

ROME-RIDDEN SPAIN.

Some Facts, Not Generally Known, Are Interestingly Set Forth

By an Author, a Scholar and a Public Speaker of More than Local Renown.

"From the days of lecherous Roderic the Goth, to the days of Isabella the barlot—who received the 'golden rose' from Pius IX for her holy living—Spain has ever been under the despotic sway, spiritually and temporally, of Rome. Here the papal power was unlimited and the secular arm of the government was ever ready to carry out the commands of the vatican. And in this connection we must include Portugal, where the Inquisition in all its horrors flourished as admirably as in Spain, as one little note will here designate: On September 1, 1774, the then reigning pope issued a bull—which horrified the whole world outside of Romanism—in which he gave the church and his pontifical blessing to Portugal, in 'that from 1732 there had been made to do penance in that kingdom in public autos 23,068 persons; that 1,415 heretics had been burned and that 2,000 had been drowned in the Tagus and more than that number had died in prison."

Think of this, Americans, in the short space of 42 years Romanism had brutally murdered full 6,000 men and women—many of whom were Hebrews—in Portugal!

But it is in Spain that we are pointing the reader to the love and regard for suffering humanity exhibited by "holy mother church."

Powers infernal!
What a love!
Look upon this bloody list, taken from Romish sources and public records still extant.

We find that at Toledo in 1486 there were 27 heretics burned at the stake for being Hebrews.

At Seville, in 1481, 2,000 heretics, Free Masons and Jews were burned for the same crime and in the name of religion and peace!

From 1481 to 1498 Torquemada burned eight thousand eight hundred men and women.

Archbishop Deza, of Seville, from 1498 to 1506 burned 1664 persons. Did the work of hell in the livery of heaven.

Archbishop Cisneros, of Toledo, from 1507 to 1517, burned 2,536 many being Jews.

Cardinal Adrian, bishop of Tortosa, was inquisitor of Spain, and in four years he burned 1,344 helpless heretics and Jews in the name of Mary and Jesus.

Cardinal Maurigues, of Seville, succeeded Adrian as inquisitor and showed his "works of faith and labor of love" by burning 2,250 men and women—many being Jews—from the year 1525 to 1538.

Tavada, archbishop of Toledo, then succeeded the above demon and kept the fires burning with the bodies of 840 from 1539 to 1545. This miscreant had only six years to do this little job of roasting in and then satan called him home.

Cardinal Loaisa, confessor of Charles V, and general of the Dominican friars (an appropriate name) from February 15, 1546 to April 22 of the same year, burned 120 men and women. However, we do not read that the pope gave him a medal for that small barbecue.

But such slow work would not answer in Rome, so the butchers were ordered to increase the work in Spain's slaughter house.

Accordingly, a fresh human demon took knife and torch in the person of Fernando Valdis, archbishop of Seville, who, between the years 1547 and 1566, burned 2,409 heretics and Jews—eighteen year's work. Rather fair.

Cardinal Espinosa from 1566 to 1572 burned 720 people in the six years of his butchery. But then victims were becoming hard to find and the Spaniards were being purified fast.

However, Pedro de Cordova, bishop of Badajoz, took hold of the tongs and did better, as he burned 2,816 from 1572 to 1594—the holy labor of 22 years. Hallelujah!

Then Jeronimo de Lara, bishop of Cartagena, worked for a few months in an amateurish sort of a way and burned 128, just merely for pastime.

Bishop Portocarrero, of Cuenca, inquisitor-general from 1596 to 1599—three years—184 were fired for 'mother church.'

Fernando de Guerora from 1599 to 1602—three years—burned 250 victims to popish bigotry, principally Jews and Free Masons.

Juan de Zuniga, bishop of Cartagena in a play-spell of a few months burned 80 Jews and heretics.

Juan Baptista de Acevedo, from 1603 to 1607, burned 400—four years' work. Spain was being cleansed fast.

Inquisitor-General Diego Arce, Y. Remasa, from 1643 to 1645, burned 1422 22 years of grand labor for 'holy mother church.' Paz cobascon.

Diego Sarmiento de Valladares managed, a little stunted, to roast Jews and heretics to the number of 1,248 between the years 1669 to 1699—a well-spent 30 years.

Inquisitor General Juan de Camargo from 1720 to 1783 burned 442, mostly Free Masons.

These figures furnish an absolutely truthful record of Spain's papist butcher shop. From 1481 to 1783—apart from the thousands upon thousands murdered by the priests in the Inquisition there suffered at the hand of the secular power under the guidance of papal Rome in Spain's politics, no less than thirty-six thousand, six hundred and fifty-six men and women who were burned to death for conscience sake, and 394,457 escaped with their lives by suffering severe punishment inflicted

Portugal! Italy, once prostrated under the pope's foot has arisen and prospers. France is the same and so is Mexico. But while Romanism is still the religion of those lands it is separated from the state. Rome is not in the politics of a prosperous Roman Catholic country but she is where the nation is not prosperous.

She must, then, for the good of our nation, be driven out of politics and given to understand that she must stay out, or it will bear the blight of once bright but now decaying Spain.

OPEN THEM UP.

Closed Convents Should Not be Tolerated in a Free Country.

Every convent in this land is a blotch on our soil, a reproach on our institutions. They are tombs of the living, not of the dead. The man who assists in the ceremony of burying a young heart in one of these frightful holes commits a crime against humanity. We burn with hot indignation at the picture! The world's pity should go with the poor, deluded being who offers up her young heart, its great longings and cravings are unknown to herself, and goes with her priest to a willing

FUTURE OF ROMANISM.

What Will It Be in the United States?

The Roman Church in America is Ruled Directly From Rome, Therefore is an Alien Institution.

The watchwords of the French revolution were liberty, equality, and fraternity. The struggles of Europe since 1789 have been on the lines indicated by these three words, and it is scarcely less true of the United States, Mexico, and the countries of South America.

In Europe the result has been that every country that had not some parliamentary body which represented the people, sharing in the government, has been obliged, by peaceful or bloody revolutions, to grant them a place in the administration of affairs through their representatives—if, perhaps, we except Russia—while all the countries where the people had part in the affairs of the government through their elected

of church and state, of the so-called secular and religious.

The body of the American people believe in the answer of Jesus to the lawyer: "Render unto Caesar the things that are Caesar's, and unto God the things that are God's." Once settle the lines of this question as applied to education, and the great mass of our voting population will fall into line, and hold to compulsory state education on fixed ideas; and when this shall be, woe to the men who stand in their way, be they priests or politicians.

The Romish hierarchy, as a whole, stand on this question of the relations of church and state, on grounds directly opposite to those of our fundamental law. The church as an organization is supreme, say they; the state is to obey. The pope cannot be a subject; the clergy should be amenable to civil law and civil authorities. And since the proclamation of the dogma of infallibility, the pope is to papa! thought the conscience, and, according to Leo XIII., the political head of the entire church, if not the world.

In his encyclical of January 10, 1890, he says of the right of private judgment in civil matters, or, indeed, any that,

card for regaining a petty temporal sovereignty—these men are Catholics. They were baptized into the church, bred and educated by her, and yet they have repudiated one and all her claims as to church and state; upon which rests all her action in reference to politics and schools, and the civil order generally in the United States.

What, then, will the future bring? Since Rome cannot yield, it will bring her utter defeat on all her chosen lines of battle. Her theory in reference to herself is such that she must stand where she has stood, and the line of march of the Nineteenth century is in every particular antagonistic to that past and present. The constitution of the country and all of its precedents and laws stand as squarely across the path that the Romish church has marked out for itself, is now in, and seemingly has chosen as they did across the pathway of the Mormon church. The instincts of the people are as surely against Rome papal, and her present course in this country, as they were against Brigham Young, and are now against Mormon rule. Americans believe in liberty—the word above all others in our vocabulary is freedom—freedom of conscience, freedom of speech, freedom of the press. Does Rome?

It is only within a year that the editors of the *Catholic Telegraph* and the *Catholic Knight* were both summarily dealt with for exercising their personal and editorial rights as American citizens. And not only that, but the bishop's heavy hand, in the case of Editor Reeves, of Cleveland, fell on every one who had any relation to the paper as subscriber, or agent, or distributor, or anything else. Will American Catholics sit down under the iron hand of a despotism such as this?

Look at the case of Dr. Burtwell, summoned as an expert in ecclesiastical law to testify in a civil court. The *New York Herald* said of the case: "Dr. Burtwell was not responsible for being summoned into court." Once there, he had the option of perjuring himself, and thus making a friend of Archbishop Corrigan, or testifying as his oath and conscience bound him to testify."

Once let the public get it fairly and squarely into its thought, as it now more than half is, that Catholics cannot be believed under oath—that priests and bishops are practicing what their church directly teaches about oaths and absolution from them—and they will be branded as was Cain.

But the Catholics will outvote us! When? Where? In New York City, whose government has become a byword throughout the land, perhaps for a little in a dozen of the large cities, where about 4,000,000 of the estimated Catholic population is massed. But how long, think you, would it be after it was once fairly understood that Roman Catholics were voting as a body, before all classes would combine against them and overwhelm them?

With New York as an object lesson, it will be strange indeed if other cities do not take warning. With a debt of \$125,000,000 and an annual expenditure of over \$50,000,000—three times that of the entire state, with all its prisons, asylums, reservations, and public works—she stands as the representative of papal rule, with a government that costs \$56.35 per capita, while

Brooklyn pays...	\$10.88	Cleveland	\$4.75
Albany	13.39	Chicago	16.18
Buffalo	19.28	Detroit	11.46
Philadelphia	16.02	St. Paul	6.55
Baltimore	19.28	Milwaukee	6.07
Cincinnati	14.93	St. Louis	15.59
and London	\$7.50;	Paris	\$5.40;
		Berlin	\$7.50

When, think you, will New Mexico—which, under the leadership of the priests has just voted against a state constitution because of its sound American provisions as to education—become one of the sisterhood of states? When Utah does, and for the same reason; namely, that she is not under priestly rule.

They will outvote us! is the cry. To be sure they will, temporarily, and in places, but only long enough to wake up the 50,000,000 who bow to no priesthood—the Protestants south, the great masses of patriotic souls, Catholic and Protestant, in the east, west and north, to whom this is the land of the free. It may be five years, it may be fifty, but it is written in the book of the fates that the days of Roman Catholic tyranny are numbered. How else shall we account for the fact that all Europe, South America and Mexico are shaking off the papal yoke; that Protestant countries like Great Britain, Germany and the United States are the leaders of the world, while Spain and France

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WHERE LIBERTY REIGNS.



by the church's inquisitions in the principal cities of cruel Spain.

And this is the church which boasts before the people of America to be the only true church of Jesus Christ; that boasts of being the same yesterday, today and forever! With her hands reeking with the blood of slaughtered millions she comes before the people of America and asks to be given rights to which she can lay no claim. Remember, the above is the record—dripping with blood—of one land alone. Where ever Rome has gone she has left a trail of blood and fire, and the same would be enacted here today! The dogmatic utterance of papal Rome is that all outside her blasphemous communion are children of the devil and to kill all such would be a service well-pleasing to God! They cannot deny this nor by jesuitical casuistry explain the horrible dogma away. They cannot deny they are taught that a Protestant (or civil) marriage simply makes the man a fornicator, the woman a concubine and the offspring illegitimate.

With Rome there can never be on her part any concessions or compromise save for expediency sake. However evil, false and cruel the action may be, let a fanatic of any creed but believe that it is the will of God and he will gladly do it. We willingly concede that the instrumentalities of Rome believed that it was God's service they were engaged in when slaughtering their fellow men, but that belief never came from God. The same belief actuates the Hindoo mother to throw her babe to the Ganges crocodile. She gives the loved fruits of her body for the sins of her soul. This is precisely the belief of Romanism.

What are Romish lands today? Look upon the map of the world for a reply to this question. See Spain, where Rome in politics has ever been in the ascendancy, and what is she? Behold

dungeon—to a fate which is dark as night, but after she has been there a year the world's justice should go and find out if she wishes to escape from her jailor. If there is in this land a house not under lawful supervision which an inmate cannot leave when she wishes to, the doors of that house should be opened by the hand of the law or its walls torn down.

We have been moved to write the above by reading the account of the escape of a girl seventeen years old from St. Ann's Home in New York City. The girl risked her life to escape from the place, which had become intolerable to her. She made a rope of sheets and blankets and lowered herself to the ground from an upper window.

Why should we allow ecclesiastics to keep young women shut up in houses against their will? If these persons are criminals then the state should care for them; if they are not, it is a crime to deprive them of liberty and should be punished severely. Too many cases like this come under our eye not to take notice of them. Our country is disgraced by every convent on its soil. It is time they were abolished by law.

If the Roman Catholic church wishes to establish houses for aged women who are homeless, friendless, tired of life's struggles and sick of its vices and its wrongs, let it do so, but there is no charity in building houses in which to imprison young, handsome and talented women, who are allowed to see no man but a priest, and who pass their lives in doing—no one outside of the convent walls knows what. We do not believe that a convent would ever be built if priests were excluded from their doors. Americans, awake! and demand that no human being who is not a criminal or insane be detained in a house against her will; demand that no building shall stand on our soil that the church can enter but that the state cannot.

Some one has said: "If there were no convents, priests would wed." If there are any facts to warrant this saying, our people should know it.—*Boston Investigator*.

representatives, have added largely to the direct power they already had.

Has Romanism lost or gained during the struggle of this hundred years, in which the people have secured constitutional guarantees, overturned thrones, established republics, and have commenced to educate themselves and their children? She has lost every time, and at every point, and in every issue, taking the century as a whole. It is true that the papacy has appeared at times to gain some of the ground lost so suddenly in the days of the first republic and Napoleon but only to lose more after each apparent gain.

The same has been strikingly true in Mexico, in the South American states, with perhaps a single exception, so that the last two popes have looked to the United States, where there were estimated to be but 100,000 Catholics at the era of our revolution, as their future land of promise; at least, if their reported utterances are true, this is the case.

Then what of the future of Romanism, or Roman Catholicism, if you prefer the word, in the United States?

Numbers count for much in this country, for we are a voting people; but principles and precedents and constitutions have in them a power that must always be reckoned with in looking to the days that are to come.

The first amendment to the constitution, offered in 1789, provides that "Congress shall make no law respecting the establishment of religion." It is the settled policy of all our states that there shall be no union of church and state, and the real and only cause of any apparent weakness and slowness among our people in grappling with and settling the school question in most determinate lines is, that it has not yet been settled what part of education the state shall, or can, give without invading this question of the right relations

"It must be considered a duty by Christians to be ruled and guided by the authority and leadership of the bishops, and especially of the apostolic see."

His application of this doctrine to politics was made in the following words:

"Furthermore, in politics, which are inseparably bound up with the laws of morality and religious duties, men ought always and in the first place to serve, as far as possible, the interests of Catholicism. * * * The civil prudence of individuals seems wholly to consist in faithfully executing the precepts of legitimate authority."

This is set forth as the authority of the priests, bishops and pontiff.

It may not be known to all who read these words that the Roman Catholic church in America is ruled directly from Rome. When John Carroll was consecrated as the first bishop of the see the Roman pontiff, and to the apostolic see."

The Roman Catholic church in the of Baltimore, the papal bull authorizing it, so far from founding an American Catholic church, declares of the see of Baltimore and all other sees to be subsequently created in the United States, that they were "to be forever subject immediately to us, and to our successors"

Does anyone conceive for a moment that a church so constituted, and in its government and leaders so inimical to our national and state constitutions in its thought of civil affairs, is to win its victories here, when every state in Europe and South America, as well as our sister republic of Mexico, has thrown off this burden as insupportable? These states were Catholic; the men in Italy, France and Mexico, who have in the last 100 years stripped the church and turned her immense wealth over to public uses, looking on indifferently while Pius IX. denounces all modern progress, and Leo XIII. plays every