MARGARET L. SHEPHERD.

A Few Thoughts Gleaned From Her Lectures in Washington Hall, Omaha--- A Scathing Arraignment of Romanism, Politically, Morally and Socially.

the following sentiments:

All priests are constitutional liars. It is bred into them and they can't help

If the women could vote on all questions it would be against the corrupting power of money and of

I am neither a republican, a democrat nor a populist; my politica are anti-Pope, and I favor driving the corrupting influence of Romanism from the halis of state. There is no such thing in the legis-

There is no such thing in the legislative halls of America as honesty or
patriotism. Men are controlled by
self aggrandizement, political ambition, and the love of gold.

The Romish church looks upon
women the same as the devil did in
the Garden of Eden. By controlling
the mothers they control the offspring who make the voters.

I am opposed to all denominational

I am opposed to all denominational To allow one sect to have them is to furnish argument for Roman Catholics to keep up the parochial school—which breeds dis-

oyalty and treason. personally sat in the gallery of Senate at Washington when the Linton bill prohibiting further sectarian appropriations was under consideration, and saw with my own eyes messenger boys carrying messages to senators from the priests of the

Romish church. Of all the dangerous traitors to American liberty Archoishop Ireland is the worst. With his suave man-ner, his pleasant face, his graceful oratory, he charms the hearer, while in his heart he seeks the supremacy Romanism with all its demoraliz-

ing and retrograding influences. I do not favor condemning the Catholic laity of America. They deserve the sympathy and encouragement of entightened people. They are the re-suit of pre-natal and educational confitions—the creatures of environment, But while I would not persecute them, I would use every power to drive popery out of politics.

Thirty years ago there was no such thing as a distinctively Catholic vote in America. Today Romanism holds the balance of power in American politics, as the result of the influence the priests exerted according to a definite policy to control this country, and all the political parties of to may are truckling for its support.

Republicans dislike to hear me say that McKiniey is influenced by Arch-bishop Ireland. The fact is Mr. Mc duct of the Spanish-American war. I he will be equally strong hereafter in combatting the power of Rome at the national capital. I don't care whether you like to hear me criticise McKinley or not. What I say

You ask me what is the remedy for political and official corruption. I do not know. The whole body politic is affected. But I believe there is a patriotism, a love of home and of country, in the breasts of the indus-trial classes of this country, and that some day a great leader will rise up and lead the people to that higher plane, where corruption will be destroyed.

The text books in the parochial schools assail Martin Luther and John Calvin in a shameless manner and there is not enough courage among the Protestant people of America to protest against it. If there was the slightest reflection on a Roman priest in any book used in the public schools, it would make Rome howl, and the newspapers of the country would scon de-mand the expulsion of the book from the schools.

I attended the last national republican convention at St. Louis in the capacity of a reporter. The request of the patriotic societies for a plank against sectarian appropriations was to have been adopted and incorporated in the patriotic way and the patriotic way. in the platform, when a telegram came from Archbishop Ireland of St. Paul saying: "If you adopt the plank against sectarian appropriations the party will be accused of being under the influence of the A. P. A., and you will lose the Catholic vote of the country." Archbishop Ireland was more powerful in that convention than the millions of patriots throughout the country who demanded that the party pledge itself against further use of

public money for church purposes.

The law should prohibit a Roman Catholic from holding the office of president just as the law of England prohibits a member of that sect from eccupying the throne of the British Empire. The reason is obvious. Romanism is the foe of civil and re-ligious liberty, and it is only senti-ment, not law, which has thus far kept a Roman from being president of this country, if the political power of Rome continues to increase for a few years as it has during the last 30, they will succeed in making a Roman president and then woe to our boasted

liberties and form of government, The Catholic church claims to have 14,000,000 adherents in this country. Ten years ago she claimed only 8,000, There are today at least 6,000,000 practical Catholics in the United States who purchase and use emblems of various kinds which are manufactured in the Catholic nunneries. I have been in the business of selling these emblems myself and can state that the receives a revenue of from \$18,900,000 to \$20,000,000 annually from head of religious organizations.

The Roman Catholic church is certainly a great institution. It has a feather from the wing of the Angel

On Sunday, Monday and Tuesday of Galeriel; the last breath of St. Joseph; this week Mrs. Margaret L. Shopherd the scamiess coat of Jesus Christ; two delivered a course of lectures on political Romanism, and gave expression spinters from the cross on which the the seamless coat of Jesus Christ; two heads of John the Haptist; enough spiinters from the cross on which the navior was crucified if they were properry put together to omid a vinage that would haid a population of 10,000 inhabitants enough strips or city- a week more than the contract price pings from the veit of the Virgin to As to mental reservation. A Roman mood from St. Januaris-when one der. He takes the witness stand pottie was all they had five years ago; some milk from the breast of the Virno man knows where his grave isyet the Roman church has discovered the secret and has his ashes! Talk about faxes and fakirs, why the pope of Rome is the greatest fakir of the

nineteenth century! In a small town not far from Toicated to St. Ann. The priests decided to get u p a pilgrimage of members of states and surrounding country, and the word was sent out that the pope had sent to the church a piece of skin that had come from the arm of the Virgin Mary. Great spiritual blessings to his neighborhood; who has been were offered to all who would visit the guilty of robbing young girls of their church of St. Ann and bow down before this piece of skin from the arm of the virgin. Each person deposited a sum of money upon entering the church, and none of them less than \$1.00. I made careful investigations and ascertained that within thirty days 130,000 poor, ignorant and su-perstitious human beings went upon that pilgrimage and gave the church not less than \$130,000 of money beside their traveling expenses.

The success of this pligrimage inspired the priests of a certain New York church with a desire to have a piece of skin from the arm of the Virgin. The pope was accordingly ap-pealed to, and while he could not fur-nish a piece of the Virgin's skin, he sent a bone which was said to have been taken from the left elbow of St. Anthony's arm. A gorgeous parade took place through the streets of New York, and the "bone of St. Anthony" enciosed in a neat case, was taken into the church, where the Roman Catholics went in to pay their devotions and receive the spir.cual blessing. Each one deposited some money as they entered the sacred place. "I wrote to a friend of mine," said Mrs. Shepherd, "asking him to visit the church and examine that bone. In a short time he wrote me that he had visit

church and knelt down with others while the priest passed the relic along bim \$2 of the six to pray for the rethe line. He examined it as closely pose of his soul. The priest, with a as he could and wrote me that as near drum stick from a chicken's leg." But the church raised a fund of about \$25,-000 by this fraud upon the people.

One reason why politics are corrupt is because of the indifference of many respectable people to the duties of cit izenship. The first thing an Irishman does when he comes to this country is to go to the city hall and get a job to work for the city, even if it's only a job of shoveling. His next step is to start a saloon. He then becomes a political boss, runs for alderman and often for mayor, and later turns up in the state legislature as a senator. The anti-British sentiment in this country is stirred up by the pope's Irish, who are constantly talking about home rule for Ireland. The people of the north of Ireland—those sturdy, loyal Presbyterians, intelligent and progressive-are as good people as the world affords, but in the south of Ireiand the ignorance, superstition, and crimes are deplorable. Talk about home rule for ireland; the Irish officeholders in America are not willing to give us decent home rule in the United States. All they want is a shirialah in one hand and a bottle of whisky in the other and when you want a favor you must bow down before tuem. According to the rules of the church they have to go to confession only once a year, to entitle them to burial in consecrated ground, and they can spend the rest of the year lying to the people. I wouldn't believe any Roman politician that lives.

The moral theology of the Roman Catholic church upholds lying, stealing, murder, adultery, incest, perjury, bigamy and treason. I have been on the lecture platform for about twelve years and have never made a statement which I could not prove, and I chanenge any priest or bishop of the Roman church to meet me on the platform and refute what I charge. I propose to substantiate my charge by ref-erence to the work of Father Gury, which is the recognized authority of the Roman ciergy; is kept in their li-braries, and is used by students for the priesthood.

Mrs. Shepherd took the ten commandments in their order, and showed that the Roman church broke them all, one proved that the Roman system is essentially an idolatrous religion.
"Thou shalt have no other Gods before me," was violated by the doctrine idolatrous religion. of trans-substantiation, which allows a batter of flour and water moulded into wafer to constitute the body and blood and divinity of Jesus Christ.

The church was, full of graven images in the form of saints before whom the devotees bowed down, thus transgressing the second and third commandments. She cited Gury prove that the church upholds murder under certain conditions, and reviewed the plot which culminated in the assassination of Abraham Lincoln, showing that it was planned oy Jesuits in this source, and these goods are manu-this source, and these goods are manu-the home of Mrs. Surrate, a and that the conspirators were subse-from taxation, being classed under the quently shielded by Roman priests and that John H. Surratt escaped to Rome and joined the pope's army, and that every man implicated was a Romanist.

to a marriament over which the civil bount, whis claims to be the representa-government has no control. I ranged like of Christ, this pricet suke that it-duction atoms of the grounds for which the mirt, that pure, innocent child, if conjugal act is dressed sufficient, and when this fact is escaluiched the priret when this fact is escapitished the pricet know a child of that age uniurally can numry the marriage; the wife is known nothing about that which the brown out upon the world, and the double crimes of bigamy and adultery against the civil jaw by taking unio umself another woman whom the church recognizes as his wife. "I non shart not steel."

A servant girl applies for employ-ment. She wants \$5.00 a week for her services, but is informed that she can only get \$3.00. She accepts the job and gors to work. According to the moral according of the Roman church if she lieves that her services are worth \$5.00 she woes no wrong and does not have to confess if she appropriates \$2 As to mental reservation. A Roman a circus tent; five bottles of Catbolic is arrested, charged with murquestion is asked: "Did you kill Peter on Tuesday?" According to the moral gin; the ushes of Moses when the theology of the courch he commits ho topic says that Moses died in the wrong by saying: "I solemnly swear mount and that God buried him and before almighty God that I did not kiii Peter." Then mentally to him-

Purgatory is a place which has never

been located exactly, but it is said to be suspended somewhere between earth and hell. When a Roman Catholic dies the soul goes to purgatory and reronto, canada, a church was built, ded- mains in pawn until it is prayed out by the priest at so much per prayer. I call purgatory the head pawnshop of the church from the New England Pope Leo XIII. Let us suppose that a man dies who has been a saloonkeeper; whose life has been devoted to destroying men's souls by selling them strong drink; who has been a scourge guilty of robbing young girls of their virtue, and of living a shameless life, but who, withal, has accumulated a large sum of money, which he leaves for masses. When he dies his body is taken to the church and buried with all the pomp and ceremony which wealth can command. The priesta at once commence saying high mass and the soul of the vile though opulent satoonkeeper is carried on a lightning train to the realms of bliss. Take another case. A husband and father d.es. leaving no means to support his wid-ow and orphan children. The good mother goes into the wash-tub to support the children she loves. Day after day she scrubs and washes, and on Saturday comes back to the hut where her half-clothed children are kept, with perhaps \$6 in her pocket. She looks at one child and says it ought to have some shoes; another, and says it needs some clothes. The surrounding squal-or and wretchedness admonish her that the money she has earned should go to relieve the suffering of her family, but she thinks of her husband that is dead. His soul is in purgatory, and according to her religious training it will stay there and burn, and burn, and burn, until the priest shall have been paid to pray it out. Then, closing her heart to the necessities of her ragged and hungry children, she goes to the priest, reminds him of her husband, and offers pose of his soul. The priest, with a heart of stone, takes the money, makes the sign of the cross, tells her he will deliver the prayer, which he never does, and the mother returns to her wretched abode to pinch and starve with the pittance that remains.

> Her lectures last Sunday night, Monday afternoon and Monday evening were certainly a success-the hall be ing filled, and the audiences applauding her arraignment of the vile and corrupting tendency of the questions propounded by unmarried men to giris, young women and even to married women in the confessional of the Roman Catholic church.

> The subjects she discussed were of such a character that, because of the stringent rules governing the transmission of printed matter through the mails, we cannot report the extracts she quoted from standard theological works of the Roman Catholic church and be certain of the paper ever reaching the subscribers; although Mrs. Shepherd, let it be understood, used exceedingly chaste language to convey the ideas that were laid down in Rome's text books in the grossest, most immoral, indecent and licentious words and sentences. She began her lecture to men only

> by characterizing the Roman Catholic priest as the scavenger of satan. She said that when a politician desired some dirty work done he always looked around among his friends to find whom he had least regard for and then sent for that one and paid him to do the work-(A voice:"By gosh, you're right;" laughter.)-"You've done that, (Applause.) -well, devil, when he wanted a dirty institution like the confessional of the Ro-man Catholic church established, looked among his friends and concluded that the priest of that church was the fellow he had least respect for, so he had him do the work and put him in charge.

> Oh, you men; you fathers, and husbands, and brothers, how long shall this blot on social purity, this stain on morality, be permitted to exist on American soil?

I dislike to talk of the vileness, the immorality, the soul-damning influence that wraps the confessional box about, but it is a duty that I owe you, it is a duty I owe Christianity, to lay bare, to unmask, the terrible things that are done in the name of religion and in the name of our Savior, Jesus Christ, in the secrecy of the confes-

sional. In the name of Jesus a little girl of seven is induced to make her first confession to an unmarried man. She goes into the confessional-that dark spot into which not one ray of God's sunlight ever enters-kneels down says the prescribed formula, and then s questioned by one of those sleek, fat priests, whose passions and whose desires are no different from the desires and passions of any other of God's creatures. She kneels there! priest asks her if she has lied, if she has been disobedient and many other questions which her pure little mind, into which sin has not effected an enthen asks her-I shall not give It is said that the Roman courch priest's words; I will use my own lan- and replaces it in the casket with its

there are blicen senses for which the shared and to charge more covered as the charge more more measured and the personal covered and the charge more more more to the charge to the charge to be charge to the contract of the charge to the charge to the contract of the charge to the the church allows divorce has the she upon retiring, ever does neight to manually of the wife to perform the horself that would cause immedest priest questions her. He tries to make it plain to her, but she does not understand. Growing impatient, he tells her to leave her compartment in the condoes so. That child, who does not know what sin is, goes into the box with the priest; and then, gentlemen, what a crime is committed in the name of religion and in the name of Jeeus That priest gives that child a lesson in how she can be sinful-how she ran be immoral

Will you tell me that is religion? Will you tell me that is Christianity? That child has been taught a lesson abe never will forget, and Jesus is made the covering. Oh, blasphemy!

Then the priest goes on questioning He asks her who are her playmates-whether they are little girls or little boys. If they are little boys, do they ever undress before her, or does she ever undress before them, and whether they ever do anything they should not do. Think of a man, an unmarried man, asking a seven-yearold girl such revolting questions, and then if her little mind is too pure to catch what he means, she must taught, so that she may in the future be able to guard her soul against that sin. And that man claims to be a representative of Christ! Did Christ ever lead a child's mind into channels Did he not take a child and sit sin' it in the midst of his disciples and say: "suffer little children to come unto me," and, "Except ye become as little children ye can in no wise enter the kingdom of heaven?" What a sacrilege then, for this priest to claim to represent Carist! He is the representative of the devil.

That is Mrs. Shepherd's statement, in our words, of the first confession of a Roman Catholic child. She stands ready to prove that that is the practice iaid down by Roman Catholic the ologians, and followed by Roman Catholic priests. The charge is so serious that we cannot allow it to pass without offering space in these columns to Bishop Richard Scannell, the head of the Roman Catholic church in this part of Nebraska, to explain to the people that the church neither teaches nor practices such revolting things. Will Bishop Scannell say the Roman Catholic church theologies do not teach, or that Roman Catholic priests do not propound such revolting questions to little girls? If they do, thould they not be arrested for running schools of immorality? Mrs. Shepherd then took up the case

of a young woman who is about to be married. The young lady goes into the confessional. That same fat, sleek priest is there. He is unmarried. He has passions like other men. Yet he asks her questions that none but a man of stone could ask a young, prepossessing, virtuous woman and not cause passion to consume him. She kneels before him. She confesses all her sins, except a secret sin.

But he is not satisfied. He must betrothed ever attempted to take undue liberties with her? If he had attempted to kiss her? If he had kissed her on the brow, or on her cheek? If he had kissed her lasciviously on her

Then she says she has sinned grieyously; that she has parted with her virture—that gem of her womanhood. He asks her when? How often? Whether it was with a married or a single man; whether it was with her intended husband. She tells him the story. If she has sinned the priest pro

nounces absolution, and then, while they are both wrought up over the dislosures and the recital, what do you Cash Payment down of

it is the doctrine of the church of Rome that the betrothed husband should first go to the confessional, that the confessor might the more easily induce her to, and the betrothed wife be the more ready to confess her secret sins knowing that her betrothed hushand had already confessed the sin it which they had been partners. If, however, the betrothed husband was not guiltty of sinning with her: if it was some other man, then the priest pronounces absolution and sends her to the arms of her betrothed husband born. Such is popery. To such depths

it drags woman. But you can readily understand the regard, the estimation, which the Roman Catholic church places on woman by the following instruction to the priesthood: "Should a monstrosity, born of a beast and a human, be haptized?" is a question propounded by the theologians. The answer is "If the monstrosity be born of a man and a beast, yes, because man is a lineal descendant of Adam, who was made a living soul, and because man is capable of reproducing a soul. If the monstrosity be born of a woman and a beast, no." There you get the estimation of woman from the standpoint of the priesthood!

Mrs. Shepherd then went into prenatal baptism, but we do not think we can explain it fully and keep clear of the postal regulations, so we will make the statement short and as plain as the English language will permit: If it is found that the child of a Ro-

man Catholic mother cannot be born alive, then the infant must be baptized before its birth and before its soul taces its flight into eternity. This is done by aid of a syringe filled with water, and by making the sign of the cross on any part of the infant which the priest can reach and by saying: "I baptize thee in the name of the Father, and of the Son and of the Holy Ghost." If the mother dies in childbirth, or during pregnancy, the priest comes. He enters into the death chamber, the clothing is raised, an incision is made in the abdomen, the infant or the foctus is removed, and this unmarried man holds the embryo in the light and decides by its color whether it is dead or alive. If it is dead it is not baptized, it is not returned to the coffin with its mother, it is denied burial in consecrated ground, and is hid and buried in the garden or the field as a thing of loathing and contempt. the If it is alive, that priest baptizes it,

functional as it relates to married we-This part cannot be playared in revolting to gain admission to the mails. This we can say. The priest questions the wife and mother as to er most secret acts, words, thoughts, desires, and bopos. The mare lation is ruthlessly invaded. The marriage reand wife is demanded. It must be de scribed in detail. Certain rules. laid down by these unmarried pricats must be observed. Not to conform to those pricatly rules lays them liable to mortal sin and eternal damnation. How many of you fathers, you be there, you young men who are going with Roman Catholic girls and expect to make them your partners for life, how would them to scorp, but I tell you the you like those lecherous, drunker is coming when the signal will be priests to ask your dear ones such awful, such insulting questions?

Some people wonder at my being able to stand before an audience composed of men and tell of these revolt ing and un-Christian practices; but I pioneer, the Argonaut in this work. In morality is a national evil-it is our

sounded from the pulpit and from the you will get the answer to these ques-lecture platform. For years the col- tions if you do not awake.

ed with editorials against its growt and against the institution that her it. Yet the people sleep on it minds me of Jehnstown and the fi For pears men would go up above the vity and import a dam that held mit-lions of barrels of water, and they would come back and ear the dam to unearly you ought to move out o this valley. Some day it will give and then the whole city will be atroyed. So it went on year after year, and people began to laugh at those who would bring back the reports and call them alarmieta. One day, boverur, the clatter of horses' hoofs heard coming down the valley. A man, hatiess and almost breathless dashed through the streets of Johnstown, shouting, "The dam has given way; fice to the hills." Bo it is today. The people hear these things against the Roman Catholic church and they laugh them to scorp, but I tell you the day on, as it was given on the night of St. Bartholomew, for the Catholica to go forth and slay their Protestant neighbors. You say this will not happen! Then you do not know Romanism as I know it What do they mean by have put aside that false modesty that keeping an armed and drilled body of would close my mouth, and listen only to the call of duty. I am but the bayonet? When there was supposed to be a chance to embroil the United a few years there will be a score of States in a war with Great Britain, the women warning the public as I am Catholic Union, which was in session, warning you tonight. The evil of imin case of war with England they had men who wield the ballot will have to take the field. Where did they get to meet it some day. For years the warning has been they armed? The day is coming when

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