the cell. About half-an-hour after your entrance one of the Fathers comes to the cell, and with the most affectionate words informs himself of your health, and in the kindest and most loving manner inquires the motives which urged you to make use of the holy exercises; and that with the sacred aim of being better able to direct your conscience. This first visit over, which is made to all, the bell rings, which calls all to the chapel.

The chapel is situated in the centre of the house; four long corridors, where the rooms are, end at the chapel as a centre. It is dedicated to the Virgin, and the picture over the altar represents her seated on a cloud, with the infant Jesus on her left arm, whilst with the right she presents to St. Ignatius the book or the Spiritual Exercises. In the centre of the chapel, upon a green carpet stretched on the pavement, is a large crucifix of brass, and every one coming into the chapel, before going to his place, prostrates himself before that cross and kisses it. When all are in their places a Father comes, seats himself in the arm-chair placed on the altar step, and begins the introductory discourse. The subject of that introductory sermon was taken from St. Mark vi:31: —“Come ye apart into a desert place, and rest awhile.” From that text the good Father showed the absolute necessity for every Christian, and especially for every ecclesiastic, to retire for holy exercises, because Jesus Christ did so in the forty days that He was in the desert, and because He ordered the apostles to do so, as clearly appears from the text. Then he said that all the excesses into which the clergy of the mediaeval age fell were occasioned because they abandoned the practice of the holy exercises; and, therefore, God raised up St. Ignatius to suggest them afresh, but with better method, and the Holy Church has greatly recommended them. He then passed on to give the rules, how to perform them with profit, and spoke until some strokes of the bell warned him that he should cease.

Through an unforeseen circumstance I then came to know the signification of those strokes of the bell. It is because during the time of the sermon those good Fathers, zealous for the greater glory of God and the good of souls, go the round of all the rooms and examine the luggage of all, not to take anything, but only to know what letters, what books, what objects the exerciser has with him, what he writes, and this in order to be enlightened how to regulate his conscience. You see that this is a pious work, carried out for the good of those who perform these holy exercises. The strokes of the bell are to warn the Father that the examination is ended. After the sermon each one goes to his room, and finds upon his kneeling chair a bronze lamp-stand, with one single burner, and a little book printed in large characters, in which is the compendium of the sermon which has been preached, which compendium of every sermon is found each time you go from the preaching to your room. In this you see the wisdom of the Fathers, who do not give liberty to the preacher to say what he wishes, but oblige him to say the things approved by the Elders. After half-an-hour, which ought to be occupied in meditation, you go to the common supper.

During the dinner and the supper one of the Fathers reads the admirable origin of the exercises of "St. Ignatius, the marvelous conversions which accrue from them, and the miracles with which God has willed to manifest His pleasure in and approval of those exercises; all which things were collected and published by Father Carlo Gregorio Rosignoli. After supper each one returns in silence to his room, and then the good Fathers go about visiting all and holding holy conversation with all on matters of conscience. The evening finishes with the examination of conscience, which is made in common, in the chapel. under the direction of the Fathers.

The next day, which is, properly speaking, the first day of the exercises, is entirely devoted to meditation and explanation of the great maxim, called by St. Ignatius the *foundation* of the Christian life, because it is really the basis of the whole religious edifice; a maxim which has given so many saints to the church, and which is the principal foundation of all the actions of the good Fathers. The maxim is this:—"Man is created in order that he may praise and reverence his Lord and his God, and that serving Him he may save his soul." The old translation said:—"And that serving Him he may be finally saved." But the most pious Father Rookan, the General of the Jesuits, has corrected the old translation upon the Spanish autograph, that which the Virgin gave to St. Ignatius in Manresa, which says: "may save his soul." St. Ignatius proceeds to say that "all the things that are on earth were created on man's account, in order that these should help him to fulfill the end of his creation." See how man is ennobled!

From this principle St. Ignatius draws two conclusions ~the first, that "we ought to make use of, or abstain from, created things as far as they are profitable or injurious to the carrying out of our end"; the second, that "we ought to be indifferent in the choice of created things, which are only means to attain the end; hence, in the choice of means, we must not allow our fancy to judge as to their intrinsic value, but we should only see if the means that we select will conduct us to the end or not." The Christian ought not to consider such things as worldlings, who understand little or nothing of

spiritual things, consider them, but ought only to take care to select those means which best conduce to the attainment of the end. Upon this fundamental maxim they make three long sermons, and I assure you that these are not too much in order to root out that prejudice which our pride has implanted in our heart, viz., wishing to judge the means in themselves, and not rather to judge them in relation to the end.

In fact, I had much difficulty in fully admitting the principle of St. Ignatius; it appeared to me that the salvation of the soul was by the grace of God; that service to the Lord was an effect of that grace; hence I could not understand how the salvation of the soul was the effect of my service rendered to the Lord. It appeared to me that St. Ignatius should have spoken of grace and of love, but I found nothing of that.

According to the rules, I wrote down my difficulties and consigned them to the Father Director. In the evening there came to me a venerable Father, having in his hand the paper I had written, and he spoke to me in this manner: "One can easily see," he said, smiling, "that you still suffer from the influence of Geneva. Your Calvinists carry everything to extreme, and their rigorous influence makes itself felt also on the Catholic population; but we shall find a remedy for it. In the meantime, my son, learn that truth, like virtue, does not exist in extremes, the proper medium is the great doctrine which reconciles all. Recall the theological doctrines which you have learnt from our Father Perrone, and all your difficulty will vanish. You know that justification, which is the principle of our salvation, is by grace, but not grace that is entirely gratuitous; to receive it, it is necessary that the man should be prepared for it, and he merits it if not *de condigno*, but at least *de congruo*. You must remember that the Council of Trent in the 6th Session, at the 9th Canon fulminates anathema against the Protestants who teach that man is justified by faith and not by works. Remember the doctrine of our Cardinal Bellarmino, who, commenting on the chapter cited at the Council of Trent, says in his Book I. on Justification, chapter xiii., that it is necessary that justification should find in the man seven dispositions – that is, faith, fear, hope, love of God, penitence, hatred to sin, and the purpose of receiving the Sacraments. You know that justification can, or ought to, be augmented by us through mortification, and the observance of the commandments of God and the Church, as the Council of Trent teaches at the 6th session, Chapter X. With these considerations all your difficulties will vanish; the salvation of the soul in a certain sense is by grace, although we may and ought to merit it. It is grace because it is a favour of God, but it depends on ourselves, inasmuch as we prepare ourselves to receive justification, and, receiving it, we augment it even to the attainment of life eternal. You see, then, with what reason St. Ignatius teaches us that we save ourselves in serving God. Then, with regard to love, if St. Ignatius does not mention it, he does not exclude it. But here," continued the good Father, "I warn you; the book of the exercises was given to St. Ignatius by the Virgin with her own hands, as you see in the picture in the Chapel; it is, therefore, a divine revelation; hence you must be on your guard against pushing criticism too far; less discussion, my son, and more submission."

You cannot think how much good these words of the Father Director did me. They imposed silence on Satan, who suggested in my mind all those difficulties; and from that time I set myself, with all docility, to discern in the book of the holy Patriarchs his divine doctrine.

The third day the meditations are -first, on the sin of the angels; secondly, on the sin of Adam; thirdly, on the sins of men, always applying the great foundation maxim, that is, that sin is a deviation from the end, and that this consists specially in choosing the wrong means to attain it. That day and the two that follow are designed to instill into the sinner a salutary fear; hence all is arranged with that view. The shutters of the windows are almost entirely shut, and only sufficient light is allowed to enter the room to prevent you from stumbling. This will seem a trifle; but that solitude, that silence, that darkness, united to the gloomy ideas of the meditations, to terrify, that you feel impelled at once to open all your conscience to the good Fathers. Besides this, the rule prescribes that you should mortify yourself as to food and sleep. All these things together are a blessed combination to produce such fervour as it is difficult to resist.

During the fourth day meditation is continued upon subjects of holy terror-you meditate upon death and judgment. And here I wish to relate a little anecdote which will show you the holy art that the good Fathers adopt to cause the good impression on of those holy maxims to remain on the mind. Returning to my room full of fervour after the first meditation of the morning, which was upon death, I threw myself on my knees on my prayer chair, and bending down my forehead to pray with great fervour, I was thrown back by a blow, occasioned by my forehead having struck against a hard body which was placed upon my prayer chair. I looked in' terror, and imagine what was my fright to find that I had struck my forehead against a skull, placed there in order to be a speaking image of death. After the second sermon on the same subject, I went to my prayer chair with greater caution; but instead of the skull I found a coloured picture pasted upon cardboard; it was the . representation of a dead body in complete dissolution, rats ran over it from all sides to satisfy themselves with this putrifying flesh; : the limbs were falling away, and the worms swarmed upon the dead body. Under the picture there was this motto: -"Such as I am, thou wilt be." I defy the hardest heart to resist such shocks. After the sermon on hell, I found the picture of a lost soul surrounded with flames, demons, and serpents, and with monsters of every kind tormenting it.

The fifth day the sermons were upon individual judgment, universal judgment, and upon the judgment that Jesus Christ will execute in an especial manner upon ecclesiastics; and I assure you that those sermons were not less terrifying, During these day of' terror, the good Fathers came to hear the confessions of the exercisers, and each one prepared to give a general confession of his whole life, beginning from infancy.

The sixth day a new method begins; the shutters of the windows are opened wider to give greater light, the corridors themselves are more illuminated, all mortifications are suspended, and the table is more delicate. The great meditations on the two banners and their followers occupy this day, in which the application of the great fundamental maxim is particularly given; and on

this day, for those who can understand it, there is the development of the great spiritual machinery of the holy exercises. In the meditations on the two banners, St. Ignatius conducts the Christian first to the plains of Damascus, where God created man, and makes him see Jesus, who, raising His Cross, invites men to follow Him in the way of abnegation, humility, and penitence, but few are those who follow Him. Then, with a truly inspired impetus, he transports the man to the vast plains of Babylon, and here he shows Satan, *seated on a chair of fire and smoke*, who calls men to follow him by the path of pleasure, and many follow him. Man must enlist under one of the Captains, enroll himself under one of these two banners. Well, then the exerciser imagines himself there in the midst, on the point of choosing. Oh, dear Eugenio, what a solemn moment in my life was that day! That day was a day of exaltation of spirit, and God was sensibly felt in all.

After the sermon we went to our rooms, and all the good Fathers were in movement to visit all, and thus maintain their fervour. On that day is made the so-called exercise of election., and this is what it consists in. Either you are already in a fixed and immutable state, as for example, are the priests; or you have not yet definitively chosen, as in my case; in both cases you ought to make your exercise of election. It is done thus. You divide a sheet of paper into three columns; in the first you write the reasons which you have, or which you have had, to choose that state in which you are, or desire to be; in the second, the reasons which made you, or will make you, contented in that state; in the third, the contrary reasons. That page ought to be, in a word, the state of your conscience, in order to listen to the counsel of the good Fathers, who, from their experience, will direct you in your election. If you con. sign this writing to the Father Director, as almost all do, it is in order that he may better know the state of your conscience, and, besides, he receives it under the seal of the confessional, and after he has read it, he burns it.

And here I will refute another calumny which is spoken against these good Fathers, viz., that the house of St. Eusebius is, at it were, a snare to entice young men and make them Jesuits. It is false, my dear friend, quite false; and I will give you a proof. I, for example, had chosen to become a Jesuit, as it appeared to me the most secure means of saving myself; however, the Father Director made me observe that I had not chosen well the means that would conduce to the greater glory of God, but had allowed myself to be led away by my egotism. "The greater glory of God exacts," said he to me, "that you return to your own country; there God will open a wide field for you, and were you a Jesuit, you would not be able to return there. Remain then a Jesuit in heart and not in dress; maintain our friendship, allow yourself to be directed, by us, but return to your country as a simple priest, and God will be therein more glorified."

After so solemn a day the exercises that remained were not so interesting. On the seventh day you meditate on the life of Jesus Christ as a whole, because it is the model of the life of a Christian, and specially of a priest. On the eighth day you meditate on His passion and death; on the ninth, on the resurrection, the ascension, and the descent of the Holy Spirit. On the tenth, there is only a sermon on the love of God. The morning of the ninth

day the Reverend Father General came to perform Mass and to give a pious exhortation on devotion to the Sacred Heart of Mary, and on the obligation that all ecclesiastics have to propagate such devotion. After that we were taken leave of by the good Fathers, with tears in their eyes.

Do you not see, my dear Eugenio, with what holy arts those good Fathers seek the salvation of souls and the glory of God? Your Calvinists and Methodists do nothing of the kind. I came out of that holy house quite another man to what I was when I went in. I could wish that all men were Catholics, and as much as in me lies I shall do all that I can for the special conversion of Protestants; indeed, God has already put me on the track of an Anglican minister. I have begun with him the work of conversion, and I have good hopes of it. In the next letter I will tell you how I met with him, and what is the result of the discussion commenced. Adieu, dear Eugenio; love always your Enrico.

Rome, November, 1846

DEAR EUGENIO, -

I am the happiest man in the world. You will remember that in my last letter I told: you of having formed an acquaintance with a minister of the Anglican Church; well, you will not believe it, but I have already almost succeeded in converting him. I should never have believed that the conversion of a Protestant priest could be so easy a matter, nor have imagined that their arguments were so weak, that it needed only a little logic and a little good sense to reduce them to nothing. But I hope the story which I have to relate to you will be of great benefit to you.

Scarcely had I left the religious house of St. Eusebius, where, as I wrote to you, I had gone through the spiritual exercises of St. Ignatius, than I went to the Church of St. Peter to acquire plenary indulgence. My religious acts to this end being finished, I stayed to observe the superb monuments of Christian art, which render that church the greatest marvel in the world, and I particularly stopped before the superb mausoleum of Pope Rezzonico, the work of the immortal Canova. I am not an artist, but such a monument is capable of inspiring anyone with enthusiasm. That statue of the Pope, in marble as white as snow, kneeling with hands clasped, in the attitude of prayer, has an expression so true, that you feel inclined to hold your breath to avoid disturbing that holy meditation. The artist has drawn his inspiration from the fervent prayer this Pope made, that God would cause him to die rather than that he should be obliged to repress the Jesuits, who are the moat powerful support of our holy Church. Those two lions, the most beautiful that have ever come from the chisel of man, making the finest contrast to the benevolence expressed on the face of the Pope, the principal figure of the monument, fascinate and delight you.

Whilst I was thus, almost in ecstasy, considering this mausoleum, I heard a slight noise near to me; I turned and saw a man of about thirty years of age, with a sympathetic face, dressed entirely in black, having a coat that descended beneath, his knees, fastened in front by a long row of buttons, that only permitted a small portion of a white cravat to be seen. He, like me, was occupied in admiring this marvel of modern art. At first I took him

far a priest, but seeing in his hands a top (*a cilindro*) hat, I found I was mistaken. He approached me, gracefully saluting me, and began to speak to me of the magnificence of that monument; he wished to know the artist, and asked me about the actions of the Pope who was honoured by so magnificent a mausoleum. "It is certain," he said to me, that this Pope must have rendered great services to religion to have merited a monument so immortal." I answered that Clement XIII. had been a really holy Pope; that his life had been one tissue of trials; that all the Catholic Courts had tormented him, because not only did he refuse to suppress the Jesuits, but rather protected them against all. We then came out, of the church together.

I did not know who this was with me. From his physiognomy and pronounciation I judged him to be an Englishman. His dress was rather that of an ecclesiastic, and as I know that in England priests and friars cannot dress in their habits, but wear coats which are only not exactly similar to those of the laity, I thought he might be a priest. I was on the point of questioning him on this subject, when he said to me: "This is, indeed, a grand temple, and worthy of the majesty of God; we in England have no idea of such an one" "Pardon me," I asked, "are you Catholic or Protestant?" "I am a Catholic," he answered me, "but not a Roman Catholic; I am a minister of the Anglican Church, and belong to that class which we call High Church. Our Church is Catholic and Apostolic; it retains the Apolitical: succession in its bishops and in its priests, and all the doctrines and practices of venerable antiquity."

Then I saw that my interlocutor was a Protestant priest, and I thanked God from my heart that He gave me so soon an opportunity for exercising my missionary zeal. Nevertheless, I will not hide from you that I was somewhat embarrassed, and with all my best intentions I did not know how to begin a discourse on his conversion. He, in the meanwhile, asked me many questions upon ecclesiastical matters. Finally, I sought to introduce the subject, asking him what he thought regarding the separation of the Anglican from the Roman Church – that is, whether he judged it to be a good or bad thing.

My question was a direct one, and he, heaving a deep sigh, replied: "That separation has been the greatest misfortune for the poor English Church; the separation was a necessity, but a necessity created by the obstinacy of men who would yield in nothing. The questions were taken up with too much heat, and also they were on each side somewhat exaggerated; there was no compromising, and thus the separation became necessary; but it was very fatal necessity. Both the Anglican Church and the Roman Church have lost much by the separation."

In the meantime, we had arrived at his lodging; he shook my hand, gave me his card, and said to me: "I much love the priests of the Roman Church, I shall be very pleased to see you again and speak with you concerning the Roman religion. Adieu."

You can imagine what my surprise was after such a conversation; that a Protestant, and Protestant minister, could speak with such veneration, I may say love, of the Roman Catholic Church, appeared an inexplicable phenomenon. I had, up to that time, imagined that the Protestants were rabid enemies of

Catholics, and particularly of their ecclesiastics; and I found instead, in this man, not only great courtesy, but also assured benevolence.

The evening of that day I went to the Roman College to consult my theological professor about the plan I should follow, in order to succeed in the conversion of this Protestant. I represented the case to him, and he, after reflecting a little while, said to me: "I think that your Englishman is a Puseyite." I then prayed the good Father to give me an exact notion of Puseyism, because I had heard it spoken of, but had no clear idea of it.

"It would be a very long thing," answered the good Father", "to unravel the story of the religious movement of Oxford, called Puseyism, from Dr. Pusey, who is at the head of it. If you only knew what trouble that movement costs our good Fathers who are in England, either in having excited it or in supporting it! It produces truly good fruit, and will produce greater, lint it coats much. But that is enough; it will little interest you, at least, at present; that which ought to interest you is to know the conduct you should maintain with such an Anglican minister in your discussions, and it is as to this that I wish to instruct you now.

"Ascertain accurately in the first place if you have to do with a' Puseyite. Certainly the conversation he held with you leaves scarcely any room to doubt; but you never can be too cautious. You must better assure yourself of it. With such an aim you should begin to speak of the Church and of its ministers, but limit yourself to speaking of the bishops, priests, and deacons, without alluding to the other orders. You will say pleasantly and in no tone of discussion, that where you find Apostolical succession, there is the true Church. If he is a Puseyite he ought to agree entirely with that doctrine. Then you, to be better assured, will speak of the episcopate as a thing of Divine institution in the Church, and touch gracefully upon the doctrine of the superiority of bishops over priests by Divine right. Speak of the power of the keys, and of the power to absolve sins left by Jesus Christ to the ministers of His Church; the power that is preserved in the Church of Apostolical succession, transmitted by regular ordination; then begin to speak of auricular confession, but on this point do not quote passages from the Bible, limit yourself to saying that the practice of it dates back to the first ages of the Church, and say that our Father Marchi has discovered confessionals in the Catacombs, and you will see that this discovery will interest him very much.

"You need not take the Puseyites to the Bible, my son; they admit the authority of the Bible, but they admit, as we do, its supreme, but not sole, authority; they admit, likewise, the authority of tradition, the authority of the Church, the interpretation of the Fathers, and, above all, they occupy themselves with ecclesiastical antiquity; they repudiate the Protestant principle of free examination, from which you see clearly that they approach us very nearly. Nevertheless, be cautious, I repeat to you, not to take up with him the tone of discussion, nor show too much zeal. Ascertain if he agrees with these doctrines; if he agrees, he is a Puseyite, and then I counsel you not to advance further in your conversation without first consulting me."

"Pardon me, my Father," I then interposed; "do the Puseyites really admit such doctrines?"

"They admit these," he replied, "and many others besides. They admit, for example, the adoration of the Eucharist, although they will not admit transubstantiation; they admit, although with some restriction, the worship of the cross and images; they admit prayers for the dead; of justification they speak almost in the same terms as the Council of Trent; they praise monastic vows and the celibacy of priests; they desire the re-establishment of convents and have founded some; they make use of crowns; of crucifixes, of medals; they light candles on their altars, and adorn them with flowers; they praise generally all the customs of our church, which can be justified by antiquity; and they desire to unite themselves by , some arrangement to the Roman Church, from which their fathers so imprudently separated themselves; and note well that the Puseyites are not like those obstinate Methodists, who attach themselves to the Bible, and so strongly, that they will not agree with anything that is not in the Bible. It is a terrible thing to have to fight with those people; but the Puseyites are much more reasonable, they admit the authority of the Church and all that can be proved consonant with ecclesiastical antiquity."

"And why, my dear Father, do you not seek to make them Catholics? It appears to me that if they admit such principles, it would be very easy to convert them to our holy religion."

"There is nothing easier, my son, than the conversion of a Puseyite; if he wishes to be logical he must become a Catholic. Admitting, for example, that the only true Church is that which has the Apostolical succession in its ministry, succession that is transmitted by the hands of the bishops, what is the consequence? It can only be this. The Roman Church is the true Church, because this has such a succession; and, admitting that the rule of faith is not only in the Bible, but is found also in tradition, and in the authority of the Church, it follows, consequently, that all the Protestant churches, who admit no other rule of faith than the Bible, are in error, and that the Roman Church alone has the truth. Thus you see clearly that a little logic is sufficient to make Catholics of all the Puseyites who will reason sincerely. But do you think that it would be for the greater glory of God to seek to convert the Puseyites to Catholicism? No, my son, the Puseyite movement must not be destroyed, but preserved and nourished; it has already been well received among the English aristocracy, by the Anglican clergy, in Parliament, and, perhaps, also in a still higher circle. Let us skilfully foster it, rather than destroy it, and it will infallibly bring forth its fruits; this is seeking the greater glory of God. But suppose that all the Puseyites became Catholics, that would do little good, but great evil; the Protestants would be alarmed, and our hopes and our endeavors by this means to bring back the English nation to the bosom of Holy Mother Church would be dissipated, and all our gain would be reduced to causing some thousand individuals to declare themselves Catholics, who are already so in heart, without having made explicit declaration. From time to time it is well that some Puseyite doctor should declare himself Catholic in order that under our instructions he may better conduct the movement; but it is not well that many

should do so. Puseyism is a living testimony, in the midst of our enemies, of the necessity of Catholicism; it is a worm that, carefully preserved, as we strive to preserve it, will eat up the old Protestantism until it has destroyed it. England must expiate the great sin of its separation from Rome, and it will expiate it, most certainly. I know what I say, but I cannot tell you any more."

"But in the meantime, my Father, all our good Puseyite friends are lost, dying outside the pale of our Holy Mother Church, and this appears to me a great evil."

"Do not sorrow on that account, my son; our good Fathers, who are in England, provide for this untoward event, if we may call it so; they are furnished with all the power of our Holy Father to receive the recantation of the dying, when this can be done with prudence and quietly; when they cannot do this, patience; their damnation cannot be imputed to us. You well know the end justifies the means; our aim is most holy, which is, the conversion of England; and the most fitting means to attain this end is Puseyism. You who have just come from the holy exercises know that our Holy Father Ignatius teaches that *all means are good when they conduce to the end*. Prudence, which is the first of the cardinal virtues, teaches us always to permit a small evil in order to attain a greater good; thus the sick man allows the amputation of his leg to save the remainder of his body; in the same way we must resign ourselves to seeing the loss of some hundred Puseyites, in order that one day England may be converted. Therefore, follow my counsel; do not give yourself so much trouble to convert this man; lead him here to us. Father Marchi will take him to the Catacombs, and will show him those monuments of Christian antiquity which will further confirm him in his opinions; and he can do much more for our Holy Church in England as a Puseyite than as a Catholic."

I confess to you, dear Eugenio, that I was not quite persuaded by the reasonings of my master; nevertheless, I saw in them profound prudence quite above my inexperience; still I felt in my heart I know not what, which prevented my following these counsels to the letter as I ought to have done. I thought over them a good part of the night, and decided to make use of these counsels only as far as they would help me to the conversion of my Englishman, which I did not feel disposed to give up. Having made this decision, the following morning I went to find my Englishman, who received me with extreme kindness, as if I had been an old friend of his. We began our conversation about religion. I will not stop to detail this conversation, which circulated round those points indicated to me by my master, and with which my Englishman almost entirely agreed. Then I wished him to go further. He admitted that the only real Church of Jesus Christ is that visible company (*societa visibile*) established on the day of Pentecost, which has for its founders the Apostles, for its heads their successors, and for members all those who profess Christianity. From this principle, admitted by my interlocutor, I drew consequences against him, that is, if the true Church is a *visible* company, a *visible* body, it must have a *visible* head. If, as he admitted, the heads of the Church, viz., the bishops, are the successors of the Apostles, there must likewise be amongst them an order; hence, a head of

the bishops, and consequently of the church; and he only could be such from among the bishops who is the successor of St. Peter.

Mr. Manson, for such was the name of my Englishman, was somewhat embarrassed, and I was transported with joy and delighted that I had not obeyed by master. Mr. Manson saw that he could not do away with the consequences which I had drawn from his principles, that he could not logically remain a Puseyite without admitting the primacy of the Pope, and all his prerogatives as Head of the Church. He sought to defend himself as he best could, saying that the Roman Church had degenerated in many points from the beautiful and pure Catholic doctrine of antiquity. I made him observe that even if it were so (which I did not admit), my conclusion would not on that account be less true or less just; for admitting that that alone is the true Church of Jesus Christ in which is preserved the Apostolic succession, there could be no doubt of the Apostolic succession of the Roman Church; it follows therefore, that the Roman Church is the only true one, and as outside the true Church of Jesus Christ there is no salvation, so one must either belong to the Roman Catholic Church or be lost for ever.

I would not and could not admit that the Roman Church had degenerated from the doctrines of antiquity, and repeated with pleasure that expression of "antiquity"; because, to say the truth, controversies with Protestants are a little tiresome for us, when one must only discuss with the Bible; you Protestants not admitting either the authority of tradition or the interpretation of the infallible Church, we find ourselves on difficult ground with you. But if, besides the Bible, you admit tradition, and the authority of the Church, and refer to ecclesiastical antiquity, to prove doctrines and justify customs, then the advantage is all for us, and our victory is certain. I, therefore, asked Mr. Manson what those doctrines were in which the Roman Church had, according to his opinion, degenerated from venerable antiquity?

Then he seemed to me somewhat embarrassed; he said many things rather unconnected, but from his discourse I gathered that he spoke of worship in the Latin tongue, and of Communion in one kind only; customs, he said, that the Roman Church had adopted, but which it could not sustain by antiquity.

I prepared to show him from these same principles that such customs, although they may be called modern; did not show that the Roman Church, having adopted them, was in error, because such things do not pertain to dogma but to discipline; and as he himself admitted, the Church, that is, the bishops assembled together, having supreme authority in affairs of discipline in the Church, had had the right to change that discipline. To say that the changes were errors, you must prove either that the Church has no authority in affairs of discipline, or that these things pertain to dogma, or that they have been changed without good, reason.

It was at this point of my reasoning, when already I felt certain of victory, that the servant entered to announce two visitors. We rose to receive them, and two gentlemen entered, one of them a young Englishman; the other, his tutor, an Italian, a man of about fifty years of age. I then took leave with great vexation. Mr. Manson asked me my address, and promised that he would

come and see me to continue our conversation, which had much interested him, and thus we parted.

I do not see the moment, dear Eugenio, to bring this affair to an end; the conversion of this man is certain. When he shall come, and we shall have continued the discussion, I will write to you at once. – Love your most affectionate
Enrico.

Rome, December 1st, 1846

My DEAR EUGENIO, -

There is a proverb here in Rome which says "Man proposes, and God disposes," and this proverb is today verified in me. I proposed to myself the conversion of a Puseyite to Catholicism, and God has disposed to make me, perhaps, the instrument of the conversion of two other Protestants. But will you believe it, my good friend, the opposition to such "conversions I found rather on the side of my masters than on the side of the Protestants; but the good Fathers acted thus from prudence, and from no other motive; nevertheless, such prudence I cannot comprehend. That which God will, shall suffice; I leave all in His hands, and to you, as the friend of my childhood, I will confide all, being sure of your discretion.

I related to you how I was parted from Mr. Manson by the arrival of those two foreigners. It was noon when I left him; two hours after I received a note from Father P____, who is one of my masters, in which I was invited to present myself the same evening to him at the Roman College, as he wished to speak with me on interesting matters. I went at the hour indicated. Father P____ received me at first rather gravely, but after a little while, resuming his accustomed paternal tone, he said to me: "My son, the exercises of St. Ignatius have profited you but little, it appears to me."

I was mortified at the reproof, which appeared to me unmerited, and I asked the Father to explain himself.

"What have you done this morning?"

Then I began frankly to relate to him the conversation I had with Mr. Manson, but he interrupted me: "I know all. and that is why, my son, I have called you to come to me. You have not been willing to follow my counsel; you have set yourself to dispute, and have ruined all."

It was impossible to understand the words of the good Father. I almost held the victory over my Englishman in my hand, and my theological master reproved me and told me that I had ruined all! I begged him to explain himself better.

"My son," answered the good Father, "if you had acted according to my counsel, your visit would not have been so long. Those gentlemen who arrived would not have found you there, and if they had found you, they would not have found you in the heat of discussion; their visit would have passed as a complimentary one, and all would have ended well. But do you know what happened after your departure? Those two gentlemen wished to know of what the

Abbe was talking, that he seemed so excited. Mr. Manson told them, and thus it has come to pass, that they also wish to have some discussion with you."

"Oh, my Father," I interrupted, "so much the better; truth is on my side, and I fear nothing!"

"Presumption! my son, presumption! You do not know with whom you would have to do; those two are not yet Puseyites, like Mr. Manson, but are two obstinate Protestants who will attack you with the Bible, and you will not know how to answer them. The Bible interpreted in its true sense, that in which our Holy Mother Church gives it, destroys all heresy; but when you dispute with those who do not admit that sense, they make it appear that the Bible is against us. Holy Mother Church does not permit even inquisitors to dispute with heretics upon the Bible alone. No, my son, if you have committed the first error, do not commit the second. Withdraw from this discussion; excuse yourself far want of time; you have now the schools, and may occupy yourself with anything else. Only manage to bring your Englishman to me, and do not think of anything further."

The discourse of my master had not convinced me; but thinking that my duty was to obey him, I parted from him determined not to visit my Englishman again, and if he should urge me to continue the discussion, to excuse myself in the best manner possible. But I repeat it: "Man proposes, and God disposes." Circumstances prevented me from remaining firm in my first resolution.

The next morning, when I returned! home after school, I found Mr. Manson awaiting me. After the customary courtesies, he related to me that those two gentlemen who had interrupted our conversation had wished to know upon what subject we were discussing and having been told, they had shown great interest in it, and desired to continue it. He told me that Mr. Sweeteman, the younger of them, was the son of a very rich English gentleman; that he had known this young man in Oxford, where he was prosecuting his studies; but as he had become enamored with the doctrines of Dr. Pusey, his father, who was an assiduous reader of *The Record*, had taken it into his head that his son might become a Catholic, and had sent him to Rome in the persuasion that, seeing the Court of Rome closely, he would become horrified at it. With that aim he had given him as a tutor Signor Pasquali, the elder gentleman, who accompanied him. He told me that Signor Pasquali was a Piedmontese, who belonged to the Waldensian sect, and who, as he well knew Rome and the Roman Church, was engaged to show Mr. Sweeteman all the corruption of Catholicism. "I," continued he, "am not a Roman Catholic, but those fanatics do not please me who find everything bad in the Roman Church. The Roman Church, certainly, has its errors, but it merits respect, being the most ancient of all the Christian churches. Therefore, let us unite to show Signor Pasquali his fanaticism."

This discourse was a strong temptation to me no longer to obey my master; but I had the strength to resist and to excuse myself, saying that I was very sorry not to be able to enter into the discussion; that, my time was fully occupied; that I ought to prosecute my studies, which left no time at my disposal. It seemed that Mr. Manson was satisfied with my excuse, and did not

insist. He waited a moment, then he said to me: "At least, you will not deny me a moment this evening to take a cup of tea with me; you have no lessons in the evening." It seemed to me too difficult to refuse, and I accepted the invitation.

I went at the appointed hour, but Mr. Manson was not alone, as I had expected; Mr. Sweeteman and Signor Pasquali were already with him. I had not foreseen this meeting, if I had I should not have gone; but as I was there it did not seem fitting to retire, only I renewed in my heart the purpose of not entering into any discussions. Mr. Manson introduced me to both, according to English etiquette. We talked of many things; then Mr. Manson began to speak of the beautiful churches that are seen in Rome, and of the stupendous monuments of antiquity, especially the ecclesiastical, and concluded with saying that if those Dissenters who cry out so much against the Roman Church could see Rome, and conscientiously consider its monuments, observing its magnificent temples, the majesty of its rites and of its hierarchy, it is certain they would not exclaim so much against it.

"My opinion is quite opposed to your," said the Waldensian; and I maintain that a sincere Protestant who sees Rome as it is, finds precisely in its monuments, in its temples, in its hierarchy, in its rites, the strongest arguments to condemn it and to judge it as fallen from the pristine faith preached by St. Paul to the inhabitants of that city. I also say that if a sincere and enlightened Roman Catholic, not brought up in prejudice, would seriously examine these things, he would have to abandon his Church if he wished to be a logical Christian." They said many things upon this question. Mr. Manson warmly maintained his position; the Waldensian, cold as ice, did not concede an inch of ground. Mr. Sweeteman sought to maintain the intermediate position, and I trembled at heart, but was silent, because I would not disobey my master. But I thought within myself that without disobedience I might enter into the conversation, because they did not speak on the subject of the Bible, but of monuments and rites.

Whilst I was in this uncertainty, Mr. Sweeteman addressed himself to me, saying: "Signor Abbe, you ought not to be silent on a question which so closely concerns you." "Signor Abbe is silent," said the Waldensian, "because he knows well that reason is on my side, but it does not suit him to confess it."

At these words I felt my face become burning and a feeling of holy zeal excited me to fling myself on that obstinate heretic to teach him to speak better of our holy religion. I no longer remembered the prudent counsels of my master, and with a voice suffocated with indignation, I replied that my silence was quite the reverse of a tacit approval; it was rather compassion for his obstinacy in error, which made him reason wrongly; and I was, silent because such sophisms did not appear to me worthy of answer. "How," I added, "seeing such monuments which attest the venerable antiquity of Catholicism, can you conclude that it is false? Must a religion, to be true, be modern?"

The Waldensian, instead of being offended, took my hand in sign of friendship, and pressing mine in his, said: "This confirms me still more in the good opinion that I had conceived of you; you are a sincere Roman

Catholic; you are such because you believe the truth; should you come to know yourself in error I am certain that you will abandon Roman Catholicism to embrace the Gospel."

You cannot imagine, my dear Eugenio, how such a proposition offended me. I abandon the holy Catholic religion! I would rather die before having a single doubt as to its truth. Then I remembered the exhortation of my master, and appreciated his prudence. I repented not having followed his wise counsels, and proposed no longer to embarrass myself with heretics of this kind. I considered how best quickly to leave the house, so as not to set foot in it again, and contented myself with replying that Signor Pasquali was a thousand miles wide of the truth with regard to me.

"Well," replied the Waldensian, "to prove it I give you a challenge, not of words, but of deeds. You will have the kindness to conduct us to those monuments which, according to you, prove the truth of Roman Catholicism; we will examine them together, and I give you my word of honour, that if with them you succeed in convincing me of the truth of Catholicism, I will immediately become a Catholic; on the other hand, if I succeed in convincing you of the contrary, you will do what your conscience shall dictate to you. But if you do not accept a challenge so reasonable, and all to your advantage, you will permit me to believe that you are already persuaded of being in the wrong."

Though such a proposal attracted me, yet I resolved to obey my master, and excused myself with want of time; but the Waldensian showed me that as it was the question of leading to the truth three men whom I believed to be in error, I ought to sacrifice to such a great work every other occupation; he made me observe besides, that, having already begun the discussion with Mr. Manson, the excuse of want of time seemed a pretext, and, in reality, I could no longer withdraw conscientiously. "However," he said to me. "we are not in a hurry; should it please God, we shall pass the winter in Rome; you have no lessons on Thursday; you will have fifteen days vacation at Christmas, ten at the Carnival; you can give us them Thursday and the vacations, and thus you will not occupy with us the time destined for your studies."

I had no longer any honest excuse to offer, therefore I accepted, and it was arranged that the next Thursday we should go together -this evening was Wednesday.

On the Wednesday I went to the school, and noticed that the Professor looked at me with a stern eye, and introduced into the lesson sentences which hurt me, and as he pronounced them, he fixed a significant look upon me. "Possibly," I said within myself, "he has become acquainted with the fact of yesterday evening; whosoever could have related it to him?" After the lesson I begged the Professor to listen to me for a moment. When we were alone he strongly reproved me for my disobedience, and said, "Take care, I cannot guarantee you from the terrible consequences that this may have for you." I was afraid of the good Father's reproofs; he turned his back to leave me, but I threw myself at his feet, clasped his knees, and besought him so earnestly, that at last he was moved and resumed his amicable tone.

"Well," he said to me, "we will see if it is possible to present a remedy for your imprudence. "I promised to obey him punctiliously; and then the good Father conducted me to his room to give me all the suitable instruction..

I tell you all, dear Eugenio, because you are the friend of my heart, and you know the prudence of these good Fathers, who, recognising my small experience, and fearing for my youth, gave me good counsel, in order that I might come out with honour from this discussion.

When we had reached his room he said to me: "My son, as you have entered into this terrible engagement, you must come out of it with honour; tomorrow go to your appointment, but take care to go only tomorrow. You must choose a leading subject which will confirm the Puseyite, will not attack Mr. Sweeteman, will send the Waldensian to the dogs, and which it will not be difficult honorably to maintain. The success of a discussion depends very much upon the selection of the theme, and according to the compact, it is for you to select it. You have to conduct your Protestants to visit the monuments; whither do you think of conducting them?"

"To the Catacombs," I replied.

"You could not select worse. The Waldensian will tell you that the Catacombs were public cemeteries, where they buried promiscuously Gentiles and Christians; that these could not be places of sacred meetings; that the Gentiles guarded with great care their cemeteries, and would never have allowed the Christians to celebrate there the mysteries which by them were judged profane; and if you show them the stone pulpits, the altars, and other monuments, he will tell you that they were placed there afterward, because the Gentiles would not have permitted in their cemeteries those assemblies which they would not permit elsewhere. He will tell you many other things, to which you will not be able to reply. No, my son, act according to my advice, do not conduct them to the Catacombs. The subject of your researches tomorrow must be St. Peter's, and here is your itinerary. Conduct them to St. Peter *in vinculis*; and there the Father Abbe, who will be instructed by me, will show them the documents which prove that; this church was built by the Senator Pudens, and consecrated to St. Peter; he will show them also the chains with which the Apostle was bound by order of Herod and Nero. Thence descend to the Roman Forum, called the Campo Vaccino, wet conduct them to the Mamertine Prison, where he was confined; then go up to the Gianicolo, and in the church of St. Peter in Montorio, show them the place where St. Peter was crucified; conduct them to Santa Maria in Traspontia, and in the fourth chapel to the left as you enter, show them those twp columns to which the holy Apostles Peter and Paul were bound, and then scourged. Lastly, conduct them to the Vatican to see the bodies of these Holy Apostles, and the Chair of St. Peter. From all these monuments you will easily deduce that it is evident that St. Peter had his seat in Rome as Bishop, and that he died in this city; and that therefore the Bishops of Rome are his successors; and as St. Peter was the first of the Apostles, and had special promises, that is, the keys of the Kingdom of Heaven, the primacy, the right of confirming all other bishops, and infallibility; so these things have passed from him by direct succession to the succeeding Popes, who in continual sequence have gone on to our days. Here the Waldensian will dissent from you and will argue from the Bible; but

you will call him to order; the challenge which was proposed and accepted was simply to discuss the monuments; the good Puseyite will be on your side, do nob doubt."

But do you believe, my Father, that Signor Pasquali will thus quickly yield?"

"Do not try, my son, to make him yield; it would require more to conquer the obstinacy of a rather learned Waldensian. Try only to come out with honour from the embarrassment in which you are placed. He will certainly not yield; you will also see that he will begin to cavil over these monuments; you will then appear offended at some irreverent word, which will certainly come from him; you will reprove him for not keeping to the compact; you will exaggerate, if need be, your indignation; and you will leave them, and thus extricate yourself from difficulty.

I know that all which these good Fathers say is for the greater glory of God, but I tell you sincerely, I was not satisfied with these counsels; they appeared to me not straightforward, and it seemed ignominious thus to abandon the field at the most important moment. The Father saw that I hesitated, and lightly touching me on my shoulder, said to me kindly: "Poor Enrico, you are very unfortunate! The first time that you try to act the missionary you get; hold of a Puseyite, whom you ought not to convert, and of an obstinate and learned Waldensian, with whom you ought not to venture. But do not lose courage, another time you will have' better success."

"But could I not—"

"No," brusquely interrupted the Father, "you cannot and must not do differently to what I have told you. Do you know what will happen if you disobey me? If you enter into questions from which you could not come out with honour, from the monuments you will pass on to the Bible, and with that cursed art with which they handle the Bible, the end will be that the Puseyite will abandon us and turn Protestant, the other will be all the more confirmed in his errors, the Waldensian will triumph, and you will have given him the victory. And what will then happen to you? Remember that the Inquisition exists in Rome, not only for heretics. but also for any one who causes the least injury to the Holy Church." Thus saying he opened the door and took leave of me. . The last wards of my master terrified me. I went home much preoccupied with what I had done; but at home I found a letter from the Secretary of the Vicariat which ordered me to present myself immediately at the Vicariat to hear some directions from his Eminence relating to myself.

When an ecclesiastic is called in that way to the office of the Secretary of the Vicariat, it is a sign that he is accused of some fault. Without waiting a moment, I went to the Secretariat, and the priests that were occupied there exchanged between themselves glances of intelligence, and looked at me with a scornful smile. I asked for the Signor Canon Secretary, and was introduced.

The Canon Secretary, of whom I speak, is a priest of between seventy and eighty years of age, a venerable old man, the example and model of all the priests of Rome; loved by the Pope, and revered by almost all the Cardinals; and I might almost say, venerated by all the clergy; a zealous preacher, an

indefatigable confessor, he is always found equal to himself from early morning, when he rises to perform mass, up to the evening, when he plays card, which he never fails to do.

The good Canon made me sit at his side, and told me he was very grieved to be obliged to reprove me, but by his office he was forced to do so; and after many words upon the caution and prudence which ecclesiastics ought to me, in order not to compromise the Holy Church, he told me that the Cardinal Vicar was not quite satisfied with my conduct, on account of the frequent conversations I had held with Protestants; and in the name of the Cardinal Vicar he ordered me absolutely to cease from such conversations. "You know," he added, "what the canons of the most holy Lateran Councils III. and IV. teach in regard to heretics, nevertheless, you, yesterday evening, took tea with them. How does this appear to you, my son?"

I no longer knew in what world I was, accused, reprov'd, menaced, and why? For a work, which seemed to me the best I had ever done in all my life. I could no longer contain myself; my heart was full, and I burst straight out into convulsive weeping which suffocated me. The Canon called for help, and the priests of the Secretariat hastened in. After I was relieved and somewhat calmed I prayed the good Canon to listen to me. All retired, and I narrated to the Canon Secretary the whole circumstances.

When I had related all, he said to me: "Be assured, the Cardinal Vicar has been differently informed; but I believe in you; your narration is most natural, and everything tells me that the thing is precisely as you have related it; and although it is not in my power to change the order of the Cardinal, nevertheless, I take the responsibility upon myself; the Cardinal is very reasonable, and will be easily persuaded. Carry out then, my son, the engagement which you have undertaken, but with prudence, for mercy's sake. You can in no case compromise the cause of the Holy Church because you have no official character; only I pray you to be careful for your own sake, my son; such heretics are dangerous. Before you begin any discussion, say three Ave Marias to the Madonna, who, as the Holy Church teaches, '*alone has slain all heresies,*' and then you need fear nothing."

Thus spoke this excellent priest. Then I felt tranquilized, and decided to follow his counsels rather than those of my master. Returning home contented, I have occupied the rest of the day and this evening in writing you this letter. Tomorrow will be our first visit to the Roman antiquities, and I intend to use the programme given me by my master. After tomorrow I will write to you the result.-Love your most affectionate,

Enrico

Rome, January, 1841.

My dear Eugenio,-

I grieve to find in your last letter suspicion with regard to my conduct. You doubt whether the reason for which I have waited a month to write to you may have been that of not wishing to confess my defeat. No, dear friend; as yet I

have never come out with loss from the dispute, rather I hope to come out victorious. I did not write to you at once because I did not wish to weary you by writing discussions; I wished to wait for the decisive victory which could not be far off, and then I should have written all to you. But since you desire to know all the details, I am willing to satisfy you. I reveal myself to you as to a friend of my heart, which you are; I hide nothing from you, not even the thoughts of my soul, certain that you will not compromise me. This, then, is what happened in our visit to the monuments. I went the appointed day to Mr. Manson and found the other two gentlemen. We took a carriage, and according to the programme of my master, I conducted my friends to the Church of St. Peter in *in vinculis*. It is situated on the south side of the Esquiline Hill. A most beautiful portico, with five arches, enclosed in elegant iron railings, forms the entrance to the magnificent basilica; which is of a light, and at the same time, majestic architecture. I shall say nothing of the most beautiful picture of St. Augustine, the work of Guercino; nor of the other, representing the liberation of St. Peter from prison, the work of Domenichino. The *chef d'oeuvre* of Michael Angelo, viz., the statue of Moses, destined for the mausoleum of Julius II., eclipses all else in this church.

Mr. Manson, Mr. Sweeteman, and I stood enchanted before that statue, which shows how high the genius of Christian art can attain. The Waldensian smiled at our admiration; then, striking me lightly on the shoulder, said: "Signor Abbe, explain to me a little one thing I do not understand. Your Church says that temples are holy places. places consecrated to the Lord, houses of prayer; and adopts in its temples all that the Bible tells of the Temple at Jerusalem. How, then, can it transform its temples into studios of fine arts or museums, and thus expose itself to the profanation of us Protestants, who enter them not to pray, but to look at the objects of art?"

I answered that these statues were in the churches to excite the devotion of the people, and the more beautiful they were the more they answered their purpose.

"Keep to common ground," he interrupted; "we must not anticipate the question of statues, that will come in its time. But, even granting what you saw, this monument is certainly not placed here to excite devotion; but to honour the dead body of a Pope." "To the Lord's House," I added, "belongeth magnificence." "It is written, however," he resumed, "*Holiness becometh Thy house*" (Psalm xciii. 5).

We passed into the sacristy, where the Father Abbot awaited us, and received us with many compliments. In the sacristy is a beautiful marble altar, and upon it a little cupboard made of precious marble, and of most beautiful work. The Father Abbot lighted four candles, put on his surplice and stole, opened the little cupboard, and drew from it a beautiful urn of rock crystal, in which the chains of St. Peter are preserved. The Father Abbot and I knelt together before these holy chains, and prayed in silence; then we kissed these relics, and! the Father Abbot shut the cupboard.

Then, having taken off the sacred vestments, he related that in the fifth century Giovenale, the Patriarch of Jerusalem., gave to the Empress Eudocia

the chain with which St. Peter was manacled in Jerusalem by order of the Emperor Herod; Eudocia presented them to Pope Leo I., who brought together this and the other chain with which St. Peter was bound in Rome by order of Nero. The two holy chains coming in contact united and became one single chain, which is here preserved. Then the Empress caused this church to be rebuilt; I say rebuilt, because it was already a church, built by Pudens, and consecrated by St. Peter. Hence the title of St. Peter *in vinculis*.

"And is this story well certified?" asked the Waldensian.

"To doubt the truth of it," replied the Father Abbot, gravely, "it would be necessary to doubt the evidence itself. If you will take the trouble to come up to my room, I can show you the documents which prove the truth of it."

Then went up to the apartment of the Father Abbot, where he drew from his bookshelves the first volume of the works of Father Tillemont, and at page 172 he read these words:-

"Tradition says that St. Peter converted the Senator Pudens in Rome, that he lived in his house, and consecrated in it the first church in Rome, which became afterwards *San Pietro in vinculis*."

I was consoled beyond measure, and admired the prudence of my master in having so wisely directed my visit to the monuments. Mr. Manson exclaimed, "Ah! one must come to Rome to be instructed in ecclesiastical antiquity."

The Waldensian, with his accustomed coldness, said, "But do you believe, Father Abbot, that Tillemont really lent credence to this fact?"

"I cannot think how you can doubt it," replied the Father Abbot; "Tillemont depended upon tradition."

"Well," said the Waldensian, "favour me with the second volume of Tillemont." Having it, he sought for page 616, and showed that Tillemont based such tradition upon the Apocryphal book of *The Shepherd*, attributed to Hermas. And then he showed that all the events related in that book belonged to the time of Antoninus that is, towards the middle of the second century; from which one must deduce that if you have faith in such tradition, St. Peter would have been the guest of Pudens in the middle of the second century, that; is, about a century alter his death.

The Father Abbot and I were confounded by this observation; still, the Father Abbot did not lose courage, and taking from his cupboard an old martyrology in parchment, with the initials in miniature, opened it, and read, at August 1, these words in Latin: "The consecration of the first church at Rome, built and consecrated by St. Peter the Apostle." "Here is a document much more ancient than Tillemont."

The Waldensian looked at the martyrology, and from its characters and its miniatures he showed that it was of the XIVth century.

A document," said he, "of at least three centuries after the fact which you wish to prove by it, proves nothing."

"Well," replied the Father Abbot, "here is the testimony of Cardinal Bona," and he showed the book of that Cardinal upon the liturgy. "Here is the history of this church written by one of our Canons." The Waldensian interrupted: "All these testimonies are more recent than those of the martyrology. But let us not go from Tillemont; see what is said at page 604 in this second volume. Read, Father Abbot:—"It cannot be believed that the Christians had churches or buildings built expressly in which to assemble for their religious exercises until after the persecution of Severus towards the year 230 A.D' And you could," he added, "quote all the Fathers of the first centuries to show by their testimonies that the Christians had no churches until the third century."

The Father Abbot became as red as a hot coal. I felt as if I could not contain myself, and excited by anger, I said to the Waldensian, "And perhaps you have something to contradict about this chain?"

"Not at all; I should be out of my mind: if I did not see it was a chain; but to be reasonably convinced that this was the chain of St. Peter I must reason with you a little about it. I must know, for example, why of the two chains (Acts xii. 6) with which St. Peter was fettered at Jerusalem, only one was preserved; and where is the other gone? I must know who preserved that chain. Whether Herod? Whether the Jews? Whether the Christians? But St. Peter left the chains on the ground in the prison. It would be well to know how, in the ruin of Jerusalem, when all was destroyed, that chain was preserved. With relation to the one at Rome you must show that St. Peter was there, which, however, is a little difficult. If he had not been to Rome, he could not have been imprisoned there. But suppose he was there, I will ask, who preserved that chain? Nero? But he, we know, was not so devout. The Christians? But who would have dared to go and ask for it? And if they had dared, would they have got it? And then you know well that in those times the worship of relics was esteemed idolatry; it is sufficient to read Tertullian, Origen, Justin Martyr, and the other ancient Fathers, to be persuaded of this. Therefore, dear sir, let us look at other monuments in which you may be more fortunate; but these do not in the least convince me."

This first experience taught me that I had to do with a man who knew much more than I did; and then I felt that my_ was right, and sought how to extricate myself from trouble, and wished that I had got out by means of Biblical arguments, in order to accuse him of not having kept to the contract, and thus break off the discussion with some honour. To that end, rather than conduct him to the Mamertine Prison, I took him to the church called, *Domine quo vadis*.

A short distance from the city, upon the Appian Way. there is a little church built on the spot. where our Lord appeared to St. Peter. In order that you may well know the fact, I transcribe the inscription upon the marble which is found in that church: — This Church is called *Santa Maria delle piante*, and, commonly speaking, *Domine quo vadis*. It is called "of the footprints," on account of the appearance of our Lord made in it to St. Peter, when that glorious Apostle, persuaded or even compelled by the Christians to come out of prison and depart from Rome, walked by this Appian Way, and just at this place met with our Lord walking towards Rome, to whose miraculous appearance

he said: '*Domine, quo vadis?*' (Lord, whither goest Thou?); and He replied, '*Venio Romam iterum cruciffigi*' (I come to Rome to be crucified afresh). St. Peter immediately understood the mystery, and remembered that to him also such a death had been predicted, when Christ gave to him the government of His Church; therefore, turning round, he went back to Rome, and the Lord disappeared, and in disappearing left the impression of His feet in a paving-stone of the street. From this the Church took the name of '*delle piante,*' and from the words of St. Peter the name *Domine quo vadis?* ... 1830.-" ... 1830.-"

We had scarcely arrived in front of the church, than the Waldensian stopped to read the inscription that is over the door:- "Stop; O passer-by, and enter into this holy temple, where you will find the footprint and figure of Our Lord Jesus Christ, when He met with St. Peter, who fled from prison. Alms are requested for wax and oil, to liberate some soul from purgatory." After he had read this inscription, he said, "I do not think that the Signor Abbe is more fortunate in the visit to this second monument."

We entered; upon the wall on the right of those who enter is depicted the Saviour, who with His cross on His shoulders, walks towards Rome. On the wall to the left is depicted St. Peter in the attitude of flying from Rome. In the middle of the Church there is a narrow strip of basalt pavement to represent the ancient street, and in the centre a white square stone, projecting above the pavement, and on this there is the print our Lord's feet, and around is sculptured the verse of the Psalm, "Let us adore in the place where His feet rested."

The Waldensian assumed a very serious expression, and cast a compassionate look upon me, and without anything more, went out of the church; Mr. Sweeteman appeared to me also scandalized Mr. Manson himself was not satisfied, and all went out.

I did not at all understand this. I also went out, and the Waldensian spoke to me, with a seriousness that made me afraid.

"Signor Abbe, I am a Christian, and cannot bear that under the aspect of religion the adorable Person of Our Lord Jesus Christ should be made ridiculous; and that the word of God should be thus abused to inculcate the adoration of a stone."

I wished to justify the thing; but all were against me, and I held my peace. Everything went wrong with me that day. Then I resumed the programme of my master, and ordered the *vetturino* to drive us to St. Peter.

St. Peter *in carcere* is nothing but the ancient Mamertine Prison turned into a chapel. You descend by a modern staircase to the door of the prison, upon which you may still read the ancient Roman inscription. Having entered the first subterranean prison, you descend by little steps into the second, which is perpendicularly under the first. As we descend by the little steps, I made Mr. Manson notice on wall the impression of the profile of a human face, an impression which was taken from the face of St. Peter, when going down into that prison the jailer gave him a box on the ear, and caused him to strike

his head against the stone wall. which, softened by the touch of the holy head, received the impress of his face. In the middle of that second subterranean prison there is a well of water, miraculously made to spring forth by St. Peter, when he converted the jailers Processo add Martiniano, and baptized them with forty-eight other prisoners.

Mr. Manson was filled with veneration for this prison, in which the Apostle St. Peter had lived, and had worked miracles. He wished to taste the miraculous water, and to preserve some of it in a little bottle, which he bought of the custodian to carry with him to England. I thought myself victorious, and in going out I asked the Waldensian if he was convinced that this was the prison of St. Peter.

"I believe," he replied, "that this is the Mamertine Prison, because it is really in the position in which it was situated. History speaks of this prison, and tells that in it only illustrious prisoners were confined; hence it could not have held the poor fisherman of Galilee. History gives the names of prisoners who lived in this prison, but amongst them there is not the name of Peter or of Paul; on the contrary. with regard to the latter. who was really in Rome, the account in the Acts of the Apostles tells that he was not in this prison. History tells that those who entered this prison never came out alive. but were strangled there, and their bodies, to the terror of the people, were thrown from the *Scale Gemonie*, which looked upon the Forum. Thus we know that in this prison Jugurtha was put to death; that by order of Cicero, Lentulus, Cetegus, Statilius, Sabinus, and Ceparius, heads of the Catiline conspiracy. were strangled; in it was killed Sejan, by order of Tiberius, and Gioras, son of Simon, chief of the Jews, who had been made prisoner by Titus; but no historical document speaks either of St. Peter or of St. Paul. History tells that no one came out of this prison alive; therefore, St. Peter was not there, because, according to you, he did not die there. Moreover, you have shown me in *Domine quo vadis* that. St. Peter, persuaded by Christians, came out of prison. But from this prison. he could not have come out, and in it he could not have spoken with any one. There is no other way of entrance but the aperture used from above – the first aperture penetrated the upper prison, which was otherwise inaccessible. But St. Peter would have been in the lower inaccessible prison, and it would have been absolutely impossible to come out of it. It cannot be admitted that he came out by miracle as he came out of the prison at Jerusalem; for then there would have been no room for the reproof which, according to you, he received from Jesus Christ for having come out; so you see well that this prison proves nothing in your favor."

"And the impression of the face of St. Peter on the stone? And the miraculous water? And the baptism of the prisoners? Are these, then, all impostures?"

"My dear Signor Abbe, do not allow yourself to be blinded by prejudice, but let us quietly reason. before admitting the facts as certain. The steps on which half-way down is the pretended face of St. Peter, are of recent construction. When the Mamertine dungeon was a prison the prisoners did not go down into it by those steps, which did not exist, but were let down into it through the upper aperture; so then, if these steps did not exist, St. Peter could not have passed by and left his face on the stone. As to the

well, I see no miracle in that; because, wherever you dig in Rome to that level you find water, which is not at all miraculous. And then it is an absurd thing to pretend that God worked the miracle of causing the waters to rise, in order to baptize those jailers, who could easily bring water needed for the baptism, without the necessity of a miracle. Finally, it is absurd to pretend that there were, together with St. Peter and St. Paul in that prison. forty-eight other prisoners; first, because that was an exceptional prison, as we have mentioned, and then, if you measure the prison you will see it is absolutely impossible that there could have been fifty-two persons in it, unless they were packed like anchovies in a barrel."

On hearing these reasons Mr. Manson threw away the bottle of water he had bought; Mr. Sweeteman smiled, and I bit my lips with rage, not knowing what adequate answer to give to such reasoning. I was convinced that there must be a good answer, but I did not know it, and I was indignant that my master, in giving me the programme, had not warned me of the objections of the Waldensian, and taught me how to answer them.

"Well," said I, "let us go and see the place where St. Peter was crucified."

"Do you mean," said the Waldensian, "Bramante's famous little temple of *San Pietro in Montorio*? Let us spare our poor horses that fatiguing ascent; and this is why. I have good reasons to believe that not only did St. Peter not die in Rome, but that he never came there; but even if I could be persuaded that St. Peter had died at Rome, the sight of the hole where, eighteen centuries ago, the cross of St. Peter was planted, would make me laugh. Who can believe that that hole made in the earth could have been preserved for so many centuries? Besides, although the scientific men who study Christian antiquity at Rome believe that St. Peter died in that city, they do not agree as to the place of his martyrdom. Read Bosio, read Arrighi, and many more who have written upon the martyrdom of St. Peter, and you will see that some of them maintain that St. Peter was put to death on the Vatican Hill, others between the Vatican and the Janicullum, and scarcely one believes that it was on the summit of the Janiculum, where is the little temple of Bramante. Therefore, it is useless for us to go there."

The further we proceeded, the more I found myself confused and discouraged. Nevertheless, as I had no honest reason to retire honorably, I took courage and conducted my companions to the Church of *Santa Maria in Traspontina*, belonging to the Carmelite Fathers.

Entering the Church. I called to the Friar Sacristan, in order that he should show the columns of St. Peter. I hoped that the Friar would be indignant at the observations the Waldensian would make, and thus a contest would arise which would give me a good pretext to retire; but instead of this, the contrary happened.

The Friar conducted us to the fourth chapel on the left, where leaning against the two walls, encased in wood, are preserved two columns of marble. An inscription, in Latin verse tells that the two Apostles, Peter and Paul, being tied to these two columns and scourged, the image of the Saviour, which is above the altar, appeared to them, and spoke to them for some time,

consoling them in their suffering. The Waldensian smiled. The Friar Sacristan, turning towards him, said, "You do not, then, believe this to be true?"

"To believe it," he replied, "I should desire to see some document. History tells nothing of this fact, and it seems to me frivolous to believe it without any proof. Besides, these columns were found in excavating the foundations of this Church in 1563; that is fifteen centuries after the death of St. Peter; who then, after fifteen centuries, is able to attest the fact? As to the image, the imposture is too gross; it is sufficient to look at it to perceive that it is a work relatively modern. Besides, it is beyond doubt that the use of images amongst Christians began long after the time of St. Peter."

"The gentleman is right," said the Sacristan; "during the many years that I have shown these columns to strangers I have found very few who have believed in them. Neither do I believe in them; but what would you? Everyone must attend to his own business."

We came out of the Church, and after taking a few steps the Waldensian prayed us to come for a moment with him into the church close by of *San Giacomo Scossacavalli*. On entering he showed us two great pieces of rough marble, and pointing to them, said, "There is no doubt that this is stone of the country; but read." There was written over these marbles that St. Helena had them brought from Jerusalem; that one of them was the altar on which Abraham tied his son Isaac to sacrifice him; the other was the altar on which the infant Jesus was placed to be circumcised. "See," he added, "what faith can be given to the monuments which are preserved in Rome."

My discouragement increased, and I prayed to the Virgin Mary and to the Holy Apostles that they would help me.

We arrived at last at St. Peter's. Scarcely had we entered the Church than the Waldensian said to me: "Since the Signor Abbe showed us just now two columns, I will also show you one." Thus saying, he conducted us to the first chapel on the right on entering called the chapel *della Pietà*. "Here is a column, with an inscription, which says: - 'This is a pillar from the Temple of Solomon, which Jesus Christ leaned against when He preached in the Temple.' The Bible says that the magnificent temple of Solomon was entirely destroyed by Nebuchadnezzar, so much so, that when it was rebuilt by Zerubbabel, they had to begin by excavating the foundations anew. History says that - as Jesus Christ predicted - of the temple which existed at the time of His life on earth, there has not remained one stone upon another. How is it then that this column is preserved? Such is the antiquity of these monuments!"

There remained to me no longer any hope of convincing him, except by making him see the chair of St. Peter; I, therefore, led him in front of its magnificent altar.



The chair of St. Peter??

This imposing monument is situated in the apsis of the basilica, opposite its principal door. Four colossal statues in copper gilt, each one twenty-four palms high, lightly sustain, as if in triumph, the chair of St. Peter, which is under a lining of copper gilt, adorned with magnificent work of sculpture and chiseling.

The four colossal statues represent two doctors of the Latin Church, viz., St. Augustine and St. Ambrose; and two doctors of the Greek Church, viz., St. Athanasius and St. John Chrysostom. A group of angels, sporting among small golden clouds, serves as a crown to a transparent dove, representing the Holy Spirit, which, in the midst of a large elliptical window of painted glass, seems to throw rays of light on the chair, and so to establish a sort of communication between and heaven.

So magnificent and surprising is the work that Mr. Sweeteman, who had never seen it, was struck with admiration, and Mr. Manson said, "I hope that Signor Pasquali will have nothing to object to so magnificent a monument."

"I have nothing to say from the side of its magnificence; nothing more could have been done to gratify the senses; but I have my reasons to believe that that seat, supported by four doctors and honoured with special sumptuousness, instead of being the sea of the humble Apostle of the Lord, is the seat of Soliman, Caliph of Babylon, or of Saladin of Jerusalem."

I could no longer resist such horrible blasphemy; I know not how far my zeal would have led me, but a convulsive tremor seized me; they led me home, and I was obliged to go to bed.

Tomorrow, if it pleases God, I will write you the remainder of this adventure.-Your friend,

Enrico.

Rome, January, 1847.

My DEAR EUGENIO,-

Without preamble I will continue my interrupted narrative. The day after the accident which occurred to me in the Church of St. Peter, I received a letter from the Waldensian, which I transcribe as follows, to show you more than ever my sincerity; and, although our religious convictions divide us, nevertheless. I look upon you as a brother, as well as the friend of my; heart, from whom I hide nothing, even when it is against myself. This, then, is what the Waldensian wrote to me:-

"SIGNOR ABBE.-I am greatly grieved at what took place yesterday. I confess that I was a little too immoderate; that speaking to a sincere Catholic, as you are, I ought to have taken more care and measured my words; therefore, I ask your pardon, if I offended you by my plain speaking. But apart from my tone, which was rather that of a professor, I believe I have good reasons as to the main point of the question.

"I say I have good reasons to believe that that venerated seat or chair, as you call it, above the altar, of which the festival is celebrated every year

on the 18th of January, instead of being the seat of the Apostle St. Peter, is that of Soliman, Caliph of Babylon, or of Saladin, Caliph of Jerusalem. In order that you may believe I have not said this heedlessly, or to insult you, here are the proofs, which, if they are not most convincing to prove that that seat belonged to a Turk, nevertheless are as to show that it could not have belonged to St. Peter.

“In the first place I cannot persuade myself that the most humble Peter would ever have had a special chair for himself. I cannot suppose that for the sake of a seat St. Peter would have transgressed the commandment of Jesus Christ (:Matt. xx. 25-27). I love St. Peter much, and therefore, I cannot believe that he was either a prevaricator or liar; he himself says in his first Epistle, chap, v. 1, that he was only an elder like all the others.

“Think well over it, I pray you; how can one believe after that, that he would wish to have a chair for himself, falsifying by that fact everything that he had said and taught? But tell me, I pray you, where could he have kept such a seat? In his house? But why, of all his furniture, did they only preserve this seat? You will say that it was the seat on which he officiated in the Church. But I have already shown that there were no churches in those times. The Acts of the Apostles, and the Apostolic letters, tell us that they celebrated worship *from house to house*. I do not think you will suppose that St. Peter went from house to house drawing his chair after him.

“But let us suppose that of which there is no proof, that St. Peter was in Rome, and that he had a distinct seat in which to officiate. I ask you, what are the proofs that show that this is really the seat of St. Peter? Do not tell me that the Pope, who is infallible, says so; because I will answer you that, according to your own principles, the Pope is infallible in dogma, but not in fact. And then who would have preserved this seat? Certainly not the Christians; because the veneration of relics only began at the end of the fourth century. And if the Christians had preserved it, how was it that it was not found until the seventeenth century? These are some of the reasons for which I cannot believe that this is the seat of St. Peter. To all this add the principal reason drawn from the Bible and from history, which show that St. Peter never came to Rome, and you will see that my motives for not believing in that seat are, as one may say, as just and reasonable as possible.

“Still, I will obstinately maintain that which is so displeasing for you to hear, which is, that that seat may have belonged to a Mahometan. I said so on the authority of Lady Morgan, who, in her work on Italy, in the fourth volume, says that the sacrilegious curiosity of the French at the time when they occupied Rome, in the beginning of this century, overcame all obstacles, in order to see so famous a seat. They took off its copper covering, and drew out the seat, and, examining it diligently, found there engraved in Arabic characters these words:- ‘*There is one God, and Mahomet is His prophet.*’ I do not know if Lady Morgan tells the truth, but the answers that have been made to her are by no means conclusive. You perhaps know the answer which seems the best; that it is impossible it should be the seat of a Mussulman, because they do not use seats. It is true that usually they do not make use of seats as we do, but of cushions, sofas, stools; but their Muftis use seats, and

even chairs, to preach from, and sometimes even their sovereigns use such for thrones. It might then have been the seat of a Mufti. The convincing argument would be to draw out this seat, and let all who would, examine it; but that will never be done.

“You know, Signor Abbe, that I greatly love the good Benedictine Tillemont. He was a learned man, a monk, and a good Catholic; I hope you will not refuse his testimony. Well, Tillemont was incredulous, as I am, about this chair. In his travels in Italy, he says, ‘It is pretended that in Rome there is the episcopal chair of St. Peter, and Baronio says that it is of wood. Nevertheless, some who have seen that which was destined to be placed solemnly on the altar in 1666, affirm that it was of ivory, and that the ornaments are not more ancient than three or four centuries, and the sculptures represent the twelve labours of Hercules.’ That is what Tillemont says.

“You will tell me that Tillemont is opposed to what Baronio says. I could answer you that both these writers were most zealous Catholics; both learned, both able historians; the contradiction then between them about this seat is a proof of the falsity of it—so much the more, that in the passage cited, Tillemont shows that he does not believe in the authenticity of this chair. But now I remember to have read in my youth (I do not recollect in what book) what explains all, and takes away all contradiction between the two writers. The festival of the chair of St. Peter had existed for about half a century, before the seat was placed for veneration. Amongst the relics that are in Rome existed a seat which is said to have belonged to St. Peter; and Pope Clement VIII. thought of causing it to be venerated, but Cardinal Baronio showed him that the bas-reliefs represented the twelve labours of Hercules, and consequently this could not be the seat on which St. Peter officiated. The Pope was persuaded; nevertheless, it was necessary to have a chair of St. Peter. Then they sought in the depository of relics, and substituted for the first, a second ancient seat of wood, and this is that of which Baronio speaks, while Tillemont speaks of the first. But sixty years after the death of Baronio, when Alexander VII. was constructing the altar of the chair, as you see it today, they did not know which of the two should be placed for veneration; not the first, on account of the mythological sculpture; not the second, because it was of Gothic style, and that was sufficient to show that it could not have belonged to St. Peter. The Pope, then, knowing that amongst the relics there was a seat, brought as a relic from the Crusades, ordered this to be taken and brought for veneration; but no one had perceived the Arabic inscription recorded by Lady Morgan.

“As for the rest, let us not question about a seat; a seat is at the best nothing but a seat, and it is not suitable to base our faith upon a seat. Were it as clear as the daylight that this was the identical seat of St. Peter, it would not prove his presence in Rome, because it might have been carried thither. And if it were true that St. Peter was in Rome, the presence of the Apostle nineteen centuries ago, would prove nothing as to the Roman religion being true.

“I have been tractable and allowed myself to be led by you where you wished; now I pray you to let me lead you tomorrow; but I promise you that from this

time, I will enter into no controversy; and thus you may be sure of not having to dispute with heretics, and may come without fear of disobeying either your confessor or your master.

“With regard to your master, I ought to tell you that Mr. Mason has discharged his servant, because I discovered, by certain proofs, that he was a spy of the Jesuits. You ought to know such a thing. May God open your eyes as to your dear masters.- *Au revoir*, yours, etc., “L. Pasquali.”

The last words of this letter produced a terrible effect upon me; now I understood how my master had known all that I did or said with my friends. Such a procedure appeared to me base and disloyal, and irritated me, so that I determined not to allow myself to be thus blindly led by the Jesuit Fathers. Besides, the letter of Signor Pasquali convinced me that I had been wrongly guided by my master. Why, indeed, prevent me from discussing frankly and loyally, with the Bible in my hand? Why oblige me to discuss the monuments? And why then point out such uncertain monuments? These reflections made me accept the invitation of the Waldensian, and made me determine not to speak again of this discussion with my master. The next day all four of us met, and Signor Pasquali conducted us to see the Arch of Titus. This precious monument of history and of art is situated at the beginning of the road that the Romans call *Sacra*. It is the triumphal monument raised by the Senate and Roman people to Titus for his famous and complete victory over the Jews.

“These are,” said the Waldensian, “the sacred antiquities that I love; not, indeed, those that the followers of Dr. Pusey seek with such avidity; on the veracity of these monuments not the least doubt can fall.”

“Pardon me,” said Mr. Manson, “we ought not to despise ecclesiastical antiquities.”

“And. I do not despise them, but I leave them in their place,” said the Waldensian. “They are precious for ecclesiastical history when they are authentic, and carefully studied are precious also to the Christian. They show the beginning and the date of the corruptions and abuses introduced into religion; but to give them a theological place, as if they were a rule of faith, seems to be the excess of human aberration. If a thing is true because it is ancient, we ought logically to say, then Paganism ought to be truer than Christianity, because it is the more ancient. We shall be judged upon the Gospel, not upon antiquity. The antiquities that ought to be held in great esteem by the Christian are those which testify to the Word of God, as does this monument.”

Then he showed that this monument was, both for the Jews and unbelievers a testimony of the truth of the Divine Word. “Let them read Deuteronomy xxviii, St. Matthew xxiv., St. Mark xiii, St. Luke xxi., and then let them look at this monument raised by the Gentiles, who knew nothing of such prophecies, and deny if they can the veracity and divinity of God’s Word.”

From the Arch of Titus we ascended the neighboring side of the Palatine Hill to see the ruins of the Palace of the Caesars.

"See," said the Waldensian, "a beautiful monument of ecclesiastical antiquity. These rough materials are the ruins of the two great Palatine libraries, one Greek, and the other Latin, where the precious manuscripts of our ancestors were collected, and which Pope Gregory I., called the Great, caused to be burnt."

Then he showed us the part of the palace built by Augustus, that called after Tiberius, that of Caligula, and that of Nero, and exclaimed: "It is written, 'The house of the wicked shall be overthrown' (Proverbs xiv. II). Here are those who caused themselves to be called gods, who called themselves eternal; but He that dwelleth in the heavens shall laugh at them (Psalm 2:4), and having given to His Son the heathen for an inheritance, He broke these, and will break the proud with a rod of iron, and dashed them, and will dash them, in pieces like a potter's vessel. These foundations which alone remain of the palaces of those who called themselves masters of the whole world, preach the truth of that word, that 'there is no wisdom, nor understanding, nor counsel against the Lord'" (Prov. xxi. 30).

The solemn tone with which he pronounced these words, the profound conviction which could be read on his countenance, had as imposing effect, such as I cannot describe, and which charmed one. Mr. Manson was silent, and followed him fascinated, and I felt myself compelled to respect the man whom the day before I had wished to put to death, had it been lawful so to do. The day before he was an adversary, a heretic, who attacked the Holy Church; the day after he was a man who showed the most profound convictions of Christianity. Nevertheless, a man so profoundly religious must be eternally lost, because he does not belong to our Holy Church. Such a thought revived my pity and compassion for him, and rekindled my zeal to procure with all my power his conversion.

We then went to the Amphitheater of Flavius, called popularly the Colosseum. You have read in history that Flavius Vespasian, after the destruction of Jerusalem, caused to be built this amphitheater, the most spacious and the most magnificent of any which up to this time have existed. It was capable of containing easily 100,000 spectators, served for games of gladiators, and hunting of wild beasts; and then, by a miracle of art, the vast arena was converted into a lake, and immediately served for naval sports. You know, also, that in times of persecution Christians were exposed in that arena to be devoured by wild beasts.

Now this amphitheater has been by the piety of the Popes transformed into a holy place. An immense cross is planted in the midst of the arena, and around are fourteen chapels, where are represented the incidents of the passion of our Lord; and before them is performed the pious exercise called the *Via Crucis*. Thus, in the place where in the times of pagan Rome resounded the roaring of wild beasts, the lamentable cries of the victims, the ferocious applause of a brutal public, echoes instead the pathetic song of devout Christians, who meditate on the death of the immaculate Lamb.

We had scarcely entered this vast edifice when Signor Pasquali seemed absorbed in deep thought, and remained for some moments as if in ecstasy, and we stood still looking at him. Rousing himself he exclaimed: "O, my dear

friends! how can I express the crowd of religious thoughts which are awakened in me by this admirable monument! He who unconsciously executed the Divine judgments against the people who put Christ to death, and made to recoil on their own head the blood of the God-Man Whom they had cursed, caused this monument to be raised as an eternal memorial of the destruction of that people; and that people, reduced to slavery, working in chains, erected this monument, which perpetuates the memory of their punishment. Gaudenzio, a Christian, is the architect of it; and God gave him the inspiration for it; yes, God, because neither before nor since has a conception more beautiful or more majestic proceeded from the human mind." Then he went on to describe the horrors of the gladiatorial games; the ferocity of the Roman people, who applauded this carnage; the imperturbable impassiveness of those monsters, who called themselves Emperors, in receiving the homage of those who killed one another in order to provide amusement for their august lord.

He passed on to describe the combats of the martyrs, but in such vivid colors that he drew tears from our eyes. Then, warmed with a holy enthusiasm, he exclaimed: "O, holy religion of Christ! here, here, thou didst triumph in the blood of thy sons, here thou didst manifest thy divine power to the astonished world. But when the Caesars ceased to persecute thee, and wished thee to sit with them on their throne, thou didst fly to hide thyself, and like a modern Joseph, in flying left thy mantle; thou didst hide thyself in the desert; but that mantle of thine was put on his shoulders by that man who in thy name first sat on the throne of the Caesars; thence he drove them and reigned alone in thy name; under that mantle were concealed pride, despotism, and fanaticism, an infernal trio which reigned covered with the mantle which thou didst leave."

We were frightened with the emphasis, with the tone of voice, but still more with the conceptions of this extraordinary man. He was continuing, when a monotonous singing was heard at the entrance of the amphitheater. Such a sound made him start and stopped him. A procession of persons, dressed in grey sackcloth, with the head and face covered by a hood of the same stuff, with only two holes to allow them to see through, entered the Colosseum, singing in a rough and monotonous voice the praises of the Cross. The procession was preceded by a great wooden cross, painted black, carried by one of the confraternity, and closed by a barefooted friar of St. Francis, with his head uncovered. Behind these came a few old lay-brothers, preceded also by a cross carried by one of them. The object of this procession was to perform the exercise of the *Via Crucis*, praying before the fourteen chapels.

Mr. Manson and Mr. Sweeteman turned to me to know what this procession signified. I replied that it was a pious confraternity of penitents, who, every Friday and every Sunday, go to perform this pious exercise of the *Via Crucis* at the Colosseum. We stayed a little while, the friar mounted a kind of pulpit on the rubble, the confraternity formed a semi-circle, the lay-brothers placed themselves behind them, and the friar began to preach. We remained at a convenient distance, but so as to be able to hear. Unfortunately, that friar was either ignorant or felt constraint from our presence, and did not know what he said, saying such silly things as even to scandalize the brave Mr. Manson. Fortunately the Waldensian was so immersed

in thought that he heard nothing.

We left the amphitheater, and on our way home Signor Pasquali asked us if we had been satisfied with our walk. We answered in the affirmative; but I added that the mode of discussion by means of the monuments was too long, and would never lead us to practical conclusions; however, I wished to convince Mr. Manson of his error, and therefore desired to be allowed to discuss with him.

"I hope," replied the Waldensian, "that the Signor Abbe does not believe that the soul of Mr. Manson is more precious than ours. Let him, however, discuss, but I do not think he will wish to exclude us from the discussion. Let us discuss in good faith, and without any other resolve than that of seeking the truth. Let each one put aside his peculiar doctrines, to seek truth in the Word Of God alone. We four differ upon many points; the Signor Abbe is a Roman Catholic; Mr. Manson belongs to that which calls itself the High Church of England, or, as others call it, the theological school of Oxford; Mr. Sweeteman belongs to the English Church, and I to the Primitive Christian Church; let not one of us then obstinately maintain his Church, but together amicably seek the truth; so much the more as we all know that it is not the Church which saves us, but Jesus Christ. What do you gentlemen say to this?"

All consented, and agreed to begin the discussion.

I confess, dear Eugenio, that this Waldensian has enchanted me. I, who had heard so much evil spoken of them; who had read in so many books the most horrible things as to their ignorance, their disloyalty, and, also, as to their bad habits, found myself dumbfounded in the presence of this man, who was learned, 'but made no ostentation whatever of his knowledge; and was a man of profound piety and of austere virtue, but without any affectation. The only evil which is to be found in him is error; but I hope with the Divine help to undeceive him. In the next letter I will give you an account of the first discussion.-Adieu,
ENRICO.

My DEAR EUGENIO,-.

It is too true that one should think well before promising anything. I promised you to relate faithfully the whole discussion I should have with my friends, and now I almost repent of my promise, and could desire not to have made it. And do you know why? I fear that hearing the arguments of the Waldensian will but confirm you in your Protestant errors. But I pique myself upon being an honorable man, and so I faithfully keep my promise. Only I pray you not to judge me hastily. You will well understand that I cannot in one letter relate the whole discussion; and it may be that in one you will find the arguments of my opponents, in another my answers. Therefore, wait to have all the letters before giving your judgment.

As the day was not fixed on which we were to begin our discussion, I profited by this forgetfulness, and for many days I did not allow myself to see Mr. Manson, ready to make that circumstance a plausible excuse for not having gone.

To write to you with all sincerity, I had two plausible motives for delay; the first was to prepare myself by study for the discussion; the second, because I hoped that there would arise some opportunity for discussing tete-a-tete with Mr. Manson, without the tiresome presence of the Waldensian, who, to tell you the truth, causes me to feel not a little restraint. If this could take place, I felt certain of victory; Mr. Manson would become a Catholic, and thus I should come out of the affair with honour. Night and day I thought over the way in which to realize such a project.

Whilst I was thus thinking, the landlady of the house where I was a boarder, came into my room, and with much politeness told me that she could no longer keep me, as she positively had need of my room. Do what I could, I was unable to find out why I had deserved to be sent out of her house. I only recognized clearly that she unwillingly obeyed some mysterious order. It came into my mind that her confessor, a Jesuit Father, had given her this order, but I had no proof of it. Then I went to a convent, took a room, and caused my effects to be transported thither. My friends, not seeing me, went to seek for me, but my landlady, who knew where I gone gone to lodge, told them she did not know my address. In the school, also, there occurred a change with regard to me. The professor no longer looked on me, as at first, with a kindly eye. From time to time also he launched sarcasm against the Catholic friends of heretics, and ridiculed those who, before having finished their theological course, and without having any mission, pretended to discuss with them. Then he cast on me a very significant look, which was not lost on my companions.

All these things, whilst, on the one hand, they irritated me, on the other hand gave me sorrow, and made me determine not to embarrass myself by discussion. I thanked God that I had changed my lodging, because thus, perhaps my friends would seek me no longer, and I should get free.

The convent where I went to live did not close its door until late. One evening, whilst I was in my study, I heard a knock at the door; I opened it, and saw my three Protestant friends.

"Poor Signor Abbe," said the Waldensian, shaking my hand with great affection, "you are found out; your good Jesuit Fathers do not wish that you should enter into discussion with me. I will not compromise you against your will. We are come to propose two courses, and you shall choose that which you like best; the first course is to continue, or rather, to begin our discussions, the second is, to release you from your word, if your conscience should permit you to leave in error three souls whom you think lost. If you accept this course, I pray you to reflect that you cannot prevent us from thinking that you fear discussion, and that **your masters, who prevent you; have more fear than you.**" (Webmaster's emphasis.)

I accepted discussion, and then it was arranged that, to avoid espionage as much as possible, it should take place sometime in my room, sometime elsewhere.

Matters thus arranged, the Waldensian began to discuss the doctrine of justification, which he said was the fundamental doctrine of Christianity. To tell the truth, I am not very strong on that doctrine; on the contrary, until

now it has seemed to me the most obscure and most involved doctrine of our theology, and I did not much like our discussion to begin with that. I proposed, therefore, that we should begin with the supremacy of the Pope. "The supremacy admitted," said I, "as a legitimate consequence one must admit all the Catholic doctrine taught by him who is the successor of St. Peter, and the infallible Head of the Church, established by Jesus Christ Himself; and once exclude the supremacy all Catholicism must necessarily fall." They made some difficulties, but at last my proposition was accepted. Then Signor Pasquali rising from his seat, said: "Before we begin to discuss, we ought to invoke the assistance of the Holy Spirit," and he invited me to pray. I excused myself by saying that we were not accustomed to extempore prayer. Then he turned to Mr. Manson who said he had not his prayer-book with him. "The prayer-book of the Christian is a renewed heart," said the Waldensian; and rising his eyes to heaven he uttered so fervent a prayer, as to draw tears from my eyes. This prayer amazed me. "However" said I to myself, "can a heretic pray with so much faith, with so much fervour! How can he, with such confidence, invoke Jesus Christ!" I, who had only known the doctrine of the Protestants by what I had heard my masters of it in lessons and in preaching, and by what I had read of it in our books, found myself in a very different position to that which I had imagined, when face to face with this Waldensian.

Signor Pasquali, having finished his prayer, made us observe that truth being a unity, in treating of a religious question, it can only be found in the Bible; but that as the different religious systems interpret the doctrines of the Bible differently, he thought for the better understanding of, and to hasten the solution of the question on the supremacy of the Pope, it would be well that each one should explain his belief on that point, in order that, confronting there different beliefs with the Bible, we might come to a decisive conclusion.

Such a proposal pleased all, and I began to explain in few words the Catholic doctrine on the supremacy of the Pope, reserving the demonstration of it to the fitting moment. I said then that Jesus Christ had declared St. Peter the head and the prince of the Apostles; that He had constituted him His vicar, and in that quality had left him as visible Head of His Church. I said that the dignity of St. Peter was not a personal thing, but was to be transmitted to his successors, and since the Roman Pontiff is the successor of St. Peter, he has the same prerogatives that Jesus Christ gave to St. Peter, and he has transmitted these to his successors-viz.: supremacy and infallibility. This is the doctrine of the Catholic Church, and I am ready to prove it with the Bible.

"I agree," said Mr. Manson, "as regards the supremacy of St. Peter; I admit Apostolic succession in the Bishop of Rome, and I should recognise him also as Head of the Church, provided his authority should not be arbitrary but regulated by the ecclesiastical canons, established by councils. But I cannot admit his infallibility, because the monuments of ecclesiastical antiquity show that many Popes have erred."

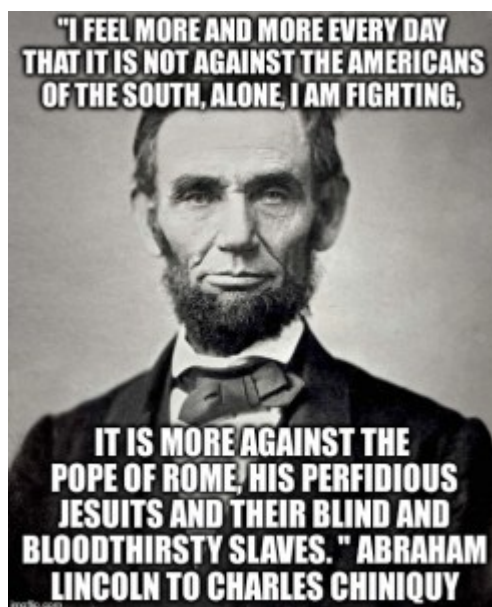
"With regard to myself," said Mr. Sweeteman, "I do not admit so much. In the things of religion, I know no other authority than that of the Bible and that

of the Church, which I do not think can be represented by one single man. The Bishop of Rome is a bishop like all others, he may be considered the Primate of all Italy, but I should never believe him to be the Head or Sovereign of the Church. If you speak of him only as first in honor, I shall not find great difficulty in according this to him, but never as first in authority. I recognise the authority of the Church in the Episcopate, and not in one single man."

The Waldensian then drew from his pocket a Bible, and placing it on the table, said, "Now that each one of you has expressed what he believes concerning the authority of the Pope, I must expound my doctrine; but I myself cannot expound anything – the Bible is my *only* authority in matters of religion. Religions systems are for the most part fallacious; the Bible alone cannot lead astray; let us then justly and simply attend to its instructions; and I think that by this method, if we discuss sincerely, we shall easily find ourselves agreed, because all four confess that all religious doctrine ought to have its foundation in the Bible."

The rest of "The Discussion" is on hold for now.

[What history books don't tell you about the American Civil War](#)



Abraham Lincoln blamed the American Civil War on the Jesuits, the Pope and the Roman Catholic Church!

Romanism, A Menace to the Nation – By Jeremiah J. Crowley



Jeremiah J. Crowley

Jeremiah J. Crowley (Ireland, Nov. 20, 1861 – Chicago, Aug. 10, 1927) was an American Catholic priest who left the Catholic Church and exposed Vatican influence in the American government. Crowley was accepted into the Chicago diocese by archbishop of Chicago Patrick Feehan in 1896, but fell out with him and opposed his successor, archbishop James Edward Quigley. He also wrote, "[The Pope – Chief of White Slavers, High Priest of Intrigue](#)"

This book is slightly condensed. I did not include all the pictures in the original, nor the paragraphs that refer to the pictures.

My favorite chapter is chapter 5, [Archbishop Quigley Cowed by a Fearless Woman](#). Quigley is the same guy who boasted in the Chicago Tribune that the Roman Catholic Church would someday rule the world through its agent, the USA!



Next to Charles Chiniquy, I consider Jeremiah Crowley is be a Martin Luther of America. Unfortunately Jesuit influence was already so strong in America that he is largely forgotten today. I sure didn't hear of him until just a couple weeks before this post! I'm hoping to make Jeremiah J. Crowley's name more familiar so that Christians may know his message to America and the world.



Jeremiah J Crowley

By JEREMIAH J. CROWLEY
A ROMAN CATHOLIC PRIEST FOR TWENTY-ONE YEARS
Author of
" The Pope Chief of White Slavers, High Priest of Intrigue

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BY JEREMIAH J. CROWLEY,
IN THE OFFICE OF THE LIBRARIAN OF CONGRESS AT WASHINGTON.

Dedication

To the lovers of liberty,
enlightenment and progress
throughout the world, I dedicate
this volume.

Challenge to Rome

I retired voluntarily, gladly, from the priesthood of Rome, after a vain attempt, in combination with other priests, to secure a reform of Humanistic abuses from within (see "Romanism A Menace to the Nation"). This failing, no other course was open but to quit the accursed System forever.

I will give TEN THOUSAND DOLLARS to any person who can prove that I was EXCOMMUNICATED and that the STATEMENTS and CHARGES against priests, prelates, and popes, in my books, "THE POPE-CHIEF OF WHITE SLAVERS, HIGH PRIEST OF INTRIGUE," and "ROMANISM A MENACE TO THE NATION," are untrue; and, furthermore, I will agree to hand over the plates of these books and stop their publication forever.

Will Rome accept this Challenge? If not, Why not?

JEREMIAH J. CROWLEY,
A ROMAN CATHOLIC PRIEST FOR TWENTY-ONE YEARS,
AUTHOR, LECTURER, AND PUBLICIST.

The obstinate refusal of Rome, for several years, to accept my challenge, is proof, positive and irrefutable, that its cowardly, wine-soaked, Venus-worshipping, and grafting prelates, priests and editors have no other reply for adversary, but vituperation and assassination.

PREFACE TO THIS VOLUME

Seven years ago I published my work entitled "The Parochial School, A Curse to the Church, A Menace to the Nation," which now forms [Part II.](#) of this volume.

Four years later, in 1908, I voluntarily withdrew from the priesthood and the Roman Catholic Church. This step enabled me to say things which I could not say with propriety during my priesthood and while acting as a mere reformer

within the Church.

The contents of Part I., which is a large addition of new matter, will be read eagerly by all who are familiar with my first work; because it is the key and explanation of what I had already said, and throws upon it the light necessary for its full and complete understanding and appreciation.

Part I. will give a clearer and more complete view and be a more graphic and exhaustive exposure of the intrigues and the corrupt practices of the Vatican system, both at Rome and throughout the world, than it was possible for me to state when I first undertook, together with other priests and prelates, to contribute what little I could to bring about a reform in the Roman Catholic priesthood.

“They are slaves who fear to speak
For the fallen and the weak;
They are slaves who will not choose
Hatred, scoffing, and abuse,
Rather than in silence shrink
From the truth they needs must think.”

To every one who loves humanity it must be a thing of profoundest import to learn whether or not the laws and doctrines of the Roman Catholic Church are so framed as, of very necessity, to work injustice, to encourage vice, to punish the innocent, and to protect the guilty.

The questions raised in various forms in the ensuing volume concern the very perpetuity of free institutions. They are all questions which no liberty-loving soul can ignore.

That it should be possible in this enlightened age that such questions should be seriously raised is the wonder and the shame of it all.

It is in darkness, that evil men love rather than the light, that such things flourish.

I give this volume to the light of day to enlighten and aid the people, whose supreme right and duty it is to defend their liberties.

In the words of the Messenger in Antigone, I can say, in part, “I saw,” and in whole :

“I will speak and hold back
No syllable of truth. Why should we soothe
Your ears with stories, only to appear
Liars thereafter? Truth is always right.”

JEREMIAH J. CROWLEY.

CINCINNATI, O., June, 1912.

I was born and reared in the Roman Catholic Church; trained in her doctrines and polity; and ordained a priest in 1886. I was a priest in good standing up to 1907 (twenty-one years), when I retired voluntarily from the priesthood.

For six years previous to my retirement I waged a crusade against the evils of the Roman Catholic Hierarchy, and while thus engaged challenged publicly, in speech and print, this Hierarchy to disprove the charges in [Part II.](#) of this volume, and also to prove that I was not, during that time, a priest in good standing. A copy of the challenge appears at the very beginning of [Part II.](#) That challenge was never accepted.

“...one of the principal things we have against you, Father Crowley, is that you are enlightening the Catholic laity of this country as to their rights ; the laity have no right to expose their clergy, no matter how immoral they may be ; the laity must be ignored; they must be crushed!” – Cardinal Martinelli to Jeremiah Crowley, 1902. Cardinal Martinelli was a papal delegate to the Roman Catholic Church in America

I now reiterate the challenge made in former editions of [Part II.](#) and elsewhere, as to the truth of the facts there stated. If the additional facts stated in Part I. are also true, the Roman Catholic Hierarchy is doubly condemned and will be so judged and denounced by all right-minded men. If any of my alleged facts are proven false, I am ready to abide the consequences.

The Vatican method “the conspiracy of silence” should not be permitted to shield any one affected by the charges made in this book. Silence may sometimes be golden, but in this instance it indicates guilt.

I want my readers to understand that I am not assailing the plain Roman Catholic people. They are the victims of a religious system, foisted upon them by the accident of birth. They are living up to the light they have. God grant that the sunlight of truth may soon flood their pathway! I sympathize with them, I admire them, and I love them.

When I wrote [Part II.](#) I was a loyal son of the Roman Catholic Church. At that time I would gladly have died for her. I wrote it to save, if I could, the Roman Catholic Church and to protect the Public School. My facts were carefully weighed and my arguments were prayerfully presented. The protestations of fidelity to the Roman Catholic Church which are contained in [Part II.](#) and in my other writings were made in good faith. I now unreservedly withdraw them.

I wrote [Part II.](#) with the further object of inaugurating a crusade for the emancipation of the Roman Catholic people by purifying the Roman Catholic priesthood. I have reason to believe that my book has emancipated thousands of Roman Catholics. I know that it has emancipated me I am no longer a Roman Catholic. For its preparation I was compelled to study thoroughly the history of the Roman Catholic Church, a subject which is purposely neglected in Roman Catholic schools. An extensive reading of secular history naturally followed. The age-long story of papal, prelatical and priestly corruption astounded and confounded me. I began to see the papacy in a new light. The question of Dr. John Lord haunted me, “Was there ever such a mystery, so occult are its arts, so subtle its policy, so plausible its pretensions, so certain its shafts?” (Beacon Lights of History, Vol. V., p. 99.) I gradually awakened to the fact that I was believing in unscriptural doctrines and championing a religious system which was anything but the holy and true church of Jesus Christ.



THE PAPAL MEDAL.

THE PAPAL MEDAL.

This is a facsimile of both sides of the medal struck by Gregory XIII. in commemoration of the massacre of St. Bartholomew. On the obverse is the head of the Pope, with the Latin inscription reading, "Gregory XIII., Pontifex Maximus, the First Year." On the reverse is a representation of the killing of heretics by an angel who holds in one hand a sword and in the other a crucifix. The Latin inscription reads, "The Slaughter of the Huguenots, 1572."

Rome claims that she did not approve of the massacre of the seventy thousand Huguenots. Why, then, did the bells of the papal churches in Rome peal out joyfully when the news of the slaughter was received by Pope Gregory XIII.? Why did he have the above medal struck to commemorate the event, and why did he order Te Deums to be sung in the churches instead of Misereres or de Profundis? Why did not the Cardinal of Lorraine, who was at Catherine's court, raise a voice of protest against the crime? No, Rome can not exculpate herself from this, one of the greatest crimes that ever stained the records of sinful humanity.

Fear not that the tyrants shall rule forever,
Or the priests of the bloody faith ;
They stand on the brink of the mighty river,
Whose waves they have tainted with death :
It is fed from the depths of a thousand dells,
Around them it foams, and rages, and swells,
And their swords and their scepters I floating see,
Like wrecks on the surge of eternity. Shelley.

The gruesome history of the Roman Catholic Church in general, and of the archdiocese of Chicago in particular, "the conspiracy of silence," the threats of excommunication issued against Revs. Cashman, Hodnett and myself, threats and attempts to murder me, the continued neglect of the pope to answer my letter to him as set forth in the preface to [Part II.](#) (in which letter I asked for an opportunity to give names of clerical offenders and the proof of their misconduct), the refusal of the pope to pay any attention to the petitions and charges which had been sent to Rome by myself and a score of the prominent priests of the archdiocese of Chicago, touching the immoralities of the clergy all these combined to undermine my loyalty to the papacy, and were large factors in causing my ultimate utter loss of confidence in the integrity of the pope and his cabinet. It was only a step from loss of faith in the authorities of the Church to loss of faith in her unscriptural doctrines.

In the summer of 1907 I found myself in such a state of mind regarding the Vatican system, and so out of sympathy with the unscriptural doctrines of the Roman Catholic Church, that there was nothing for me to do but to withdraw

from my crusade and await the end of the revolution which was going on in my soul. Shortly thereafter I closed my office in Chicago and went to the Pacific Coast, where I engaged in business. In a few months my mind was at rest. Romanism had sloughed from me just as completely as it had from the Very Rev. Father Slattery and from the Caldwell sisters, founders of the Roman Catholic University, Washington, D. C.

During the past two years I have been urged to republish [Part II.](#) of this volume in the interests of patriotism and enlightenment. I now feel that the time is ripe to yield to this demand. I realize as never before the danger to which civil and religious liberties are exposed from Vatican machinations. That danger is not chimerical; it is actual and pressing. Among other things, the Hierarchy is determined to move aggressively to secure public money for the support of Roman Catholic schools. According to the press reports, the Rev. Thomas F. Coakley, secretary to Bishop Canevin, of Pittsburg, Pa., addressing two thousand delegates at the convention of the American Federation of Roman Catholic Societies, in August, 1910, demanded that the Roman Catholic Church be granted by the State the sum of thirty-six million dollars a year for the education of Roman Catholics.

Since I have abjured Romanism, it may seem to some that [Part II.](#) should be revised. But I deem it better to let it remain as it is, because in this shape the public will have the benefit of the work as it was written by a Roman Catholic priest in good standing, which I was at that time, and, indeed, up to the time of my voluntary retirement from the priesthood. And further, this present volume containing Parts I. and II. will give the public some conception of the successive stages of that mysterious, tumultuous and painful experience by which I have been led by Providence from Romanism to Christianity, from the prayer-book to the Bible, from the pope to Christ.

In the good providence of God I read very carefully the Gospels, and pondered prayerfully the words and the deeds of our Lord. I also studied that wonderful book of the New Testament, the Acts of the Apostles. I found that it contains the history of the first thirty years of the Christian church, that it is the only inspired church history which Christians have, and that the first Christians knew nothing of the sacrifice of the mass, the confessional, prayers to the Virgin and to the saints, purgatory, indulgences, priestly celibacy, or the primacy of St. Peter. Indeed, I learned in the Sacred Scriptures that whatever power and authority was given by our Lord to Peter was given equally to the other eleven Apostles, that Peter himself had a wife (Matthew viii. 14), and that even Paul asked if he had not the right to have a wife as did the other missionaries of the cross (I. Corinthians ix. 5) ; also that a bishop should have only one wife (I. Timothy iii. 2).

While I was engaged in the crusade against the corrupt Hierarchy alluded to in the opening paragraph, my friend, the Very Rev. John R. Slattery, President of St. Joseph's Seminary for Colored Missions, Baltimore, Md., U. S. A., who had been chosen by Cardinal Satolli to edit his volume of sermons and addresses, and who had been most highly spoken of by Cardinal Gibbons, renounced his priesthood. He wrote an article entitled "How My Priesthood Dropped from Me," which appeared in The Independent (a weekly magazine

published in New York City) of September 6, 1906, p. 565. In it he said:

“In almost every case of a contested point between Catholics and Protestants, the latter are right and the former wrong.”

This article deeply affected me. Later, I had a number of interviews with Father Slattery in which I received corroborative evidence of the corruptions of the Hierarchy. I also received a number of important letters from him, one of which appears at the end of this volume. I became acquainted with the late Baroness von Zedtwitz, who, with her sister, the late Marquise des Monstiers-Meronville, had founded the Roman Catholic University at Washington, D. C. These ladies were born in the State of Kentucky. Their maiden name was Caldwell. They renounced Romanism during my crusade. On page 694 of this volume the reader will find a full account of the renunciation of the Roman Catholic faith by the Marquise. The Baroness published in 1906 a booklet entitled “The Double Doctrine of the Church of Rome.” In it she states:

“It is generally admitted that an ecclesiastical student when he leaves Rome [graduates at Rome], carries away with him little else than the papal banner, and has laid his primitive moral code at the feet of the infallible successor of St. Peter.”

This lady has been an honored visitor at the Vatican itself; and her words greatly impressed me. I had the honor of meeting her in New York, and she astounded me with circumstantial accounts of prelatical duplicity and depravity which had come under her observation in the high places in the Hierarchy in Rome itself. From the Marquise I received the following withering letter concerning no less a personage than the Most Rev. John Lancaster Spalding, then Bishop of Peoria, Ill., U. S. A., and now Titular Archbishop of Scitopolis, in partibus infidelium [in infidel parts], a warm friend of ex-President Roosevelt and President Taft, a Roman Catholic dignitary of international fame and an ecclesiastic for whom I had entertained profound respect when I first published [Part II.](#) :

“HOTEL SUISSE, ROME, “April 11, 1907.

“DEAR FATHER CROWLEY: I have just received your book [[Part II.](#)] and pamphlets, for which I thank you. I had seen and read the book last year in New York, and I shall have much pleasure in reading the brochures this summer. May Heaven reward you for your noble work in showing up the awful depravity of the Roman Church.

“If you ever have the opportunity to undeceive the world about that Svhitened sepulchre,’ Spalding, of Peoria, I beg that you will do so in the sacred cause of truth. No greater liar and hypocrite walks the earth to-day. He is a very atheist and infidel, and I, who used to know him intimately, ASSERT IT. If today my sister and I are in open revolt against the Roman Church, it is chiefly due to the

depravity of Bishop Spalding. Would that you could let his priests know that his asceticism is all bombast! A more sensual hypocrite never trod the earth. "A letter to this address will always reach me. "Yours sincerely, "[Signed] THE MARQUISE DES MONSTIERS."

In the spring of 1907 the Baroness von Zedtwitz sent the following cablegram from Europe to Bishop Spalding:

"Bisaor SPALDING, "PEORIA, ILLINOIS, U. S. A. "Am aware of your efforts to shield yourself from exposure. When Catholics know the history of your hidden vices, as I do, you must flee Peoria. This I shall accomplish. "[Signed] BARONESS VON ZEDTWITZ."

Rome, fearing exposure from the letters and charges of the Caldwell sisters, prevailed upon Bishop Spalding to resign the bishopric of Peoria, which he did in September, 1908. Rome, pursuing her usual policy in such cases, immediately promoted him to a nominal archbishopric which gives him the honor of the title without any subjects ; so that in case of exposure it could not be alleged that he is in actual charge of a diocese. However, he is still in politics, entertaining President Taft and ex-President Roosevelt at his home in Peoria, and belittling Governor Woodrow Wilson as a "schoolmaster" and therefore unfit to be President of the United States.

The abjuration of Roman Catholicism by these eminent women, and their charges against Archbishop Spalding, who had been their professed friend and trusted adviser, in whom they placed unbounded confidence, aroused my deepest horror and indignation. I kept saying to myself, "If such a prelate, the idol of American Catholicism and of liberal Protestantism, is an 'atheist and infidel, a liar and sensual hypocrite/ is not the Vatican clerical system rotten, root and branch ?'

My reading, observation, meditation and experience gradually forced me to doubt the possibility of purifying the Roman Catholic priesthood, and ultimately led me to agree with the words written me by the Baroness von Zedtwitz :

"There is not, and never can be, modern Catholicism, and should ever the political necessity arise for purifying all religion, Catholicity would then and there be wiped off the face of the earth."

During the crusade above mentioned, many priests of the Roman Catholic Church talked with me about the futility of ray efforts, saying in substance :

"Father Crowley, you are wasting your time and money in trying to purify the priesthood. The system stands for power and pelf. It can not be changed. Christ Himself, if there is a Christ, could not

purify it.”

Rev. Thomas F. Cashman, the prominent pastor of St. Jarlath’s parish, Chicago, the bosom friend and confidential agent of Archbishop Ireland, said to me repeatedly:

“The more I see and read of monks, nuns, priests, bishops, archbishops, cardinals and popes the less am I a priest, and indeed the less am I a Roman Catholic.”

He also made this statement:

“While I believe the Roman Catholic Church will live forever, I believe the devil has his knee on its neck in this propaganda. I am prepared to prove all that I state, and if I can not prove it my proper home is the penitentiary.”

He frequently exclaimed :

“Oh, if the Roman Catholic Church would only uncover her scandals !”

Early in our crusade, in the first week of January, 1901, Revs. Cashman and Hodnett, representing a score or more of the prominent priests of Chicago, went to Washington, D. C., and personally filed charges of priestly corruption and crime against brother priests, including Rev. Peter J. Muldoon, with Papal Delegate Martinelli. Copies of charges had already been sent by registered mail to the Vatican. Rev. Cashman called to the attention of the Delegate several grave charges of clerical immorality. The pope’s representative shrugged his shoulders, smiled, and said: “The Vatican pays no attention whatever to such charges.” Rev. Hodnett staggered back in blank amazement, and, making the sign of the cross, said: “Jesus, Mary, and Joseph, protect us! Mother of God, save the church!” Rev. Cashman then asked: “Should not the standard for a Christian bishop be at least the equal of that for Caesar’s wife, above suspicion?” His Excellency Martinelli replied, with a cynical shrug: “Not necessarily; by no means.” Rev. Hodnett then fairly screamed : “Jesus, Mary, and Joseph, protect us! Mother of Purity, save the church! Tom [Rev. Cashman], get your hat, let us get out of here! They are going to burst the Catholic Church in America!”

The last word of Revs. Cashman and Hodnett to Monsignor Martinelli was this: “If Muldoon is foisted upon the archdiocese of Chicago, look out for scandal!” Monsignor Martinelli replied: “That is a threat.” Rev. Cashman responded: “It is simply telling you what is going to happen.” Monsignor Martinelli then asked: “Will you stand by the written charges?” Revs. Cashman and Hodnett answered in one voice: “Quod scripsi, scripsi.” [What I have

written, I have written.]

Notwithstanding these charges, Cardinal Martinelli came to Chicago to consecrate Rev. Muldoon, and in an interview which appeared in The Chicago Tribune, July 20, 1901, he said in part as follows :

“Officially I have heard absolutely nothing of this opposition [to Rev. Muldoon]. I am told that the newspapers are much concerned about the matter. Am I right?’ And the Italian laughed softly and allowed his eyes to twinkle with subdued merriment.”

The charges were unheeded, and the candidate, Rev. Muldoon, was duly elevated and consecrated, the Papal Delegate, Cardinal Martinelli himself, acting as consecrator.

What induced the pope to override the protests? What caused Cardinal Martinelli to “laugh softly?” Was it “the cash in his fob?”

The death of Archbishop Feehan of Chicago, July 12, 1902, created an enviable vacancy controlling some fifty million dollars. During the latter years of Feehan’s reign, the Muldoonites had control of the archdiocese and its funds, owing to the disability of the Archbishop, which was caused by excessive drink. Instead of taking steps to keep the Archbishop in a normal state, his close “friends” among the Muldoonites actually encouraged him in his unfortunate weakness. Hence on his death they found themselves practically masters of the situation. Caucuses were held by day and night ; representatives were sent to Rome with unlimited funds some for the pope as “Peter’s pence,” and some for the cardinals as “honorariums” for masses for the living and the dead, not forgetting a special memento that the Holy Ghost might direct them in their selection of a successor to Archbishop Feehan. The pope and cardinals, in accordance with their usual custom, kept this profitable archdiocese vacant for several months in order to give other aspiring candidates a chance to “come and see them” also.

The only obstacle to the complete fulfillment of the sinister designs of the Muldoonites was the publicity given at home and abroad to the charges made and filed by some twenty pastors and myself against Muldoon and his clerical supporters, including Papal Delegate Martinelli, Cardinal Gibbons, and other members of the Sacred College of Cardinals. At this very time our charges were being aired in the public press. Typewritten copies of Cashman’s “poems” were freely circulated and mailed to the pope and his cabinet, the Sacred College of Cardinals, including “Slippery Jim” and “the Dago.” Rome knew full well that Cashman received his inspiration from Archbishop Ireland and his “gang” of ecclesiastics, who hoped to see Archbishop Ireland landed Archbishop of Chicago as the preliminary step to a “red hat.” She feared further exposures, and even a schism, of which, indeed, Archbishop Katzer, of Milwaukee, warned Leo XIII. if he dared promote Muldoon to the archbishopric of Chicago.

Under the circumstances, the pope and his cabinet, notwithstanding the

liberal "honorariums" which they had received, did not dare to hand over a graft of some fifty million dollars to Muldoon and his supporters.

This is the story in brief on which the following "poems" of Revs. Cashman and O'Brien were based, and is the principal reason why Archbishop Ireland was not among the recent "American" cardinals. '

Rev. Hugh P. Smyth, Permanent Rector of St. Mary's parish, Evanston, Illinois, and one of the treasurers of our crusade fund, wrote me, in part, as follows :

"Our great trouble in Chicago is that our archdiocese, the greatest in the world, is governed, not by an Archbishop, or Bishop, but by one ["Rev. No. 14, Celibacy Inexpedient"] who would like to be one or the other, or both ; one who has too many irons in the fire ; one who controls both Church and State ; one who suspends priests to-day and policemen tomorrow; one who alternately distributes parishes to aspiring pastors and boodle to hungry politicians ; one who can give Chicago a mayor or a bishop, and secures uniformity of action by holding both under his thumb. This is our Pooh-Bah, our factotum, our power behind the throne. No wonder, then, that City Hall methods dominate our ecclesiastical administration. In Chicago we have not one City Hall, but two, both adopting the same standard of morality, both applying the same system of rewarding friends and punishing enemies, and both holding in like contempt every principle of morality and justice."

The suspension of policemen has particular reference to the summary dismissal of Officer Neilan from the Chicago police force, because he stated that he had frequently found priests in houses of prostitution, and that of the many he found there, "Rev. No. 14, Celibacy Inexpedient," and his boon clerical companion, Rev. Flannigan, were the worst offenders. Concerning them Neilan exclaimed, "I know that they are a pair of pimps, and Father Crowley is telling the truth," was not the only Catholic policeman who had honestly and openly expressed himself concerning the immorality of the priests, but an example must be made of some one, and he was the victim. The lecherous ecclesiastics of Chicago were compelled to have recourse to this summary method of punishment in order to warn and silence a large body of men, who, in the discharge of their duties, frequently found priests in brothels, and sometimes in such a state of drunkenness that they had to lock them up over night or send them home in carriages. Why were they not booked, tried and punished like other American citizens guilty of similar misconduct?

Some days after his dismissal Neilan was found dead with a gun beside him. He was supposed to have committed suicide brooding over his dismissal, and the priests declared it was a "visitation of Divine Providence" for his having dared to expose "Ambassadors of Christ." Did he commit suicide, or was that fearless and outspoken officer of the peace murdered in order to seal his lips ? Officer Neilan is not the only person who met with sudden and mysterious death during the crusade.

A woman of Cashman's parish was supposed to have poisoned herself. She had supplied Cashman with important information concerning the proposals made to her in the confessional. Rev. Cashman named the person by whom he said "her mysterious death could be explained;" and Bishop Muldoon in a recent interview named to me the person "to be blamed for her death."

The Very Rev. Daniel M. J. Dowling, Vicar General of the archdiocese of Chicago, died suddenly and mysteriously June 26, 1900, a few hours after a reunion dinner with brother clergymen. His sudden but timely removal was strikingly in accordance with the murderous methods of Pope Alexander VI. [Rodrigo Borgia], and other "Vicars of Christ." Dowling's death removed a serious obstacle to the promotion of certain Chicago Borgias. The press said he "quietly passed away from heart disease." Bishop Muldoon, in my interview with him, last referred to above, told me that Dowling died from diphtheria. Was he poisoned at that reunion dinner at the Holy Name Cathedral?

Why was there not a thorough post-mortem investigation of these sudden and mysterious deaths? Rome does not believe in ante or post mortem investigations.

Other deaths have been unaccounted for in the archdiocese of Chicago, and the history of the Catholic Church there is a blot on civilization and Christianity. Still Archbishop Quigley endeavors to placate the Catholic people of Chicago by declaring that the priests and prelates of New York are fifty per cent, worse than those of Chicago ! ! ! This high standard of priestly corruption and crime in the archdiocese of New York may explain Archbishop Farley's recent promotion to the Cardinalate, ranking him with Princes and Kings, and consequently placing him above plebeian Prime Ministers and Presidents ! ! !

Among the many affidavits filed at Washington and Rome against Bishop Peter J. Muldoon and other members of the Hierarchy, was one by Rev. Daniel Croke, then Rector of St. Mary's parish, Freeport, Illinois, and since promoted to St. Cecilia's parish, Chicago, charging Bishop Muldoon with gross immorality. This affidavit was placed in the hands of the Right Rev. James Ryan, Bishop of Alton, Illinois, and mailed by him to the Vatican. The Vatican ignored it because moral delinquencies are no bar to ecclesiastical preferment in the Roman Catholic Church ; indeed, they are a necessity and an advantage.

During the crusade we also filed with the proper ecclesiastical authorities an expose consisting of 198 pages of printed matter, including Court Records and charges against Archbishop Feehan, Bishop Muldoon. and other Catholic Church dignitaries. This was but one installment of what was filed by the protesting priests. It was edited by Revs. Cashman, Hodnett, Galligan and Smyth, prominent pastors of the archdiocese of Chicago, and myself, and its cost was met by my Roman Catholic clerical supporters. Among those who cooperated are the following priests :

SOME OF MY ECCLESIASTICAL CO-OPERATORS IN THE CRUSADE,

Very Rev. Hugh P. Smyth, permanent rector, St. Mary's parish, Evanston, Illinois.

Very Rev. Hugh McGuire, permanent rector, St. James' parish, Chicago, and
Consultor of the Archdiocese.

Very Rev. Michael O'Sullivan, permanent rector, St. Bridget's parish,
Chicago.

Very Rev. Thomas F. Galligan, permanent rector, St. Patrick's parish,
Chicago.

Rev. Thomas F. Cashman, rector, St. Jarlath's parish, Chicago.

Rev. Thomas P. Hodnett, rector, Immaculate Conception parish, Chicago.

Rev. Michael Bonfield, rector, St. Agatha's parish, Chicago.

Rev. Michael O'Brien, rector, St. Sylvester's parish, Chicago.

Rev. William S. Hennessy, rector, St. Ailbe's parish, Chicago.

Rev. John H. Crowe, rector, St. Ita's parish, Chicago.

Rev. Andrew Croke, rector, St. Andrew's parish, Chicago.

Rev. Daniel Croke, rector, St. Mary's parish, Freeport, Illinois.

Rev. Michael Foley, rector, St. Patrick's parish, Dixon, Illinois.

Rev. William J. McNamee, rector, St. Patrick's parish, Joliet, Illinois.

One of the charges in the above-mentioned expose is as follows :

"Is Your Eminence aware that within the past few months [July 8-12, 1901], in this archdiocese [Chicago], there was held what in this country is denominated a spiritual Retreat, being an occasion especially set apart for the assembling of the priests of the Diocese for holy meditation, religious lectures, and acts of devotion; that these exercises were held in St. Viateur's College (the only diocesan seminary), located at Bourbonnais' Grove, Kankakee, Illinois, under the personal supervision of the Archbishop's Vicar General and in the presence of Bishop-Elect Muldoon ; that all throughout the period of retreat, which lasted four days and nights, in the college building where the exercises were held, there were kept for sale, and sold, day and night, to the priests present, barrels of beer and whiskey, which in open and notorious fashion, to the scandal of all devout men, were served out in the same manner as I am told is common in ordinary bar-rooms, by the religious brothers of the college, some of whom were in training for the holy priesthood ; that shameful scenes of intemperance resulted, even to the point of intoxication among a number of those who were actually participating in the holy services. To such outrageous lengths did this unseemly conduct prevail that the temperate and devout were actually kept in fear of bodily injury and compelled to secure themselves at night behind bolted doors. Is the scandal thus wrought against God's Church chargeable to him who exposes it or to those who, having the power and being charged with the duty of correcting it, nevertheless encourage and wink at the iniquity and make their choice of associates among the evil-doers? The like scenes have occurred repeatedly in previous years during the presence and supervision of the Archbishop himself. Is it conceivable, Your Eminence, that such things shall be permitted in silence and no voice raised in protest?

✘

REV. WILLIAM J. McNAMEE.

REV. WILLIAM J. McNAMEE.

Rev. McNamee, during our crusade, labored day and night procuring affidavits against lecherous priests and prelates and photographs of them when they were not saying their prayers. The picture of a prominent Chicago priest, "Rev. No. 13, A Ballad Singer," with one of his best girls, on page 451, was obtained by McNamee. Among other incriminating documents procured by this clerical "Sherlock Holmes" were most shocking affidavits made by respectable Catholic women against Rev. C. P. Foster, "Rev. No. 23, A Debauchee." These affidavits, together with others, were filed with the pope and Cardinals Martinelli and Gibbons. Rev. McNamee placed certified copies of same in the hands of Archbishop Quigley, soon after the latter's promotion to the archbishopric of Chicago, with the result that the debauchee priest was promoted by Cardinal "in petto" Quigley.

Archbishop Quigley when recently promoting this Rev. "Sherlock Holmes," says in his papal organ, The New World, of October 15, 1911 :

"We heartily congratulate Rev. Father McNamee on his appointment as memorable [?] rector of St. Patrick's Church in this city [Chicago]. The magnificent farewell reception and presentation of a purse tendered to Father McNamee by the parishioners of St. Mary's Church and the citizens of Joliet evidence the high esteem in which Father McNamee is held by the people of Joliet."

Was this promotion of Rev. McNamee the price of his good (?) will and silence? Bishop Muldoon calls him the "sleuth of the Crowley crusade."

Since their conversion to Muldoonism, Rev. McNamee and his ehum, Rev. Hugh P. Smyth, have been qualifying for mitres under the areful supervision !' Archbishop Quigley.

"Since when, Your Eminence, has it become a crime against the Church to expose men who are violating her sanctuary ? By what authority has it been proclaimed an offense for a priest, a pastor of Christ's flock, to employ all the strength that God has given him to protect that flock from ravening wolves ? Shall I see the priest's gown cloak a lecherous drunkard and not seek to tear away that sacred garb, late, my ecclesiastical superior, charged with even graver responsibilities in that behalf than an humble priest, halts in duty, shall I shelter myself behind such excuse and hesitate to do my part in the cleansing work? When has the Church of the living God, the God of truth and justice and purity, ever suffered when her sons have spoken truth, wrought justice and denounced impurity? The blood of John the Baptist was surely shed in vain if a priest of God must keep silence when lust and intrigue find favor in high places, and when to the drunkard's hands are left the ministrations of the Holy of Holies."

A score or more of the prominent priests of the archdiocese of Chicago jointly and severally filed at Washington and Rome at least one hundred documents containing grave charges against many of the leading members of the Chicago Hierarchy. Some of these documents were sworn to, but the Vatican paid no attention to them. We filed grave charges our opponents filed great checks I mean bank checks.

This explains why Rome remained silent and why we felt constrained to gain publicity for our cause through the press; but in this we were sadly disappointed for the time being, as the press was muzzled on Saturday, July 20, 1901. We realized then that some extreme measure must be adopted in order to unmuzzle the press, and consequently we had recourse to the following fearless and open method, which proved quite effective in removing the papal muzzle.

In a few hours we had printed several thousand large placards on which appeared in large type the following words :

“The blasphemy of the twentieth century will be hurled in the face of God Almighty and the Catholic people of the archdiocese of Chicago when Muldoon is made bishop on next Thursday.

“Read Father J. J. Crowley’s letter of resignation and his exposure of Archbishop Feehan and his demoralized clergy.”

Professional bill posters rode around in open carriages putting up these placards on the outside walls of nearly every Catholic Church in the city of Chicago between the hours of three and six o’clock Sunday morning, July 21, 1901.

On the same morning a leaflet hurriedly set up, consisting of four printed pages, making specific charges, with names, against eighteen of the leading members of the Hierarchy of the archdiocese of Chicago, were scattered among the Catholic people, already stunned by the posters, as they were leaving their churches. Some of those who were not fortunate enough to secure a copy offered as high as five dollars for same. On Monday, July 22, 1901, the press of Chicago and of the country told the story in brief.

These posters and leaflets, while they appeared over my name, were prepared and dictated to me in Cashman’s home by Revs. Cashman and Hodnett in behalf of the score of priests. The expense of printing and posting was met by Rev. Cashman, who became one of the treasurers of the crusade fund.

Notwithstanding the political power of Rome over politicians and press, the latter is and will be insuppressible and ever ready to do its duty, if the people will only do theirs. But as long as the people remain indifferent and allow themselves to be muzzled by Rome, they should not expect the press to fight their battle.

Let the non-Catholic people awake and do their duty in defense of liberty, enlightenment and progress, and the press will be ready and willing to join in the battle against the common foe Romanism.

Rev. Thomas P. Hodnett said repeatedly:

“The charges we filed at the office of the Apostolic Delegate in Washington, and at the Vatican, I am prepared to swear, on my

bended knees before the Blessed Sacrament, are true, and if our request for a canonical investigation is granted, we will prove them up to the hilt."

I quote a few lines from a letter written me April 8, 1904, by a prominent Roman Catholic lawyer of New York City, a graduate of Georgetown (Jesuit) "University" at Washington, D. C. :

"Mv DEAR FATHER CROWLEY :

"Father Unan, of the Paulists, told me plainly you were not a bit out about the condition of the Archdiocese of Chicago; he says every one knows its condition. I fear you are much misinformed as to the attitude of a great many people towards you. You have more friends and believers in your cause than you imagine. The condition in the Church in your city [Chicago] is beyond description, more than one has told me."

A prominent nun of the Convent of the Good (?) Shepherd, Chi'cago, said to a Roman Catholic lady :

"We have reason to know that Father Crowley is right. Many of the fallen women and wayward girls in this institution were led into sin and shame by priests."

In passing, let me state that the Convents or Houses of the Good (?) Shepherd, numerous in non-Catholic countries, are Roman Catholic prisons, maintained partially by public tax, but without Federal or State supervision, where the Roman Catholic Hierarchy may confine their victims or other unfortunates, and where cruel punishments can be inflicted upon the inmates generally with impunity. In all so-called Religious Houses, male and female, there is no accounting for the sufferings of the inmates, their illness or their death. If not requested, no coroner's inquest is held. The inmates are utterly shut out from light and life, and generally from the protection of the law. The masses of the people do not know that these things are taking place. If they did, there would be an awakening of indignation and action which would speedily put an end to such horrors.

Archbishop Quigley, of Chicago, said to me, in one of my interviews with him, substantially the following:

"Father Crowley, the Roman Catholic Church would never permit an investigation of its priests and bishops ; an honest investigation would burst the Church. The priesthood is so rotten we would knock the bottom out of the Church if we made the least effort to discipline the priests as you demand. I must admit that there are bad priests in Chicago, .but I can assure you that the priests in

New York are fifty per cent, worse.”

Archbishop Quigley made similar admissions to Roman Catholic people who appealed to him for protection from bad priests and bishops; and yet with full knowledge of their villainy he has promoted many of these wicked ecclesiastics, and, in order to do so with impunity, declared he would muzzle the secular press and intimidate the non-Catholic press.

During our crusade a strong Roman Catholic Laymen's Association was established in Chicago for the protection of women from licentious priests ; but the Vatican refused pointblank to take any notice of their charges and appeals. (See pp. 390-394.) The Chicago Hierarchy also refused to heed a petition signed by fifteen hundred Roman Catholic women, praying for protection from drunken and lecherous priests. The following is a copy of their petition :

“CHICAGO, ILLINOIS, “JUNE, 1903. “THE MOST REV'D JAMES E. QUIGLEY,
“Archbishop of Chicago.

“Most Rev'd Sir: We, the undersigned Catholic women, members of different parishes in this Archdiocese, respectfully call your attention to conditions prevailing in many of the parishes of which some of us are members, conditions so notorious that they have been the subject of newspaper comment and are still the subject of comment and criticism, both among Catholic and non-Catholic people. On your advent to your present high office in early March of this year the fervent hope was frequently expressed in public and private that you would rectify the flagrant abuses which are a scandal to our beloved Church.

“As one of our daily papers editorially expressed it : ‘It is idle to mince the matter, for, as every Catholic layman knows, the great trouble in the Chicago church has been caused by the clergy.’
[Quotation from an editorial in the Chicago Daily Journal, March u, 1903, the day after Archbishop Quigley assumed charge of the archdiocese of Chicago.]

“If this were known to Catholic laymen, surely the women of our Church could not be in ignorance.

“The priests who are evidently referred to in the above paragraph are still serving at our altars and performing all the sacred offices of our religion, unrebuked and undisciplined, so far as we know.

“We humbly and respectfully look to you for protection and redress.
“Obediently yours.”

Archbishop Quigley has neither rebuked nor disciplined his priests, but, on the contrary, he has followed the policy of popes, cardinals and bishops in

promoting some of the very worst among them: for examples, Revs. No. 9, 10, n, 12, 14, 17, 22, 23 and 24. Though affidavits and abundant proofs were placed in his hands, charging "Rev. Xo. 12, A Wolf in Priest's Clothing," with an unmentionable criminal assault on a thirteen- year-old motherless girl at the very time she was receiving instructions for First Confession and Holy Communion, yet he (Quigley) forthwith promoted, and has lately repromoted, this clerical monster. By thus condoning the crimes and sacrileges of his conscienceless clergy Archbishop Quigley may become the next American Cardinal.

The latest information is that the pope has created another cardinal "in pectorc" or "in petto;" that is. in secret. I would not be surprised if it were the Czar of the Middle West, Archbishop Quigley, who, by condoning the crimes and sacrileges of his conscienceless clergy, is fully qualified to become a "Prince of the Church." a "member of the Roman Curia, the official family of the pope."

The Continent, a leading Presbyterian paper published in Chicago, in its issue of August 24, 1911, corroborates my statements as to Quigley's qualifications :

"American Catholics are saying that the longwaited second American cardinal will be Archbishop Quigley, of Chicago. If Quigley is really the selection of the Vatican for the honor, the choice throws another deep shadow on the religious honesty of the cardinals at Rome. If their zeal was in the least for spiritual religion, Quigley is about the last American that they would desire to have as their associate in what they are pleased to call the 'Sacred College.' How religious the Archbishop of Chicago may be in his private life, The Continent would by no means presume to judge. But the whole tone of his public activity is the tone of political bossism and ecclesiastical tyranny. His administration of his archdiocese has exhibited a minimum of care for either public or private righteousness, and a maximum of determination to grip his own power and the power of his satellites on the life of Chicago and its environs. The appointment of Quigley as a cardinal means what has long been suspected, that the Vatican does not want an American cardinal not even as moderate an one as Archbishop Ireland but wants simply a Roman cardinal in America. That Quigley will be to the finish."

The political power of the Roman Catholic Church in America was proclaimed to the non-Catholic politicians, in a speech delivered by Archbishop Quigley, May 4th, 1903, at the Holy Name Roman Catholic school, Chicago, and which appeared in part in The Chicago Tribune, May 5th, 1903 :

"In fifty years Chicago will be exclusively Catholic. The same may be said of Greater New York, and the chain of big cities stretching across the continent to San Francisco. . . . Nothing can stand

against the Church. I'd like to see the politician who would try to rule against the Church in Chicago. His reign would be short indeed."



CARDINAL FALCONIO

CARDINAL FALCONIO THE COMING "AMERICAN" POPE.

Cardinal Falconio, an Italian, Rome's late chief secret service agent in the United States, has been recalled and rewarded for "signal service." He is now Chief of the Secret Service Bureau at the Vatican, Dean of the "American" cardinals, and quasi American Ambassador to the Vatican. This Italian Franciscan monk claims American citizenship; and consequently Jesuitical expediency and hypocrisy not the Holy Ghost will inspire the Sacred College of Cardinals to elect Falconio the next pope an "American" pope ! ! ! This is a part of the plot and plan to capture America, and through America, to regain Temporal Power, not only in Italy, but throughout the world.

It is easy to see that we have a hard fight before us, and we should remember the advice : "The other fellow [the pope] is only a man, just as you are. Don't let his spectacular displays and theatrical performances frighten you,"

This proclamation of Spiritual and Temporal Power by Archbishop Quigley, and his threat of political assassination, created a sensation throughout the country. The more Jesuitical members of the Roman Catholic Hierarchy, considering his announcement premature, set telephone and telegraph wires in action to hush up the scare, fearing it might arouse and enlighten the sleeping non-Catholics.

Subjoined are photographs of Archbishop Quigley's palace, conservatory and stable, the stable alone costing the archdiocese \$80,000, according to Revs. Cashman, Smyth and Hodnett. It is rather more elaborate than the stable of Bethlehem in which the Lord and Saviour Jesus Christ was born.

Cardinal Martinelli, ex-papal delegate to the Roman Catholic Church in America, in 1902 said to me in substance, at the Apostolic Delegation Office, Washington, D. C. :

"We know there are many immoral priests and bishops, but still the laity have no right to interfere with the clergy; if the laity understand they have any rights, they will do in America as they once did in France during the Revolution, they will murder the clergy. In this independent country it would not be wise to let the laity understand they have any right to interfere in church matters ; and one of the principal things we have against you, Father Crowley, is that you are enlightening the Catholic laity of this country as to their rights ; the laity have no right to expose

their clergy, no matter how immoral they may be ; the laity must be ignored; they must be crushed!"

Cardinal Falconio, late papal delegate, in 1903 said to me in the home of Archbishop Katzer at Milwaukee, Wisconsin:

"Father Crowley, the Roman Catholic Church is divine, notwithstanding the fact that there are bad priests, bishops, and popes, and I beseech you, for the sake of our Holy Mother Church, to sign that apology drawn up by Archbishop Quigley, whitewashing those whom you have exposed."

Is it any wonder that I withdrew from Romanism?

Why this rank, rampant immorality among the Roman Catholic Hierarchy? Priestly Celibacy and Auricular Confession, I assert, are chiefly responsible. Priestly celibacy and auricular confession ever have been, and are now, prolific sources of crime and licentiousness. Pope Gregory VII., in the eleventh century, imposed the unnatural law of priestly celibacy, notwithstanding the vehement protests of the priests, the vast majority of whom had wives and legitimate children. This decree, making priestly marriage a wrong and priestly celibacy a virtue, has honeycombed the Roman Catholic Church with corruption. The advantage to the Vatican system of having all ecclesiastics wholly separated from all legitimate connections with their native soil and natural interests, and the fixture in every kingdom of large bodies of men wholly devoted to the objects of the papacy, overpowered the voices alike of nature and of God.

Pope Gregory VII., and his infallible successors, in imposing priestly celibacy, were actuated by political rather than virtuous motives. This was generally admitted. Pope Pius II., himself the father of several children (see pp. 315, 316), once wrote these words: "Marriage has been forbidden to priests for good reasons, but there are better ones for permitting it to them." Pope Leo XIII. was the father of several children, one of them being the eminent Cardinal Satolli, a man of conspicuous immorality. Bishop O'Connell, of Richmond, Virginia, is considered a reliable authority on the pontifical paternity of Cardinal Satolli.

In 1907 three thousand French priests signed and sent a petition to Pope Pius X., praying for the abolition of priestly celibacy. All of these priests were past the marrying age themselves, but were speaking from the weight of responsibility thrust upon them by confessions. This appeal was consigned to the papal wastebasket.

Dr. Robert E. Speer, the noted secretary of the Presbyterian Board of Missions, recently wrote:

"The celibacy of the priesthood had seemed to me a monstrous and

wicked theory, but I had believed that men who took that vow were true to it, and that, while the Church lost by it irreparably and infinitely more than she gained, she did gain, nevertheless, a pure and devoted, even if a narrow and impoverished, service. But the deadly evidence spread out all over South America, confronting one in every district to which he goes; evidence legally convincing, morally sickening, proves to him that, whatever may be the case in other lands, in South America the stream of the Church is polluted at its fountains."

Rome is ever and everywhere the same. She prefers priestly celibacy with concubinage to priestly marriage. However, the day is near when the enlightenment of the people through the Public School and the advancement of womanhood, will sound the death-knell of priestly celibacy and auricular confession. Papal intriguing and Hierarchical plotting against the Public School and Woman's Suffrage are not riddles to those who understand the power of liberal education and emancipated womanhood.

Auricular confession as an absolute essential for eternal salvation is inculcated in the minds of the pupils of the Roman Catholic schools. This doctrine actually increases crime and debauchery by freeing the mind of remorse and by substituting absolution for repentance. It was established, as a portion of the acknowledged system of Rome, scarcely before the thirteenth century; and history attests the fact that it originated in the licentiousness of the Roman clergy in the ninth, tenth, eleventh and twelfth centuries, and assumed the form of canon law at the Fourth Council of Lateran under Pope Innocent III., A. D. 1215, being confirmed by the Council of Trent, Session XIV.

Moral Theology of the Roman Catholic Church, printed in Latin, a dead language, containing instructions for auricular confession, is so viciously obscene that it could not be transmitted through the mails were it printed in a living language; neither would priests and bishops dare to propound said obscene matter in the form of questions to female penitents if their fathers, husbands and brothers were cognizant of the Satanic evils lurking therein; in fact, they would cause the suppression of auricular confession by penal enactments.

The Supreme Court of Leipzig, Germany, has recently condemned as immoral the teachings of the Roman Catholic Church regarding auricular confession as taught in the writings of St. Alphonsus De Liguori; and the civil authorities of the city of Sienna, Italy, lately forbade within its jurisdiction the sale of his vile writings on the same subject.

The governments of the most Catholic countries are compelled to curb that license which the Court of Rome allows, and to put down those atrocities which have received the patronage and blessing of the most celebrated Pontiffs.

Why, then, do the governments of non-Catholic countries permit the wholesale transmission through the mails of the immoral theology of St. Liguori, Dens,

Kenrick, and others, to be retailed by bachelor priests and prelates in live languages to young girls and women in lecherous whispers in the Confessional? By so doing these governments co-operate in the moral assassination of females from the time they prepare to make their first confession (which, according to a recent decree of Pope Pius X., "is about the seventh year, more or less") till they enter the gates of Purgatory that inexhaustible Klondike of the Roman Catholic clergy.

Confessors search the secrets of the home, and so are worshiped there, and feared for what they know.

If it is the purpose of a state or government to prevent crime and eradicate its causes, the whole of this diabolical system called the Confessional, which is known to worm out the secrets of families, the weaknesses of public men, and thereby get them under control to either silence them or make them active agents in the Roman Catholic cause above all, the debauching of maids and matrons by means of vile interrogatories prescribed by Liguori, and sanctioned by the Church should be abrogated by a national law in every civilized country on the globe.

At the request of a score of prominent priests, associated with me in the crusade, I presented the facts and proofs against a prominent Muldoonite, "Rev. No. 12, A Wolf in Priest's Clothing," to the State's Attorney of Illinois. He looked into some law-books and stated that said crime was a capital offense in the Carolinas, and in other States it was punishable by several years' imprisonment. He spoke of the great political influence of the Catholic Church, and refused to prosecute, fearing, I presume, that the influence of the Jesuitical Hierarchy would interfere with his political prospects. Soon thereafter he became Governor of his State. Though this Jesuitical influence in politics protects thousands of guilty priests and prelates in America and other non-Catholic countries, yet some of them, through fear of bodily harm, are compelled to flee their dioceses, and resume elsewhere their "sacred labors," or travel incognito on pension from the pope. Among those who have been compelled to flee to escape chastisement, or perhaps death, from outraged husbands, fathers, brothers, or lynching by the community at large, are:

The Most Rev. Bertram Orth, lately Archbishop of Victoria, British Columbia.

The Right Rev. Thomas F. Brennan, formerly Bishop of Dallas, Texas.

The Right Rev. Timothy O'Mahony, late Auxiliary Bishop of Toronto, Canada, formerly of Australia, and Cork, Ireland.

The Right Rev. Monsignor Capel, formerly of England.

The Right Rev. Monsignor Fowler, formerly of Sioux City, Iowa, and Philippine Islands.

Rev. W. R. Thompson, formerly of Portland, Oregon.

Rev. Lawrence Erhardt, formerly of Chicago.

Rev. F. J. Knipper, formerly of Troy, Ohio.

Rev. Levis T. McGinn, formerly of Brooklyn, New York.

Some of these were guilty of the crime of sodomy a crime, alas! to which monks, priests, prelates, and even popes, the "Vicars of Christ," are not

strangers.

The number of similar offenders is legion, and no wonder! The vast majority of priests, prelates and other members of the Hierarchy are driven into immorality by priestly celibacy and auricular confession. This wholesale demoralization was one of the principal motives for instituting celibacy and auricular confession. The result accomplished is just what the Vatican machine wanted. This demoralization compels wicked priests, prelates and other members of the Hierarchy, of both sexes, to stand by each other and for the Vatican system, their axiom being "Standum est pro auctoritate per fas out nefas" (Stand by authority, right or wrong). It is the same principle as is found among corrupt politicians, who, for their own protection, are compelled to stand by each other and for their political machine.

Rome, thoroughly aware of its diabolical crimes, for its own protection promotes the shrewdest of her demoralized ecclesiastics to the very highest offices, as will be seen in [Part II](#). She appoints them as members of her Boards of Education, and makes them Superintendents, Principals, Assistant Principals and Teachers of her schools. The nun teachers in the Roman Catholic schools are grossly incompetent, to say the least.

An honest, patriotic editor of a prominent Roman Catholic weekly paper in this country, recently exclaimed:

"Oh, for another Luther, another Savonarola! The time was never so ripe as the present for such an one. If only the true condition of affairs were known, he would not be long in coming to the front. The Roman Catholic school is a curse to the nation, and it is pitiable to think that the education of so many thousands of our boys and girls is in the hands of ignorant, bigoted, superstitious monks and nuns, the vast majority of whom are foreigners many of them driven from their own countries."

Is it any wonder that Romanism is a menace to the nation?

Since the *spirituous* Retreat, above referred to, St Viateur's College was destroyed by fire, and for its rebuilding \$800,000 must be collected from Catholics and non-Catholics, particularly the latter, if they are in business or politics. Mr. Andrew Carnegie was "held up" for \$32,000 toward the resuscitation of this noted spirituous seat of learning, which institution evidently is not in favor of Prohibition. As a rule, the Faculty of Roman Catholic schools, colleges and universities worships at the shrines of Plutus, Bacchus and Venus. Popes, prelates, priests and monks may preach temperance along with "poverty, chastity and obedience," but rarely ever practice it.

Many distinguished priests and prelates have been and are directly or indirectly interested in the liquor traffic. The Rev. Francis E. Craig, S. T. B. (Bachelor of Sacred Theology), the bosom friend of Jesuits, Papal Delegates, and Cardinal Gibbons, Treasurer of St. John's Ecclesiastical

Seminary, Boston, Mass., before his ordination, was an active partner in the firm of Ray & Craig. They were engaged in retailing groceries, and they also held a wholesale liquor license, and their place of business was situated at the northeast corner of M and Potomac Streets, Georgetown, D. C. The first floor was used as a grocery store; on the second floor was a "speak-easy," whose location and existence was known to the initiated. A "speak-easy" is a place where intoxicating liquors are sold in violation of law. The third floor served for a gambling-den. Craig boasted that his share of the profits was more than \$50,000 a year. Owing to certain legal proceedings, business drooped and was running stale when Craig saw a new opening. There were certain relations between Craig and the Jesuits at Washington, D. C, which warranted a closer intimacy. To make a long story short, he entered St. Mary's Ecclesiastical Seminary, Baltimore, Md., and studied for the priesthood. At this time he was about forty years of age. About ten years ago he was ordained a priest of the archdiocese of Baltimore, and officiated under Cardinal Gibbons. His financial capacity was justly appreciated by the Cardinal, who loaned him to St. John's Seminary, Boston, Mass., to act as its Treasurer. He is now a member of the Faculty and Bachelor of Sacred Theology, which title imports that he is profoundly versed in Church History and Sacred Theology with the necessary accompanying accomplishments. He is on the high road to yet loftier promotion, and it is quite within the range of probability that he will succeed his friend and patron, Cardinal Gibbons. He will certainly reach this post if he lives and if the Papal Czar of New England, Cardinal O'Connell, lends his powerful influence with the pope.

Archbishop Quigley, of Chicago, a corporation sole, controls some fifty millions worth of property, some of which is used for questionable purposes. In one of his buildings, which covers 99.2x100 feet, in the heart of Chicago, there are three saloons. This is a five-story building; the upper four stories being used as a bunk-house, 15c, 20c and 25 c a night. This property was leased by Archbishop Quigley for 99 years and 9 months, commencing August 1, 1910; rental for the first nine months, \$4,500; next 10 years at \$17,000 per year; next 14 years at \$22,000 per year; next 26 years at \$24,000 per year, and balance of term at \$26,000 per year.

To the knowledge of the Archbishop of Chicago these saloons were in existence under the old lease which expired August 1, 1910, yet this great advocate of Total Abstinence and Roman Catholic Education re-leased the property at an increased rental varying from 300 per cent, to 433 1-3 per cent, on the rental under the old lease. Why this exorbitant increase in rent? Is it on account of the desirability of the location, for just such saloons and their upstairs adjuncts, together with the immunity which the building enjoys from any municipal, state or federal interference, through the political pull of its ecclesiastical landlord?

This building, which is located in the First Ward, through its pro tern, occupants, plays an important part in the famous First Ward elections of Chicago, and also in state and federal elections.

I have it on indisputable authority that this house had a most disreputable name until recently. At present the ground floor is used for a combination saloon and restaurant. As to the second floor the reader will have to inquire

of the priests and prelates of Chicago.

This building is leased by the Archbishop of Chicago for fifteen years, commencing May 1, 1901, at \$210 per month for the first 5 years, \$250 per month for the next 5 years, and \$271 per month for balance of term, leasehold assigned for value received to Pabst Brewing Co., 354 North Desplaines Street, Chicago.

These buildings, located in the heart of Chicago, are in the Paulist Fathers' parish, and convenient to the exquisite offices of the Roman Catholic Church Extension Society of America, whose motto is, "We come not to conquer, but to win. Our purpose is to make America dominantly Catholic." While not engaged in running church fairs with their usual attachments of gambling, lottery, prize-fighting, fortune-telling, etc., the Paulist Fathers devote the remnant of their energies to giving missions to non-Catholics. The conversion of heretics non-Catholics is their specialty, and in 1908 at the "American Catholic Missionary Congress," held at Chicago, they boasted 25,055 "converts." Their church is located in the tenderloin or white-slave district of the South Side, Chicago. Gamblers, saloon-keepers and white-slave-keepers have been generous toward it, and particularly so as a result of the work of the Vice Commission recently held in that city. I have it on the very best authority authority that can not be disputed that this Commission was manipulated and controlled by the Roman priests. It serves to furnish them with most valuable information which they could not obtain through the Confessional or otherwise. Such information in the hands of the Roman Hierarchy affords a new and rich species of graft Vice Commission Graft. The Vatican system thrives on ignorance, vice and crime. No wonder the priests and prelates hope to establish similar Vice Commissions in the large cities throughout the country.

Why did the Post office Department hold up the report of that Commission for several weeks? Was it inspired by the Roman Hierarchy in order to establish a precedent for holding up and destroying "matter offensive to the Church?"

Attorney C. C. Copeland, of the archdiocese of Chicago, a prominent, wealthy "convert" to Romanism, protested against priestly crime and corruption in an appeal which he wrote and sent to The New World, the papal organ, for publication. This appeal was refused insertion and ignored.

"LIBERTYVILLE, ILLINOIS,

"Oct. 19, '01.

"REV. J. J. CROWLEY,

"DEAR SIR:

"Enclosed I send you that paper to read and be returned to me. If you may want to use it, I may revise it some, as I have thought of doing, and then let you have it. I could add a good supplement under head of "After Two Years," or something of the kind. My intention is to revise it and put it in some unique shape and scatter it through the Hierarchy. I have some notes already on a revision.

"Yours very respectfully,

"[Signed] C. C. COPELAND."

The following is the original confession:

"Rev. Dr. Dunne [now Bishop Dunne, of Peoria, Illinois], in closing his discourse on the life and character of Very Rev. Thomas Burke, which was no overdrawn picture of that great priest, as every one can testify who knew him well, said: 'Learn, then, to respect the dignity of the priest, and to appreciate the good that he is called upon to perform in the exercise of his ministry. Allow no man or woman to wantonly assail his character in your presence, for, believe me, in proportion as his reputation is lessened in the eyes of the community, his influence for good is weakened. Respect the priest as the Ambassador of your Divine Redeemer. Honor him as the minister of God. Love him as a friend, as a brother, as a father, who has nothing so much at heart as your eternal welfare.'

All this will every good Catholic do, and love to do and more, to a priest who himself respects the dignity of the position he occupies among men and the obligation which he incurred when he accepted the sacred mission to 'Go forth and teach all nations,' and who appreciates himself the good he is called upon to perform and the life he ought to lead in the exercise of that mission; so that the estimation in which he is held, the amount of good he may do, the freedom from assault in which he may live, the influence for good he may exercise, the respect and honor he will receive, as the Ambassador of our Divine Redeemer, and the minister of God, the love and obedience that will go out to him as a friend, as a brother, as a father, who has nothing so much at heart as our eternal welfare, depend upon himself.

A Kempis says: 'Great is the dignity of priests to whom that is given which is not granted to angels.' 'The priest indeed is the minister of God.' 'Take heed to thyself and see what kind of ministry has been delivered to thee by the imposition of the bishop's hands.' 'Thou hast not lightened thy burdens, but art now bound with a stricter band of discipline, and art obliged to a greater perfection of sanctity.' 'A priest ought to be adorned with all virtues and to give example of a good life to others. His conversation should not be with the vulgar and common ways of men.'

Now, if, instead of being this kind of a man, or of attempting to lead this kind of a life, or of fulfilling this kind of a mission, one who accepts the office of priest is a miser, and puts forth all his energies and improves every opportunity to enrich himself and hoard money, or is a drunkard, or gives his life to the enjoyment of sensual, worldly things, or is otherwise decidedly self-indulgent, unpriestly, or grossly neglects the duties which that mission imposes upon him, and disregards that sacred office, can and ought a good Catholic to respect him or defend his character? He certainly can not respect him. Unworthy priests weaken the influence, to a greater or less extent, of the whole priesthood; dishearten zealous bishops, priests and laymen and drive large numbers of their fellow-Catholics into doubt and infidelity. It is largely to them we may attribute the loss of two or three times as many members of the Church as we claim to have now, and in a great measure because of them that the Church is being rapidly depleted at this time, and unless their baneful influence is removed, is there not reason to

fear that it has reached its zenith in this country? It looks this way to any one who travels much and is very observing and deeply interested.

But are there many unworthy, self-indulgent, bad priests in the United States? Too many, far too many, everywhere. The harvest is just now full and ripe in this land which is ours by discovery and settlement, and by the libation of the blood of martyrs, but too many of the reapers are blind, or perverse, and are not only going about destroying the golden grain, but are preventing the good, zealous reapers from gathering it in.

Has the Church no discipline left? Can it not remove these scandals, this hindrance to the working of the Spirit of Truth; prevent further depletion, and bring back the lost sheep to the true fold?

Could not (i) more care be taken in sending young men to Seminaries, (2) in ordaining priests, (3) and in weeding out those who have been ordained and tried, and are found unworthy?

A mission once a year is far better than sending a disedifying, disorderly, scandalous priest to take charge of a parish. Is there not too much of the spirit of the world in some of our young men, who are being ordained and put in charge of parishes these days? Many of them seem to want a parish 'for what there is in it for themselves.' The people to whom they are sent are intelligent, observing, and becoming more enlightened, and when they see this lack of spirituality in the life of the priest, his influence for good is lost. It is the intelligent, well-to-do members who are leaving us. They cannot endure that they themselves or their families shall be led and directed by a man whose sensibility has been blunted and whose passions have been aroused by intoxicants, or who demeans himself in an unpriestly manner, more like a loafer, or a sport, or a dude, or a miser, than like a gentleman. They demand that their priest shall be priestly, and unless the Hierarchy in the United States manages to meet this demand, can it be expected that the Church will grow in numbers and improve in the character of its members? Can one born in the Church well imagine the shock an intelligent convert receives when he first meets a drunken priest, or sees one drinking in a saloon, or sitting on a beer-keg at its door, or sees one at the altar celebrating mass after a night's carouse, or learns that the result of years of earnest appeals from the pulpit for the orphans and the hospitals and the schools and the Pope has been the accumulation of a large fortune by the pastor, or sees a priest smitten of a woman and running after her, to the amusement of Protestants and humiliation of Catholics, or sees him in the company of women of not known unblemished reputation in unseemly places, or learns of the drinking, carousing and gambling of priests at their places of rendezvous, and of other still more unpriestly conduct, all of which he may but too often see and know of a truth in this land consecrated to the One who was 'full of grace?' Will it suffice to say that there was one Judas among the twelve, or that the majority of the clergy are self-sacrificing, zealous men and rest there? If there is even one such, should he be let to remain to disgrace the whole order? If a Catholic travels much and observes closely, he will be disposed to shun priests whom he does not know to be priestly, rather than seek them out as most agreeable, proper, profitable company. This is the case with not only some converts, but some who were reared Catholics. Laymen want

protection for themselves and their families.

An exemplary convert, who was cashier in a bank in one of our large cities, told the writer with an aching heart how mortified he had often been at seeing priests coming there under the influence of liquor where he was the only Catholic, and having the clerks looking sneeringly at him, and how many have told him of similar and much worse experiences. When fathers know those conditions exist, how can they urge their children, who know them also, to go to their religious duties? 'When the man is gone, what becomes of the priest?'

And is this the condition and this the conduct and this the character of many of the priests in our country? Of far too many, and the proportion of such is not diminishing. Have not Catholics been told too often and too long to hide these things out of charity? Was it ever the proper use of charity to overlook or hide such conduct in a priest? Simply for the man, and were he only concerned and affected, it might do for awhile, a Kempis says: 'Admonish thy neighbor twice or thrice.' Here is a mature man, ordained of God, who, by the simple fact of ordination, is supposed to be intelligent, and to understand the duties of his sacred office, scandalizing whole communities. It is not the man we are considering, but the communities and the effects of his life on them and on the work the Church is trying to accomplish. Has not the mantle of charity for this purpose been stretched till it is all in shreds and hides no one? Under circumstances where some have said that a priest was sick or had fits, would it not be better not to tell a lie and to say that he was drunk? Is not the truth always best? Does not hiding such depravity only nourish and encourage it? If some of our priests are of a low, depraved order of men, which is a fact, would it not be wiser to expose them and silence them? Is not such recklessness and depravity contagious? and if not treated heroically and in season, will it not spread like blood poisoning from a scratch and direful consequences follow? Can there be too much vigilance and severity in discipline in this matter, since the abuse has gone so far already?

Should any priest who is worthy of that highest title which any man can bear on this earth a priest of the Catholic Church blame you, Mr. Editor, for publishing this letter, or me for writing it? Ought not he to thank us rather? It is in defense of the most holy priesthood and for the purpose of protecting it against its very worst enemies that it is written.

Observing, thinking laymen from the Atlantic to the Pacific are aroused at the number and increase of these burning, depleting scandals, and unless something is done soon to stop them, these laymen will make themselves heard at Rome. The Church was instituted for the people, and the bishops and priests are sent forth to instruct and elevate the people, and the people have a right to demand that they do it faithfully, and Rome will see to it that justice is done to the people.

Our grand ceremonies and towering cathedrals are well enough, but will they supply the needs and make converts and save souls in parishes that are much worse off than without a priest? If the outlook for the future of the Church in the United States in this respect were not so saddening, so heartbreaking,

so discouraging, one might enjoy those ceremonies and grand churches, and such like things, more. Statistics have been taken in many parishes in the West of Catholics who do and those who do not attend Mass, and the figures are appalling. As are the priests who are sent out, so will be the greater number of the people. 'By their fruits shall they be known.' They are wonder-workers for good or wonder-workers for evil. The writer of this letter, who thought when he became a Catholic that all priests must be intelligent, good, self-sacrificing, humble, pious men, will die before he will be able to understand how they can be otherwise. Oh, how his heart has ached when he found any of them otherwise! And, oh! how discouraging and almost hopeless the effort to try to do good has been through all these long years when he will realize that just one unfit, unworthy priest was doing more harm than a hundred or more zealous, well-directed laymen could do good. Is it not better to seek the truth, to find the truth, to proclaim the truth, to stand by the truth, to trust in the truth? Is it not said that 'The truth shall make us free?'

To save Christianity to the people of the United States of America, and save them for Christianity, and to build up a civilization worthy of the name, is the work of the Catholic Church through its priests. If they are indifferent, incompetent, self-indulgent, worldly men, the work will not be done. Where rests the responsibility right now for the present and for the future? May God have mercy on us; may the Blessed Mother of our Lord Jesus Christ and the Saints pray for us; may the bishops and priests of the Church work for us!"

I expect Mr. Copeland's revision and supplement of "After Two Years," plus eleven years which have elapsed since the writing of his letter, would make a good-sized volume. Rome's silent contempt for the appeals and charges made by the Laymen's Association of the archdiocese of Chicago against the Hierarchy, no doubt enlightened Mr. Copeland as to Rome's real attitude toward clerical crime and corruption, and he is now, I believe, a sadder but wiser man.

Of late years, Mr. Copeland has been devoting his time and means in an effort to convert priests and prelates by scattering broadcast among them copies of the "Imitation of Christ," by a Kempis.

I wonder if he has succeeded in converting "Rev. No. 9. A Gospel Pitcher," who was his pastor and spiritual director for several years.



James Edward Quigley

On the 15th of June, 1903, Archbishop Quigley, of Chicago, had an interview with a lady by appointment to hear her complaints about certain bad priests. He met her, holding in his hand a bundle of papers which included an affidavit she had made against "Rev. No. 23, A Debauchee" Rev. C. P. Foster, Rector, Sacred Heart parish, Joliet, Illinois. He looked savagely at her, seated himself at the table, laid the papers to one side and commenced to pound the table with his fists.

"Don't you know," he cried, "that it is excommunication for a lay person to make affidavit against a priest?"

"Why, no," she said, "I do not."

"Well," he said, "I tell you it is," and His Grace kept pounding the table.

The lady, not at all terrified, drew her chair up to the table, and began to beat time with her hands upon it, saying: "Archbishop, I did not come here to be bullied; I came by appointment to tell you certain things about your bad priests, and I am going to tell them to you! If you persist in pounding the table and yelling, I will pound the table too and scream! You shall listen to me, and you had better be a gentleman!"

The Archbishop subsided gracefully, and the good woman told him her tale of truth, made up of experiences with the Catholic priesthood of the Archdiocese of Chicago running through a period of thirty years.

She said: "Don't think, Your Grace, that the Catholic people are to be scared by threats of excommunication; we have become too wise for that; the so-called excommunication of Father Crowley opened our eyes."

He said, "Did Father Crowley get you to make this affidavit?"

She said: "He did not; but so far as Father Crowley is concerned, I say, God bless Father Crowley! he is a credit to our Church, and the Catholic people are proud of him! he is not like a great many others of your clergy here; for instance, he is not like Leyden!" [See "Rev. No. 22, A Seductionist."]

"O my God," said the Archbishop, throwing up his hands, "don't mention his name; I've Leyden on the brain!"

"Very well, then, Your Grace, I will put some more of them on your brain!" and the brave woman called the attention of her Archbishop to certain sinning priests by name.

The Archbishop said, "Oh, that is ancient history! give me something modern!"

She said: "Is it ancient history when priests are getting drunk in this city every day, misconducting themselves in every shape and form and going under assumed names dressed as laymen?"

"Well," he said, "you may think things are bad here, but they are worse elsewhere; they are worse in Buffalo and many times worse in New York."

She said: "If that is so, that is no justification for our putting up with bad priests in Chicago; we Catholic women have actually built the Catholic churches here, and we are entitled to protection."

He said: "It is the bounden duty of good Catholics to cover up the guilt of their clergy, just as it is their duty to hide the guilt of their parents!"

She said: "What? do you tell me that if my parents got drunk every day and

were dragged out of disreputable places, having their faces battered and heads broken so they needed surgical care, and taken to police stations and kept there several days and every one knowing it, it would be my duty to try to make people believe that my parents were saints?"

"Yes, it is," he said. "You can't make me believe that," she answered. She said: "Don't you know, Archbishop, that there are bad priests here?"

"Well, yes," he said, counting upon his fingers, "there are five six seven bad priests!"

She said: "You have been here but three months and you have found out seven; when you have been here six months you will probably find out that there are seventy-seven, and more."

She then asked him how he could reconcile his unkind and unjust treatment of Father Crowley with his treatment of those seven bad priests, leaving them in the enjoyment of their rich parishes with full power to offer up the Holy Sacrifice of the Mass, to hear confessions, and to have the care of souls.

He said: "Well, we must all admit that Father Crowley is a good priest, morally and otherwise, but he has given scandal by exposing the guilt of his brother priests."

She said: "I am positive he has not, because we knew all about those priests before ever Father Crowley came here; to my knowledge a few of the good priests, for many years back, tried to stop priestly misconduct in this archdiocese, but they failed, and nothing was done until Father Crowley joined them in their efforts."

He said: "Well, I personally have nothing against Father Crowley! I am ready and willing to give him the very best parish in the archdiocese; his case is now in the hands of the Papal Delegate [Archbishop Falconio], and if the Papal Delegate writes me to appoint Father Crowley to the Holy Name Cathedral, I will do it with as little hesitation as if he were my own brother!"

He then complimented her upon her courage, saying, "You are the nerviest woman I have ever met in my life!"

She said: "I am speaking for at least one thousand Roman Catholic women, and when I come here again I will be speaking for at least five thousand."

The Archbishop, with great gallantry, opened the door for her, and he bade her good-day with a cordial clasp of the hand. This lady was one of the best workers in the Catholic Church in Chicago, having labored day and night in its interests, spending her strength and her means without limit. She has especially endeared herself to the poor and to the suffering.

The papal organ of the archdiocese of Chicago, The Nezv World, in its issue of March 9, 1912, over the signature of the Archbishop of Milwaukee, makes a two-column statement to the Catholic public, under the heading "The Catholic

Colonization Society." I give a few excerpts:

"The Catholic Colonization Society, U. S. A., is a properly chartered corporation under the laws of the State of Illinois, having been incorporated in July, 1911. It has succeeded to and taken the place of a former Illinois corporation of exactly the same name, which, having surrendered its charter, has no longer any legal existence. The present C. C. S. is truly national, inasmuch as its operations are not confined to any one section of the United States, and its membership comprises men representative of different races or nationalities: Belgian, Bohemian, German, Irish, Italian, Polish, though all American citizens. Among its members and directors it counts archbishops, bishops, priests and laymen. Being a Catholic organization established for the protection and promotion of Catholic interests through Catholic colonization, our society is naturally subject to the rules and laws of the Catholic Church, and will in all its dealings and undertakings seek the advice of the prelates of the hierarchy interested or concerned in the work of Catholic colonization.

"A special feature of the C. C. S. that we desire to develop on safe and expedient lines is the affiliation with it of other Catholic colonization societies. In view of the continuous influx of different races from the old country, the C. C. S. strongly encourages the formation of racial colonization societies, which may become affiliated with it and work under its guidance and with its assistance. This will facilitate the establishing of racial colonies for Bohemians, Italians, Polish, Slavs, etc. However much we may desire the quick and full amalgamation and merging of such races in the American nation, it can not possibly be denied that for a time racial settlement and colonies are necessary, if these newcomers to our shores are to keep the Catholic faith themselves and help to build up a glorious future of the Church in America. Where diocesan or state colonization societies are formed, these may also become affiliated with our society and thus profit by its larger experience and greater influence. Other Catholic colonization societies, although not affiliated with us, may yet work hand in hand with the C. C. S., where they will always find cordial and serious consideration. In this way the C. C. S. will become a great central bureau or agency where the work of Catholic colonization all over the United States can be concentrated and systematized so as to render it more successful and to offer the colonist more safety and security. Catholic colonization will then command the attention of all American citizens and do away with the old reproach that so much of this so-called Catholic colonization business is simply a fool's play, if not downright swindle...

"The C. C. S. may be called another Church Extension Society which furnishes not money, altar and vestments, but the people, the priest and the church...

"It will arrange with the land company for the reservation of such tracts of land or such a number of acres or farms as will be necessary to locate and develop thereon a well-sized colony; then it will settle and fix the most favorable prices and terms for which the land will be sold to Catholic settlers. Here it may be stated at once that our society does not look for the cheapest land. The cheapest is never the best. We look more for good and productive land at reasonable, although somewhat higher, prices. Besides all this the C. C. S. will arrange with the land company for the building of an appropriate church and school and parsonage to be erected within a certain time or as soon as a given number of Catholic families shall have settled there. The land company must, moreover, guarantee the salary of a priest for a certain time to be agreed upon. None of these arrangements will be made without the previous consent of the Bishop of the diocese in which the colony is located...

"In view of the great field lying before us with all its magnificent opportunities for a most useful, widely beneficial and, in fact, positively necessary Catholic colonization movement, it is to be hoped that the C. C. S. will find on the part of American Catholics all the support and help it deserves and a cordial cooperation all along the line. It is the only American national colonization society that enjoys the great honor of having received the hearty recommendation and encouragement of the Archbishops of America, assembled at their annual meeting. Friends of Catholic colonization can greatly help the C. C. S. by bringing its work to the attention of prospective Catholic colonists of their neighborhood or acquaintance, by sending useful and reliable information concerning large tracts of land available for farming settlements and obtainable at moderate prices, by warning us of fraudulent or suspicious colonization schemes, and in many other ways. Yet all this valuable help will not accomplish much without financial backing. In an undertaking of this kind it is money that counts. The future usefulness of the C. C. S. must depend largely on the financial support that it will get. Rich Catholics of noble hearts find here another splendid opportunity of showing their love for Holy Church and their brethren of the Faith. For Catholic colonization, as we propose it, is but another manifestation of the great missionary spirit that has, in our days, been wonderfully awakened in the Catholic Church of the United States.

"In conclusion I may say that the C. C. S. is controlled by a board of twelve directors, its operations are managed by an executive committee of five members, and its actual work is carried on by the following officers: Director general, Most Reverend Archbishop Glennon, St. Louis; president, Rev. J. De Vos, Chicago; vice president, Right Rev. Mgr. McMahon, New York; secretary, Very Rev. E. Vattmann, Wilmette, Ill.; treasurer, Rev. A. Spetz, C. R., Chicago. The office of the C. C. S. is located in The Temple, Chicago, 111. S. G. MESSMER,

"Archbishop.

"MILWAUKEE, Wis., Feb. 26, 1912."

It is evident that *The Catholic Colonization Society* is not advantageous to the general public, but detrimental to the public welfare.

Land owners, non-Catholic merchants, labor organizations and all other citizens, Catholic and non-Catholic alike, whose interests and rights are endangered by this Society, ought to wake up before it is too late. Congress of the United States ought to be called upon to investigate The Catholic Colonization Society, as well as the many Roman Catholic boycotting organizations, monopolies and trusts, which have been established in this country chiefly in the interests of a foreign potentate the pope of Rome.

PAPAL LIFE INSURANCE.

Another of Rome's latest get-rich-quick schemes is the establishment of "The New World Life Insurance Co." According to its prospectus, it is strictly a Roman Catholic organization, and its papal organizers have their eye on the "\$78,000,000 of Catholic money in the shape of premium on policies, which is being paid annually to American life insurance companies."

The prospectus of this Roman company explains why the "American life insurance companies" ought not to be patronized by Roman Catholics, and indirectly suggests a boycott of them. In the no distant future priests, prelates and lay leaders of the "American Federation of Catholic Societies" will find sufficient grounds for issuing a most severe boycott against "American life insurance companies" and thus corral the \$78,000,000 or more annually.

This papal insurance company will afford a fruitful source of graft to the Roman Hierarchy and its lay agents. On the maturing of policies or on the death of policy holders, a large percentage of the moneys due will be expected for masses for the relief of the suffering souls of the deceased policy holders, as well as other large sums to "make America dominantly Catholic."

The banking, colonization, loans and insurance schemes of the Church of Rome in America and elsewhere, which are carried on under the guise of religion, have not been a "fool's play," but "downright swindle." The papal land swindle in Minnesota is fresh in our memory. The many papal swindles in loans and insurance companies within recent years are not forgotten. The swindle in Archbishop Purcell's bank in Cincinnati, which deprived several thousand people of their hard earnings, and other such swindles too numerous to mention, ought to be a warning not only to the Roman Catholic people, but also to tolerant, gullible non-Catholics.

One of the saddest scenes which I ever witnessed was while I was a member of the Roman Hierarchy that of an old maiden lady in Manchester, N. H., who died in 1886, cursing Archbishop Purcell and the pope of Rome for having swindled her out of her hard earnings-

Why are not these Roman clerical bankers, colonizers, etc., prosecuted and punished according to law?

American citizens, we are facing a crisis: Wholesale papal swindles, boycotts and persecutions are rapidly increasing a twentieth century papal inquisition will be the reward of our apathy, our cowardice.

It would require a large volume to contain even part of the evidence manifested, both by declarations and by acts, of Rome's persistent policy to suppress all knowledge of the Sacred Scriptures. In the early centuries, and long before printing was invented, all manuscripts containing any translation into the vernacular from the original tongues was prohibited under the severest penalties. As early as 860 A. D. Pope Nicholas I. put Bible reading under the ban. Gregory VII., known in history as Hildebrand, in 1073 continued the ban, and Innocent III., in 1198, issued a decree that all who read the Bible should be put to death. In 1229 the great Council of Toulouse passed a decree forbidding either the possession or the reading of the Bible; and the famous Council of Trent, 1545-63, did the same. In England, in the fourteenth century, any one who was found with Wycliffe's Bible, that "organ of the devil," incurred the penalty of death. In the reign of the "Bloody Mary" tons of Bibles were used as fuel to burn the martyrs, and it was said that "no burnt offerings could be more pleasing to Almighty God." Pius VII. in 1816 denounced Bibles as "pestilences;" and Leo XII. in 1825 as "traps and pitfalls." Pius VIII. in 1830 declared printing presses from which Bibles were struck as "centers of pestiferous infection;" Gregory XVI. in 1844 condemned Bible Societies, and ordered the priests to tear up all they could lay their hands on. Pius IX. surpassed all his predecessors in the employment of abusive language to vilify Bible Societies, and under his authority many were banished from Tuscany for reading the Bible. It was also during his pontificate that Francesco Madaï and his wife were imprisoned for ten months and then sent to the galleys for reading the Bible.

"The day in which the priests and Catholic believers give themselves to the reading and study of the Bible, that day will be the last for the Roman Church, for the priests, for the monsignors and for the papacy."

Coming down to our own generation, Leo XIII., an astute politician, having to play the game in England and America, Italy being lost, was well aware that he could not afford to defy Protestant opinion openly and publicly. And so he issued an encyclical which seemed to reverse the policy of his predecessors by permitting the laity to read the Bible. But every one knew, who had the necessary means of information, that this encyclical was insincere and hypocritical. For immediately on its issue secret instructions were given to all the priests to do all in their power to prevent the sale and distribution of the Bible. And so all other decrees, edicts, statements and permissions to the same -effect which have been issued since have been equally treacherous and insincere. To sum it all up in one word, I may give the statement of a distinguished priest who said: "The day in which the priests and Catholic believers give themselves to the reading and study of the Bible, that day will be the last for the Roman Church, for the priests, for the monsignors and for the papacy."

The Paulist Fathers is an Order well known in the United States. Its special mission is to convert Protestants to Romanism and they boast that they are making more than 35,000 converts a year.

The following letter will show who are the managers and directors of this Order; what are its aims and purposes; what it has already accomplished, and the final goal which the Order proposes as the object of its endeavors; namely, to "make America dominantly Catholic." The letter reads as follows and certainly requires no comment. It speaks for itself; and speaks loudly and alarmingly. Here is the letter. Read it and ponder it:

DIRECTORS OF THE CATHOLIC MISSIONARY UNION.

MOST REV. J. M. FARLEY, D D., VERY REV. E. R. DYER, S. S.,
Archbishop of New York, President St. Mary's Seminary,
[Cardinal] PRESIDENT. Baltimore.

MOST REV. JOHN IRELAND, REV. MATTHEW A. TAYLOR.
Archbishop of St. Paul.

RT. REV. MATTHEW HARKINS, REV. WALTER ELLIOTT,
Bishop of Providence, R. 1. of the Paulist Fathers.

VERY REV. A. P. DOYLE,
Secretary-Treasurer.

Represented by: ^THE CATHOLIC= Under Its Auspices The
The Missionary MISSIONARY UNION Apostolic Mission House
Incorporated under the laws of the State of New York.

"WASHINGTON, BROOKLAND STATION, D. C, "Feb. 6, 1912.

"My DEAR FRIEND: How near at hand do you think is the time when America will be dominantly Catholic? Things move on with rapid strides these days, and the recent creation of three American Cardinals has brought the Church once more to the forefront. The dominant note in the address of the Holy Father as well as in the replies of the Cardinals is the hope of wonderful progress among English speaking peoples. They have all spoken of the 'era of convert making.' All this indicates a marvelous advance along the lines whereon the Missionaries of the Apostolic Mission House have been working these twenty years.

"If all the Priests and laity would turn their faces to this one goal, what a tremendous impetus the movement would get! One of our great leaders recently said: and there is a burning truth in it 'We must labor to gain the confidence, love and respect of the American people. This once gained, the Catholic Church in Her way to claim the American heart, may carry a thousand dogmas on her back.'

"Last year our Missionaries gave hundreds of Missions, and the record of convert-making is now away beyond the Thirty-five Thousand mark each year. Just think what this means! This estimate says nothing of the thousands of fallen-away Catholics that have been brought back to a good life.

"Come with us and share the glories of this work!
Sincerely yours in Xto.,
"CATHOLIC MISSIONARY UNION.

"A. P. Doyle, Treasurer."

Let us follow up these Paulist Fathers a little closer and see some of the other things which they have been doing.

It was a trifling matter that these Paulist Fathers had prize-fights in the Paulist Church, Chicago, as one of their Church Fair attractions. It is not of much importance to mention that Rev. Peter J. O'Callaghan, head of the Paulist Fathers in the Middle West, President of the Total Abstinence Association of America, delegate appointed by President Taft to the Anti-Alcohol Congress at The Hague in 1911, and Commander of the Boy Scouts, was arrested on a charge of running gambling machines in his Church in Chicago for commercial purposes.

Of vastly more importance and of deeper and far wider reaching significance is what was done by the Romish priests across the seas. In last January (1912) a letter was received by a distinguished American lady from a friend in Italy, which stated that in the Fall of 1911, in the town of Forano, in Sabina, forty miles from Rome, the Romish priests collected all the Bibles they could lay their hands upon, carried them to the Public Square, piled them in a heap, saturated them with coal oil, set fire to the pile and reduced the Bibles to ashes.

It may be mentioned here that while the Romish priests were burning Bibles in Forano, and converting and baptizing 35,000 Protestants a year in the United States, Roman Catholic priests in South America were baptizing dogs at forty cents a head.

To give a further idea of the attitude of priests and prelates toward the Bible, as well as their influence over our Government and its officials, even in the Philippine Islands, I quote from Circular No. 32, S. 1908, issued by the Bureau of Education, Manilla, March n, 1908, addressed to the Division Superintendents of Schools, under the heading "Religious Teaching Forbidden":

"It is not for the teachers in public school in this Catholic country, either to encourage the study of the Bible especially of the Protestant Bible among their pupils, or to say to those pupils anything upon the subject... In view of the intimate personal relation of a teacher to his pupils, no religious instruction of any nature should be given by him at any time, even outside the schoolroom."...

At the close of this circular, David P. Barrows, Director of Bureau of Education, Manilla, P. I., says:

"It is not believed that anything further can be added to make more clear the attitude of the department and of the administration on this point."

Why did not the President recall this order as he did that of Mr. Robert G. Valentine, Commissioner of Indian Affairs, forbidding Roman Catholic priests, monks, and nuns, employed in Government schools for Indian children, to wear their religious garb and insignia of their faith while engaged in their duties within the schoolroom and in the grounds of such institutions?

I would like to ask the Paulist Fathers why their distinguished Episcopalian convert, Rev. Dr. Lloyd, once Bishop elect for Oregon, and his wife, returned to Protestantism not long after their much heralded conversion to Romanism? Is it not a fact that when the Paulist Fathers realized that Dr. and Mrs. Lloyd were about to withdraw from Romanism, being thoroughly disgusted with it, he (Lloyd) was Jesuitically placed in the Detention Hospital in Chicago, pending an order from the court for his removal to the insane asylum at Elgin, Ill. He would be there to-day were it not for the exposure threatened by his noble wife, who, like him, had been scandalously shocked by the actions of priests and prelates of the Roman Catholic Church. The story as told by Rev. Dr. and Mrs. Lloyd would startle the world and convince the public that Rome is ever and everywhere the same.

I would also like to ask the Paulist Fathers how many of their alleged thirty-five thousand converts a year return to their original faith as did Rev. Dr. and Mrs. Lloyd; how many Paulist Fathers and Seminarians leave their Religious (?) Congregation each year; also how many nuns, monks and priests, including the Jesuits, leave the Roman Catholic Hierarchy; and how many of the Catholic laity leave the Roman Catholic Church each year.

Nothing more startling has ever been put before the public than Rome's recent resolutions of boycott of the Encyclopedia Britannica, Watson's Magazine, the Protestant Magazine, the Menace, etc., and her attitude as Censor of the United States Mails. At the annual convention of the American Federation of Catholic Societies, held at New Orleans, November 13-16, 1910, resolutions were passed calling for the passage of Federal laws to prevent the transmission by the United States mails of matter offensive to the Roman Catholic Church. In these resolutions postoffice employes were boldly called upon to destroy, without any warrant of law, any such mail in transit. The leading ecclesiastic at this convention was Archbishop Falconio, Papal Delegate to the Roman Catholic Church in America.

The boycott is the most powerful weapon and one in constant use by the Roman Hierarchy. By intimidation, threats and terror, they are able to suppress literature and destroy private business, and they do it most effectually. Few and far between are the newspapers who will dare to print anything which would fall under the adverse criticism of a priest.

Archbishop Falconio had good reasons for tendering his sincerest congratulations to the American Federation of Catholic Societies at its convention held at Columbus, Ohio, August 20-24, 1911, for its "rapid progress" and "the effective good work accomplished" by it. He was fully aware, I presume, of the destruction of much printed "matter offensive to the Church" in the postoffices of the United States of America since their last reunion at New Orleans.

I know that several large parcels of printed matter mailed at the General Postoffice in Chicago during the months of December, 1910, and January and February, 1911, never reached their destination. This destruction commenced immediately after their New Orleans convention. On receipt of numerous complaints from subscribers the sender called on the post-office authorities for an explanation, but received no satisfaction whatever. This party's mail continued to be held up, and, surmising the cause, the sender threatened public exposure of such unlawful action on the part of the Postoffice Department. This threat of exposure scared Rome and her Jesuitical agents, and since then the mail of said party has been unmolested. Ah, Rome fears publicity!

Meanwhile, to divert attention from their own criminal acts, they are loudly inveighing against the circulation of obscene matter through the mails; and by obscene matter they mean all matter inimical to the Church of Rome. Non-Catholics think they mean indecent and licentious matter.

The inconsistency of the private lives of popes, cardinals, prelates, priests and monks as compared with the deference exacted by them in public from Catholics and non-Catholics alike, is, to say the least, ridiculous: for example, décollete gowns and peek-a-boo waists are out of order at formal receptions for male members of the Hierarchy. Any one who knows the kind of pictures and indecent realities that most delight the eyes of the Roman Catholic Hierarchy will not be faked by any pretended shock that they may profess to experience on contemplation of the nude in art, much less décollete gowns at formal functions.

As a satisfactory evidence of this fact it may be stated that the telephone companies in different cities have threatened to take away the phones from the residences of some priests because their conversation was at times so vile that the female operators refused to receive their messages and threatened to resign if required to do so.

The Roman Catholic Hierarchy should be indicted for illegally using the mails to operate confidence games, chainless letters, etc., in the alleged behalf of "the poor homeless children," "the poor orphans," and "the poor suffering souls in purgatory." No more shameless and outrageous system of fraud was ever perpetrated by men.

The American Federation of Catholic Societies, which embraces the numberless Associations, Societies, Clubs, Church Confraternities, etc., as well as their widespread military organizations, is a menace to our freedom and an injury to the Catholic people whom it pretends to serve. It is a mighty power for evil in the hands of the Roman Catholic Hierarchy.

At the Columbus convention, among other boycotts, a boycott was declared against the Encyclopedia Britannica, which boycott was soon after printed and circulated broadcast throughout the English-speaking world. The following additional proclamation of the same boycott was issued and circulated with the endorsement of the New York County Federation of Catholic Societies, of which Cardinal Farley is the principal under the pope.

"No Catholic should purchase the eleventh edition of the Encyclopedia Britannica. No purchaser of it is bound to keep or pay for a work which falls so far short of the representation of the editors and publishers. It should be debarred from our public libraries, schools and other institutions. It should be denounced everywhere, in season and out of season, as a shameful attempt to perpetuate ignorance, bigotry and fanaticism in matters of religion."

Mr. Samuel Byrne, editor of the Pittsburgh Observer (Roman Catholic), addressing the Catholic editors at the Columbus convention, said in part:

"I have come here for the purpose of very briefly suggesting one thing. It is, this: That the Catholic editors of the country, concertedly and persistently, urge their readers to notify the proprietors and managers of the daily papers that unless they use instead of the European dispatches of the Associated Press, those furnished by the newly established Catholic International United Telegraph Agency, they will withdraw their patronage from them, either as readers or as advertisers, and will, moreover, boycott both the offending newspapers and those who advertise in them."

The boycott is the most powerful weapon and one in constant use by the Roman Hierarchy. By intimidation, threats and terror, they are able to suppress literature and destroy private business, and they do it most effectually. Few and far between are the newspapers who will dare to print anything which would fall under the adverse criticism of a priest.

The owners of newspapers, and especially of the great dailies which circulate in the large cities where there are many Catholics, are notified that there will be a sudden drop in their advertising patronage if they publish or refuse to publish certain matter condemned or approved by the Censor Bureau of the Roman Catholic Church, which has its representatives in numerous and extensive Catholic societies. Non-Catholics, too, who receive from some source or other information that the Roman Catholics are boycotting a particular paper, withdraw their advertisements to gratify and retain Catholic customers. The mere circulation of a city daily does not pay for the paper on which it is printed; the whole revenue is derived from their advertisements thus the press is at the mercy of the secret Roman boycott.

But the boycott is by no means confined to the press. It reaches out and extends universally in all directions. Business men and professional men of all kinds are at the mercy of the boycott. From some mysterious cause, which they can not comprehend, their patronage falls off, their receipts diminish, and if they do not make terms when informed of the cause of the falling off of business, bankruptcy stares them in the face. In many instances where the Roman Catholic Church possesses the influence, teachers, clerks, agents, and the ten thousand individuals of humbler rank, are absolutely at their disposal to be discharged from their places and turned out upon the world

without means of support. These boycotts are rarely published as such. Sometimes, it is true, on special occasions when big interests are involved, they do not hesitate to have the boycott printed and circulated, but in the vast majority of instances the Roman boycott gets in its deadly work in the dark. And did anybody ever hear of an injunction being issued against a Roman boycotter, or any one of these said boycotters ever being put in contempt of court? So far does the influence of Rome extend that even the courts themselves, which are supposed to be the citadels of impartiality and justice, are prostituted to serve the interests of the Roman Hierarchy. The non-Catholic people should engrave it on their memories and keep it forever fresh in their minds that "eternal vigilance is the price of liberty."

Why prosecute and punish non-Catholic clergymen and other citizens, while Roman Catholic priests and prelates foes of the nation commit similar crimes, and worse, with impunity?

Why waste time and money in sham efforts to curb the trusts, and at the same time permit, and even assist, that trust of trusts the Vatican system to continue the even tenor of its way?

If the governments of the United States and of the British Empire had done their duty toward Catholics and non-Catholics alike, whose interests have been injured, and sometimes wholly destroyed by Romanism, the majority of priests and prelates who are "operating" under the protection of the Stars and Stripes, and the Union Jack, would be behind the bars not a few of them would have been rewarded with the hempen tie or electric chair.

Furthermore, if the Government of the United States had done its plain duty in protecting my rights and interests as an American citizen during the past ten years, Cardinals Martinelli and Falconio, Archbishop Quigley, Bishop Muldoon, and many other Roman ecclesiastics, would now be wearing stripes in penitentiaries as the guests of Uncle Sam, instead of purple and gold in luxurious palaces as "Ambassadors of Christ."

ONE ATTACK UPON MY LIFE.

I will give one illustration of an attempt upon my life. People who are powerful by position and means, but guilty of crimes and about to be exposed, have no conscience to bother them with scruples if they turn to violence to get out of the way the object of their fear. The murder of Dr. Cronin in Chicago a few years ago will illustrate vividly the truthfulness of this statement.

During the time which has elapsed since I entered into this crusade for purity, truth and justice, attempts have been made upon my life. I have frequently told my friends who have expressed concern for my life that nothing better for my cause could happen than my violent taking off; that it would be the supreme emphasis upon my side of this controversy and would be the final circumstance to overwhelmingly convict the unholy priesthood of the Roman Catholic Church. I put my life in the especial keeping of God at the beginning of this struggle. I have made my daily work the subject of daily prayer, and whatever happens to me I must take as God's way of bringing to

pass that for which I am devoting my time and for which I am willing to lay down my life. The Rev. Thomas F. Cashman, of St. Jarlath's parish, Chicago, found out a plot to kill me, for which murderous work' six men had been selected. Henchmen who were ready to take life for pay were constantly on my track.

Soon after I was served with Cardinal Martinelli's threat of excommunication, I went on Sunday afternoon, October the 20th, 1901, to see Rev. Thomas P. Hodnett. I visited with him in his parochial residence until about six o'clock in the evening, and then left his home to take the Northwestern Elevated Railway car. When I left Father Hodnett's door I noticed that I was being followed by a man who weighed over two hundred pounds, about five feet eight inches in height, a bullet-shaped head, clean shaven face which was very red. He was a typical thug. He was the same man who followed me to Evanston the night before when I went to confer with the Very Rev. Hugh P. Smyth. I made a pretense of getting aboard the elevated when it came, stepping on and then off. This man stepped on and then off. I then stepped back again, and he followed me. I stood on the car platform and this man stood near me. He gave me several jabs in the side with his elbow, trying to provoke retaliation on my part so he could have an excuse for assaulting me. I suspected at once what the design of the fellow was. I saw that he hoped to embroil me into an encounter and then he could stab or shoot me and plead self-defense in the event of prosecution for murder or assault to kill. I determined to go the limit of endurance to avoid getting into a struggle with him, as I saw that even if I came out of such an encounter without physical damage my enemies would have me heralded throughout the country as a common brawler. I made no reply to these rude attacks. As soon as I reached Clark and Lake Streets I darted from the car and rushed down the steps, my hotel being near. Just then a westbound Lake Street trolley-car came by and I boarded it to elude him. He followed me. The car was crowded and we both were on the foot-board, he in front and I behind. Suddenly I jumped off. He followed me. I hurried to my hotel (Sherman House) and he followed me. I stayed in my room about an hour and then went downstairs.

In the elevator I met a gentleman about fifty-five years of age. He saluted me. He wanted to know my name and I told him. Said he: "Are you the priest that is after these bad Chicago priests?" I said: "Yes." When we left the elevator he drew me to one side and said, "Father, I am a Catholic," and he gave me his name and address; "the Catholic people of the country are with you; they know you are right; they want this thing stopped; I have been in the railroad service for thirty-five years and the toughest class I meet is the Catholic clergy." I then noticed the thug with two other suspicious-looking characters edging up towards us, and I said to the gentleman: "You had better be careful! you had better not be seen with me! Those three men are bent on dirty business from what I know of the conduct of one of them within the past twenty- four hours." He said: "What do you mean, Father?" I replied: "I believe those men are hired to provoke a quarrel with me so they can have an excuse for taking my life." He put his hand to his hip pocket and said: "I'm from Kentucky; I have a gun; I'll blow their brains out." I said: "For goodness' sake, mister, don't make any move; that is just what they want." Just then a friend of this gentleman approached. We were introduced,

and I then said "Good evening" and left the hotel. After walking a few yards I saw this thug on my trail. I turned back to the hotel, thinking I could enter and leave by some other door and thus throw him off the scent. I left by another door, but his accomplices evidently told him where I had gone and he at once appeared dogging me. I returned to the hotel forthwith and met the two gentlemen with whom I had been conversing, and they said: "Father, you had better look out; your life is in danger." I left the hotel again and walked south on Clark to Washington Street to take a car. I was closely followed by the thug. My two friends followed me to see if I would need help. His accomplices went as far as the corner of Clark and Randolph Streets. I got onto a street-car and stood on the rear platform. This thug got onto the car and stood close to me and jabbed me in the side with his elbow. When we reached Van Buren Street I sprang onto a west-bound Van Buren Street car. He rushed after me, but missed the car, and I would have eluded him if the car had not stopped at the Rock Island Railway station. At this place he overtook the car, and, standing close to me on the rear platform, said, "I came very near losing you." I replied, "Who is paying you for this blackguardism?" He replied: "It is none of your damn business." I said: "I should say it is my business to protect myself from violence." He said: "I am earning my living, and it is none of your business how I earn it." I said: "You remind me of the Irishman who came to this country and put up at a cheap hotel in New York City. In the morning his landlord asked him how he liked the place. He replied that the food was good enough, but the sleeping was bad; there was something the matter with his bed; he burned a box of matches to find out, but could not. The landlord told him that the cause of his sleeplessness was bugs. The Irishman had never heard of them. The landlord assured him that he would not mind them after awhile, that he would get accustomed to them, that they had to make their living the same as everybody else. The Irishman replied: 'I don't object to their making a living, but it is the d - way they make it that I object to.' " I continued: "This may apply to you." He burst into a loud laugh. He then said: "Father, I won't hurt you, though I expected to have your block off before night. There is something about you, Father, that has convinced me that you are O. K. and the Muldoon gang are stiffes." I said: "What were your instructions?" He said: "To follow you up and get you into a fight and shoot your head off." I said: "If you had done that, you would hang." He said: "They said that nothing would happen to me; they would employ the best lawyers and I would get off on a plea of self-defense." I asked: "Who is paying you?" "Well," he said, "the gang that you are after is putting up the stuff." He finally said: "Father, I won't do you any harm. I am going to throw up this job."

I afterwards learned from the two gentlemen whom I had left at the hotel, that they followed me when I left the hotel as far as the street corner, and the two accomplices to whom I have referred turned upon them: "What are you doing here? You are interfering in business you have no right to; get off the sidewalk!" A policeman was called and he took the names of these toughs, who then were allowed to go. Soon after this occurrence this railroad man attended High Mass at the Holy Name Cathedral, Chicago, and as he was entering the church he saw these identical toughs standing in the vestibule.

How fortunate I am that I live in the twentieth century and not in the

fifteenth. If this were that dreary time of clerical supremacy, no doubt my body would be burned and its ashes cast into the Chicago River as Savonarola's body was burned and its ashes thrown into the Arno River, but that river ran to the sea, and so it came to pass that his ashes were carried to every shore; and now, wherever liberty is loved, Savonarola has a shrine.

The Roman Catholic Church has been, and is, the mightiest and most dangerous trust in the world. In fact, she is the mother of trusts, and influences many creeds and cults. In them her Jesuitical agents are high in council: for example, Eugene A. Philbin, ex-District Attorney of New York City, Papal Knight and Attorney for Cardinal Farley, is an active Director and Endowment Trustee of The Federation of [Protestant] Churches and [Protestant] Christian Organisations in New York City, and as such exercises an influence, to say the least, favorable to Rome. This I know from personal experience. Papal Knight Attorney Philbin, though an active Director and Endowment Trustee of The Federation of [Protestant] Churches and Christian Organizations in New York City is at the same time a leading light in the New York County Federation of [Roman] Catholic Societies, and the American Federation of Catholic Societies. Rome could not expediently recognize this quasi religious Federation of [Protestant] Churches, and [Protestant] Christian Organisations by publicly placing a "Prince of the Church," John Maria Farley alias John Murphy Farley, or any other New York "alter Christus," in a position so dangerous to "faith and morals," as that assigned to heresy-and-immorality-proof Philbin. And, again, it would give grave scandal to "the faithful" if, forsooth, a cardinal, archbishop, bishop, priest or monk united publicly in a quasi religious work with heretics, clerical or lay, who are "illegitimate" by birth and living in "concubinage" if married by a Protestant minister.

"It is my opinion that if the liberties of this country the United States of America are destroyed, it will be by the subtlety of the Roman Catholic Jesuit priests, for they are the most crafty, dangerous enemies to civil and religious liberty. They have instigated most of the wars of Europe."General Lafayette

Did any one ever hear of a Protestant being a Director or Endowment Trustee of the New York County Federation of [Roman] Catholic Societies or the American Federation of Catholic Societies?

Rome frequently and secretly places some of her ablest Jesuitical agents, of either sex, even in menial positions in non-Catholic homes and offices, both in church and state, in order to find out domestic, church or state secrets. A few years ago a prominent Jesuit in disguise took a position as valet in the home of the Marquis of Salisbury, Premier of England, and through his Jesuitical cunning so ingratiated himself with the Premier that he gained access to state papers, thus learning state secrets for his Church, which is ever on the alert to plot and plan as it deems expedient. Suspecting that his identity would become known through a lady guest who recognized him as the prominent Jesuit in Rome, who had once obtained for her a private audience with the pope, he disappeared during the night.

Through politics and the political appointment of Public School Boards,

Superintendents, Principals and Teachers, the Roman Catholic Church has a powerful influence in controlling the Public Schools of the United States and Canada. A ruse well understood by priests and politicians is to use the public press to denounce alleged abuses and incompetencies in the Public School system for the purpose of bringing the system into general contempt. A notable instance of this is the systematic use of a large part of the press by prelates, priests and politicians to undermine the Public Schools under the false pretext of a kindly regard for their welfare.

The Public School is the basis and bulwark of our free Institutions. An enemy of these schools who would seek to destroy them, or even to impair their usefulness, is a public enemy, for he strikes at the very foundation of our system of republican government, which supposes intelligence as well as integrity in its citizens. Anarchists are not to be counted in it in comparison with the Roman Hierarchy, which is unceasingly working to subvert our Public Schools.

Rome's Jesuitical emissaries, agents and missionaries are everywhere. They have no conscience but the pope's dictation. They are allowed to assume whatever dress they please; for their better disguise, any occupations in church or state; they are in the highest and the lowest conditions, and have been known to appear as active and zealous members in non-Catholic associations and churches sometimes filling prominent Protestant pulpits. They are on the Public School Boards of Education; some of them are Superintendents, Principals and Teachers in the Public Schools; they occupy prominent positions in different societies and organizations. Their object is to engender strife, to influence party spirit, to produce faction, to counsel rebellion, to plot and plan assassinations: for examples, Bruno, Savonarola, Burke, Lord Cavendish, Dr. Cronin, Ferrer, Parnell, Ireland's uncrowned king, and others. They avail themselves of every facility, right or wrong, to gain for the papacy, position and power. I need but instance Ireland, where Rome's Jesuitical authority has borne its fruits in rebellions, and the sad, the continued degradation of the people. Is England at war with other nations? the pope's aid may be solicited by them to create distractions in Ireland. There is a sore that is never allowed to heal: it has paralyzed, and still paralyzes, the power of England. Hence it has been the arena of political warfare.

History shows that the woes of Ireland and the cares of England began when Pope Adrian IV. sold Ireland to King Henry II. for a penny a household, "Peter's pence," and ever since then Rome has Jesuitically instigated ceaseless strife between Ireland and England, and she has an object in prolonging the agony. The honest and fearless Michael Davitt declared that in Ireland's darkest hour Rome was her worst enemy. The fact is, Rome is really opposed to Home Rule or anything else that might benefit the Irish people and establish peace between Ireland and England. She knows that Home Rule would remove the bone of contention between these countries.

I have heard many prominent members of the Roman Catholic Hierarchy, both in Ireland and America, declare that the pope, supported by bishops, priests and monks, would avail of every opportunity to thwart the ambitions of the Irish people and would fight to the last ditch to prevent Home Rule for Ireland. We

can not forget how they planned the fall and brought about the sad death of that illustrious leader, Charles Stuart Parnell. Before his death, and afterward, prelates, priests and monks have been secretly enkindling strife, not only between Ireland and England, but between Catholics and non-Catholics, and even between the various factions which make up the Irish Party in order to prevent Home Rule, and thus retain the balance of power in the British Parliament for the Roman Catholic Hierarchy, which practically controls the said so-called Irish Parliamentary Party. The pope, bishops, priests and monks know that Home Rule would kill Rome rule in Ireland, England, Scotland and Wales; and, indeed, cripple the Vatican's political power in non-Catholic countries, where she, for selfish motives, unites the so-called Irish Catholics into organizations, spiritual (?) and military, such as are to be found in the "American" Federation of Catholic Societies, which Rome uses as a balance of power in American and Canadian politics. The establishment of an Irish Parliament would necessarily give rise to at least two political parties inside of the Roman Catholic Church, where at present all are united in a solid phalanx against England, thus placing the balance of power in the hands of the heretics the non-Catholics. Furthermore, a powerful support of the Roman Catholic Church in England would be withdrawn by the retirement of the Irish Parliamentary Party, the present balance of power in the English Parliament.

What led Pope Leo XIII. to fall in line with Pope Adrian IV. and Pope Pius VII. in an effort to help England at the expense of Ireland, and thus keep up strife between both countries? Why did he issue Papal Rescripts against the Parnell Testimonial and the Plan of Campaign? Irishmen, let me ask you one question: Why has the Holy See never issued any documents denouncing the terrible persecution of the Irish people? I confidently expect that all honest Catholics, without regard to race, will sympathize with me in my effort to enlighten them on papal intrigue and priestly corruption. Naturally I turn to the Irish people for their unstinted sympathy and support. I am one of them. Ireland was my cradle, and her sacred soil shelters the dust of my ancestors. I feel that the sad treatment to which Ireland has been subjected by Popes Adrian IV., Pius VII., Leo XIII., and other popes, should open the eyes of the Irish people, and spur them to combat all forms of ecclesiastical tyranny and corruption. The Irish people alone have it in their power to overthrow the Vatican system, and emancipate not only their race, but humanity.

Consider the tremendous words of an eminent Roman Catholic representative of a Roman Catholic power, spoken directly to the Hon. Andrew D. White, former Ambassador to Germany, and the head of the American Delegation to the first Peace Congress at The Hague. The following is an extract from Ambassador White's diary, August 5, 1899, giving the Catholic representative's statement in opposition to the claim of the pope in a message to the representative of the Netherlands and read by him at the close of the Peace Congress, in which the pope claimed that he was a peacemaker on earth:

"This eminent diplomatist from one of the strongest Catholic countries, and himself a Catholic, spoke in substance as follows:

“The Vatican has always been, and is to-day, a storm-center. The pope and his advisers have never hesitated to urge on war, no matter how bloody, when the slightest of their ordinary worldly purposes could be served by it. The great religious wars of Europe were entirely stirred up and egged on by them; and, as everybody knows, the pope did everything to prevent the signing of the treaty of Munster, which put an end to the dreadful Thirty Years' War, even going so far as to declare the oaths taken by the plenipotentiaries at that congress of no effect.

“All through the Middle Ages and at the Renaissance period the popes kept Italy in turmoil and bloodshed for their own family and territorial advantages, and they kept all Europe in turmoil, for two centuries after the Reformation, in fact, just as long as they could, in the wars of religion. They did everything they could to stir up a war between Austria and Prussia in 1866, thinking that Austria, a Catholic power, was sure to win; and then everything possible to stir up the war of France against Prussia in 1870 in order to accomplish the same purpose of checking German Protestantism; and now they are doing all they can to arouse hatred, even to deluge Italy in blood, in the vain attempt to recover the temporal power, though they must know they could not hold it for any length of time, even if they should obtain it.

“They pretend to be anxious to “save souls,” and especially to love Poland and Ireland; but they have for years used those countries as mere pawns in their game with Russia and Great Britain, and would sell every Catholic soul they contain to the Greek and English Churches if they should thereby secure the active aid of these two governments against Italy. They have obliged the Italian youth to choose between patriotism and Christianity, and the result is that the best of these have become atheists. Their whole policy is based on stirring up hatred and promoting conflicts from which they hope to draw worldly advantage.

“In view of all this, one stands amazed at the cool statement of the Vatican letter.”: Pp. 350-351, Vol. II., Autobiography of Andrew D. White.

General Lafayette, reared and educated a Roman Catholic, uttered this prophecy:

“It is my opinion that if the liberties of this country the United States of America are destroyed, it will be by the subtlety of the Roman Catholic Jesuit priests, for they are the most crafty, dangerous enemies to civil and religious liberty. They have instigated most of the wars of Europe.”

Did not Rome instigate the present conspiracies and insurrections in Mexico

and in Portugal; did she not inspire the Turko-Italian War- and all for furthering her own cause power and pelf? Her policies and practices are quite evident to any one who closely studies her crafty, cunning Jesuitical methods.

In relation to the Mexican Rebellion, The Neiv York Times, through information received from its special correspondent, in its issue of May 23, 1911, says:

"MEXICAN CATHOLICS PLAN TO RULE NATION.

"FORMIDABLE PARTY ORGANIZED TO CARRY ELECTION AND OVERTURN DIAZ'S ANTI-CHURCH POLICY.

"MEXICO CITY, MAY 22.

"CATHOLICS WORKING FOR CONTROL.

"The organization of the Catholic Party, of which Gen. Diaz always said he was afraid, is proceeding, and it is extending its ramifications to the most distant sections of the country. Gabriel Somellera, a wealthy capitalist, is the organizer of record and the nominal leader of the party. Directly behind him, however, are the prelates of the Church and the landed aristocracy in so far as they have not gone abroad and they have an immense following of willing or unwilling peons, who are under the influence of the bread-giver and the parish priest. Another fact is that the Catholic Church in Mexico has a capital of at least \$200,000,000 a larger sum than the capitalization of all the Government banks which escaped confiscation in the days of Benito Juarez or has since been amassed. This, of course, would give the Church party a very strong position either in business or politics.

"While the Maderistas or Progressives, as their self-effacing leader would have the party called are not resting on their laurels, their campaign organization is still rudimentary as compared with that of the Catholics. Many keen observers of this new trend of affairs to-day expressed the opinion to me that any election held in the next few months under the broader franchise and the Australian ballot, would, if fair, result in the defeat of Madero and the justification of the judgment of Diaz, who always excused delay in the extension of the suffrage by saying that he could not hand the country over to the Church party which he had fought so long.

"CATHOLICS WORKING QUIETLY.

"An element in the campaign which the newspapers have already begun to discuss openly, working more quietly, but not a whit less ambitiously than any claimant for the throne of Diaz, is the Catholic Church. The only step in the open that it has been necessary to take has been accomplished in the formation of the Catholic party and the publication of a platform providing for the closer union of Church and State. Mexico offers a great field for such a party."

The New York Herald says:

"Those who gibly talk of intervention in Mexico are requested to stop long enough to consider that intervention would mean—

"War with Mexico.

"Unification of all Mexicans against the United States.

"Employment of an American army of 200,000 men, mostly volunteers, to invade Mexico.

"Long and arduous campaigns in tropical climate.

"Suspension of \$150,000,000 of annual trade.

"Jeopardizing lives and investments of Americans now in Mexico.

"Incalculable expenditure of life and treasure.

"Antagonizing of Mexico's sister Latin-American States."

All of this Rome has planned and hopes to accomplish in order to serve her worldly purposes. Her political success on this Continent depends largely on the international complications which she is ceaselessly striving to bring about, notwithstanding the pope's claim as a "peacemaker on earth."

It may be important to state here that Archbishop Ireland, of St. Paul, Minnesota, arrived at his political headquarters, which are located one block from the White House, on the very day that President Taft summarily ordered the United States troops to the Mexican border. As usual, he called on the President. The White House is one of the sights which priests, prelates and "Princes of the Church" never want to miss. President Taft's Mexican War Map, which is brought up to date every day, has a great attraction for them at present.

Relative to the recent troubles in Portugal, The New York Herald says:

"BISHOPS TO FIGHT LISBON CABINET.

"EPISCOPATE EXPECTED TO ADVOCATE OPPOSITION TO GOVERNMENT ON ACCOUNT OF SEPARATION LAW.

"LISBON, WEDNESDAY. The bishops of Portugal will hold a meeting next week to protest against the law of separation of Church and State. It is reported that they will refuse to recognize the Government's authority in ecclesiastical matters and instruct the lesser clergy of the provinces to decline to accept the stipends offered to them and make propaganda against the Government at the forthcoming elections."

The New York Times, in its issue of Dec. 23, 1911, says:

"TO PROSECUTE PRELATE.

"PORTUGAL WILL CHARGE LISBON PATRIARCH WITH CONSPIRACY AGAINST REPUBLIC.

"LISBON, DEC. 22. The Government has decided to prosecute Mgr. Anthony Mendes Bello, Patriarch of Lisbon, on a charge of conspiring against the republic. It is considered certain that the prelate will be sentenced to the maximum of six years' imprisonment and ten years' deportation to Africa."...

The public press of Jan. 5, 1912, says.

"As a sequel to the punishment of the Patriarch of Lisbon, Mgr. Anthony Mendes Bello, who was ordered into exile for two years by the Portuguese Government on Dec. 28, all the Portuguese bishops to-day proclaimed their independence from the Government.

"The minister of justice, in reply to a communication from them, notifying him of their decision, declared that if they persisted in their refusal to recognize the civil authority they would all be expelled from Portugal. At the same time he will hold them responsible for any disturbances."

If the governments of non-Catholic countries would only administer such medicine to priests, prelates and "Princes of the Church," their political and supposed religious power would rapidly disappear and the liberties of the people would be secure.

Relative to the present war between Italy and Turkey, The New York Times, in its issue of Sept. 29, 1911, says:

"POPE FAVORS THE STEP,

"BUT HOPES THAT BLOODSHED WILL BE AVOIDED. "POPE FAVORS ITALY'S PLANS.

"The Pope is showing great interest in the preparations for the expedition, and has ordered a propaganda for the purpose of instructing the missionaries to use their influence in favor of the Italian plans, considering these plans as offering advantages for the spread of Catholicism in North Africa, but he hopes that success will be attained by Italy without the shedding of blood."...

Since the beginning of the Turko-Italian War, bloodshed and butchery, even of women and children, have been of frequent occurrence, and, notwithstanding the hypocritical hope expressed by the pope, is, no doubt, a source of great joy to that "storm-center" the Vatican, which is now eagerly awaiting similar slaughter between Americans and Mexicans.

Popes and their Jesuitical agents have been and are the instigators of wars, and while the world is having real pain, Rome is having champagne.

"For ways that are dark the heathen Chinees"
Is not in it with the Roman clergy.

THE NAVIGATOR, THE CHURCH AND THE KNIGHTS.

The Knights of Columbus is one of the strongest, if not the very strongest, of all the numerous organizations embraced within the American Federation of Catholic Societies.

One of the aims of this organization is to secure the recognition of Columbus Day for a national holiday, upon which day the Roman Church, with all the pomp, trappings and circumstances, with cardinals, archbishops, bishops, priests and monks, together with all Catholic societies, congregations, confraternities and Roman Catholic military organizations, may parade the streets in all the gaudy robes and vestments and other insignia of the Roman Church in order to impress Americans with the sense of their power.

Among the methods which the Roman Catholic prelates, priests and politicians are using to "make America dominantly Catholic" is that of extolling those supposed to be of their own faith who were active in the discovery, colonization and settlement of America: and among these by far the most important stands Christopher Columbus.

Columbus was not a knight, though he lived near the close of the days of chivalry and was considerable of an errant on the seas, making four voyages to the land he thought to be India, besides others according to his own account, with which the reading world is less familiar.

As one of the discoverers of the New World leading to its settlement and colonization, he may deserve some praise, but the effort to make him a saint and advance agent of the "Holy Roman Catholic Church" on this continent, has no substantial basis in fact, since the latest investigations tend to support the view that he was a Jew at heart, as he certainly was half-Jewish in lineage, and that his representations to the Spanish sovereigns as to religion and even as to his birthplace, were made merely with a view of concealing his real origin and sentiments.

This is supported by such facts and considerations as the following:

1. The assertion of his illegitimate son and first biographer, Fernando, that his father did not desire his origin and fatherland to become known.
2. The answer of the same Fernando to the contemporary historian, Bishop Augustin Giustiniani, that the fatherland of his father was a "secret;" this circumstance at the same time reminding us that the writing of history in Spain as regards the New World, was restricted by law to the priestly orders.
3. The testimony of Pedro de Arana, brother of Beatriz Enriquez, the mother of Fernando and intimate friend of the Admiral, that "he had heard Columbus say he was a Genoese, but did not know where he was born."
4. In a suit as to right of entail, the masculine line of the Admiral having become extinct in 1578, no Genoese Columbo appeared to claim the right; and of the two Italian Columbos who presented themselves, one from Cuccaro and the other from Cugureo, neither proved relationship.
5. Columbus never mentioned father or mother, and never used the Italian language. Of the ninety-seven distinct pieces of writing by his hand, which either exist or are known to have existed (sixty-four being preserved in their entirety), all, except a few monographs in Latin, were written in Spanish. Is it reasonable that a young man leaving his native land at the age

of fifteen, should forget his own language? Or that a poor young man should be able to speak and write a foreign language fluently? In the preamble to his diary, speaking of the title "Khan," he says: "Which title in our Romance tongue means King of kings."

6. The name Columbus signed to his contract with the Spanish sovereigns was Cristoval Colon, which is not the Italian correlative of Columbus, as many suppose, but a distinct Spanish family name; though Columbo is more extensively Italian, by which name the Admiral called himself to suit his own purposes, afterwards going back to the name Colon. Thus as the Spanish writer and critic Fernando de Anton del Olmet says: "We have four periods in the life of Christopher Columbus: a Spaniard in Spain before going to Genoa, an Italian in Italy on finding out the advantage of being one, a Spaniard in Spain on returning thither and believing it more practical to be such, and an Italian in Spain on being convinced of the advantage that it would bring to him."

7. Columbus said he was "from Genoa and was born there," but when Oviedo wrote, not many years after the death of Columbus, it was regarded as so very doubtful where the great navigator was born, that Oviedo mentions five or six Italian towns claiming the honor of his birth; and beginning with Savona, we find each of the following Italian towns claiming the honor of having given Christopher Columbus to the world: Plaisance, Cuccaro, Cogletto, Pradello, Nervi, Albissoli, Bogliasco, Cosseria, Finale, Oneglia, Quinto, Novare, Chiavari, Milan and Modena.

These claims arose largely from the lack of definite data among Columbo families in Genoa, and lines of his ancestry existing there, and the further fact that families of the name Columbo existed in each of these several towns. Speaking of these claims, Justin Winsor, the historian, says: "The pretensions of some of them were so urgent that in 1812 the Academy of History at Genoa thought it worth while to present the proofs as regards their city to the world. The claims of Cuccaro were used in support of a suit by Balthazar Columbo, to obtain possession of the Admiral's legal rights. The claim of Cogoleto seems to have been mixed up with the supposed birth of the corsairs, Columbos, in that town, who for a long time were confounded with the Admiral. There is left in favor of any of them, after their claims are critically examined, nothing but local pride and ambition."

8. A later claimant for this honor was the town of Calvi, in Corsica, and their cause was particularly embraced by the French. As late as 1882, President Grevy, of the French Republic, undertook to give a national sanction to these claims by approving the erection there of a statue of Columbus. The assumption is based upon a tradition that the great discoverer was a native of the place. "The principal elucidator of that claim, the Abbe Martin Cassanova de Pioggiola," says Justin Winsor, "seems to have a comfortable notion that tradition is the strongest kind of historical proof, though it is not certain that he would think so with respect to the twenty and more other places on the Italian coast where similar traditions exist or are said to be current."

"Finally, in order to determine the value of the evidence serving as basis to

the claim made by Genoa to be the birthplace of the renowned Admiral," says del Olmet, "it suffices to know that four cities have dedicated four marble monuments to their son, Christopher Columbus; two possess the register of his baptism, and eight or ten which present divers title-deeds to consider themselves his cradle, and opinions are not wanting which attribute to him a Greek nationality."

9. The explanation why Columbus made contradictory statements as to the date of his birth, his birthplace, and concealed his real sentiments on other questions, has only recently been made clear through the discovery of sixteen notarial documents ranging from 1428 to 1528, by a local historian of Potevedra in Galicia, Spain, Mr. Garcia de la Riga, these documents relating to the Colon and Fonterossa families, who also found other evidences that Christopher Columbus, whose natal name was Cristoval Colon, was born and passed his childhood in that city, his parents having been Domingo de Colon and Susana Fonterossa, a Jewess. And though they probably emigrated to Genoa about 1450, when the boy Cristoval was about fifteen, availing themselves of commercial relations which existed between the two ports, there is no reasonable doubt remaining that Cristoval Colon was obliged to conceal his maternal origin, rather than incur the dangers of the Inquisition and the prejudices of his time; since, had his birthplace and family connections been known, the fact that his mother was a Jewess would have been not merely an insuperable obstacle to his receiving the attention of Ferdinand and Isabella, but a cause for his execution, or at least expulsion from the land of his birth. For as he states in his journal, the Jews were expelled from the domains of both Ferdinand and Isabella in the very same month in which he was appointed Admiral.

10. That Columbus was quite capable of such subterfuge is revealed in his own accounts of himself and otherwise. He relates how, in an early expedition as captain of a vessel under King Reinier, he deceived his own frightened crew by secretly altering the point of the compass so as to get the vessel within the Cape of Carthagen. He employed a similar artifice, it will be remembered, in his alteration of the log-book on his first voyage to America, thus deceiving his crew as to the distance they had sailed from Palos.

His early voyages referred to by himself, and supported by new-found documents, show him quite capable of deceiving even their Catholic Majesties. "Of the early career of Columbus," says Justin Winsor, "it is very certain that something may be gained at Simancas, for when Bergenroth, sent by the English Government, made search there to illustrate the relations of Spain with England, and published his results, with the assistance of Gayangos, in 1862-18/9, as a Calendar of Letters, Despatches and State Papers relating to negotiations between England and Spain, one of the earliest entries of his first printed volume, under 1485, was a complaint of Ferdinand and Isabella against a Columbus some have supposed it our Columbus for his participancy in the piratical service of the French."

11. But, it may be asked, how does the nativity of Columbus at Pontevedra comport with his sending his title-deeds, despatches and documents to Genoa by Nicholas Oderigo, Ambassador from that city to the Court of the Catholic sovereigns? This is very reasonably answered by the discovery in the archives

of Pontevedra of a document as follows:

“Order of the Archbishop of Santiago, Sire of Pontevedra, ordering the Council, on March 15, 1413, to pay to Mr. Nicholas de Oderigo de Janua, 15,000 maravedis old coin, in three sums of money.”

The parents of Columbus being members of the Colon and Fonterossa families residing in Pontevedra, who emigrated later on to Italy, it may be accepted that they availed themselves of some recommendation from or of, direct or indirect relation with the Oderigos. At all events, that the Ambassador Oderigo knew the true natal place of the Admiral, and knew how to keep the secret, may be deduced from the silence that he kept relative to the fatherland and origin of his friend, from the fact of having retained the copies entrusted to him, and which were not delivered to the authorities of Genoa until about two centuries later by Lorenzo Oderigo.

12. Cristoval Colon, known as Christopher Columbus, had a younger brother, Bartholomew, also a navigator, whom Columbus made Adelantado, or Governor General of the Indies, a man of importance. Two Genoese historians, Antonio Gallo, a native of Genoa, who knew the Colon family, and Bishop Giustiniani, also a contemporary of Columbus, each speaking of Bartholomew, say: “A minor, born in Lusitania ;” and Lusitania, in that time of the world, comprised Portugal and Gallicia, in which Pontevedra is located. So the probability of Cristoval’s having been born in the same country and of the same Hebrew parentage as his brother is rendered well-nigh certain.

13. Various historians, including Oviedo, state that the flag-ship of Columbus, the Santa Maria, and vulgarly known as the Gallician, was built at Pontevedra; and Mr. La Riega unearths a notarial contract executed at Pontevedra, July 5, 1487, freighting the vessel called Santa Maria, or La Gallega applying both names indiscriminately.

14. A plot of land appraised to the Colon family, half a kilometre from Pontevedra, was bounded by other lands in the cove of Portosanto in the parish of San Salvador, while a triangular space existed near the home of the elder Colon, adjacent to the Gate and Tower of Galea. In his first voyage Columbus named the first island discovered, San Salvador, and the fourth Portosanto; and in his third voyage, he gave the name Trinidad to the first land he saw, and called the first promitory, the Cape of la Galea.

15. The wily Hebrew character of Columbus is shown in the way he overcame the objection advanced by the sovereigns and the Church authorities, that his theory of the earth’s rotundity contradicts the Scriptures.

Cardinal Pedro Gonzales de Mendoza, Archbishop of Toledo, finally conceded that the theory was worthy of a trial, but the great body of churchmen stood firmly by the opinions of Lactantius and St. Augustine. Says the former, ridiculing the globular theory of the earth: “Is there any one so foolish as to believe that there are antipodes \with their feet opposite to ours people who walk with their heels upward and their heads hanging down?” And St.

Augustine declared it impossible that races on the opposite side of the earth could have descended from Adam and Eve, since there was no land passage, "and it was impossible for them to have passed the intervening ocean."

Columbus contended merely that the plan was worthy of the experiment, while if successful the wealth of the Indies would reward the effort. "Gold," he says in one of his letters, "is the most precious of all commodities; gold constitutes treasure, and he who possesses it has all he needs in this world, as also the means of rescuing souls from purgatory, and restoring them to the enjoyment of paradise." This last clause must have been peculiarly touching to the sovereigns who are credited with establishing the Holy Inquisition, and who expelled seventy thousand families of Jews, not allowing them to carry away their gold or silver. During their administrations between nine and ten thousand Jews were buried alive, seven thousand in effigy, while about one hundred thousand were persecuted in other ways.

16. The fact that the funds defraying the expenses of the first voyage, as referred to in a speech in Congress by the Hon. Julius Kahn, in December, 1911, were supplied by Luis de Santangel, the king's chancellor and a converted Jew, is significant. "In his original account books, extending from 1491 to 1493, preserved in the Archive de Indias in Seville, Santangel is credited with an item of 1,140,000 maravedis, which were given by him to the Bishop of Avila, who subsequently became the Bishop of Granada, for Columbus' expedition."

Just how many Jews there were in the fleet of Columbus is not known. One was Luis de Torres, a Marano, or converted Jew, learned in the languages, who acted as Columbus' interpreter; others of Jewish extraction were Mestres Bernal, the ship's physician, and Marco, the surgeon, the latter of whom had undergone penance for his faith in October, 1490, at Valencia, at the same time that Adret and Isabel his wife were burned to death for not adopting Catholicism.

The interest of Columbus in Jews was finally shown by his legacy to "the Hebrew who dwelt at the gate of the Jewry," and whom he did not otherwise name in his will, and whom certain historians believe to have been a maternal relative.

17. It has been repeatedly noted by historians that the writing of Columbus was tinged with the style of the Old Testament. Some of his disquisitions and apostrophes would not be out of place in that revered volume, such for illustration as his "Vanquishing the Waterspout," and his "Vision of the River of Bethlehem," inserted in a letter addressed to the sovereigns.

The regaining of the ancient land of Judea seems to have been a fixed idea with Columbus, a project he urged upon the sovereigns, and even the pope, and concerning which he wrote in his own "Prophecies:" "The conquest of the Holy Sepulchre is the more urgent when everything foretells, according to the very exact calculations of Cardinal d'Ailly, the speedy conversion of all the sects, the arrival of Antichrist, and the destruction of the world."

If one will study the writings of the fifteenth century, Christian and

Jewish, as related to Antichrist, a new light may dawn upon him in regard to the character and real sentiments of Columbus; as there were many who regarded the papacy in its hideous perversions of morality as the real Antichrist. It was an era of dissimulation, when deceit seems to have been frequently necessary to the preservation of one's life; and Columbus seems to have been an adept in the art of dissembling.

"The person who may suspect the fervor of Columbus was one of his tactics," says del Olmet, "being acquainted with the prevailing ideas of his country, can not be charged with being suspicious. Columbus proposes to the Catholic sovereigns the discovery of a world, in order to conquer the Holy Land with its riches. He fortifies his project with the religious spirit of that kingdom, in which a standing was given to the Tribunal of the Inquisition and the expulsion of the Jews decreed. If the Admiral of the Indies, in lieu of this, had publicly declared himself a Jew, it is not venturesome to state that his project, opposed to a great part of the scientific ideas of his time, being examined by a board of theologians, would rapidly have led the renowned alleged Genoese to those autos in which the faith, turned to fanaticism, changed into sanguinary persecution the pious indulgence of Christ."

18. The reticence of Columbus as to his ancestry and birthplace, his vacillation as to his name, and his duplicity on many occasions and involving various questions, are seen to be all clearly explained when we find that he was not only of Hebrew lineage, but possessed of strong Jewish proclivities, thus explaining his great anxiety to regain the land of Palestine, his fervid literary style akin to the Hebrew prophets, and withal, his love of gold and avaricious spirit which led him even to acts of cruelty, as in sending a shipload of the natives from Cuba to Spain to be sold into slavery.

And this explanation is being accepted by all who take the time and trouble to examine it along with all the collateral facts discovered by Mr. La Riega. Not only has a favorable criticism on this conclusion been published in "La Espana Moderna," Madrid, by Fernando de Anton del Olmet, but the Spanish Encyclopedic Dictionary accepts this view in the Columbus biography. Eva Canel, in Buenos Ayres, has written articles sustaining it, as has Martin Hume in London; and it appeals so strongly to rational minds that it may be safely used to illustrate the ancient adage that truth is mighty and will prevail!

The Roman Catholic Church seems to be unfortunate in her claims as to distinguished personages, it being conclusively shown that St. Peter, upheld by the Church as "the first pope and bishop of Rome," was never in that city; St. Patrick, claimed as "the Apostle and Patron Saint of Ireland," has been quite positively identified as a Protestant; and Christopher Columbus, the uncanonized saint of the Roman Church on this continent, and the Exemplar of the Knights of Columbus, is now demonstrated to have been a Spanish Jew! And according to the writings of reputable scholars, among them Mr. Justin Winsor, librarian of Harvard University, and Professor Charles Kendall Adams, LL.D., president of the University of Wisconsin, Christopher Columbus was little better than a pirate, a betrayer of innocent girlhood, a wife deserter, a kidnapper, a slave trader, a tyrant, and man of boundless

cupidity.

The Knights of Columbus, founded at New Haven, Connecticut, February 2, 1882, by Rev. M. J. McGivney, curate of St. Mary's Church, and including as incorporators, M. C. O'Connor, M.D., James T. Mullen, John T. Kerrigan, Wm. M. Geary and C. T. Driscoll, had on January 1, 1905, a total membership of 127,206 persons, 43,537 of whom were insured and 83,669 were associate members. They are now said to be over 300,000 strong.

The total net assets of the Knights on the above date were \$1,290,196.31, of which \$1,239,137.89 was deposited as a mortuary reserve fund, for protecting outstanding insurance contracts. It will thus be seen to be a fraternal and benevolent order. But an adroit feature of this organization, to which Roman Catholics only are eligible, is the initiative service of four degrees, calculated to impress upon candidates their sacred obligations to uphold the Church on this western continent discovered by the great Columbus.

The relations of the Knights and the Church are supposed to be mutual and reciprocal, the Church using the order to further its ends of capturing America, and the Knights using the Church to exalt the glory of Columbus, and more particularly for their own political preferment. But some of the far-seeing leaders of the Hierarchy think there has been a mistake made in permitting such a young and vigorous order to participate in Church affairs, and to take root within the very pale and under the fostering care of the Church.

Some few years ago, Bishop Janssen, of the diocese of Belleville, Illinois, forbade the establishment of a Council of Knights in his diocese. The late Bishop of Hartford, Connecticut, also opposed the policy of the Church in organizing and supporting the Knights in any way, on the ground that sooner or later they would operate after the manner of a cancer in the human body and prove stronger than the Church itself. Various other dignitaries, bishops and archbishops, even ostensibly ardent members of the organization, were so impressed with similar ideas that secret appeals were made to the Vatican, to withdraw its sanction from the organization.

But the Vatican, in view of the pecuniary grants made by the Knights in support of "the faith," and the hope they have aroused as an aid to capturing America, has thus far taken no action against them. The late Cardinal Satolli in his extraordinary visit to the United States in 1904, ostensibly to perform the marriage ceremony for the daughter of Martin Maloney, a Marquis of the Roman Catholic Church, and for which, incidentally, he received a fee of several thousand dollars, was instructed to investigate the ground of these appeals against the Knights filed at the Vatican. For reasons which need not be stated, his advice to the American branch of the Roman Hierarchy was that, in view of the strength of the organization numerically, financially and intellectually, it would be unwise to oppose them for the present at least. In that year the organization presented the Catholic University at Washington, D. C., the sum of \$50,000 to establish a chair in History in that institution.

The Knights themselves, it may be truthfully said, are not in the

organization entirely for the sake of their own health, or even for the glory of the Church, inasmuch as there are many ambitious men among their leaders, and some that have little or no use for the Church. However, they work in collusion with the Hierarchy, and are heart and soul in politics. This fact is well known to political machines and non-Catholic politicians, whose candidates must receive the approval of Rome and the Knights before they dare nominate them for either dog pound or presidency.

Knights of Columbus have assured me that their organization, with the Church of Rome, controls the Municipal, State and Federal Government, and also influences the business interests throughout the country. They have also assured me within the past few years that it is almost impossible for a man to secure a position or promotion in any business house or corporation, if a Knight of Columbus be a competitor.

Notwithstanding these facts, the innocent Knights, like their Jesuitical spiritual advisers, publicly declare that they are not in politics, as the rules of their organization forbid their being in such unholy environment it being considered dangerous to their "faith and morals;" and in order to wholly disabuse the minds of the guileless non-Catholics of any such suspicion they frequently protest against the union of Church and State.

In the first session of the Sixty-second Congress, Hoa, Ben Johnson, of the Fourth Kentucky District, himself a member of the Knights, denounced (?) Dr. Emil Scharf, a brother Knight, for having promised to deliver the "Catholic vote" in his (Johnson's) district, as well as in other congressional districts. Why this stage-play to the public through the Press Gallery in the Capitol at Washington, D. C.? If the gallant and honorable member from Kentucky was sincere in his denunciation of Dr. Scharf, why has he not denounced Cardinal Gibbons, Archbishop Ireland, et al., for similar conduct, and worse? For the purpose of hoodwinking the non-Catholics this stage-play was continued, Dr. Scharf was "tried" and "expelled" from this politico-religious organization. If the Knights of Columbus were sincere, why have they not expelled their spiritual leaders, brother Knights, whose principal business is politics, aye, Jesuitical politics, which has been the curse of Catholic countries, and is to-day a menace to non-Catholic countries?

The Knights of Columbus, together with the Church of Rome, have succeeded in making October 12, Columbus Day, a holiday in many States of the Union, and have caused to be placed in Congress a bill to create it a national holiday, as shown in accompanying illustration. A similar bill will undoubtedly be passed in the near future.

The Church and the Knights have been instrumental in setting up various busts and statues of Columbus in public places, and even in the White House and the end is not yet! A majestic statue of this remarkable personage, Columbus, is being erected on the Plaza in front of the Union Station at Washington, D. C., in full view of the approaches from Capitol and city. The plan for erecting this statue was started by the Church and the Knights, who secured an appropriation of \$100,000 from Congress. The President of the United States, at the suggestion of the Roman Catholic Hierarchy and the Knights of Columbus, has fixed the date for this politico-religious celebration, as will

be seen from the following item which appeared in The Catholic Telegraph, published in Cincinnati, Ohio:

"PRESIDENT FIXES DATE.

"President Taft has set Saturday, June 8, as the time for the unveiling and dedication of the Columbus memorial on Union Station Plaza, in Washington, D. C. The date was fixed following a conference on February 17, with James A. Flaherty, Supreme Knight of the Knights of Columbus; Edward L. Hearn, commissioner on the part of the Supreme Council of the order, and Colonel K. Spencer Cusby, of the War Department. Preparations are being made in Washington to accommodate fifty thousand visitors."

Messrs. Flaherty and Hearn, before attending this conference, received instructions from their spiritual "bosses" Gibbons, Farley and O'Connell the "American" Princes of the Church, who will control the ceremony and be the principal attraction on the above date, Taft and other prominent plebeian non-Catholic politicians being permitted within the show-ring to assist.

I would respectfully suggest that the Roman Catholic Hierarchy and Knights of Columbus place upon the proposed monument the following inscription proposed by Dr. Henry Brown, of Spokane, Washington, for a similar monument at Walla Walla in that State:

To THE MEMORY OF
CHRISTOPHER COLUMBUS,
IN GRATEFUL RECOGNITION OF
THE FACT THAT HE WAS
"THE ORIGINATOR OF AMERICAN
SLAVERY" AND
FIRST SLAVE-DRIVER IN
THE NEW WORLD,"

Dr. Brown, in proposing this inscription, writes:

"I do not forget that very many people, through lack of information, may be tempted to look upon the wording as slanderous and inappropriate. But, for the benefit of all such, I will simply say that these (quotations) are the exact words used by Professor Justin Winsor, Harvard librarian, in his great work on Christopher Columbus, page 312, fifth line from the top and first line on page 282."

If any religious sect is to control the ceremony, which should be entirely national, and in which all classes without regard to creed should participate, it would seem more appropriate and more in accord with the truth of history that this ceremony be controlled by the Jews.

The foregoing sketch of the life of Columbus, obtained from the most trustworthy historians, was contributed by Mr. Hyland C. Kirk, Washington, D. C.

Cardinal Martinelli in 1902, at the Apostolic Delegation Office, Washington, D. C., made a most interesting statement to me. I said to him, "Your Eminence, if the Catholics in this country numbered about seventy million and if the Protestants numbered about ten million, what would you do to the Protestants?" His reply was this, "Oh, Christ, I'd crush 'em!" "To crush 'em" is the spirit and design of Romanism in all its attitudes toward "heretics."

"Protestantism We would draw and quarter it. We would impale it and hang it up for crows' meat. We would tear it with pincers, and fire it with hot irons. We would fill it with molten lead, and sink it in a hundred fathoms of hell-fire."

No wonder Rome boasts that she is ever and everywhere the same. Her real attitude toward non-Catholics is the same to-day everywhere as it was in the days of the Inquisition, and yet some people say "the Roman Catholic Church is not as it was fifty years ago it is more liberal." Is it?

Few have any idea of the crafty efforts which Catholic ecclesiastics make to hoodwink non-Catholics. Priests, bishops and cardinals cultivate a spirit of seeming liberality on purpose to win the esteem of the very people whom they hate, so that these people will be made unwilling to countenance any opposition to the movements of Romanism. The greatest victory which has been won by the Roman Hierarchy in the British Empire and in the United States lies in the fact that it has succeeded in making it unpopular for any one to impugn its utterances or policies.

"What is the smooth game in all this that is going on between the Vatican and England? Simply this: England is the stronghold of obstinate heresy the citadel of Protestantism. Therefore the Church of Rome is using every means at her command caresses, cajolery, threats, flatteries to bring proud England back into subjection to her yoke. Listen to Rome's own confession from the mouth of Cardinal Manning: 'Surely, a soldier's eye and a soldier's heart would choose by intuition this field of England for the warfare of Faith... It is the head of Protestantism, the center of its movements, and the stronghold of its powers. Weakened in England, it is paralyzed everywhere; conquered in England, it is conquered throughout the world. Once overthrown here, all is but a war of detail.' " The Heretic, Berkeley, California.

The keen eye of the Vatican has, for years, been turned toward the British Empire and the United States. She is working the same wiles and witcheries, playing the same smooth, oily, ball-bearing, noiseless game with both countries. Through one of her organs (The Tablet, London) she complains as follows:

“Prussia, not a Roman Catholic country, has an Envoy Extraordinary and Minister Plenipotentiary; Russia, a minister Resident; England and the United States alone -among Great Powers remain without an accredited representative to the Holy See.”

Mark the word accredited. England always has a backstairs representative; for example, Sir George Errington filled that office at the Holy See, to the detriment of Ireland and the Irish race during the Parnell Movement; and for aught we know, the United States of America has a backstairs representative at the Vatican to-day. Her late secret clerical agent there is at present a prominent bishop in America. Rome's secret representative at the Capitol at Washington, D. C., is none other than the Papal Delegate, who has been recently promoted to the Cardinalate, as due reward for his “signal services” to his Lord the Pope, King of Heaven, of Earth, and of Hell. Her chief Jesuitical agent at Ottawa, Canada, is the Papal Delegate to the Catholic Church in that country.

I know and assert without fear of successful contradiction that the Vatican system the Roman Catholic Hierarchy has a grip upon all the departments of our Government, from the President to Department Clerks, including Legislative, Judiciary and Executive Departments, both Federal and State and the accommodating politicians, Catholic and non-Catholic, particularly the latter, are to blame for it all.

Every trap is being laid to ensnare Germany, the British Empire, the United States, and other non-Catholic countries, in papal schemes. In fact, the plans of Pope Leo XIII. and, therefore, of the Papacy, with reference to America, were thus tersely expressed in a letter from the Vatican (see New York Sun, July n, 1892):

“What the Church has done in the past for others she will now do for the United States.”

In a recent pamphlet issued by the Roman Catholic University of America at Washington, D. C, under the title “The Roman Catholic Mission Movement in America,” they say: “Our motto is, We come not to conquer, but to win. Our purpose is to make America dominantly Catholic.”

The Very Rev. Francis C. Kelley, D.D., LL.D., President of the Roman Catholic Church Extension Society of America, uttered the following in a recent address on “Church Extension and Convert-making:”

“Without a doubt, if American Protestantism were blotted off the religious map of the world, the work of the so-called Reformers of the fifteenth [sixteenth?] century, within fifty years, might well be called dead. Protestantism in the United States is a great source of missionary activity in foreign countries. The different Protestant organizations in the United States spend seven millions of dollars per annum in foreign missions, or almost half the

spendings of all the rest of the non-Catholic world. Protestantism, then, really may be said to stand or fall on American effort.

"From a strategic point of view, America the United States of America is our best missionary field.

"Again, how many are fond of calling this a Protestant country! Is it? We deny!

"We who hope for a Catholic America have as yet come only to the end of the desert... Only has it been given to some among us to enter the land of Canaan and gather souls, grapes so sweet and beautiful as to fill us with hunger for other fruits that await the coming of our successors. They will go, Joshuas, to the Jordan, to Jericho, to Hai, and to Jerusalem, and then only will the details of the work become clear. The little chapels the Church Extension movement will build shall be their fortified camps, and the men whom you [Paulist] Fathers of the Apostolate will send shall be advance-guards to point the way to the new and fertile fields that abound in the Promised Land."

The Very Rev. Kelley and his missionary gangs, including General Secretary, Field Secretary, and retinue, travel throughout the western, middle west, and southern States in two private Chapel Cars, which are carried at the expense of the stockholders of the roads over which they are hauled. A vast majority of these stockholders are non-Catholics, and they are defraying the transportation expenses of a propaganda which would blot American Protestantism off the religious map of the world.

The patriotic (?) Archbishop Ireland, in presence of Cardinal Gibbons and a large number of prelates, priests, monks and nuns at Baltimore, Md., said in part as follows:

"The Catholic Church is the sole living and enduring Christian authority. She has the power to speak; she has an organization by which her laws may be enforced... Our work is to make America Catholic. Our cry shall be, 'Gods wills it,' and our hearts shall leap with crusader enthusiasm."

To secure the good will of non-Catholic politicians, Democratic and Republican, in the ignoble work of making America Catholic, that noted American conjurer, Cardinal Gibbons, surpassed himself in a recent interview given at Philadelphia, while attending the Pallium celebration of Archbishop Prendergast, the champion poker player of Pennsylvania. A summary of the interview appears in The New York Evening Sun in its issue of Feb. 12, 1912:

"GIBBONS ON TAFT.

"CARDINAL BELIEVES THE PRESIDENT WILL BE RENOMINATED.

"PHILADELPHIA, Feb. 2. That President Taft probably will be renominated by the Republicans is the belief of Cardinal Gibbons, who made a statement to this effect this afternoon prior to leaving this city for Baltimore. The Cardinal characterized Theodore Roosevelt as the 'most popular man in the country to-day,' but said that Mr. Taft, 'being in the saddle,' would undoubtedly win the nomination.

"In a short interview his Eminence declared that Mr. Taft deserves recognition for what he termed his honest, sincere efforts to serve the country. He said that in considering the election the Democrats must be considered, as they have lots of available Presidential timber."

I fancy I hear Cardinal Gibbons saying, "American citizens, find the P! Heads I win, tails you lose."

Though every milestone along the historical pathway of the Roman Catholic Church has been marked by its curse to humanity, yet there are, unfortunately, some non-Catholic bishops, ministers, editors and others who, on the plea of toleration, Christian unity, or for business or political reasons, do not like to hear the Roman Catholic politico-religious abomination criticized. In fact, they publicly commend Romanism and its Hierarchy, while priests, prelates and popes condemn them and theirs as "heretics" doomed to eternal damnation. Rome regards non-Catholics as "heretics;" she teaches, both in her churches and schools, that they are destined for Hell.

Here is Rome's doctrine of fraternity, of toleration, of Christian unity! In The Western Watchman, organ of the pope and Archbishop Glennon, published at St. Louis, Missouri, we find Rome's real attitude toward Protestantism in the following expression of fiendish hatred:

"Protestantism We would draw and quarter it. We would impale it and hang it up for crows' meat. We would tear it with pincers, and fire it with hot irons. We would fill it with molten lead, and sink it in a hundred fathoms of hell-fire."

In another issue of the same paper, December 24, 1908, we find the following editorial by its Editor-in-chief, Rev. David S. Phelan, LL.D., Rector of Our Lady of Mount Carmel parish, St. Louis, Missouri, and designated by Cardinal Satolli, "the dean and senior of the Roman Catholic journalists of the United States:"

"Protestants were persecuted in France and Spain with the full approval of the Church authorities. The Church has persecuted. Only a tyro in church history will deny that... We have always defended the persecution of the Huguenots, and the Spanish Inquisition... When she thinks it good to use physical force, she will use it..."

But will the Catholic Church give bond that she will not persecute at all? Will she guarantee absolute freedom and equality of all churches and all faiths? The Catholic Church gives no bonds for her good behavior."

The same papal organ, The Western Watchman, in its issue of September 28, 1911, contains the following:

"Protestantism is simply ruffianism organized into a religion. The first Reformer, Martin Luther, was the vilest blackguard of all time, in comparison with whom the Greek Thersites was a polished gentleman. All his associates in the sacrilege of sanctuaries and sacking of religious houses, were almost to a man men of the lowest character and beastliest morals. But who cares for their private lives? It is their public acts and utterances that concern us. These are public property, and they brand their authors as blackguards of the first water."

And in an editorial in its issue of October 12, 1911, The Western Watchman confirms the declaration made lately in Cardinal Farley's Cathedral by that international "lady-turner," Jesuit Vaughan, of England, that Protestantism is dead:

"Protestantism in the United States has fallen to pieces; but what is more astounding, the ministers look complacently out upon the ruins... All the money in the world will not bring back the spirit that is fled... Even hatred of Catholicity is dead, and nothing now remains but the sombre duty of burying the dead."

While Rome everlastingly hates non-Catholics, she constantly seeks their financial aid, both private donations and public moneys, to be used for her sectarian institutions. With unblushing coolness The Western Watchman, in its issue of December 16, 1909, declares:

"We do not think the Church in this country is overburdening herself with charities. She is winning her way to the hearts of the American people by her Christ-like beneficence; and the way from the heart to the pocketbook is very short, compared with the long road from the lip to the seat of pity. More Protestant money is finding its way into our charitable institutions than ever before. The duty of supporting our asylums and refuges will soon be borne in great part by people who have no affiliation with the Catholic Church."

Here let me state that these moneys are, as a rule, unaccounted for and misused, as is the case in Roman Catholic institutions of Greater New York,

where the diversion of large sums of public money paid to said institutions by the city for the support of its charges, is now being investigated by the City Comptroller in spite of the objections raised by the Catholic Church authorities and their reluctance to permit the accounts of these institutions to be audited. Cardinal Farley, who controls \$60,000,000 worth of property between the Battery and the Bronx alone, through his attorneys, among them Eugene A. Philbin, has even declared that these Roman Catholic institutions would decline to receive any more children and would turn out those already placed there by the city rather than submit to an accounting for the public funds received by them. How beneficent! How Christ-like!

Let me throw a little light on Rome's real attitude toward marriage.

Popular opinion in the British Empire is just now being greatly stirred by the agitation caused by the "Ne Temere" decree of Pope Pius X., which is producing such havoc in homes where Protestants marry Roman Catholics. One of the unfortunate victims of this infamous decree, a heartbroken wife and mother, has made the following fruitless appeal to the Earl of Aberdeen, the Lord Lieutenant and Governor General of Ireland:

"MAY IT PLEASE YOUR EXCELLENCY:

"I pray your Excellency's assistance under the following circumstances: I am the daughter of a small farmer in County Antrim, and a Presbyterian. I was married in May, 1908, in a Presbyterian church by my own clergyman, to my husband, who was and is a Roman Catholic. Before our marriage he arranged with me that I should continue to attend my own place of worship and he his. After our marriage we lived together for some months at my mother's house in County Antrim, but work called my husband to the west of Ireland, where I joined him, and we lived for some months there. Afterwards we came to Belfast; there my first child, a boy, was born in June, 1909. During all this time there never was any difference between us about religious matters, and our boy was baptized by my own clergyman. My husband, on Sundays, would take care of the baby when I was out at church. A short time before our second baby, a girl, was born in August last, my husband spoke to me about changing my faith; in consequence, he told me of the way the Roman Catholic priest was rating him, and I was visited on several occasions by this priest, who told me I was not married at all, but that I was living in open sin, and that my children were illegitimate, and he pressed me to come to chapel and be married properly. I told him I was legally married to my husband and that I would not do what he wished, and on one occasion my husband and I besought him to leave us alone that we had lived peaceably and agreeably before his interference, and would still continue to do so if he let us alone. He threatened me, if I would not comply with his request, that there would be no peace in the house, that my husband could not live with me, and that, if he did, his co-religionists would cease to speak to him or recognize him. When he found he could not persuade me he left in an angry and threatening mood.

"From this time on my husband's attitude to me changed, and he made no secret to me of the way he was being influenced. Our second baby was taken out of the house by my husband without my leave and taken to chapel and there baptized. My husband also began to ill-treat me, and told me I was not his wife, and I was nothing to him but a common woman. I bore it all hoping that his old love for me would show him his error. But the power of the priests was supreme, and on returning to my home some weeks ago, after being out for a time, I found that both of my dear babies had been removed, and my husband refused to tell me where they were, beyond that they were in safe-keeping. I did everything a mother could think of to get at least to see my babies, but my husband told me he dared not give me any information, and that unless I changed my faith I could not get them. A day or two after this, on pretense of taking me to see my babies, he got me out of the house for about two hours, and on my return I found that everything had been taken out of the house, including my own wearing apparel and underclothing, and I was left homeless and without any means of clothing beyond what I was wearing. My husband left me and I could not find out where he went. I subsequently saw him at the place where he was working. He was very cross with me, refused to tell me where the children were or to do anything, and told me to go to the priest, in whose hands he stated the whole matter was; and also said that unless I was remarried in chapel I would never see the children. I subsequently saw the priest, who said he could give me no information, and treated me with scant courtesy. I have tried to find my husband, but have failed, and can not now get any information of his whereabouts, or of that of my babies, and I do not even know if they are alive. My heart is breaking. I am told the police can do nothing in the matter; although, if it were only a shilling that was stolen, they would be on the search for the thief; but my babies are worth more to me than one shilling. In my despair I am driven to apply to you, as the head of all authority in this country, for help. I am without money, and, but for the charity of kind friends, I would be starving. I want to get my children and to know if they are alive; and I have been told, kind sir, that if you directed your law officers to make inquiries, they could soon get me my rights. Will you please do so, and help a poor, heart-broken woman who will continue to pray for the Almighty's blessing upon you and yours?

"MRS. McCANN."

This is only one specimen of the havoc wrought by the "Ne Temere" decree of the present "Vicar of Christ."

In order to give the reader an idea of what is taking place across the border in Western Canada, I quote from press reports of recent date as follows:

From the Pioneer, Vancouver, B. C., December 23, 1911:

"BIGAMY

"PROMOTED BY THE ROMAN CATHOLIC CHURCH.

"WINNIPEG, December 23. Rev. Father Comeau, resident priest of St. Mary's Church here, has made the following statement to an evening paper in regard to the recent 'Ne Temere' case at St. Boniface, when he refused to permit a Catholic woman to see her Protestant husband unless they were remarried by the Church:

"Suppose a Roman Catholic and a Protestant wish to get married we will imagine the husband to be a Catholic. The parties are married by a Protestant minister. The moment the marriage is contracted the husband has forsaken the Catholic doctrine and can be no longer recognized as a true Catholic. The only way he can come back into the fold is by getting his legal wife to be married to him by a Catholic priest, according to the conditions of the Catholic Church; that is, that she will not interfere with the practice of the doctrine, and the children shall be brought up in the Catholic faith. "

'If the wife refuses and he insists on coming back to the Church, the husband must take a vow never to live with her " again.'

'If, when reinstated as a Catholic, the man wishes to marry another woman, the ceremony to be performed by a Catholic priest,' asked the reporter, 'may he do it?'

'Well,' was the reply, 'we try and get the man to seek a divorce from the State first, because in the eyes of the law he is still married, and while the Church does not recognize it, we do not want to lay ourselves open to persecution. There is a way out and that is by having a secret marriage.'

" 'Take this as an instance: I am sent away to a mission, a long way up in the country. When I arrive a man comes to me and says, "Father, I have committed a sin for which I am truly repentant. Three years ago I was married to a Protestant woman by a Protestant minister. Later we separated. We did not get a divorce, and now I am living with another woman. Will you marry us?"

'I might say, "I will run the risk and marry you in the eyes of God." I then get two witnesses whom I can trust never to reveal what has taken place, and I marry the parties in secret. After this they can never part, as there is no such thing as a divorce in the Roman Catholic Church. Then they are married in the eyes of God and the Church, although perhaps not according to the law of the State. If the former wife should get to know of the second marriage, I might be persecuted. One never knows.'

The following editorial from the Weekly People, published in Western Canada, January 13, 1912, may help to enlighten the reader about the promotion of

bigamy by the Roman Catholic Hierarchy:

“A CATHOLIC PRIEST PROMOTING BIGAMY.

“A cog must have slipped from the brains and the tongue of Father Comeau, the resident priest of Winnipeg, an interview with whom appears in the Vancouver Pioneer of last December 23. The interview is a ‘dead give-away.’

“Father Comeau’s explicit answer to the reporter for the Pioneer concerning the case of a Catholic who married a Protestant woman, and who, seeing his wife refuses to submit to the conditions of the Catholic Church, leaves her, and insists upon returning to his Church, and wishes to be married to another woman by a priest, Father Comeau’s explicit answer to the hypothetical case was that he would ‘get two witnesses, whom I can trust never to reveal what has taken place, and I marry the parties in secret,’ adding that he knew that if the former wife should get to know of the second marriage he ‘might be persecuted.’ Prosecution under the law the Father calls ‘persecution.’

“It is of no consequence to the issue whether the law is wise or not that defines bigamy, and enters the act in the criminal code. The only thing that concerns the issue is that a man, married under the law, and not legally, divorced, is, under the law, a bigamist and punishable as such if he marry again during his first wife’s life. Such is the law of the land in Winnipeg. All this notwithstanding. Father Comeau stands forth not only as a condoner, but as a promoter, of bigamy; and, not only that, he stands forth as an encourager of others to steep themselves in crime as witnesses who are to keep the secret.

“Again and again the Daily People has maintained, and proved the claim with facts, that the Roman Catholic Hierarchy is not the priesthood of a religion, but the agency of politics ambushed behind religion....

“Again and again the Daily People has pointed out that, differently from other political parties, all of whom, whatever the new policies that they may advocate, submit to the existing policies until overthrown, the Roman Catholic political party starts by disregarding the existing policies and violating them,”

In Eastern Canada, where very many of the French Canadians are driven like dumb cattle by the Roman Catholic Hierarchy, this infamous and ungodly decree is enforced, and happy homes are broken up by priests and prelates, Archbishop Eruschesi, of Montreal, the coming “Canadian” Cardinal, being the principal home and marriage breaker.

Let no one suppose that this “Ne Teinere” decree of Pope Pius X. is a dead letter in the United States the land of the free and the home of the brave;

or that I have to confine myself to the British Empire for examples of its having been put into actual practice.

Archbishop Glennon, of St. Louis, Mo., U. S. A., the warm friend of President William H. Taft and ex-President Theodore Roosevelt, annulled the marriage of Mr. John A. Howland and Mrs. Helen O'Brien Howland because they were married by a Baptist minister, and he compelled Mrs. Howland to sign the following un-American and un-Christ-like apology, which was read in the churches and published in the press of America and other non-Catholic countries:

"St. Louis, MISSOURI,
"October 29, 1910.
"To THE REVEREND PETER J. O'Rourke,
"Pastor of St. Mark's Church,
"Page and Academy Avenues.

"Dear Father: In submission to the obligation laid on me by His Grace, the Reverend Archbishop, of publicly repairing the scandal I have given, as a requisite for absolution, I confess to the world as a Catholic I was married by a Baptist minister on August 26, 1910. I ask the pardon of God for my sin- and- the prayers of the faithful for the grace of - ; sincere repentance: Sincerely, "HELEN O'BRIEN."

Think of the awful crime of being married by a Protestant minister!

In the Metropolitan Province of New York, presided over by Cardinal Farley, the story of the following case in the diocese of Trenton, N. J., directly ruled by Bishop McFaul, a Krupp gun of the Hierarchy, should arouse the millions of people who were born outside the pale of Rome, and, consequently, "illegitimate," according to her decrees and teaching, as well as those who are living in "concubinage" because they have been married by non-Catholic clergymen, Justices of the Peace, or Judges of the Superior Courts. The King and Queen of the British Empire, the Emperor and Empress of Germany, President and Mrs. William H. Taft, ex-President and Mrs. Theodore Roosevelt, Hon. Mr. and Mrs. William Jennings Bryan, Governor and Mrs. Woodrow Wilson, Mr. and Mrs. J. P. Morgan, Mr. and Mrs. John D. Rockefeller, Mr. and Mrs. Andrew Carnegie, Mr. and Mrs. Jacob Schiff, and their children, are among the millions who have been declared by the "Vicars of Christ" to be "illegitimate," "heretics," etc., whom the cardinals, old and new, have solemnly sworn "to combat with every effort."

I can understand how sincere non-Catholic people treat with silent contempt the teaching of the Roman Catholic Church that "outside of Rome there is no salvation," but I can not understand how they can complacently suffer the insult from the pope of Rome, who, with the quintessence of audacity, decrees and teaches that all those who are born of marriages contracted outside the Roman Catholic Church the "One True Church" are "illegitimate," and that all parties A MENACE TO THE NATION. 179 having contracted marriage as above stated are living in "concubinage."

The case set forth in the following letter will serve as another example of Rome's real attitude toward non-Catholic marriages:

"PERTH AMBOY, NEW JERSEY,
"February 3, 1912.
"MR. JEREMIAH J. CROWLEY, New York City.

"Gentleman: I respectfully ask for your advice in a very important matter. "Stephen Dagonya, a Roman Catholic Hungarian, married a Hungarian girl, a member of my parish. The ceremony was performed by me in our church. When a child was born from this wedlock it was taken to Rev. Francis Gross, priest of the local Hungarian Church, who said to the party that a marriage performed by a Protestant minister or Judge is entirely null; the father and mother have to remarry before him in order to get a lawful marriage. However, he baptized the child and he issued a certificate of baptism, in which he declared that the child was 'illegitimate.' He added also that 'the parents are living in concubinage.' He affixed to it his signature and the seal of the Church. The certificate with two other similar ones is now with Mr. Charles M. Snow, editor of 'Liberty/ who wants to make photos of them.

"As the father of the child is very desperate on account of the behavior of his priest, will you kindly advise him what to do under these circumstances. Has any priest any right in this country to declare that a marriage, which is lawful in the eyes of the country and according to the conscience of the party, was concubinage and the fruit of such marriage was illegitimate?

"Thanking you in advance for your valuable information in this matter, I am
"Very truly yours,
"[Signed] L. NANASSY,
"Pastor of the Hungarian Reformed Church."

My reply to the above letter was as follows:

"CINCINNATI, OHIO,
"March 29, 1912.
"REV. L. NANASSY,
"Pastor of the Hungarian Reformed Church,
"Perth Amboy, N. J.
"Rev. and Dear Sir: Your letter of Feb. 3, 1912, addressed to my late residence in New York City, has just reached me, and I hasten to reply.

"While in Washington, D. C, some weeks ago, I saw and read the certificates to which you refer in your letter; and now that you have asked me personally to advise the 'desperate' husband and father, Stephen Dagonya, as to what he should do under the circumstances, I would suggest that the Rev. Francis Gross be prosecuted for criminal libel, and that this be made a test case in

the interests of humanity. However, knowing the powerful and iniquitous influence of Rome over the Civil Courts, particularly when the plaintiffs or defendants possess slender means, I would suggest that a public appeal be made for adequate funds to thoroughly prosecute the case, to the millions who have been and are now indirectly charged by Rome with living in 'concubinage' or with being 'illegitimate.'

"In case of an adverse decision in the lower Courts, through the influence of Rome, the case should be appealed, and, if needs be, carried to the Supreme Court of the United States, over which Chief Justice White, a Jesuitical Roman Catholic, presides by the favor of President Taft. And in case of an adverse decision by that august body, through the influence of the Roman Catholic Hierarchy, I would suggest that the case be brought before Congress without delay, and if necessary before the bar of public opinion, as Rome, through her Jesuitical decrees, policies and practices, is undermining the inviolability of the home and the peace of nations.

"Rome hopes to gain complete political control of our beloved country through the cunning political influence of her four 'American' Cardinals at the coming Presidential election. Therefore, immediate exposure must be made of her in the Civil Courts and otherwise, if the liberties of this country are to be preserved.

"I shall be able to take the matter up with you personally in the near future. Believe me, "Very sincerely yours,
"[Signed] JEREMIAH J. CROWLEY."

Listen to the following story of what occurred quite recently in Washington, D. C.:

A young man of that city, a Protestant by birth and education, age, twenty-eight years, had been paying his honorable attentions to a young lady, age, twenty-two years. His courtship was successful and the pair agreed to be married. The young lady was a Roman Catholic. Her faith in that Church and its priests had been weakened by a number of circumstances, and especially by the fact that upon one occasion when she went to confession she was met in the Confessional box by her then pastor, who smelled very strongly of intoxicating drink. She went home and told her mother about it, adding that "his breath smelled perfectly awful." However, she continued a member of the Church up to the time of her marriage to the young gentleman above referred to.

The marriage was performed in Washington, D. C., September 16, 1911, in a Protestant church and by a Baptist minister. Within a week, September 22, 1911, the young bride received a telephone message from her sister, asking her to come over to her parents' home. She went, and her sister told 'her that she had received a letter from her mother, who was- then at Colonial Beach, in which her mother expressed the desire that she go to see her late pastor, Rev. P. J. O'Connell, St. Vincent's Church, South Capitol and N Streets, Washington, D. C. The young bride said that she had no desire to see Rev. O'Connell, but that she would call on him "to please mama." Accordingly, she immediately went to see the priest.

After some preliminary and formal conversation about indifferent matters, the priest asked her:

"Have you yet had your vacation?"

"Yes," replied the lady, "and during my vacation I was married."

"Married! Married! And who married you?" asked the priest.

"A Baptist minister," replied the lady.

"You are not married! Why did you not come and consult me about getting married?"

She said, "I did not care to."

The priest then asked her, "Did you not hear the rules about marriage read from the altar about two years ago?"

She said, "I do not know whether I did or not."

He said, "Why did you not come to me and find out?"

She replied, "I did not care to know."

The priest then angrily exclaimed: "You are not married! You are the same as a woman who walks the streets," and added, "You are the same as a woman that a man would take to a room in a hotel and live with; you are the same as a woman in the 'Division.'" (The Division in Washington, D. C, means the same as is understood by the Red Light section in other cities.)

Here the lady burst into tears, and the priest, thinking he had her "going," added in great anger and terrific tones, "You are not married, and if you should die to-morrow morning your body would not be allowed to be brought inside of a Catholic Church."

The lady had now quite recovered herself, and replied defiantly, "I know that, and I do not care."

The priest now opened another view of the subject. He remarked, "You could leave that man to-morrow morning and marry some one else, because you are not a married woman."

The lady answered, "I will not leave my husband, and if I did I would have to go to the law for a divorce and not come to you."

The priest, finding himself baffled in all his efforts, continued, exclaiming, "You are not married! You are not married! The idea of such a thing! You are not married!"

The young lady now told the priest that she was well aware that she was not married according to the rules of the Roman Catholic Church, but that she was legally married and that was sufficient for her, and defied the priest to deny that her marriage was lawful.

Thereupon the priest left the room in a rage and the young lady went to her home.

She was at first reluctant to relate this interview to her husband, because she did not want him to know that her late pastor would presume to talk to her in such a manner. A few days afterwards, however, she did tell him. Upon hearing the story, her husband said that if he had been present one of the two would have been taken to the hospital, adding, "He had not better meet me on the street."

Let no one suppose for a moment that the views here expressed are only those of an individual priest acting on his own responsibility. This is not the case. Such views are not private views. The "Ne Temere" decree declares that marriages under the law of the land are invalid and that a Catholic going through this ceremony has not contracted matrimony and may be married again. Under the law of the land such a second marriage, without a decree of divorce, is the crime of bigamy, and Catholic priests and prelates are justified and authorized by the Church not only to pronounce such marriages invalid and to inform any subject of the Church of his or her right to contract a new marriage, but the priest is further authorized to become a party to the crime of bigamy by performing the second marriage ceremony himself.

The thoughtful reader will lay it to heart that the event which the foregoing story records took place in the city of Washington the capital of this nation; where President Taft presides and who has declared that there is a perfect consistency between earnest devotion to the Church and perfect obedience to the laws of the land; and further, that the event occurred in the archdiocese of Cardinal Gibbons, who poses par excellence as the great defender of "law and order," and as which he has been eulogized by Theodore Roosevelt.

The annulling of marriages by Rome is not a rare occurrence. While she sternly denounces divorce as one of the greatest evils of the age, she frequently annuls marriages for the graft that is in it, or to show her disregard for the civil laws and marriage ceremonies performed by non-Catholic clergymen.

Priests and prelates have wrecked many homes and families. We even find them co-respondents in divorce suits; yet they continue to minister at the altar and in the confessional. Baroness von Zedtwitz declared shortly before her mysterious death that she would expose some of the crimes of popes, prelates and priests, were it not for the fact that such exposure would most assuredly break up many prominent homes, both in America and Europe.

In order to avoid scandal, protect the Roman Catholic Hierarchy of both sexes, and show contempt for the civil law, Pope Pius X. issued a Bull, "Motu Proprio," which excommunicates any person, lay or cleric, man or woman, who shall without the permission of ecclesiastical authorities, summon any Roman Catholic ecclesiastic before a lay tribunal, either in a civil or criminal case. The main part of this Bull reads as follows:

"In these evil days, when ecclesiastical immunities receive no consideration, and not only priests and clerics, but even bishops and cardinals of the Holy Roman Church, are cited before lay tribunals, this condition of things absolutely demands of us to restrain by severe penalty those who can not be otherwise deterred from the commission of so heinous a crime against the religious character. Therefore, by this Motu Proprio we determine and ordain that whatever private person, lay or cleric, man or woman, shall, without having obtained permission of ecclesiastical authorities, cite to a lay tribunal and compel to appear there publicly any ecclesiastical person, either in a criminal or civil case, will incur excommunication, 'lat