


ELOQUENT MR. BROWN.

most attractive woman to West Point to become the wife of the cadets, so in after years if they did not have all the army officers, they would at least have the influence of their wives, and so when the crucial time might come they could wield a very potent influence with every army officer whose wife was a Roman Catholic. Well, I don't say that General Sherman got his wife just in this way; I don't think he did, but General Sherman married a Roman Catholic lady, and that Roman Catholic influence was always recognized in his home and it dominated there, and when their son grew to manhood he became a Roman Catholic priest, to the grief and sorrow of his father, for General Sherman said he would rather have followed him to his grave than see him become a Roman priest. (Applause.) And he said, too, that he felt inclined to expose some of the doings of the Roman Catholics during the late war. General Sherman was a great man; he led our armies to victory, but I say it in truth here tonight that his son has brought disgrace upon his name. (Applause.) When a man leads our armies to victory, and is the great and grand man that General Sherman was, you know it is a sadness to his heart when his son becomes a sworn ally of a foreign power. And Romanism is not only a political power, but it is a foreign political power. The pope is a foreigner; the professors in their schools, their colleges, and the universities almost to a man are foreigners; nearly all of their priests are foreigners, their church is dominated by a foreign influence; the legislation of their church is a foreign legislation and the Roman Catholic church is a foreign political power. (Applause.)

teachers in its canon law that the pope can release Catholics from all obligations, and that he may so release even before the obligation is taken. These are political questions. They are such questions as are dealt with in our constitutional laws, and any organization that has these principles for its fundamental principles must be held responsible as a political organization. And they claim other powers. They issue their encyclical letters, and claim additional powers to these, which only increases the political claims we have spoken of. So we know the open door of their history. There are marks continually seen which indicate that Romanism is emphatically a political organization. At this point I want to ask a very important question: Can a good Roman Catholic be a loyal citizen to the United States? (Cries of "No, no," and "Yes, yes.") In the light of these teachings, they teach that any obligation to which Rome is not a party is null and void. They teach that the first allegiance of Roman Catholics is due to Rome and the church. First, last and always they teach that the allegiance of Roman Catholics is due to the pope and the church, and I want to ask you if, in the light of that fact, any Roman Catholic can be a loyal citizen? (Cries of "No, no.") The council of Constance decreed that no faith was to be kept with heretics, and that decree of Constance is on record as a part of their law today. And there is no faith to be kept with a heretical nation, or a heretic in any kind. Then these Roman Catholics say that whatever sin they commit the priest can forgive them, so if a Roman Catholic should violate his oath to the United States how quickly the priest could forgive him. (Applause.) I ask again, what assurance can a Roman Catholic give of his allegiance to this nation, or any other nation on the face of the earth? He is first and always a Roman Catholic. Did you notice the letter of authority that the pope sent to Satolli? Just at the close of that letter he said to him: "Whatever penalties you inflict, and what sentences you pronounce we will sustain, constitutions and apostolic authority to the contrary notwithstanding." And what did that mean? It simply meant that the power of popery was behind Satolli to enforce his commands and make his acts binding even though the constitution of the United States, and of the states of the Union were opposed to him. (Applause.) And when a class of men are sworn to support popery, and are sworn to be loyal to Romanism first, last and always, I can see no possible way for them to be loyal citizens of the United States. (Applause.) We elect men to office and the first thing they do is to take an oath to support the constitution of the state and of the United States, and when we elect a Romanist and he comes up before the officer and swears to support that constitution, I want to know how much it means, when he has a mental reservation, as long as it does not conflict with my allegiance to Rome. How much does it mean when Rome is a political power and may make war, and it does make war? Here only two or three years ago the pope set aside seven millions of dollars for war purposes. When there is a political party in the field—a political power here—that holds the allegiance of all its members in this way, I say they cannot very well be loyal citizens of this government, and cannot and ought not to hold office among us. (Applause.)

Father Sherman does a very silly thing when he comes to any city and places himself on exhibition, and calls attention to himself because he is the son of a great man; so far as the truth is concerned, so far as the statements are concerned, it don't make any difference whether his father was a general in the army or a cobbler, his statements must stand or fall upon their own merit, and he must stand or fall as a man upon his own merit, and not upon the merit of his father. (Applause.) He stands as the representative of a system, and that system must be judged according to its merits, and he must either stand or fall with that system according to the merits that it may have. So I think it is well for us to examine this question upon its own merits, for Catholicism is a political power claiming here the courtesies and the attentions of a church when it is not entitled to them. If it has come among us as a church and is wielding a political power and dictating, or attempting to dictate our legislation, it is time for us to call a halt and say to them that no church can live among us and receive the courtesies of a church while, in fact, it is a political power. As to whether or not Romanism is a political power, we must judge according to the teachings of Romanism. When we know what a church teaches, we know what it is. When we know the principles of a political party, we know what merit to accord to it. We know some of the teachings of the canon laws. They have been published—published in our papers, read in sermons and announced in lectures, and it is not necessary for me to repeat them. We read in their canon laws that all human power lies under the pope; that the civil power is subordinate to the spiritual power; that the pope is the vice-gerent of God among men, and that he rules kings and nations by divine right, and that all commonwealths, rulers and legislators must submit to the will of the pope. It teaches that the pope may annul state laws, and set aside the laws of any nations which are objectionable to the Roman Catholic church. It claims the right to examine all books before they are published and withhold them from publication if it sees fit. It claims the right to control the whole school system. The church

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