

REV. G. M. BROWN.

Hanscom Park M. E. church was taxed to its utmost capacity last Sunday night when Rev. G. M. Brown began his lecture. Even the annex—the lecture room—was filled with earnest, thinking men and women, who sat throughout the entire evening completely wrapped up in the subject under discussion. Rev. Brown continued the subject which he had under consideration one week before, "The Society of Jesus and its Relation to Protestantism." The subject was handled with the same honest and sincere regard for truth which has ever characterized his utterance upon the Roman question. During his remarks he stated that the influence of the society was felt in all walks of life. Even the press was subservient to their wishes. Let a man raise his voice against the Roman Catholic church interfering with the affairs of state, and the daily press would ignore him. "Why," the Reverend gentleman declared, "it has reached such a pass that I cannot get a church notice in the press." He thought it was time that Protestants were waking up. "We believe that we could drive any foe that might land upon our territory from our shores. We fear no open adversary. But the members of this society come here, taking advantage of our liberal laws, and immediately set about in secret trying to overthrow our public institutions. It is more dangerous than any foe that may come to conquer our land with munitions of war. They owe allegiance elsewhere, but they come hoping to be able some day to bring that being to whom they owe this allegiance which is due the country in which they live, to this country, and clothe him with the power of which he was shorn in Italy. God forbid!" He then read the Jesuit's oath which appears weekly in this paper, and said "I am told this is the pledge or oath that every member of that society takes upon becoming a member. It has stood uncontradicted for weeks, which, in itself, is sufficient reason for believing it is the bona fide obligation of the order. Bear in mind that oath. Take it home with you. I want you to read and think about this subject. I want you to go away from here tonight, determined to talk with your friends and acquaintances about this society and the oath its members take." In concluding his remarks he said: "Do you read THE AMERICAN? It is a little paper, but it has lots of truths in it which will start you to thinking. Do you read the Patriot? It is not a very large magazine but it is filled with good things."

The subject under discussion next Sunday evening will be the "Roman Hierarchy and the Public Schools." The friends of the educational department of the government should hear Rev. Brown. You can expect a treat. Church is located on 29th street and Woolworth avenue—one block east of Hanscom Park.

Second Hand Clothing.

The British-American Citizen recently published the following items:

One of the greatest humbugs of the century is "the holy coat of Treves, the fraud which has been exposed a

thousand times. And yet the dispatch below, from Berlin, in this week's papers, shows it is still omnipotent with romanists:—

A great religious function will open at Treves on August 23, when the rarely seen "holy coat" will be exhibited in the Cathedral of St. Peter and St. Helen for six weeks. The holy coat is a relic which has been preserved with the greatest reverence in the Treves Cathedral, and is esteemed as its greatest treasure. It is alleged to be the seamless coat worn by our Saviour. It is said to have been discovered by the Empress Helena during her memorable visit to Palestine in the fourth century.

After numerous vicissitudes the coat was deposited in the Cathedral of St. Peter and St. Helen, and since the year 1196 has at exceedingly long intervals, been exhibited to the faithful. Miraculous curative properties are ascribed to the relic. The exhibition of the holy coat in 1844 is memorable for the reaction which is produced, leading to the secession of the Ronge and German Catholics from the church of Rome. The exhibitions have always been attended by almost countless throngs, and an enormous influx of pilgrims is expected in August. The Rhine railways are preparing for the service. They expect to carry forty thousand passengers daily.

After reading the above, read the following testimony of a French Canadian, corroborated by other credible witnesses, and published in the Montreal Witness in 1875:

There was a meeting of priests in one of the cities of the Province of Quebec. The meeting was held in an inner room which opened into a passage or corridor. In the latter there were many doors. When all those doors were locked, no one could come near the door opening into the inner room where the priests met. A French Canadian connected with the church, not a priest, observed that all these outer doors (except one accidentally overlooked) were carefully locked by a priest before the meeting was held, the intention evidently being to keep away all intruders or listeners. The young man's curiosity was excited; apparently up till then he was a devout Roman Catholic. His belief was, that there was something of an eminently pious and instructive nature under consideration, and that he would be agreeably pleased and greatly edified by learning the truth. So when all the priests had congregated in the inner room, he quietly opened the outer door, accidentally overlooked, and listened at the inner door. He went to that keyhole a devout Roman Catholic, but he left in a different frame of mind.

After a little routine business had been disposed of, a priest got up and after making a few remarks, observed that he was grieved to say that there was a diminution in the religious fervor of the faithful and something was required to stimulate it; that it was of little use to bring additional relics of doubtful authenticity from Rome—something different was required—had any one present anything to suggest upon the subject? The affair had evidently been arranged beforehand.

Then another priest stood up. He

stated he was of the same opinion as the previous speaker, and believed that something should be done to increase the religious sentiment. That all present were aware that one of the preceding Archbishops of Quebec had been greatly venerated by the Roman Catholics, and that what he had to suggest was this, that his soutane should be brought here and exhibited as the holy coat of our Lord, and he believed this would have the wished-for effect. This proposition met with general approval. The most curious part of the affair was this, it was semi-miraculous—that the priests looked at each other without laughing.

In due time the archbishop's soutane arrived. It had to be cut into pieces and for this purpose a pair of silver scissors or holders were used, the relic being too holy to be touched by human hands. Yet doubtless the good archbishop's housekeeper had often put a lucky stitch in it, for although the church is infallible and never changes, it is otherwise with the garments of its priests. The listener had to assist in the cutting up, and he knowing the true inwardness of the relic, had the nerve to observe to the attendant priest, "Does not this greatly resemble the soutans of the former Archbishop of Quebec?" The worthy priest, greatly scandalized at such irreverence, rebuked him for his profanity. The bogus relic was publicly exhibited to thousands of people and was a success.

The Catholic Church and the Jews.

Under this heading Donahoe's Magazine for September has a remarkable article in which the writer attempts to show that the sentiments expressed by Cardinals Manning and Gibbons against Russia's persecution of the Jew but illustrate the "old-time sentiments of friendliness entertained by Catholics toward the Jews." "Old-time sentiments of friendliness!" This is cool. No less cool is this statement: "Catholic governments never persecuted the Jewish race."

If ever there was a government which might be termed Catholic, surely it was the government of Ferdinand V. and Isabella of Spain. Roman Catholic historians and Roman Catholic editors claim for the church great credit for the discovery of America, because Columbus's expedition was fitted out under the direction and with the aid of a "Roman Catholic government," that of Ferdinand and Isabella.

Well, what of the friendliness of that government to the Jews? In March, 1492, Isabella issued a decree against the Jews, that they should all leave the kingdom in four months. They were not allowed to take with them even gold or silver. The decree was of such a nature as virtually to rob them of all they possessed. It was, in fact, one of the shrewdest and most successful schemes of robbery ever practiced by any human being, and one of the most cruel and inhuman. There could not have been any reasonable excuse for such inhumanity. The Jews were a peaceable, law-abiding people, but many of them were very wealthy, and Isabella could hope to acquire an immense booty by thus robbing them and she did. Various estimates are made by various historians of the number of

Jews thus expelled, some placing it as high as a million.

But it will be said, because Isabella was a Roman Catholic the church should not be held responsible for her deeds. Very well, let us see what the church's accredited representative did in the matter. Torquemada, Dominican friar, who had long been confessor to Queen Isabella, was appointed by Pope Sixtus IV, inquisitor-general of Castile and Leon. As soon as the Jews knew that their expulsion was under discussion by Isabella and her councillors, they endeavored to avert the blow that threatened them, and sent a deputation of their leading men to Ferdinand and Isabella with a propitiatory offering of 30,000 ducats, \$128,100 of our day, to assist in defraying the expenses of the late war. The bribe was a tempting one, and when the sovereigns were hesitating whether it would be better to accept this large sum and defer the final blow until another opportunity, Torquemada abruptly entered the chamber where the negotiations between the sovereigns and the Jewish deputies was carried on, drew from his bosom a crucifix, saying: "Judas Iscariot sold the Saviour for thirty pieces of silver; your highnesses are now selling him for thirty thousand. Behold him here—take him and barter him as you will;" and with indignation the insane fanatic threw the holy symbol on the table and withdrew. This decided the matter, and the petition of the Jews was rejected.

Nor did Rome's representative stop with the queen's order for the Jews' expulsion. Shortly after Torquemada issued an edict supplementing the queen's, the tenor of which was that at the expiration of the four months all intercourse with the Jews was interdicted to the Christians, who were forbidden, under pain of incurring certain severe penalties, to afford them countenance, shelter, or assistance of any description.

The scenes that followed were harrowing in the extreme. The weak, the sick, helpless infancy and tottering old age were alike driven forth, and many who had been cradled in the lap of luxury and totally unfitted to endure the hardships of exile, sank down and died by the wayside, while the hand of Roman Catholic charity was restrained from carrying the cup of cold water to the parched lips of the dying. The whole land was filled with weeping, wailing and lamentation. Thousands perished by the way, and thousands more died of diseases contracted by hardships and exposure while leaving the homes of their childhood to seek in foreign lands a refuge from the cruel edict, a heartless Roman Catholic queen, and more heartless Roman Catholic inquisitor; yet there are persons in this land settled by those who fled from persecution who propose erecting a monument in this liberty-loving country to this heartless woman and there are Roman Catholic writers with such pages of history still extant who boldly assert that Roman Catholic governments never persecuted the Jews, and affirm the Roman church to be the friend of the oppressed.—Boston Traveler.

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