

# THE AMERICAN.

A WEEKLY NEWSPAPER.

"AMERICA FOR AMERICANS."—We hold that all men are Americans who swear allegiance to the United States without a mental reservation in favor of the Pope.

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## THE INQUISITION!

Rev. J. A. Lansing Tells of Its Past, Present and Future.

It is as Much a Part of the Roman Catholic Church Today as It Was in Its Palmiest Days.

Text: Proverbs xii. 10. "The tender mercies of the wicked are cruel."

The name of the Roman Catholic inquisition has been a symbol of unspeakable cruelty for many centuries. It has always been, and must always be, a part of that despotic system which assumes to dictate to conscience, to thought, to word, and to deed.

Cruelty is declared in our text to be the mark of wickedness. No cruelties in the history of the most savage of mankind can surpass those which Roman Catholic hierarchies, in the name of the gracious religion of Christ, have perpetrated on mankind. Not the fierce savagery of the American aborigines; nor the human sacrifices of the Mexican Aztecs; nor the slaughters of Druidic priests; nor the fierceness of Cossacks on the steppes of Russia; neither the barbarities of ancient Scythians nor of modern Persians, the bloodthirstiness of the Moors, nor the reckless cruelty of African savages; nor the utter disregard of human suffering shown by Asiatic despots—have equalled, in the diversity of methods employed to inflict human suffering, or in the numbers of those who have fallen victims to their cruelty, the recorded but unspeakable horrors of the Roman Catholic inquisition.

Every savage art, the utmost ingenuity of torture, disregard of every principle of justice in apprehending, confining, interrogating, torturing and killing its victims, have been employed, with the studied and pitiless improvements of centuries, and practised without remorse or apology, to enslave the mind, the conscience, and the heart of the world.

It is not my purpose so much to review the voluminous history of Romish cruelty, scattered as it is through ages of time and through the annals of many nations, as it is to show that this dread and horrid tribunal is inseparable from the papal government; that it is, therefore, a present as well as a past part of the machinery of that church, and must remain such in the future; that the church in itself is responsible for all that the inquisition has ever done, being herself its originator, procurer and executor; and also that the ascendancy of Rome means the ascendancy of persecution in its various forms, in order to the establishment of its authority. Therefore such ascendancy should be resisted by every lawful and proper means by any people who cherish freedom.

Why should I tell you of a history with which the whole world is familiar? Why dwell on the dread figures which sum up the overthrow and desolation of nations? I might repeat that in the first eighteen years of the Spanish inquisition, under Torquemada, 10,220 persons were burned, and 97,000 imprisoned, banished, and reduced to want. "In the Netherlands, under the Emperor Charles V., who was not a bigot, and before Philip II. began harsher measures, the victims of the inquisition, burned, strangled, buried alive, were established at from a minimum of 50,000 to a maximum of over 100,000." 10,000 Albigenses were tortured and burned to death—500 men, women and children being buried alive on suspicion of heresy at one time; by the revocation of the Edict of Nantes 700,000 Christian people were exiled from France; by the massacre of St. Bartholomew, 70,000 were slaughtered without mercy. The inquisition in Peru tortured to death 100,000 victims. And these are but suggestions and instances of the uncounted thousands in whom were perpetrated the revolting atrocities devised by the pope and his prelates.

In Limborch's "History of the Inquisition" the story of its origin seven hundred years ago, of its establishment and progress in France, Spain, Italy, Portugal, Poland, Sicily, Sardinia, Germany, Holland, and other parts of the world. It describes its ministers and methods, its vicars, assistants, notaries, judges, and other officials; the power of the inquisitors, and their manner of proceeding. It unveils their dread tribunal, opens their blood-stained records, describes their dungeons, the secret tortures they inflicted, the extreme, merciless, unmitigated tortures, and also the public so-called "acts of faith," or burning of heretics. No secrets could be withheld from the inquisitors; hundreds of persons were often apprehended in one

day, and, in consequence of information resulting from their examinations under torture, thousands more were apprehended. Prisons, convents, even private houses, were crowded with victims; the cells of the inquisition were filled and emptied again and again; its torture chamber was a hell. The most execrating engines were employed to dislocate the limbs of even tender women. Thousands were burned to the stake. The gospel was gagged and crushed, and Christ Himself, in the persons of His members, subjected to the anguish of a second Golgotha.

Of this terrific engine of government, kept in operation so long as the pope held sway over any territory which he could govern as he liked, I wish to show not the past history so much as its present necessity, in order to the execution of Rome's plans. I purpose to show exactly from their own words, laws and usages, what the papal church believes, employs and practices, in the way of cruelty to humanity, under the guise of tender mercy and concern for their souls. For, with a revolting hypocrisy, all that she has ever done has been done under the claim that she represents the merciful Christ, and is doing His will under His immediate orders.

The papal principles demand the inquisition: the principle of unchangeableness of authority, as they define it; infallibility, which justifies all the record of the past as being indisputably right, and also the present laws of the church. To the proof of this I now address myself.

I have briefly glanced at the history of the inquisition. I shall show most fully that it was originated, justified, and supported by the popes and prelates. This being shown, you see at once that according to the papal claim, that the church is always the same: they not only approved of all this past conduct at the time, but insist on holding the same relation to it now that they have ever done. It is the church that has repeatedly defined heresy and declared it to be worthy of death. It is the approved officers of the church who have asserted their authority to put to death all heretics. The inquisitors and their families have been officers whom the church has appointed, supported, blessed and canonized. The buildings of the inquisition, its dungeons, its instruments of torture, were and are the property of the church. So, then, if the church is unchangeable, as they everywhere assert, what they have been they are now; what they have done they would do today; justifying their past, they would make it present; and the only escape from this conclusion is for them to repudiate their dogmas, their popes, their laws, and their history.

The Roman Catholic church, asserting the principle of authority over all persons and in all respects, enforces that authority by claiming to be, and being, utterly intolerant of all other religions and opinions. "Since the thirteenth century, no principle or doctrine has been enforced with greater emphasis and more frequently repeated by the popes in their circular letters, bulls and enactments, than the doctrine that it is a divine commandment and sacred duty of every monarch and every government to make use of the power that is given them for suppressing those who avow a different creed, and to permit no freedom in matters of faith and divine service. The dogma of infallibility is at the same time a declaration of the divine truth of the doctrine that Catholic princes and states, so far as they possess the necessary power, are also bound, as a matter of conscience, to tolerate no other but the Catholic confession, as far as possible to keep back from official positions those who differ from it, to undermine their Christian associations, and finally to extirpate them." "Intolerance is to be enforced wherever there is the power to enforce it. A measure of toleration may be allowed wherever the government is not strong enough to withhold it." They officially declare that the state is not judge in matters of religion, and when it allows civil liberty of worship, it usurps a right which belongs to the spiritual power. To authorize the liberty of different forms of worship is called immoral. The archbishop of St. Louis is reported to have uttered these words:

"Heresy and unbelief are crimes, and in Christian countries, as in Italy and Spain, for instance, they are punished as other crimes."

From a Roman Catholic paper called the *Sherherd of the Valley*, St. Louis, is taken this sentence:

"Protestantism of every kind, Catholicly inserts in her catalogue of mortal sins. She endures it when and where she must; but she hates it, and directs all her energies to effect its destruction."

The *Boston Pilot*, under its late editor, who has been so unduly extolled

by Protestants, made this announcement:

"There can be no religion without the inquisition, which is wisely designed for the promotion of the true faith."

Pope Pius IX. says: "The absurd and erroneous doctrines or ravings in defence of liberty of conscience, are a most pestiferous error, a pest of all others most to be dreaded in a state. Cursed be those who assert the liberty of conscience and worship, and all such as maintain that the church may not employ force."

The maintenance of the authority here claimed can never exist without all the cruelties of the inquisition.

Moreover, on the fundamental dogma of the infallibility of the pope is based the fullest justification of the inquisition. If the present pope of Rome is infallible, his past popes have been equally so; and their deeds have, therefore, the fullest sanction and justification. If, then, they created, maintained and encouraged the inquisition, it is as wholly justifiable as any dogma of their faith. And that they did this we now proceed to show.

Pope Paul IV., who was as energetic as he was cruel, published a brief on the 15th of February, 1558, charging Valdez, the grand inquisitor of Spain, to destroy "utterly all Protestants and friends of Protestantism, though they might be bishops, archbishops, cardinals, nuncios, or barons, counts, dukes, princes, kings or kaisers." So ran the words of his holiness. And Valdez carried them out but too willingly.

Pope Clement XI. preached a general crusade in 1702, and granted plenary absolution to all who should take up arms for the extermination of "this cursed and loathsome brood," the Protestants of France. Thus the salvation of Roman Catholic murderers was made to depend on their slaughter of protesting Christians who denied the falsities of Romanism.

Pope Eugenius IV. began his reign in 1431 by causing a crusade to be preached against the Bohemians throughout all Europe, so that an end, "once for all, might be made of the heretics." The inducements offered the crusaders were great. Not only were they authorized to rob and plunder, but even "commanded to do so as a pious duty." They did their horrible work, assured that the uprooting of heresy was a work agreeable to God, performing deeds so dreadful that the tongue refuses to describe them.

Innocent III., greatest of the popes, unless it were Gregory VII., in the first of his pontificate, despatched his legate, Reiner, to Spain and the southern provinces of France, charging him with an encyclical letter to all the princes, barons, bishops, etc., prescribing the sternest measures against the heretics. As a preliminary step, he at once commanded the arrest of every known heretic, and the confiscation of their possessions. The children of a heretic were made to share their parents' ruin. The house in which a heretic had taken refuge was, by the same decree, commanded to be razed to the ground. "No one, from mistaken charity, shall give succor or aid to one of the accused, under penalty of incurring suspicion of sharing his sin. The nearest ties of blood or friendship shall be held no ground for excuse. An oath sworn to an heretic shall be null and void, for no one is bound to hold faith with, but rather in every way to deceive, mislead and circumvent him."

"In a long series of bulls and decrees," says Von Dollinger, "more than fifty popes established the institution of the inquisition, or the sacred office. They restored it only a few years ago, after it had been suppressed in papal states by the interregnum, and but recently they have again extolled it on occasion of the canonization of some inquisitors. For several centuries they enforced the rule that whoever persisted in differing from the church doctrine in a single article, was to be punished by death; they sanctioned the principle that a relapsed heretic, that is, one who has been convicted of differing for the second time from the doctrine of the church, was to be executed, even if he recanted. Should the infallibility of popes be proclaimed (he was writing this before 1870), it would self-evidently extend to the whole province of morals as well as to that of dogmas. It would be impossible to suppose that a pope had ever stood by a principle that was reprehensible from a moral point of view, that he had ever issued an immoral decision, or instituted a proceeding that contradicted Christian ethics. No Catholic might, under these circumstances, either dare to say or think that the institution of the inquisition was an error, or that the laws for it given by the popes had at times been immoral. "Nevertheless," he adds, "a glance at modern literature shows that nowadays, at all points outside of Italy, no one dares any longer to defend the institution, as it really was, or the laws and

principles given and set up for it by the popes."

From all this action of popes, we are forced to one of two alternatives; either that the popes are not infallible, or else, being infallible, as Romanism declares, they prove the inquisition to be right, justifiable, necessary, and to be perpetuated. For what has been the order of the church is still its standing law.

Ecclesiastical persecution is declared in the Roman Catholic law of today to be a duty. Every bishop who takes the full pontifical oath has to swear that he will, to the utmost of his ability, persecute and exterminate every heretic. Persecution is also enjoined as a duty upon private persons.

Pope Urban II., in 1088, decreed, and it is embodied in the canon law of Rome, as follows:

"Those are not to be accounted murderers or homicides who, when burning with love and zeal for their Catholic mother against ex-communicated Protestants, shall happen to kill a few of them."

"When the canon law was revised by a commission of cardinals under Pope Gregory XIII., 1580, this decree was left in, and was made an article of faith. It is now *de fide* and part of the unalterable law of the church of Rome."

Pius IV., when the government of Luca had enacted a law offering a reward of three hundred crowns and the reversal of any sentence of outlawry, or the power of transferring any such pardon, to all persons who should succeed in murdering any of the Protestant refugees who had fled from that city, described it as a "pious and praiseworthy decree, piously and wisely enacted, and that nothing could redound more to God's honor, provided it was thoroughly carried into execution."

The penalty of death for heresy was pronounced by so many popes, confirmed and repeated so many times, and carried into execution so many more, that it seems almost useless to adduce further proofs of their responsibility; but I must beg to quote a portion of the Bull in *Contra Dominum*, used in the annual cursing, on the anniversary of the institution of the Lord's Supper. Pius V. and Urban VIII. ordained that it should be read on each Maundy Thursday from every Roman Catholic pulpit in Christendom. On that day, all who doubted a single article of faith, according to the maxim of canon law, as well as all who refused absolute obedience to the pope's authority, were anathematized in language, part of which is as follows:

"Cursed, banned, in the name of God, the Father, Son, and Holy Ghost, and in that also of the blessed St. Peter and St. Paul, shall be, firstly, all Hussites, Wickliffites, Lutherans, Zwinglians, Calvinists, Huguonots, Anabaptists, Trinitarians, Unitarians, and all and every other heretic. Secondly, all those who give any succor or aid to any heretic, comfort him, shelter him, or show him countenance in any way.

"Thirdly, all who buy, read, print, or disseminate, or favor in any way, any religious book published without the sanction of the apostolic throne.

"Fourthly, all universities, colleges, and cathedral chapters on their appealing to a council.

"Fifthly, all who may offer any let or hindrance to expediting of money and necessities, etc., etc., to the papal court, or who sequester its revenues; further, those also who lay taxes on the clergy, though they be kings or kaisers; those who meddle in ecclesiastical affairs or plans under papal jurisdiction; those who offer any resistance to the commands of the popes, his legates or nuncios. Finally, all who obey not the representatives of St. Peter as it would behoove them to obey God Himself."

This notorious bull originated undoubtedly with the arrogant Boniface VIII. It was enlarged and perfected by Urban V., Julius II., Paul III., Gregory XIII., and especially by Pius V. and Urban VIII., and as late as 1864, in the states of the church, and in Rome especially, it was proclaimed on the appointed anniversary in every church.

(To be continued next week.)

### The Douay Testament.

A few years ago there was an effort made by the Roman Catholic church to have the King James version of the Bible, which was used in the public schools, changed for the Douay version. As soon as it was suggested, many Protestants said, "They do not wish the Douay version there, and simply use this method to push all versions of the Bible away from the eyes and the ears of the children," and time has shown this belief to be correct.

The following communication, which was written by Rev. Thomas Connellan, who was at one time a priest of the Roman Catholic church, will show the situation in Ireland regarding the reading of the Douay testament, which has the endorsement of the papal church: IRISH PRIESTS AND THE DOUAY TESTAMENT.

To the Editor of the *Dundee Advertiser*.—Sir: I am sure both your readers and yourself feel that it is time to end

this controversy. Mr. Holder is evidently in a hurry also to have it terminated. Dr. Thornton, having been asked by my brother to act as umpire, has replied as follows:

15 Albert-square, Dundee, 1 20th Dec. 1892.

Sir: I am in receipt of your letter of the 17th inst. The question proposed to be referred to me is one that I could not entertain. You must excuse me, therefore, for declining to act. Yours faithfully, T. THORNTON.

Fortunately there is a tribunal yet available. I have resolved, therefore, with my brother's consent, to take Mr. Holder before the bar of public opinion, and to leave the decision to that generally fair and impartial tribunal.

Your readers will have observed that the statement of my brother which excited Mr. Holder's indignation was, in Mr. Holder's own words, that "he could not see after case where even the Douay testament of the church of Rome had been taken out of the hands of Roman Catholics by the priests themselves." Mr. Holder at once contradicts this statement in a letter published in your columns, and says: "This assertion I contradict, and in order that my contradiction may not be a flat one I offer to give £20 to the Dundee Royal Infirmary on his producing the name of one culprit and the evidence that bears out this nefarious charge." My brother, who was then in Scotland, at once accepted the challenge, and added: "As soon as I get back to Ireland I promise to give Mr. Holder's challenge all necessary attention." Mr. Holder, in a fresh letter, told your readers that my brother had gone back to Ireland "to fish" for one case, and tried to make a point out of the fact that he had not quoted cases off-hand. I wish here to make two remarks in passing. Scotchmen, who are generally gifted with shrewd common sense, must have thought it a little strange that Mr. Holder could at once go bail for 3,500 Irish priests. He has been living for many years in Dundee, and could have no personal knowledge of their practices. Then, although my brother knew well that Douay Testaments had been taken out of the hands of Irish men and women, it would manifestly have been unfair for him to give their names in public without their permission. All the world knows, especially after the Meath election petition, that Irish priests have a knack of making life disagreeable for their opponents, and like Rev. Mr. O'Connell in South Meath, they might apply "fire to their heels and fire to their toes" had my brother made public mention of his witnesses. This Mr. Holder knew as well as we did, and I cannot shut my eyes to the conviction that it had something to say to his generous offer of £20 to the Royal Infirmary. For a hundred persons whose Douay Testaments have been seized by the priests, not more than one can be found to bear public testimony to the fact.

Nevertheless, I am happy to be in a position to place before the public certain names, with dates, names of priests, and other particulars, and I shall leave it to the public to judge if Mr. Holder is acting honorably in any longer keeping his £20 cheque in his pocket-book.

My first name will be that of Mary Jane Short. She is a young Irish girl, aged 20 years, and her address is Brighton Square, Dublin. On the 14th of last November she went to confession to Father Purcell in Sandymount Roman Catholic Chapel, Dublin. I had some conversation with her previously, and had given her a Douay Testament (Coyne's edition). She told this to Father Purcell. He refused her absolution, and ordered her to go home and burn the testament.

The second case I shall submit to Mr. Holder is that of Mary Kenny, whose present address is 40 Victoria street, Dublin. She went to confession to Father Cremmins in Meath street Roman Catholic Chapel, Dublin, in May, 1886, and told him she was reading the Douay Testament. The priest ordered her to give up the book. Mr. Holder, I know, will be interested to learn that both of those girls have left the church of Rome, and that it will be useless to try and bring priestly tyranny to bear upon them.

The third case I wish to submit is that of Mrs. Rowan, whose present address is 302, South York street, Glasgow. When a young girl, and living at Clogher, near Ballaghaderin, she got a Douay Testament, and found spiritual peace and profit from the reading of it. Father Spellman, of that place, found her engaged in its perusal. He tore it from her. She snatched the book out of his hands and escaped from him.

My fourth case is that of Annie Kirk, of St. John's, Terenure, Dublin. Her mistress, Miss Moore, offered her a Douay Testament. She refused to take it, saying, "Roman Catholics are

not allowed to read the Bible." "But it is your own testament," said Miss Moore. "Ask Father Charles and he will tell you it is so." The girl took the testament. She went to confession on the following Saturday night to Father Charles, a member of the Passionist Community at Mount Argus, Dublin. On her return she handed the testament to Miss Moore, saying: "Here, Miss, Father Charles told me that women are not allowed to read the Bible without permission, and then only in Duffy's edition. Duffy's edition I may tell your readers, is one in which the Irish Roman Catholic bishops have improved upon the work of the holy spirit, by adding notes of their own to the word of God."

My fifth case is that of Mrs. Wood, whose present address is Clogher, Ballaghaderin. She was chastised by Father Spellman, of that place, for reading the Douay Testament, and he tried each time to take it from her.

My sixth case is that of Anne Gill, of the same address—Clogher, Ballaghaderin. She was chastised by Father Durkin, of that place, for reading the Douay Testament.

My seventh case is that of Alice Harrington (now Mrs. Grevatt, and living near Bray). When a young girl living at Clogher, Ballaghaderin, she was challenged by Father Egan, of that place, for reading the Douay Testament, and he took the book from her.

Is Mr. Holder yet satisfied, or does he wish for more cases? If so, he can have plenty of them, and, as Mr. Dick Swivler said to Quilp, "from the same shop." It is a matter of such public notoriety here in Ireland that the priests try to prevent the reading of the Douay Testament that even Roman Catholics expressed to me their utter astonishment at Mr. Holder's audacity in denying the fact.

There is a family in Omaha which was "boycotted" during a time of sickness when they lived in Ireland, and all the help they could get was a Protestant boy. The crops were left in the field until they were injured and not worth gathering. Not a Roman Catholic was allowed by the priest to work for this despised heretical family. The cause was this: A Roman Catholic servant girl wanted a testament. She got permission of the priest, an old man, to have the book, and they bought the book for her. Another priest came to that parish, a young man, and he found this girl was reading the Douay Testament, and the book had been given by the Protestant family. He established a "boycott" during a time when the whole family was sick, with the result above stated. No, the Roman Catholic church does not wish any Bible for the people.

BETH.

### A Letter and Resolutions.

MISSOURI VALLEY, Ia., April 3, 1893.—EDITOR THE AMERICAN: At a late meeting of our council it was unanimously agreed that the enclosed resolutions of respect be forwarded to our American papers in this vicinity for publication. Our council is a hummer and we are spreading out and we now make the Romans take only such as we wish to give them. Our spring election convinced them that, many though their numbers be, they stood no show with the A. P. A.'s on election day, even if the priest did keep the sidewalk hot with his mad march all day. We did them up very quietly and unexpectedly, as they had agreed, one to leave town, and another to walk to the Missouri river and drown himself, if they could not beat our ticket. But we have them here yet and no one inquires when they are going. SECRETARY.

The following resolutions were adopted by Missouri Valley Council No. 40, in their hall, March 28, 1893:

Whereas, In view of the loss we have sustained by the decease of our late friend Milton Berry, and the still heavier loss sustained by those who were nearest and dearest to him, therefore be it

Resolved, That it is but a just tribute to the departed to say that in regretting his removal from our midst we mourn for one who was in every way worthy of our respect and regard;

Resolved, That in the death of our friend we have lost an earnest worker for the protection of our American flag and American institutions;

Resolved, That we sincerely condole with the family of the deceased on the dispensation with which it has pleased Divine Providence to afflict them, and commend them for consolation to Him who doeth all things well, and whose chastisements are meant in mercy;

Resolved, That this heartfelt testimonial of our sympathy and sorrow be forwarded to the family of our friend by the secretary and also that they be published in THE AMERICAN.

COMMITTEE.

You should all remember that C. F. Shaw & Co., 518 S. 16th St., has always on hand, Vegetable, in season; also a full line of Staple Groceries. Do not forget us when down town.

Go to Dyball's for fine candies, 1518 Douglas St.