

JESUIT AGGRESSION

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

(FOR THE AMERICAN BY J. A. BRADLEY.)
(Continued from last week.)

The principles underlying the educational system of the church of Rome does not change. For centuries have these principles been maintained intact. They hold that all religion is a successive function of the Roman Catholic church; that matters secular and religious should go together; that state and church should be united; that the Roman Catholic religion should be the ONLY one in the state; that parochial schools should be supported from the public funds; that no taxes injurious to Catholic interests should be permitted to go into the public funds.

The system of the Roman Catholic hierarchy and the American constitution no more agree than fire and water. [Great Applause.] It is incredulous how matters prominent in the old world now exhibit themselves in these late years in the new world. A distinguished public man in Virginia said, that, for a period before the war we were getting more historical; since then we were growing very sentimental.

Study the Catholic question with great minuteness. Scan the principles of canon law. They have their set of doctrines in education, and they support such set of doctrines for the instruction of youth. He cannot deny the sincerity of the Jesuits—the more sincere, the more mischievous. Why should you cater to the Roman Catholics by granting them so many concessions? What if they should refuse to pay taxes for the support of our public schools? The pope could easily bring about such a refusal. It has been said by priests that when their own schools were equipped to look after their own children, they would refuse to pay taxes, and if the tax gatherers sought to enforce their demand, they would draw on them their revolvers and bury bullets in their brains. The American people are versed in pulling the trigger. [Laughter.] We are not easily cowed by that sort of talk on the part of the Catholic minority! It is not as easy a task to bend and break the will of an imperial race. This is an index to the hatred of the church of Rome for our public schools.

Look at the canon law. Its principles represent Roman education. It is a system of propositions. It is typical in eastern and western states alike. It is maintained in the United States so far as they dare follow ITS TREASONABLE UTTERANCES. They clamor against the public schools because they do not give sectarian or religious instructions. Denominations have a right to maintain schools at their own expense, which will owe allegiance to no foreign power, and not recognizing priest, bishop or pope superior to the president of these United States of America, who is superior to all ecclesiastical law. Here the state and the church are separate. The state is not in all respects separate from christianity.

Catholics who support parochial schools are not excused from supporting our public schools. The state is superior to private schools. This prevents mischief from arising in the commonwealth. This is an advantage to the citizens of the state. Examine some of the Roman parochial text books. There is an illustrated volume published at New York, from which we give some extracts:

"Who were the earliest missionaries in America? The Jesuits."

"Who were the earliest explorers in the continent? Catholics."

"Who explored the Upper Mississippi? The Missionary Marquette." This is the truth, but not the whole truth.

"When was the first settlement made in America? At Mt. Desert, in 1622. There was a settlement in Plymouth by the Pilgrim Fathers in 1620." Here we have two contradictory historical declarations.

Bishop Gilmore, of Cleveland, Ohio, in a long "Lenten Pastoral" intimates that absolutism will be refused Catholics who do not vote according to clerical direction. They (Catholics) were easily educated by the priesthood on the school question. In the United States of America, Roman clerical political power is exercised immensely over some ten million subjects of the church of Rome, which dominates the actions of politicians, who are disposed to look to the priest as to a weather vane.

Bishop Gilmore published a "Bible History," which met with approbation on the part of the highest authority of the church, including Pope Leo XIII.

This esteemed Roman text-book referred to predicates that "nearly all our valuable inventions are to be attributed to the Roman Catholics,

with the exception of the steam engine." You may judge what they will or will not believe.

"Among Protestants, the church is divided and torn to pieces by infidelity and bad morals." [Ironical Applause.] Jesuitical morals for centuries have been elaborated by classical writers, and infused into their schools and confessionals. The principles of Jesuitism do not change. Its basic foundation is unchangeable. In 1622 a parliamentary indictment was directed against them. Their assaults are directed to destroy the natural morality which God has planted in the heart of man. They break ties the most sacred. They authorize theft, lying, perjury, criminal impurity, licentiousness, crimes by mental restrictions, annulment and dispensations. They put an end to the feelings of humanity. They authorize homicide. Petty thefts can be confessed to priests in extenuation of the crimes committed. Absolution can be granted for such offences. The questions and answers in the confessional are of the most abominable character. In the Jesuitical colleges they (the priests) are trained to conduct the outrageous abominations connected with the confessional. Celebrated books on "Moral Theology" aid them in this annex of the church. Read Father Gury's grave letters on "Moral Theology." It is a standard work of Jesuitical theology. How did he (Mr. Cook) get it? He sent his secretary to one of the Catholic book stores for it. He was not known at the book store. Had he been, he would not have gotten it. It was written in Latin. Gury made a French translation, which drove the Jesuits out of France. In it was maintained the supremacy of ecclesiastical law over civil law. When the two come into collision, ecclesiastical law should obtain. The good of society demands secrecy as an educational restriction. In a court of justice, answer a question you wish to avoid by saying you know nothing about it. Thus you hold the secrecy of what you wish to conceal steadfastly." (See explanations, Sec. 7 and 10, Art. 343-473.)

"What is a small theft?"

"Absolutely, a theft to the value of two or three dollars."

"If small thefts are separated by a long lapse of time, can they be united so as to form a great theft?"

"No, they cannot be regarded as a unit, and so constitute a common object of morality."

"What time may elapse between thefts?"

"According to the more probable opinion, not more than two months. According to the common opinion, one year. [Laughter.]

Can we steal an object of great value if we need it?"

"There are two opinions: First, no. Second, the more probable and more common answer, yes; provided, the person stealing takes only what he needs." (Article 696.)

"One is under no obligation to make restitution for what he obtains by theft, when there is no foreseen danger."

"Are falsehoods permissible in regard to goods sold?"

"Yes; falsehoods are so frequent in this line that almost nobody trusts them."

The Catholics have one-eighth of the population now. Soon they will be one-fourth of our American population. There is money in the Roman Catholic machine. The Jesuits meet with many successes. Great power is wielded by the Jesuitical bodies. They are powerful and dangerous beyond ordinary conception. They have their orders for purposes of advancement.

The old world is looking toward the removal of the pope from his home on the Tiber. It is now proposed that he should take up his residence in either England or America. The Jesuits obstruct their secret assaults upon our free institutions. They change their schemes as the world changes, but they never change their principles. With the balance of power in their hands, they will determine the succession of the president. It is important to be convinced that no idle words are embodied in the term, "Roman Catholic." Their decrees have been formulated into civil enactments, and carried out in several minor states. Without vigilance it will be so in America in twenty-five years. Mr. Gladstone has shown this in his pamphlet on "Vaticanism."

Because of their aggression, Roman Catholics will lose control of every first-class city on the continent of America. The American constitution and the canon law of the Roman Catholic church cannot be reconciled. If Catholicism was made the law of the state, all laws not satisfactory to the vatican will be declared null and void. There has been a proposal for such instruction in the public schools as to obviate all difficulties. Bishop Ireland

put forward, under the sanction of the clerical party, a scheme of education, which has met the approval of the pope. Bishop Newman, who was present that night, said, in speaking of this matter, "Why would not the priest-hood approve the system of Bishop Ireland, the Catholic leader in the northwest?" You can read between the lines. Before the educational convention he (Bishop Ireland) loudly proclaimed his loyalty to the American constitution and the American school. Why does he need to proclaim his loyalty? He said at that convention that "he was in favor of christian state schools." He asked that the right arm of any man might drop from its socket, that his tongue might cleave to the roof of his mouth if he used it in opposition to christian state schools." Some supposed that he referred to the American school system. Nothing of the sort! He says that "some pronounce in favor of being satisfied with teaching a common christianity. This will not do. Catholics will not accept a common christianity. They will be satisfied only with christian schools." They must be Roman Catholic schools. These are the only kind of schools he can approve. In this we find him entirely in harmony with the principles of canon law promulgated by the Catholic party in New York. No officer will be expected to control such schools except Roman Catholics. They will be bound hand and foot in the interests of the Roman Catholic church. They will be sectarian schools, supported by public funds.

The privileges which the Roman Catholic clerical party seek from the government are numerous in New York. If the Roman Catholics refuse to pay taxes for the support of our schools, we are the party to keep peace. He read in a journal in New York that "the Roman Catholic party was the only one to keep peace in American cities." He read a book that speaks peace. What is more conducive to purity than the Bible? It made our fathers great. The Roman Catholic clerical party seek its exclusion from our educational institutions, so that they may control our politics. [Applause.]

A Catholic writer asserts that "the pope may be an exile or prisoner, but never a subject. Common canon law has been written amid the governments of Europe for five centuries. They do not teach the doctrines therein contained in the vernacular anywhere. Jerome Buonaparte "denies the right of any secular state to make any enactment interfering with any interest of the pope without his previous foreknowledge and consent." When civil law comes in contact with ecclesiastical law, the latter must obtain. What ought to be done to break the power of papal leaders over American legislators. He would advise as protection to treat it thus, (holding a paper in his hand and tearing it to shreds), tear it to pieces. [Enthusiastic applause.]

The applause continued until Bishop Newman came forward and said that he thanked the speaker for giving them so much truth. He remembered the utterance of one of the great fathers of the nation, "Eternal vigilance is the price of liberty."

Kind Words From a Worker in the Cause.

ROCK BLUFF, Neb., April 18, 1892.—FRIEND THOMPSON—Dear Sir: I have inclosed a list of one hundred names of the leading citizens of Plattsmouth. I would like to see a sample copy of THE AMERICAN placed in the hands of every one of them. I have also inclosed one dollar to pay for postage and trouble of writing the name on each paper. While the great majority of them will be pleased to receive a copy of your paper, a few might take offense if they knew that an old country Granger was the means of sending them so patriotic a paper as THE AMERICAN, for that reason I ask you to mail them direct from your office. If you can spare them and can afford it, send another package of THE AMERICAN for distribution among my neighbors at Rock Bluff. Those that I have distributed have done great good in the way of waking up the people to the real dangers that are threatening the institutions of our country and our form of government. They now realize that the Roman Catholic church is nothing but a political machine. Nearly all with whom I have talked, are greatly pleased with the work that THE AMERICAN is doing. I felt like giving some fellow a quarter to kick me awhile because I was not in Plattsmouth when you organized the A. P. A., society there. But I was there at its next meeting, and have been to every one since. All I can say is the order is simply grand, and ought to have been started fifty years ago in every town and city in the United States.

Please pardon this long letter. I do not intend to trespass upon your time.

so much when I commenced; but if everybody felt as I do, they would all take THE AMERICAN. I want to congratulate you upon the enlargement of so good a paper. Yours very truly,
A FRIEND.

ROME DOES NOT CHANGE.

An Open Letter to Rev. Bishop Matz, Bishop of Denver.

SIR: I have a picture before me which purports to be a likeness of your most reverend (?) sir, and by gazing at it I see that you are a person of at least average intelligence. I have also read your pastoral letter of 1892 to the people of your diocese. You have uttered sentiments which your people will probably swallow with the meekness of saints, but which Protestants cannot tolerate. I presume it is necessary that the bishop should issue a pastoral letter to his people, giving them a little fatherly advice in regard to their duty in the church. In that letter why did you not stick to facts? You holy (?) men never lie, I suppose your religion is a minor one, anyway, as one of our ministers said, you are not worthy the name of a clergy, or your church the name of a church. I cannot understand how your conscience will permit you to practice such utter deception and wrong as is continually going on under the name of christianity in your church. I should think it would torment you day and night. You say you go to your church for christian worship, and yet in that very same church building under the cloak of religion, many a young lady has received the first intimation of the wrongs he who stands in the door of the church, that has taken her under its fostering care, can commit. The home as you say is one of the most precious spots on earth. I agree with you in that statement. I contend that it ought to be free from the political and moral intrigues of your church. Is it? God laid down rules in His word for the government of the family. No one should be allowed to interfere in the private affairs of husband and wife. "Whoremongers and adulterers God will surely punish," says the Holy word. Yet admit this in your letter, and take the ground that we have the image of the divine family reflected in the human family. Now, Bishop Matz, will you please answer this question: "If you hold this opinion, why do you, under the banner and cloak of religion, permit a man to come in and interfere with the most sacred and private affairs of the family who, according to your own statement, is violating one of the fundamental laws laid down in the Bible for protection of the family?" At the confessional father so and so does not hesitate to ask a woman, either married or single, questions that would make a dog blush with shame, were he endowed with the same faculties we are. The priest comes in and utterly demolishes all that is pure and good in the family. More than one family can date its misfortunes back to the time when, under the plea of doing his christian duty, the priest invaded their home and mixed himself up in their private affairs. You say that a child born in the church "needs fear neither murder nor exposure, but may sleep calmly under the protection of a christian mother." What do you mean by the term exposure? The child may be kept from cold and hunger and may have a fair education, but that is not all. I do not question for one moment that there are some members of your church who honestly believe that the religion taught by you and your infamous father, the pope, is right; but as to the safety of the child from exposure, contamination, morally and religiously, I must emphatically declare that they are not safe. Your moral and your religious principles are vile and corrupt in the extreme. In the pure days of infancy, nurtured by the mother, the child is safe. The stronghold of the Catholic church today is its women, and the moment a girl reaches the age of accountability, the mother, according to your doctrine, has no control over her in certain things. The priest confirms her in your church, she must then attend confessional. The minute she enters that vile place, that fend in human form, known as the priest, takes his bow, and with all the vim and energy he can command, shoots the arrow of his false doctrines, which have been tipped with the poison of his infamous and vile practices, into the heart of that pure young girl whom the mother, under the mistaken impression that she is doing her christian duty to her child, has entrusted to his care. I know enough of human nature to know that a modest woman will lie time and again rather than tell a bachelor priest her secret sins. I tell you Bishop Matz, there is many a priest in your holy (?) church who has his hands stained with the sins he has committed in the confessional. Many a young lady has been led into the very depths of sin and ruin to talk to her in the confes-

sional. Safe from exposure is she? No, indeed! There is no better place for her to imbibe in sinful thoughts that will lead her down to hell quicker than in that "chambers," with that fend the priest, her father confessor to lead her along the road. They tell a story of an old colored woman who was talking with another person about the people who go to hell and being burned with brimstone. The friend expressed the fear that there would not be enough to accomplish the purpose for all who would have to go there. "Oh! no danger 'bout dat," said the old woman, "dose yer sinners takes 'mough 'long wid dem." I think she is about right. Methinks that when father so and so has all the brimstone unloaded that he has carried with him, he will be buried so deeply that he will be surprised at the amount it will take to consume him. I have a very vivid recollection of how, in my childhood days, I was one day tripping along over the green grass between my father's house and the orchard in quest of a certain kind of apple which grew there, singing and happy as I could be, when, as I planted my foot upon an innocent looking plat of grass, I felt the severe sting of a bumble-bee. My pleasure was spoiled, and I returned to the house in tears.

Deceived by the apparent simplicity and purity of your life with perhaps the good of her girl at heart the mother, thinking to do her child everlasting good, entrusts the education of her loved one to you, little realizing that she is putting her in a nest built to entrap the unwary and innocent into its mesh, from which it will be next to impossible to extricate her and shield her from the bitter stings of that bee that has been buzzing in her home, making her think that he stands as her intercessor with God, and that her sins by his saying a few words would be forgiven. Oh! the terrible agony that a naturally modest young lady must feel when compelled to face a supposed representative of the gospel of Christ, and answer his mean, low-lived, vile questions on subjects of which no one but herself and her maker should ever talk about. Every fibre of her being revolts against such treatment. I challenge you, bishop, to point out to me one single confessional in any of your churches that is not blacker than hell itself with the infernal practices that have gone on day after day and year after year within its walls. If your convents and nunneries are houses of purity and innocence, why do women who have been entrapped into them risk their lives, as two of them did in a convent in St. Louis a short time ago, to escape their influences? I am not alone in my estimation of the character of your priests. Hear what Anthony Champion, a priest of your church in the 15th century, says about the priests of his day. His was an exceptional life. He determined to give the priesthood a moral washing, but unfortunately he died eighteen months after his election. He left this testimony in regard to his associates in the priesthood, which will compare favorably with that of today. He says: "Men devoted to the service of God ought to be distinguished by purity of life; now our priests are given to every vice and lead more execrable lives than their flocks. Some dress in open frocks, others assume the soldier's head-piece, others wear cloaks or corselets, frequent fairs, haunt taverns or other questionable places of amusement, behave like mountebanks or players, take false oaths, lend upon pain and unworthily vend indulgences to perjurers and homicides." The priesthood grew worse after his death. In October, 1513, the people in council assembled complained very loudly. "Who," they said, "ought to set the people an example of morality if not the priests?" Their canons and priests were gluttonous, they carried on their unlawful practices and all the world knew it. Adjoining the grey friar's convent was a house that stood in very bad repute. A worthless fellow named Moners went and searched the convent for a woman who lived in their house, whom the reverend monks had carried off. He found her hidden in a cell and carried her away amid great excitement. The Augustines of "our lady of grace" were no better. All around them were houses of bad repute. You say "whom God hath joined together, let no man put asunder," and yet in every household where your priest is allowed admission, he violates that law time and again. The sanctity of the marriage vow is never taken into consideration when he can in any way violate it to accomplish his purposes. He has no respect for the laws of our country governing marriage. Simply because as a nation we are not compelled to stand before an accredited representative of the holy pope of Rome and have the nuptial knot tied by him, you have branded us as a nation devoid of morality and virtue. You claim to teach religion and yet one of our Prot-

estant missionaries in Mexico, laboring in a Catholic stronghold says: At our exercises we always read the Bible, at first the children are afraid of it—positively afraid of the book, and many and varied are their excuses for being tardy. After a few weeks however, by being kind to them and giving them presents for promptness, we succeeded in getting them to come in time for the Bible lessons. There was one little girl to whom I passed a Bible one morning, but the horrified look on her face as she begged me to do her the favor to excuse her was most laughable. I have often seen this little girl on her knees in the school-room door going through some devotional exercises not seeming nor caring for the passers-by. This young lady's testimony is impeachable. She is a personal friend of the writer, and bears testimony in this manner to the utterly false religion taught by your church. Speaking of her calling experiences she says she has many rich ladies whom she calls upon, who "frequently take walks with me, thereby earning the disgraceful appellation of Protestants, and are in danger of being astray for having anything to do with us. We are often called devils as we pass in the street."

This is in Mexico, where Catholicism has held sway for centuries. Not a child in your church educated in your convents under the fostering care of the devoted sisters, has any idea of the true religion as it is revealed in God's Holy Book. Hear what one of the most prominent missionary ladies in this country says in *The Message*, in reference to this subject:

"There is no doubt but that the principal cause of the alienation of the masses from the church is found in a genuine misunderstanding—a misunderstanding for which Satan and his angels are doubtless responsible, aided by the natural tendency of the human heart, but which actually exists and must be met." To illustrate to the foreigners in our cities: Most of these were nominally Romanists at home; they were baptized by the priest, married by the priest and they expected to be buried by the priest. They attended church, frequently or infrequently, and while having never been reached by the vital truths of christianity, their attitude to religion was one of friendliness, or even reverence. They reach this country. Notwithstanding the noble words of a few scattered missionaries, the great majority of them are not yet by any means of christianity. They have no facts put into their hands giving them the history of the Lord Jesus. In sickness or distress they are not made to feel the helpfulness of christianity. But they are met by agents of revolutionary socialism, tracts are thrust into their hands in their own language—every language under heaven—disseminating a teaching with which by meeting, they are to become still more familiar in their new home in any large city in the country. The gist of this teaching is that the church under every name is an organized scheme to deprive them of their rights; a social and literary club for a few privileged ones; part of the vast system of social machinery for putting down and keeping down the laboring man. In their own country they have never passed a church without bowing and reverently crossing themselves. Influenced by these new teachings, they never pass a church—especially if they have been disappointed in their frequently overdrawn anticipations concerning wages and ease of living in our new world—without a muttered malediction or an open curse. They look upon churches as visible representatives of tyranny. They are wrong, of course. They themselves are the greatest sufferers by this misapprehension, born of ignorance and malicious teaching, but how shall we make them understand it? How shall we bring them to the light? You cannot argue with such people. As well try logic on an angry child. There is but one resource, and that is, as with an angry child, to show them by object lessons, teach them by living deeds, till they will listen to loving words."

Realizing the vastness of this subject, and in words that are true as steel, Solomon P. Russell paints Rome in its true character. He says:

"It cannot thrive as a sect of christianity, because it lacks moral force and purity within itself. Separated from its temporal power; it claimed authority to dictate to nations and rulers; its demand for utter supremacy over the conscience in all things; its own infallibility; its machinery and tinsel of worship; its pretended miracles, which both the spirit and genius of a true christianity, as well as science, have condemned; its priestly celibacy and chain of nunneries; in a word, separate it from its hoary accretions of centuries, and there is nothing of moral force left in it to combat the civilization of these more modern times. Europe will soon shake off the dead yoke from its conscience and from the state, and then its progress toward millennial history will be rapid and sure."

No, Bishop Matz, you cannot fasten the "leprosy" of Rome upon this country. Your religion is "unclean," and if you try to fasten its terrible sores upon our government, we will give you such a reception as will make you feel as if you wished you were in the bottom of the sea, where you could meditate upon the turn affairs have taken. Like hyenas you are devouring the body of our government, but our trap is set and with the iron grip of true patriotism we propose to annihilate this terrible beast before he will have discovered the structure upon which our government is founded. I am open to a discussion with you, on this subject. The editor of THE AMERICAN has kindly granted me space in his paper for this letter, and I have no doubt that the same courtesy will be granted you to reply to me. If I have not given you enough black paint I have a large can of it at my disposal, and can use my brush with even more vigor than I have this time.

A HERETIC.