

JESUIT AGGRESSION

As Set Forth by Rev. Joseph Cook in His Lecture.

(FOR THE AMERICANS BY J. A. BRADLEY.)

A large audience convened in the First Methodist church Thursday evening, April 7th, to listen to a lecture, under the auspices of university cadets, Lincoln, on the above named subject, by Rev. Joseph Cook, of Boston, whose genial face and pleasing address give dignity to his masterly lectures. In the absence of Bishop Newman, who was unavoidably detained from the early part of the meeting, the chair was occupied by Rev. Dr. Merrill, pastor of the First M. E. church. A little after 8 o'clock, at which time the auditorium and gallery were filled, Dr. Merrill came forward, and said that they would not delay any longer for the people. The lecturer was present. He regretted the absence of Bishop Newman, who was to preside, but he may be in later. He would not undertake to make the speech which the bishop would have made if he was present. It was his pleasure to introduce a man whose name is known wherever American liberties, institutions and the American flag needed a defender, who will address you on the subject announced, Rev. Joseph Cook, of Boston.

The lecturer spoke as follows:

I congratulate you on local triumphs in your endeavor to protect American institutions. The inhabitants of the Mississippi are setting the fashions for our population. The child of twelve years of age will see two hundred million people within the borders of our republic—one hundred million between the two great ranges, fifty million on the Atlantic slope, and fifty million on the Pacific shore. It is safe to say that if we want American prosperity, there must be maintained intact the three pillars—free schools, free churches and free states. The schools are supported by public taxation, for all classes of our citizens—especially the poorest—without personal expense, for the education of their children. Over them the state exercises supervision. No one is accorded privileges greater than the others.

A free church is not connected with the state. It is not dependent upon it for political patronage. It is not bound by chains by any political authority whatever. We own no king or aristocracy. We demand the education of our children by a free school and free church. We reach high successes by a widely diffused system of education. If we break one support, the whole fabric tumbles. The Germans have a proverb which is sometimes called the eleventh commandment: "Thou shalt not suffer thyself to be hoodwinked." Above this commandment may be seen clearly a most powerful organization known to history, who aim at the destruction of the American form of government.

He begged them to make a distinction between Catholicism and Romanism as a polity. He did not assail American Roman Catholic laymen. He believed multitudes of them preferred the public schools to the parochial schools. The clerical party leads the attack on the public schools. The Jesuits have their responsibility. They were not to shut their eyes to the danger of this attack. A lady in the east said to a Jesuit, that she was unable of late years to see the influence of the Jesuits. "Good madam," said he, "Are there yet Jesuits? It is their policy to work secretly." A no less cold authority than the encyclopaedia Britannica says: "They are likened unto a sword whose hilt is in Rome and whose point is everywhere." The best scholarship of Europe up to recent dates unite in saying that there is no country in the world, unless it be Quebec or Ecuador, where the Jesuits are more numerous in proportion to the population, than they are in our own country. Their policy brings about a union between church and state. Their policy may change—their principles, never! Jesuitism is precisely what it was in the past.

There is said to be a white pope and a black pope. The white pope is the head of the vatican; the black pope is the head of the order of Jesuits. When they agree, they rule the world. The Jesuits have been criticized, and even anathematized by many popes. At the present time the white and black popes agree fairly together. The pope criticized lately the Jesuits in France, but there is such agreement between them that the hands of each add to the influence of the other. Roman Catholicism is constantly attacking the American common school system. They wish to turn out all secular instruction. From what do Americans receive more inspiring draughts than the bible, the church and our public schools? They may be likened to a costly crystal gob-

let—an absolutely priceless goblet, from which the Roman church would turn all the spirit of inspiration and learning. Should she fall in this, then she will destroy the goblet. If you remove one of the supports, free state, free church, or free schools, the goblet would topple over and be destroyed. It is time that Roman Catholic laymen call a halt, and not allow the clerical party to destroy our American school system.

The power of Catholicism had been broken by Martin Luther. It is almost incredible the power that is exercised by the Roman Catholic hierarchy. He holds in his hand a handkerchief. It is subject to the laws governing his fingers. Such is the power of the Jesuits over the Roman Catholic laity. They are a secret religious order. They believe in the infallibility of the pope, which gives unity to the whole organization. The Jesuitical orders come from authorities on the other side of the sea. They are seeking for a division of the school fund for their missionary and educational work. What would be thought if the Methodists and other religious bodies asked for a division of the school fund for church and school purposes? Methodist preachers are generally Americans. Priests almost to a man are of foreign birth, dominated by ideas brought out of the secret councils of the old world, held by ecclesiastical organizations, supposed to be infallible. This infallibility extends to civil morals, education and politics. When we see Methodists endeavoring to be courteous to their neighbors, and speaking with all possible gentleness to every man, we cannot take exceptions. But should we see them dictating religious convictions and going into politics, we would think Methodism needed watching. Change names from "Methodist" to "Church of Rome." We at once deprecate any such assumption of authority. Any Protestant denomination at all would have indignation toward the clerical party—Catholic or Protestant—which would seek to exercise forbidding influence over conscience, or in the political world. We rightly demand that the leaders in this mischief be expelled from all places of influence in political elections. In South America, Jesuits have been expelled from the republic of Colombia. In recent times, in Mexico, Catholic parochial schools have been abolished. In the state of Chili the people cannot send their children to the schools taught by the nuns, without paying a fine to the state. In the Argentine Republic, the same state of things exists.

A commission was sent by the president to South America to inquire into the state of education and trade in that part of the American continent, Mr. W. L. Curtis was the secretary of the commission.

There was a book published entitled, "Travels in South America," from which he made the following quotations:

"Whenever the South American republics have shown real vigor in their progress toward industrial stability, they have shaken off the clerical party in politics and education. Generally, more of the constant spirit of independence brooded over the churches formerly existing, and brought it into order. The population of the Argentine Republic is increasing. Patagonia has been abolished from the map, the Argentine Republic now extending to the straits of Magellan. It is a grazing region, and carries on an immense and ancient trade with Europe. Uruguay is the best customer of Great Britain. The La Platte river does the commanding cattle trade of all the world. These countries of South America, dominated by the Roman Catholic church, are in a backward condition, while those who are not subject to the power of Rome are advancing with great speed. Five South American states were united, forming the United States of Colombia. They enjoy the liberties of Europe. They are a model of a free influence. It is one of the most benighted countries on the continent. Ecuador is another of the South American countries under the influence of the church of Rome. Ten per cent of the population are priests, monks and nuns. There generally died and seventy-two years, and feast days during the year. The clerical party control the country. Seventy-five per cent of the children born are illegitimate. There are base exhibitions of cock and bull fights. There are nowhere to be seen exhibits of material prosperity or industrial advancement, although the country is one of the richest on the globe.

"Next to Ecuador stands Quebec, in the Dominion of Canada. It is a region of wonderful natural advantages. It stands in direct contrast with the English-speaking province of Ontario. The former province had been known up to the time of the confederation of the provinces in 1867, under the name of Lower Canada, while the latter was known under the name of Upper Canada.

"In Chili the law declares civil the only legal marriage. There are no sectarian schools. If the citizens send their children to the priests or nuns to be educated, they are obliged to pay taxes to the state. The Jesuits have been expelled. A civil marriage law has been passed. The registration of births and deaths is placed in the hands of civil officials. Secret religious orders are prohibited.

"In Brazil the liberals are making war against the Catholic clerical party. There were proceedings in 1870 to abolish ecclesiastical institutions. Congress passed a law directed against them, and imposed taxation on property owned by religious orders, and providing for sale of such property on the event of no payment being made.

and thousands they have been driven from republics.

He would speak of his own city—the city of Boston.

What happened at Boston? For years Swinton's history was used in the public schools. They had the same volume here. The book was very generally approved by skillful teachers. One day a pupil went and told a priest that this book should be thrown out of the Boston schools. For what reason? There was a note on a certain page, not over one-fourth of a page in length, which contained a reference to indulgences as one of the topics of interest. The foot-note indicated that indulgences were abused. He would not undertake to say that in every word and detail of meaning it was absolutely correct. There was nothing about it horrible to any one. It was a harmless reference. There was no need for any one to go into hysterics about it. We like to see the hinges of history. When it was seen that the text-book contained a reference to indulgences, a priest protested, and a demand was made for a change in the text-book on history. A change was recommended, which received the sanction of the school board.

When the action of the school board became known, an indignation meeting was called—a merited rebuke upon the action of the school board—in Faneuil hall. Since the American war of independence, the liberty cry was not so resonant as it was that night. The convention hall was densely crowded—auditorium and gallery. At this meeting a committee of one hundred was appointed to protect the schools. At three heated elections in Boston the school question had been discussed. Swinton's history was not put back. Other books took the place it occupied.

Protestants do not insist that anything sectarian shall be taught in the public school. The Catholic clerical party have asked that all teaching of history be excluded from the schools. That is going back to the days of the dark ages. Bismarck said that "One of the saddest things he saw in France was not battlefields covered with mutilated bodies, but a set of mutilated text books." The Jesuits found in the schools are so tutored by the Jesuits as to mislead the minds of youth.

The Jesuits want a division of the school fund. In taking a position against Jesuit aggression, he desired to add a word of caution. This is a point of most importance. We need to stand erect on this question. It will not do to go so far as to tumble into the ditch. I do not make a plea for secular education. The Bible should not be excluded. If Roman Catholics attend, they may read their version of the Bible. It is a good book. I hope I am not a fanatic about the Bible in the schools. Its use in our schools was approved by the experience of 200 years. It has been thrust out of a few cities and one or two states to suit the leadership of cities in the slum. To follow in their wake would be to go far towards paganism. It will give occasion to the Roman Catholics to vindicate their objection that "our schools are heartless, Godless schools." No small influence may proceed from reading the Bible in the public schools, in the ears of one-fourth of the school population, who are shut out from the church and the Sabbath school. The education in the church and Sabbath school is efficient but not sufficient.

Very unhappy and humiliating results have come from countries in which the Bible is excluded from the public schools. Crimes have increased beyond precedent. Mischievous tendencies of revolting character have been engrafted on the body politic. The soul needs the light of illumination. Through the sacred volume it receives such holy touches as it nowhere else receives. Germany recognizes the Bible in the public schools. It was connected with them on the basis of experiment in science. She requires a common school instruction of all pupils in the Bible. It is a great text-book. It contains the loftiest ideas known to man.

In revolutionary times the cry was raised, "No taxation without representation." If a person does not believe in God, his children may be excused from scripture reading. The child of Jewish parents should not be required to read in the New Testament. A Catholic may be excused from religious exercises in the schools at the request of the parents. No one should be forced to read the Bible.

There should be no connection between church and state. It is very important that we should be clear on this point. Multitudes of writers of considerable rank take the opposite position. There exists in the United States no separation of church and state. A total separation of church and state is impossible.

He was a friend of the church. He regarded them as efficient but not sufficient to solve the problem of christian education.

There must be taxation without representation. Will you abolish chaplains in the army and navy? Will you abolish the Thanksgiving proclamation? Will you revise the motto, "In God we trust?" Sometimes the dollar is not worth its face value. In God we trust for the remainder. [Laughter.] We are willing to maintain severance between church and state. The right of minorities are not wrongs of majorities.

Multitudes of religionists will object to sending their children where no reference is made to the Bible. The Jesuits would have our text-books revised so that religious references would be excluded. It is hard to teach history with clearness without saying something of religion. Let denominations have their schools for their respective denominations. They pay for them and likewise for the support of our public schools. There is no objection to parochial schools, provided they teach nothing treasonable! If the Roman church demand a division of the school fund for the maintenance of their parochial schools, other denominations would have a perfect right to ask similar concessions. The Methodists, Baptists, Presbyterians, Episcopalians, Lutherans, etc., would naturally seek the privileges which had been granted one section of the religious denominations.

What power may be exercised by the priesthood through their sectarian wheel. They control a great Roman Catholic population, no less here than in Europe. Put the parochial annex to our educational system, and presently the Roman Catholic clerical lash will mutilate our children. Let us keep a complete separation between our public school system and priestly fingers.

The power of politicians is trembling as never before. The Catholic population now is some ten million. Soon they will have twenty million. They are seeking for the balance of power, and with it in their grasp, they will keep it for life. Mexico, Chili, Uruguay and Brazil have shaken off Jesuitical interference. Let us assert our American liberties! We stand in peril from Jesuitical orders and priestly influence! They boast of the large per centage of their children that are drawn out of the public schools. Under the shadows of Bunker Hill and Harvard University, that is being done. There a boy was stretched on a table with his back bare. In this position he was lashed by a priest until the poor youth was unable to lie on his back! Yet this priest was never reprimanded. For what reason was he so brutally treated by the priest? For no other reason than that he insisted on going to the public instead of the parochial school. These are not exaggerated facts.

One evening he had been delivering a lecture in Kansas, when he was accosted by a school superintendent, who was a Roman Catholic layman, who called his attention to the fact that Roman Catholic families in Boston had drawn out twenty or twenty-five per cent of their children from the Boston schools, while only three per cent had been taken from the public schools out there. We must insist on South American liberties for North American Catholics. Resist clerical dictation!

In a city of Massachusetts, a priest from his pulpit addressed his congregation to boycott a certain fellow-Catholic who refused to take his children out of the public school. The priest was arrested, tried, convicted and fined for conspiracy against his neighbor's business. [Applause.] The pulpit is a power which dominates the Roman Catholic during exciting political contests. In the confessional Catholics are asked if they voted as they were advised. Four or five times Protestant minorities have declared elections held in Quebec null and void, owing to the extent of clerical interference. A Catholic priest does not dare give advice from the pulpit. A converted Catholic priest came to him, (Mr. Cook), and said: "We never said anything publicly as to how our people should vote, but we went privately to the leaders in the various wards of large cities, indicated the men of our choice, upon whom the Catholic vote was to be concentrated, and they passed the word along the line. It is made known who and what the church wants. Their veneration for the church of themselves and their fathers influences them to take the advice given. They dictate the elections in great towns."

At Boston, the committee of one hundred chosen to foster and protect American interests, went to Washington to investigate the extent to which Jesuitical aggression was there carried. They report that the Roman Catholic clerical and Jesuitical interference did obtain to a great extent. He had

heard a disinterested member of that committee say the same thing publicly. One of that committee, in making a report, said: "They had ascertained that no dispatches were wired by the Associated Press on Catholic topics, that were not submitted to the revision committee." Let us keep continually in mind the German proverb, "Suffer not thyself to be hoodwinked." The work of the Jesuits is done silently and without ado. It is almost impossible to get anything prejudicial to Catholic interests through the columns of the prints.

Some of the best journals had treated him kindly; others had criticized and advertised him without any hope of reward in this world. [Laughter.] There are many Jesuits on leading dailies. They will see to the utmost of their power that the name, fame and reputation of the Catholic church is not injured.

What kind of instruction is given by the Jesuits in the parochial schools? We should ascertain as to the nature of such instruction. You could see whether you would be willing to have for public text-books such as are provided by the Church of Rome. See the principles outlined in their books. Compare the American and Roman systems of public instruction. It is an error to hold that public schools in which youth are taught, should be sealed against the Bible. It is an error to hold that when the civil and ecclesiastical power come into collision, that the latter is supreme and the former must bend in submission to threats, that president and governor must bow in reverence to the power on the Tiber. The fundamental constitution is the highest authority in the nation, even higher than president or pope. The entire church should be separate from the state, and the state from the church.

(To be concluded next week.)

DENIED THE SACRAMENTS.

The Church Overrides the Civil Law. Bishop McMahon has just received a brief from the Propaganda, Rome, by virtue of which all priests are forbidden to administer the sacraments of the Catholic church to William Grant of Bridgeport, until he accepts the verdict of last July, and separates from the woman whom he claims as his second wife, although the privilege will not be denied him at Rome of presenting fresh proof of the nullity of his first marriage, if any such be in his possession.

This dispatch from Bridgeport, which the papers have published without note or comment, furnishes another proof of the pope's claim of supremacy over the state, and is in entire accord with the teachings of the encyclical which he issued at Rome, January 10, 1890, in order, as he says, "to describe more exactly the duties of the Catholics." Speaking of the duties they owe the state he says:

Cases happen in which the state demands one thing from the citizen, and religion the opposite from christians, and this undoubtedly for no other reason than that the heads of the state pay no regard to the sacred power of the church, or desire to make it subject to them. No one, however, can doubt which is to receive their preference.

Again he says: If the laws of the state are in open contradiction with the divine law, if they command anything prejudicial to the church, or are hostile to duties imposed by religion, or violate in the person of the supreme pontiff the authority of Jesus Christ, then indeed it is a duty to resist them and a crime to obey them—a crime fraught with injury to the state itself.

This means, in plain Anglo-Saxon, that whenever the pope may deem a civil law or action of the state to be "prejudicial" to the interest of the church of Rome, and not in harmony with the teachings of the church, then it is the duty of the citizen to disobey the civil law. Obedience to it is a crime. And this, let it be borne in mind, is not the teaching of Hildebrand and of the Middle Ages, but of Leo XIII. and the 19th century. Yet the pope of Rome claims to be the friend of America, her laws and her institutions, and there are multitudes who believe him. Take this case of Mr. Grant. Years ago Mr. Grant, before he was a Catholic, was married to a Roman Catholic woman by a Methodist clergyman. Subsequently Mr. Grant joined the Roman Catholic church, and still later, under the laws and in accordance with the laws of Connecticut, he secured a divorce, and afterward was legally married. This divorce the Roman Catholic church of Bridgeport would not recognize, and Mr. Grant applied for an ecclesiastical divorce, on the ground that a Methodist church was not recognized by the church. For four years the case dragged along in the courts of the church, when last summer the case was decided by the Hartford diocese against Mr. Grant. The latter appealed to the arch-episcopal tribunal in Boston, which reversed the Hartford decision. The question was then taken to Rome, and the decision is given in

the dispatch at the head of this article. And what is that decision? That the first marriage is valid, and Mr. Grant must leave the wife, to whom he has been legally married, and become the husband of a woman from whom he has been legally divorced, and to compel him to disobey the laws of the state. He is threatened with severe ecclesiastical punishment. And who is this that claims the right to define the limits of a citizen's obedience to the laws of the country, and requires, under the threat of heavy penalties, of that citizen obedience to his mandate, and disobedience to the state? An old Italian monk, who lives in his palace on the Tiber, in distant Italy. How long do the American people mean to stand such high-handed interference with their civil institutions? If the American people do not propose to surrender to the papal church their sovereignty, their honor and their rights, and undo what their fathers secured through the sacrifices of the revolution, then something will have to be done, and that speedily.—Boston Traveler.

PAPAL AGGRESSION.

A Bold Attempt to Abridge the Right to Petition.

A few weeks ago a petition was sent from Detroit to Washington, signed by a large number of Michigan Central employees, asking for an amendment to the constitution prohibiting the donations of public money to sectarian institutions.

Therefore a coterie of Roman Catholics evolved the following:

DETROIT, March 25, 1892. Henry B. Ledyard, President Michigan Central Railroad.

Dear Sir.—Considerable uneasiness and apprehension have been caused among Catholics in this city by some published evidences that the officers of the Michigan Central railroad have used the influence of the corporation in support of a measure which though not anti-Catholic in itself, has been avowedly and insultingly aimed at that religious body, and by current rumors of discrimination on account of religion in its business management.

Convinced, by recent reliable information, that you, like myself, would deplore and condemn the introduction of religious discords in our midst, that overzealous partisans have been acting without your sanction, and that many of these are perhaps unfounded and exaggerated, I, as the representative of a large number of Catholic gentlemen of this city, beg to request you, as president of the Michigan Central railroad, to give for publication such assurances as will restore confidence and allay those apprehensions.

Permit me to avail myself of this occasion to thank you for many courtesies received at your hands by our clergy and institutions. I am,

Very truly yours, M. P. DOWLING, President Detroit College.

President Ledyard, in his reply to this attempt to abridge the right of petition, said:

I would state that over the individual action, as such, of any officer or employee of this company, growing out of his religious belief, the management of this company has never deemed it proper to exercise, or to seek to exercise, the slightest control, deeming that to be a matter of personal right, to be determined only by the dictates of each man's conscience.

The signing, by certain persons who are connected with this company, of the petition for the passage of the sixteenth amendment to the constitution of the United States, to which you presumably refer, should only be construed as the individual action of the persons signing that petition, and must not in any way be considered as an expression of the views of the management of this company.

And that it might be understood no person would be interfered with for signing such a petition. President Ledyard said:

Every head of department, and every foreman and sub-foreman to whom is entrusted the duty of employing, promoting or discharging men understands fully and clearly the position of the management in this matter—that any question of religious belief must under no circumstances be allowed to affect their action in the employing, promoting or discharging of any person; that merit and fitness must alone be the tests. And it is further understood that any violation of this principle on the part of any officer or employee of this company upon whom devolves the authority to employ, promote or discharge others, will be promptly followed by dismissal from the company's service.

BEN BUTLER'S advocacy of a flag upon every school house and a large one on the north pole is notice to the world that he is still in the bunting business.—Omaha Bee, April 9th, 1892.

And the Bee's opposition is notice to the world of its lack of patriotism and its truckling to Romanism.

For further proof, see editorial in Bee of Sunday, April 3, 1892.

TRUE BLUE.

THE existence of a club whose members were pledged to commit suicide among the cadets of the Roumania military school, has lately been discovered. Five young men are said to have taken their own lives. The remaining members of the club have been arrested for aiding and abetting murder.