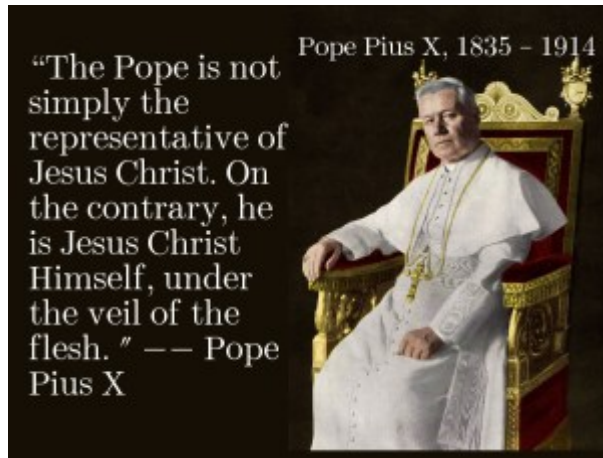


Who is that “Man of Sin” of II Thessalonians Chapter 2?



Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that **man of sin** be revealed, the **son of perdition**; Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the **temple of God**, shewing himself that he is God.
-2 Thessalonians 2:3,4

Believe on not, all true born again Christians in the 16th century *knew* exactly who the Man of Sin, the son of perdition is! How do I know that? It says so in the Geneva Bible notes, the Bible translated in the 16th century.

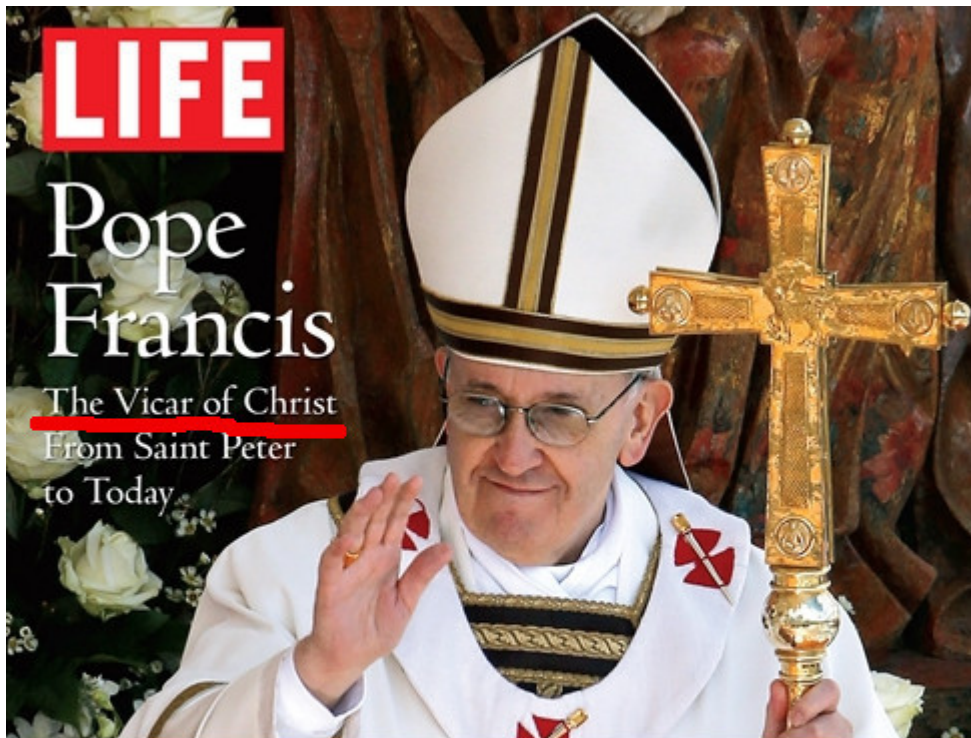
*All men know who he is that says he can **shut up heaven and open it at his pleasure**, and takes upon himself to be lord and master above all kings and princes, **before whom kings and princes fall down and worship**, honouring that antichrist as a god. (4) He foretells that the antichrist (that is, whoever he is that will occupy that seat that falls away from God) will not reign outside of the Church, but in the very bosom of the Church. (Reference <https://www.biblestudytools.com/commentaries/geneva-study-bible/2-thessalonians/2-thessalonians-2.html>)*

Who are they talking about? Let's see what the teaching of the Roman Catholic Church about the papacy is. The following is taken from <https://www.ewtn.com/catholicism/teachings/papacy-37> which is a Catholic website. I added the emphasis in bold.

The Papacy

We also define that the holy apostolic see, and the Roman pontiff, holds the **primacy over the whole world**, that the Roman pontiff is the successor of blessed Peter, prince of the apostles, that he is the true vicar of Christ, the **head of the whole Church** and the **father and teacher of all Christians**, and that to him was committed

in blessed Peter the full power of tending, ruling and governing the whole church, as is contained also in the acts of ecumenical councils and in the sacred canons (COUNCIL OF FLORENCE, 1439).



Vicar: (From Latin) vicarius, **a substitute**,
Anti: (From Greek) against, opposite, **instead of**,
Vicar of Christ = Anti Christ

Did you get that? Even though *YOU* may not acknowledge the authority of the Catholic Pope over your life, as far as he is concerned, *you belong to him!*

Did the Pope take “upon himself to be lord and master above all kings and princes”?

The papal deposing power was the most powerful tool of the political authority claimed by and on behalf of the Roman Pontiff, in medieval and early modern thought, amounting to the assertion of the Pope’s power to declare a Christian monarch heretical and powerless to rule.

Pope Gregory VII’s Dictatus Papae (c. 1075) claimed for the Pope “that it may be permitted to him to depose emperors” (12) and asserted the papal power to “absolve subjects from their fealty to wicked men” (27).

Oaths of allegiance held together the feudal political structure of medieval Europe. The principle behind deposition was that the Pope, as the ultimate representative of God from whom all oaths draw their force, could in extreme circumstances absolve a ruler’s subjects of their allegiance, thereby rendering the ruler

powerless. In a medieval Europe in which all confessed the Pope as head of the visible Church, it gave concrete embodiment to the superiority of the spiritual power over the temporal—the other side, so to speak, of the role of Popes and bishops in anointing and crowning emperors and kings. (Source: https://en.wikipedia.org/wiki/Papal_deposing_power)

What is the “temple of God” of II Thess 2:4? Is it a rebuilt Third Temple of Solomon in the Endtime? Would a rebuilt temple of Solomon to resume animal sacrifices be of God in spite of the fact Jesus Christ, the Lamb of God, already paid the price for the sins of the world?

1 Corinthians 3:16 ¶Know ye not that **ye** are the temple of God, and that the Spirit of God dwelleth in you?

Would not a rebuilt third Temple in Jerusalem represent yet further rejection of the Blood of the Messiah, Jesus Christ, as the propitiation for our sins? And if so, would God call that temple a “holy place”? Definitely not! Any symbol of rejection of the true Messiah, Jesus of Nazareth would be an abomination to God! And if this is so, and I believe it is, would a rebuilt temple be the “holy place” of Matthew 24:15? Definitely NOT!

Whether you agree with the early Protestants or not, up to the 18th century they all interpreted 2 Thess 2:4 to be the office of the papacy, the Popes of Rome standing in the Temple – the Church – the Christian world – proclaiming himself to be as God on earth having total authority over both your body and your soul.

Satan is the god of lust. He wants to rule the entire world and demand all men worship him. Hasn't he already done that through each and every tyrant and dictator who has ever lived? Many of them considered themselves to be God! The pharaohs of Egypt did, the rulers of all the great empires, the heads of the Assyrians, Babylonians, Medo-Persians, Grecians, and Romans, most of them, claimed to be God on earth.

Men are mortal and Satan is immortal. I believe Satan has influenced each and every head of world power until their rule ended at death. After one emperor or king died, Satan went to the next emperor or king who had the most world power, from major ruler to ruler from the beginning of history till the present day. Would the god of lust have the patience to wait for a final 7 years of world history to have his fling? NO! He wanted it all from the beginning!

All that to say is this: If you have been waiting for the “rise of the Antichrist,” you may have missed seeing all the antichrists throughout history up to the present. And if you are expecting a rebuilt Temple of Solomon in Jerusalem so that the Antichrist can sit there and rule the world, you probably don't see the Covid pandemic phobia is the work of the Antichrist to get you to take the [vaccination](#) of the Beast.

The Jesuits and Ecumenism



Pope Francis meets Rick Warren, the pastor of Saddleback church.

This is chapter 11 of [The Effect of the Jesuit Eschatologies on America Today](#) – by Dr. Ronald Cooke.

Malachi Martin believed that the Jesuits in promoting their wars of liberation, were also involved in promoting the ecumenical church for all humanity, not just for Roman Catholics. He believed that the ecumenism of the Jesuits was a betrayal of their Order's original purpose: defending the papacy from all comers, particularly those intransigent Protestants. I think history has proven Martin wrong. He wrote his book on the Jesuits almost thirty years ago. Since then, the Jesuits, although pursuing their ecumenical church, have not betrayed their original goals. They have merely used the contemporary blindness in non-catholic churches to further the cause of the papacy, linking it to a worldwide ecumenical "church" embracing all humanity. This church will be under the dominion of the papacy, even though some window-dressing may hide that fact from millions. The final apostate conglomerate is centered in Rome, that fact is not going to change, no matter how much rhetoric and semantics may attempt to hide that truth from unsuspecting non- Catholics.

For more than one hundred years the Jesuits have been pushing hard to bring about a universal-catholic church. At first, they met with serious opposition and some were excommunicated. However, they did not quit. They kept up their struggle to bring about the "church" of all humanity. The fact that the Jesuits were welcomed early on into the liberal Protestant ecumenical movement was a big help. Soon they would become leaders in the Charismatic Movement after Vatican II, and then they would be welcomed into modern evangelicalism by Bill Bright of Campus Crusade, and other leading evangelicals, to help draw up ECT I, (Evangelicals and Catholics Together).

What Malachi Martin called "MODERNISM" began to creep into the Roman Catholic church at the turn of the 20th century. For years many Roman Catholics had questioned the authenticity of the Scriptures. None, however, had been willing to challenge the authority of the Pope and the church until George

Tyrell the Jesuit did.

George Tyrell was born in Ireland in 1861. He converted from Anglicanism to Romanism in 1879, probably as a result of the Tractarian Movement which was going strong at that time. Like Scott Hahn today, Tyrell became an outspoken advocate for Romanism for he became a Jesuit. However, he was infected with MODERNISM, according to Martin. Tyrell wrote,

Faith in the world becomes more fundamental than faith in the Church, for the world-humanity-is by revised definition the fuller and all-inclusive, revelation of God.

The Spirit of God is in us all. The human spirit awakens to self-consciousness and recognizes its kinship with the Spirit which is trying to express itself in the historical process of science, morality, and religion.¹

He liked to say that,

What makes a Catholic is not this or that abstract theory, but a belief in the historical (Roman) Catholic community.²

(This is where the modern emphasis upon "community" and "unity" comes from in modern non-catholic books and ministries: from the Jesuits.)

Tyrell made no secret of his teaching of universalism and the community of humanity. He was dismissed from the Jesuit Order in 1960. Like so many others in history, Tyrell still pined for the Roman Catholic Church, even though he was put out of it.

Tyrell was dismissed from the Jesuits, Malachi Martin claims because the Jesuits were afraid of the conservative nature of the papacy at that time (1960). They were afraid that the whole Order might once again be crushed by the pope and his Curia. Tyrell taught doctrines that were contrary to the official position of Rome at that time. He was told to retract what he had taught. He refused. He was then dismissed from the Jesuit Order and left the Roman Catholic Church.

Tyrell, with Ernesto Buonauti and Pierre Teilhard Du Chardin, were all under suspicion because of what they were teaching. Buonauti was excommunicated. Tyrell was dismissed from the Order of the Jesuits and left the church apparently realizing that if he did not, he would be excommunicated anyway. Du Chardin survived, and according to Martin, he was the worst of the three and by far the most influential writer and teacher of the three.

Malachi Martin claims that many modern Roman Catholic scholars followed Tyrell and Du Chardin. Men, he says, like Karl Rahner, Leonardo Boff, Hans Kung, and Charles Curran. These men looked upon Tyrell as their "exemplar." Martin wrote,

Without a doubt, if Tyrell was alive today, he would be flourishing in a professor's chair at a Jesuit university or seminary.³

Tyrell still believed in the Roman Catholic church even after he was dismissed by the Jesuits, and left it.

He said the true catholic believes in humanity, he believes in the world, he wrote, "to feel the relation of fraternity between the various members of the religious family is to be a catholic."⁴ He also said,

The Church of Rome has on the whole preserved the message of Christ more faithfully than any other... and in it you can find the germ of that future universal religion for which we all look.⁵

He regarded every other church as "the work of the Devil, a snare, an imposture, a spurious evolution, " and, "whatever Jesus was, he was not a Protestant."⁶ So, although he was advocating some changes within the System of Romanism, he certainly was no Protestant. If you visit his grave today you will see the headstone just as he himself sketched it before he died: the Host and Chalice at the top; beneath his dates and the words "A priest of the Catholic Church."⁷

Few people seem to realize today that modern Christian Academia is far more influenced by Jesuit teachings than it is by Reformed Protestant teachings. Witness the influence of Jesuit teachings in places like Calvin College, Wheaton College, Westminster Theological Seminary, Fuller Seminary, Gordon Conwell, and Biola. In these and other colleges and seminaries the teachings of the Reformers have been supplanted by the teaching of the Jesuits. It can safely be said that there is scarcely ONE academic institution in America today that teaches the Protestant position in eschatology, that the Man of Sin is the papal dominion in the world today.

Martin claims that the NEW UNIVERSAL CHURCH of the Jesuits has been promoted by myriads of groups both Roman Catholic and non-catholic. They all champion the new idea that the church is the "PEOPLE OF GOD."⁸ However, he claims it was the Jesuits who "blazed the trail,"⁹ and set the most consistent examples in helping to establish such churches. Certainly what is now called the "Emergent" church in North America today, follows the Jesuit teachings.

Martin believed that Karl Rahner spent his life in an effort to change the Roman Catholic landscape. And Martin believed that to a certain extent he was successful and that his success,

marked him out as the leader in what can aptly be described as the wolf-pack of Catholic theologians, who since 1965 have lacerated and shredded... the very substance of Catholicism.¹⁰

The truth is that their influence also lacerated and shredded what is now called "non-catholicism" as well. The NEW Unity of the Jesuits invaded the whole Charismatic Movement in North America as well as the evangelical establishment.

Rahner traveled all over Europe and North America, clad in a business suit, not in the clerical garb of the Roman priest, "untiring, Martin claims," in "his biting and sarcastic criticism of the papacy and papal authority."¹¹

It is true that Jesuits like Du Chardin, Tyrell, and Buonauti, taught contrary to what the "church" wanted taught in some areas, but in other areas, all these men, with others like them, still championed the Catholic Church. They wanted the "church" to appeal to a broader constituency. Much like the modern mega-church men in non-Catholicism, they claim to hold to the Bible but want to appeal to a broader constituency. This is seen in the so-called Christian RIGHT movement. When it was foundering a few years ago, the leader said that it "needed to avoid Christianese" to appeal to a broader constituency.

This broader appeal by the church in both Romanism. and Protestantism was then extended to include ALL humanity. If we are going to appeal to a broader constituency why not make that constituency everybody? This was Karl Barth's message. In fact, he emphasized that the message to be preached was that everyone was the elect of God.

Du Chardin also emphasized the "Christification" of ALL humanity, not just an elite group. So both the Jesuits and the non-Catholics, using different terminology, were actually preaching and teaching the same thing. They both rejected the elect of God and promoted all humanity as the true people of God.

Who will be the head of this joint ecumenical church of all humanity? Well, for several years now various "non-catholic" spokesmen have been promoting the Pope of Rome (whom they consider to be one of the world's leading Christians) to be the "logical" head of the new universal church. The Anglican bishop of Guildford, in his statement about the inauguration of Pope Francis, referred to him as the "universal Primate, whom some Anglicans and many other Christians were beginning to recognize." * ¹²

* The pushing of the Pope of Rome as the universal Primate of the church of all humanity, is now increasingly common among those determined to bring what is left of Protestantism to the feet of the Roman Pontiff. Perhaps the effort is increasing as we move toward 2017 AD and the celebration of the 500th anniversary of Protestantism. Will REFO 500 the movement now in motion to help celebrate the start of the Protestant Reformation, also celebrate the END of the division that Protestantism brought about, by declaring the healing of the wound and the ushering in of the NEW UNIVERSAL Church.? IS REFO 500 out to celebrate the start of Protestantism in 1517, or out to celebrate the end of Protestantism in 2017? We will have to wait and see!

Malachi Martin, that loyal son of Rome, claimed in his book on the Jesuits, that they had departed from their historical mission to bring the world to the feet of the Roman Pontiff. However, surely time has shown that Martin misunderstood what the Jesuits were all about. They had merely dropped some of their more antagonistic ways that they have used for centuries against the Protestant heretics, and replaced them with an irenic dialogue. They sought then, to work WITH the evangelicals, Charismatics, and Reformed, and Baptist men, to bring about an "ecumenical church." The Jesuits may have called this church various names, The People of God; the church of ALL Humanity; the NEW Ecumenical church, but what they were promoting was a church STILL headed up by the Pope of Rome. The name may have been different, the end result was the

Same.

What Malachi Martin viewed as a betrayal of their historic mission, was merely another ploy in the long history of the Jesuits' Counter-Reformation. They had changed their tactics, but not their goal. They would cease their opposition to Protestantism and replace it with a spirit of cooperation. They would criticize certain aspects of Roman Catholicism creating confusion and mystery.

The Bible teaches that the same old Harlot religion continues until God casts her down in judgment. All the Present ecumenical window-dressing cannot hide the Great Prostitute's true nature. She is still the reservoir of evil in the world, the habitation of demons; the prison of every foul spirit; and the cage of every unclean and hateful bird headed up on earth by the Papal Man of Sin.

To get everyone's attention, and to call everyone to the gathering, the Jesuits merely spoke of the NEW church of all humanity; the NEW Unity; the NEW Community; the NEW theology; and even, as one Jesuit put it, Humanity's NEW God.

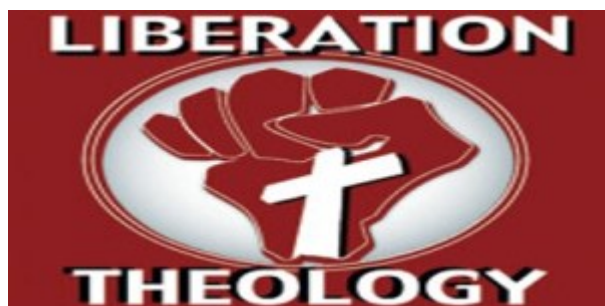
God's word infallibly declares that the "god" of this world has blinded the minds of those that believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them (II Corinthians 4:4). The great ecumenical church of all humanity does indeed worship its NEW "god" and the Bible clearly shows who that NEW god is-the god of this age-Satan himself, is the head of the great "anti-church" of all humanity.

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5. Ibid., p.283.
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Continue to the next and final chapter: [Evangelicals and the Ecumenical Movement](#)

[The Effects of the Jesuit Cultural Struggle Upon the United States Today](#)



This is chapter 10 of [The Effect of the Jesuit Eschatologies on America Today](#) – by Dr. Ronald Cooke.

The Jesuit-Futurist view puts Antichrist away off into the end times. So he does not affect church or nation today. The Jesuit-Preterist view puts Antichrist back into the first century ONLY. He disappeared before AD 70. So he no longer affects either church or the world today.

So the Jesuits then can get on with the job of Romanizing the world for the Pope of Rome. The deceived evangelicals and Reformed Bible-believers are now caught up in this Jesuit cultural struggle to “Christianize” America and the world.

The idea of “Christianizing” the world arises from the Jesuit Alcasar’s view of the future. Antichrist arose and fell before AD 70. So with such opposition out of the way, the coast is clear to set about “Christianizing-Romanizing” the World for the Papacy. This is what is happening in the United States today.

There was a lot of gobbledegook written by the Jesuits, Du Chardin, and Tyrell, to name two, but one thing is clear: American Protestantism had to go, And the Jesuits were prepared to make it go, and to replace it with their Jesuit-Social-Order.

We as Jesuits must recognize that we participate in many sinful structures of American society. Hence we run the risk of sin UNLESS WE WORK TO CHANGE THAT. ¹ (emphasis added)

The Jesuit cultural struggle is how they are working to change America. This cultural struggle takes place on many fronts: theological, political, ecclesiastical, philosophical, educational, scientific, and yes militarily. One of the aspects of the Jesuit cultural struggle is euphemistically called

LIBERATION THEOLOGY.

Malachi Martin, who hated liberation theology, does recount some details about it and those Jesuits who promoted it and were deeply and personally involved in its execution on the battlefield.

Malachi Martin wrote,

As one swallow does not make a summer, so one McGovern (the Jesuit author of *Marxism: An American Christian Perspective*) or even one-Jesuit National Leadership project-does not make a war. Its stated policy aside, in every practical sense the Society (Jesuit) is committed corporately to this class struggle. Its message comes today from a thousand different sources among clergymen and theologians living in the countries of democratic capitalism. It is enshrined in a totally new theology – the Theology of Liberation – whose handbook was written by a Peruvian Jesuit, Father Gustavo Gutierrez, and whose Hall of Fame includes a remarkable number of prominent Latin American Jesuits such as Jon Sobrino, Juan Segundo, and Ferdinand Cardenal. Those are not household names heard on the nightly news in the USA. They are however, men of significant international influence for the Americas (North and South) and for Europe.²

(Ferdinand Cardenal of course, was one of the Jesuits who was a leader of the bloody Sandinista revolution in Nicaragua shortly before Martin wrote.)

The Jesuits promoted the universal church and the people's church: the church of all humanity. The only problem is that not all are convinced by the Jesuit Message. This is where Liberation Theology comes into the picture.

The message of universal salvation is now preached by Roman Catholics and non-Catholics. God loves everybody. All humanity is the elect of God. The message sounds great, but what if some do not cooperate?

God loves everybody unconditionally. But what if everyone does not love God? What then? The message that love inevitably triumphs over hate sounds great; but what if hate does not cooperate and believe the message preached? Well then if hate does not give way to love peacefully: it will have to be convinced by other means.

The Jesuit, Francis Carney, was more honest than some other Jesuits, for he unashamedly and vocally believed and preached, that military force was necessary to set up the kingdom of God on earth. His idea of liberation was based on dialectical theology: the theology of conflict. Conflicting opinions must give way to a series of struggles between people of different ideologies. This was God's plan for the world. God was engineering evolution to bring about universal salvation, but this evolutionary determinism included conflict and armed revolution if some people refused peacefully to accept the ecumenical church of all humanity.³

The Jesuits were the masters and originators of Liberation theology. The impact of liberation theology is not well known in non-catholic circles today

in modern America. Yet liberation theology rises from the Jesuit eschatology. Luis Aleasar said that the Antichrist arose and fell in the first century. So then the church can "Christianize" the world for there is no system of anti-Christianity to oppose it.

This is what they work for day and night. How is this take over of the world to be achieved? Well, for years Jesuits worked through political intrigue and education to achieve their goals. They still do. However, men like Pierre Teilhard Du Chardin, with other Jesuits, sought to speed up the take over of the world and to speed up the destruction of Protestantism, particularly in the United States of America.

So the idea arose that the "church" needed to become more militant. Not like former days when the papacy sought the military help of kings and princes to achieve their domination of Europe. The CHURCH needed to become more militant itself, and not only seek for the help of the secular rulers, but in many cases overthrow the secular rulers by armed aggression. The Reformed (really Jesuit) Reconstructionists also taught the same thing: military might to overcome all opposition and thus "Christianize" the world and bring in the kingdom of love and light by the armed aggression of Liberation Theology.

Carney was not just whistling "Dixie." He was directly involved with the jungle-based guerrillas in Latin America, particularly in Honduras. Malachi Martin wrote that,

Carney was Chicago born and bred. He trained as a Jesuit... and then volunteered for work in Central America... he became a Honduran citizen. Over the years Carey drank in Liberation Theology like rare wine... His name and activities were publicly associated with jungle-based guerrillas. Even when a price was laid on his head by Honduran Army authorities, there was NO MOVE by Jesuit Superiors to curb Carey's guerrilla associations. Indeed, Carney was only one of several Jesuits in Honduras, Nicaragua, Guatemala, and Costa Rica who were all following the same course with the BLESSING of their local Roman Superiors. ⁴
(emphasis added)

The Jesuits not only promoted Liberation Theology; they were deeply involved in the actual fighting. (We recount in more detail the Jesuit bloody triumphs in Nicaragua, in our previous study, The Jesuit Kulturkampf in the United States.)

Many Roman Catholic priests became involved in actual revolutionary activity in Latin America. The leaders of this theological and military effort, this liberation theology, were the Jesuits. What few people seem to realize is that the same Order of Jesuits was at work in the United States to promote liberation theology.

In the United States, the task was much more difficult. For there were not the masses of poverty-stricken people to provide the cannon-fodder for a full-blown revolutionary war as there were in Nicaragua, El Salvador, Guatemala, and other South American countries like Bolivia and Paraguay. In the United States, a different strategy would have to be employed.

As early as the decade of the 1960s the Jesuits, while still promoting the establishment of a Christian Social Order, also established a "Jesuit National Leadership Project." This Was a fundamental change in direction. Their "Working Paper" was explicit about their intention to change the political structure of America from that of a Protestant capitalistic republic to a classless society that was neither communistic nor capitalistic: it would be a reinterpreting of the gospel mission about the salvation of souls, to an economic non-supernatural dynamic conflict. It was the class struggle with a different end in view: a NEW kind of society which endorsed revolution as a catalyst of theological, political, and economic change. The change thus brought about would be complete. "It would be at one and the same time, a cultural-spiritual change, and an economic-social-political change as well."⁵ This then, is the struggle that many gullible non-Catholics are now engaged in promoting.

Carney ended his autobiography with a plea to all "Christians" to get rid of their unfair and un-Christian prejudices against revolution and Marxism. He wanted all Christians to join the NEW idea of revolution: a Christian revolution.⁶ (The IRA in Ulster at that time began their Roman Catholic revolution against Protestant Ulster. The Protestants of Ulster were viewed as intransigent and therefore must be annihilated to pave the way for the ecumenical church of all humanity. The IRA were, and still are, merely putting into practice Jesuit Liberation theology).

Carney, with the agreement of His Jesuit Superiors, illegally crossed the border into Honduras to share the hit-and-run life of a guerrilla commando, It was the beginning of 12 years of the now gun-toting revolutionary Jesuit priest pressing forward in the dialectical conflict to bring about the NEW future of Catholicism and the NEW church of all humanity.⁷ He was putting Liberation Theology into action. This is where that miserable idea of "doing" theology now rampant in non-catholic circles came from. Carney's theology was transposed into military combat. Martin wrote,

In September 1983, (12 years after he started his war) Carney's ninety-man commando unit was wiped out in a battle with Honduran troops... a few of his men survived and were thrown into a rectangular pit in the jungle... Was Carney one of these men? No one has ever been able to find out.

That's the kind of war this is... it's a war in which blood is spilled regularly and in great quantities. Priests like Carney are not exceptions... not all go so far as to live the life of commando fighters. But in many and varied roles they do play in the world's purely political arena, men such as Father Carney S. J., each and every one of them, are essential to the success of the Jesuits. 8

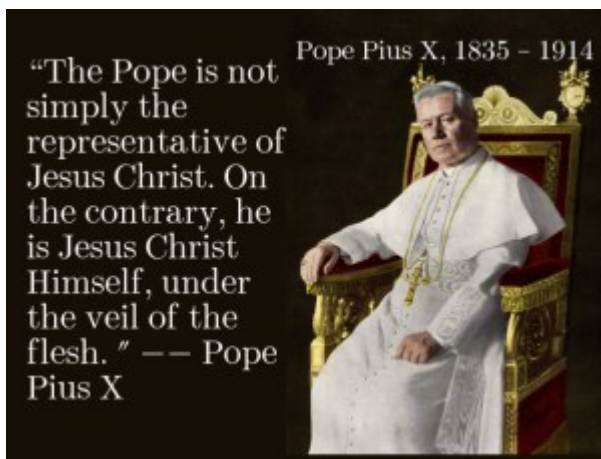
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8. Ibid., p. 20-21.

Continue to the next chapter: [The Jesuits and Ecumenism](#)

[The Thesis of the Jesuit Francisco Ribera](#)



This is chapter 8 of The Effect of [the Jesuit Eschatologies on America Today](#) – by Dr. Ronald Cooke

Ribera wrote his commentary on the book of Revelation in 1590. In it he repudiated the idea that Antichrist was the Papacy. He set forth Antichrist as a man who would not appear until the very end of the age.

In the decade of the 1820's two professors, S. R Maitland of Oxford University and James Todd of Dublin University, resurrected Ribera's thesis and both men put out a series of books supporting The Jesuit and repudiating the Protestant Reformers.

Ribera's thesis had laid dormant for almost 250 years. It lay in Oxford University, "a time bomb waiting to explode" as Colin Standish said.

Well, Maitland and Todd saw to it that the bomb went off just as the Tractarians were beginning to launch their attack upon the Anglican Church. The works of Maitland and Todd certainly aided the cause of the Oxford

Romanizers. And when they detonated their bomb, it caused a fall out of such magnitude as to completely neutralize the teaching of the Protestant Reformers on Antichrist in Bible-believing circles to this day.

Maitland was the librarian of the Archbishop of Canterbury, so he had some power and prestige to help spread his writings throughout Anglicanism and the English speaking world. His chief works on Antichrist consisted of, *An Inquiry into the Grounds of the Prophetic Period in Daniel and St. John* (1826), and *A Second Inquiry* (1829). He also wrote, *An Attempt to Elucidate the Prophecies Concerning Anti Christ* (1830).

James Todd, was born in Dublin Ireland in 1805. He became a librarian at the University of Dublin. He also wrote several works on the Antichrist. His main works were, *Discourses on the Prophecies Relating to Antichrist in the Writings of Daniel and St. Paul*, and, *Six Discourses on the Prophecies Relating to Antichrist in the Apocalypse of St. John*. These works all repudiated the Protestant position and promoted the Jesuit position on the identity of the Antichrist. They directed their readers AWAY from the Papacy to an unknown secular man. They surely could not have hoped for a more favorable reception than they received. It was almost total. And surely their view helped John Henty Newman, as he himself testified that he had held the Reformed Protestant view of Antichrist since he was fifteen years old. And this was the first Protestant teaching which he came to reject in his long journey to Rome.

EMANUEL LACUNZA, ANOTHER JESUIT in that "WONDERFUL" REVIVAL OF JESUIT TEACHINGS IN THE EARLY 19th CENTURY.

It is remarkable to note how the various tentacles of Rome were at work to strangle Protest England at the beginning of the 19th century. It is even more remarkable to note that the same forces were at work to, strangle Protestantism in the United States in the 20th century. The Jesuits, are nothing, if not hard workers. Lacunza sought to get his book into England under the guise of a converted Jewish Rabbi, Ben Ezra. And many people were at first deceived on this point. But his book was received just as_ favorably, even after it became known he was a Jesuit and not a Jewish convert.

At the same time as the Tractarian Movement was taking off in the Anglican Church, Emanuel Lacunza, another Jesuit, was publishing his work, *The Coming of the Messiah in Glory and Majesty*. Edward Irving, translated the Spanish Edition of Rabbi Ben Ezra's work into English and published it in 1827. Irving was not deceived into thinking Lacunza was really a converted Jewish Rabbi called Ben Ezra. For in the preface of his translation, Irving brought out the details about the real author, Emanuel Lacunza, the Spanish Jesuit. This information was revealed to Irving by the sponsors of the Spanish edition printed in London in 1810.

The work of Emanuel Lacunza, the Spanish Jesuit, helped to corroborate and revitalize Ribera's teaching of a future-only Antichrist. Lacunza's work was another powerful force in that "wonderful" revival of Jesuit teachings among Protestants, that Clarence Larkin alluded to in his work on

Dispensationalism.

Truly, the era between 1820 and 1880 was a time of Jesuit triumphs in England. In fact, it was the beginning of the end of Protestantism in the Anglican Church. Bishop J. C. Ryle, Dean Farrar, William Goode, and some others sought to stem the tide. But these men passed from the scene as Anglicanism entered the twentieth century, and it has been all downhill ever since.

The issue of the identity of the Man of Sin is much more important than many people now realize. For obviously, no Christian wants to unite with the Man of Sin. So if Roman Catholicism is the home of the Papal Man of Sin, no Protestant on earth would want to unite with such evil. So the identifying of the Papacy as the Man of Sin was the first item that had to be dealt with if Ecumenism was to become a reality and the Roman Catholic Communion was to be recognized as Christian. The Man of Sin was put off into a future time zone so as to clear the Roman Catholic Church of the stigma that the Protestant Reformers had placed upon her. The Jesuits cleared the way for Ecumenism to proceed. And proceed it did. For ECT (Evangelicals and Catholics Together) I and ECT II were both triumphs for the Jesuits. For the first time in history since the Protestant Reformation, Bible-believers joined forces with Roman Catholics to further the cause of Ecumenism.

Obviously no one, in his right mind, could think of uniting with the Man of Sin. So if some kind of union was to take place between the two communions, both communions would have to be regarded as "Christian." So for Protestants to unite with Roman Catholicism, they would of necessity have to regard the Roman Catholic System as another Christian Communion, so they would have to drop their teaching that the Papacy of Rome was the Man of Sin and the Antichrist of Scripture.

The view of Protestants was, and still is, set forth in the Westminster Confession of Faith.

There is no other head of the church but the Lord Jesus Christ: nor can the Pope of Rome in any sense be head thereof; but is that antichrist, that man of sin, and son of perdition, that exalteth himself in the church against Christ, and all that is called God.¹

This was basically the position of the Presbyterians, Congregationalists, Lutherans, Methodists, and Baptists up until about the year 1820. In fact the Baptist Confession of Philadelphia practically quotes the statement from the Westminster Confession. Adam Clarke, the Methodist commentator, went into great detail to teach that the wild Beast of the Apocalypse was the Papal Kingdom, and some modern Evangelical Lutherans also still regard the Papal kingdom as Antichrist.

So for about three hundred years after the Reformation, the denominations that were formed in Protestant circles all followed the Reformers teaching on Antichrist. Now there are scarcely any Protestant denominations that do so. Is that not remarkable?

In once Protestant academic institutions the impact of the Jesuits theologically and philosophically, is almost total. The magnitude of the Jesuit triumphs escapes millions of Bible-believers today. Prior to 1820 (using an arbitrary date) the majority of Protestant Denominations identified the Antichrist with the Papal Man of Sin. After the efforts of the Jesuits, and the Tractarians, this was no longer so.

The Man of Sin was removed from the present and put back into the first century or put off into the end times. He was no longer in any way, identified with the papacy. This was the start of the long road of Protestantism back to Rome. The Protestant Ecumenical Movement began officially in 1948 with the establishment of the World Council of Churches. It was not long until dialogue and co-operation with Roman Catholicism was being promoted.

Then the New Evangelicals, starting at the same time, also opened up dialogue with Roman Catholicism. Then the New Evangelicals began calling for a co-belligerency with Roman Catholicism to fight secular humanism. Then the Pope of Rome, after he died, was praised by Billy Graham in this way:

When future historians took back on the most influential personalities of the 20th century, the name of Pope John Paul II will unquestionably loom large in their accounts. Few individuals have had a greater impact—not just religiously but socially and morally on the modern world. He will stand as the most influential MORAL VOICE of our time. (Emphasis added)²

Accompanying all this fulsome praise of the Pope there was the cry, of UNIVERSAL PRIMATE OF THE CHURCH, also going up all over the world. So from being regarded as the Papal Man of Sin, by almost all Protestants, the Popes of Rome have now ascended to the throne of the Universal Primate of the "church." Surely, even the Jesuits could not have foreseen such success for their efforts.

Nor could they have hoped for a better reception from the leaders of the Evangelical and Reformed Churches. The magnitude of the Jesuit accomplishments is overwhelming. While millions of Bible-believers put Antichrist back into the first century of the Church, and millions of other Bible-believers put Antichrist off into a future time capsule, the present Antichrist is for all intents and purposes looked upon as the Head of the Ecumenical Church.

Could the blindness of modern self-confessed Bible-believers be greater? Could the ignorance of modern self-confessed Bible-believers be more widespread? Could the acceptance of the Papal Man of Sin be more overwhelming? The Reformed Protestant testimony is all but gone. My how the mighty have fallen and the weapons of warfare perished! Only a tiny minority are still at war with the Papal Man of Sin; the rest have fallen theologically, philosophically, ecclesiastically, politically, educationally, culturally, and eschatologically into his welcoming arms.

So by putting Antichrist out of the PRESENT whatever is happening now, has

nothing to do with the Papacy or the Jesuits. It is some other evil secular conspiracy energized by secular men. It is not in any way RELIGIOUS, nor does it concern the "church." The Bible, however, does not agree.

For such are false apostles, deceitful workers, transforming themselves into apostles of Christ. And no marvel; for Satan himself is transformed into an angel of light. Therefore it is no great thing if his ministers also be transformed as ministers of righteousness; whose end shall be according to their works. (1 Corinthians 11:13-15).

REFERENCES

1. Westminster Confession, Graham and Heslip, Belfast, N. Ireland, 1933, p. 87.
2. Life Magazine, Special Commemorative Edition, p. 6.

Continue to the next chapter: [The Cultural Struggle](#)

[The Consequences of the Jesuit Eschatologies in America Today](#)



Pope Francis wearing the fish hat of the fish-god, Dagon. Dagon is mentioned 12 times in 7 verses in the Bible as a false god.

This is chapter 7 of The Effect of [the Jesuit Eschatologies on America Today](#) – by Dr. Ronald Cooke

It is a fact, that Sir Robert Anderson, Harry Ironside, Dave Hunt, and many other commentators on the book of Revelation, repudiate the Roman Catholic System, while at the same time promoting the Jesuit-Romanist view of the Man of Sin. Is this anomaly important or not? We believe that the fact that almost all Protestant evangelical commentators now promote one or the other of the two Jesuit positions on the Man of Sin, has had a profound effect upon America today.

In this brief tract two areas where the Jesuit eschatologies have had a deep and lasting effect upon the American church today will be considered: the Ecumenical Movement and the so-called Cultural Struggle. In fact, I believe

it can be shown that these two movements could not have arisen in the modern American church, had not the Reformed Protestant position on the Antichrist been first abandoned.

THE ECUMENICAL MOVEMENT

The Ecumenical Movement is a repudiation of the Protestant Reformation. One of the first concerted moves to repudiate Reformation Protestantism was the Tractarian Movement in the 19th century in England. This movement was connected to a revival of Jesuit eschatology in the nineteenth century within the confines of Bible-believing Protestantism.

In the twentieth century, Clarence Larkin exulted in to bring about this "wonderful" revival of Jesuit teachings at the beginning of the nineteenth century

1. The Oxford Movement. 2. The resurrection of the commentary on the book of Revelation, written by the Jesuit, Francisco Ribera. 3. The publication of the book, *The Coming of the Messiah in Power and Glory*, written by another Jesuit, Emanuel Lacunza. The Jesuits surely revived Roman Catholicism in England, and the revival of the Roman Catholic view of the Antichrist was then spread throughout North America through the influence of the Scofield Bible.

Very few Christians today, know much about the Oxford Movement that started early in the 19th century. It is also called the Tractarian Movement, because the changes that the Anglo-Catholics were desiring, were set forth in Tracts of varying sizes.

The fact that the writings of C.S. Lewis were welcomed by Reformed, Evangelical, and Fundamental Christians in the 20th century is proof that few modern Christians know anything about Tractarianism, For C.S. Lewis was actually continuing the struggle of the 19th century Tractarians in the 20th century: the struggle to Romanize Anglicanism.

When the Test Act was abolished by Parliament in 1828, it caused great dissent in England. The abolishing of the Test Act made it possible for Roman Catholics and Dissenters to run for political office in the House of Commons. The Anglican Church then had to deal with this new situation, so the call went forth for "THE ADAPTATION TO THE SPIRIT OF THE AGE." (Sounds familiar).

Violence then broke out in various places in England. At Bristol, the angry populace burned down the Episcopal Palace. So it was a tumultuous time in Britain. In the midst of this turmoil, the Tractarian Party sought to Romanize English Anglicanism. At this juncture no one was calling for anyone to leave the Anglican Church; they were calling for Roman Catholic teachings and practices to be brought into the Angelican Church.

A conference of certain Anglican theologians was held in 1833. This conference is usually regarded as the start of the Oxford Movement. The clerical party at the University of Oxford has always been considered the mainspring of the movement, although it was pushed in other universities

outside of Oxford. The main men associated with this movement were, John Keble, John H. Newman, Edward Pusey, R.H. Froude, A. P. Perceval, Hugh Rose, W. G. Ward, F. W. Faber, and others too numerous to mention.

Three main points were made prominent in the early meetings: 1. The idea of the church, which Froude particularly insisted was to be based upon the first century church. They wanted nothing to do with the "divisive spirit of the Reformation." 2, The importance of the sacraments. And 3. The significance of the "priestly" office. This was in regard to the "sacrifice" of the Mass. They wanted more emphasis upon the immolation of the Host than on preaching the gospel and the celebration of Communion, as only a "feast of remembrance."

Out of these three "main" points many others developed. For these men also wanted some of the teachings and practices of Roman Catholicism to be brought into Anglicanism. They wanted the teaching of Purgatory to be recognized as taught by the fathers, even if it was not taught in the Bible. They agitated for penance, confession to a priest, prayers for the dead, through angels and saints; the veneration of relics, and the veneration of Mary. They also wanted more emphasis upon the sacraments in the matter of salvation.

Dr. Pusey, early on, denied that the Tractarians wanted to return the Anglican Church to Rome. He sought to make this clear to the Bishop of Oxford. However, he could not deny that in general, **the Tractarians taught their readers and followers to look indulgently upon the teachings and practice of Roman Catholicism and to bewail the Protestant Reformation as a blunder, if not a complete tragedy in the Church.**

Many of the younger clergy, infected with the teachings of the Anglo-Catholics, were impatient with the Anglican Church for not implementing the proposals of the Tractarians. So they were on the verge of perverting to Roman Catholicism and forgetting all about Anglicanism. So JH. Newman wrote Tract No. 90. The purpose of which was to make it easy for the young men to subscribe to the Thirty-Nine Articles of Anglicanism which set forth Reformation teachings clearly, and yet hold firmly to all the essentials of Roman Catholicism with a clear conscience.

No other essay or Tract, in the whole history of the Oxford Movement created such a sensation as this one. Oxford University as a whole was alarmed. A session of the university authorities declared that the tracts were in no wise officially sanctioned by the university, and that a subscription of the Thirty-Nine Articles in the sense taught in Tract 90 was utterly contrary to the spirit of Subscription.

The Bishop of Oxford, who at one time viewed the Tractarians without much animosity, sent a message to Newman, censuring the Tract in question, and forbidding further publication of such tracts. This was the beginning of the end of Tractarianism.

It caused a separation among the adherents of the Oxford Movement. Those who were intent on pursuing their agenda would now do so OUTSIDE the ranks of Anglicanism. Those, who were the most in favor of Roman Catholic dogmas and

practices, now left the Anglican church and became Roman Catholics.

Pusey kept up his attacks upon Protestantism. He preached in 1843, a sermon setting forth the Roman Catholic Mass, in which he taught transubstantiation. He was suspended for two years from his office for this sermon. His assistant, Seager, a Hebrew teacher, then reacted to this discipline of Pusey, by perverting to Rome. W. G. Ward was the next pervert to Rome, after he was expelled from Oxford for an article in which he taught Mariolatry and other obnoxious doctrines of Rome. He, on being expelled from Oxford, perverted to Rome. J. H. Newman then resigned and followed Ward to Rome. Not less than 150 clergymen and eminent lay leaders left Anglicanism by 1846, and became Romanists.

Later, when the Pope of Rome divided England into 12 Bishoprics, it further complicated matters in England. So that Roman Catholicism became more inviting to those Anglo-Catholics who were dissatisfied with how the Romanizing of Anglicanism was proceeding. So a further 300 clergymen left the Anglican Church by the end of 1862. The lay members who left were in the thousands. However, no official number has ever been given of the ordinary members who left Anglicanism at this time.

One of the early issues in this whole controversy was the identity of the Antichrist. The Protestant Reformers were unanimous in identifying the Papacy as the Antichrist of Scripture. So if the Ecumenical Movement was to get off the ground, this was the first matter to be dealt with to pave the way for the irenic dialogue to continue.

Continue to the next chapter: [The Thesis of the Jesuit Francisco Ribera](#)

[According to the Scriptures the Biblical Symbol of the Antichrist is a Wild Beast](#)



This is chapter 6 of [The Effect of the Jesuit Eschatologies on America Today](#)

– by Dr. Ronald Cooke

Dr. Harry Ironside himself said that it is important to take note of the symbolic nature of the Apocalypse (Book of Revelation). He noted that,

This book is a book of symbols. But the careful student of the Word need not exercise his own ingenuity in order to think out the meaning of the symbols. It may be laid down as a principle of first importance that every symbol used in Revelation is EXPLAINED or ALLUDED TO somewhere else in the Bible. ¹ (emphasis added)

This observation of Dr. Ironside's is an excellent one, although not followed either by himself, or many other commentators, in the case of the symbol used to describe the Antichrist in Revelation 13. One of the plain teachings of Scripture laid down in the book of Daniel is that the word BEAST (CHAYAH in CHALDEAN- THERION in GREEK) is used as a symbol of a kingdom or world empire, not as the symbol of an individual man. In fact, EVERY commentator I have ever read on the book of Daniel has so interpreted the word BEAST. Even those who do not apply the same meaning to the symbol in Revelation 13. Even Dr, Ironside taught that the great BEASTS of Daniel stood for symbols of great WORLD WIDE KINGDOMS. He wrote,

In Daniel's 7th chapter...the man of God...saw...the four GREAT EMPIRES (which) were represented as four ravenous BEASTS so dreadful that nothing on earth fully answers to the descriptions of the wild creatures here depicted. ² (emphasis added)

Dr. Ironside, like so many others here, while correctly identifying the four BEASTS of Daniel with FOUR WORLD WIDE KINGDOMS, does NOT APPLY the SAME meaning to the symbol when it is used in Revelation 13. If he had done so, he would have been more consistent in following what he called his principle of FIRST IMPORTANCE, that the symbols of the book of Revelation are explained in other places in the Bible.

Dave Hunt, said so dogmatically and so blatantly, about the Reformers, "Scripture does not support their claim." Surely the Scripture does indeed support their claim far more than those who completely IGNORE what Daniel says about the BEAST-KINGDOMS!

Since the earliest of times men have identified the BEASTS of Daniel as WORLD-WIDE KINGDOMS. Cyril of Jerusalem noted that,

We teach these things not of our own invention, but having learned them out of the divine Scriptures, and especially out of the prophecy of Daniel... even as Gabriel the Archangel interpreted saying thus: the fourth BEAST shall be the fourth KINGDOM upon earth, which shall exceed all KINGDOMS: but that this is the Romans, ecclesiastical writers have delivered. ³

Jerome, Theodoret, and Austin, all see the Beast of Daniel as KINGDOMS and not individuals. The early theological writers in the church ALL interpreted the WILD BEASTS as great WORLD-WIDE EMPIRES.

Martin Luther declared that,

Here then are the two BEASTS; the one is the (ROMAN) EMPIRE, the other with the two horns, the papacy, which has now become a temporal KINGDOM.
4

John Calvin, said of the BEASTS of DANIEL,

"It is clear that the four MONARCHIES are here depicted." 5

Later he says concerning Daniel:

He says a FOURTH BEAST APPEARED. He gives it no fixed name, because nothing ever existed like it in the world. The Prophet, by adding no similitude, signifies how horrible this monster was, for he formerly compared the Chaldean Empire to a lion, the Persian to a bear, and the Macedonian to a leopard. 6 (emphasis his)

Here Calvin clearly show that he regards the BEASTS as monarchies or empires.

Newton in his dissertation notes that,

The fourth Beast shall be the fourth KINGDOM upon earth, which shall be diverse from all KINGDOMS, and shall devour the whole earth. This fourth KINGDOM can be none other than the Roman Empire. 7

Matthew Henry mentions the various views that commentators give concerning the identity of the fourth BEAST but in each case the BEAST is said to REPRESENT a KINGDOM or EMPIRE, not a man. He writes,

The learned are not agreed concerning this anonymous (fourth) BEAST; some make it to be the Roman EMPIRE, which was then in its glory...others make this fourth BEAST to be the KINGDOM of Syria..which was very cruel and oppressive to the people of the Jews... Herein that EMPIRE was diverse from those that went before. 8 (emphasis added)

Albert Barnes also describes the BEASTS of Daniel and Revelation as representing great EMPIRES.

In this description, it is observable that John has combined in one ANIMAL or MONSTER, all those which Daniel brought successively on the scene of action as representing different EMPIRES. Thus in Daniel the LION is introduced as the symbol of the Babylonian power; the bear as the symbol of the Medo-Persian; the Leopard as the symbol of the Macedonian; and a nondescript animal-BEAST-fierce, cruel, and mighty, with two horns as the symbol of the Roman. In John there is one ANIMAL representing Roman POWER, as if it was made up of all these (others)... There was an obvious propriety in this, in speaking of the ROMAN POWER, for it was, in fact, made up of EMPIRES represented by the other beasts in Daniel. 9

Peter Lange, who wrote in the middle of the 19th century observed that,

The wild beast (of Rev. 13) is a compound of the four Danielic Beasts..Be it observed however, in this connection, that the fourth Beast of Daniel, as the REAL ESCHATOLOGICAL BEAST, embraces, together with the vision of the Roman kingdom, the entire series of World-Powers as coinciding, in perspective with that KINGDOM. ¹⁰ (emphasis added)

Elliott noted that Daniel "Is NOT describing the aspect of a man, but rather that of a 'spiritual kingdom.'" ¹¹ (emphasis added) This point seems to be overlooked when men come to the BEAST of the Apocalypse.

In his commentary on the Apocalypse, Adam Clarke is a good example of a man who recognized and followed the principle which Ironside proclaimed was one of very great importance. Clarke does NOT say with William R. Newell, (and a thousand others like him) that proper interpretation of Revelation 13 MUST regard these two Beasts as two men, but must regard these two Beasts in the same way the angelic interpreter in Daniel did, as TWO Kingdoms.

Clarke wrote,

Before we can proceed in the interpretation of this chapter (Rev. 13) it will be necessary to ascertain the meaning of the prophetic symbol-BEAST. For the lack of a proper understanding of this term has been one reason why so many discordant hypotheses have been published to the world. ¹² (And they have certainly multiplied a thousand fold since Clarke wrote.)

He then rightly shows that in this investigation it is IMPOSSIBLE to resort to a higher authority than the Scriptures, for the Holy Spirit is His own Interpreter. What then is meant by the term BEAST in Scripture? He proceeds to show that if in one prophetic vision a symbol is explained, that explanation must govern the symbol when it is used in another place in the Bible. ¹²

Having laid this foundation, the angel's interpretation of the last of the four BEASTS of Daniel must be examined. Daniel, was very desirous to "know the truth of the fourth BEAST, which was diverse from all others, exceeding dreadful, and the ten horns that were on his head." The angel thus interprets the vision. "The fourth BEAST shall be the fourth KINGDOM upon earth which shall be diverse from all KINGDOMS, and shall devour the WHOLE EARTH." Clarke then shows the significance of the Angel's interpretation of the BEAST. "In this Scripture it is plainly declared that the fourth BEAST should be the fourth KINGDOM upon earth; consequently the four BEASTS seen by Daniel are four KINGDOMS: hence the term BEAST is the prophetic symbol for a KINGDOM." ¹⁴ (emphasis his)

Clarke continues his explanation,

As to the nature of the KINGDOM which is represented by the term BEAST, we shall obtain no inconsiderable light in examining the original word CHAYAH. This Old Testament word is translated in the Septuagint by the Greek Word THERION, and both words signify what we term a WILD BEAST. THERION is the word used by John in the Apocalypse, in chapter 13. ¹⁵

So if we take up the Greek word THERION in this sense of a WILD BEAST then the POWER or KINGDOM represented must partake of the nature of a WILD BEAST. Hence an earthly BELLIGERENT POWER is evidently designed. And the comparison is very appropriate; for as several wild beasts carry on perpetual warfare in the animal world, so most governments in the political world.¹⁶

This BEAST is said to rise up out of the sea, in which it corresponds with the four BEASTS of Daniel; the sea is a great multitude of nations... and the meaning is, that every mighty EMPIRE is raised upon the ruins of a great number of nations... It therefore follows that the KINGDOM or EMPIRE represented by the BEAST, is that which sprang up out of the ruins of the western ROMAN EMPIRE.¹⁷

Clarke clearly shows that the Old Testament word CHAYAH, (probably Chaldean, or what is now termed Aramaic, and which is the root of CHEYVA-WILD ANIMAL) was translated by the Septuagint scholars with the Greek word THERION-WILD BEAST, and which in each case used in Daniel stands for a world wide KINGDOM or EMPIRE, never for an individual man.

Fairbairn corroborates what Clarke has said. He consistently connects the Beasts of Daniel with the Beasts of Revelation 13.

We notice first the representation that is given in the Apocalypse of the WORLDLY POWER. In Daniel this appeared as a succession of BEASTS, each symbolizing a new and somewhat different form of the GREAT MONARCHIES OF THE WORLD. But now it appears simply as a BEAST, a BEAST however, that had the same origin with those of Daniel, like them arising out of the sea, and a composite creature, UNITING together the several forms of the three first in Daniel (the lion, the bear, and the leopard), and possessing also the ten horns, which were seen in the fourth... The BEAST of the Apocalypse, accordingly, is the WORLDLY POWER, not in its several parts or successive forms of manifestation, but in its totality.¹⁸

The Wild Beast of the Apocalypse is a great world-wide empire. It represents all the evil powers of Daniel's Beasts, and more. For it is an empire which is not only SIMILAR to the other beasts, but it is also unlike them, in that it is held together by an evil spiritual power. Nothing has ever been seen like it among ordinary political dictatorships; it holds sway over the minds and hearts of men by a pretended holiness, by lying miracles, and by the most outlandish dogmas and irrational claims.

Dean Alford wrote,

By the woman SITTING on the wild-beast, is signified that superintending and guiding power which the rider possesses over his beast; than which nothing could be chosen more apt to represent the superiority claimed and exercised by the See of Rome over the secular kingdoms of Christendom, full of the Names of Blasphemy... The names of blasphemy, which were found before on the heads of the beast only, have now spread over its whole surface. As ridden and guided by the harlot, it is tenfold more blasphemous in its titles and assumptions than before.

The heathen world had but its Divi in the Caesars, as in other deified men of note: but Christendom has its "most Christian" and "most faithful" kings, such as Louis XIV, and Philip II; its, "defenders of the faith," such as Charles II, and James II; its society of unprincipled intriguers called after the sacred name of our Lord, and working Satan's work "ad majorem Dei gloriam;"* its "holy Office" of the Inquisition, with its dens of darkest cruelty; finally its Patrimony of St. Peter," and its "holy Roman Empire:" all of them, and many more, new names of blasphemy, with which the woman has invested the beast. Go where you will and look where you will in Papal Christendom, names of blasphemy meet us. The taverns, the shops, the titles of men and of places are full of them. ¹⁹

* For the greater glory of God.

As I was reading my Greek New Testament, "I saw that the Beast-THERION-wild-beast of the Apocalypse, arose out of the sea of nations, and upon his heads the NAME OF BLASPHEMY." Surely no other system in the known history of mankind has had a greater claim to the NAME OF BLASPHEMY than the Roman Catholic papacy. Here you see a dynasty of men unmatched for veniality, lechery, murder, massacre, and every evil Known to men, claiming to be called the Vicar of Christ and the Supreme Lord of the Universe. Can the depths of such blasphemy be sounded and can any other dynasty of men achieve such depths of blasphemy? Or can any one man match the combined blasphemy of this Wild Beast of the Apocalypse?

This beast stands for a kingdom as Daniel shows, though very few today pay any attention to Daniel. So the name of blasphemy describes the whole. For the blasphemy of Rome extends beyond the papacy to the Mass and to all the other blasphemies which seek to rob Christ of his unique role as the ONLY mediator between God and men, and which blasphemously push Mary and the saints as additional mediators. The rejection of Christ's unique ability to save the lost, by conjuring up that most wicked blasphemy of Purgatory, surely cannot be surpassed,

Theological truths are the most important and when these are twisted and mangled and replaced by human fables, there is no greater blasphemy that evil man can do. The battle of the ages is THEOLOGICAL; the casualties in this war are THEOLOGICAL casualties. The blasphemies in this conflict are spiritual and theological. Blasphemy is railing against God. Pretending to be God. Seeking to replace Christ. Teaching blasphemous fables in place of Divine truth. The Name of Blasphemy has to do primarily and absolutely with theological truths and concepts.

The Name of Blasphemy has been a long and enduring one connected to all the evils that the Popes of Rome have spoken and done. No other organization can match the length or extent of such blasphemies. The NAME of Blasphemy fits the WILD BEAST-THERION-of the Apocalypse, for THERION refers to a kingdom, a dynasty of men, not a single individual as Daniel the prophet clearly reveals.

The Septuagint says,

TAUTA TA THERIA TA TESSARA TESSARES BASILEIAI ANASTESONTAI EPI TES GES.
Daniel 7:17.

These four beasts are four kingdoms that shall rise up on the earth,

William R. Newell shows that he does not take the SCRIPTURAL identification of the word BEAST when he writes that the BEASTS of Revelation 13, MUST BE interpreted as SINGLE MEN. That is; MUST BE, from his particular prophetic predilection, certainly NOT from the SCRIPTURES! Taking the ANGELIC interpretation of the word BEAST as given in the prophetic scriptures in Daniel, the word BEAST MUST BE interpreted as A KINGDOM OR EMPIRE!

Here it is William R. Newell, and thousands of others just like him, who SPIRITUALIZE the interpretation which the Scripture gives of the word BEAST. He changes the meaning of the symbol and makes it into an individual man. The Bible very clearly in four separate places sets forth the meaning of the symbol. But the Jesuits and the modern Protestants who now follow them reject what the Bible declares.

I have not been able to find ONE writer who does not identify the Beasts of Daniel with world-wide kingdoms. Nor can I find ONE writer who identifies the Beasts of Daniel with individual men. Dr. Harry Ironside, with countless others, all identify the Beasts of Daniel with monarchies or kingdoms. They do NOT identify them with individual men. Yet all these writers do NOT then transfer that meaning to the Beasts of Revelation. Why? Why do they not follow the Splendid rule that Dr. Ironside puts forward that the symbols used in Revelation are explained or alluded to somewhere else in the Bible?

Patrick Fairbairn pointed out that the biblical symbols are always to be brought forward from the Old Testament to the New. "It was not the image of the future which threw itself back into the past, but rather the image of the past which threw itself forward into the future."²⁰ He also wisely noted that "in foreshadowing things that are yet to be, it (the Prophet's mind) must avail itself of those which have already been."²¹

In other words, the KNOWN MEANING of the symbol given in the past, has already established the precedent for future interpretation of that same symbol. The great WORLD-EMPIRES of Daniel were portrayed by WILD BEASTS. The singular form for WILD BEAST in the Septuagint was THERION. Therefore when THERION is used in the New Testament, the meaning already established by angelic interpretation in Daniel, must apply to the Apocalypse. If it is a WORLD-WIDE EMPIRE in Daniel; it must be A WORLD-WIDE Empire in the book of Revelation.

The reason, of course, why the Jesuits did not want to see what is plainly revealed in the Scriptures concerning the nature of the WILD BEAST, was because, as Larkin noted, the papal dominion corresponded so closely with the eschatological kingdom of the Beast of Revelation. The Jesuits went to work to disassociate the Papal dominion from the dominion of the BEAST-the Antichrist. Obviously, there were two ways open to the Jesuits and they used

them. They made the Antichrist to be only a man who appeared early in church history, or a man who would not appear in church history until the very end of it. In this way they could then assert to anybody who would listen, (and the majority of Protestants HAVE listened) that the Papal dominion could not be the Beast, since the Beast was only a man who either has already appeared and gone, or a man who has not yet appeared.

The fact that the Jesuits promoted and defended BOTH of their views is surely an important issue. For it did not seem to matter to them, that BOTH views were mutually exclusive. If you believe that Antichrist arose and fell in the first century, then you cannot at the same time assert that he is yet to come. But the Jesuits did just that. On the one hand some Jesuits asserted that the Antichrist had already appeared and gone, and other Jesuits claimed that the Antichrist had not yet appeared. So it seems that they were primarily concerned about trying to refute the position of the Reformers and the Puritans even if it meant CONTRADICTING each other. They also managed to get the Protestants FIGHTING each other. For the Reconstructionists all follow Alcasar the Jesuit while most Futurists follow Ribera the Jesuit, so you have the **strange anomaly of Bible-believing Protestants fighting each other over Jesuit teachings**. I have read some of the scorching rhetoric of the Reconstructionists blasting the futurist position without them apparently realizing that they are contending for a Jesuit doctrine, not a Reformed Protestant one. However, as, I read more about Reconstructionism and the Jesuits, I see more and more that the Reconstructionists follow the Jesuits very closely in their view of the community, the idea of the cultural war and the promoting of a co-belligerency with Roman Catholics and their church to fight secular humanism.

The Reconstructionist eschatology certainly affects their ecclesiology. Antichrist could not be a co-belligerent with all those Reformed Reconstructionists. So they had to rid Rome of that stigma so that she could become a co- belligerent of the Reformed.

As Sir Robert Anderson noted, * it was the power of the truth that enabled men to stand against Rome. This was the secret of the triumph of the martyrs of Jesus.

* Sir Robert Anderson, Harry Ironside, and Dave Hunt, with many others, blast the Roman Catholic System, while at the same time promoting the Jesuit position on the Man of Sin. A strange anomaly to say the least.

With hearts awed by the fear of God, garrisoned by the peace of God, and exulting in the love of God, shed abroad there by the Divine Spirit, they stood for the truth against priests and princes combined, and daring to be called heretics they were faithful to their Lord in life and in death.

Heaven was as silent then as it is now. No sights were seen, no voice was heard to make their persecutors pause. No signs were witnessed to give proof that God was with them as they lay upon the rack or gave up their life-breath at the stake. But with their spiritual vision focused upon Christ, the unseen realities of heaven filled their hearts, as they

passed from a world that was not worthy of them to the home that God has prepared for them that love Him.²²

The martyrs of Jesus show the evidence of the great conspiracy in history, out to silence the truth of the glorious gospel of redeeming grace. For in the bowels of that great apostate conspiracy are found the blood of prophets, and of saints, and of all that were slain upon the earth (Rev. 18:24).

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Continue to the next chapter: [The Consequences of the Jesuit Eschatologies in America Today](#)

Biblical Exegesis and the Beast of Revelation



This is chapter 5 of [The Effect of the Jesuit Eschatologies on America Today](#) – by Dr. Ronald Cooke

We live in the day of Hollywood fiction and prophetic fiction. So it is difficult to discuss in a sane fashion some of the problems of biblical interpretation. One of these problems centers around the BIBLICAL meaning of the word BEAST.

You would think that men would tread carefully regarding this issue in light of what the godly Protestants of church history have taught, but such is not the case. The positions of the Roman Catholic Jesuits, which were put forward to discredit the Protestant position, are now accepted by almost ALL Christians in North America today. The Jesuit positions on the BEAST of Revelation are taken and the position of the older Protestant commentators is dismissed without a second thought

The Reformed Reconstructionists, taking the position of the Jesuit Luis Alcasar, that most of the book of Revelation was fulfilled around AD 70 or shortly after, identify Antichrist with Nero, Caligula, Simon Magus, or some

other individual of the first century. So Antichrist, whoever, or whatever, he might have been, is dismissed from church history, after AD 70, from the present, and from the future. So he cannot now affect the church in any way for he disappeared after AD 70. The majority of evangelicals and fundamentalists, taking the position of the Jesuit, Francisco Ribera, identify Antichrist with a man, or super-man, who has not yet appeared in history, and who will not appear until near the very end of this age. In both these cases, the Jesuits, and those who follow them, identified the Bible word BEAST, as a man, and not a kingdom or world empire.

Yet, when one looks, not only at what the Protestant Reformers and Puritans, and those who followed them for about two hundred years have written, but what the Bible says on this very important issue, he will find that there is very little room for the dogmatism of the Jesuits, and those who follow them, on this issue. The Reformers and Puritans, and those who followed them wrestled with the problems of interpretation every bit as much as the Jesuits. Surely their interpretations merit the same attention and consideration as that given to the Jesuits.

Cardinal Bellarmine, the famous Jesuit apologist for the Roman Catholic interpretation of the identity of the Beast in Revelation 13, wrote:

For all (Roman) Catholics think thus that Antichrist will be one CERTAIN MAN; but ALL heretics teach that Antichrist is expressly declared to be NOT a single person, but an individual throne or absolute KINGDOM, and an apostate seat of those who rule over the church. ¹ (emphasis added)

So Bellarmine, the great Jesuit, clearly shows that many Roman Catholics, following the Jesuit Francisco Rivera, teach that the Beast of Revelation 13 will be ONE CERTAIN MAN and not a dominion, kingdom, or empire. Bellarmine declares that it was the HERETICS, the Protestant Reformers and early puritans, who put forth the teaching that the Beast of Revelation was a great empire which overspread the earth.

Clarence Larkin, in his major work, *Dispensational Truth*, corroborates what the Jesuit Cardinal Bellarmine wrote at the turn of the seventeenth century. Larkin wrote in 1920 that the view that Antichrist is a single individual who only appears at the very end of time, originated with the Jesuits. Strange as it may seem, Larkin is almost ALONE in this admission, among all the modern non-catholic commentaries on the book of Revelation who follow the Jesuit line. I cannot remember reading ONE such commentary that tells the reader, this view I am giving, started with the Jesuits.

Larkin and Bellarmine are further corroborated in their positions by the Reformed and Puritan writers of the past, in that almost all Protestants up until around 1820, regarded the single man-Antichrist view, as a Roman Catholic one. John Calvin said,

But we see that almost the whole world has been miserably deceived, as if not a word had ever been said about Antichrist. And what is more, under the Papacy there is nothing more WELL-KNOWN and COMMON than the FUTURE coming of Antichrist. Those who think that he would be just ONE

MAN are dreaming. ² (emphasis added)

The Puritans say almost the same thing. Ussher said that the idea that Antichrist was a single man who would come in the future is a papal fancy. ³ Turretin also said that it was Romanists who imagine that Antichrist is still to come. ⁴

The Reformers, the Puritans, and those who followed them for several centuries all believed that the idea of a future one-man-Antichrist was a papal teaching; not a scriptural one. And they had scriptural backing for their position on the identity of the BEAST which the Jesuits, and all those non-catholics who now follow them, lack.

Larkin, Ironside, and many many other evangelical and fundamental writers, all write about the Beast of Revelation 13, as a future single individual of terrible cruelty and deceit. There is no comparison made with the BEAST-KINGDOMS of Daniel, which would seem to indicate to the exegete comparing both, that there is BIBLICAL precedent for regarding the BEAST-THERION-as a great world wide empire or kingdom. No, they just run on dogmatically writing about some awful person who is going to appear at the very end of the age.

Here is a sampling of such writings:

Roy Talmage Brumbaugh, pastor of First Presbyterian Church, Tacoma, Washington, in speaking of the last days in 1934 noted that there would be,

The increased desire of men for supermen... H. G. Wells said that a super state is necessary for the world's peace. This super state must necessarily be ruled over by a superman. All nations call for a super-ruler. ⁵

W.R. Newell,
Proper interpretation MUST regard these two BEASTS of Revelation 13 as two MEN. (Emphasis added) ⁶

M. R. DeHaan,
Judas will be the Antichrist. The Spirit of the Antichrist will enter once more into mankind and cause to appear another freak, half-man and half devil, who will be the incarnation of the devil. ⁷

Arno C. Gaebelein,
The Beast will represent a picture hitherto unknown and unseen-one unexampled in the history of the race- A human power endowed with Satanic energy, openly defying God and invested with the royal power and world-wide authority of Satan will engage the rapt gaze of the whole world. ⁸

J.A, Seiss,
He gives perhaps one of the best interpretations of any Futurist which I have read. He notes that the Beasts represent World Wide powers, here in Revelation 13, so at least he tries to stay with the biblical meaning of the word Beast for awhile, but then adds as his third comment; "My third

remark is that this Beast is an INDIVIDUAL administrator embodied in one PARTICULAR MAN though upheld by ten kingdoms or governments who unite in making the Beast the ONE sole ARCH-REGENT of their time. ⁹

Harry Ironside wrote,

A man then is waited for. His advent draws near. He will come when, at last, the restraining power, the Holy Spirit (another dogmatic unproven assumption) has gone up to the heavens whence He came. This coming one is the Grand Monarch of the New Humanity cult. He is the coming Imam, or Mahdi, of the Muslims. He is the long-expected last incarnation of Vishnu waited for by the Brahmins; the coming Montezuma of the Aztecs; the false Messiah of the Apostate Jews; the great Master of all sects of Yogis; the Ultimate Man of the evolutionists; the Uebermensch of Nietzsche, the Hun philosopher whose ravings prepared the way for the world war. He will be a Satan-controlled, God-defying, conscienceless, almost super-human man-an INDIVIDUAL whose manifestation will mean the consummation of the present apostasy, and the full deification of humanity to his bewildered dupes. ¹⁰ (emphasis added)

These examples could be multiplied a hundred fold, suffice it to say that the majority of commentaries on the Book of Revelation over the past one hundred and fifty years, present Antichrist, the Beast of Revelation 13, as an individual man. Very little has been written from a different standpoint. Much the same material is just rehashed by hundreds of different writers on the Apocalypse.

Henry Ironside, in giving his description of Antichrist, mentions that the Hindus and the Muslims and the Aztecs, etc, are all looking for a coming MAN who will lead them. Most of this segment by Ironside is taken from Govett's commentary on the Apocalypse which first appeared in 1864. Govett wrote that,

The Hindus expect the tenth Avatar. The Buddhists look for the next Buddh or deity. The Indians of Mexico watch beside a holy fire for the return of Quetzalcoat. The Mohammedan Shiites look for the coming Mouhdi. The Druses look for the return of Hakem. The Samaritans expect a prophet called Hathal. The Chasidim look for one to come. ¹¹

So Ironside merely polished up and added a few more thoughts to what Govett wrote a half a century before him. And many other writers on the book of Revelation do the same thing. In fact, the majority of modern futurist books on the Apocalypse are merely repristinations of Govett's work, Look at Dave Hunt's work.

The dogmatism, which some modern writers on the Man of Sin display, is only matched in many cases by their illogical exegesis. Dave Hunt, who passed away recently, states in his book *The Woman Rides the Beast* that,

The Reformers and their creeds were unanimous in identifying each pope as Antichrist. Scripture, however, does not support that claim. The Antichrist is a unique individual without predecessors or successors. He will be the new "Constantine," the ruler of the revived Roman Empire. ¹²

Several things to note in this quotation which are obviously erroneous. The Reformers identified the papal kingdom, not individual popes, as the Man of Sin. The Bible in Daniel corroborates their position that the Beast of Revelation is a kingdom or Power, not a single man. As Bishop Newton so wisely said, **"No one has ever looked at the Woman of Revelation as a single Woman, why should they regard the Man of Sin as a single man?"** In fact, Hunt himself corroborates Newton, for in his own book, THE WOMAN RIDES THE BEAST, Hunt obviously regards the Woman as the great city and System of Rome, not as a single woman. So he does not apply the same logic to the Woman as he does to the Man.

It can be said, without fear of contradiction, that almost ALL commentaries written on the book of Revelation in the past century and a half, apart from a few written by the Reconstructionists, all follow Govett in their description of, and comments about, his coming secular super-human monster. Coupled then with the Jesuit Preterist view of the Apocalypse it can safely be said that almost every commentary written on the book of revelation in the past 150 years follows the Jesuits. Is that not a remarkable achievement accomplished by the Jesuit Counter-Reformation conspiracy in Reformed, Evangelical, Fundamental Baptist, and other non-catholic circles today?

Surely it is instructive to notice that the entire population of the earth has died since Govett wrote his commentary in 1864. And almost the entire population of earth has died since Ironside wrote his commentary in 1920. Only those 93 years old or older, today, were alive when Ironside wrote about his coming monster-super-man. So that **the entire world of people has died in Govett's case, without EVEN ONE PERSON being affected by his evil cruel secular superman. Yet multiplied millions, yea billions, have been affected by the Antichrist of the Protestant view: Papal Rome.**

Is it not important to note that even if the Muslims, who were alive in Govett's day, were looking for some coming world leader, they ALL died without ever being affected by him in any way at all. But they were all lost forever, if Christ is the way the truth and the life, even though they never saw anything of Govett's Antichrist.

All the multiplied millions of Roman Catholics, who bowed before the Pope of Rome, and followed all his blasphemies and false teachings, all died without EVEN ONE of them being affected by Govett's Man of Sin. However, they were ALL affected by the Papal Man of Sin to their everlasting damnation.

Govett directed the attention of his readers to some future man, who even yet, one hundred and fifty years later, has NEVER affected ONE SOUL in the entire earth in the four generations since Govett wrote his commentary. While during that same period BILLIONS of precious souls have been overwhelmed by the lies and blasphemies of the Papal Man of Sin.

Should not some commentator on the book of Revelation during these four generations, have warned his readers of the PRESENT ANTICHRISTIANITY that was cursing the earth at the very time of his writing? Rather than so many commentators directing the attention of their readers to some future man, who as yet, in all of the history of the human race, has

AFFECTED NOBODY!

Or directing the attention of their readers to a man who rose and fell in the first century AD. who also now affects nobody on earth.

As far as Christendom, or Popedom, as Luther called it, is concerned, the Papacy of Rome has affected it more than any other power on earth. Other evil religions and ideologies flourish on earth today, but the dynasty of men known as the PAPACY has affected the "church" more than any other" power throughout its history. This dynasty of men has done far more damage to the immortal souls of men, than some past man who came and went in the first century; or some future man who has not yet appeared in human history.

The Jesuits have used their deceptive power to mislead millions of non-catholics today. Directing the attention of these non-catholics to the past or to the future, they have managed to blind them to the truth that is right before their eyes. **In looking to the past, or looking to the future, they fail completely to look at the present.**

If the Bible is true, then multiplied billions of precious never-dying souls have been deceived by the Papal Man of Sin, in the past, even while their attention was being directed to some other non-existent culprit. One billion precious souls are NOW, in the present tense, being deceived by papal Rome, while totally unaffected in any way by Govett's Man of Sin.

In Govett's day, multiplied millions were being_ deceived by the Papal Man of Sin, who never saw any other evil super-man, Aztec, Muslim, Jewish, Buddhist, Hindu, or Secular satanic monster. Govett spends more than fifty pages describing his coming secular super-man. Towards the end of his chapter on the BEAST of Revelation, he says,

No (one has) ever so powerfully affected our system of worlds, as this dread deceiver will affect mankind, THE PERDITION OF SOULS UNNUMBERED IS BOUND UP WITH HIM. (Emphasis his) ¹³

Govett * is here speaking of his coming world dictator, not the papacy. Yet millions of people were being deceived and sent to perdition by the Popes of Rome, even as he wrote about his future man who has affected no one.

Think for a moment how many millions of people were being deceived by the papal dogmas as Govett wrote, Think how many more have been deceived by the Papal Man of Sin SINCE Govett wrote. Then think again of how many are STILL BEING DECEIVED as I write this. Then think how many more will continue to be deceived by the papacy in the future. And think that in all this same time NOT ONE SOUL was BOUND UP IN PERDITION by Govett's. "DREAD DECEIVER" OF MANKIND.

* We are not picking on Govett particularly, for every other Futurist writes the same as Govett about their Man of Sin. We are using Govett because he was the first non-catholic (we cannot call him Protestant, since he repudiated the Protestant view, – and set forth the position of the Jesuits on the Man of Sin.) to write a commentary on the Book of Revelation from the standpoint

of the Jesuits. Up to the appearance of his commentary the view which he upholds was followed only by Roman Catholic expositors.

When I first came to America the majority of evangelicals and Reformed men stood where [still stand today with regard to the teachings of Roman Catholicism. Now in the present tense that has all changed. Several men whom I knew personally began working with Roman Catholic priests, and others became sympathetic to Roman Catholicism even if they did not join openly in fellowship with it. When I first came to America I did not know ONE man who professed to be evangelical or Reformed who fellowshipped with the Roman Catholic system, not even Billy Graham.

Just over a hundred years ago the Rev. W. C. Brownlee, a Presbyterian minister, who helped in the founding of Rutgers University, published his magazine called PROTESTANT VINDICATOR AND DEFENDER OF CIVIL AND RELIGIOUS LIBERTY AGAINST THE INROADS OF POPERY. This is what evangelical magazines used to do, Now World Magazine, Christianity Today and others like them, sing the praises of the Roman Antichrist continually. So times have CHANGED in America today. One hundred and fifty years later, Govett's mystery future super-man is still nowhere to be seen, but the Pope of Rome is given front page coverage on the cover of the "Reformed" World Magazine, on Time Magazine, and Newsweek and others. When the late pope died I looked across the magazine stand in Wal-Mart and I could not believe my eyes: his picture seemed to be on the cover of every magazine there. The glowing accounts and fulsome praise of the late Pope are a yardstick to measure the triumphs of the papacy and the failures of American Protestantism today.

The man that all the Reformers, and almost all the prominent Puritan writers viewed as the historical antichrist, is now considered one of the world's leading Christians and is being put forward as the head of the ecumenical church of the 21st century by various non-Roman Catholic leaders. As the Emergent Cult keeps expanding and emerging, it is obvious that the unity of the Jesuits is being promoted.

In light of all the ignorance of the papal Man of Sin today, it is necessary to show what these evil men said about themselves. They called themselves THE SUPREME LORD OF THE UNIVERSE. They also claimed that everyone else on earth derives their power from the Pope of Rome. Innocent III, that megalomaniac, was one of the first of the popes to take such an extravagant title as his own.

Boniface VIII follows with his infamous Unam Sanctum published in Nov. 16, 1302. This Papal Bull outstripped all the claims that had preceded it. Here is part of that tyrannical proclamation:

The secular power is but a simple emanation from the ecclesiastical; and the double power of the pope, founded upon Holy Scripture, is even an article of faith. God has confided to St. Peter, and to his successors, two swords, the one spiritual, the other temporal. The first ought to be exercised by the Church itself; and the other, by secular powers for the service of the Church, and according to the will of the pope. The later, that is to say, the temporal sword is in subjection to the former, and

the temporal authority depends indispensably on the spiritual power which judges it, while God alone can judge the spiritual power. Finally, it is necessary to salvation for every human creature to be in subjection to the Roman pontiff.¹³

After the Reformation, the Jesuits for centuries, preached up the pope's supremacy over temporal princes and kings, and through their astonishing influence upon the minds of various peoples in various nations, the Bishop of Rome came to be regarded as the supreme Sovereign of the secular world and the head of the Church, thus assuming the head of ALL authority, TEMPORAL, SPIRITUAL, and IMMORTAL. For he claimed to have jurisdiction over Purgatory in the world to come.

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Continue to the next chapter: [ACCORDING TO THE SCRIPTURE'S THE BIBLICAL SYMBOL OF THE ANTICHRIST IS A WILD BEAST](#)

Pope Francis is behind Corona virus and the Jabs: Dr. Bryan Ardis



This is a partial transcription of a video below. The speaker is Dr. Bryan Ardis,

Alright, I'll just tell you, people ask me, you have started asking me, "Well, who's behind all this? Why do you think that they would be so evil? Is Fauci evil? Really? Does he really want to murder people? Joe Biden really want to murder people?"

Yeah, they do, actually, it's obvious they do. Or they wouldn't be so coercive, they wouldn't be so bullying, they wouldn't be so threatening to take your livelihood from you, or to take your ability to travel from you without getting the shots. That's not love. It's not consideration for your life, liberty and pursuit of happiness. You can't even pursue happiness if you're dead. So lay off the shots.

So anyway, I actually think that this is way bigger than our federal health agencies and our president right now, and our past president, but **I do think they're all being influenced by the same organization** that is orchestrating this entire plan. I actually think, and I'm hoping I'm very hopeful that they're not going to win, actually. But I'll have to tell you. But I am concerned that no one is acknowledging who the real threat is, I actually think. And it's not like I'm just making this up. I'm just going to tell you as much research, as I do is much looking into individuals and what they're saying, watch what they're saying. And then see who else is also saying the same thing. **I actually think the Roman Catholic Church and the Pope, Pope Francis, is over this entire thing.** And I think he's manipulating controlling the entire narrative. I think he's got Anthony Fauci in his pocket. I think

he's got Joe Biden, Donald Trump, Francis Collins, I think all of them are being controlled by a division of the Roman Catholic church called the order of the Jesuits, whose sole mission for the last 200 years I'm aware of since 1857, they have been plotting to destroy the Constitution of the United States, as the one last stronghold of a country that preserves and protects religious freedoms. And I think they've been plotting this whole time, in many ways, either through wars now through famine. Now through pandemics of a virus. I think it has been a complete attempt of them to destroy the Constitution, the United States from within, to destroy the borders, to reduce, which is what they've said, we also have to reduce militaries of all countries, demolish all borders of countries. So we can create a one world religion with the Pope as the one-world leader. And if you are not listening to what Joe Biden said, what Anthony Fauci is saying, what Walensky director of the CDC is saying, what Donald Trump is saying, they're all saying the same thing. And they're all doing the same thing. They're pushing for vaccines.

And then following what the Pope said that it's important for us last month, just say no December, sorry, December 2021. The Pope came out and said, who is a Jesuit Pope for the first time in Roman Catholic history. This Jesuit Pope Francis said, "There are only two things the world needs right now. The world needs to defund all of their militaries and reduce their personnel. And then the second thing the whole world needs is more vaccinations. "

[The Plan to Escape Medical Tyranny –](#) [By Andrew Torba](#)



Andrew Torba is the CEO of gab.com, a social media platform that many have turned to after being censored by Facebook or Twitter for posting information the megarich corporate elite do not want you to know. I find this message encouraging. We do not have to sit back and let the Devil's people walk over us! We should not fear them for they fear us! Jesus told us in Revelation 17:14

These (the Devil's people) shall make war with the Lamb, and the Lamb shall

overcome them: for he is Lord of lords, and King of kings: and they that are with him are called, and chosen, and faithful.

Much if not all of the Book of Revelation is symbolic. I think it's possible Christians may be fighting the final battle of Armageddon right NOW against the forces of Antichrist! Joe Biden may not be *the* Antichrist, but he is an antichrist because he is promoting ungodly practices such as abortion.

Many of the people who received either one or two shots are beginning to wake up. They were told by the "experts" that they just needed to get the shot and things would get back to normal. Things are far from normal and now they are being told that they will likely need to get multiple booster shots and [even a pill to treat Covid-19](#).

Thankfully, many of them are taking a stand and fighting back.

On September 10th it was reported that a [New York hospital is going to pause baby deliveries after a "spate of resignations"](#) by maternity unit workers who refused to inject an experimental substance into their bodies.

Over the weekend I received a direct message from a NASA engineer who informed me that "almost all the engineers here have all banded together and are forcing NASA admin to fire them (both vaccinated and unvaccinated alike). NASA is on a hiring freeze, so firing all these folks would essentially kill the Artemis mission."

Many people believed they were "fully vaccinated" after two shots. They trusted the system. They believed things would get "back to normal." They took the shots, often reluctantly, with these things in mind and they are quickly finding out that they've been lied to.

Now they are preparing to be labeled "unvaccinated" again if they refuse to get yet another shot. Look on the bright side: Moderna's shares [jumped 5% on news](#) that they revealed a new single shot booster.

Meanwhile tens of millions of Americans face being fired, kicked out of school, removed from our Military, refused medical care, and more for having faith in the immune system God gave them to overcome a virus with a 99%+ survival rate for the overwhelming majority of the population.

This all comes after Pseudo-President Joe Biden [declared war on 80 million](#) (or likely way more) Americans who refused to participate in the biggest lab rat experiment in human history.

I've been writing about concepts like [the need for a parallel economy](#), a parallel internet, and a parallel society throughout all of 2021. But what does that actually look like?

We are about to find out.

If you've already been vaccinated you can join those of us who have not been by refusing to get any of these booster shots. At some point enough of us need to say enough is enough. The way this is going to work is even if you've

received two shots already they are going to group you in with us “unvaccinated” people because without the booster you will no longer be “fully vaccinated.” So you might as well unite with the rest of us and start building something new.

All of the best, most talented, and smartest people are critical thinkers. They are builders. Doers. They are quickly leaving the existing system. What will be left is low quality talent. The “yes” men people who will shut up, do what they are told, and get their 15th booster shot to keep their job. My heart goes out to these people, but you all know exactly the type I’m talking about.

The existing system will begin to collapse under a sea of “vaccinated” talent shortages, incompetence, and woke political nonsense.

Hospitals won’t ([and already can’t](#)) find much needed nursing talent. NASA missions will be aborted. Schools won’t be able to find teachers. Businesses who are already having trouble filling open positions will be forced to compete with businesses who don’t pry into your healthcare privacy. You can’t just cut off 80 million people and not expect your business and country to suffer.

The society of obedient regime sheep will chug along for a while, but inevitably it will succumb under the weight of market forces from a growing new parallel society.

Companies without mandates will perform better and get all of the best talent. Doctors will start private practices. Families will begin to homeschool their children. Blue states and major cities will see a mass exodus unlike anything in American history.

All we have to do is say no and start building a new society for ourselves. We need to take control of our own destiny here and do what needs to be done to protect our families and preserve our values and indeed our own humanity.

I believe that God has a plan, as He always does, for what is unfolding on a global scale today. Now more than ever we must keep the faith and do as Christians have always done: survive and thrive. Do you think it was “easy” for the Pilgrims to set out for a new land and start building from scratch? Of course not, but they did it and ended up building the greatest country in the history of the world. Do you think it was “easy” for first century Christians to spread the Gospel? Of course not, but today billions of Christians know that Christ is on the throne because of their work and sacrifice.

In a lot of ways we are the modern Pilgrims of our time, seeking religious freedom and sovereignty to escape the rule of a tyrannical elite who hate us. Their blood runs in our veins, the spirit of their plight is in our hearts, and most importantly their God is our God.

We can and must do this. Force their hand. Band together with other like minded people at your school and work to say: no, we will not comply. Then

start your pilgrimage to a new parallel society where Jesus is King, family values matter, and freedom rings.

To God Be The Glory,

Andrew Torba
CEO, Gab.com
Only Jesus Saves

I Will Curse Them That Bless Thee – Message by Dr. Chuck Baldwin



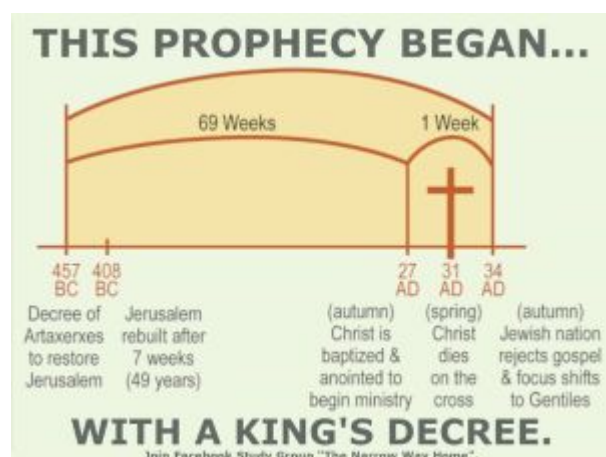
By pronouncing a blessing on the antichrist Israel, America and the churches and pastors of this country are guilty of bringing the wrath of God upon them because we are making ourselves partaker of the antichrist evil works!

The Folly of Misinterpreting Fulfilled Bible Prophecy as Yet Unfulfilled



It's a Jesuit's trick to interpret fulfilled prophecies as if they are still future. The rise of the Antichrist is one of them. The Popes ARE the Antichrist!

The 70th Week of Daniel – Fulfilled 2000 Years Ago



In January 1971, thanks to the ministry of a Christian group called the Navigators, I came to know Jesus Christ as my Lord and Savior. The Navigators fed me with the milk of the Word of God. As an organization they didn't get into eschatology. Their motto was and still is, "To know Christ and make Him known." I think this is indeed a worthy motto to live ones life by as a Christian! I was in the U.S. Air Force at the time. My Navigator buddy and I would go door to door in the barracks and talk to young airmen about Christ. Most of them were willing to talk. Most of them were single and had a lot of time on their hands when not performing their military duties. I know that was true of me, only 21 years old then.

From 1974 after I was discharged from the Air Force, I began to fellowship with other believers, Christians who had more of an emphasis on Endtime doctrines, eschatology, the science of last things. It was then I studied the prophecies of Daniel, specifically Daniel chapter 2 and 7-12. I learned about the 70 Weeks of Daniel.

Daniel 9:24 Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy.

I was told this was a Messianic prophecy except for the final week which is about the Antichrist making a treaty with the Jews and world religions, some kind of peace pact with the Muslims, in order to rebuild the Temple of Solomon to resume animal sacrifices for the Jewish religion. I was told that the Antichrist would after three and a half years decide to break his treaty, enter the Temple, and declare himself to be god!

There are variations of this scenario. Some believe that Christians will be raptured out before the Antichrist rises, others believe we will be raptured at the midway 3.5 year point, and still others believe the rapture won't come till the very end of the tribulation just before the Wrath of God descends. The latter is what I used to believe. This is what the pastor who I loved used to teach. Why should I doubt it? I didn't learn a different view of the 70th Week of Daniel until 40 years later.

It was on December 13th, 2014, after 40 some years of study of eschatology, that I finally realized the 70th Week of Daniel is *not* part of the Endtime scenario!

Daniel 9:24 Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy.

25 Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the **Messiah the Prince** shall be seven weeks, and threescore and two weeks: the street shall be built again, and the wall, even in troublous times.

26 And after threescore and two weeks shall **Messiah** be cut off, but not for himself: and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined.

27 And *he* shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate.

The "he" of verse 27 has been interpreted by most fundamental Bible teachers as being the Antichrist and the "covenant" as some kind of Endtime religious agreement the Antichrist makes with the various religions of the world to ensure world peace. But a pronoun is only understood when the noun or name of the person is first identified. That name is clearly written in verses 25 and 26 as "Messiah"! It is **Jesus Christ who confirmed the Covenant**, and that Covenant was the Covenant God made with Abraham! This is the very same Covenant in verse 4 of the same chapter of Daniel 9!

Daniel 9:4 ¶And I prayed unto the LORD my God, and made my confession, and said, O Lord, the great and dreadful God, keeping **the covenant** and mercy to them that love him, and to them that keep his commandments;

In the New Testament, the Apostle Paul clearly says that Covenant was confirmed by Christ!

Galatians 3:17 And this I say, that **the covenant, that was confirmed before of God in Christ**,...

Why would Christians today believe the 70th Week of Daniel is something that will be fulfilled in the Endtime? I'll tell you why: It was a false doctrine planted into the Church by a Jesuit named Francisco Ribera to get the Protestants' eyes off the Pope as being the Antichrist! It is one of the doctrines of Futurism as opposed to Historism. Allow me to paraphrase and simplify the teaching from <http://www.champs-of-truth.com/books/3schools.htm>

There are three methods of interpreting prophecy –the Praeterist, the Futurist and the Historical (or continuous).

The Praeterist maintains that the prophecies in Revelation (and Daniel) have already been fulfilled.

The Futurist interpreters refer to events which are yet to come.

The Historical or Continuous expositors believe the Revelation a progressive history of the church from the first century to the end of time.

So great a hold did the conviction that the Papacy was the Antichrist gain upon the minds of men (who held the historicist view), that Rome at last saw she must bestir herself, and try, by putting forth other systems of interpretation, to counteract the identification of the Papacy with the Antichrist.

Accordingly, toward the close of the century of the Reformation, two of the most learned (Jesuit) doctors set themselves to the task, each endeavoring by different means to accomplish the same end, namely, that

of diverting men's minds from perceiving the fulfillment of the prophecies of the Antichrist in the papal system. The Jesuit Alcazar devoted himself to bring into prominence the preterist method of interpretation,...and thus endeavored to show that the prophecies of Antichrist were fulfilled before the popes ever ruled in Rome, and therefore could not apply to the Papacy.

"On the other hand, the **Jesuit Ribera** tried to set aside the application of these prophecies to the papal power by bringing out the **futurist system**, which asserts that these prophecies refer properly, not to the career of the Papacy, but to some future supernatural individual, who is yet to appear, and continue in power for three and a half years. Thus, as Alford says, the Jesuit Ribera, about A.D. 1580, may be regarded as the founder of the futurist system of modern times.

...It is a matter for deep regret that those who advocate the futurist system at the present day, Protestants as they are for the most part, are really **playing into the hands of Rome, and helping to screen the Papacy from detection as the Antichrist.**" Rev. Joseph Tanner, Daniel and the Revelation, pp. 16, 17.

I learned about Jesuit Ribera and his Futurist view from 2 or 3 years before the final revelation on December 13, 2014, and I knew the reason he created this view was to get people's eyes off of the Pope and the Papacy as being Antichrist, but until December 13, 2014 for some reason, I never connected it to the 70th Week of Daniel. It was thanks to my new friends, Michael Adams, Walt Stickel, and especially to [David Nikao's article, "The 70th Week Of Daniel Prince Deception"](#) that opened my eyes to the truth!

Because Jesus fulfilled the 70th Week of Daniel, several things I've held as truth about the last 7 years before Jesus returns fall flat.

- There is no more need for a rebuilt Temple of Solomon and the Antichrist desecrating it.
- There is no more need for the Antichrist to make some kind of 7 year religious covenant, pact or agreement.
- There is no more need for a 7 year final reign of the Antichrist with 3.5 years of tribulation after he breaks the so called covenant.

Wow! What a difference from my former mindset!

Christians have already had **two thousand years of tribulation** ever since the stoning of Stephen in Acts chapter 7! The Devil has always tried to kill God's children from the time of Cain killing Abel!

Christians have always lived in the time of Antichrist. First John 2:18 makes that very clear.

1 John 2:18 ¶Little children, it is the last time: and as ye have heard that antichrist shall come, **even now are there many antichrists**; whereby we know that it is the last time.

The Abomination of Desolation

Update on Dec. 19th, 2014: Today I saw something for the first time in the Word that thrills me to pieces! If we compare the 3 synoptic Gospels of Matthew Mark and Luke which talks about the “the overspreading of abominations he shall make it desolate” of Daniel 9:27, Luke clearly identifies what the Abomination of Desolation is!

Matthew 24:15 When ye therefore shall see the **abomination of desolation**, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand:)

Mark 13:14 ¶But when ye shall see the **abomination of desolation**, spoken of by Daniel the prophet, standing where it ought not, (let him that readeth understand,) then let **them that be in Judaea** flee to the mountains:

Luke 21:20 ¶And when ye shall see **Jerusalem compassed with armies**, then know that the **desolation** thereof is nigh.

Luke chapter 21 is talking about the exact same events as Matthew 24 and Mark 13. The abomination was the Roman army (abomination to the Jews) and the desolation was what the Roman army did to Jerusalem! God’s very Word tells us exactly what the abomination of desolation is!

I hear that it was only the Christians in Jerusalem who escaped the wrath of the Romans in 70 A.D. when the Roman Army destroyed Jerusalem and the Temple. Why were the Christians the only ones who fled from Jerusalem and Judaea? Because they heeded **Jesus’ warning** written in Luke 21:21, and fled into the mountains! “then let them that be in Judaea flee to the mountains:” – Luke 21:21. Notice it says “*Judaea*”? I never saw the meaning of this verse so clearly before!

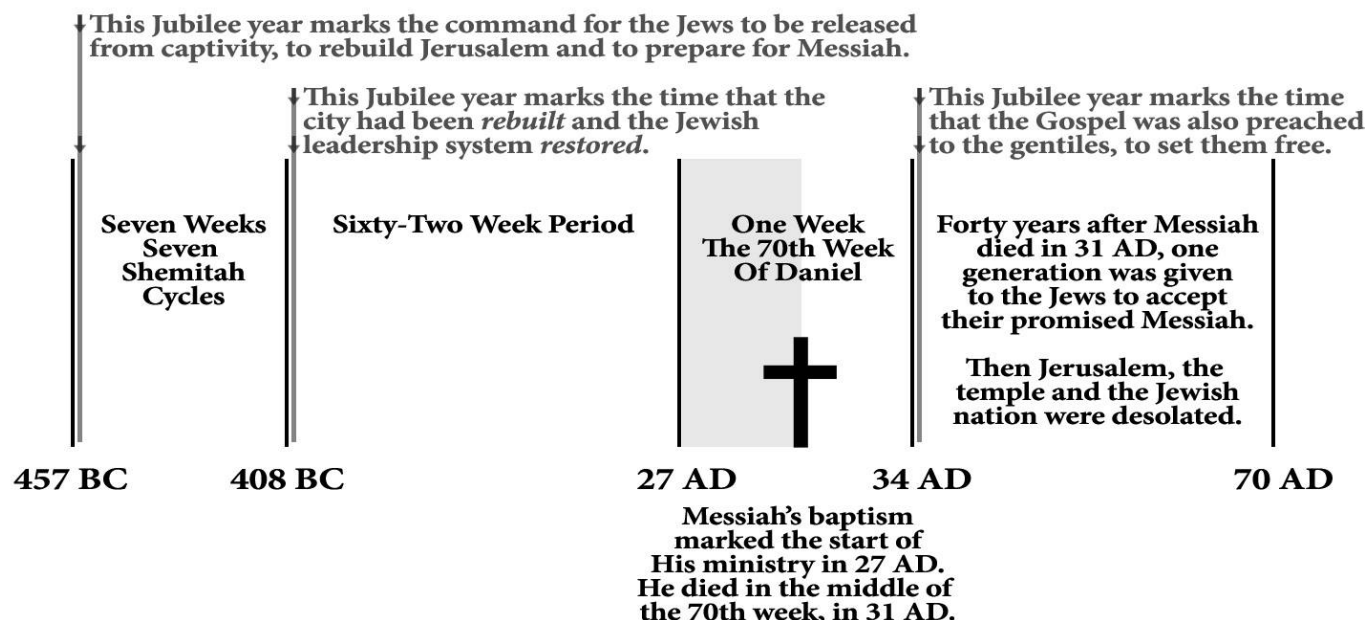
A big thank you to David Nikao who pointed this out to me in his article [The Abomination Of Desolation Deception](#)

I now see the Endtime scenario as a world getting more and more darker in deception. It’s pretty dark now considering that evangelical Christians think the person who confirms the covenant with many for one week is the Antichrist when it’s actually Jesus Christ! Talk about delusion! And folks, it originated from a Jesuit by the name of Francesco Ribera circa 1580 a.d. See also http://amazingdiscoveries.org/RT_encyclopedia_Futurism_Jesuit_Ribera

The information on this page may be hard for a Christian to accept without knowing more background information. A really great article that encapsulates all the important information you need to know is [The Evil Empire of Jesuit Futurism](#) If that link ever gets broken, here is a [text file you can download](#).

The Timeline of Daniel 9:24-27 Illustrated

Ten Shemitah cycles of forty-nine years, make up the 490-year prophecy. It starts with the Jewish captives being released from captivity, and it ends with the gentiles being released from their spiritual captivity.



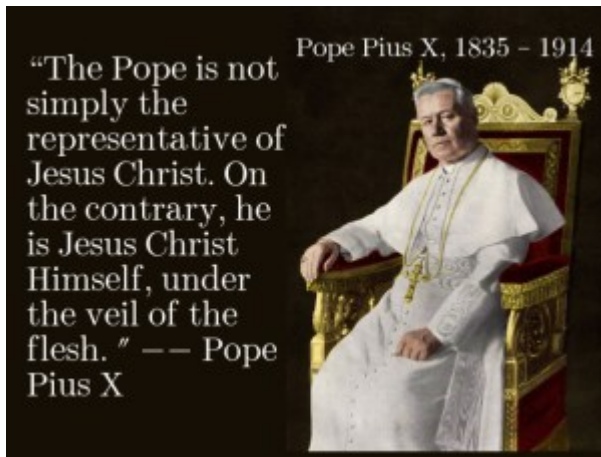
This meme is courtesy of David Nikao Wilcoxson 70thweekofdaniel.com

For much more articles about the 70th Week of Daniel:

- [The 70th Week of Daniel Delusion](#)
- [Daniel 9:27 Grossly Mistranslated in Modern English Bible Translations](#)
- [What is "The Covenant" of the Book of Daniel?](#)
- [Daniel 9:27 – The Most Misinterpreted Prophecy in the Bible!](#)
- [What early Protestants had to say about the 70th Week of Daniel](#)
- [What John Nelson Darby Taught About Daniel 9 vs. Prominent Bible Commentators](#)
- [Comparison of the top 7 Popular Bible translations of Daniel 9 verses 4 and 27 to the KJV](#)

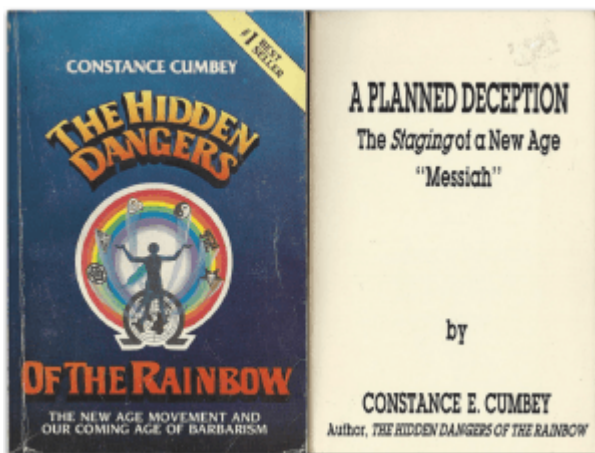
[How Catholic Theology of the Antichrist Came to be Embraced By](#)

Protestants



The Bible shows the Popes of Rome fulfilled the prophecy of the man of sin who stands in the Temple – the Church of Christ – calling himself God on earth.

The Hidden Dangers of the Rainbow – The New Age Movement and Our Coming Age of Barbarism



New Age Religion is exposed to be the Devil's paganism.

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
R. L. Dabney
(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 Diotrephes, 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 Spirits 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 *reum 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.

The Evangelical Ecumenical Return to Rome Movement Exposed



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The Pope and the Papacy

And for tonight I want to talk about the Pope and the Papacy because it's been in the news so much. This isn't really going to be a sermon, I'm just going to try to take you through a little bit of an understanding of it. I want to talk about the Pope himself and then talk about the Papacy in general. I want to tell you at the beginning what is at stake, because what I am going to say will surely offend those who are devout Catholics. It will surely offend those who believe that Catholics are brothers and sisters in Christ. Some will read it as unkind and unloving, but nothing is more loving than the truth. To let somebody perish in a false system isn't loving at all. To rescue people out of a damning and false religion is the only loving thing to do.

And there's a lot at stake here. Not too many years ago, some evangelical Protestants got together, Chuck Colson and some others, Bill Bright and some others, and they met with some Roman Catholics and they came up with a document called "Evangelicals and Catholics Together." And in that document they celebrated a common faith and a common mission. They said we need to

embrace each other and carry out this gospel mission together. This was shocking, to put it mildly, to many – to all of those people who affirm clearly a Biblical gospel. There was immediately a counter to that and all kinds of things brought to bear upon the signers of ECT. Perhaps the most notable, at least in my experience, was a special private session called in Florida where I was locked up with a very formidable group of people for a period of seven hours, including those on the other side, J.I. Packer, Charles Colson being the notable ones; Bill Bright from Campus Crusade.

There was myself and R.C. Sproul, Michael Horton representing the biblical side and reformed theology, and for seven hours we talked about this. What is the gospel? Are the Catholics saved or not saved? That's really important. It became a discussion of are the Anglicans saved or not saved? Is everybody who's within "Christendom" automatically saved? Are they saved because they're baptized? Are they saved because they "believe in Jesus?" It was a very heated discussion at many points. What was at stake? I'll tell you what was at stake. What was at stake is whether or not we evangelize Roman Catholics. That's what's at stake. One billion of them in the world, are they a mission field or are they our co-laborers for Christ? That changes everything. Everything.

On the other side one of the leading evangelicals said, "I think it's so wonderful that we can now see Catholics as Christians because that means millions and millions of people are Christians." As if somehow by them deciding they were Christians they became Christian. I was absolutely incredulous. I almost fell off my chair. It was like what a monumental meeting this is. We just redeemed millions of people without leaving the room. But that is what is at stake in this. Are Roman Catholics the mission field or do we embrace them as fellow believers in Jesus Christ?

The mood of Evangelicalism today is to embrace them. That's what all the spokesmen, self-appointed spokesmen for Evangelicalism keep saying in the media; some of them evangelists, most of them evangelists by their own definition. These people are our brothers and sisters in Christ, indeed the Pope is our brother in Christ, indeed the Pope is the greatest spiritual and moral leader of the past 100 years in the world. Is the Pope in heaven? Of course the Pope is in heaven. He was good and he suffered, etc.

Reclassifying the Pope, reclassifying Roman Catholics as believers isn't that simple. It has massive implications. It has implications that literally overturn centuries of missionary effort. It has massive implications that overturn centuries, if not millennia, of martyrdom. In the long war on the truth, the most formidable, relentless and deceptive enemy has been Roman Catholicism. It is an apostate, corrupt, heretical, false Christianity. It is a front for the kingdom of Satan. The true church of the Lord Jesus Christ has always understood this. And even through the Dark Ages, from 400 to 1500, prior to the Reformation, genuine Christian believers set themselves apart from that system and were brutally punished and executed for their rejection of that system.

It's not my purpose tonight to go into all that is Roman Catholicism and we will do that in the fall. We will do that. We'll take a look at it from many

angles, but those believers throughout those centuries along with genuine and discerning believers today understand this is a false system. It has a false priesthood. It has a false source of revelation, tradition in the magisterium. It has illegitimate power granted to it by this magisterium, this papal curia. It engages in idolatry by the worship of saints and the veneration of angels. It conducts an horrific exultation of Mary above Christ and even God. It conducts a twisted sacrament of the Mass by which Jesus is sacrificed again and again.

It offers false forgiveness through the confessional. It calls for the uselessness of infant baptism and other sacraments. Motivated by money, it has invented Purgatory. And by the way, Purgatory is what makes the whole system work. Take out Purgatory and it's a hard sell to be a Catholic. People hang in there because of the deception of Purgatory. Purgatory is the safety net. When you die you don't go to hell, you go there and get things sorted out and finally get to heaven if you've been a good Catholic. Take away that safety net, that's a hard sell because in the Catholic system you can never know you're saved. You can never know you're going to heaven. You just keep trying and trying. As the priest said on a television program the other night, we are all engaged in a long journey toward perfection. Well, if you're engaged in a long journey toward perfection it's pretty discouraging.

People in that system guilt-ridden, fear-ridden, no knowledge of whether or not they're going to get into the kingdom. The threat of a mortal sin which throws you back out again, and the only thing that makes it work is Purgatory. If there's no Purgatory, if there's no safety net to catch me, then give me some opportunity to get into heaven. It's a second chance. It's another chance after death. I can't buy into this. So they had to invent Purgatory. It's just too much without it.

The harm of indulgences, selling forgiveness for money, the false gospel of works – you participate in your salvation by your good works – the abomination of idols and relics, prayers for the dead, the perversion of forced celibacy, and so it goes. But at the top of the pile of all of this is the amazing, amazing Papacy. The Pope is the one at the top of the Roman Catholic Church who has, in a word, usurped the headship of Christ over his church. The reformers have always understood this. With unashamed boldness, they understood this and they declared this and they faced death for it. Martin Luther, 1483-1546, Luther proved by the revelations of Daniel and John, by the epistles of Paul, Peter and Jude, says the historian D'Aubigné, that the reign of antichrist predicted and described in the Bible was none other than the papacy and all the people said, "Amen." "A holy terror seized their souls. It was the antichrist whom they beheld seated on the pontifical throne. This new idea which derived greater strength from the prophetic descriptions launched forth by Luther in the midst of his contemporaries inflicted the most terrible blow on Rome."

Based on his study of scripture, Martin Luther finally declared, "We here are of the conviction that the papacy is the seat of the seed of the true and real antichrist. I owe the Pope no other obedience than that I owe to antichrist." Luther said, "I am persuaded that if at this time St. Peter in person should preach all the articles of Holy Scripture and only deny the

Pope's authority, power and primacy and say that the Pope is not the head of all Christendom, they would cause him to be hanged." Yet if Christ himself were again on earth and should preach, without all doubt the Pope would crucify him again.

John Calvin, 1509-1564, "Some persons think us too severe and censorious when we call the Roman Pontiff antichrist, but those who are of this opinion do not consider that they bring the same charge of presumption against Paul himself after whom we speak and whose language we adopt. I shall briefly show that Paul's words in 2 Thessalonians 2 are not capable to any other interpretation than that which applies them to the papacy." They saw in the antichrist the papacy, the Pope. Why? Because they had some special insight that, in fact, the final antichrist was actually to be a Pope? No. Because the Pope personified everything that the scripture described the antichrist to be.

John Knox, 1505-1572, the great Scottish Presbyterian sought to counteract the tyranny which the Pope himself had for so many ages exercised over the church. He himself said the Papacy is the very antichrist, the Pope being the son of perdition of whom Paul speaks. Thomas Cranmer, one of the great martyrs in England, died in 1556, said, "Whereof it follows Rome to be the seat of antichrist and the Pope to be the very antichrist himself, I could prove the same by many scriptures." The Westminster Confession was written in 1647. The Westminster Confession, the confession of the reformers says, "There is no other head of the church but the Lord Jesus Christ. Nor can the Pope of Rome, in any sense, be head thereof; but is that Antichrist, that man of sin and son of perdition, that exalts himself in the church against Christ and all that is called God."

And again I say it isn't that he is the final antichrist, but he is in his time and in this age the very embodiment of antichrist. And there are, says John, many antichrists in the world before the final one. Cotton Mather, again an American Puritan who died in 1728, "The oracles of God foretold the rising of an Antichrist in the Christian Church: and in the Pope of Rome, all the characteristics of that Antichrist are so marvelously answered that if any who read the Scriptures do not see it, there is a marvelous blindness upon them." And Spurgeon, "It is the bound and duty of every Christian to pray against this Antichrist, and as to what Antichrist is, no sane man ought to raise a question. If it be not the popery in the Church of Rome there is nothing in the world that can be called by that name." Again, I say John said there are many antichrists. Here is the supreme embodiment of it to these great leaders, these great reformed leaders through the ages.

Spurgeon went on to say, "Popery is contrary to Christ's gospel and is the antichrist and we ought to pray against it. It should be the daily prayer of every believer that the antichrist might be hurled like a millstone into the flood and for Christ, because it wounds Christ, because it robs Christ of his glory, because it puts sacramental efficacy in the place of his atonement and lifts a piece of bread into the place of the Savior and a few drops of water into the place of the Holy Spirit. And puts a mere fallible man like ourselves up as the Vicar of Christ on Earth. IF we pray against it, because it is against him, we shall love the persons though we hate their errors. We

shall love their souls though we loathe and detest their dogmas. And so the breath of our prayers will be sweetened because we turn our faces toward Christ when we pray.”

It was 1553-1558, a terrible five years in England, the reign of Bloody Mary and all that began seven years after Luther’s death. Mary came into England and restored the Pope’s authority in England and immediately all Bibles were removed from the churches. All Bible printing ceased and was forbidden. It became a capital crime. Eight hundred English ministers fled to Geneva. Three hundred Protestants were burned at the stake. The first martyr to Mary was John Rogers, a London minister who translated the wonderful Tyndale-Matthews Bible – I’ve held one of those first editions in my own hand. Ridley and Latimer, the two famous martyrs burned at the stake at Oxford. And William Tyndale, blessed William Tyndale; chaste for years and finally martyred for the crime of translating the Bible into English. All this under the leadership of, and for the satisfaction, of the Roman system and the Pope.

Luther, in the small called articles wrote this, “All things which the Pope, from a power so false, mischievous, blasphemous and arrogant has done and undertaken, have been and still are purely diabolical affairs and transactions for the ruin of the entire Holy Christian Church and for the destruction of the first and chief article concerning the redemption made through Jesus Christ.” Luther didn’t mince words. He said further, “The Pope is the very antichrist who is exalted himself above and opposed himself against Christ because he will not permit Christians to be saved.” Further Luther said, “It is nothing else than the devil himself, because above and against God he urges and disseminates his papal falsehoods concerning Masses, Purgatory, monastic life, one’s own works, fictitious divine worship, which is the very papacy, and condemns, murders and tortures all Christians who don’t exalt and honor these abominations of the Pope above all things. Therefore just as little as we can worship the devil himself as Lord and God we can endure his apostle the Pope. For to lie and to kill and destroy a body and soul eternally, that is wherein his papal government really consists.”

Back to Spurgeon, “Of all the dreams that have ever deluded men, and probably of all blasphemies that ever were uttered, there has never been one which is more absurd and which is more fruitful in all manner of mischief than the idea that the bishop of Rome can be the head of the church of Jesus Christ.” No, these popes die and how could the church live if its head were dead? The true head ever lives and the church ever lives in him. And Spurgeon said, “A man” – this is very interesting – “A man who deludes other people by degrees comes to delude himself. The deluder first makes dupes out of others and then becomes a dupe to himself. I should not wonder but what the Pope really believes that he is infallible and that he ought to be saluted as “His Holiness.” It must have taken him a good time to arrive at that eminence of self deception. But he’s got to, I daresay, by now and everyone who kisses his toe confirms him in this insane idea. When everybody else believes a flattering falsehood concerning you, you come, at last, to believe it yourself or at least to think it may be so.

“The Pharisees, being continually called to learned rabbi, father, the holy scribe, the devout and pious doctor, the sanctified teacher, believed the

flattering compliments. They used grand phrases in those days and doctors of divinity were very common, almost as common as they are now. And the crowd of doctors and rabbis helped to keep each other in countenance by repeating one another's fine names until they believed they meant something. Dear Friends," says Spurgeon, "It's very difficult to receive honor and expect it, and yet to keep your eyesight, for men's eyes gradually grow dull through the smoke of the incense which is burned before them. And when their eyes become dim with self conceit, their own great selves conceal the cross and make them unable to believe the truth."

Spurgeon said, "Christ did not redeem his church with his blood so the Pope would come in and steal away the glory. He never came from heaven to earth. He never poured out his very heart that he might purchase his people. That a poor sinner, a mere man, should be set upon high to be admired by all the nations and to call himself God's representative on earth, Christ has always been the head of his church." Spurgeon knew what the reformers knew, what any true student of scripture knows. The Pope stood at the top of an illegitimate system, particularly and specifically at the top of an illegitimate priesthood. And Spurgeon wrote this, "When a fellow comes forward in all sorts of curious garments and says he's a priest, the poorest child of God may say, "Stand away and don't interfere with my office. I am a priest. I know not what you may be. You surely must be a priest of Baal." For the only mention of the word vestments in scripture is in connection with the Temple of Baal.

"The priesthood belongs to all the saints. They sometimes call you laity, but the Holy Ghost says of all the saints, "you are God's klēros." You are God's clergy. Every child of God is a clergyman or a clergywoman. There are no priestly distinctions known in scripture. "Away with them," said Spurgeon, "away with them forever." The prayer book says, "Then shall the priest say." What a pity that word was ever left there. The very word priest has the smell of the sulfur of Rome about it, that so long as it remains, the Church of England will give forth an ill saver. Call yourself a priest, sir. I wonder, men are not ashamed to take the title. When I collect what priests have done in all ages, what priests connected with the Church of Rome have done, I repeat what I have often said. I would sooner a man pointed at me in the street and called me a devil than call me a priest, for bad as the devil has been, he has hardly been able to match the crimes and cruelties and villainies that have been transacted under the cover of a special priesthood.

From that may we be delivered, but the priesthood of God's saints, the priesthood of holiness which offers prayer and praise to God, this we have because thou hast made us priests. That is what the saints are. The Roman Empire then is, in the view of these men of God through the ages, a front line for Satan. And for Spurgeon Rome is a deadly enemy, first of all, as well as a mission field. Spurgeon said we must have no truce and make no treaty with Rome. He said this, "War. War to the knife with her. Peace there cannot be. She cannot have peace with us, we cannot have peace with her. She hates the true church and we can only say that the hatred is reciprocated. We would not lay a hand upon her priests. We would not touch a hair of their heads. Let them be free, but their doctrine we would destroy from the face of

the earth as the doctrine of devils.

"So let it perish, O God, and let that evil thing become as the fat of lambs, into smoke let it consume. Yay, into smoke let it consume." You can just hear him preaching that in the tabernacle in London. He went on to say, "We must fight the Lord's battles against this giant error, whichever shape it takes, and so must we do with every error that pollutes the church. Slay it utterly. Let none escape. Fight the Lord's battles even though it be an error that is in the evangelical church, yet we must smite it." We stand on those shoulders. What is our response to this current issue, a truce with Rome? Are we going to betray the martyrs? Are we going to betray the history of our faith? Are we going to betray those who lived and died to get us the truth? Are we going to betray the Tyndales and the Luthers and the Calvins and all the rest? Are we so senseless, are we so blind, are we so ignorant, are we so faithless, are we so cowardly that we will not fight?

The doctrinal ignorance of the evangelical church is shocking, matched only by its cowardice, I fear. That has certainly been revealed to everybody in the recent response to the death of the Pope and the installation of his successor. The promotion of Catholicism that we've seen in the media in the last couple of months has had no equal in history. This is the single greatest promotion of the Roman Catholic system in the history of that system. The world media has set aside the sickening pedophilia, the abuse issues, to parade the pomp and circumstance of this false system as if it were truly all glorious. It is a classic illustration of the old story of the emperor's new clothes. Spiritually it's naked. And here we are at the very time when Roman Catholicism is receiving through the devil's medium – since he controls both – its greatest exposure, it is perpetrating on the world its greatest seduction. It is bringing to the world its damning delusion as never before and protestants and evangelical representatives are just embracing it and its damnable heresies.

The media, have you noticed how uncritical they are? Have you noticed how they don't ever bring up the scandal of the priests? We hear people say, "Well, Catholicism is a different denomination." Catholicism isn't a different denomination, it's a different religion. I don't think people know the difference between a denomination and a religion. Has Rome changed? No. Oh, Rome morphs. Rome is chameleon. Whatever it needs to be in any nation at any time it will become. Whatever it takes. That's how the devil always works. He moves, changes, to become whatever wins over people. But here is protestant evangelicalism abandoning sound doctrine, shaming the name of Christ, and all in bold relief so the whole world can see. And the world was watching the death of Pope John Paul II in an unrivaled spectacle of worship given to a man.

The question came up is the Pope in heaven? And you hear all these people say yes, yes. People have asked me, "Is the Pope in heaven?" And my answer is, "Is the Pope Catholic?" Isn't that the answer? I think he is. I think the Pope is Catholic. Does he believe Catholic theology? Yes. He is the guardian of Catholic theology. You get in by works, by Mary, by penance, by baptism, by confession, by rosary. No, this is another gospel. This is not the true gospel. A couple of weeks ago, two messages, we talked about the nature of

saving faith and we reminded you salvation is by faith alone. Not in Catholicism, by a combination of grace and faith and works. But we know what the New Testament teaches.

"No one," Romans 3:20 says, "Will be declared righteous in God's sight by observing the law." Romans 3:26, "God justifies those who have faith in Jesus." Faith alone, Christ alone. Romans 3:28, "We maintain that a man is justified by faith apart from observing the law." Romans 4, "Abraham was justified not by works. If he was justified by works he had something to boast about." But what does scripture say? He believed God and it was credited to him as righteousness. When a man works his wages are not credited to him as a gift, but as an obligation. However to the man who doesn't work but trusts God, who justifies the wicked, his faith is credited as righteousness.

Romans 4, "It was not through the law that Abraham and his offspring received the promise," verses 13 and 14, "it was through faith." Romans 9:30-32, "The gentiles who didn't pursue righteousness have obtained it; righteousness, that is, by faith." Romans 10:4, "Christ is the end of the law so there may be righteousness for everyone who believes." Romans 11:5-6, "There's a remnant chosen by grace and if by grace it is no longer by works. If it were, grace would no longer be grace." Galatians 2:16, "A man is not justified by observing the law, but by faith in Jesus Christ. So too we have put our faith in Jesus that we may be justified by faith, not by observing the law, because by observing the law no one will be justified."

Galatians 3:10, "And all who rely on observing the law are under a curse because cursed is everyone who doesn't continue to do everything written in the book of the law." "The righteous will live by faith," Ephesians 2:8-9, "For by grace you are already saved through faith and that not of yourselves. It is the gift of God and not of works, so that no one can boast." Paul in Philippians 3 gives his testimony. He says, "Not having a righteousness of my own that comes from the law but a righteousness which is through faith in Christ; the righteousness which comes through God and is my faith." Titus 3, "God saved us not because of righteous things which we have done, but because of his mercy having been justified by his grace. We have become heirs of the hope of eternal life."

You know all those verses. Salvation is by faith alone, in Christ alone, through God's grace alone. When you put your trust in Jesus Christ, God declares you righteous not because you are, but because he imputes the righteousness of Christ to you, because he imputes your sin to him. Christ bears your sin, you receive his righteousness. This is the glory of the great doctrine of justification. Roman Catholicism does not believe that. The Council of Trent, 1545-1563, came out with statements. Listen to some of them.

"To those who work well unto the end and trust in God, eternal life is to be offered." That doesn't sound like anything I just read. "To those who work well unto the end and trust in God, eternal life is to be offered." Listen to this. "It is given as a reward promised by God himself to be faithfully given to their good works and merits. By those very works, which have been done in

God, fully satisfied the divine law according to the state of this life and to have truly merited eternal life." Eternal life in the Catholic system is something you earn by your works. You merit it and you receive it because of your merit. That is absolute and total contradiction. That is another gospel.

There are hundreds of canons that came out of the Council of Trent. I'll just share a few. I did a few of these two weeks ago, but some of the Canons, just listen. This is what Trent, this is Catholic dogma. "If anyone says that the sinner is justified by faith alone," – meaning that nothing else is required to cooperate – "in order to obtain the grace of justification, and that it is not in any way necessary that he be prepared and disposed by the action of his own will, let him be anathema." And the pronounced damnation on anybody who said salvation was by faith alone. These were directed directly at the reformers.

Another one, "If anyone says that justifying faith is nothing else than confidence in the divine mercy which remits sins for Christ's sake, or that it is this confidence alone that justifies us, let him be anathema." And they keep saying it again and again. Another one, "If anyone says that the righteousness received is not preserved and also not increased before God through good works, but that those works are merely the fruits and signs of justification obtained and not the cause of its increase, let him be anathema." In other words, the reformers understood the Bible as well, as all true believers had, that works are the results of justification not the cause. But if you say that you're cursed by Roman Catholicism and the Council of Trent.

Here's the final one. "If anyone says that the good works of the one justified are in such a manner that gifts of God that they are not also the good merits of Him justified or that the one justified by the good works that he performs by the grace of God and the merit of Jesus Christ whose living member he is, does not truly merit an increase of grace, eternal life and in case he dies in grace the attainment of eternal life itself and also increase in glory, let him be anathema." The idea is you keep doing more works, more works, more works. You increase grace. God increases grace. You increase works and together you achieve a higher and higher rate of sanctification, which they call justification, until finally you have obtained eternal life. That's what it says. "The attainment of eternal life." If you don't believe that you attain your eternal life by your works, you're cursed.

Did Pope John Paul II believe that? Of course he believed that. Why? Because the church is infallible. Catholic theology can't be amended because it's infallible and he is the faithful guardian of that system. We should grieve for that man because he gained the whole world and lost his soul. The most loved and admired man by Catholics in the world, blinded by the prince of this world, never saw the light of the true gospel. I grieve for the many who are deceived by this Pope and his religion. It breaks my heart to see so many people in that system who can't discern truth from error, genuine Christianity from its counterfeit. And my heart really breaks to hear from protestant evangelicals that this man was a true Christian, leading others to true Christianity.

The religious corruption of Rome has been on constant display for the whole world to see. Literally, the splendor and pageantry are extraordinary; people standing in long lines for hours to virtually worship a dead man with a rosary in his hand and a twisted crucifix by his side. One man said on the television, one Catholic bishop, "We prayed for him and now we're going to pray to him," meaningless repetition of prayers which are an abomination of God. Twenty-six years in that position, never knew the truth. And the princes underneath him in their purple and scarlet robes are disguised as angels of light along with him. The magnificence and grandeur of this corrupt religion that has become so rich at the expense of people, at the impoverishing of people, as bewitched a gullible world. They preach another gospel. How can we not see that? And for any man to be called Holy Father and accept it – Jesus called God "Holy Father" in John 17 in his high priestly prayer. Jesus said, "Call no man Father as if any man is the source of spiritual life." Call no man Father, yet the whole priesthood, they're all called Father. Occasionally I'm even called Father, which is no small offense to me. He is called Holy Father. He has usurped the title intended for God. He's called the head of the church. He's usurped a title intended for Christ. He's called the Vicar of Christ, vicar connected to the word vicarious – the one who stands in the place of Christ. And he has stolen that from the Holy Spirit. He has set himself in the place of God, he has set himself in the place of Christ and he has set himself in the place of the Holy Spirit and that is overstepping your bounds.

I don't think Jesus or God the Father or the Holy Spirit would go to a meeting with Muslims, say they share a common spiritual bond and kiss the Koran. I'm reminded of Luke 16 where there is a rich man dressed in purple and fine linen living in splendor every day. He dies and he finds himself in Hades, tormented and begging for people to go back and warn them. I think the Pope is in that very situation. But what did he actually believe? What did he actually say, this Pope John Paul II, that was just buried? We know that he believed salvation was not in Christ alone, and there is another gospel that damns. But let me ask the question what did he believe about Mary? "In Christ alone," we heard it and we sang it. After the death of his mother when he was eight years old. Karol Wojtyła, that's how you say his name – the Pope that died – after the death of his mother when he was eight he developed an intense devotion to Mary. When he became Pope in 1978 he formally rededicated himself and his whole pontificate to Mary. He traveled around the world making visits to numerous Marian shrines around the world so he could venerate her in the fashion that Catholic theology calls him to. That's hyperdulia or a higher dulia or higher veneration than for angels.

An example of his preoccupation and devotion to Mary motivated thousands, if not millions, of Roman Catholics to make Mary the primary focus of their lives, the primary focus of their prayers. He had a papal crest that was developed and a simple coat of arms that in the middle was a huge M for Mary. When he died his coffin was decorated with a large M. His personal slogan, which he embroidered into all his papal robes in Latin, "Totus tuus ego sum, Maria," – I am totally yours, Mary. "Totus tuus ego sum." By the way, those are the opening words in his last will and testament, and in that will and testament after devoting himself to Mary he said, "I place this moment,"

referring to the moment of his death, "in the hands of the mother of my master, totus tuus. In the same eternal hands I leave everything and everyone to whom I have been connected by my life and my vocation. In these hands I leave above all the church and also my nation and all of humanity." He put his own life, the church and the whole world in the hands of Mary. That is ridiculous. That is ludicrous. He says, "Each of us has to keep in mind the prospect of death. I, too, take this into consideration constantly and trusting the decisive moment to the mother of Christ and of the church; to the mother of my hope." That's paganism. That would nauseate Mary if she knew about it, and she doesn't. She never heard a prayer from anybody ever. Neither did any other saint.

In notes included in his will, John Paul II quoted the words of a former Polish cardinal, "Victory, when it comes will be a victory through Mary." And if you closely follow the preaching of this man, you can see that intense devotion to Mary in a message to the general audience in May of 1997. John Paul said, and I quote, "The history of Christian piety teaches that Mary is the way which leads to Christ." When the assassination attempt, if you remember, failed in 1981 I think it was, he credited Mary with saving his life. On the anniversaries of that assassination attempt in 1992 and 1994, he made a special pilgrimage to the shrine of Our Lady of Fatima in order to offer ceremonial prayers of thanksgiving to Mary.

He wrote a book. John Paul II's Book of Mary. The ad copy inside the book says the book is for people "who seek a deeper relationship with Jesus and his mother." The table of contents lists all the titles that the Pope applied to Mary: Gate of Heaven, Mediatrix of all Graces, Mirror of Perfection, Mother of the Church, Mother of Mercy, Pillar of Faiths, Seed of Wisdom. Let me just tell you what some of the things in the book say. I'm quoting here, "Mary shares our human condition but in complete openness to the grace of God. Not having known sin she is able to have compassion on every kind of weakness." Not having known sin. Why, then, in her magnificat did she call God her savior?

He says, "She understands a sinful man and loves him with a mother's love. Precisely for this reason she is on the side of truth and shares the church's burden in recalling always and to everyone the demands of morality." He says, "For every Christian, for every human being, Mary is the one who first believed. Precisely with her faith, as spouse and mother, she wishes to act upon all those who entrust themselves to her as her children. And it is well known that the more her children persevere and progress in this attitude, the nearer Mary leads them to the unsearchable riches of Christ." Again here's this whole life of effort and effort and you're trying to get to Christ and you can't. You're trying to get to Christ and it's hard to get to Christ and Christ is a tough guy, but he can't resist his mother, so you get to his mother and she gets on his case about you and you get in. That's it.

He says further, "According to the belief formulated in the Psalm documents of the church, the glory of grace referred to in Ephesians 1:6 is manifested in the mother of God, to the fact that she has been redeemed in a more sublime manner. As Christians raise their eyes with faith to Mary in the course of their early pilgrimage, they strive together to increase in

holiness. Mary, the exalted daughter of Zion, helps all her children wherever they may be and whatever their condition to find in Christ the path to the Father's house." The Father's house is just really hard to find. Christ knows the way, but you can't get Christ's attention so you work on his mother and he can't resist her and that's how the whole deal works.

He further says, "Nobody else can bring us, as Mary can, into the divine and human dimension of the mystery of the gospel." Let me stop here and say Mary has nothing to do with the salvation of anybody. This pope wrote, "We can turn to the blessed virgin trustfully imploring her aid in the awareness of the singular role entrusted to her by God, the role of cooperator in redemption, which she exercised throughout her life and in a special way at the foot of the cross." This new Pope, Benedict XVI, Ratzinger is his given name, in his first statement as Pope said, "I place the church and myself into the hands of Mary." Both of them make Mary responsible for everything. If you go to Catholic churches around the world – I've been to them all over the place – you'll see the paintings or the décor and at the top is always Mary; rarely ever God – the image of God – rarely ever Christ, almost always Mary.

What about the issue of salvation? How did Pope John Paul II view salvation, being an informed Catholic? Well, he was a modified universalist, okay, a modified universalist. He stopped short of saying plainly that he believed everybody in the world would eventually be in heaven, but he used the phrase universal salvation hundreds of times in his writings. And he often expressed uncertainty about whether any human being would ever go to hell. In a message to the general audience in July of 1999, the Pope said this, "This images of hell that sacred scripture presents to us must be correctly interpreted. They show the complete frustration and emptiness of life without God." So he transports hell into now and says hell is just a way to describe living your life now without God. "Rather than a place" – this is his book, this is what he said in his speech, "Rather than a place, hell indicates the state of those who freely and definitively separate themselves from God who is the source of all life and joy." So hell is your life now without God.

"Eternal damnation remains a real possibility, but we're not granted, without special divine revelation, the knowledge of whether or which human beings are affectively involved in it." We have no idea who's going to go there. It is a possibility, but we have no idea who's going to go there. And then he said, this, "The thought of hell must not create anxiety or despair." Well, isn't that kind? That is so kind. And you know the devil would want to minimize hell, wouldn't he? Make it go away? In his encyclical titled *Redemptoris Mater*, the Pope said, "The eternal design of God the Father, his plan of man's salvation in Christ as a universal plan. Just as all are included in the creative work of God in the beginning, so all are eternally included in the divine plan of salvation." It sounds like universalism to me.

In a 1995 message he said, "Christ won universal salvation with the gift of his own life. For those, however, who have not received the gospel proclamation as I wrote in encyclical *Redemptoris Missio*, salvation is accessible" – these are people who have never heard the gospel – "salvation is accessible in mysterious ways in as much as divine grace is granted to

them by virtue of Christ's redeeming sacrifice, without external membership in the church. It is a mysterious relationship. It is mysterious for those who receive the grace because they do not know the church and sometimes even outwardly reject her."

Ah, so you don't know the church, you don't know the gospel, but in some mysterious way you get saved. There are evangelicals who have written books and said the very same thing. The Pope wrote, "Followers of other religions can receive God's grace and be saved by Christ apart from the ordinary means which he has established." From the same document about Redemptoris Missio, he says, "The redemption that brings salvation to all." He says, "The Holy Spirit offers everyone the possibility of sharing the paschal mystery in a manner known only to God. Salvation always remains a gift of the Holy Spirit. It requires man's cooperation both to save himself and to save others." So what you have is this: salvation by works in which you cooperate with God, but not necessarily knowing the gospel or knowing about Christ.

So he denies the exclusivity of salvation through Christ, affirms a universal kind of salvation by which people can get there by doing good in whatever way they know to do good. This is something else he says – it's just amazing – "The universality of salvation means that it is granted not only to those who explicitly believe in Christ." Since salvation is offered to all it must be made concretely available to all, but it is clear that today, as in the past, many people do not have an opportunity to come to know or accept the gospel revelation or to enter the church. Since Christ died for everyone and since the ultimate calling of each of us comes from God and it's there for a universal one, we are obliged to know that the Holy Spirit offers everyone the possibility of sharing in this paschal mystery, again in a manner known only to God.

One of his best-known books is called Crossing the Threshold of Hope, an aggressive and ecumenical manifesto really. He said this: "The Muslims worship the one true God. Hinduism is another means of taking refuge in the one true God. Buddhists have God's help in reaching true enlightenment." He said that there is much that is holy and true in all false religions and even animism can prepare a person's heart to receive the truth of Christ. Basically he said God helps every man create his own personal salvation by doing good, and the Holy Spirit, he said, operates in every religion. This is the message everybody would like to hear, right? Stay where you are and do your best.

You say how can he ever draw this conclusion out of scripture? It doesn't come out of scripture. If you want to know what he believes about scripture, I'll give you a little of it. John Paul II, like all Roman Catholics since the Council of Trent, flatly deny that scripture is supreme authority in all matters of faith, conduct and doctrine. The words of Vatican II, "The Roman Catholic Church does not draw her certainty about all revealed truth from the holy scriptures alone, but both scripture and tradition must be accepted and honored with equal feelings of devotion and reverence." What it really comes down to is you deny what the scripture says, you twist and pervert what the scripture says, and you invent another religion based upon tradition.

The Catholic Church says tradition is equal to scripture and the Catholic Church determines what is tradition. He also says of the church that the popes determine the true meaning of scripture and they alone know the true meaning of scripture and the meaning that they determine to be the true meaning is infallible. So you have a man who claims to be the head of the church, the Vicar of Christ. He arrogates to himself an authority that belongs to God alone. He feels free to interpret scripture any way he wants to and it is infallible. And in the process, of course, abandons the plain sense of scripture that teaches Christ alone is the way to salvation by faith alone.

Well enough about him. Let me just kind of conclude by looking at the papacy itself, because he's representative of it. He's not as deadly as some popes have been, not as immoral as some popes have been. He's a nobler soul, humanly speaking, than many. Let me just talk about what the papacy affirms for itself. I have a source for this, *The Fundamentals of Catholic Dogma* by Ludwig Ott written in 1952 and into English translated in 1955. It's been a staple in my own understanding of Catholic theology for years. Here are statements of Catholic dogma from the primary source, "The Pope possesses full and supreme power of jurisdiction over the whole church, not merely in matters of faith and morals, but also in church discipline and the government of the church."

The Vatican Council declared, interpreting that, "If anyone shall say that the Roman pontiff has the office merely of inspection and direction and not a full and supreme power of jurisdiction over the universal church, not only in things which belong to faith and morals but also in those which relate to the discipline and government of the church spread throughout the world, or asserts that he possess merely the principal part and not the fullness of this supreme power, or that this power which he enjoys is not ordinary and immediate, both over each and all the churches and over each and all the pastors and the faithful, let him be anathema."

You question his authority in any sense and you're cursed. It's a mortal sin. He's unassailable. It goes on to say a true power, a universal power, a supreme power and a full power is possessed by any pope who can "rule independently on any matter without the consent of anyone else, he himself is judged by nobody because there is no higher judge on earth than he." He is the king of the earth. That's why the Vatican is its own nation, because he can't submit to any monarch. He is the king of the world. Further Catholic dogma says the Pope is infallible when he speaks *ex cathedra*. *Ex cathedra* is when he speaks out of his seat. When he speaks as Pope, he is infallible. Catholic dogma says, "God in heaven will confirm the Pope's judgment in his capacity as supreme doctor of the faith, he is preserved from error."

By the way, papal infallibility was voted in in 1870. That was convenient. It was voted in by a split vote. Interesting. They had to vote several times to finally get it through and it never was unanimous. John Paul II apologized for the historical failings of Catholics in a very vague way because when he was confronted with some of the issues of the past, some of the embarrassing things like forced conversion and anti-Semitism and some of the horrible things that were done, he apologized in a vague way. And you have to

understand this. How can you apologize if you're infallible? How can an infallible church apologize? But listen to what they believe. They do not believe that the church consists in the laity. The church does not consist in the laity. The laity are the sons and daughters of the church, but the church is the Roman curia, the papal court of cardinals, bishops and priests. And when John Paul apologizes for the short failings of the Catholics, he is not meaning the infallible church that consists of the papacy and the curia. "They are not guilty, for they are always to be held as immaculate." The sins have been committed by the sons and daughters of the church who make up the laity. This is absolutely ridiculous given the sexual perversion of the priesthood, which even Benedict XVI tried to sweep under the rug with a silly comment about the percentage of perverted priests – he wouldn't use that word – but the percentage of pedophile priests is no different than the normal population.

All of this is brushed under the carpet as fast as it can be in an effort to protect the illusion of holiness. Really it's hard to say whether the claim to infallibility is more ridiculous or more wicked – wicked because it attributes to man what belongs only to God, ridiculous because popes have been so wrong so often and because the whole system is so wrong. One might conclude that they are infallible when it comes to being wrong. Let me just conclude with three thoughts. 1. The papacy is unbiblical. It is unbiblical. There's not one tiny shred of evidence in scripture for the papacy nor is there any evidence for cardinals, bishops, priests, nuns. It's all an invention of men and demons to create an illusion of spirituality and an illusion of transcendents. It was all developed by evil people Satanically led to create a false religion that would be the enemy of the truth. The appeal is because of the power, the prestige and the money.

Do they try to support the papacy from the Bible? Yes. Listen to this. Again, this is their theology from Ludwig Ott, The Fundamentals of Roman Dogma. "Christ appointed the apostle Peter to be the first of all the apostles and to be the visible head of the whole church by appointing him immediately and personally to the primacy of jurisdiction." What they do is go back and say Peter was the first pope appointed by Christ. "If," says the Vatican Council, "If anyone says" – this is back in 1823 – "If anyone says that he, the blessed apostle Peter, was not constituted by Christ our Lord, prince of all the apostles and visible head of the church militant, or that he directly Peter and immediately received from our Lord Jesus Christ the primacy of honor only and not one of true and proper jurisdiction, let him be anathema." If you deny the papacy of Peter, you are cursed. You are cursed. So if you say the Pope is not the successor of Peter, you are also cursed, says Ott.

Here's another test of biblical fidelity that the Roman Catholic system fails utterly. No student in the New Testament would deny that Peter was important. He is important; important apostle, leader, spokesman for the 12, at the top of all four lists of the 12 – he's always at the top. He was a spokesman. I wouldn't want to call him Holy Father or Holy anything. He was weak and selfish and sinful and cowardly and unfaithful. He may have been in Rome. He may have died in Rome, but there's no evidence. They say he went to Rome, was the pastor of a church in Rome, died in Rome, was buried in Rome. St. Peter's

is supposed to be built where he was buried. There's no evidence for that at all. One thing is certain, he never pastured a church in Rome, if he ever went there. How do you know that? Well, Paul wrote Romans in the year 56 and made no reference to Peter. If Peter was in Rome there was already a church there. If Peter was the pastor of the church in Rome why doesn't he refer to Peter? He greets a whole bunch of people in chapter 16. He just keeps greeting one after another, after another, after another. It would be pretty serious to overlook Peter.

When Paul was later imprisoned in Rome in the year 60-62 he wrote four letters and he included in those letters all who came to him. Never mentions Peter. In his last letter, 2 Timothy written in the year 64 or about that, he gives greeting to 10 people in Rome; not Peter. Not Peter. Galatians 2:7-8, you might want to look at that for just a minute. Galatians 2:7-8, "I have been entrusted," Paul says, "with the gospel to the uncircumcised" – to the gentiles – "just as Peter had been to the circumcised." Peter was never called to pastor a gentile congregation, to take the gospel to the gentiles. Never. Galatians chapter 2 talks about, verses 11 to 14, when Peter came to Antioch, Paul had to oppose him to his face because he stood condemned because of his terrible, terrible compromise. It was he who denied the Lord, as you know. It was he who disobeyed the Lord. It was he who was cowardly.

By the way, the head of the Jerusalem church – you might think at least Peter would be the head of the Jerusalem church, but he's not. According to Galatians chapter 2 and Acts chapter 15, the head of the Jerusalem church was James. It was James, not Peter at all. There's no indication whatsoever that Peter had anything to do with the city of Rome. In 1 Corinthians 1, the apostle Paul addresses the factions in the Corinthian church. He says, "Some of you say I am of Paul, Apollos, I am of Cephas or Peter and I of Christ." He doesn't sort Peter out. He doesn't make any great thing of him at all. In fact, he makes it very clear that none of these people are particularly significant. They're not the ones who deserve the credit for the work of God. Go to chapter 3, "What, then is Apollos? What is Paul? Servants to whom you believe. I planted, Apollos watered, God was causing the growth." It's a very low-key way to treat yourself. He doesn't give any elevation to anybody. Furthermore, Paul went to Rome to preach and in Romans 15:20, he says, "I aspire to preach the gospel not where Christ was already named." If Peter had been there and planted a church then that would not be true. He didn't go where somebody else had been. Peter was already the bishop of Rome. Why would Paul want to go there and strengthen and establish that church?

In 1 Peter, let's hear it from Peter himself. 1 Peter 1, "Peter, an apostle of Jesus Christ." That's all; an apostle of Jesus Christ. He introduces himself as nothing more than that, not the apostle, not the head of the church. 1 Peter 5, "I exhort the elders among you as your fellow elder." As your fellow elder. I'm just one of you. I'm just a partaker of the glory to be revealed. Shepherd the flock of God. Exercise oversight not under compulsion but voluntarily according to the will of God. Not for money, but with eagerness. "Not as" – here it comes, verse 3 – "lording it over those allotted to your charge." Boy, there's a direct hit at the papacy. We're just fellow elders. Don't ever lord it over. Peter himself actually taught against

the priesthood, which of course the papacy is the highest place. First Peter 2:5 he says, "You are living stones. You are to build up a spiritual house for a holy priesthood." This is what we know as the priesthood of believers. In verse 9, "You are a chosen race. You are a royal priesthood, a holy nation, a people for God's own possession." There's no priesthood but the priesthood of believers.

By the way, Peter completely disappears after Acts 15. Completely. But in spite of all of this, the Roman Catholic Church affirms that Peter was the first Pope, the head over the whole church, and the author of papal succession. Where do they get it? They get it from three passages completely misrepresented, Matthew 16, and this one you know, "Jesus said, "I say to you you're Peter and on this rock I'll build my church." You are Peter and upon this rock I will build my church. It's a play on words. He's not saying you are Peter and upon you'll build my church. You are Peter – petros. Petros, small stone. Upon this petra, rock bed, I will build my church. What rock bed? The rock bed of the reality of Christ. Simon Peter in verse 16, "Thou art the Christ, the son of the Living God." And Jesus says, "Blessed are you, Simon Bar-Jonah, because flesh and blood didn't reveal this to you. My father who is in heaven I say you are a small stone but it's on the rock bed of who I am that I will build my church."

How can that be perverted? The language is crystal clear. Verse 19 – they like this one – "I will give you the keys to the kingdom of heaven and whatever you bind on earth shall be bound in heaven and whatever you shall loose on earth shall be loosed in heaven." Wow, that sounds like authority. You get to open and shut. Whoever controls the door is in charge. You get to decide who comes in and who goes out. Isn't he saying that to Peter? Yes, because it was true of Peter, but he didn't just limit it to Peter. If you look at chapter 18 where you have the discipline section he says to anyway in verse 15, "If your brother sins go and reprove him in private. If he listens you've won your brother. If he doesn't listen take two or three witnesses. If he still doesn't listen, tell the church and if he still doesn't listen to the church put him out. Truly I say everybody, to all of you, whatever you bind on earth shall be bound in heaven and whatever you loose on earth shall be loosed in heaven." Peter wasn't given any authority that every believer doesn't have. Same thing.

So what is this? It's the authority to say to someone your sins are forgiven or your sins are not forgiven based on what? Based upon whether they believe, whether they repent. If you have the right to say to someone you can enter the kingdom by how they respond to the gospel. You can say to someone you're loose from your sins because you put your trust in Christ. You can say to someone you're bound in your sin because you refuse Christ. You can say it as well as I can say it, Peter can say it, anyone can say it. We have that authority based upon how people respond. The Pope is wrong to say we don't know the mystery of who's going to be in heaven and who's going to be in hell. Yes we do. We have the authority to say you are inside the kingdom and you are outside. You are forgiven; you are not based upon the response to Christ.

They also use a second passage, Luke 22:31. Luke 22:31 where Jesus says,

"Simon, behold Satan has demanded permission to sift you like wheat. I have prayed for you that your faith may not fail and once you have turned again strengthen your brothers." They say that is sort of a declaration of his papal primacy. Boy, that is some stretch. He says I'm turning you over to Satan and your faith isn't going to totally fail, but you're going to deny me "before the cock crows," he says in verse 34. But you're going to be restored. Strengthen your brother. So they say here is the great commission to be the ultimate, supreme strengthener, the Pope. Again ludicrous interpretation of that text.

The other one they use is John 21. John 21. I have to keep reminding people that they use the scripture but they don't need it because they can just invent doctrines. Verse 15, John 21, Jesus finishes breakfast and says to Peter, "Do you love me?" "Yes, Lord, you know I love you." "Tend my lambs." Then he says it again, "Shepherd my sheep." Then he says it again, "Tend my sheep." They say in this three-fold all of Peter he was made the supreme shepherd. No. In 1 Peter 5, I just read it to you. He said I'm nothing but a fellow elder under the chief shepherd. They say that from Peter on there's an unbroken chain of papal succession. That's absurd. The first person who was actually Pope was in the 6th century. And then they had to go back and pick, out people who could fill in the gaps back to Peter. I wish I had time to give you the history of the papacy. It is one ugly story. Just remember nobody was really an official pope until 600. Before that there were elements of the church, the institutional church – there were powerful elements of the church in Rome and Constantinople and other places, about five of these huge ones. It was a battle for power.

The bishop of Rome, because Rome was significant, wanted to be the head of everything and finally got his wish after a long and unhappy history. But there were periods of time when there was no bishop in Rome at all: 304-348, 638-640, 1085-86, 1241-43, 1267-71, 1292-1294, 1314-1316, 1415-1417 there weren't any. The point I'm making is there's no succession here. Certainly there's no divine succession. The papacy was bought and sold and bartered. It was invented, it was reinvented. At some points there was as many as three who all called themselves popes at the same time fighting for power. Alexander VI bought the papacy as an illustration. Having purchased enough votes, the majority was obtained when he voted for himself. In his days, the Vatican was the scenes, say historians, of frequent orgies, such as the banquet of chestnuts attended by 50 or more prostitutes who squirmed and crawled naked amidst lit candles to pick up chestnuts scattered on the floor and afterwards entertained the guests in carnal indulgence.

One historian says, "With Alexander VI, the papacy stood forth with all the strength of its emancipation from morality." The litany of licentiousness in the history of the papacy is staggering, absolutely staggering. Bought and sold, fought over, murdered for, multiple popes, conflicting lists of popes with different names, different numbers. If it wasn't so sad it would be like a joke. It wasn't really until Gregory the Great, 590-604, that there was a legitimate Pope. Supposedly from Peter on there was a succession. Falsified, forged documents were intended to prove that. So you can literally obliterate the papacy because there is no apostolic succession. The claim is ridiculous;

absolutely ridiculous. It was just a big battle for power and then they wanted to establish that power. Once it got centered on the bishop of Rome and he became the Pope, he wanted to affirm and magnify his power and so he created the idea of succession and started filling in the gaps going back.

It is unbiblical. Secondly it is unholy. You can read it for yourself. You can read the history of the papacy. It's just horrific really. Terribly sinful and yet in The New Catholic Encyclopedia, claims the one receiving the sacrament, the Pope, and the ones who elect the Pope are to be characterized by "outstanding and habitual goodness of life, especially perfect chastity." So the Pope is perfect and has to be chosen by perfect men. That's impossible, obviously. I would say this. That the papacy is the biggest hoax ever foisted on the world. The biggest hoax ever. Popes who were fornicators and bribers and murderers, and some who were good men in the human sense, dot the landscape of this history and make it impossible to see in it the work of God or any apostolic succession.

Well since my time is gone, let me just give you one other thought. It is unbiblical, it is unholy and it is arrogant and idolatrous. The Pope has the right to pronounce sentence of deposition against any sovereign on the planet, so says the papacy. That means the Pope is the king of the world. He can depose any king. The Catholic Encyclopedia says "We declare, we say, we define, we promise that every being should be subject to the Roman Pontiff." The Pope is the supreme judge, even of civil laws, and is incapable of being under any true obligation to them. He is above all law, he is above all kings. At the consecration of Roman Catholic bishops there is an oath of allegiance to the Pope; whenever a bishop is consecrated an oath of allegiance is given. Here's what it says: "With all my power I will persecute and make war on all heretics, schismatic's and those who rebel against our Lord the Pope and all his successors, so help me God and these holy gospels of God."

So you swear to make war on anybody who rebels against the Pope. Where is humility in this? Romanism is a gigantic system of church worship, sacrament worship, Mary worship, saint worship, image worship, relic worship, priest worship and Pope worship. J.C. Ryle was right when he said it's a huge, organized idolatry. A man wearing a gold crown triple-decked with jewels worth millions? A cardinal's garb that costs tens of thousands of dollars? Peter said, "Silver and gold have I? None." Paul said, "I coveted no man's gold, no man's silver, no man's clothing." "The Pope is surrounded by a dazzling display of arrogant overindulgence. Its theater is nothing more than theater to give the illusion of God, the illusion of transcendence, the illusion of spirituality. It is a pompous display of wealth. It is a lavish indulgence in ridiculous buildings with ridiculous robes, crowns and thrones to cover and mask a sinful system like the whitewashed tombs that Jesus referred to."

There was never such a thing as a papal coronation before the 10th century and now the world has gone berserk over this as if it was true religion. I said this a few weeks ago. I'm going through Luke. The more liturgy, the more mystery, the more ceremony, the more apostasy. The Pope is in direct violation of everything in scripture and sets himself up as the greatest

person on earth. But then friends, it's not a bad guess to see the final antichrist as a pope. Colossians 1:18 speaks of Jesus Christ, "He is the head of the body of the church. He is the beginning. He is the first born from the dead so that He Himself might come to have first place in everything." Who gets first place in everything? Christ. Christ. Oh, they've got a clever system. How to preserve error, how to perpetuate error, make heresy infallible and the arch heretic unassailable, irreformable and absolutely authoritative. It is possible that the final antichrist could be a pope because the final antichrist will be a dominating world leader. He will be not subject to any other world leader. He will be in an imitation of Christ, an antichrist, a pseudochrist. He will have international power. He will be a gentile. And his system seems, in the Book of Revelation chapter 17, to be headed up in Rome.

If the Pope can fool evangelicals, it seems to me that the antichrist won't have much trouble doing the same with the world. Well, let's leave it at that.

Webnaster's comment

Apparently John Fullerton MacArthur doesn't realize the Pope and the biblical antichrist are one and the same person! Most evangelicals today have been deceived to think that the Antichrist is a single individual who will arise from obscurity in the *future*, and *only* in the future!. This way of interpretation of Scripture is known as *futurism*. Protestants up till the 18th century did not hold such a view of a future only Endtime Antichrist. For more information, please see [The Antichrist Is Hidden In Plain Sight](#)

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 forgotton 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. CROWLET,

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 my 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 w6 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. :

"My 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 99.2×100 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 (1) 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 Nevv 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 co-operation 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 printingpresses 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. I. 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 boklly 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 stiff." 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 New 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 Cogletto 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 Carthage. 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