

and famine, and she shall be utterly burnt with fire; for strong is the Lord God who judgeth her and judgeth those who bow down to her.

Rev. Fulton in his work called, "Why Priests Should Wed," describes a Catholic church in these words: "Enter a Catholic church at Vespers. Was there ever a more senseless procedure? Some boys burning incense, the priest with his back to the congregation, mumbling over prayers in Latin, the choir singing a Latin chant, and hundreds of people on their knees, without a thought for the hopper of reflection, and without an inspiration for the soul.

Rome not only ministers to the pride of man and to his ambition, but to the lusts of the flesh. The substitute marriage for the priests, which Father Quinn, late of Kalamazoo, Mich., declares to be the invention of Pio Nono, for the purpose of holding the priesthood nominally to celibacy, while the widest door was opened for the gratification of lust, uncovers the depths of infamy quite as much as does the translation of Den's Theology, a book which every Roman Catholic priest is supposed to understand. It proves Rome to be joined to the harlot of the Tiber. Her wantonness is terrible in America at this hour.

The natural man has full swing. There is a place for intellect, for love of power, and for pleasures of the flesh. Hence the need of founding out the peril of Romanists. They are on the broad road to hell. They must be warned to flee from the wrath to come, or they are lost forever. "For all that is in the world, the lusts of the flesh and of the eyes, and the pride of life is not of God." So it will ever be. Sixty millions of people started in the roadway of an infinite purpose to build up a nation that shall be the light-house of the world, will never surrender to the pope of Rome and his adherents.

In Revelation 13, beginning at the 11th verse, we read: "And I beheld another beast coming up out of the earth, and he had two horns like a lamb, and he spake as a dragon.

"12. And he exerciseth all the power of the first beast, whose deadly wound was healed.

"13. And he doth great wonders so that he maketh fire come down from heaven on the earth in the sight of men.

"14. And deceiveth them that dwell on the earth by the means of those miracles which he had power to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast which had a wound by the sword and did live.

"15. And he had power to give life unto the image, that the image of the beast should both speak and cause that as many as would not worship the image of the beast should be killed.

"16. And he causeth all, both small and great, rich and poor, free and bound to receive a mark in their right hand or on their foreheads.

"17. And that no man might buy or sell, save he had the mark, or the name of the beast, or the number of his name.

"18. Here is wisdom: let him that has understanding count the number of the beast, for it is the number of a man, and his number is six hundred, three score and six."

After careful study and long consideration the only conclusion reached is that this two horned beast is the Jesuit society, for this society has fulfilled this prophecy in every detail.

Luther and the martyrs of the reformation struck the blow which caused the wound, and the Jesuits were the healers of the deadly wound.

"Maketh fire come down from heaven on the earth," as in the case of St. Anthony's fire, and in solemn ex-communications, which are called "the thunders of the church," and are performed with the ceremony of casting down fire in the form of burning torches from on high as symbols and emblems of fire from heaven.

Deceiveth by means of miracles, such as St. Patrick driving all the snakes out of Ireland and other instances. Miracles, visions and revelations are the mighty boast of the church of Rome, the contrivances which she imposes upon ignorant and superstitious people. This two horned beast arose up out of the earth, like plants, silently and without noise. It did not come out of the sea or from among the masses or by the will of the people, but arose by itself silently and not by the sanction or the election of the people. The greatest prelates have often been raised from monks and men of low birth. Did the Jesuit society originate in this way?

Let us see. After Luther had struck this death blow the reformation spread rapidly throughout Germany and the northern nations, through England, Scotland, Denmark, Sweden and Switzerland, France, Spain, Italy and Portugal were moved by it. As Lord Macaulay says, "within fifty years of the day when Luther publicly renounced communion with Rome, Protestantism attained its highest acendency, an acendency which it soon lost and which it has never regained." Then arose a counter movement in the south, a reformation of methods and discipline in the church of Rome. This is the Jesuit society, the healer of the beast. This great counter movement in the Roman church, which gave them such power that in two generations all the uncertain territory, and France, Spain, Italy, Poland, Hungary and Bohemia became dependents of Romanism was due, more than to any other cause or agency to the Jesuits, and Ignatius Loyola who was their founder.

Ignatius Loyola, first general of the Jesuits, who created the organization and formed its constitution, was born in 1491 in Spain. Thirst for glory caused him at an early age to enter the army. Having been wounded May 20, 1521, during the siege of Pamplona by the French, he read during his slow recovery, a few books on the life of the saints. His heated imagination suggested to him the glory of serving our lady and the church, as these saints about whom he was reading.

Having recovered, he first went to the Benedictine Abbey of Mount Sorra, where, after a general confession, he took the vow of chastity, hung up his sword and dagger on the altar before the image of our lady, and through the night devoted himself to the service of his mistress.

Filled with a visionary purpose of converting oriental nations, he goes to Palestine, begging his way, but the authorities force his return. He now sees his much need for an education, and goes to school in the University of Paris.

When he had finished his schooling he selects Xavier, Laymex, Bobadilla and others who resolve with mutual vows, that they will obey the constitution which he had formed.

So in 1540, after conferring with the pope, the Jesuit society was organized. The design of the Jesuits were to watch closely all heretics and to punish them, to exterminate Protestants, and to build up the Roman church. The rule of obedience is enforced with utmost vigor. Loyola says: "I ought to obey the superior as God, in whose place he stands." Every Jesuit's oath includes these words: "To you, the father-general, and to your successors, whom I regard as holding the place of God, perpetual poverty, chastity and obedience," etc.

"I. J. Lansing says that among the first duties of a Jesuit to which he devotes his life, is the teaching of the young. This made the Jesuits the school masters of Europe. They possessed the pulpit, press, confessional and the school. But never forget that the first and sole purpose of the society as a teacher, is to make submissive Roman Catholics. This determines the kind and quantity of their teachings, and this must account for the fact that in those countries where the papacy and the Jesuits have had the most complete sway, there is found today the most extraordinary percentage of illiteracy. As witness: Italy, where 73 per cent, Spain 80 per cent, and Mexico 93 per cent of the people are illiterate. This organization is secret, and they act as the detective force of the Catholic church. They spy out and report to the superiors all they can about their own church and also the Protestants.

From the first institution of the Jesuits in 1480, that is, in a little more than thirty years, history records nine hundred thousand orthodox christians were slain. He shall make war with the saints and overcome them. During the space of scarce thirty years the inquisition destroyed, by various kinds of torture, one hundred and fifty thousand christians. It was through these tortures that Rome brought these nations again to the church. Read the Jesuit's oath, if you please, and you will know what position they hold in the Catholic church.

Father Chiniquy says: "Have not the popes publicly and repeatedly anthematized the sacred principle of liberty of conscience? Have they not boldly said, in the teeth of the nations of Europe, that liberty of conscience must be destroyed—killed at any cost? Has not the whole world heard the sentence of death to liberty coming from the lips of the old man of the vatican? But where is the scaffold on which the doom of liberty must perish? That scaffold is the confessional box. Yes, in the confessional the pope has his one hundred thousand high executioners. There they are day and night with sharp daggers in one hand stabbing liberty to the heart. Free America will see all her so dearly bought liberties destroyed the day that the confessional box is universally reared in her midst. Auricular confession and libel cannot stand upon the same ground; either one or the other must fall. Liberty must sweep away the confessional as she has swept away the demon of slavery, or she is doomed to perish!"

Allow me to quote a few thoughts from Dr. Fulton's works. He says that Romanism ignores that terrific prophecy of the 5th Revelation, when the cry sounded in the dark ages through the world. "Who shall open the book? There was weeping because there was no one found to open the book."

In spite of Romanism, the book was opened. For one of the elders said: "Weep not; behold, the lion of the tribe of Juda the root of David, hath prevailed to open the book, and to loose the seven seals thereof." Rome chained the Bible to the altar. There Luther found it. Christ Jesus gave the book to the people and loosed the seals thereof; then came the Son of God into the view of mankind. "And when he had taken the book the four beasts and four and twenty elders fell down before the lamb, having every one of them harps and golden vials full of odors, which are the prayers of saints. And they sang a new song, saying, Thou art worthy to take the book and to open the seals thereof, for thou wast slain, and hast redeemed us to God by thy blood out of every kindred and tongue and people and nation, and hast made us into God priests, and we shall reign on the earth. And I beheld and I heard the voice of many angels about about the throne and the beasts and the elders; and the number of them was ten thousand times ten thousand and thousands of thousands, saying with a loud voice, Worthy is the lamb that was slain," (not the holy virgin whom Rome worships, but the lamb that was slain.) "He is worthy to receive power and riches and strength and honor and glory and blessing."

"That is our victory in spite of Rome. Jesus is worthy to take the book. Say it, every creature in heaven; about it ye redeemed of earth; let all say, "Blessing and honor and glory and power be unto Him that sitteth upon the throne, and unto the lamb forever and ever."

Rome hates the book. God's children love it. "Bring out the book," said the duke of Guise. It is brought. The Bible is handed to the Duke. He takes it into his hands dripping with the blood of the slain witnesses for Christ. He opens it. He looks at the title page. "This the Bible?" he asks. "It is fifteen hundred years and more since the scriptures were made, and these were printed within a year."

The worship of the image of the beast—what is the devotion and sacredness which the Catholic people regard the crucifix and image of the Virgin Mary, but the worship of images? At times in their worship they will take the crucifix in their hands, and at other times they will count their beads, which they always have with them, and repeat a commuted prayer. How much better is this than idolatry?

For conspiracy machinations and evil designs the Jesuits have been banished from almost every state of Europe. The assassination of Henry III. by Clement was caused by a Jesuit. Chalel, a Jesuit, attempted the life of Henry IV., which led to the expulsion of that order from France. The assassination of William of Orange, attempts on the life of Queen Elizabeth of England, the Gun Powder plot, the massacre of St. Bartholomew, the revocation of the edict of Nantes, or even Lincoln's or Garfield's death are illustrations of the wicked deeds with which history closely connects them. The question may be asked, Where did the Jesuits go to when they were banished from Europe, or where are they now?

Isaac J. Lansing says in answer to this question, in his work called "Romanism and the Republic": "Our country is the paradise of Jesuits, unwarmed by the experience of other lands, regardless of the bonds they weave about the lambs of liberty, we have permitted their presence in this country, until almost ready to throw off the disguise, they now threaten our institutions with ruin. It is the Jesuit who animates the attack on our public schools, the Jesuit who thrusts his hand into our public treasuries for Rome. It is the Jesuit who is degrading free speech and liberty of conscience and a free press; who is endeavoring to divide the school funds; who is dictating the policy by which Romish schools shall take the place of national schools. It is the Jesuit who is doing his utmost in conformity with the constitution of the society of which he is a sworn adherent and of the prophecy of which he is at once the dictator and the slave to reduce free America to the subjection of an absolute monarchy. Let Jesuitism, which has fled to America to found an empire on the ruins of the republic, having been swept by edict from the old world here find the grave."

I will close by repeating what Leroy M. Vernon says of Romanism:

"Leo XIII. sees Romanism condemned by history; more still it is by the gospel and civilization. The momentous, the perilous fact is, the public indifference to the insidious advances and encroachments of this despotic and mighty medievalism. While it is quietly interweaving itself with national light, strategically preparing the braces for its self assertion contentious actions and usurpations almost no one takes heed or offers a serious obstruction. Were any one, indeed, openly and vigorously to controvert its character, its progress, and grasping for power among the Catholic population of our large cities, the result would

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Lot number one (1) and the north sixteen (16) feet of lot number two (2) in block number five (5) in Deere Park, an addition to the city of Omaha, in Douglas county, Nebraska, as surveyed, platted, and recorded.

Said property to be sold to satisfy the Mutual Investment Co. payee, plaintiff, the sum of eighty-seven and 46/100 dollars, \$87.46 judgment, with interest thereon at the rate of ten (10) per cent per annum from September 18, 1894, and twenty-two and 63/100 dollars \$22.63 cents, with interest from September 18, 1894, together with accruing costs according to a judgment rendered by the district court of said Douglas county, at its September term, A. D. 1894, in a certain action then and there pending, wherein the Mutual Investment Company is plaintiff, and Maren Prage and others are defendants.

Dated at Omaha, Nebraska, January 11th, A. D. 1896. SEYMOUR M. SMILER, Special Master Commissioner, W. H. Russell, attorney for plaintiff. 111-5 Mutual Inv. Co. vs. Prage, Dec. 4, No. 109.

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Bank of Omaha, Nebraska, George A. Hoagland, Paxton & Vierling Iron Works and Susan K. Wheat were defendants in a certain action then and there pending, wherein the Mutual Investment Company is plaintiff, and Maren Prage and others are defendants.

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