

PAPACY AND EDUCATION

[COMMUNICATED.]

In this discussion the papacy is distinguished from the Roman Catholic church. The former is the governing power; the latter is the governed body, composed of all the faithful who have been baptized, profess the same doctrine and are subject to one visible head, the pope. With the laity of the Roman church, who simply obey the orders of their official leaders, we have here nothing to do; but in many of its aims, methods and teachings the Papacy is believed to be mischievous, tyrannical, and anti-Christian.

Two antagonistic tendencies have existed in the Roman church for centuries in regard to the powers of the See of Rome. The Gallican view makes the church the ultimate source of authority, and restricts the pope's jurisdiction to spiritual things. The opposite or ultramontane view, regards the pope as the vicar of Christ on earth, and, as such, the source of all power, both spiritual and temporal. When the decree of papal infallibility was passed by the vatican council in 1870, ultramontanism was given a permanent ascendancy, and it is on this line that the Roman church is now working out its destiny. It is the purpose of the Papacy to secure universal supremacy; and it is this fact that renders it a constant menace and danger to existing institutions.

The organization of the Roman Catholic church is exceedingly compact. The laity are bound to obey the priest; the priest, the bishop; and the bishop, the pope. This graduation arrangement is supported by doctrine, oaths, and, in fact, is designed to give the pope absolute control of the clergy and laity throughout the world. In the dogmatic decrees of the vatican council of 1870, it is said that "all the faithful of Christ must believe the holy apostolic see and the Roman pontiff possesses the primacy over the whole world." A careful reading of these decrees in the light of history fully justifies Mr. Gladstone's judgment, that they "in the strictest sense establish for the pope supreme command over loyal and civil duty."

Catholic layman, whether they realize it or not, are bound in all things to yield obedience to the pope; their ballots and education of the children are at his disposal. The clergy are bound to the Roman pontiff by a comprehensive oath; and no prelate of foreign birth can be naturalized as an American citizen without perjury or disloyalty to his ecclesiastical head. The constitution of the United States and the principles of papacy cannot be harmonized.

The doctrine and discipline of the Roman church are marvellously adapted to maintain the supremacy of the papacy. A hierarchy is established between the laity and God—a hierarchy through which as a channel salvation is communicated. By the sacrifice of the mass the priest makes an offering to God for the sins of the living and the dead. According to the doctrine of indulgences, the pope can draw upon the treasury of superogatory merit to supply the deficiencies of needy members.

Through auricular confession the priest obtains possession of the inmost secrets of individuals and families. In the case of disobedience, the church imposes severe penalties, culminating at last, where it is free to use eternal force, in the stake. With such a system, is it not strange that Roman ecclesiastics have almost unlimited power over the laity. In the light of the foregoing compendious statements, several points, directly or indirectly related to popular education, especially in this country, are now to be considered:

1.—The idea of temporal power is inherent in the ultramontane conception of the papacy. As the representative of God in the world, the pope is superior to civil rulers. In the famous bull, "Unum Sanctum," of Boniface VIII, it is declared that "The spiritual sword is to be used by the church but the carnal sword for the church. The one in the hands of the priest, the other in the hands of kings and soldiers, but at the will and pleasure of the priest. It is right that the temporal sword and authority be subject to the spiritual power, * * * moreover, we declare, say, define and pronounce that every human being should be subject to the Roman pontiff." The papacy at the present day has not receded from its claims during the middle ages. The papal Syllabus of Errors in 1864, which must now be regarded as an infallible and irrefragable declaration of principles, condemns the following propositions: "24. The church has not the power of availing herself of force, or any direct or indirect temporal power; 27. The ministers of the church and the Roman pontiff ought to be absolutely excluded from all charge and dominion over temporal affairs; 42. In the case of conflicting laws between the two powers the civil law ought to prevail." It is a mistake to suppose that the papacy has been influenced in its essential principles by modern progress. Lulled by this belief we have become somewhat indifferent to the scheme and efforts of its representatives. In the Syllabus of Errors the proposition is explicitly condemned that "the Roman pontiff ought to reconcile himself to, and agree with, progress, liberalism as lately introduced." By this declaration the pope shows himself out of sympathy with modern civilization, and opposed to its broad and tolerant spirit. He places himself at the head of a reactionary body that seeks to set up again the despotic reign of the dark ages.

2.—The papacy specifically repudiates religious freedom. This is consistent with its fundamental claim; for, as the infallible source of all religious truths, it is necessarily intolerant. The syllabus already quoted condemns the following propositions: "77. In the present day, it is no longer expedient that the Catholic religion shall be held as the only religion of the State, to the exclusion of all other modes of worship; 78. Whence it has been wisely provided by law, in some countries called Catholic, that persons coming to reside therein shall enjoy the public exercise of the state, to the exclusion of all other modes of worship." The desire and aim of the papacy is to establish

the Roman Catholic religion in every country, to exclude every other form of worship, and, if necessary, to impose its faith by force upon all men, women and children. The Syllabus denies that every man is free to embrace and profess the religion he shall believe true, guided by the light of reason." Religious liberty is tolerated by the papacy only where it cannot be successfully resisted. The papacy has not relaxed in its bitterness toward Protestantism. Protestants are declared to be exposed to the pains of eternal damnation, and every prelate is sworn to oppose and persecute them. The papal bull, in "Coena Domini," clearly sets forth the attitude of the Roman See toward heretics and infringers of its privileges. Although its annual publication has been discontinued since 1770, from consideration of expediency. Its principles are still binding on the papacy.

"In the name of God Almighty, Father, Son, and Holy Ghost, and by the authority of the blessed apostles, Peter and Paul, and by our own, we excommunicate, and anathematise all Hussites, Wycliffites, Lutherans, Zwinglians, Calvinists, Huguenots, Anabaptists, and other apostates from the faith; and all other heretics, by whatsoever name they are called, or of whatever sect they may be. And also their adherents, receivers, favorers, and generally any defenders of them; with all who, without our authority, or that of the apostolic see, knowingly read or retain, or in any way or from any cause, publicly or privately, or from any pretext, defend their books containing heresy or treating of religion; as also schismatics, and those who withdraw themselves, or recede obstinately from obedience to us or the existing Roman pontiff."

The Rambler, a Catholic paper of London, is merely consistent and outspoken in the following extract: "Religious liberty, in the sense of a liberty possessed by every man to choose his religion, is one of the most wicked delusions ever foisted upon this age by the father of all deceit. The very

name of liberty—except in the sense of a permission to do certain definite acts—ought to be banished from the dominion of religion. It is neither more nor less than a falsehood. No man has a right to choose his religion. None but an atheist can uphold the principles of religious liberty. Shall I foster that damnable doctrine that Socialism, and Calvinism, and Anglicanism, and Judaism, are not every one of them mortal sins, like murder and adultery? Shall I hold out hopes to my erring Protestant brother that I will not meddle with his creed if he will not meddle with mine? Shall I tempt him to forget that he has no more right to his religious views than he has to my purse, to my house, or to my life blood? No. Catholicism is the most intolerant of creeds. It is intolerance itself; for it is truth itself. Roman Catholics in this country have predicted that men now living would see the majority of the people of the United States papists; that Catholicism is destined to become the State religion; and that plans are in operation for gaining a complete victory over Protestantism. The papacy does not tolerate intellectual freedom."

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