

ROME'S INQUISITION.

It Was Not More Terrible in the Dark Ages Than it is Today.

A Vivid Picture of It Painted by the Masterly Pen of Rev. Justin D. Fulton, D. D.

"Master, Master, and kissed him."—Mark 14:45. Judas Iscariot was the progenitor of the inquisition. His betrayal of the Son of God with a kiss was a type and a prophecy. Rome has good names for devilish and inhuman practices.

The inquisition originally meant inquiry, but linked with Rome it means indescribable barbarity. Nothing could be more harmless than the name. Nothing more terrible than the thing. Rome and the inquisition are inseparably linked together, because they are parts of each other. The inquisition lives now because Rome lives. It is now what it was in spirit, because the spirit of Rome remains unchanged.

The inquisition in the minds of men means the tiger spirit. Judas' kiss is the kiss of the serpent before it strikes its victim with the fang of the adder. The holy office is the title it assumed for its place of business. With saintly look it poses before the public eye, as with merciless cruelty its instigator and master, the inquisitor, tortures the innocent, and with delight listens to the wail of the condemned.

For a thousand years these trained instrumentalities of treachery have done their work with the persistence of the slouth-hound and the blood-thirstiness of the savage. "Run with your nose to earth—Run, blood-hound, run, and scent out The lovers of truth, the doers of righteousness."

This was the command the pope gave his minions in the past, where he had supreme control. The same spirit characterizes Rome at this hour. In many a home this is known. There are many that hate Rome, but dare not tell what they know concerning its damning deeds lest they die. There are men who are afraid to confess Christ because of this inquisitorial hate, watched and attended by inquisitorial power.

The inquisition found its origin in the purpose of Rome to kill or cure heresy. The Messiah, the apostles, and the fathers for several ages opposed, in word and deed, all compulsion and persecution. The Son of Man came not to destroy but to save the lives of men. No two characters ever displayed a more striking contrast than the Messiah and the inquisitor. The Messiah was clothed in mercy. The inquisitor was drenched in blood. The tear of compassion stained the cheek of the divine Saviour. The storm of vengeance infuriated the face of the inquisitorial tormentor.

The apostles walked in the footsteps of their divine Master. They suffered persecution but they never persecuted. A persecuted church is almost inevitably a pure church, and the men who stood for Christ, with the stake before their eyes, have been described by an inquisitor "as modest and well regulated. They do not accumulate wealth, but are content with necessities. They are to be known by their modesty and precision of speech, avoiding scurrility and detraction and light words and lies and oaths." Romanists declare that scandals in the church were the cause, if not the justification, of heresy.

"Six centuries have passed since the Cathari broke with Rome, and cast aside all machinery of the church. To them the church of Rome was the synagogue of satan, in which salvation was impossible. Consequently the sacraments, the sacrifices of the altar, the suffrages and interposition of the virgin and saints, purgatory, relics, images, crosses, holy water, indulgences, and the other devices by which the priest procured salvation for the faithful were rejected, as well as the tithes and oblations which rendered the procuring of salvation so profitable." St. Bernard says of the Cathari: "If you interrogate them, nothing can be more christian; as to their conversation, nothing can be less reprehensible, and what they speak they prove by deeds. He cheats no one, he oppresses no one, he strikes no one, he eats not the bread of idleness, his hands labor for his livelihood." Yet tens of thousands of them are slain by pitiless Rome.

torture and misery. The torments of heretics were his enjoyment. The so-called saint, in satanic and unsated malignity, enjoyed the spectacle of his victim's bleeding veins, dislocated joints, torn nerves and lacerated limbs, quivering and convulsed with agony. During the crusade against the Albigenses, though a pretended missionary, he encouraged the holy warriors of the cross in the work of massacre and murder." Edgar's Variations of Popery, p. 258. "The holy office, as well as the holy war, showed Dominic's cruelty. Dislocating the joints of the Waldesian man or woman afforded him his amusement. This was done by suspending his victim by a cord, affixed to his arms, that being brought behind the back, which, being raised by a wheel, lifted off the ground the victim who refused to confess, till forced by the violence of torture. His saintship, by words and miracles, convinced 180 Albigenses, who were at one time committed to the flames." P. 259.

In 1198 Innocent III. sent into Southern France Cistercian Monks Reimer and Gui, to convert the Manicheans, with which those parts swarmed; to excommunicate the obstinate and to command the lords to confiscate the possessions of the excommunicated, to banish them and punish them with severity. Those commissioners forced the lords to surrender to Rome or suffer the sequestration of their estates. They were then the called inquisitors.

In 1235, at the council of Narbonne, and at Beziers in 1246, the power was given to the inquisitors to go on with their work, and a rule of ordinance of thirty-seven articles was given them as the basis of procedure, which have been observed since that time, in the tribunal of the inquisition. The inquisition came at the call of ignorance, superstition, tyranny, and covered the people with the pall of night.

The home of the inquisition was the convent. May it not be its home in America at this hour, as it was in Europe? In 1244 Frederick II. increased their power by declaring himself their protector, and decreed that the clergy should join in the hunt for heresy, and that the lay judges should proscribe heretics after the farmer had heard them. At this time the war was opened against the Waldensians. In 1525 inquisitors were appointed against the Lutherans, by a bull of Pope Clement VII. Upon any caprice these zealots would publish crusades against the heretics, and seize the possessions of innocent persons, upon the false pretense of being heretics. Milan and Rome were nearly ruined by the seditions raised by them, and nothing was heard all over Italy but "bitter complaints against the inquisition and inquisitors. In 1545 the inquisition, composed of twelve cardinals, presided over by the pope, began to do business in the Eternal City.

Venice refused to have the tribunal established there. The inquisition found congenial soil in Spain. In 1484 all that fair land was brought under its appalling yoke. John de Torquemada, a Dominican friar, was the confessor of Isabella, and made her promise before she came to the throne, that she would use all possible means to extirpate heresy in her dominions. She kept her vow. She who is praised as the one who pledged her jewels to Columbus, was a woman that looked with approbation upon the most terrible persecutions, and viewed with apparent delight the sufferings of the martyrs as they burned at the stake. Alexander VI. was pope. As priest, as bishop, and as cardinal, he had been the synonym of all that was bad. He lived with a woman, and by her had two daughters. One of them he placed in a nunnery, and the other became his mistress or wife, and by her had four children, one of whom became the famed Lucretia Borgia, who presided over the council of cardinals, dressed in a thin gauze veil not thick enough to conceal her person, and had at one time in Rome 50,000 houses of ill-fame, which poured their disgraceful revenue, under her supervision, into the lap of the Roman Catholic church.

Henry Charles Lea, in his history of the inquisition, shows that, as the twelfth century drew to its close, there was a state of things in the church calculated to appall the staunchest heart. The ancient independence of the episcopate was no more. The pope was master, and through bishop and priest ruled with an iron hand. It was felt that the destiny of all men lay in the hands which could administer or withhold the sacraments essential to salvation. Not only did the humblest priest wield a supernatural power, which marked him as one elevated above the common level of humanity, but his person was inviolable, and his possessions could not be interfered

with. No matter what crimes he might commit, secular justice could not take cognizance of them, and secular officials could not arrest him"—Page 2. "The church militant was thus an army encamped on the soil of Christendom, with its outposts everywhere, subject to the most efficient discipline, animated with a common purpose, every soldier panoplied with inviolability and armed with the tremendous weapons which slew the soul."—Page 4.

The degradation and pollution of the clergy outpasses belief. Hildebert le Mans pictures them as "stone in understanding, wood as to rendering judgement, fire as to wrath, iron as to forgiveness, foxes in deceit, bulls in pride, and minotaurs in consuming everything."—Page 20. "Bishops did not blush to derive a filthy gain from licentiousness universal among a celibate clergy, by exacting a tribute known as 'cullagium,' on payment of which the priest was permitted to have his concubine in peace."—Page 21. "Deprived as was the priesthood of the gratification afforded by marriage to the natural instincts of man, the wife was best succeeded by a concubine, at worst by a succession of paramours, for which the functions of the priest and confessor gave peculiar opportunity. So thoroughly was this recognized that a man confessing an illicit amour was forbidden to name the partner of his guilt, for fear it might lead the confessor into the temptation of abusing the knowledge of her frailty."—Page 31. "The scandals were the cause, if not the justification of heresy."—Page 61.

The inquisition was the ripened flower grown on the stem of hate, which found its root in the loss of respect and consequent power with the people. It was an attempt to bring back the disaffected into a church which was becoming odious to all who cared for decency and virtue. Independent of control and organized to wreak vengeance, stirred in the heart, by contempt felt for the priests whose conduct disgraced humanity to such an extent that to be "as bad as a priest" was the climax of comparison, we are not surprised at the treatment of prisoners. Shut into a dungeon, from which friendship and help was excluded, with but little choice as to what he shall eat or drink. Only in case of sickness is any humanity shown. No noise is permitted in the cells, not even coughing. No two prisoners is lodge in one cell except they be husband and wife. A day or two after a prisoner is brought in, his hair is cut off and his head shaved. He may pass months and years without a trial, about which, if it comes, there is no fairness or justice. If, in hopes of escape, he confesses guilt, his goods are confiscated. If he asserts his innocence, he is without an advocate, and has no way of contradicting the charges made against him, and then, if condemned, he loses all, and is sent to the auto de fe, or act of faith, where, after much ceremony, they are delivered over to the judge, who, without passing upon their trial, asks them in what religion they wish to die. If they reply in the church of Rome, they are strangled and then burned, and if in the faith of Christ, they are burned alive.

At the place of execution stakes about four feet high have a small board upon which the prisoner is seated, within a half yard of the op. Two Jesuits conduct the prisoner and advise him to be reconciled to the church of Rome. If he refuses, the Jesuit comes down and the executioner ascends; and having chained the body close to the stake, the Jesuit returns to persuade him to recant, and if he still refuses, he declares that the devil is at his elbow and will carry his soul to hell. Upon this a great shout is raised. Then they make a beard for him by pressing lighted fuses fastened to a long pole against his face. This is continued until the face is burned to a coal, and is always accompanied with loud acclamations of joy.

Then comes the fire, which is so lighted that if there be a wind his limbs will be roasted, while the body is unharmed. There cannot be a more terrible spectacle than is here exhibited. In this manner did Rome extinguish every light possible which Christ had kindled. Time and space forbid that we uncover the terrible sufferings endured in the trial where the victim was left to the merciless cruelty of the inquisitors. Should you descend into the pit of its abominations, you would find a church distinguished for treachery, bribery, perjury and corruption, using its power to brutalize, degrade and stupefy the children of men. The vicars of the church were the worst of the lot. In them the wickedness of the church seemed to blossom and bring forth fruit. They persecuted for opinions' sake; they sought to des-

troy liberty of thought, and endeavored to make of every brain a bastle in which the mind should be a convict, and every tongue and lip a prisoner watched by a familiar of the inquisition, who threatened punishment, imprisonment, and burnings here and eternal burnings hereafter. Romanism preferred magic to medicine, relics to remedies, priests to physicians. It thought more of astrologers than of astronomers. It hated science, and opposed every discovery calculated to improve the condition of mankind. There is no crime that the Roman Catholic church did not commit, no cruelty that it did not practice, no form of treachery that it did not reward, and no virtue that it did not persecute.

The inquisition was a court owing no allegiance to temporal authority, and was superior to all earthly tribunals. It condemned not deeds but thoughts. It arrested on suspicion, tortured till confession and then punished with fire. The witnesses and those to separate facts were sufficient to confine the victim to a loathsome dungeon. Here he was introduced to the rack, where the criminal's only advocate was his fortitude. Think of a tender maiden, loving Christ, stripped naked and stretched upon the wooden bench. Water, weights, fires and screws, pulleys—all the apparatus by which the sinews could be strained without cracking, the bones crushed without breaking, and the body racked without giving up the ghost—were now put in operation. The executioner, enveloped in a black robe from head to foot, with his eyes glaring at his victim through holes cut in the hood which concealed his face, practiced successfully all the forms of torture which devilish ingenuity could invent. It is one of the proud boasts of Protestant Englishmen that, though an attempt was made in the time of Bloody Mary to introduce the inquisition into Great Britain, though the Lollards had been persecuted and martyr fires had been kindled, yet that abode of the British lion never sank to such a depth of shame as to make a home for the inquisition. Into Portugal it went as to the manor born, and wherever Spain and Portugal made conquests, whether in the old or new world, they carried the inquisition after the same methods and under the same regulations as at Rome.

In Europe the fruits of the inquisition were desolate fields, commerce destroyed, industries paralyzed, education banished and the foundations of a faith in Christ utterly subverted. France and Italy are both suffering from the blight produced by the reign of persecution to which these countries were subjected by the hate of Rome. In America the fruits of the inquisition are seen in the fear that holds society in thrall, the manner in which society tolerates the despotic methods of Rome in convents, in churches, in parochial schools, and in every town where Rome has power. It is an alarming fact that Rome claims to have the middle of the road in the land consecrated to liberty. Conduct is tolerated in Romish priests that is a disgrace to our civilization, and would not be endured were it not for fear of the inquisitorial might of Rome.

Convents cannot be inspected here as in Italy or in France. As a result, crimes are going on under their sheltering wing which should startle the community. In "Why Priests Should Wed," pp. 178-199, are facts stated on authority which has never been denied, showing that virtue is trampled on and life is as ruthlessly taken here in America as was ever done in the darkest of the dark ages in Italy. Who speaks of it? In "How to Win Romanists" is a chapter entitled "Nunneries, Prisons and Worse," pp. 348-391, in which are facts given which the American people must very soon look in the face and act as it becomes them, or we shall make such a surrender to Rome as is utterly unworthy of a free people. It has been said that Rome does this without the sanction of the United States government. Here, as elsewhere, silence gives consent. It is a shame and a disgrace that Rome is permitted to terrorize Congress and our state legislatures to such an extent that crime goes unpunished.

The boycott is the fruit of this inquisitorial spirit. Merchants dismiss Protestant clerks and employ Roman Catholics for the sake of gain when it is known that Protestant trade is far more profitable. Let Americans stand for their own, and this can be checked. The convents can be examined, in accordance with laws that shall be placed on our statute books. The tyranny of Rome can be broken by legal process. Rome is bent on the mastery. Millions are taught to believe that this country is to come into the hands of Rome. Is there not a reason for it? Think of \$13,000,000 given to Rome by congress since Abraham Lincoln was

assassinated by Roman Catholics. Why these cells in convents and churches now going up in all our cities?"

III.

The remedy is found in truth-telling concerning the purposes and plans of Rome. Romanists as ferocious and as vile as ever waged war in Europe are here determined on holding in thrall their people, and by terrorizing Protestants, gain the mastery. Resist this devil in Rome and he will flee from you. Insist upon Roman Catholics conforming to the law. A priest stood across the path of a commissioner who went to examine a parochial school. Behold him arrested and fined. Another got possession of \$40,000, because a dying Romanist believed that the priest could deliver his soul. The wife, a Roman Catholic, went to a Protestant church, got her eyes opened, sued for her money and got it because the priest could not prove that he had delivered the goods. Such facts strip off the mask of Rome.

An undertaker recently sued a priest who had told his people not to employ him, and recovered a handsome sum. This is America. Make Rome behave herself, and the inquisitorial power of Rome will fade away, and in its stead will come an emancipated people ready to make America the home of the free and the lighthouse of the world.

JUSTIN D. FULTON.

PRIESTS LOSE A LEGACY.

Plucky Relative of a Lunatic Contests Her Will and Wins.

A decision affecting the interests of a number of Roman Catholic institutions has been handed down by Justice Barrett, of the New York supreme court, under the will of Mrs. Ann Eliza Owens, who died in July, 1890, aged 82 years. Mrs. Owens had a life interest in valuable property left by her husband, and upon her death it was to revert to her two daughters.

They, however, both died a short time before her, and, by the provisions of her will, she bequeathed one-third of her estate to St. Lawrence's Roman Catholic Church, one-third to the sisters of that church, and one-third to the Home for the Aged of the Little Sisters of the Poor. She had executed a deed some time prior to her death, conveying some of her real estate to the College of St. Francis Xavier. Mrs. Owens had been adjudged insane in May, 1873, and immediately after her death a fight over her estate was begun. It was started in the surrogate's court with a contest over the will, brought in the name of her niece, Mary Lavelle, upon the ground that the old lady was insane when she made the will, and that its execution had been brought about by undue influence. The will, nevertheless, was sustained.

The will has been kept in litigation by the niece, in actions to set aside the deed conveying the property to the College of St. Francis Xavier, to upset the will, and also for a partition of the estate. The last case was tried before Justice Barrett for a partition of the property 58 Wooster street and 151 East Eighty-first street, New York, and indirectly to attack the validity of the will.

The judge holds that the devise to St. Lawrence's Roman Catholic Church is concededly void, and that to the Home for the Aged of the Little Sisters of the Poor concededly valid. The debated question was as to the devise to the sisters of charity attached to St. Lawrence's Church, and the judge decides that this cannot be upheld, for the reason that it was made to the sisters in their individual capacity, whereas the intention of the testatrix was that this one-third should be given to these sisters of charity as such; that is, for their use and benefit, not as individuals, but as sisters of charity.

SHE DECORATED THE ALTAR.

And Also Tried to Destroy the Eyes of a Heretic.

The Lowell (Mass.) Semi-Weekly Herald is a wide-awake patriotic newspaper. It possesses a young man who peddles the paper upon the street who is a marvel in the way of courage and stick-to-itiveness. He has been bullied, abused, arrested, knocked down, kicked and assaulted upon a dozen respective occasions, but still continues doing business at the old stand. Recently Mary A. Hodder, who decorates the altar of the papal church of the Immaculate Conception, conceived the holy and Christ-like idea of ruining the eyesight of the enterprising and plucky news vender. Accordingly, having procured a quantity of red-pepper, threw it in the eyes of O'Neill, whose only offense was that he had dared to exercise his right as an American citizen. Mary was arrested and fined \$25, but, as the priest probably paid the fine and threw in \$25 worth of absolution to

box, no one is injured much except Mr. O'Neill.

It would not be a bad idea to give the papists of Lowell a conclusive lesson in the supremacy of American law by administering the full penalty to a few of these medieval thugs.

Fulfilled the Scriptures.

ATCHISON, Kan., May 8.—Two little boys attending the parochial school failed to return home at the usual hour—or even two hours later. The mother went to the school, only to be informed that they had been "kept in" by Father—. At 8 p. m. she returned, to find them, crying bitterly, just leaving the school. They said they had been locked in a dark room and were hungry, cold and frightened. The parents were not able to find out whether they had been whipped or not. The alleged reason for this outrage was that the Romish parents had attended a Protestant funeral a few days before.

This is Rome's way of fulfilling the Scriptures—that is, "Visiting the sins of the parents on the heads of the children." We will only add—for the benefit of a few Protestants whose minds are still in a comatose state—that this did not occur in priest-ridden Mexico, Rome-cursed Central America or in blighted Spain, but right here among the pagans of Kansas.

Good Work at Moore's Hill.

MOORE'S HILL, Ind., May 1.—EDITOR THE AMERICAN: You recollect I told you in my last letter that I had failed to get names enough to procure a charter under which to organize a council of the A. P. A. Well, a short time afterward William T. Greiner, an organizer from Batesville, happened along and found where I had been at work. So he conferred with me, and we soon secured the requisite number of names, and about the middle of February the new council of freemen was duly instituted. We initiated 14 candidates at the first meeting; 1 the next, 2 the next and 4 the fourth. The prospects for patriotic work are promising. I was chosen president. I never saw a more earnest set of men. They mean business, every one of them.

AMERICAN.

Methodists in Rome.

The Methodist Episcopal Church and College in Rome looks like a court-house somewhat, but it is undoubtedly well arranged to do the work for which it is being built. The edifice will cost \$150,000, and will contain two churches, a college, two printing-offices and rooms for societies. Their two papers have a combined circulation of 6,000. When the new parthenon of Protestantism is dedicated, there will be 500 Methodists present from the United States to see it done.

Father Lambert.

This is not the editor of the Freeman's Journal—he is doing good work in keeping the bishops in line—but it is a man who was one of the Redemptionist priests—a man of ability and eloquence. He will go to the West Indies, and will there do an important work for the Methodists. Let some more of the priests leave the Church of Rome. They may have as good a position, and will not be compelled to serve the Beast.

Celibacy.

According to Rev. Thomas Connelan, editor of the Dublin Catholic, the pope is considering the advisability of permitting the secular clergy to wed, if they so elect. Cardinal Vaughan and some others are opposed to the proposed innovation, but some of the bishops favor it. Yes, it is a good idea. It should have reached full fruition long years ago.

At Their Old Tricks.

Mr. Casey—"I hear that the wedding of Alderman Mullaney's daughter was not such a pleasant affair, after all." Mr. Noonan—"How's that?" Mr. Casey—"About twenty of his ward heelers got to repeating at the supper table, an', in consequence, some of the late guests got nawthin' to ate."—Buffalo Express.

Well Up in the Requirements.

An Irishman recently applied for enlistment in a United States army recruiting office. "Do you know anything about drilling?" asked the officer. "I do," answered Pat. "It's 12 cents a yard at any of the dry-goods stores."—London Globe.

Feed Them Properly.

and carefully; reduce the painfully large percentage of infant mortality. Take no chances and make no experiment in this very important matter. The Gall Borden Eagle Brand Condensed Milk has saved thousands of little lives.