

Catholic Vs. Protestant Jesus



This is a transcription of a podcast by Christian J. Pinto given on Aug. 1, 2022, on [Noise of Thunder Radio](#). Chris gives many interesting insights, things that I believe deepen our understanding of the spiritual warfare we are all experiencing.

In this transcription, I added titles to identify the contents of the subsection. The titles also automatically generate a menu on the page. I hope you find them useful.

Okay, praise the Lord you guys and welcome. I'm Chris Pinto. This is noise of thunder radio today in the show.

We are going to talk about the Catholic Jesus. The Catholic Jesus is the Catholic Jesus, the same Jesus of Protestantism. Is the Catholic Jesus the same Jesus of Protestantism? Well, we're going to allow a very traditional Catholic ministry, a very traditional Catholic organization called Church Militant, one that I've mentioned on this program a number of times. I've made reference to articles that they have. They are very traditional Catholics. They believe that the liberalism and really leftism that's going on, which I'm not sure if they understand is really Jesuitism. I'm not sure that they have that understanding of history. I'm not sure that they understand that the Jesuits are behind social justice and that they're the co-authors of socialism and communism and that the Vatican is really the well-spring of communism.

We're going to talk about that on the program as well. But right now I want to focus on that version of Jesus, the Lord Jesus Christ that is presented by the Roman Catholic Church. Now when we talk about the Catholic Jesus, as opposed to the Protestant Jesus, the Protestant Jesus, if we're talking historic Protestantism is Jesus according to the Bible. As one historian put it, *Protestantism is the Bible*, the whole Bible and nothing but the Bible. So if you're going to talk about the Protestant faith historically, it must be based on the Bible. Otherwise, it's not really Protestantism. It might be some offshoot of Protestantism where people come up with different ideas about things. That's something else entirely.

Historic Protestantism

Historic Protestantism, however imperfectly a particular church may pursue it or achieve it or accomplish it, the aim is to obey every word of God

according to scripture. To live as Jesus said, man does not live by bread alone, but by every word that proceeds from the mouth of God. That is historic Protestantism. Now we all know that that changed in the late 19th century into the 20th century. You have so-called Protestant groups that are not really Protestant at all because they're pursuing ideas that would be utterly rejected by the Reformers. The Reformers would have nothing to do with them.

Probably the one that I'm seeing more and more is this partitioning of the gospel into two categories that insist that there are two gospels, one gospel for the Jews and one gospel for the Gentiles. And that, of course, we believe is complete heresy. It's a violation of Galatians chapter 1. The Apostle Paul says, if any man or an angel from heaven preach any other gospel, let him be accursed. So we reject the idea that there are somehow or other two gospels that are contained in the New Testament or really anywhere in the Bible. Jesus is one Lord. He is the way, the truth, the life. No man comes under the Father, but by him. Praise the Lord.

But let's talk about this issue of another Jesus and why this is so important. We have in the New Testament in 2 Corinthians chapter 11, 2 Corinthians chapter 11, the Apostle Paul is writing to the church at Corinth. And he says in verse 2,

For I am jealous over you with godly jealousy, for I have espoused you to one husband, that I may present you as a chaste virgin to Christ. But I fear, lest by any means as the serpent beguiled Eve through his subtlety, so your mind should be corrupted from the simplicity that is in Christ. Or if you receive another spirit which you have not received, or another gospel which you have not accepted, you might well bear with him.

Another Jesus? Two Gospels?

So notice the Apostle Paul is confronting this idea of another Jesus. And that's actually his terminology, *another* Jesus. So obviously, when people come and they talk to you about Jesus, we have to be discerning at that point whether or not they're really describing the Jesus of the Bible, or if they're preaching another Jesus.

And in verse 3, Paul is warning the church, he's saying, I fear lest by any means as the serpent beguiled Eve through his subtlety, that it'll be through subtle deception and lies obviously, that will contradict the clearly stated words of God. Remember what God said to Adam concerning the fruit of the tree of knowledge of good and evil, that in the day that you eat thereof, you will surely die? And what does the serpent do? He shows up and he says, you will not surely die, you shall not surely die. But your eyes shall be opened and ye shall be as gods, knowing good and evil. So the serpent openly contradicts the clearly stated word of God, the clearly stated commandment of God. So that is the immediate context of what we're looking at.

That's one of the reasons why I think those who are preaching the two gospel message, they're claiming that there's one gospel for the Jews, one gospel for the Gentiles. That's obviously wrong, it's obviously condemned by the

clear statements that we have throughout the New Testament.

And just as when the serpent beguiled Eve, if Eve had obeyed what God had commanded Adam, "In the day that you eat thereof, you will surely die." Don't eat of that fruit. Very simple, very straightforward. Then Eve would not have been beguiled or bewitched and she would not have sinned then against God.

And so it is now, you have a clear scripture, if any man or an angel preach any other gospel, let him be accursed. And yet now we have people who are doing exactly that, they're contradicting the clear warnings that we have in scripture.

Any other gospel is quite often applied to Rome

Yet if we were to go and read commentaries prior to the 20th century, the reference to if any man preach any other gospel is quite often applied to Rome. Because the context is you had the circumcision teachers who were saying that except you get circumcised and keep the law you cannot be saved, *they're adding something to the gospel of grace*. And you have earlier commentators who argue that really Rome, when you look at Rome and the sacramental salvation, things like you've got to be in submission to the Pope and you've got to be in submission to the Church of Rome in particular, or you cannot be saved. They have all of these different conditions for salvation that have been added over the centuries. And this is really what brings us to the issue of the Protestant Jesus versus the Roman Catholic Jesus, the papal version of Christ.

So let's define our terminology here. The Protestant Jesus is Jesus based on the Bible, and it can only be that, it cannot be Jesus based on something else, because historic Protestantism embraces only the Bible, which even Catholics who are aware of what historic Protestantism is acknowledge.

And we're going to hear that from a statement made by Michael Voris (who aggressively promotes traditional Catholicism) of Church militant, which I think is very important.

If we were going to talk about the Mormon Jesus, for example, if you're going to talk about the Mormon Jesus, you cannot define the Mormon Jesus without the Book of Mormon. The Mormon Jesus is defined by the Book of Mormon. If you're going to talk about the Islamic Jesus, because yes, in Islam, they also claim to believe in Jesus. But to understand the Islamic Jesus, you have to read the Quran, you have to read the Hadiths, you have to read their writings.

Defining the Catholic Jesus

So how would we define the Catholic Jesus? How would we define the Catholic Jesus? You have to read writings outside of the Bible. Because what is it that makes the Catholic Jesus Catholic? I would propose that you have at least three documents that you have to take into consideration in order to understand the Catholic Jesus.

The Catholic Jesus is defined by the Council of Trent, by Vatican Council I, and by Vatican Council II. Those three documents at the very least, now there may be other documents as well. In fact, Rome has a whole series of documents and councils and things like that. But the three major documents would be the Council of Trent, Vatican Council I, and then of course they're most up-to-date, extensive declaration, which is Vatican Council II. That is where you define the Catholic Jesus.

And as I've said before, if you believe official Roman Catholic doctrine, if you actually believe the doctrines of Rome as they are set down on paper, you cannot be saved. It is simply not possible because you have to reject the true gospel as it is given in the New Testament. Now what do we mean by that? Let's look at the Council of Trent just very quickly.

The Council of Trent is, I think, the clearest example. You have Canon 9, which says,

"If any one saith, that by faith alone the impious is justified; in such wise as to mean, that nothing else is required to co-operate in order to the obtaining the grace of Justification and that it is not in any way necessary, that he be prepared and disposed by the movement of his own will; let him be anathema."

<https://history.hanover.edu/texts/trent/ct06.html>

Let him be accursed. That's Canon 9 from the Council of Trent. If anyone says that by faith alone, the impious is justified. Okay, and then nothing else is required in order to obtain the grace of justification. Nothing else required. Let him be anathema. That's one.

Canon 12 says,

"If any one shall say that justifying faith is nothing else than confidence in the divine mercy pardoning sins for Christ's sake, or that it is that confidence alone by which we are justified...let him be accursed."

So the Council of Trent pronounces a curse upon you if you believe that you're saved by God's grace through faith in Jesus Christ apart from works. That is the whole problem. I mean, that right there, that just cuts right through everything and gets to the fundamental problem with Rome and Romanism.

Michael Voris and his Church Militant organization

Now, something that I'm typically careful to say whenever these discussions happen is that it's important to remember that the average Catholic, especially here in America, is not aware of the official doctrines of Rome. They're not aware of the details of the Council of Trent. However, when we talk about a group like Church Militant and Michael Voris, you're not talking

about ignorant Catholics. You're talking about Catholics who know full well what the official doctrines of Rome are. And so what happened was I was sent an email by one of our listeners that contained a video link to a video that was made and published by Michael Voris of Church Militant, where he is the one who asks the question, do Catholics and Protestants worship the same Jesus? And he very clearly says, no, we do not worship the same Jesus. I'd never seen this before. I knew that Church Militant was hostile to the Reformation and to people like Martin Luther, etc. But I did not realize that they went this far with it. And I think it's very important that anybody who's stumbling upon the Church Militant website understands what they really believe, which is very important, brothers and sisters, because the ecumenical movement is telling the Protestants, the evangelicals, that really they need to join hands with Rome. They need to see the Pope as a Christian. They need to see Catholics as Christians and this kind of thing. And it is very, very deceptive, very deceptive.

So again, that's why I say you might have a Catholic friend who seems to believe about Jesus what you believe. That could be the case. But when we say the Catholic Jesus, what it comes down to are those documents that are unique to Rome, wherein they define the faith that they believe in, that's the only way you can define the Catholic Jesus.

But here we're going to play some of the audio from Michael Voris on the Church Militant website. And this particular message is called the Vortex "Prodi Jesus." Now Prodi, the word Prodi, just so you know, is sort of a slang or really seems to be kind of an insult for Protestant. So instead of Protestant, they're saying Prodi, the Prodi Jesus. So here is what Michael Voris has to say about the Protestant Jesus versus the Catholic version of Jesus.

(Audio of Michael Voris mocking Protestantism and the biblical Jesus while claiming the Catholic Jesus is superior.)

All right, I have to jump in here very quickly because I can't let that go unanswered, the idea that it's the Protestant form of Jesus who says, "Hey, do whatever you want." Historically, that's not the case at all. That is completely opposite to the Reformed and the Puritan movement. The Puritan movement is the reason why we have moral standards in both church and state that are upheld and defended. Wherever you have Rome and her priesthood in charge, you will have gross immorality normalized and that is throughout history. Nobody pushes LGBT like the Vatican and her agents in America and throughout the world. That's provable beyond any doubt.

But let's listen to the rest of what Michael Voris has to say.

(Voris talks about the worship of Jesus' mother and prayers to Catholic saints.)

Now the reference to the saints is, I believe in the Catholic context, a reference to praying to the saints, patron saints and exalting patron saints over this issue and that issue, etc. Which is really a form of idolatry as we see it as Protestant evangelicals. Certainly when Michael Voris says prodi

Jesus has no regard for his mother, if you go and read everything that Church Militant says about the Virgin Mary, they engage in idolatry. What can only be called outright idolatry where the Virgin Mary is concerned. There's no question about that. But go to their website, look up what Voris says on the Virgin Mary. It's very, very clear. It's nothing that they can defend as venerating the mother of Jesus. They can't claim that because they're looking to Mary in the same way that Christians should be looking to God. They're putting their faith in their trust in Mary to empower them and help them and all this other kind of stuff. Whereas the scripture never tells us anything like that. All of our trust and reliance is to be upon the Lord, upon God Himself and upon the Lord Jesus Christ, not upon Mary or any of these patron saints, so called.

Michael Voris of the Catholic media organization called Church Militant is very, very conservative traditional Catholic. They resist liberalism and leftism in the Catholic church today. However, they also are very, very hostile toward historic Protestantism and make it very clear that they completely denounce the Protestant Reformation.

Catholic means of salvation vs. the Bible

Michael Voris says the Protestant version of Jesus is basically denying people the means of "salvation." And this is what it comes down to, brothers and sisters, the understanding of salvation. Rome teaches a sacramental form of salvation, works-oriented salvation. And they believe that you have to take the Eucharist, the Eucharist, meaning the wafer, which has been called for several hundred years, the true God of Rome, the God of Rome is the wafer. When the Catholic priest holds up the wafer, the Eucharist, the host and says, *hoc est corpus meum*, (Latin for this is my body) the Protestant corruption of which is Hocus Pocus, supposedly the Eucharist then becomes the literal physical body, blood, bones and sinew of the Lord Jesus Christ. That is what they believe. That's the doctrine of trans-substantiation.

It's important to understand that the doctrine of trans-substantiation is said to have begun with Pope Innocent III, the same pope who initiated the great Inquisition. And through the dark age period, what happened was you'd have Catholic priests that would hold up the wafer and they expected people to come and bow down and worship the wafer or the Eucharist as God, as Christ, manifest in the flesh, in the hands of a Roman priest. And if you did not come and bow down, there are multiple cases, many, many cases of people who were taken and punished and put to death for refusing to bow before this Eucharist, the Eucharistic Adoration.

Now, if you want to read a book on this to really understand the extreme nature of it and the absurdity of it, look for the book by 19th century Catholic priest who eventually became a Protestant, Charles Chiniquy, who was the personal friend of Abraham Lincoln. He wrote a book called [The God of Rome, eaten by a rat.](#) And he talks about ministering at a church in Quebec in Canada, and that there was an older priest there who was blind, and that one day the priest was hunting about on the altar in a Catholic church, looking for the wafer, and the wafer had disappeared. And the priest is saying to him, he tells the story, let me see if I can get the dialogue.

(Please read the entire account, [The God of Rome, eaten by a rat.](#))

Chiniquy is revealing to us that this old Catholic priest in Canada openly referred to the wafer, the Eucharist, as God. They believed the wafer was and is God. That is the God of Rome. And if you don't believe on this wafer God, you cannot be saved according to Michael Voris.

The God of Roman Catholicism, the Jesus of Roman Catholicism, the Catholic Jesus is another Jesus, if in fact, Catholics believe in that version of Jesus that is contained in the official writings and doctrines of the Roman Catholic Church. If that's the Jesus you believe in, you believe in another Jesus and your Christ is really an anti-Christ, another Christ. It is not the Christ of the Bible.

Now to read another quote from the book, here's a quote. It says,

If there is a thing which is as evident as two and two make four, it is that Romanism is the old idolatry of Babylon, Egypt and Rome under a Christian mask. But this new form of idolatry is so boldly denied by some of the great dignitaries of Rome and so skillfully concealed by others under the spotless robe of Jesus that not only the two unsuspecting nominal Protestants, but even the very elect are in danger of being entrapped and deceived.

Okay, that's just one of the quotes from the book. And so you have people who are saying, well, let's just focus on Jesus and we all believe in Jesus, right? And so we just focus on Jesus and we'll forget about everything else. But here we're learning from a very traditional Catholic organization, Church Militant, that the Jesus of Roman Catholicism is not the Jesus of Protestantism, meaning it's not the Jesus of the Bible. It can't be.

Now we know that the liberal Jesus, the LGBT Jesus is obviously not the Jesus of the Bible. That's the other Jesus that's also being preached by Rome and by the Jesuits in particular. They are promoting the rainbow Jesus and we say rainbow in the sense of LGBT activism. It is a different Jesus. So whether it's the traditional Catholic Jesus that Church militant is describing based on historic Catholicism, or it is the LGBT Jesus that is now being promoted by the Jesuit order and to some extent by Pope Francis, whatever the case may be, it is another Jesus entirely. And Catholics themselves admit it. That's what we have to recognize. They admit that they bow to a different Christ.

Now there was a time when Protestants understood this. There was a time when they understood it and they believed it was a critical understanding because if you allow Catholics to be in charge in matters of government, what happens is your government is essentially going to be controlled by the Vatican because the Catholic version of Christianity, so-called Christianity, is to do whatever the pope tells you to do. That's Roman Catholicism. And so if Catholics are in charge, that means the pope is in charge. That means the Jesuits are in charge. The Holy See in Rome is in charge of your country. That's the problem.

The No Religious Test Clause

And if you examine early American laws where the states are concerned, it was required that you had to be a Protestant in order to hold political office anywhere in early America.

This is from the <https://constitutioncenter.org/>. And an article they have called [The No Religious Test Clause](#). This is one of the most misunderstood things happening politically in our country, one of the most misunderstood parts of the Constitution. And I could probably talk about this for an hour, but we're not going to have time, but where it says the No Religious Test Clause, no religious test shall be required, etc.

The thing that we've gotten away from is that the whole concept of a religious test was the swearing of an oath. It was not seen as the same thing as a religious requirement. Religious requirements are entirely constitutional. You just can't have somebody swear an oath concerning it.

So let me read part of this article. It says,

In England, religious tests were used to "establish" the Church of England as an official national church. The Test Acts, in force from the 1660s until the 1820s, required all government officials to take an oath disclaiming the Catholic doctrine of transubstantiation and affirming the Church of England's teachings about receiving the sacrament. These laws effectively excluded Catholics and members of dissenting Protestant sects from exercising political power. Religious tests were needed, William Blackstone explained, to protect the established church and the government "against perils from non-conformists of all denominations, infidels, turks, jews, heretics, papists, and sectaries."

That's them quoting William Blackstone. Then it goes on in the same article. It says,

At the time the United States Constitution was adopted, religious qualifications for holding office also were pervasive throughout the states. Delaware's constitution, for example, required government officials to "profess faith in God the Father, and in Jesus Christ His only Son, and in the Holy Ghost." North Carolina barred anyone "who shall deny the being of God or the truth of the Protestant religion" from serving in the government. Unlike the rule in England, however, American religious tests did not limit office-holding to members of a particular established church. Every state allowed Protestants of all varieties to serve in government. Still, religious tests were designed to exclude certain people—often Catholics or non-Christians—from holding office based on their faith.

Now bear this in mind, brothers and sisters, that principle, you see the no religious test shall be required, had to do with not requiring people to swear an oath and they limited religious liberty to Protestant belief systems. Why? Because Catholics were devoted to a foreign power, a foreign leader. And atheists and Turks, etc. did not acknowledge the Bible as the Word of God. And the Bible is what is intended in the Constitution rather in the Declaration of Independence, where it mentions the laws of nature and of nature's God. That's a very direct reference to the Bible. Furthermore, the subscription clause of the Constitution, which says in the year of our Lord, is a direct reference to the Lord Jesus Christ.

So Catholics believing transubstantiation, they believe the Eucharist is Christ. And that's a problem when you've got Catholics involved in government, because they bend and twist everything towards Rome, typically. Maybe not every single Catholic, not every single one, but collectively, ultimately they're going to bend things in the direction of the Pope. And all of the teachings of Rome that basically say the Pope has the authority to control all the countries, especially professing Christian countries, the Pope has the authority to control all of them.

Now this used to be well known, and was the reason why there were laws against having Catholics in position to political power. And that continued all the way until when, until 1961. And this article at ConstitutionCenter.org acknowledges that.

It says;

But in *Torcaso v. Watkins* (1961), the Supreme Court unanimously held that religious tests for state office-holding violate the religion clauses of the First Amendment.

And what they did really is they reinterpreted Article 6 so that now a religious test was equal to having a requirement. You see, before, the religious test was only the swearing of an oath. It just like getting you to testify is one thing. Getting you to testify under oath is a different level of accountability. If you say something when you're being questioned kind of unofficially and you make certain statements, that's one thing. If you're under oath and you go into a court of law, you go before the FBI or you go before the US Congress and you testify under oath and you lie and you give out false information, you're committing a crime. You can be arrested and prosecuting go to jail. It's a different level of accountability. And that's what they were trying to remove from articles of religion. They wanted to remove that the oath and the punishment of somehow or other being in violation of a religious oath.

That's what Article 6 originally represented. There's even a whole article on this on the Harvard University website for those who want to investigate it further. I learned it from reading this article on the Harvard website.

Because our forefathers understood the political influence of the Vatican

over all the countries in Europe, how that had created so many of the wars and so many of the problems even wrote about it.

Read what Sam Adams says in his [Rights of the Colonists 1772](#). He talks about the manipulations of Rome in a country, and that they established secret groups in a country, and they develop a hidden order within the established order.

And now, of course, people are trying to figure out why is communism taking over our country? Why is that happening? We're going to be talking about this in this new film on the Jesuits on American Jesuits. We're going to go over in part the history of the Jesuits and the development of communism in the 19th century.

The doctrine of Transubstantiation is political

That the word communism is traced to the word communion. Communion. That's not typically what we're told, but it is traced to the word communion. And in the communion, the Catholic communion, when the priest holds up the wafer and he says the words, *hoc est corpus*, and the wafer now becomes God, becomes Christ in the flesh, so much so that you have to go and bow down and worship this wafer. And if you don't, then you're in rebellion to God. Well, who's holding the wafer? The Catholic priest. And only an ordained Roman Catholic priest has the power and the authority to call down Christ from heaven. So if a Roman Catholic priest has the power to call down God himself from heaven, if God is going to obey the priesthood of Rome, well, then how much more should everybody else obey the priesthood of Rome?

You see where this is headed. This is where transubstantiation was a very politicized issue. It wasn't just about somebody's theology. It became very political and it became about the priesthood of Rome controlling all areas of society. And that's what transubstantiation empowered the priesthood of Rome to do.

Catholic Communion linked to Communism!

And so what they did is they took that concept of communion and they turned into communism. So now instead of the wafer, instead of all power being channeled into the wafer as God, now all power is channeled into the state. And the state effectively becomes God. That, I believe, is what the Jesuits engineered in the 19th century with Karl Marx as one of their co-conspirators, if you will.

This is from a work by J.A. Wiley called [The Seventh Vile or The Past and Present of Papal Europe](#). And this was published by J.A. Wiley in 1868. 1868. Mark the date. 1868. Before communism ever really took over any country anywhere, but this is before the communists take over of China or Russia or any other part of the world. You had Wiley warning people that communism emanates from Rome. All right, so here is the quote. I'm going to read at least part of it. He says:

"Despotism had long withheld from society it's rights. Communism has now come affirming that society has no rights.

And then he goes on to say,

"If ever Heaven in his wrath sent an incarnation of malignity from the place of all evil to chastise the guilty race of man, it is communism. But the hell from which it has come is Rome. Communism has drawn its birth from the fetid womb of Popery, whose superstition has passed into atheism."

Wow, isn't that powerful? Wiley goes on. Of course, he saw he saw prophetic fulfillment happening with the development of communism. So he goes on, I'll skip down a bit. He said,

"Should the communists prevail? There remains on earth no further power of staying the revolution. And it must roll on avalanche like to the awful born. Providence may have assigned it, crushing and bearing in its progress, thrones, altars, laws, rights, the fences of order and the bulwarks of despotism, the happiness of families and the prosperity of kingdoms. But above the crash of thrones and the agonies of expiring nations, we may hear the voice of the angel of the waters saying, Thou art righteous, O Lord, because Thou has judged thus, for they have shed the blood of saints and prophets, and Thou has given them blood to drink, for they are worthy.

So Wiley saw communism as a righteous judgment from God, God's judgment upon man and his sin and rebellion against God in the gospel of Christ. He goes on, he says,

"Had the Reformation succeeded, the world would have been spared all these dreadful calamities. The Reformation was the Elijah before the coming of the great and dreadful day of the Lord. It was the voice crying in the papal wilderness, prepare ye the way of the Lord. It addressed the apostate churches of Europe, as John did, the Jewish church. The axe is laid unto the root of the trees, therefore every tree which bringeth not forth fruit is hewn down and cast into the fire.

Now I think what Wiley is communicating in his teaching here is his belief that events are unfolding, that the same pattern of warnings and followed by judgment that we have seen in the past, as recorded in the scripture, that those same patterns of warning and judgment we find throughout history. And Wiley saw that beginning to come to pass in his day in the 19th century. I don't think J.A. Wiley could have foreseen how devastating communism would be. But maybe I'm wrong. Maybe he did, because you know the wording, the

words that he's choosing and the description, talking about destroying everything in its path, that is very much the impact that communism has had in many parts of the world. It has had a very destructive ruinous, calamitous, bloody impact on mankind.

And now what we're watching here in the United States of America, now that agents of Rome have captured the government of the United States of America, we are sitting on the brink of a full-blown communist revolution and takeover of our country. In fact, some people are already arguing that the United States government is operating as a communist government. There are people who are saying that we're already there, and they're pointing to things like what's going on with the January 6 trials. People just rounded up, and it's obviously a show trial where the due process is not really being followed. The rule of law is not really being obeyed. The rule of law, and this is the great danger. It's what all of our ancestors warned us about.

Once we the people allow those who are in charge of government to remove the laws of God, you allow God's law to be taken out of the way, you have to ask yourself the question, what are they going to replace it with? And typically what happens is they replace it with arbitrary decision-making. In other words, whoever's in charge just says, okay, here's what we're going to do. Do this, do that, whatever. And the rule of law is cast aside. And that's what we're seeing happen. The rule of law is cast aside.

Now we have people in government making these arbitrary decisions about gender confusion. I mean, there's a video clip of Kamala Harris sitting down and talking about her pronouns, and she identifies as a female, and her pronouns are this and that. And all this other, there's been no formal decision made by our Congress. The American people haven't voted for people to get involved in Congress and start passing laws to support these things. No, they're just arbitrarily making them up and imposing them on our schools, colleges, universities, and on the government.

What they're doing, of course, by denying the authority of our Creator and the boundaries given to us by God Himself is engaging in a form of sedition and ultimately treason. Because the very foundation of our law begins with the authority of God with the laws of nature and of nature's God and the authority of God as our Creator. And that's what they're denying fundamentally. But nevertheless, these things have happened before throughout history.

Brothers and sisters, I mean, we're told, for example, in the Old Testament where it says in Psalm 119, verse 126, it says, It's time for the Lord to work for they have made void thy law. God's law has been made void because of how these corruptors and usurpers are handling the rule of law. They've cast aside the whole idea that government is supposed to operate as the minister of God. They've cast aside what King David says in the Old Testament. The word of the Lord came unto me saying, He that ruleth over men must be just reigning in the fear of God. That's what they have put aside.

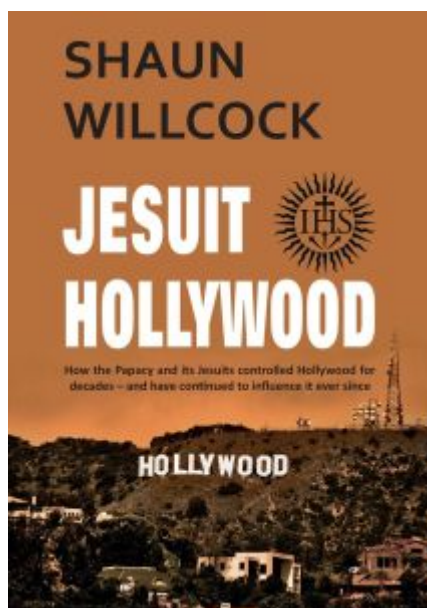
Our only hope as a nation

And we believe, as we've said before, if there's any hope for America for us as a nation, it is to repent of the ungodliness that's being normalized before our very eyes, to repent of that and turn this country back toward God and to restore the authority of God and His Word in the Bible, which, yes, I believe we have the right to do. Why? Because that's what our country was founded on. That's the whole point of my film, the true Christian history of America. There is a true Christian history.

Yes, there are tares among the wheat, but the wheat don't stand down because of the tares. In other words, God's authority is not overthrown because there's tares in the wheat field. So there's nothing in the Scripture that says any such thing. In fact, God's people are called to stand up and to confront the wicked and ultimately to overcome them by faith, and by the power of God above all, praise the Lord.

Listen to the entire talk!

Jesuit Hollywood



The influence of the Jesuits over Hollywood during its so-called “Golden Age”. Evidence of the way in which the Roman Catholic institution pursues its never-ending objective of conquering the world, in particular what could be called the “Protestant world”, by seeking to harness and make use of the most powerful entertainment medium the world has ever known: the movie industry.

The CIA – Vatican Connection



The Vatican / Jesuit connection to the CIA. The American government has been under the control of the Catholic church for a long time, over 100 years.

The Worship of Diana / Mary, the Mother goddess Connected to the Number 911



This is information I got from the video below.

When I was a boy attending Catholic church, I often heard the words, "Ave Maria", Latin meaning Hail Mary, one of the prayers I used to pray when saying the rosary. The Roman Catholic Church made a symbol out of it with the letters A and M.



This is a Jesuit ring:



You can see the Ave Maria symbol without the crossbar of the A. It also looks like an inverted M symbol over another M which can have the occultic meaning of "As above so below".

You can see the symbols can be interpreted as Roman numbers for 911.



This can be observed on Masonic symbols as well!





The Pope – Chief of White Slavers, High Priest of Intrigue



Former Catholic priest Jeremiah J. Crowley exposes the Popes of Rome as evil tyrants whose interest is only money and power over as much of the world as possible

Is the Rapture a Rescue from Persecution? The History Behind the Rapture Doctrine



It seems to me the first thing that pops up into a Christian's mind today when he or she hears the word "rapture," is a rescue from persecution and tribulation from the Antichrist. I see no such promise in the entire Bible. The scriptures tell me otherwise.

*2 Timothy 3:12 Yea, and all that will live godly in Christ Jesus shall **suffer persecution.***

*Daniel 7:21 I beheld, and the same horn made **war with the saints**, and prevailed against them;*

*Revelation 13:7 And it was given unto him to make **war with the saints**, and to overcome them: and power was given him over all kindreds, and tongues, and nations.*

I don't know any evangelical today who calls himself a futurist who would disagree that Daniel 7:21 and Revelation 13:7 are talking about the Antichrist. This baffles me because nearly all futurists claim the saints will be taken to Heaven just *before* the rise of the Antichrist!

A view that is very widespread in the church today holds that Jesus will come back to rapture the church out of the world, after which the great tribulation will then occur, and after that, Jesus will return again. There is no scripture in the Bible that says that. An honest Bible student who holds such a view must admit it is something they heard as a little child in Sunday school, and not from the Bible.

Not only that, but many have the mistaken belief it will be a *secret* rapture!

"There are many Christians who believe that the second coming of Jesus Christ will be in two phases. First, He will come for believers, both living and dead, in the "rapture" (read 1 Thessalonians 4:13-17). In this view, the rapture—which is the transformation and catching up of all Christians, dead or alive, to meet Christ in the air—**will be secret, for it will be unknown to**

the world of unbelievers at the time of its happening.”

The above quote is from <https://billygraham.org/answer/what-is-the-rapture/> It's no surprise Billy Graham and his associates would teach that. He got it from the Scofield reference Bible and Scofield got it from John Nelson Darby's false doctrines known as Dispensationalism. Notice there are no Scriptures given to back up the idea that the rapture will be in secret and unknown to the world of unbelievers.

The history behind the current popular but false Rapture doctrine

The following are quotes from <https://www.demonbuster.com/rapture.html>.

Three Jesuit Priests reinterpreted Daniel's 70 weeks of prophecy; the Book of Revelation; and Ezekiel for the purpose of taking the heat of the Protestant Reformation away from the papacy. At the beginning of the Protestant Reformation, all the reformers looked at the Pope as the Antichrist prophesied in the Bible! The three Jesuits were:

1. Francisco Ribera (1537-1591) of Salamanca – futurism/rapturists
2. Luis de Alcazar (1554-1621) of Seville – praeterism
3. Cardinal Roberto Bellarmine (1542-1621) – followed Ribera's school of thought.

The futurists rapture doctrine originated and was submitted by Francisco Ribera in 1585. His Apocalyptic Commentary was on the grand points of Babylon and Anti-Christ which we now call the futurists or rapture doctrine. Ribera's published work was called "In Sacram Beati Ionnis Apostoli " Evangelistate Apocoalypsin Commentari (Lugduni 1593). You can still find these writings in the Bodleian Library in Oxford England.

Ribera's futurist interpretation rocked not only the Protestant church but also the Catholic church, so the Pope ordered it buried in the archives out of sight. Unfortunately, over 200 years later a librarian to the Archbishop of Canterbury by the name of S. R. Maitland (1792-1866) was appointed to be the Keeper of the Manuscripts at Lambeth Palace, in London, England. In his duties, Dr. Maitland came across Francisco Ribera's futurist/rapture teaching and he had it republished for the sake of interest in early 1826 with follow-ups in 1829 and 1830. This was spurred along with the Oxford Tracts that were published in 1833 to try and de-protestantize the Church of England.

John Nelson Darby (1800-1882) (A Leader of the Plymouth Brethren) became a follower of S.R. Maitland's prophetic endeavors and was persuaded. Darby's influence in the seminaries of Europe combined with 7 tours of the United States **changed the eschatological view of the ministers which had a trickle-down effect into the churches.** Darby's/Ribera's teachings were embraced radically by **Cyrus Ingerson Scofield** (1843-1921). Scofield adopted Darby's/Ribera's school of prophetic thought into the Scofield Reference Bible of 1909 which was heralded as the "book of books".

Another contributor to the rapturist's chaotic prophetic line of thought came

through Emmanuel Lacunza (1731-1801), a **Jesuit priest** from Chile. Lacunza wrote the "Coming of Messiah in Glory and Majesty" around 1791. It was later published in London in 1827. The book was attributed to a fictitious author named Rabbi Juan Josafat BenEzra. Reverend Edward Irving (1792-1834) contended that it was the work of a converted Jew and proved that even the Jewish scholars embraced a pre-tribulation rapture line of thought. It wasn't long until he had persuaded others to follow his line of thought which gave birth to the Irvingites (per your reference to Margaret McDonald).

In March 1830, in Port Glasgow, Scotland, 15-year-old Margaret McDonald made claim of her visions. Robert Norton published Margaret's visions and prophecies in a book entitled, "The Restoration of Apostles and Prophets in the Catholic Apostolic Church" (London, 1861). Although the modern-day view of every believer being taken away in a rapture is different from all of the thoughts that came before it, there is little doubt about its error.

Lacunza asserted that only those believers who partake of the sacrament of the Eucharist would be raptured; while Margaret McDonald said the rapture would only take those who were filled with the Holy Spirit; and Norton claimed that only those who had been sealed with the Holy Ghost by the laying on of hands would be raptured. Definitely, confusion ensued. John Darby, an ordained deacon in the Church of England, was acquainted with Edward Irving and had visited Margaret McDonald during the time of her visions. Combined with the knowledge he had gained from S.R. Maitland/Ribera's teachings and the new push from Irving/McDonald/Lacunza's teachings, Darby used the rapture theory to bring a clean break from the lethargic Church of England.

Ribera and Lucunza's teachings find a meeting point in John Nelson Darby. The effects of this purported lie against the truth are **still dominant today in Christian churches worldwide** .

(End of quotes from <https://www.demonbuster.com/rapture.html>)

There were no chapter divisions in the original text of the Bible. The first Bible to have chapter divisions was the Wycliffe Bible.

The chapter divisions commonly used today were developed by Stephen Langton, an Archbishop of Canterbury. Langton put the modern chapter divisions into place around A.D. 1227. The Wycliffe English Bible of 1382 was the first Bible to use this chapter pattern. Since the Wycliffe Bible, nearly all Bible translations have followed Langton's chapter divisions. (Ref: <https://www.gotquestions.org/divided-Bible-chapters-verses.html>)

With that in mind, let's ignore the chapter division of 1 Thessalonians chapters 4 and 5 and read it through from 1 Thessalonians 4:14 to 5:3.

For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him.

For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep.

For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first:

Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.

Wherefore comfort one another with these words.

But of the times and the seasons, brethren, ye have no need that I write unto you.

For yourselves know perfectly that the day of the Lord so cometh as a thief in the night.

For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape.

You see, if you read it through like this you can take it as events that *all happen on the same day!* Those who belong to Jesus Christ will be gathered to Him, and the wicked will be dealt with.

In the Gospel of Matthew, Jesus said the wicked will be gathered *before* the righteous!

*Matthew 13:30 Let both grow together until the harvest: and in the time of harvest I will say to the reapers, **Gather ye together first the tares**, and bind them in bundles to burn them: but gather the wheat into my barn.*

This sure indicates to me there is no significant gap of time between the gathering of the saints and the elimination of the wicked.

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



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

The Jesuits and the Covid Pandemic



Jesuits have infiltrated government agencies such as the CDC, educational institutions, and Protestant churches and seminaries to mislead the public. It was the Pope, the Vatican and the Jesuits who promoted Covid vaccinations which have undetermined the health of the public.

The Cunning Genius Of The Vatican Papal System – Part I



The papal system is the most powerful, evil, and longest lasting organization that ever existed on earth!

The Effect of the Jesuit Eschatologies on America Today



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

Catholic Priest Richard Bennett's Conversion to the Gospel of Christ



Roman Catholic priest Richard Bennett finds the true Gospel of Jesus Christ.

The Parochial School – A Curse to the Church A Menace to the Nation.



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

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

PREFACE TO FIFTH EDITION OF PART II.

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

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

Persecution is the only reply my opponents make to my book. They are putting forth their utmost efforts to crush me. Bookdealers and canvassers are intimidated; the secular press is muzzled, and the Catholic people are threatened with eternal damnation if they read it. Within the past few months the manager of the Sherman House, a prominent Chicago hotel at which I had resided for four years, was visited by prominent Catholic politicians and office-holders in this city, and was so intimidated by these emissaries of

the Roman Catholic hierarchy that notice was given me to leave the hotel, and the boast is made by my clerical enemies that they will drive me out of the city and finally force me to leave the country. Under this pressure I have been compelled to provide myself a private home, but will not leave the city.

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

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

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

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

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

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

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

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

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

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

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

As a reason for the publication of my book in addition to the reasons enumerated in it, I beg to inform Your Holiness that the illustrious predecessor of Your Holiness, Pope Leo XIII., and His advisers at the Vatican, never paid the slightest attention to any of the protests, charges and appeals which were filed at Rome during the controversy that arose in the Archdiocese of Chicago over the elevation of Rev. P. J. Muldoon of this city to the Episcopate. More than a score of prominent pastors and priests opposed his elevation on the most serious grounds. During this controversy over one hundred documents were sent to Rome by the friends of purity, truth and justice; but the Church authorities there remained as silent as the Sphinx. This course of the Vatican convinced me that the clerical and episcopal enemies, at home and abroad, of a reformation in the American priesthood, had formed a coterie which was influential enough, either to keep the documents from the Head of the Church, or to induce Him to ignore them. Since the accession of Your Holiness to the Pontifical Throne, the same course of silence has been pursued. In view of these facts, I could see no other way to circumvent the iniquitous coterie than to resort to publicity. I humbly assure Your Holiness that I was greatly emboldened to adopt this method by the fearless and encouraging words which Your Holiness addressed to the

eminent historian of Holy Church, Dr. Ludwig Pastor, "The truth is not to be feared."

Your Holiness will observe that my book deals with the parochial school as it is, and that it is in fact an expose of that institution; that it contains an appalling account of priestly graft, immorality and sacrilege, a part of which account is taken from the history of Dr. Pastor and another part of which consists of the details of the crimes and rascalities of twentyseven American ecclesiastics; that it shows that the Catholic Church in America has lost over thirty million adherents; that it discusses the existence of Apaism, and shows that among its causes are the Parochial School, the demand for the restoration of the Temporal Power of the Papacy, the insistence upon having a Papal Nuncio at Washington, and the blatant boasting of American prelates, and that for a conclusive proof of the existence of Apaism it cites the fact that no political party in this country dare nominate a Catholic for the Presidency or Vice-Presidency of the United States; that it pleads for the control of the temporalities of the Church to be placed in the hands of the laity; and that it champions the Public School on the ground that it is an absolutely necessary institution, and shows that it guarantees freedom of speech, freedom of conscience and the freedom of the press.

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

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

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

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

I humbly call the attention of Your Holiness to the fact that the readers of my book are adversely criticising the ecclesiastical authorities for ignoring

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

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

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

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

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

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

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

J. J. C.

CHICAGO, NOVEMBER, 1906.

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

THE BOOK.

Catholic priests and prelates are determined to destroy the American public school. Their slogan, (suggested by the Roman cry against Carthage in days of old, "*Delenda est Carthago*"), is, *The public school must be destroyed*. The Romans had in view the maintenance of their commercial and military supremacy: the Catholic hierarchy has in view the selfish interests of its priests and prelates and not the true welfare of the Church or State.

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

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

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

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

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

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

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

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

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

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

Pope Pius II. said in a certain bull:

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

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

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

Cardinal Manning declared that truth in history should be supreme:

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

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

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

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

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

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

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

Cardinal Baronius once said:

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

Count de Maistre proclaimed:

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

St. Bernard said:

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

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

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

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

Policemen, railway and street car conductors, steamship officers, hotel proprietors, waiters, porters and cabmen know that I do not exaggerate in my descriptions of clerical sin. Hardly a day goes by in our great cities that policemen do not pick up drunken priests and also take them out of houses of shame. Railway conductors from all parts of America tell me that Catholic priests are among their toughest passengers. Steamship officers relate tales which make the heart sick. Hotel proprietors, waiters and porters tell facts which for numerousness and nastiness defy comparison. If policemen would suddenly become authors and tell what they know of sinning priests the world

would hardly be able to contain the books. Cabmen, the knights of the whip, have as their most profitable customers clerical rounders, the knights of the cloth, whose chivalry vents itself in attentions to ladies who live in houses of shame. Catholic prelates understand full well the personal knowledge which these various individuals and others possess of priestly debauchery.

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

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

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

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

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

Some of the grossest of the clerical sinners referred to in this book have been publicly arraigned by name. When this book becomes public property I look to see them adopt a much-abused attitude. They have already expatiated upon the hardship of their position in not being able to say a word in self-defense until the charges are proved!! If they were anxious to have the charges proved, why did they not ask Rome to thoroughly investigate them? But there was no difficulty in the way of their appealing to the civil courts, and they did not. They knew there were laws in this country to protect the slandered. Were there not penitentiaries for criminal libelers? Yes, there were, but those penitentiaries were also for clerical thieves, adulterers, rapists, seductionists and sodomists.

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

THE AUTHOR.

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

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

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

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

My earliest thoughts were associated with the expectation that I would some day be a priest in the Holy Catholic Church and could stand at her sacred altars to offer up the Holy Sacrifice of the Mass for the repose of the soul of my dear mother, whom I had never seen.

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

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

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

Cork, November 7th, 1886.

My Dear Father Crowley:

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

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

My kindest regards to Father O'Callaghan.

I also bore the following letters:

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

I feel happy in testifying to the excellent character borne by Rev. Jeremiah J. Crowley during such time as I have had the pleasure of knowing him in this college. In matters of discipline he was regular and attentive; in the discharge of his duties diligent; and in every branch manifested quite an

anxiety to give satisfaction. His conduct while here affords every reason to believe that his future will be characterized by the same good qualities^
(Rev.) John Delaney, Dean.

St. Patrick's College, Carlow, Ireland, July 2, 1886. Previous to his ordination to the priesthood last Pentecost the Rev. Jeremiah J. Crowley had spent four and a half years in this college. He read rhetoric, moral philosophy, and three years theology with credit to himself. His moral conduct was always edifying, and I have every reason to hope that he will be a most zealous, useful and pious priest. (Very Rev.) Edward W. Burke, D. D. President.

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

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

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

My Dear Father Crowley:

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

Yours respectfully,

f Denis M. Bradley,

Bishop of Manchester.

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

To Rt. Rev. Dr. O'Callaghan,

Bishop of Cork.

Right Rev. and Dear Sir:

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

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

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

The Manchester Daily Union, March 28, 1888.

A SAD OCCASION.

THE REV. FATHER CROWLEY TO LEAVE MANCHESTER FOR IRELAND.

Rev. Father J. J. Crowley, the able assistant pastor at St. Ann's Church for

some time, is to leave Manchester for Ireland on Wednesday next, and in all probability will sever his permanent relationship with this city for all time. On Friday evening last he delivered a farewell sermon, taking for his text the following words: "Seek first the Kingdom of God and His Justice." There was a very large congregation in attendance, and after an eloquent discourse upon the above text the Reverend Father took occasion to thank the people for their kindness, goodness and respect toward him during the sixteen months he had spent among them... The entire congregation sobbed aloud and heard with sadness the farewell words of him they had learned to love and esteem.

The Manchester Daily Union, April 2, 1888.

WARM HEARTED FATHER CROWLEY.

HE RECEIVES MANY EVIDENCES OF ESTEEM.

OVERWHELMED WITH KINDNESS EXPRESSIONS OF REGRETS.

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

The New Hampshire Catholic, March 31, 1888.

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

The New Hampshire Catholic, April 7, 1888.

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

Diocese down.

I arrived in Ireland about the middle of June, 1888, and September 20 I was appointed assistant pastor at West Schull (Goleen), County Cork, Ireland. I served in this place until March, 1892. This parish was about twenty miles long and seven wide, and it was inhabited principally by tenant farmers. During this time I was imprisoned seven months in Her Majesty's prison in Cork for the heinous offense of having succored Mr. Samuel Townsend Bailey, a Protestant gentleman, seventy years of age and stone blind, who had been deprived, on a mere legal technicality, of his estate by the clergy of his own Church, and turned out upon the roadside without money, food or shelter. As my enemies charge that I was once in jail because of some grave violation of the law, in the palpable hope of discrediting me with the public, I am constrained to give the details of this incident, for on it they found their base slander. They have circulated the tale at home and abroad that I was "such a devil" that the British Government was compelled to lock me up to protect the public.

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

Mr. Bailey in despair turned to me, having heard of my championship of the civil rights of Protestants as well as of Catholics in that district. His son came to see me. I said, "Before I attempt to do anything I must see your father's tenants and learn from them whether he has been a kind landlord." In a few days the tenants came to me in a body, and told me that old Mr. Bailey had been a most indulgent landlord. I then said, "It is the duty of Christians of all denominations to come to his rescue." I then asked if anyone

present would give a site for a hut (a little frame cottage) in the vicinity of the Bailey homestead. Mr. Thomas Donovan, a Protestant farmer, gave a site right across the road from Mr. Bailey's stone residence. There was a vacant hut ten miles away, and I called for volunteers to transport that building forthwith and put it on the new site. Within twenty-four hours the hut was transferred to the new location, and above it I had placed two flags, one green and the other orange. Before the erection of the hut a fair rental was tendered on behalf of Mr. Bailey for the stone house and five acres, but it was refused.

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

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

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

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

THE PROSECUTION OF FATHER CROWLEY.

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

The Cork Daily Herald of June 26, 1890.

Yesterday Mr. Cecil Roche (one of the two presiding magistrates) consummated the outrage which he was sent to West Cork to perpetrate. At the conclusion of a farcical trial, during the course of which it was quite easy to see that the Bench meant to convict, a most outrageous sentence was passed on Father

Crowley, of Goleen. Seven months' imprisonment is what is awarded against Father Crowley for tal'ng the side of the poor Protestants of Teampeall-na-bo'ct against their evictors and persecutors. Father Crowley denounced these people. He made public charges against a parson and against a policeman which these persons could have got investigated by means of a civil action. They did not do so. The fact that the paid Castle (Government) magistrates have come down, and in violation of the spirit of the law and of all constitutional usages have sent Father Crowley to gaol for seven months does little to better their position. We have no doubt that this "trial" of Father Crowley will receive immediate attention in Parliament. The sentence is not only abominable and vindictive in itself, but it is a deliberate evasion of the law which gives every subject the right of appeal from every sentence of over a month's duration in Ireland, and from all sentences whatsoever in England...

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

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

The Cork Examiner of June 26, 1890.

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

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

The incident proves, at all events, that even among the Protestants of his district the Rev. Mr. Hopley has lost his influence through his interference with tenants like Bailey and Donovan (both Protestants) and that the young priest has won the affections of Protestants and Catholics alike by his generous and practical sympathy with the poor and the oppressed. Removables

Welch and Roche are, perhaps, of opinion that Father Crowley's influence in his district will not survive a term of imprisonment, and that the National League must cease to exist west of Bantry. On the contrary, Father Crowley's sufferings in their cause will but render him ten times dearer to the hearts of the people and make ten times stronger their resolve to overthrow a system under which the imprisonment of a young and kindly clergyman becomes a necessity of State.

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

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

Eagle and County Cork Advertiser, June 28, 1890.

THE JOURNEY TO CORK.

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

POLICE VIOLENCE AT BANDON.

In Bandon the whole populace appeared to have turned out, headed by the town band, but at the gates of the station they were met by a body of police under the command of Mr. Gardiner, R. M., who had traveled from Cork by the evening train. He at once ordered the police to charge the people, and the batonmen obeyed the order with alacrity. The bandsmen were beaten and the instruments seized. On the platform priests, Town Commissioners, shareholders of the line, railway porters and all were hustled and shoved about, and the police did all they could to provoke a row. When the train arrived Mr. Gardiner's excitement was intense, and he rushed from carriage to carriage shouting out for military and police as if the train was about to be seized and carried off the rails. At last he rushed to the compartment in which Father Crowley

was, and seeing District-Inspector Stewart, he ordered that officer to get a number of his armed policemen out of the train, and clear the people off the platform if the cheering was not stopped. The inspector carried out the magistrate's order, and the moment the cheering was renewed the police charged the crowd, and a number of people were punched with the butts of rifles. Fathers Magner, O'Shea and Coghlan were present, together with Mr. C. Crowley and several Town Commissioners. These gentlemen protested to the stationmaster against the manner in which the Bandon people had been treated on the railway premises, but all Mr. Rattray could say was that he was powerless in the matter. After a short delay the train started for the city of Cork, Mr. Gardiner traveling by it in order to take charge of the police force on duty at the Cork terminus.

SCENES IN CORK.

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

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

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

The route to the gaol (jail) was by the South Mall, Grand Parade, Great George's Street and the Western Road, and all along the way the sidewalks

were covered with people, who cheered loudly and long for the Rev. prisoner. The usual police cordon was drawn up at the gaol Cross, but it was rather surprising to find a crowd of people at the very gaol door as the prisoner drove up. The Mayor accompanied Father Crowley into the prison and saw him lodged in the reception ward.

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

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

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

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

Some press excerpts seem apropos and I give them:

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

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

The law might call his offense "intimidation." But at least his intimidation was a success. The man whose cause Father Crowley advocated the cause of an

evicted Protestant against his own parson has gained. When Father Crowley was a short time in gaol, he was re-instated, and notwithstanding this the authorities still detained the Rev. gentleman in prison.

On Wednesday Father Crowley proceeded from Cork to Bantry. He left Cork for the purpose of visiting his friends and former parishioners in West Cork, and at the different stations along the route he received hearty ovations. Rev. W. Murphy, P. P., Kilbrittain, traveled with him as far as Enniskeane. At Waterfall a large crowd gathered, by whom hearty cheers were raised. At Bandon there was a very large number of people with the brass band of the town, including the Very Rev. Dean M'Swiney, P. P., V. G.; Rev. Mr. Magner, C. C.; Rev. Mr. Russell, C. C.; Rev. Mr. Coghlan, C. C.; Rev. Mr. M'Donnell, C. C., Kilbrittain.

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

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

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

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

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

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

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

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

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

It may be observed here that on the occasion of Father Crowley's release on Saturday last the village was brilliantly illuminated, tar-barrels being lit in the streets and the windows of all the houses being illuminated. The band paraded the streets, playing National airs, and followed by a large crowd. On Thursday the band joined the train at Ballydehob and traveled with us all the way to Goleen. A tremendous cheer was raised as the train steamed out; the band playing the while. With the band the following representatives from Ballydehob accompanied Father Crowley as far as Schull Rev. D. Corcoran; Messrs. T. McSwiney, Hon. Sec. I. N. L.; D. Gallagher; J. Coughlan, M. Cotter, R. Hodnett.

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

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

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

"Dear Father Crowley, On behalf of the Schull and Ballydehob branch of the Irish National League, we beg to tender you a hearty welcome from" Balfour's Hotel."You may feel sure we highly appreciate your noble efforts and sufferings on behalf of the poor and oppressed people of West Schull. We feel the injustice of the terrible sentence seven months inflicted upon you for no earthly reason but that you championed the cause of a poor blind old gentleman against landlord rapacity, and we feel the greater pride in your action because that he differed from you 'in religion. We congratulate you upon the splendid state of your health after your term of imprisonment, and we hope you will be long- spared to work in the future as you have so nobly done in the past in the grand old cause of fatherland." Father Crowley, who got a splendid ovation, addressed the people and said that he could hardly express in words his grateful thanks for the enthusiastic welcome accorded him, and for the genuinely hearty manner in which they had received him. It was almost unnecessary for him to remind them of the history of the struggle which had just come to an end...

At the conclusion of the addresses the word was given

"TO GOLEEN"

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

TOORMORE

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

GOLEEN

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

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

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

Ireland. Thank God, Catholic Ireland can proudly refer to her present and past history to refute this libel. A natural hatred of wrong, an inherent sense of justice have been intensified by your sojourn in (America) the land of liberty. The hardships they were obliged to endure, and the petty tyrannies and wrongs the poor people of the parish were subjected to aroused your indignation; and once you were convinced of the necessity for action you never hesitated to espouse the cause of the oppressed, and were fearless of the consequences. Your prompt and decisive action Vept many in their homes; but while checking the aggressiveness of unfeeling landlordism, you would not tolerate the withholding or non-payment of fair rents, and have in many instances largely increased the landlords' rent collections. Regardless of yourself, you were at any time of the day or night, when duty called, by the bedside of the suffering, bringing tender-hearted' sympathy to the couch of pain, and succor to the poor and lowly. In our selfishness we hoped you would be left longer with us to enjoy the little improvements we recently made in your home in anticipation of your return and stay with us. If this is not to be, we can only assure you that your memory will always be treasured by a grateful people, who will look forward to your visiting them occasionally, when you may calculate on receiving at all times, as you do now, a *cead mille failthe*."

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

AN EXTRAORDINARY SCENE.

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

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

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

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

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

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

I also received the following letters:

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

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

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

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

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

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

I also received the following letters:

Maynooth College, County Kildare, July 20, 1896. I am happy to testify from personal knowledge and from reliable information that Father Crowley is an excellent priest with a stainless record. Intellectually, socially, and physically he is everything that could be desired. He ambitions a wider field for the use of the gifts God has endowed him with; and I confidently pray that his zeal and prudence may be as conspicuous in the future as in the past. Edward Maguire, D. D. (Professor).

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

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

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

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

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

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

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

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

I remained in Oregon until August 3, 1901, when I was ousted by an injunction

issued by the civil court on the prayer of a petition alleged to have been filed by the direction of the late Archbishop Feehan of the Archdiocese of Chicago.

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

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

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

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

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

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

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

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

1. A bill of complaint by him presented to the civil court,
2. A defense which his advocate undertook to prepare,
3. A promise made by him in writing concerning the early publication of a

work wherein he will relate the sad state of the Archdiocese existing in his mind,

We require the said Rev. Jeremiah Crowley, in the Lord, for his own good and for the honor of the Church, to desist from his pertinacity, and at the same time we peremptorily, once instead of thrice, warn him to give certain signs of repentance and reparation.

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

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

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

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

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

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

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

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

2. The faithful are forbidden, under severe penalty, to hold communion with him or assist him in his unlawful conduct.

3. He cannot receive or administer any of the sacraments of the Church. Should he attempt to give absolution in the tribunal of penance, said absolution is invalid and sacrilegious.

4. He cannot be present or assist at any of the public exercises or offices of religion in the Roman Catholic Church, nor can he be present at mass, vespers or any other public service in the Roman Catholic Church.

5. He cannot receive or fill any office within the gift of the Roman Catholic Church.

6. Should he die while under this excommunication he will be deprived of Christian burial.

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

This order goes into effect immediately upon receipt thereof.

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

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

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

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

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

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

In proof of which etc.

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

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

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

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

Crowley Again a Priest.

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

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

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

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

CHICAGO'S FIGHTING PRIEST.

Father Jeremiah J. Crowley, until recently pastor of the Catholic Church at Oregon, Ill., was the central figure of the most sensational incident in western church history, Sunday, November 3d. Defying a recent edict of excommunication from Cardinal Martinelli, of Washington, he entered the Holy Name Cathedral in Chicago, while solemn high mass was in progress, and took a seat immediately below the altar. Chancellor F. J. Barry, of the archdiocese of Chicago, was in charge of the mass, and in pursuance of the laws of the church that no excommunicated priest shall be allowed to take part in the

services of a Catholic Church, ordered Father Crowley to leave. The priest quietly refused to go. The music was stopped; the choir filed out, and the priests retired. Chancellor Barry explained the situation to the congregation, most of whom left; low mass was hurriedly rendered, and Father Crowley remained to the end. The sensational incident had its origin last July, when Father Crowley, in connection with twenty-five other priests, protested against the appointment of Peter J. Muldoon as auxiliary bishop of Chicago. Archbishop Feehan disregarded the protest. Father Crowley resigned from his parish in Oregon. Later he withdrew the resignation. The archbishop, however, accepted the action of Father Crowley and appointed a pastor in his stead. Father Crowley refused to give up the church and the archbishop secured an injunction, prohibiting Father Crowley from acting. The injunction suit is still pending. The archbishop notified Father Crowley that he must desist in his charges against brother priests or suffer excommunication. Father Crowley refused to withdraw his charges, and the letter of excommunication by Cardinal Martinelli was printed in the Chicago press. Father Crowley insists that he cannot be excommunicated without a trial.

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

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

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

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

UNIQUE CASE OF THE REVEREND JEREMIAH J. CROWLEY.

The case of the Reverend Father Jeremiah J. Crowley, a priest of the Roman

Catholic diocese of Chicago, who was excommunicated recently by authority of Cardinal Martinelli, furnishes at once the most unique and the most interesting controversy that has ever arisen between that wonderful church and one of its anointed ministers.

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

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

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

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

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

His efforts were absolutely ignored. If his communications, offers of evidence, names of witnesses and other statements ever reached the proper authorities, they elicited no action or response. Then came Archbishop

Feehan's declaration that he would appoint the Reverend P. J. Muldoon as auxiliary Bishop of Chicago. Twenty-five priests of the diocese, one of whom was Father Crowley, protested against the appointment on grounds already exploited in the secret crusade against corruption and sin in the high places. The Archbishop ignored this protest and preparations for the consecration of Father Muldoon proceeded.

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

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

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

To this last and most significant accusation Father Crowley answers: "I threatened to tell the truth about this diocese for no other motive than to further the best interest and preserve the sanctity of my Holy Mother Church. I do not believe that my church is benefited by the suppression of truth and the continuation of evil men in her holiest offices. If I have falsified, why do they not investigate, and prove me false? But I have not. My charges were supplemented by willing and credible witnesses, names and dates. I am not fighting my church and never will. I am fighting the evil men who, in this

diocese at least, are sapping her power, dishonoring her sanctuaries and blaspheming the God of all Christians. If that be a crime, I do not understand what loyalty, decency and virtue mean. But, right or wrong, I am entitled to a trial. The meanest criminal is supposed to be innocent until proven guilty. My worst enemies accuse me of no sin. I believe that my church will yet hear me; that she will uphold me. But, come what may, I shall never fight against nor villify my church. I shall remain a Roman Catholic, as I was born and as I am to-day."

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

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

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

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

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

The most important question before the Vatican is, what will it do with the many protests on file there against the irregularities and immoralities in

the church itself? These are made by good Catholics. They are not attacks from without, but are appeals from priests and people within. Conditions as they exist in the archdiocese of Chicago are perhaps akin to those which exist elsewhere. Instead of disproving Father Crowley's charges or giving him a chance to prove them, the church excommunicated him. He was, however, almost immediately restored to church communion, which act was a confession that he was right, and yet there is no evident intention of cleansing the church of its unworthy priests.

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

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

Chicago, Ill.

Most Reverend and Dear Archbishop:

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

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

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

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

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

Catholic people, note this: I was but one of a band of twenty-five priests of the Archdiocese of Chicago who protested against clerical corruption. I alone am made to feel the weight of ecclesiastical displeasure, and I alone am commanded to apologize for telling the truth. I have been subjected to persecution. My name has been unjustly removed from the directory of the Catholic clergy of the Archdiocese of Chicago. I have not received, as is my ecclesiastical right, any financial support from the funds of the Archdiocese. I have been left without a parish, without a home, without any salary, and have been uncanonically forbidden by the authorities of the Chicago Archdiocese to say Mass, or in any way to exercise my "faculties" as a priest in the Archdiocese of Chicago, although I have a "Celebret." I am convinced that I have been subjected to this cruel treatment with the deliberate design of forcing me to apologize to corrupt priests.

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

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

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

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

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

Sherman House, Chicago, June 9, 1903.

His Excellency,

Most Revd. Diomedo Falconio,

Apostolic Delegate,

Washington, U. S. A.

May it Please your Excellency:

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

to render your decision.

I should be glad to comply with your request to come to Washington on the 19th inst., accompanied by my advocate. But the fact is the latter gentleman is now in California, on an indefinite leave of absence. Moreover, I am somewhat deterred by the consideration of expense, since this would be my third journey to Washington on a similar errand, both of which proved fruitless, and I scarcely feel justified in thus using funds generously contributed by loyal friends in different parts of the country, to whom I feel in a measure responsible. You will kindly bear in mind, your Excellency, that I am placed in this dependent position by reason of the fact that, though I am a priest of this Archdiocese, I have not been allowed one dollar for salary or support since Aug. 3, 1901. In view of my inability to come to Washington with my advocate, I must trust to your fair consideration of the subject, which has been fully presented to you in person by my advocate and myself, April 3rd, 1903, and later, in a formal written statement, under date of April 11th.

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

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

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

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

I now give an abridged account of the interview that I had by appointment with Archbishop Falconio, the successor of Cardinal Martinelli as Papal Delegate to the Catholic Church in America. He arrived in Milwaukee, Saturday, the 27th of June, 1903. I went to Milwaukee the following Tuesday morning and saw His Excellency. He said: "Are you going to sign that apology?" I said: "No, Your Excellency, I most respectfully decline to do so." He said: "Why?" I said: "Because I would be signing a lie! Our charges were never, as it states, duly considered and set aside by the competent ecclesiastical authority." He said: "Yes they were!" I said: "How? Do you mean to tell me, Your Excellency, that our charges were duly investigated?" He said: "They

were not investigated, but they were duly considered and set aside."I asked: "How were they duly considered and set aside? "He said: "Why, your superior officers took your charges, looked at them, and then threw them into a wastebasket!"I replied:"Your Excellency, I must insist that that was very far from being a canonical consideration, investigation and setting aside of our charges."

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

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

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

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

"Simple duty hath no place for fear."

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

[The Jesuit Roman Pope Francis I](#)



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

[War As An Instrument of Vatican Policy](#)



The Vatican As A Fomenter Of War

AMERICANS are being fed with false propaganda that the Pope is an ardent advocate of peace. They are even being led to believe that he is a staunch defender of democracy – at least that he has been at long last converted to the defense of democratic ideals. The irony of the matter is that, while gullible American Protestants are swallowing this propaganda, hook, line and sinker, the people in Catholic countries of Europe, free now for the first

time in a decade to express their true minds, are not mincing words in their bitter accusations against the Vatican and its hierarchy for their reactionary and pro-Axis activities. Only Catholics who have suffered in countries dominated by the Catholic church are truly anti-Clerical and understand its policy.

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

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

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

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

It is difficult to get Americans to believe that a so-called Christian church would actually foment war and its terrible consequences as part of its policy. That is because Protestantism has taken religion out of politics and

developed exclusively its purely spiritual aspect. To the church of Rome, the slaughter and even torture of individuals by war and Inquisition may be a necessary and laudable act – if necessary to safeguard the Catholic people from contact with “heretics,” or to preserve and enhance the power of the church as a whole. This was re-stated, for instance, in the Jesuit magazine *The Catholic Mind* of last January in a defense of the Catholic church’s cruel laws against the Jews, and holds good also of its attitude toward Protestants. It declared:

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

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

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

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

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

CLAIMING the exclusive right to be considered the living and infallible representative of Christ on earth, the Roman Catholic church wishes to be looked upon as an essentially spiritual organization solely devoted to safeguarding the moral principles of Christianity. It proclaims to the world

its abhorrence of evil and undying adherence to changeless principles as opposed to expediency. It shudders in theory at the slightest defection from absolute right and dramatizes its purity by repeated quotation of Newman's words:

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

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

Religion Of The Sword

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

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

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

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

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

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

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

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

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

"A distrust shared in common, a common hatred, constitute stronger

bonds than those of common sympathies, and the Catholicism of Pius XI shared one hatred in common with Fascist chiefs – the hatred of political liberty.

Repudiation Of Peace

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

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

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

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

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

“That war, under some circumstances, is justified is not a mere philosophical opinion; a Catholic is not free to embrace or reject

it. It is a solemn doctrine of the Church; in fact, time and again through the ages, the Church through Her councils and Supreme Pontiffs, has urged men to wage war."

Unethical Self-interest

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

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

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

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

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

militarists first by an unwritten agreement, later by a written 'secret agreement' in the Concordat with Hitler.⁴

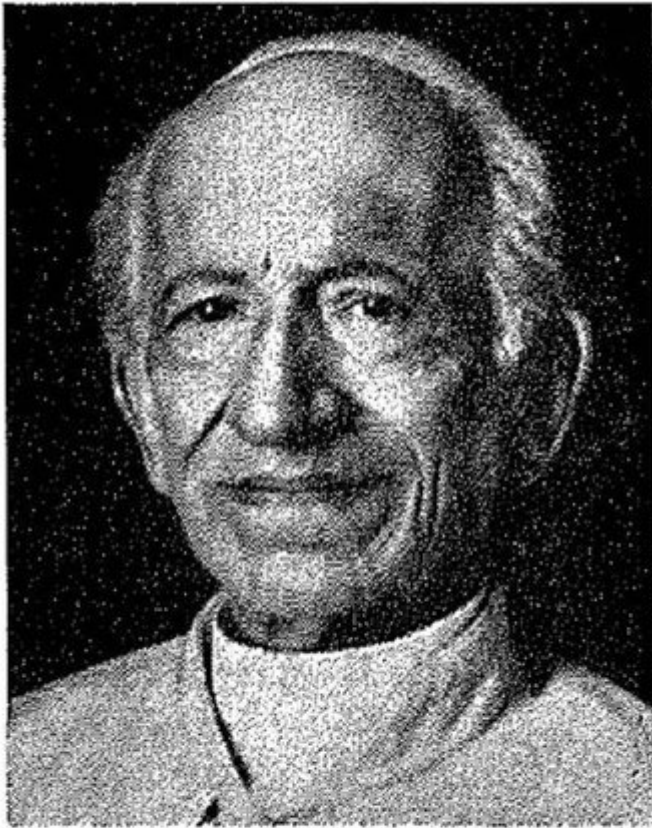
In the Roman church's immoral policy of expediency there are no real principles, except that 'whatever benefits the church is right.' Michael Williams, ardent Catholic apologist and ranking member of Catholic Action in this country, has repeatedly justified the Vatican's alliance with Mussolini and Hitler by quoting the words of the late Pope Pius XI, that he "would negotiate with the devil himself if the good of souls demanded such action."⁵

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

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

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

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



POPE LEO XIII

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

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

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

The Sell-Out Of Catholic Nations

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

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

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

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

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

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

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

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

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

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

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

Q. – Why should they behave like slaves?

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

Tie-Up With German Militarists

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

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

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

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

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

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

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

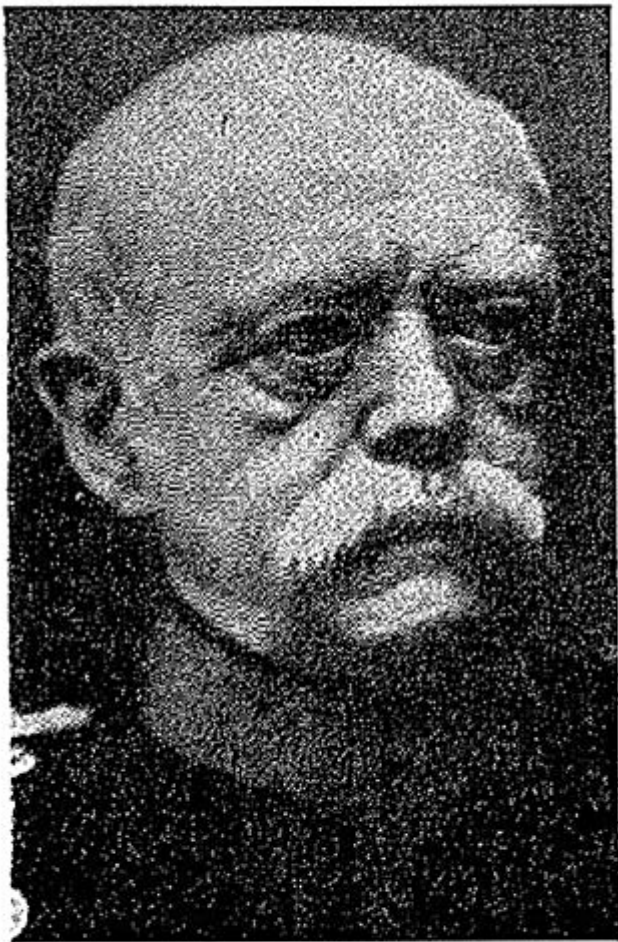
For a while Leo XIII vied with Bismarck in a struggle for power and attempted to double-cross him, as narrated above. Eventually the reactionary principles and love of power they shared in common brought them together. Leo XIII overruled the Catholic Center Party in Germany and forced it to endorse Bismarck's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

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

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

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

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



OTTO VON BISMARCK

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

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

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

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

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

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

Elsewhere (p. 105) Count Sforza relates:

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

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

Conclusion

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

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

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

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

Apology!



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

The Jesuits are the Illuminati – Bill Cooper



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

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

Order with the Illuminati.

Transcript

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

Peter: Peter.

Bill Cooper: Peter, okay!

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

Bill Cooper: That's correct.

Peter: But my question is is...

Bill Cooper: Where's the Jesuit Order from?

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

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

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

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

Peter: They are the Illuminati?

Bill Cooper: Absolutely.

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

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

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



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

The Catholic Church in Hitler's Mein Kampf



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

Vatican Policy in the Second World War

– By L.H. Lehmann



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

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



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