

MR. CRAIG'S LECTURE.

An Address on Ireland and St. Patrick But Principally Against the Catholic Church.

He Said He Received Warning That if He Appeared the Catholics Would Mob Him.

St. Patrick Was a Saint But Would Be a Protestant Minister if on Earth Today.

A large audience was present at the Lyceum last evening to hear Rev. R. H. Craig. His subject was "St. Patrick and the Emerald Isle," but he did not adhere to it entirely.

"In the cause of free speech and fair play not very long ago a certain eminent divine delivered an address at the Temple opera, exercising his right as an American citizen to give expression to his honest opinion. Another gentleman, who will talk to you tonight, replied in his pulpit. This was followed by an interview and editorial, in all about six columns, in the Northeastern Witness. This led Mr. Craig to make his address this evening. I could stand here and introduce Bishop McGolrick as freely as Mr. Craig in the interests of freedom of speech and fair play.

"I recognize the right of every man who comes to this country to worship as he pleases. Uncle Sam can give all a home and they are welcome. In the limits of their church work I will defend any denomination from interference, in the interest of freedom of church so long as they do not interfere with American institutions as such. Our schools are for the education of American children as such and palsied be the hand that interferes with them. We do not resist Rome or the Catholic church. We recognize their right to worship God as seems best to them but we do resist their political aggression. Remember the distinction.

"A man said to me the other day that he didn't believe in dragging religion into politics. I say that it has been there for a century and we did not bring it in either. We are late but we are finding it out. This is not a battle between James McGolrick and R. H. Craig. It is a battle of principles and will be waged until it is settled. And now that it is commenced, I say, 'lay on, Macduff and damned be he who first cries hold, enough.' With kindly feelings and recognizing the right of every man to worship as he pleases, I introduce to you an American citizen, and a humble Methodist preacher, Rev. R. H. Craig."

Rev. Mr. Craig opened by saying that he had that day received a card advising him that the Catholics would attack him if he appeared that evening. One hand would enter the front of the theater, the other the rear and they would shoot him down. He announced that he could not be scared that way.

"I am here to talk on 'St. Patrick and the Emerald Isle,' and to answer my esteemed friend Michael McGolrick. You smile, but at what? There was a St. Patrick and there is an Emerald Isle. St. Patrick was a grand minister and if living today he would be a grand Protestant minister. The Irish are a light-hearted people, but no one can read their history and feel light-hearted, for they have suffered more than almost any other nation. The Irish race is not young. It is as old as the deluge. The Irish were in the ark and is it any wonder that Noah had a hard time of it? [Laughter.] They were in the garden of Eden and is it any wonder Eve fell? If Adam had any Irish blood in him he had better have bled himself and let it out. You have heard of the colonel who lost his leg and told a friend that all his Irish blood was in that leg and he wanted to get rid of it. The friend promptly answered that it was a pity it was not his head."

The speaker then discussed the composition of the Irish race and the various nations which originally settled there, the Scotch, Danes, Germans and others. They are not a homogeneous race but are as heterogeneous as the English themselves. "But one thing is true," continued he, "the Irish exist. They are in every country to prove the greatest curse or the greatest blessing. Get the Irishman away from the priest and the confessional and he is a blessing to any community, but near them he is the greatest rascal. They can be a nation's greatest influence or her smallest.

"The Irishman has many character-

istics. One of the first is that he always loses a fight. The fight here is between two Irishmen, R. H. Craig and Michael McGolrick. But, I say right now, I'm not going to fire my gun and leave like Cook or Chiniquy, and if there is to be any shooting they've got to be mighty quick or get shot themselves. You say this is inconsistent for a minister of the gospel to say but there are times of war and anything is fair in war. I fought the salmon elements in the west. They threatened to shoot me in the theatre where I spoke. Then they changed their minds and were going to pound me but I told them they could not scare me and that the Lord had not made me six feet three inches tall and weighing 200 pounds to be frightened or intimidated. I was not brought up on that kind of pap and you don't scare me with threatening cards or columns of abuse in that Jesuit ray, the Northeastern Witness. [Applause.]

"The Irishman is always at home in a fight. You can't keep them at home or abroad from fighting. If they are not fighting Protestants they are fighting Catholics. In our country the police forces were always increased enormously at county fair times. Bishop McGolrick came from there, the next county to mine, I believe. [Laughter.] Blood would flow in the streets at those times, for Pat will fight. Pat must get whisky into himself, and when he does there is trouble. There is another characteristic. Pat always wants to see his county ahead. Everything must be done for the glory of 'ould Ireland.' He would rather have his head broken than that Ireland should not be at the front.

"But you want to hear about St. Patrick. As I said before, if he lived today, he would be a Protestant minister. He was a saint of God, a holy man." The speaker then spoke of his early life, saying that although authorities conflicted it was generally agreed that he came from Scotland. He became a pious man and believed that he was chosen of God to convert the Irish people. Ireland, the speaker said, became noted for its schools and from other countries went there to learn the arts but today these institutions are gone. "Who did it?" he asked. "The Romanists did it. Every country Rome has ruled she has blighted.

"The good bishop talked about the persecutions of the Irish and spoke of Henry II and his marauders. It ill becomes a priest to stand up and talk that way when it was a pope of Rome that sold Ireland to Henry II for Peter's Pence. A pope was at the bottom of the whole business. He talks about Cromwell. Cromwell was the greatest man of his time. He was the first man in England to raise his hand against the Catholic church. He talks about the persecutions of the Irish and spoke of Henry II and his marauders. It ill becomes a priest to stand up and talk that way when it was a pope of Rome that sold Ireland to Henry II for Peter's Pence. A pope was at the bottom of the whole business. He talks about Cromwell. Cromwell was the greatest man of his time. He was the first man in England to raise his hand against the Catholic church. He talks about the persecutions of the Irish and spoke of Henry II and his marauders. It ill becomes a priest to stand up and talk that way when it was a pope of Rome that sold Ireland to Henry II for Peter's Pence. A pope was at the bottom of the whole business. He talks about Cromwell. Cromwell was the greatest man of his time. He was the first man in England to raise his hand against the Catholic church.

The speaker then related the cruelty practiced by the Sepoys in India and said that when the English slaughtered them without quarter no protest was raised. Yet the cruelty of the Sepoys was nothing, he said, to the cruelties of the Irish Catholics in the rebellion of 1641. "The water ran red with Protestant blood," he said, "maidens were outraged in the presence of husbands, sons and brothers, and the Jesuits sanctioned this and gave extreme unction and absolved the murderers before they went to battle. Do you wonder that Cromwell went over there? I wonder that he let any of them escape." The rebellion of James II, he said, was planned by Catholics and only defeated because Irish Protestants learned of it in time.

"The good bishop says there is more freedom in England than in America. Why? It is not difficult to get at it. The English and Scotch manipulate the political affairs there while we allow Irish thugs to manipulate them here. That's why there is no freedom here. The bishop said that thirty years ago he could not walk down the streets of Edinburgh without being insulted. No, they had not forgotten the death of Patrick Hamilton, how their people scattered along the shores. The Scotch are slow to forget and slower yet to forgive. A story will illustrate it. A priest was trying to convert Donald. He descended from Clan Cameron which, long ago had a war with Clan Stewart. The priest told Donald that Clan Stewart was now in heaven.

"Well, where is Clan Cameron?" said Donald. "In hell," said the priest. "Well, I'll go to hell with the 'clan,' answered Donald.

"The bishop talks about freedom. I say there is no freedom where the bishops can have their way. They harp on freedom. In countries where the Catholics dominate there is no freedom. Where I came from we could not grow orange lilies. Our doors and windows were shot through and there was continued persecution.

"I want to tell you of a circumstance which came to my knowledge. Down at the West End there lives a man who was once a Catholic but saw the folly of it and gave it up. His wife was a strong Catholic and when their child died wanted it buried in the Catholic cemetery. They went to the Rev.

Timothy Corbett and he charged them \$9 for a grave eight miles out in the country. The man wanted him to wait for the money but he said he could not. Then Father Corbett asked him where he bought the coffin and the man answered, at Nelson's. 'Take back that Protestant coffin and go to Durkan's and get your casket and I'll bury the child,' said the priest. The man went away and got a Protestant minister. I got this from the minister himself.

"All this Romish talk about freedom is rot. In Montreal a circulating library was started by a number of Catholic young men. The bishop declared it must be closed up because it contained heretical books such as Milton's 'Paradise Lost,' and Dante's 'Inferno.' You remember the case, how Guillard refused and was put under the ban. When he died they would not bury him in his lot in the cemetery. The matter was carried to the English courts and it was declared that he should be buried there, and he was, under the protection of English bayonets and in cement six feet deep, so they could not get him out. There is no freedom where they have a chance to rob the people of their freedom. Their aim is to rob all countries of freedom if they have the chance.

"The bishop talks about secret societies. Why he is the head mogul of the biggest secret society in the country. They have the secrets of the people. The Catholic priest knows more about you than you do yourself because your wife has told him. There are no secrets of the family that are not the priest's, there is no secret of a woman's heart that is not his. If they deny this they know they are lying when they do. What are the Catholics Knights? Who knows their workings except the bishop and men of his stamp?

"He calls the members of our organization, ill begotten. Here is the Catholic directory. In it I find names of saloon keepers, and men who break the law. Here is the picture of the bishop. Not a bad looking fellow either.

He then spoke of the A. P. A. "The best ministers, the best lawyers, the best doctors, the best merchants and the best men of Duluth belong to this so-called A. P. A. society. [Applause.] Men who fought at Gettysburg, who fought with Hooker, who fought with Sherman are in it. Yet Bishop McGolrick and his Irish gang talk about the low born and illy begotten who belong to it.

"What more do the Catholics want? Go out to the poor farm and they have all that is going. When a school teacher was sent out there Captain Paul sent her back because she was not a Catholic. Nearly all of the county students are Catholics. [Laughter.] Go to Paul Sharvy's peaceable flock and you will find the majority of them coming from Bishop McGolrick's flock. What under Heaven does he want?" Continuing, he said that the majority of Stillwater inmates were Catholics. John L. Sullivan he classed as a graduate of a sacred institute and Jim Corbett a student of the immaculate conception. "Most of the men the state are taking care of belong to that wonderful church," said he.

Mr. Craig referred to Bishop McGolrick being met by a posse of police and a band when he came to Duluth and asked when a bishop of any other church was so received. He had heard that the council was thinking of giving a bonus for the establishing of a bishopric. "Why, I'd rather give a bonus to establish the seven years' itch," said he, "than for a Roman bishopric."

Speaking of the Irish in the civil war he said that statistics show that 72 per cent. of the Irish who entered deserted, whereas the highest percentage for any other nation was 16 per cent. At the time of the revolutionary war, he said, there were only twenty-six priests in the country. "What a great place this must have been then to live in," he said, and added, "What must Heaven be?" [Laughter.] He accused the Catholics of the responsibility for Lincoln's death and said that everyone who had anything to do with it was a Catholic.

He impeached the Catholics for being the murderers of nations, estimating that they had murdered 40,000,000 Protestants; as the murderer of the saints. He accused them of robbing the people whenever they could, and compared the rate of taxation in New York with that in other cities. He further impeached the church as a demoralizer of women, and quoted Chiniquy to the effect that 99 per cent. of the priests live in sin with their female communicants.

He quoted statistics of illegitimate births. "In London they average 4 per cent," said he, while in Catholic Munich they are 24 per cent. Now we come to Rome, and remember, here is where the pope and cardinals live, where all virtue and morality should emanate from, and here we find out of 4,373 births in a stated period, 3,160 were foundlings.

"This is the church that calls our schools godless. They cannot be godless while the true men and women whom I know here in Duluth are teachers in them. [Applause.] This church that produces three-quarters of the hoodlums calls our schools godless, whose theology is so damnable that it cannot be published in English lest the

publisher be arrested for printing obscene literature; whose priests in the confessional ask questions that only a physician should ask."

So many conflicting statements had been made about the hospital story, Mr. Craig said, that he would repeat it. "I went to the hospital and saw a man whom I found had once been a Catholic. He commenced to rail against the church and I stopped him, saying that while he was being cared for in a Catholic institution he should not talk so about the church. I came back one day to see him. I was received by a nun. She was a beautiful girl. I would like to have talked to her if I had been a priest. Upon the charity floor the nun was not so good looking. She was pock marked and had a face like a meat axe. I asked for the man and she said he did not want to see me and that ministers were only allowed to see people who belong to their own religion. Well, the man died and I did not see him.

"They have threatened to burn me out," said Mr. Craig, in concluding. "Well, let them burn me out, we will build again. I have the name of the man who threatened to burn me out. I sent word to him asking if there was any word he would like to send to his relatives. [Laughter.] But let them burn me out. We have one family here that put \$10,000 in the First M. E. church and they will build me a new one if I need it. I thank God we live in the day when we need not fear threats."

At the conclusion, Dr. Forbes was called for, but he only told a short story and closed.—Duluth Herald.

THREE weeks ago we stated that we awaited with pleasure the result of the election in Keokuk, Iowa. On Monday, the 3rd of April, the election was held. The citizens and A. P. A.'s carried the day. For four years the Roman Catholics have held full sway in Keokuk, and prohibited "every person from speaking, printing and publishing his sentiments." The "Craig dynasty" has been swept from the face of the earth—annihilated as it were.

The citizens and A. P. A.'s combination ticket triumphed, and Dr. S. W. Morehead was elected mayor by 297 majority; A. J. Hardin, chief of police, 218 majority; for alderman for ensuing two years, Frank LeBrou, 130 majority; Geo. Hill, 107; J. F. Culbertson, 38; F. M. Fuller, 10; T. A. Auld, 22; F. H. Honer, 1; W. E. Watson, tied with the Roman Catholic candidate. William Rimbold, a German Catholic, was the only one elected out of the eight Aldermen voted for. A. Haugland, a pronounced democrat and A. P. A., and who was endorsed by the citizens ticket, defeated John Menz, republican. And the A. P. A.'s also carried the proposition to reduce the number of wards from seven to four. Two months before the election, the Roman Catholics increased the wards from six to seven, hoping in this way to perpetuate their power. There were 3,321 votes cast, more than at the last presidential election.

Only three weeks ago Geo. D. Rand, a republican and Roman Catholic, was defeated for the school board by about 900 votes. Now a republican A. P. A. mayor is elected by 297 majority. It was a glorious triumph for the citizens and A. P. A.'s to elect a mayor, six out of eight aldermen, the seventh a tie; a chief of police, and a city assessor. A Roman Catholic holding an office in Keokuk hereafter will be a stranger sight than it would be in Omaha.

National Danger in Romanism.

A series of twelve patriotic addresses on vital topics raised by the Roman Catholic hierarchy:

1. National Danger in Romanism; or Religion and the Nation.
2. Columbus and the Discovery of America; or, Pappal Claims and Historic Fact.
3. English Protestantism and Spanish Romanism on the Western Continent Contrasted.
4. Despotism in Church and State the Principle of Romanism.
5. Rome's Despotism Intolerance of Free Opinion.
6. The Inquisition an Essential Part of Pappal Power.
7. Persecution and Property: Rome's "Death to Heretics," and her purposes of plunder.
8. Pappal Greed of Money and Vast Accumulations of Wealth.
9. Governments Compelled to Confiscate the Property Seized by the Pappal Church.
10. The Taxation of Church Property as a check upon Ecclesiasticism.
11. Church and State: Their True Relations.
12. Rome's Avowed Purpose to Control the State. Her success in great cities.

Single copies, 10 cents. The entire series, 50 cents. One hundred copies \$5.00, and each copy mailed to a different address if desired.

SPECIAL OFFER.—For a one dollar bill we will mail this series of addresses and one copy of "Romanism and the Republic, or, Romanism and the Reformation."

ARNOLD PUB. ASSN., Boston, Mass.

The service offered by the Burlington's 4:50 p. m. train for Denver is a perfect combination of fast time, magnificent equipment and smooth track.

The next time you go west, take the "four-fifty." It'll land you in Denver at 7 a. m., sharp on time.

Ticket Office, 1324 Farnam St.

THE INQUISITION!

Rev. I. J. 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. 15. "The tender mercies of the wicked are cruel."

(Continued from last week.)

We have thus proved that the inquisition, in all respects, in its worst features, is an essential part of the Roman church and of papal procedure, demanded by its claims, its assumed authority, the infallibility of its popes, and its standing laws. And that this conclusion is absolutely true, we now propose to prove by showing that up to present times, the inquisition is a part of the machinery of the church.

It was in full operation, so far as the pope's authority could enforce it, up to the year 1809, when it was annulled by Napoleon Bonaparte, together with all the mediaeval machinery of the temporal power. But in 1814, upon the restoration of the papacy, the holy father at once applied himself to re-uscitate the inquisition. In August, 1814, a general inquisitor was appointed, and the institution of the inquisition constituted as the supreme judicial of the holy office. Its spies soon spread through the land, penetrated every family circle, and all, on the slightest cause for suspicion, were at once seized and thrown into dungeons of the sacred tribunal. The offences under its cognizance were specified, as "blasphemy, immorality, disrespectful conduct toward the church, non-participation in its festivals, neglect of its fasts, and especially abandonment of the true faith."

A general edict, on the 4th of May, 1829, set forth that all persons possessing books of an heretical character, or by writers of known heretical tendencies—whether said books were kept in their own or other persons' domiciles—should be "dealt with as those who had fallen from the faith." We learn by the same edict that any person "who should give cause of offence by act or word, or threaten so doing, to any of the familiars, witnesses, accusers of spies of the inquisition," should thereby come within its jurisdiction; and the pope directed positively all his police, gendarmes, and public employees to assist the servants of the holy office in securing such offenders.

To fill up the measure of horror, Pope Plus VIII. decreed that whosoever heard a word of blame uttered against the holy office, the inquisition, but still more, whosoever witnessed an offence against its judicial authority without at once denouncing, that is, reporting that which he had heard or seen, should thereby become amenable to the same penalty as though guilty of the original offence. These spies and agents of the inquisition were exempt from the jurisdiction of the civil courts, so that if taken in the act of committing the most flagrant crime, the grand inquisitor could demand the person of his agent, and, under pretence of judging the case himself, at once set him at liberty by a free pardon. Remember that this was within the present century.

As punishments, the inquisition employed, as we learn by a regulation dated May, 1856, "ex-communication and confiscation, banishment, imprisonment for life, application of the lash, and secret execution in heinous cases;" and this inquisition flourished in the pontifical states up to 1870. While the rulers of France, Germany and Portugal refused the application of the pope to set up the inquisition in their dominions, Ferdinand VII. of Spain obeyed the behest of Rome, and in 1814 established the holy office in all its ancient glory. It was formally dissolved by Cortez in 1820; re-established in Spain by the reactionary party in 1820, and finally abolished in 1835.

Gregory XVI. inaugurated it in Sardinia, Modena, and Tuscany, where it remained until 1859, existing last of all in Rome itself, from which let us hope it has forever departed.

But, bear in mind that in our own time Perrone, professor of theology at Rome, demands that the inquisition exist to try heretics; while an excellent authority informs us that in a modified form the decrees of the inquisition are in force in the Province of Quebec at this very hour.

To this demonstration by immediate present history, of the full indorsement of the inquisition by the popes, must be added yet another. While these inquisitors are justly held in execration by all merciful and right-minded people, they have been canonized and extolled by the popes, and that very recently.

Von Dollinger tells us: "Only very recently, at an opening meeting of the consistory, Plus IX. delivered an eulogy on the inquisition, and declared it to be a beneficial and genuinely ecclesiastical institution. On the 29th of June, 1867, Plus IX. in St. Peter's church which was magnificently decorated for the occasion, formally canonized Pedro Arbus, one of the inquisitors of Spain, who for his fierce and

cruel persecuting, in association with Torquemada, was stabbed at the altar by his exasperated and suffering victims, on the 17th of December, 1498. Plus IX. recommended all Spaniards to honor this man in future as a pattern of christian virtues, and now with other saints they may invoke him to pray for them."

Commenting on this shocking event, Von Dollinger says: "If I were now to give the pope assurance of my submission to the Roman see, should I not have to give expression also to my submissive adhesion to the eulogy on the inquisition and to the canonizing of Don Pedro de Arbus?" He certainly would, as all Roman Catholics must.

Could you ask any more ample proof that the inquisition, the inquisitors, their cruelty, their bloodshed, and all their horrible deeds, are commendable in the minds of the highest dignitaries of the Roman Catholic church? To fix the responsibility, more complete proof than this is needless; and so I pass to make clear an additional fact which is most important to our understanding of the attitude of the Romish church. That fact is, that the church itself is responsible for the inquisition and all its horrors. Some of its apologists have endeavored to show that not the church, but the secular power, was the executioner of heretics. This is the merest subterfuge, and is far more false than true. The secular power, when completely under the domination of the papacy, executed its behests, because it dared not do otherwise; and no human government has ever instituted any persecutions which can equal in bloodthirstiness those of the church of Rome itself. It was the church which originated and sanctioned the inquisition. The church acted as police and procurer of victims, and delivered these victims to the executioner. If not wielding the axe, or piling the fagots, the church compelled others so to do, under pain of suffering in like manner. The papal church originated the inquisition. It was not the outgrowth of the national character of the several centuries in which it mostly flourished. Here we have a bull of Pope Urban IV. in 1261, in which he emphatically warned the general of the Dominicans, the great persecuting order of the church, never to forget that the authority to persecute heresy did not necessarily reside in the order itself, but had been bestowed by the pope and could, therefore, at any moment be withdrawn. Thus, this infallible pope claimed to be the source of all the persecuting authority.

Pope Urban VIII. persuaded King Louis XIII. to attempt the destruction of Protestantism, and wrote to the king of France expressing his hope that he "would utterly uproot all the remaining heretics in the country." Goaded all monarchs by direct threats to the utmost cruelties against Protestants was characteristic of all the popes. They exulted in the bloody work of their tools and ministers.

When the town of Beziers was taken by the papal troops in 1209, and one of the most revolting massacres the world ever witnessed was directed by papal legats, 7,000 victims were burned alive, 60,000 died within the city. Those who knelt to entreat mercy of the conquerors were ruthlessly butchered; and amidst the burning of houses, the horrible violation of females, the wild riot and plunder, the monks who accompanied the army gathered in the market-place to sing a hymn of thanksgiving to God. While Europe was filled with horror at this savage victory, Innocent III., the great pope who ordered it, and his devoted clergy, rejoiced over this holocaust with exceeding joy, declaring that "the beginning of the end of heresy had dawned."

The horrible massacre of St. Bartholomew in France, in 1572, whose victims numbered not less than 70,000 persons, was an occasion for extraordinary joy on the part of Pope Gregory XIII. Immediately on receiving the news, he summoned the cardinals to proceed in solemn procession to St. Peter's to give God thanks, while the cannons of St. Angelo thundered and the streets of Rome were illumined by bonfires. A great jubilee and plenary indulgence was appointed by the holy father in his joy on receiving the head of Admiral Coligny, which had been preserved in spirits by order of the king, Charles IX., while he further rewarded his dear son with the title of "Most Pious." He also caused a medal to be struck and a painting to be executed in honor of the massacre, and he issued a bull to Charles IX., urging him "to persevere in so pious and wholesome a measure till his once most religious kingdom should be thoroughly purged of blasphemous heresies;" subsequently, he urged the Emperor Maximilian to deal with his heretical subjects as the king of France had done.

It was a direct papal command which set on foot the fearful ravages of the Roman Catholic crusaders in Bohemia. Moreover, that victims might be obtained to satisfy the bloodthirsty monsters of the pope, Innocent VIII., in a bull, April 3, 1487, ordered all princes and rulers to seize and deliver to the inquisition of Spain all fugitives who should be designated to them, thus extending the arms of the holy