

Romanism and Ruin



HENRY CLAY MORRISON



First Fruits
THE ACADEMIC OPEN PRESS OF ASBURY SEMINARY



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ROMANISM AND RUIN

By
Rev. H. C. Morrison, D. D.

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Author of "World Tour of Evangelism," "Two Lawyers,"
"Life Sketches and Sermons," "The Baptism With
The Holy Ghost," "Thoughts For the
Thoughtful," "The Second Coming
of Christ," Etc., Etc.



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*This book is dedicated
to
Patriotic American Citizens
Who Love Civil and Religious Liberty,
The Open Bible and The Public School.*



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CONTENTS.

Chapter I. The Tree is Known by its Fruit.	9
Chapter II. The Voice of History.	18
Chapter III. Man's Last Chance	28
Chapter IV. Protestantism Forced Into Politics	37
Chapter V. The Massacre of St. Bartholomew	46
Chapter VI. Perfecting the Plans	57
Chapter VII. The Night of Horrors.	72
Chapter VIII. The Jesuits	96
Chapter IX. The Revoking of the Edict of Nantes	110
Chapter X. The Opportunity of Romanism.	126
Chapter XI. The Purpose of Romanism.	138
Chapter XII. Making Headway	146
Chapter XIII. The Boycott and Intimidation.	157
Chapter XIV. The Influence of Rome in our National Capital	167
Chapter XV. Witnessing Against Themselves	186
Chapter XVI. Facing the Facts	200
Chapter XVII. The Remedy	208



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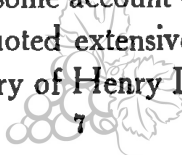
PREFACE.

We are sending forth this book with an earnest desire to contribute something to the awakening of the American people to a proper appreciation of the dangers that now threaten our institutions and liberties.

It is no longer a secret that the Roman Catholic Church is seeking by every means possible to dominate and control this great republic. Her past history justifies the most earnest opposition to such domination on the part of all patriotic and liberty-loving citizens.

We disclaim any sort of unkind feeling or ill-will toward Catholics as individuals. We recognize the fact that among Roman Catholics there are many excellent people, kind neighbors and good citizens. But we believe that the best of them are dangerously under the influence and dictation of the Pope and his representatives.

The reader will observe that this book is largely a compilation. Remarkably few people of this rising generation of American citizens have read the story of St. Bartholomew. We have thought it wise to reproduce at length some account of that fearful tragedy, and so have quoted extensively from John Abbott's excellent history of Henry IV. of France. We



have also quoted liberally from the history of the Huguenots, by Samuel Smiles, a very interesting work, published by Harper Brothers, Franklin Square, New York City.

We have been fortunate in securing an interesting chapter on the aggressiveness of Romanism in Washington City, which is an alarming and timely warning to American citizens and ought to arouse them to an earnest and aggressive effort to save the Capital of this republic from the domination of the Pope of Rome.

It has been our purpose in preparing this volume for the press, not to deal in personalities, but with principles. We believe that the time has come when the American people should acquaint themselves with the past history, present condition, and evident purposes of the Roman Catholic Church, and prepare themselves to stand up and stand together for the protection and preservation of the Bible, the Public School and our Civil and Religious Liberty.



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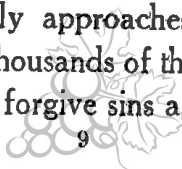
Romanism and Ruin.

CHAPTER I.

A TREE IS KNOWN BY ITS FRUIT.

The Roman Catholic Church claims to be the original and only true church of God. She claims an unbroken line of succession from the Apostle Peter to the present Pope in Rome. She claims that the pope is the visible head of the kingdom of God in the world, the true and highest representative of Jesus Christ on earth; that in matters of religion he is infallible, that in speaking for Christ and things concerning His kingdom, it is impossible for him to make a mistake.

With the true Roman Catholic the pope's will and wish are absolute authority. If the pope is not an object of worship, in the mind of a devout Catholic, he is so nearly so that it takes very acute discernment to separate between the pope and the Lord Jesus. If the pope and those under his direction do not claim to have power on earth to forgive sins, their claim so nearly approaches this extreme that undoubtedly many thousands of their ignorant followers believe they can forgive sins and look to them for



salvation. The pope does claim the power of excommunication, and when displeased with those who do not submit absolutely to his will and wish, he hurls against them his anathemas, excommunicating them from the church, its sacraments, and privileges, and consigning them hopelessly to eternal torment; thus placing himself on the judgment seat, which the Scriptures give to Christ only.

It is because of these arrogant claims and professions that many have been forced to the conclusion that the Pope of Rome is the individual spoken of by the Apostle Paul in second chapter and fourth verse of II Thessalonians, which reads as follows:

“Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God.”

The Roman Catholic Church, as a church, does not recognize any other church organization as any part of the Church of the Lord Jesus, but believes that no one can be saved from sin and its consequences in this world or the world to come, who are not members of its fold, in full harmony with its teachings and actions, receiving from its priests the holy sacraments. All people outside of her pale are heretics, who must either repent and come into the Roman Catholic

Church, or die in their sins and go into everlasting punishment.

It would seem that a church with such absolute claims ought not to object to the most careful investigation of her doctrines, history, practices, and influence upon the human race. A church making such claims ought not to object to the closest and most searching scrutiny. It is nothing more than fair in making up our judgment with regard to any organization or institution, that first of all we carefully study the history of such institution or organization. It would seem strange and illogical if a church claiming to be the only true church of God, objected to a careful and widespread reading of her past acts, teaching and influence upon society.

It is our purpose in the following chapters to give a few pages in the history of Romanism. We believe there is ample reason why the American people should acquaint themselves most thoroughly with the past history, present condition, purposes, and aims of the Roman Catholic Church. We are well aware that there are those who will object to the lifting of the curtain and turning of the searchlight upon the past history of Romanism. They are constantly telling us that the Roman Catholic Church has changed and that her spirit and attitude today are entirely different from what they were a few centuries ago.

Romanism does not make any such claim. She boasts that she never changes. We have never seen any indication of repentance for her past conduct or repudiation by any recent pope or official body of the church of the bloody deeds of the past few hundred years. The popes, cardinals, bishops, and priests who were murdering their fellow-beings a few centuries ago, are the saints of today. The perpetrators of the awful tragedy of St. Bartholomew, and the leaders in the persecution and slaughter of the Huguenots, and the fearful persecutions that prevailed in France and Spain during the close of the 16th and in the 17th century have never been, so far as we know, publicly or privately condemned by the Roman Catholic Church. We grant that modern civilization and the rapid growth and power of Protestantism make the repetition of those bloody deeds impossible, but the spirit of arrogance, tyranny, and persecution still abides in the heart of Romanism, and she never loses an opportunity to manifest the same.

That the Roman Catholic Church proposes to dictate the policies, the election of officials, the legislation and administration of the laws of this country, is an open secret. Romanists themselves will not deny this. Having made herself obnoxious and despicable in other countries, her people are flocking from other lands to the United States. She is centering

her forces in Washington City, and is determined to use every power known to the shrewd Jesuit, the cunning diplomat, and the dictatorial political boss to overawe, master, and foist Romanism upon the American people. The following clipping from a sermon preached sometime ago by Rev. D. S. Phelan, a priest of St. Louis, Mo., and editor of the Romanist Church paper, *The Western Watchman*, will give some very clear ideas of the arrogant spirit of the Roman Catholic Church:

“And why is it that the Church is strong; why is it everybody is afraid of the Catholic Church? And the American people are more afraid of her than any people of the world. Why are they afraid of the Catholic Church? They know what the Catholic Church means. It means all the Catholics of the world; not of one country, or two countries; but all the countries of the world.

“And it means more than that; it means that the Catholics of the world love the Church more than anything else, that the *Catholics of the world love the Church more than they do their own governments, more than they do their own nation, more than they do their own people, more than they do their own fortunes, more than they do their own selves.*

“We of the Catholic Church are ready to go to death for the Church. Under God, she is the su-

preme object of our worship. Tell us that we think more of the Church than we do the United States; of course we do. Tell us we are Catholics first and Americans or Englishmen afterward; of course we are.

“Tell us, in the conflict between the Church and the civil government we take the side of the Church; of course we do. Why, if the government of the United States were at war with the Church we would say tomorrow, *to hell with the Government of the United States*; and if the Church and all the governments of the world were at war we would say, *to hell with all the governments of the world*.

“They say we are Catholics first and Americans decidedly afterward. There is no doubt about it. We are Catholics first and we love the Church more than we love any and all the governments of the world.

“Let the governments of the world steer clear of the Catholic Church; let the emperors, let the kings, and the presidents not come into conflict with the head of the Catholic Church. Because the Catholic Church is everything to all the Catholics of the world; they renounce all nationalities where there is a question of loyalty to her. And why is it that the pope is so strong? Why is it that in this country, where we have only seven per cent. of the population, the Cath-

olic Church is so much feared? She is loved by all her children and feared by everybody.

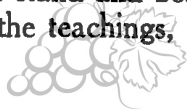
“Why is it the pope is such a tremendous power? Why, the pope is the ruler of the world. All the emperors, all the kings, all the princes, all the presidents of the world today are as these altar boys of mine. The pope is the ruler of the world. Why? Because he is the ruler of the Catholics of the world; the Catholics of all the world; and the Catholics of all the world would die for the rights of the pope. He is the head of the Church, and they would die for the Church.”

We wish to call the reader's attention to the fact that in these bold statements the priest is exalting a man, and a human organization to a place of worship. This is not the exaltation of Jesus Christ or divine truth, but it is the exaltation and glorifying of Romanism, of an organization that for ignorance, superstition, tyranny, bloodshed, and ruin has had no equal in the history of the world. The statement of this representative priest reveals the fact that she is just as arrogant, defiant, and merciless today at heart as she has ever been in her history. Let it be borne in mind that the Roman Catholic Church, in behalf of which Mr. Phelan makes such bold and confident declarations, is not an organization to disseminate Bible truth, to redeem men from sin and ignorance, and

bring them into beautiful harmony and co-operation with God in the uplift and salvation of the race, but it is a great political organization; it seeks to control all governments, all officials, all men. It proposes to manipulate and administer not only the civil affairs of all governments, but to dictate the thinking and dominate the consciences of all men.

We all agree that there is sound philosophy in that saying of our Lord Jesus when he said: "The tree is known by its fruit." The church is known by its history. We can only judge of a church in the light of what it has done for the race. Has Romanism led men into freedom or into bondage? Has she lifted them into enlightenment or engulfed them in darkness? Has she instilled into them the great doctrines of the Bible, or has she kept them in ignorance of the truths contained in the Bible? Have the countries under her control been prosperous? Have their peoples made progress in education, in commerce, in moral development, and high spirituality? Has Romanism in the past stood for the liberties of men, for high ideals in culture, morals, and saintliness?

Can Spain, France, Italy, Mexico, South America, Cuba, and the Philippine Islands, where Romanism for centuries has had almost undisputed sway, get upon the witness stand and bear testimony to the excellent effects of the teachings, practices and spirit of Romanism?



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Nay, verily. These countries, reduced to a depth of ignorance, superstition, and wickedness, would stand up and give faithful and unanimous warning to the United States that as she loves liberty, progress, and prosperity, to guard and protect herself against the encroachments of Romanism. The fruits of the tree of Romanism are the bitter fruits of tyranny and superstition, ignorance and decay.



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CHAPTER II.

THE VOICE OF HISTORY.

In the preface of his life of "Henry the IV. King of France," Abbott says:

"History is our heaven-appointed instructor. It is the guide for the future. The calamities of yesterday are the protectors of today.

"The sea of time we navigate is full of perils. But it is not an unknown sea. It has been traversed for ages, and there is not a sunken rock or a treacherous sand-bar which is not marked by the wreck of those who have preceded us.

"There is no portion of history fraught with more valuable instruction than the period of those terrible religious wars which desolated the sixteenth century. There is no romance so wild as the veritable history of those times."

The religious wars to which the historian refers were those which were waged between the Catholics and Protestants, more especially in France. The only privilege the Protestants contended for was that of liberty to worship God according to the dictates of their own conscience. They did not, could not believe in the infallibility of the pope, the sale of indul-

gences, the sanctifying power of purgatorial fires, the giving of large sums of money to hire profligate priests to pray lost souls out of the pits of perdition, the virtue of the fragments of the bones of deceased saints, and a thousand other superstitions and idolatries practiced among the Roman Catholics.

The desire of the Protestants to read the Scriptures, and attend gatherings of devout Christians where they might hear the simple gospel preached in its purity, turned loose upon them a perfect storm of indignation and persecution from Rome. All the powers of the pope were combined to sweep Protestantism out of France and off the face of the earth. The persecutions inflicted upon the Christian people at that time would seem impossible of belief but for the plainly written pages of history.

We believe this is an opportune time to review some of the fearful sufferings of the devout followers of Jesus Christ during those tragic and bloody years. The Roman Catholic Church is fond of boasting of her age, the fact that she never changes, and her purpose to dominate and control the world. It will be wise for the present generation to acquaint itself with something of the history of the Roman Catholic Church and the influence of her teachings and practices upon mankind during the passing centuries. It is quite likely that in sending forth this volume we

will be accused of seeking to stir up and foster strife: this is the least of our desire. We believe that the whole American people—both Protestants and Roman Catholics ought, at this time, to make a careful study of the religious persecutions in France and the final outcome and fruitage of those persecutions.

There are four periods in French history that convey lessons of such vast importance that men cannot afford to ignore or refuse to study them.

First: There is France under the almost absolute domination of the hierarchy at Rome; practically her whole population are baptized members of the mother church. Cardinals and bishops wield an influence that dominates the political, educational, commercial, and social life of France. The people were sunken in ignorance, superstition and idolatry. They were worshiping images and pictures from one end of the nation to the other. Licentiousness undermined the moral and physical life of the nation from the palace of the king to the huts of the peasantry.

Second: The Reformation, under Martin Luther, had made a powerful impression in Germany and other countries. Its influence was felt in France; the more intelligent and aggressive people of France, who were disgusted with the wickedness of the priests and the dead forms and ceremonies of the church, se-

cured copies of the Scriptures and read them. The Bible brought to France the possibilities of a spiritual resurrection. Tens of thousands of people awoke to the fact that God is a spirit, and seeks those to worship Him who worship Him in spirit and in truth. They revolted against the vain jugglery and pretenses of Romanism. The dawn of a new day had risen upon one of the most beautiful countries and capable peoples in all the world. Had the people of France had free access to the Scriptures, and had the pure gospel been preached among them without opposition, what a different history France would have had. The bloodshed and devastation of the horrible civil wars that came to her would have been unknown. There would have been that development of intelligence and piety that would so powerfully have affected the whole civil and spiritual life of France that the French Revolution would have been a moral impossibility.

But the opening of the Bible and the appearance of ministers of the gospel preaching the saving truths of the Lord Jesus, aroused the pope and all his profligate hosts to a high pitch of indignation; they leaped upon the Protestants with the fury of wild beasts, devastated beautiful France, washed her plains with blood, driving hundreds of thousands of devout and industrious people into exile, filling the cemeteries with butchered multitudes, crowding the prisons and con-

vents with their captives and sent to perpetual slavery in the galleys thousands of devout and earnest men. Rome was sowing to the wind, and as sure as God is true and His word is true, she was preparing to reap the whirlwind. The years of persecution left a bloody trail across the centuries until they culminated in an awful day of vengeance—THE REIGN OF TERROR.

Third: That day of vengeance came when arrogance, selfishness and tyranny on the one hand, ignorance, viciousness, and hate on the other had reached a climax where all the bounds of reason were swept away and France became the arena for one of the most fearful scenes of human butchery and ruin, in human history, upon which the appalled nations looked with awe and horror. The French Revolution was the logical outcome of a condition of things that for centuries had made it practically impossible for pious men, who loved the Word of God, to live and breathe in peace within the borders of France. The pope and his minions had driven all the moral salt out of the land, and the people sunk into that corruption and decay that was bound to come to France, or to any other country where society is not permeated with divine truth, and the powers of evil are not stayed and held in check by the lives and influence of the devout and consecrated servants of the Lord Jesus.

Centuries before, the Lord Jesus had said to Peter: "Put up again thy sword into its place, for all them that take the sword shall perish with the sword." This saying of our Lord was fearfully fulfilled in those awful days of the Revolution, when the Catholics, having driven out the Protestants, had no one else to slaughter, and they leaped like hungry tigers, upon each other. The priests themselves were led by scores to the guillotine, and in manacles and chains were driven to the galleys in great numbers with as little pity as they had shown to their unfortunate fellow-beings during the awful years of the persecution of the Protestants.

Fourth: The France of today, with an outraged people confiscating church property and driving Catholics from their shores in disgust with the superstition, avarice and tyranny of the church, the masses of the French have swung into unbelief and a riot of wickedness sad to contemplate. The influences of the teachings and practices of Romanism, notwithstanding whatever good there may be in them, will finally bring the people to a condition of degradation and moral depravity where they will turn against the priests and the church that have robbed them of their civil and religious liberties, and strike to the heart the mother church that has destroyed in them that which is best, and developed that in them which is worst.

There are few, if any, hopeful indications of moral reform or spiritual awakening among the French people of today. The Bible was banished, the Protestant minister, and the humble worshipers of God were either slain, tortured into the surrender of their faith, driven into exile, or chained to criminals and sent down the stream of time to perish in agony. France, left in moral darkness, has plunged into a depth of depravity and ruin which ought to be a tremendous lesson and warning to the world. Let the calamities of France be the protection of America.

Take any country which through the centuries has been under the domination of Romanism, where the pope has had practical control of all the forces that make for the intellectual enlightenment and spiritual development of the people; superstition, ignorance, and moral decay have inevitably been the result. Look at Spain today. A wasted and perishing nation, in the depths of ignorance and beggary, the legitimate outcome of a country without the saving salt of an open Bible and a living, evangelical ministry. The same is largely true of Italy. Why are hundreds of thousands of emigrants flying from Italy every year to the hopeful shores of the United States? It is because popedom, through the years of oppression and tyranny has made beautiful Italy an uncomfortable home for the down-trodden, poverty-stricken people

whom she has degraded. (You will search in vain for the highest standards of civilization, progress, prosperity, and human freedom in any country where Romanism has had undisputed sway, and centuries of years for the practice of her superstitions. In every instance you will find the people reduced to a state of spiritual slavery and an impoverishment which is almost unendurable.)

The war between the United States and Spain lifted the curtain which to some extent obscured the superstition and blight of Romanism, and gave the American people an excellent opportunity to look upon the waste and degradation of Cuba, Porto Rico and the Philippine Islands. For hundreds of years the pope with his army of cardinals, bishops and priests, had enjoyed undisputed control of the people of these Islands. They not only guided in ecclesiastical affairs, but controlled the civil powers and had full direction of all the influences of education, social and family life. The priests were in the closest possible touch with the whole people from the governors, who ruled the provinces, to the generals who commanded the army, the admirals who controlled the navies, the commerce, from which they took immense tithes the teachers whom they instructed and guided, the husbands, wives and children who whispered the secrets of their hearts into their ears at the confessional.

When war was declared against Spain, and the curtains which to some extent hid the degradation of the peoples of these Islands were ruthlessly drawn away, the exposure was something fearful to contemplate. Thousands of intelligent American soldiers looked upon the nakedness, disease, ignorance and depths of moral depravity into which these peoples had been led by their moral and religious teachers. It is a well-known fact that the Catholic priests charged such immense sums of money for performing the marriage service, that large numbers of the people in these Islands were living together without legal marriage, simply because they were unable to pay the heavy fees. Their children came into the world with the stamp of shame upon them, placed there by a godless and miserly priesthood, who made the legal marriage of their parents an impossibility. The time has come when these facts should be pondered well by the American people.

Rome has set herself to dominate and control the political affairs of this Union; she is now using her influence to pour into this nation the illiterate peoples whom she has impoverished and degraded in their various countries and proposes to marshal them at the polls and elect only such men to office as are willing to go with the collar of the pope around their necks, pledged to use their influence for the selfish

advantages of a Church which, under the ecclesiastical robes of sheep's clothing, hides the hungry wolf of political ambition.

In closing this chapter, we quote again the words of Abbott: "The sea of time we navigate is full of perils. But it is not an unknown sea. It has been traversed for ages, and there is not a sunken rock or treacherous sandbar which is not marked by the wrecks of those who have preceded us."

The rock of Romanism and the sandbar of the papacy are strewn with the wrecks and debris of the nations who have been dominated by the pope. May God grant strong hands and clear heads to guide the American Ship of State clear of these destructive perils and influences which now threaten the welfare, peace and happiness of the great American Republic.



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CHAPTER III.

MAN'S LAST CHANCE.

Some one has said, "North America is God's last chance with man." The thought is that if, in this country, the church becomes a cold, formal ecclesiasticism, if civil government becomes corrupt, if the spirit of selfishness and greed prevails so that the natural resources of the land are seized upon and utilized for the enrichment of the few while the multitudes sink into poverty, ignorance, disease, and vice, and if the history of other nations is repeated in North America; in a word, if civilization fails here, in the midst of provisions so abundant and opportunities so great, upon what grounds can we base reasonable expectations of the success of the race at some future age and in some other country?

Where else upon our globe can we find a habitable country so vast, with such illimitable coasts, so inviting to commerce, with lakes so broad, rivers so long and deep, with such marvelous possibilities of water power, forests so extensive and woods of so many varieties, with mountains of mineral wealth—coal, oil, gas, iron, and the precious metals in incalculable quantities waiting for the pick and spade of industry?

Think of the adaptation of the soil and climate of this country to the growth of the vast varieties of cereals, fruits, vegetables, fibers, and everything that supplies the wants and contributes to the prosperity, comfort, and happiness of mankind. Where, in all the world, will you find more constant sunshine, fresher air, purer water, richer soil, and a greater variety, or grander scenery; in fact, everything that ought to contribute to the highest and best development of the human race. If man fails here, and NOW, where, and WHEN may we expect him to succeed?

God created this great continent, fenced it in with a vast expanse of ocean waves and kept it in reservation through the centuries, waiting for the development of a people, loving and demanding civil and religious liberty. He evidently desired a place in which He could plant and grow a larger and better manhood than it was possible to produce under the shadow of kings and popes.

At last the hour came and the divine Being selected the best, most advanced, liberty-loving people that could be found in the various countries of Europe, brought them across the ocean, and planted them along the Atlantic coast. The landing of the Mayflower was the dawn of a new era of hope and progress in the history of mankind.

It takes the mighty arm of God to lift man out of the ruts, to break him away from old habits of thought, and action, to divorce him from customs that have fastened themselves upon a people through succeeding generations and centuries, and introduce into his mind nobler and better thoughts, and bring him into a larger and truer life. This was the purpose God had in view when He created this vast continent—this is the philosophy of North America. If man fails here there is little or no hope for his future.

We doubt if in all the history of the world man has made such rapid strides along the highway of human progress as has been made in the last century and a half in this country. The emigrants came, the colonies sprung up, the spirit of civil and religious liberty grew, the Declaration of Independence was written, the war for freedom was fought and won. God had sprinkled gold nuggets along the Pacific slope and men were induced to turn their faces toward the setting sun—they discovered the great West. States sprung into existence, vast cities rose up as if by magic, railroads crossed the Continent in every direction, the black banner of smoke floated from the chimney stacks of a hundred thousand factories, and the sound of the church-going bell was heard throughout the land.

Never before at any time or in any place had men

known such liberty as in this new world. They stood up together, framed their own constitutions, enacted their own laws, and selected their own public servants. In matters of religion they have had absolute freedom of conscience. Since the landing at Plymouth Rock in this country, the Bible has been THE BOOK, the Sabbath has been observed, the Ten Commandments and the Sermon on the Mount have powerfully influenced society, and the fires of true devotion have been kindled morning and night upon hundreds of thousands of family altars, where the teachings of the Word of God have been instilled into the minds and hearts of rising generations, where none dare molest, or make afraid.

These conditions brought to us such prosperity in business, such progress in commerce, such quickening of industry and such moral and spiritual uplift, that our name and fame were spread through all the world and the millions of our fellow-beings under the iron yoke of civil and religious bondage sought peace, home and happiness on our hospitable shores.

There were two great battles in the past that made American civilization a possibility. One of these was fought by the British navy, which beat, sunk, and scattered to the four winds the Spanish Armada. This unprecedented fleet of ships was fitted out in Spain with the intention of conquering the British

Isles and with one terrific blow crush Protestantism forever. Numbers of Romish priests sailed with the great Armada, prepared with their cruel instruments of torture, to compel the British to recant and surrender their simple faith in the atoning merits of Jesus Christ for salvation, or to rend them in pieces and consign them to the grave. Had the Spanish fleet conquered the British navy, landed their minions upon the British Isles, overcome and subdued the Protestant people, the American civilization of the past hundred and fifty years would have been an impossibility.

The next great decisive battle that stayed the hand of Rome and meant hope and glorious possibilities to this country, and the human race, was fought between the French and British at Quebec, and again the compassionate hand of God turned back the French Catholics before the charges of British Protestants, and saved the day for a country of free institutions, open Bibles, public schools and religious liberty.

How impossible the Protestant Church with a pure gospel, the free public school and an untrammelled, broad-shouldered manhood would have been if the pope and his servants had have had control, administered the policies, dictated the religious thinking and controlled the spiritual and moral life of the nation.

At this hour the American people are confronted with one of the gravest and most solemn questions that they have had to answer since the Declaration of Independence. Shall this country continue to enjoy the freedom, liberty, and blessing of Protestantism, or shall it be brought under the dictation and control of Roman Catholicism. We believe that it's the duty of every citizen whose heart is stirred as he looks upon his country's flag, who reads with gratitude the courageous deeds of our ancestors, who believes in civil rights and religious liberty, to gird himself with new strength and devout courage to protest against the aggressions of Romanism.

Let it be understood that we would not countenance, for one moment, any sort of interference or infringement upon the civil rights or religious liberties of a Roman Catholic. Nothing could be more foreign to our thought. That there are many good citizens in this country who are members of the Roman Catholic Church is not to be doubted. Their liberties, life, and property are dear to the heart of every true man, whatever his religious views or convictions may be. But it must be remembered that the Roman Catholic Church is not only a church, but is one of the most powerful political organizations in all the world. That her millions of members, with rare exceptions, are under the absolute sway of their

ecclesiastical masters, and that the Pope of Rome, with his cardinals and bishops are constantly seeking advantage in this country by throwing their political influence where it can be used to best advantage to intimidate, and influence those who make and enforce the laws of the land.)

Bishop W. A. Candler, in a recent article in the religious press has expressed the facts concisely and forcefully as follows:

“The trouble with the Roman Catholic Church is that it seeks to be both a church and a political party. Its arrogant claims of being the only true Christian church, intolerant as they are, might be treated with indifference; but when for its head it asserts temporal power and civil authority, intruding itself by logical consequence into the political affairs of every country which it enters, a position is assumed which cannot be allowed any church whatsoever. If it must assume such a position, its members must not complain if it is met with political opposition not offered to any other church. This is why such great men as Gladstone, Bismarck, Juarez, Diaz, Garibaldi, and the ruling statesmen in France have resisted its pretensions.

“Since the Spanish-American War and the acquisition by the United States of colonies where Romanism has been the established religion, it has been more

aggressive than ever in our political affairs. The peril of Romanism to our institutions is not an imaginary danger, conceived by the heated brains of fanatics; it is a real and constant menace. It must be resisted in our country, as it has been resisted in England, Germany, France, Italy, Mexico, Portugal—as it has been resisted in every country where it has secured any considerable following. If it were willing to take its place as a church along with all the other churches it would be improper to meet it with any other attitude than that in which we meet all the other churches; but it is not willing to be only a church. Putting itself in a class to itself by its political animus, it must take all that such an improper position makes inevitable; it cannot claim the political exemption of a church while it asserts political claims as well as churchly prerogatives.”

The Bishop states the case very clearly. Lust for temporal power has always characterized the Catholic Church. In her eagerness to control the civil affairs of the people, she has sadly neglected their moral and spiritual welfare, as is plainly manifested in the low moral conditions and spiritual dearth in the countries which have been dominated by Romanists for centuries. One of the worst features of the entrance of the Roman Catholic Church into the politics of the United States, is the fact that her action makes it ab-

solutely necessary for the Protestant churches of this country to participate in politics as they otherwise would not think of doing, and ought not to be forced to do, but shall have to combine all the influences of the various churches who love the institutions of liberty for which our sires fought and died.



First Fruits

THE ACADEMIC OPEN PRESS OF ASBURY SEMINARY

CHAPTER IV.

PROTESTANTISM FORCED INTO POLITICS.

If any one of the great Protestant churches of this nation should enter openly into politics, keep a strong lobby at Washington City, seek to influence legislation for its advantage and benefit; should undertake to give itself influence before the political parties of the country and the nations of the earth by practically forcing the President and other high officials to attend its Thanksgiving services, should, regardless of all great economic questions and public interest, throw its influence and vote first to one party and then the other, simply voting where it could secure most advantage for itself; that church would justly subject itself to severe criticism, and would doubtless receive such criticism.

This is exactly what the Catholic Church has done, is doing, and will do. This has been her history—intermeddling with governmental affairs is bred in her very bone. Wherever she has had the power, she has always dictated the civil affairs of the nations, and has not hesitated to use persecution, torture, fire, and sword in order that she might bring the people into civil and religious slavery. Rome unhesi-

tatingly and unblushingly proposes to control the consciences of men, and whenever it is in her power to do so, to force them to act in harmony with her tyrannical will. This is the logical outcome of the illogical claim of temporal power. Rome must renounce this claim, or she must continue to be a tormenting thorn in the side of the body politic.

Wherever she has been able to effect her purpose, the wheels of human progress have been turned backward, thought has been stifled, manhood has been dwarfed, pomp and formalism have taken the place of simple humility and spirituality, and in the end ignorance, superstition, and vice have flourished.

If a thoughtful man should be asked to name the three factors that have contributed most to the rapid progress of our American civilization, that have given this young republic a front rank among the nations of the earth, that have made this country so desirable a place for residence that hundreds of thousands, even millions, of people from other countries are constantly flocking to our shores, he would undoubtedly name: The Bible, the Public School, and that Religious Liberty which has been fostered and preserved by the Protestant Church. These are the three great roots that have fed and sustained the growing and fruitful tree of Americanism. They have fostered our spiritual, intellectual, and industrial life. The Bible, the

Public School, and the Protestant Church have made the American the greatest man of modern times, the United States the most desirable place of residence for independent and liberty-loving people, and the Stars and Stripes the *floating banner of hope to all the world.*

An organization of men that would close the Bible, tear down the Protestant Church, and shut up the public school is the bitterest and most dangerous foe to this great country. Let it be well remembered that these are the three institutions which the pope, cardinals, bishops, and priests have most to fear. Romanism with its superstitions and idolatries cannot flourish among a people with an open Bible, an untrammelled pulpit, and the public school. Romanism grows, fattens, flourishes, and wallows in ignorance; the stupid mind, and the conscience enslaved by creeds and priests, offer to her the most hopeful field in which to juggle with the destinies of men, collect large sums of money for praying souls out of Purgatory, and practice her superstitions upon the credulities of the people by rattling the dry bones of supposed saints.

The time has come when the American people must select representatives to make and enforce our laws who do not wear the collar of the pope, and will resent any effort of the Catholic hierarchy of this coun-

try to interfere with the affairs of government for the sake of selfish advantage.

Mr. Woodrow Wilson, President of these United States, would have done himself credit, gratified the American people, and proven himself a truly great and fearless man had he said to the Catholic priest, pastor of St. Patrick's Church, in Washington City, when invited to attend the Pan-American mass on last Thanksgiving day: "I am a member of the Presbyterian Church; my church is going to have Thanksgiving service, and I feel it my duty to be present there today." Mr. Wilson is a man of education and wide reading. He knows the history of Romanism, with all its dark and bloody pages; he is too intelligent a man to go to high mass in order to worship God in spirit and in truth; but he knows that the Roman Catholic Church is so narrow in its views, so bitter in its prejudices, and so dictatorial in its spirit, that if he refused to leave his own church and people and go away to the parade, flummery, and mumblings of the priests at high mass, the Pope at Rome, Cardinal Gibbons, at Baltimore, Archbishop Ireland, at St. Pauls, and the whole Catholic hierarchy of this country would marshal their political influences against him. So he bowed to the dictation of the same spirit that has ruled or ruined, controlled or cast down, mastered or murdered through the centuries.

It seems almost impossible that grown men should be so whimsical, childish and so utterly devoid of the higher motives that ought to govern men, that they must be petted like spoiled children, they must have *their* priests lead in prayer at political conventions, the president and representatives of the nation must leave their families and places of worship and hie away to *their* church on Thanksgiving day, or, regardless of the great questions of commerce, trade, education, war, and the making or ruining of the people, they will swap from one party to another in order to humiliate those who will not pander to their whims and prejudices.

We are in heartiest sympathy with the following resolutions which were passed by the Protestant ministers of Washington City, just after last Thanksgiving day:

“Whereas, For the last three or four years there has been celebrated in St. Patrick’s church in this city, on Thanksgiving day, a solemn high mass, at which the President of the United States, and some members of his Cabinet, the Chief Justice and several other justices of the Supreme Court, with a number of senators and members of Congress, have attended as the guests of honor; and,—

“Whereas, This service is now called in the public press ‘the official celebration of Thanksgiving day,’

and is described in the *Bulletin of the Pan-American Republics* as having an 'official character,' and every effort is made by the Roman hierarchy to give this Roman mass the color of an official function,—as if it were generally recognized as a national service—and as if the President and his Cabinet by their presence wished it to be so recognized (which we are sure is not the case); and,—

“*Whereas*, One of the organs of the Roman Catholic press (the *Catholic Citizen* of Milwaukee) states that ‘the Pan-American Thanksgiving day high mass is now a permanent institution at the national capital;’ and says further, ‘One day in the year in which the bountiful Giver of all good things is acknowledged by the nation, as a nation,—this expression of gratitude is made in a Catholic Church, around a Catholic altar, by means of the one Catholic worship that is worthy of God, the sacrifice of the mass;’ and,—

“*Whereas*, The attendance of our chief magistrate and members of his Cabinet, not once, but year after year, for four or five years, has been made use of to give color to the Roman claim that this service is now the official celebration of Thanksgiving day in our national capital; and,—

“*Whereas*, This fact has been understood, both in the United States and in foreign countries, to give the

Roman Catholic Church a prestige and a pre-eminence over all other churches, and has even been believed by people in Brazil and in Italy to show that America is not a Protestant but a Roman Catholic country; therefore be it—

“*Resolved*, That we protest against the presumption of the Roman Catholic press in putting forward the claims that the Roman mass is ‘the official celebration of Thanksgiving day’ in the capital of the republic.

“*Resolved*, That we protest against the attempt to convert our national Thanksgiving day into a Roman Catholic festival, in a service entirely out of harmony with the history and the genius of our country, and the spirit and purpose of the day.

“*Resolved*, That we desire to give voice to the widespread feeling of indignation among the millions of Protestants in America, against the efforts of the Roman press and the Roman hierarchy to exploit the attendance of our chief magistrate and some of his Cabinet (which we are convinced has been intended only as an act of courtesy and good will) for the purpose of glorifying the Roman Catholic Church, and giving this service an official character, which it does not and cannot possess.”

The Protestant people of this country will have to awaken from their lethargy and recognize the fact

that their most sacred liberties are involved in the constant and shameless aggressiveness of Romanism and stand together for the great principles for which our fathers gave their lives, or before we know it, they will be swept away, and in their place will be planted the Catholic teachings and practices which have been the menace and blight of the nations that have had the misfortune to be dominated by the destructive influences of Romanism.

We propose to give, in the following pages, some startling and interesting chapters from the history of the past, which will to some extent acquaint the reader with the true spirit and animus of the Roman Catholic Church. We are aware that there are those who will tell us that Rome has changed and readjusted herself to the times and conditions of the present. Rome boasts that she never changes. And well she may. She holds unswervingly to the same principles that governed her in past centuries: she still contends that the Roman Catholic Church is the only church, that to live outside of her pale and without the benediction of the pope, is to live outside of the kingdom of heaven, and without the blessing of God. To die without baptism and communion from the hands of a Romish priest is to die without hope and go into eternal darkness. All Protestants are heretics, and all heretics are consigned to the pit forever.

The world had a fine illustration of these narrow views and unchristlike prejudices when Mr. Roosevelt, a few years ago, visited Rome, and the pope faithfully practiced what he preaches, and refused to recognize Mr. Roosevelt, an ex-president of the United States, or grant him an audience, because he dared to visit a Protestant Church in Rome, and recognize and fellowship with honorable and beloved ministers of the gospel who were not under the domination of the Catholic hierarchy. Of course Rome does not undertake force where force would mean her own destruction, but she has never failed to use force and proscription where she felt it was safe to do so, and her aims and ends could be secured. Note for instance, the fact that in the Philippine Islands, a Protestant school-teacher is not permitted to conduct any sort of religious services in the isolated and spiritual desolations where they teach schools, or to use any influence whatsoever that would awaken the consciences or win to Christ and His truth the souls of their pupils. Let it be understood from first to last that we make war on no man, that we do and must cherish the most kindly and neighborly feeling toward the individual Catholic. We do, however, and must make war against those principles, teachings, and practices that would destroy the factors and forces which have built this great republic and made the American people the most liberty-loving, prosperous, and progressive people in all human history.

CHAPTER V.

THE MASSACRE OF ST. BARTHOLOMEW. BAITING THE TRAP.

The massacre of St. Bartholomew was one of the most blood-thirsty and tragic events in human history. This event is often alluded to in present-day literature, but so rarely described with any minuteness of detail that remarkably few persons of the present generation are really acquainted with the extent of the slaughter of the Protestant people which took place on that memorable occasion. It will be necessary to give a brief outline of events leading up to the fatal stroke of the bell in the church steeple which turned loose a mob of human fiends upon a helpless and unprotected people.

The population of France, at the time, was overwhelmingly Catholic. The Catholic Church had become so superstitious, corrupt, and tyrannical that a considerable per cent. of the most intelligent, progressive, and devout people, having secured Bibles, and read them had forsaken the folds of the Romish Church, selected preachers for themselves, and were seeking to worship God in simplicity and truth. This, of course, outraged the pope and his satellites, who

were ever ready to use their ignorant and besotted followers to punish and persecute anyone who dared to question the absolute authority of the hierarchy at Rome.

Charles IX, a weak and vacillating young man, was king of France, his mother Catharine de Medicis, who is represented by historians as being one of the most ambitious, dissolute, and merciless of women, a devout Catholic, living with the young king in the palace, had him almost completely under her control. With the connivance and assistance of the high officials of the church, and certain ignoble noblemen, through long months with infinite patience and silence the plans for the massacre were secretly laid and well wrought out.

The King of France, had a young sister, Princess Marguerite, a worthy descendent of her painted, polluted mother. Abbott, the historian says, "She was heartless, proud, and petulent." She was the bait with which her wily mother and the Catholic authorities baited the trap into which they drew the unsuspecting Protestants, to the fateful slaughter of St. Bartholomew.

The Queen of Navarre, a small Protestant country, Jeanne d'Albert, was a devout Protestant, a woman of many noble and brilliant traits of character. Her son Henry, one of the most brilliant and promis-

ing princes in all Europe, had been trained in the development of his physical, mental, and moral life with most diligent and tender care. He was robust of body, possessed of unusual mental powers, and noble in impulses—a man of remarkable tenderness of heart. He afterward became Henry IV of France. The Catholics planned a marriage between Henry of Navarre and the Princess Marguerite, sister of Charles IX, of France. It was their purpose to celebrate this marriage with great ceremony and professions of friendship and love for the Protestants and by this means draw to Paris unsuspecting and unarmed multitudes of the Protestant people, especially their great political and military leaders.

Admiral Coligni was one of the most distinguished soldiers of France. He was a devout and humble follower of the Lord Jesus, and at the same time a steadfast and immovable Protestant. He had participated in and been the most powerful and successful leader in the wars between the Romanists and Protestants during the time of Charles, directly preceding the massacre. Of all others, the Catholics were fully determined that he should be enticed into Paris and slaughtered.

The only boon the Protestants asked was the privilege of worshipping God as they understood the Scriptures, and according to the dictates of their own

consciences. They did not undertake in any way to interfere with the Roman Catholic Church in its worship, and only begged the privilege of simple religious liberty. Though comparatively few in number, they had fought for these God-given rights with such determination and valor that they had been able to force from the Catholics, however against their will, considerable concessions; at the time, they were allowed the liberty of worshiping in the various places held in their possession. They were allowed to have public worship in two towns in each province of the kingdom. They were permitted to reside anywhere in France without molestation, and had been declared eligible to any public office.

The queen and the cowardly French king had been driven to the conclusion that the only possible way to stamp out the courageous and growing spirit of Protestantism was to use the knife of the assassin on a larger scale than had yet been dreamed by the most savage criminals of all history.

Jeanne d'Albert, the Queen of Navarre, "A woman of sincere piety, and in whose bosom all noble thoughts were nurtured, cherished many misgivings. Her Protestant principles caused her to shrink from the espousal of her son with a Roman Catholic. Her religious scruples, and the spotless purity of her character, aroused the most lively emotions of repugnance

in view of her son's connection with one who had not even the modesty to conceal her vices. State considerations, however, finally prevailed and Jeanne, waiving her objections, consented to the marriage. She yielded, however, with the greatest reluctance, to the unceasing importunities of her friends. They urged that this marriage would unite the two parties in a solid peace, and thus protect the Protestants from persecution, and rescue France from unutterable woe. Even the Admiral Coligni was deceived."—Abbott.

In discussing the subject, Jeanne said in the bitterness of her soul: "I would choose to descend to the condition of the poorest damsel in France rather than sacrifice to the grandeur of my family my own soul and that of my son."

King Charles played his part with consummate skill and perjury. He said: "I give my sister in marriage, not only to the Prince of Navarre, but, as it were, to the whole Protestant party. This will be the strongest and closest bond for the maintenance of peace between my subjects, and a sure evidence of my good-will toward the Protestants."

These were remarkably generous words to be coming from lips with a heart so full of deep deception and murder, quietly laying his plans, to deceive an innocent and hopeful people, while he crouched to leap upon his prey.

When the Queen of Navarre and her retinue had been induced to enter Paris preparatory to the wedding, the king expressed his great love and admiration for his intended victim and when apart from her, laughingly said to Catharine: "Well, mother, what do you think of it? Do I play my little part well?"

"Yes," said Catharine, encouragingly, "very well; but it is of no use unless it continues."

"Allow me to go on," said the king, "and you will see that I shall ensnare them."

Directly after entering Paris, the lovely and devout Queen of Navarre was seized with a violent sickness, which held her in its unrelenting grasp nine days of intense suffering, and then cherishing the same faith and fortitude which had shone so brightly in her life, without a murmur or a groan she passed away. Among her last words in speaking of her children she said:

"But God will be their Father and protector, as He has been mine in my greatest afflictions. I confide them to His providence."

Henry of Navarre, with his attendants, were on the way to Paris for the wedding when his mother passed away. This sad event caused the postponement of the marriage ceremony for only a short time. It is not to be supposed that the impetuous young Princess Marguerite, who had been displeased with

the opposition Henry's mother had shown to the marriage, shed many tears of grief over the dead Queen. It would not be an ungenerous suspicion if one should surmise that this company preparing for so general a butchery contrived to hasten the Queen's death.

When Admiral Coligni arrived in Paris to attend the marriage, King Charles feigned for him the greatest admiration and lovingly embracing him exclaimed: "This is the happiest day of my life."

Soon the solemn tolling of funeral ceremonies was past, and the glad ringing of marriage bells was heard through Paris. Perhaps no historian has told the story of what immediately followed more accurately and strikingly than Abbott. We shall let his graphic pen draw the picture of the massacre for our readers:

"At length the nuptial day arrived. It was the seventeenth of August, 1572. Paris had laid aside its mourning weeds, and a gay and brilliant carnival succeeded its dismal days of gloom. Protestants and Catholics, of highest name and note, from every part of Europe, who had met in the dreadful encounters of a hundred fields of blood, now mingled in apparent fraternity with the glittering throng, all interchanging smiles and congratulations. The unimpassioned bridegroom led his scornful bride to the church of Notre Dame. Before the massive portals of this renowned edifice, and under the shadow of its venerable towers,

a magnificent platform had been reared, canopied with the most gorgeous tapestry. Hundreds of thousands thronged the surrounding amphitheater, swarming at the windows, crowding the balconies, and clustered upon the house-tops, to witness the imposing ceremony. The gentle breeze breathing over the multitude was laden with the perfume of flowers. Banners, and penants, and ribbons of every varied hue waved in the air, or hung in gay festoons from window to window, and from roof to roof. Upon that conspicuous platform, in the presence of all the highest nobility of France, and of the most illustrious representatives of every court of Europe, Henry received the hand of the haughty princess, and the nuptial oath was administered.

“Marguerite, however, even in that hour, and in the presence of all those spectators, gave a ludicrous exhibition of her girlish petulance and ungoverned willfulness. When, in the progress of the ceremony, she was asked if she willingly received Henry of Bourbon for her husband, she pouted, coquettishly tossed her proud head, and was silent. The question was repeated. The spirit of Marguerite was now roused, and all the powers of Europe could not tame the shrew. She fixed her eyes defiantly upon the officiating bishop, and refusing, by look or word or gesture to express the slightest assent, remained as im-

movable as a statue. Embarrassment and delay ensued. Her royal brother, Charles IX, fully aware of his sister's indomitable resolution, coolly walked up to the termagant at bay, and placing one hand upon her chest and the other upon the back of her head, compelled an involuntary nod. The bishop smiled and bowed, and acting upon the principle that small favors were gratefully received, proceeded with the ceremony. Such were the vows with which Henry and Marguerite were united. Such is too often *love in the palace*.

"The Roman Catholic wife, unaccompanied by her Protestant husband, who waited at the door with his retinue, now entered the church of Notre Dame to participate in the solemnities of the mass. The young King of Navarre then submissively received his bride and conducted her to a very magnificent dinner. Catharine and Charles IX, at this entertainment, were very especially attentive to the Protestant nobles. The weak and despicable king leaned affectionately upon the arm of the Admiral Coligni, and for a long time conversed with him with every appearance of friendship and esteem. Balls, illuminations, and pageants ensued in the evening. For many days these unnatural and chilling nuptials were celebrated with all the splendor of national festivities. Among these entertainments there was a tournament, singularly

characteristic of the times, and which certainly sheds peculiar lustre either upon the humility or upon the good-nature of the Protestants.

“A large area was prepared for the display of one of those barbaric passes of arms in which the rude chivalry of that day delighted. The inclosure was surrounded by all the polished intellect, rank, and beauty of France. Charles IX., with his two brothers and several of the Catholic nobility, then appeared upon one side of the arena on noble war-horses gorgeously caparisoned, and threw down the gauntlet of defiance to Henry of Navarre and his Protestant retinue, who, similarly mounted and accoutred, awaited the challenge upon the opposite side.

“The portion of the inclosure in which the Catholics appeared was decorated to represent heaven. Birds of Paradise displayed their gorgeous plumage, and the air was vocal with the melody of trilling songsters. Beauty displayed its charms arrayed in celestial robes, and ambrosial odors lulled the senses in luxurious indulgence. All the resources of wealth and art were lavished to create a vision of the home of the blessed.

“The Protestants, in the opposite extreme of the arena, were seen emerging from the desolation, the gloom, and the sulphurous canopy of hell. The two parties, from their antagonistic realms, rushed to

the encounter, the fiends of darkness battling with the angels of light. Gradually the Catholics, in accordance with previous arrangements, drove back the Protestants toward their grim abodes, when suddenly numerous demons appeared rushing from the dungeons of the infernal regions, who, with cloven hoofs, and satanic weapons, and chains forged in penal fires, seized upon the Protestants and dragged them to the blackness of darkness from whence they had emerged. Plaudits loud and long greeted this discomfiture of the Protestants by the infernal powers.

“But suddenly the scene is changed. A winged Cupid appears, the representative of the pious and amiable bride Marguerite. The demons fly in dismay before the irresistible boy. Fearlessly this emissary of love penetrates the realms of despair. The Protestants, by this agency, are liberated from their thralldom, and conducted in triumph to the Elysium of the Catholics. A more curious display of regal courtesy history has not recorded. And this was in Paris!”



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CHAPTER VI.

PERFECTING THE PLANS.

“Immediately after the marriage, the Admiral Coligni was anxious to obtain permission to leave the city. His devout spirit found no enjoyment in the gayeties of the metropolis, and he was deeply disgusted with the unveiled licentiousness which he witnessed everywhere around him. Day after day, however, impediments were placed in the way of his departure, and it was not until three days after the marriage festivities that he succeeded in obtaining an audience with Charles. He accompanied Charles to the racket-court, where the young monarch was accustomed to spend much of his time, and there bidding him adieu, left him to his amusements, and took his way on foot toward his lodgings.

“The pope, not aware of the treachery which was contemplated, was much displeased in view of the apparent friendly relations which had thus suddenly sprung up between the Catholics and Protestants. He was exceedingly perplexed by the marriage, and at last sent a legate to expostulate with the French King. Charles IX was exceedingly embarrassed how to frame a reply. He wished to con-

vince the legate of his entire devotion to the Papal Church, and, at the same time, he did not dare to betray his intentions; for the detection of the conspiracy would not only frustrate all his plans, but would load him with ignominy and vastly augment the power of his enemies."

"'I do devoutly wish,' Charles replied, 'that I could tell you all; but you and the pope shall soon know how beneficial this marriage shall prove to the interests of religion. Take my word for it, in a little time the holy father shall have reason to praise my designs, my piety, and my zeal in behalf of the faith.'

"As the Admiral Coligni was quietly passing through the streets from his interview with Charles at the Louvre to his residence, in preparation for his departure, accompanied by twelve or fifteen of his personal friends, a letter was placed in his hands. He opened it, and began to read as he walked slowly along. Just as he was turning a corner of the street, a musket was discharged from the window of an adjoining house, and two balls struck him. One cut off the finger of his right hand, and the other entered his left arm. The admiral, inured to scenes of danger, manifested not the slightest alarm. He calmly pointed out to his friends the house from which the gun had been discharged, and his attendants rushed

forward and broke open the door. The assassin, however, escaped through a back window, and, mounting a fleet horse stationed there, and which was subsequently proved to have belonged to a nephew of the king, avoided arrest. It was clearly proved in the investigations which immediately ensued that the assassin was in connivance with some of the most prominent Catholics of the realm. The Duke of Guise and Catharine were clearly implicated.

“Messengers were immediately dispatched to inform the king of the crime which had been perpetrated. Charles was still playing in the tennis-court. Casting away his racket, he exclaimed, with every appearance of indignation, ‘Shall I never be at peace?’

“The wounded admiral was conveyed to his lodgings. The surgeons of the court, the ministers of the Protestant Church, and the most illustrious princes and nobles of the admiral’s party hastened to the couch of the sufferer. Henry of Navarre was one of the first that arrived, and he was deeply moved as he bent over his revered and much-loved friend. The intrepid and noble old man seemed perfectly calm and composed, reposing unfailing trust in God.

“‘My friends,’ said he, ‘why do you weep? For myself, I deem it an honor to have received these wounds for the name of God. Pray Him to strengthen me.’

“Henry proceeded from the bedside of the admiral to the Louvre. He found Charles and Catharine there, surrounded by many of the nobles of the court. In indignant tones Henry reproached both mother and son with the atrocity of the crime which had been committed, and demanded immediate permission to retire from Paris, asserting that neither he nor his friends could any longer remain in the capital in safety. The king and his mother vied with each other in noisy, voluble, and even blasphemous declarations of their utter abhorrence of the deed; but all the oaths of Charles and all the vociferations of Catharine did but strengthen the conviction of the Protestants that they both were implicated in this plot of assassination. Catharine and Charles, feigning the deepest interest in the fate of their wounded guest, hastened to his sick-chamber with every possible assurance of their distress and sympathy. Charles expressed the utmost indignation at the murderous attempt, and declared, with those oaths which are common to vulgar minds, that he would take the most terrible vengeance upon the perpetrators as soon as he could discover them.

“‘To discover them cannot be difficult,’ coolly replied the admiral.

“Henry of Navarre, overwhelmed with indignation and sorrow, was greatly alarmed in view of the

toils in which he found himself and his friends hopelessly involved. The Protestants, who had been thus lured to Paris, unarmed and helpless, were panic-stricken by these indications of relentless perfidy. They immediately made preparations to escape from the city. Henry, bewildered by rumors of plots and perils, hesitated whether to retire from the capital with his friends in a body, taking the admiral with them, or more secretly to endeavor to effect an escape.

“But Catharine and Charles, the moment for action having not quite arrived, were unwearied in their exertions to allay this excitement and soothe these alarms. They became renewedly clamorous in their expressions of grief and indignation in view of the assault upon the admiral. The king placed a strong guard around the house where the wounded nobleman lay, ostensibly for the purpose of protecting him from any popular outbreak, but in reality, as it subsequently appeared, to guard against his escape through the intervention of his friends. He also, with consummate perfidy, urged the Protestants in the city to occupy quarters near together, that, in case of trouble, they might more easily be protected by him, and might more effectually aid one another. His real object, however, was to assemble them in more convenient proximity for the slaughter to which they were

doomed. The Protestants were in the deepest perplexity. They were not sure but that all their apprehensions were groundless; and yet they knew not but that in the next hour some fearful battery would be unmasked for their destruction. They were unarmed, unorganized, and unable to make any preparation to meet an unknown danger. Catharine, whose depraved yet imperious spirit was guiding with such consummate duplicity all this enginery of intrigue, hourly administered the stimulus of her own stern will to sustain the faltering purpose of her equally depraved but fickle-minded and imbecile son.

“Some circumstances seem to indicate that Charles was not an accomplice with his mother in the attempt upon the life of the admiral. She said to her son, ‘Notwithstanding all your protestations, the deed will certainly be laid to your charge. Civil war will again be enkindled. The chiefs of the Protestants are now all in Paris. You had better gain the victory at once here than incur the hazard of a new campaign.’

“‘Well, then,’ said Charles petulantly, ‘since you approve the murder of the admiral, I am content. But let all the Huguenots also fall, that there may not be one left to reproach me.’”

“It was on Friday, the 22nd of August, that the bullets of the assassin wounded Coligni. The next day Henry called again, with his bride, to visit his

friend, whose finger had been amputated, and who was suffering extreme pain from the wound in his arm. Marguerite had but few sympathies with the scenes which are to be witnessed in the chamber of sickness. She did not conceal her impatience, but, after a few commonplace phrases of condolence with her husband's bosom friend, she hastened away, leaving Henry to perform alone the offices of friendly sympathy.

“While the young King of Navarre was thus sitting at the bedside of the admiral, recounting to him the assurances of faith and honor given by Catharine and her son, the question was then under discussion, in secret council, at the palace, by this very Catharine and Charles, whether Henry, the husband of the daughter of the one and of the sister of the other, should be included with the rest of the Protestants in the massacre which they were plotting. Charles manifested some reluctance thus treacherously to take the life of his early playmate and friend, his brother-in-law, and his invited guest. It was, after much deliberation, decided to protect him from the general slaughter to which his friends were destined.

“The king sent for some of the leading officers of his troops, and commanded them immediately, but secretly, to send his agents through every section of the city, to arm the Roman Catholic citizens and as-

semble them, at midnight, in front of the Hotel de Ville.

“The energetic Duke of Guise, who had acquired much notoriety by the sanguinary spirit with which he had persecuted the Protestants, was to take the lead of the carnage. To prevent mistakes in the confusion of the night, he had issued secret orders for all Catholics ‘to wear a white cross on the hat, and to bind a piece of white cloth around the arm.’ In the darkest hour of the night, when all the sentinels of vigilance and all the powers of resistance should be most effectually disarmed by sleep, the alarm-bell from the tower of the Palace of Justice, was to toll the signal for the indiscriminate massacre of the Protestants. The bullet and the dagger were to be everywhere employed, and men, women, and children were to be cut down without mercy. With a very few individual exceptions, none were to be left to avenge the deed. Large bodies of troops, who hated the Protestants with that implacable bitterness which the most sanguinary wars of many years had engendered, had been called into the city, and they, familiar with deeds of blood, were to commence the slaughter. All good citizens were enjoined, as they loved their Savior, to aid in the extermination of the enemies of the Church of Rome. Thus, it was declared, God would be glorified and the best interests of man promoted.

The spirit of the age was in harmony with the act, and it cannot be doubted that there were those who had been so instructed by their spiritual guides that they truly believed that by this sacrifice they were doing God service.

“The conspiracy extended throughout all the provinces of France. The storm was to burst, at the same moment, upon the unsuspecting victims in every city and village of the kingdom. Beacon-fires, with their lurid midnight glare, were to flash the tidings from mountain to mountain. The peal of alarm was to ring along from steeple to steeple, from city to hamlet, from valley to hillside, till the whole Catholic population should be aroused to obliterate every vestige of Protestantism from the land.

“While Catharine and Charles were arranging all the details of this deed of infamy, even to the very last moment they maintained with the Protestants the appearance of the most cordial friendship. They lavished caresses upon the Protestant generals and nobles. The very day preceding the night when the massacre commenced, the king entertained, at a sumptuous feast in the Louvre, many of the most illustrious of the doomed guests. Many of the Protestant nobles were that night, by the most pressing invitations, detained in the palace to sleep. Charles appeared in a glow of amiable spirits, and amused them, till a late hour, with his pleasantries.

“Henry of Navarre, however, had his suspicions very strongly aroused. Though he did not and could not imagine anything so dreadful as a general massacre, he clearly foresaw that preparations were making for some very extraordinary event. The entire depravity of both Catharine and Charles he fully understood. But he knew not where the blow would fall, and he was extremely perplexed in deciding as to the course he ought to pursue. The apartments assigned to him and his bride were in the palace of the Louvre. It would be so manifestly for his worldly interest for him to unite with the Catholic party, especially when he should see the Protestant cause hopelessly ruined, that the mother and brother of his wife had hesitatingly concluded that it would be safe to spare his life. Many of the most conspicuous members of the court of Navarre lodged also in the capacious palace, in chambers contiguous to those which were occupied by their sovereign.

“Marguerite’s oldest sister had married the Duke of Lorraine, and her son, the Duke of Guise, an energetic, ambitious, unprincipled profligate, was one of the most active agents in this conspiracy. His illustrious ranks, his near relationship with the king—rendering it not improbable that he might yet inherit the throne—his restless activity, and his implacable hatred of the Protestants, gave him the most prominent

position as the leader of the Catholic party. He had often encountered the Admiral Coligni upon fields of battle, where all the malignity of the human heart had been aroused, and had often been compelled to fly before the strong arm of his powerful adversary. He felt that now the hour of revenge had come, and with an assassin's despicable heart he thirsted for the blood of his noble foe. It was one of his paid agents who fired upon the admiral from the window, and, mounted upon one of the fleetest charges of the Duke of Guise, the wretch made his escape.

“The conspiracy had been kept a profound secret from Marguerite, lest she should divulge it to her husband. The Dutchess of Lorraine, however, was in all their deliberations, and, fully aware of the dreadful carnage which the night was to witness, she began to feel, as the hour of midnight approached, very considerable anxiety in reference to the safety of her sister. Conscious guilt magnified her fears; and she was apprehensive lest the Protestants, when they should first awake to the treachery which surrounded them, would rush to the chamber of their king to protect him, and would wreak their vengeance upon his Catholic spouse. She did not dare to communicate to her sister the cause of her alarm; and yet, when Marguerite, about 11 o'clock arose to retire, she importuned her sister, even with tears, not to occupy the

same apartment with her husband that night, but to sleep in her own private chamber. Catharine sharply reproved the Duchess of Lorraine for her imprudent remonstrances, and bidding the Queen of Navarre good night, with maternal authority directed her to repair to the room of her husband. She departed to the nuptial chamber, wondering what could be the cause of such an unwonted display of sisterly solicitude and affection.

“When she entered her room, to her great surprise, she found thirty or forty gentlemen assembled there. They were the friends and supporters of Henry, who had become alarmed by the mysterious rumors which were floating from ear to ear and by the signs of agitation and secrecy, and strange preparation which everywhere met the eye. No one could imagine what danger was impending. No one knew from what quarter the storm would burst. But that some very extraordinary event was about to transpire was evident to all. It was too late to adopt any precautions for safety. The Protestants, unarmed, unorganized, and widely dispersed, could now only practice the virtue of heroic fortitude in meeting their doom, whatever that doom might be. The gentlemen in Henry’s chamber did not venture to separate, and not an eye was closed in sleep. They sat together in the deepest perplexity and consternation, as

the hours of the night lingered slowly along, anxiously awaiting the developments with which the moments seemed to be fraught.

“In the meantime, aided by the gloom of a starless night, in every street of Paris preparations were going on for the enormous perpetration. Soldiers were assembling in different places of rendezvous. Guards were stationed at important points in the city, that their victims might not escape. Armed citizens, with loaded muskets and sabres gleaming in the lamp-light, began to emerge, through the darkness, from their dwellings, and to gather in motley and interminable assemblage, around the Hotel de Ville. A regiment of guards was stationed at the gates of the royal palace to protect Charles and Catharine from any possibility of danger. Many of the houses were illuminated, that by the light blazing from the windows, the bullet might be thrown with precision, and that the dagger might strike an unerring blow. Agitation and alarm pervaded the vast metropolis. The Catholics were rejoicing that the hour of vengeance had arrived. The Protestants gazed upon the portentous gatherings of this storm in utter bewilderment.

“All the arrangements of the enterprise were left to the Duke of Guise, and a more efficient and fitting agent could not have been found. He had ordered that the tocsin, the signal for the massacre, should be

tolled at 2 o'clock in the morning. Catharine and Charles, in one of the apartments of the palace of the Louvre, were impatiently awaiting the lingering flight of the hours till the alarm-bell should toll forth the death-warrant of their Protestant subjects. Catharine, inured to treachery and hardened in vice, was apparently a stranger to all compunctious visitings. A life of crime had steeled her soul against every merciful impression. But she was very apprehensive lest her son, less obdurate in purpose, might relent. Though impotent in character, he was, at times, petulant and self-willed, and in paroxysms of stubbornness spurned his mother's counsels and exerted his own despotic power.

"Charles was now in a state of feverish excitement. He hastily paced the room, peering out of the window, and almost every moment looking at his watch, wishing that the hour would come, and again half regretting that the plot had been formed. The companions and the friends of his childhood, the invited guests who, for many weeks, had been his associates in gay festivities, and in the interchange of all kindly words and deeds, were, at his command, before the morning should dawn, to fall before the bullet and the poniard of the midnight murderer. His mother witnessed with anxiety this wavering of his mind. She therefore urged him no longer to delay, but to antici-

pate the hour, and to send a servant immediately to sound the alarm.

“Charles hesitated, while a cold sweat ran from his forehead. ‘Are you a coward?’ tauntingly inquired the fiend-like mother. This is the charge which will always make the poltroon squirm. The young king nervously exclaimed, ‘Well, then, begin!’ ”



First Fruits

THE ACADEMIC OPEN PRESS OF ASBURY SEMINARY

CHAPTER VII.

THE NIGHT OF HORRORS.

“There were in the chamber at the time only the king, his mother, and his brother, the Duke of Anjou. A messenger was immediately dispatched to strike the bell. It was two hours after midnight. A few moments of terrible suspense ensued. There was a dead silence, neither of the three uttering a word. They all stood at the windows looking out into the rayless night. Suddenly, through the still air, the ponderous tones of the alarm-bell fell upon the ear, and rolled the knell of death over the city. Its vibrations awakened the demon in ten thousand hearts. It was the morning of the Sabbath, August 24, 1572. It was the anniversary of the festival in honor of St. Bartholomew, which had long been celebrated. At the sound of the tocsin, the signal for the massacre, armed men rushed from every door into the streets, shouting, ‘Vive Dieu et le roi!’—Live God and the king!

“As the solemn dirge from the steeple rang out upon the night air, the king stood at the window of the palace trembling in every nerve. Hardly had the first tones of the alarm-bell fallen upon his ear when the report of a musket was heard, and the first vic-

tim fell. The sound seemed to animate to frenzy the demoniac Catharine, while it almost froze the blood in the veins of the young monarch, and he passionately called out for the massacre to be stopped. It was too late. The train was fired, and could not be extinguished. The signal passed with the rapidity of sound from steeple to steeple, till not only Paris, but entire France was aroused. The roar of human passion, the crackling fire of musketry, and the shrieks of the wounded and the dying, rose and blended in one fearful din throughout the whole metropolis. Guns, pistols, daggers, were everywhere busy. Old men, terrified maidens, helpless infants, venerable matrons, were alike smitten, and mercy had no appeal which could touch the heart of the murderers.

“The wounded Admiral Coligni was lying helpless upon his bed, surrounded by a few personal friends, as the uproar of the rising storm of human violence and rage rolled in upon their ears. The Duke of Guise, with three hundred soldiers, hastened to the lodgings of the admiral. The gates were immediately knocked down, and the sentinels stabbed. A servant, greatly terrified, rushed into the inner apartment where the wounded admiral was lying, and exclaimed,

“ ‘The house is forced, and there is no means of resisting.’ ”

“ ‘I have long since,’ said the admiral, calmly, ‘prepared myself to die. Save yourselves, my friends, if you can, for you cannot defend my life. I commend my soul to the mercy of God.’

“The companions of the admiral, having no possible means of protection, and perhaps adding to his peril by their presence, immediately fled to other apartments of the house. They were pursued and stabbed. Three leaped from the windows and were shot in the streets.

“Coligni, left alone in his apartment, rose with difficulty from his bed, and, being unable to stand, leaned for support against the wall. A desperado by the name of Breme, a follower of the Duke of Guise, with a congenial band of accomplices, rushed into the room. They saw a venerable man, pale, and with bandaged wounds, in his night-dress, engaged in prayer.

“ ‘Art thou the admiral?’ demanded the assassin, with brandished sword.

“ ‘I am,’ replied the admiral; and, thou, young man, should respect my gray hairs. Nevertheless, thou canst abridge my life but a little.’

“Breme plunged his sword into his bosom, and then withdrawing it, gave him a cut upon the head. The admiral fell, calmly saying, ‘If I could but die by the hand of a gentleman instead of such a knave

as this!' The rest of the assassins then rushed upon him, piercing his body with their daggers.

"The Duke of Guise, ashamed to meet the eye of this noble victim to the basest treachery, remained impatiently in the court-yard below.

"'Breme!' he shouted, looking up at the window, 'have you done it?'

"'Yes,' Breme exclaimed from the chamber, 'he is done for.'

"'Let us see though,' rejoined the duke. 'Throw the body from the window.'

"The mangled corpse was immediately thrown down upon the pavement of the court-yard. The duke, with his handkerchief, wiped the blood and the dirt from his face, and carefully scrutinized the features.

"'Yes,' said he, 'I recognize him. He is the man.'

"Then giving the palid cheek a kick, he exclaimed, 'Courage, comrades! we have happily begun. Let us now go for others. The king commands it.'

"In sixteen years from this event the Duke of Guise was himself assassinated, and received a kick in the face from Henry III, brother of the same king in whose service he had drawn the dagger of the murderer. Thus died the Admiral Coligni, one of the noblest sons of France. Though but fifty-six years

of age he was prematurely infirm from care, and toil, and suffering.

“For three days the body was exposed to the insults of the populace, and finally was hung up by the feet on a gibbet. A cousin of Coligni secretly caused it to be taken down and buried.

“The tiger, having once lapped his tongue in blood, seems to be imbued with a new spirit of ferocity. There is in man a similar temper, which is roused and stimulated by carnage. The excitement of human slaughter converts man into a demon. The riotous multitude of Parisians was becoming each moment more and more clamorous for blood. They broke open the houses of Protestants, and, rushing into their chambers, murdered indiscriminately both sexes and every age. The streets resounded with the shouts of the assassins and the shrieks of their victims. Cries of ‘Kill! kill! more blood!’ rent the air. The bodies of the slain were thrown out of the windows into the streets, and the pavements of the city were clotted with human gore.

“Charles, who was overwhelmed with such compunctions of conscience when he heard the first shot, and beheld from his window the commencement of the butchery, soon recovered from his momentary wavering, and, conscious that it was too late to draw back, with fiend-like eagerness engaged himself in the work

of death. The monarch when a boy, had been noted for his sanguinary spirit, delighting with his own hand to perform the revolting acts of the slaughterhouses. Perfect fury seemed to now take possession of him. His cheeks were flushed, his lips compressed, his eyes glared with frenzy. Bending eagerly from his window, he shouted words of encouragement to the assassins. Grasping a gun, in the handling of which he became very skillful from long practice in the chase, he watched, like a sportsman, for his prey; and when he saw an unfortunate Protestant, wounded and bleeding, flying from his pursuers, he would take deliberate aim from the window of his palace, and shout with exultation as he saw him fall, pierced by his bullet. A crowd of fugitives rushed into the court-yard of the Louvre to throw themselves upon the protection of the king. Charles sent his own body-guard into the yard, with guns and daggers, to butcher them all, and the pavements of the palace-yard were drenched with their blood.

“Just before the carnage commenced, Marguerite, weary with excitement and the agitating conversation to which she had so long listened, retired to her private apartment for sleep. She had hardly closed her eyes when the fearful outcries of the pursuers and the pursued filled the palace. She sprang up in her bed, and heard some one struggling at the door, and shriek-

ing 'Navarre! Navarre!' In a paroxysm of terror she ordered an attendant to open the door. One of her husband's retinue instantly rushed in, covered with wounds and blood, pursued by four soldiers of her brother's guard. The captain of the guard entered at the same moment, and, at the earnest entreaty of the princess, spared her the anguish of seeing the friend of her husband murdered before her eyes.

"Marguerite, half delirious with bewilderment and terror, fled from her room to seek the apartment of her sister. The palace was filled with uproar, the shouts of the assassins and the shrieks of their victims blending in awful confusion. As she was rushing through the hall, she encountered another Protestant gentleman flying before the dripping sword of his pursuer. He was covered with blood, flowing from the many wounds he had already received. Just as he reached the young Queen of Navarre, his pursuer overtook him and plunged a sword through his body. He fell dead at her feet.

"No tongue can tell the horrors of that night. It would require volumes to record the frightful scenes which were enacted before the morning dawned. Among the most remarkable escapes we may mention that of a lad whose name afterwards attained much celebrity. The Baron de Rosny, a Protestant lord of great influence and worth, had accompanied his son

Maximilian, a very intelligent and spirited boy, about eleven years of age, to Paris, to attend the nuptials of the King of Navarre. This young prince, Maximilian, afterward the world-renowned Duke of Sully, had previously been prosecuting his studies in the College of Burgundy, in the metropolis, and had become a great favorite with the warm-hearted King of Navarre. His father had come to Paris with great reluctance, for he had no confidence in the protestations of Catharine and Charles IX. Immediately after the attempt was made to assassinate the admiral, the Baron de Rosny, with many of his friends, left the city, intrusting his son to the care of a private tutor and a valet de chambre. He occupied lodgings in a remote quarter of the city and near the colleges.

“Young Maximilian was asleep in his room, when, a little after midnight, he was aroused by the ringing of the alarm-bells, and the confused cries of the populace. His tutor and valet de chambre sprang from their beds, and hurried to ascertain the cause of the tumult. They did not, however, return, for they had hardly reached the door when they were shot down. Maximilian, in great bewilderment respecting their continued absence, and the dreadful clamor continually increasing, was hurriedly dressing himself, when his landlord came in, pale and trembling, and informed him of the massacre which was going on, and that

he had saved his own life only by the avowal of his faith in the Catholic religion. He earnestly urged Maximilian to do the same. The young prince magnanimously resolved not to save his life by falsehood and apostasy. He determined to attempt, in the darkness and confusion of the night, to gain the College of Burgundy, where he hoped to find some Catholic friends who would protect him.

“The distance of the college from the house in which he was, rendered the undertaking desperately perilous. Having disguised himself in the dress of a Roman Catholic priest, he took a large prayer-book under his arm, and tremblingly issued forth into the streets. The sights which met his eye in the gloom of that awful night, were enough to appall the stoutest heart. The murderers, frantic with excitement and intoxication, were uttering wild outcries, and pursuing in every direction, their terrified victims. Women and children, in their night-clothes, having just sprung in terror from their beds, were flying from their pursuers, covered with wounds, and uttering fearful shrieks. The mangled bodies of the young and of the old, of males and females, were strewn along the streets, and the pavements were slippery with blood. Loud and dreadful outcries were heard from the interior of the dwellings as the work of midnight assassination proceeded; and struggles of desperate violence were wit-

nessed, as the murderers attempted to throw their bleeding and dying victims from the high windows of chambers and attics upon the pavements below. The shouts of the assailants, the shrieks of the wounded, as blow after blow fell upon them, the incessant reports of muskets and pistols, the tramp of the soldiers, and the peals of the alarm-bell, all combined to create a scene of terror such as human eyes have seldom witnessed. In the midst of ten thousand perils, the young man crept along, protected by his priestly garb, while he frequently saw his fellow Christians shot and stabbed at his very side.

“Suddenly, in turning a corner, he fell into the midst of a band of the body-guard of the king, whose swords were dripping with blood. They seized him with great roughness, when, seeing the Catholic prayer-book which was in his hands, they considered it a safe passport, and permitted him to continue on his way uninjured. Twice again he encountered similar peril, as he was seized by bands of infuriated men, and at each time he was extricated in the same way.

“At length he arrived at the College of Burgundy; and now his danger increased tenfold. It was a Catholic college. The porter at the gate absolutely refused him admittance. The murderers began to multiply in the street around him with fierce and threatening questions. Maximilian at length, by inquiring for

La Fayne, the president of the college, and by placing a bribe in the hands of the porter, succeeded in obtaining entrance. La Fayne was a humane man, and exceedingly attached to his Protestant pupil. Maximilian entered the apartment of the president, and found there two Catholic priests. The priests, as soon as they saw him, insisted upon cutting him down, declaring that the king had commanded that not even the infant at the breast should be spared. The good old man, however, firmly resolved to protect his young friend, and, conducting him privately to a secure chamber, locked him up. Here he remained for three days in the greatest suspense, apprehensive every hour that the assassins would break in upon him. A faithful servant of the president brought him food, but could tell him nothing but deeds of treachery and blood. At the end of the three days, the heroic boy, who afterward attained great celebrity as the minister and bosom friend of Henry, was released and protected.

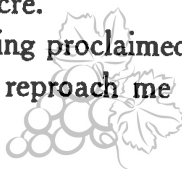
“The morning of St. Bartholomew’s day had not dawned when a band of soldiers entered the chamber of Henry of Navarre and conveyed him to the presence of the king. Frenzied with the excitements of the scene, the imbecile but passionate monarch received him with a countenance inflamed with fury. With blasphemous oaths and imprecations, he commanded

the King of Navarre, as he valued his life, to abandon a religion which Charles affirmed that the Protestants had assumed only as a cloak for their rebellion. With violent gesticulations and threats, he declared that he would no longer submit to be contradicted by his subjects, but that they should revere him as the image of God. Henry, who was a Protestant from considerations of state policy rather than from Christian principle, and who saw in the conflict merely a strife between two political parties, ingloriously yielded to that necessity by which alone he could save his life. Charles gave him three days to deliberate, declaring, with a violent oath, that if, at the end of that time, he did not yield to his commands, he would cause him to be strangled. Henry yielded. He not only went to mass himself, but submitted to the degradation of sending an edict to his own dominions, prohibiting the exercise of any religion except that of Rome. This indecision was a serious blot upon his character. Energetic and decisive as he was in all his measures of government, his religious convictions were very feeble and wavering.

“When the darkness of night passed away and the morning of the Sabbath dawned upon Paris, a spectacle was witnessed such as the streets even of that blood-renowned metropolis had seldom presented. The city still resounded with that most awful of all

tumults, the clamor of an infuriated mob. The pavements were covered with gory corpses. Men, women and children were still flying in every direction, wounded and bleeding, pursued by merciless assassins, riotous with demoniac laughter and drunk with blood. The report of guns and pistols was heard in all parts of the city, sometimes in continuous volleys, as if platoons of soldiers were firing upon their victims, while the scattered shots, incessantly repeated in every section of the extended metropolis, proved the universality of the massacre. Drunken wretches, besmeared with blood, were swaggering along the streets, with ribald jests and demoniac howlings, hunting for the Protestants. Bodies, torn and gory, were hanging from the windows, and dis severed heads were spurned like footballs along the pavements. Priests were seen in their sacerdotal robes, with elevated crucifixes, and with fanatical exclamations, encouraging the murderers not to grow weary in their holy work of exterminating God's enemies. The most distinguished nobles and generals of the court and camp of Charles mounted on horseback with gorgeous retinue, rode through the streets, encouraging by voice and arm the indiscriminate massacre.

“‘Let not,’ the king proclaimed, ‘one single Protestant be spared to reproach me hereafter with this deed.’”



“For a whole week the massacre continued, and it was computed that from eighty to a hundred thousand Protestants were slain throughout the kingdom.

“Charles himself, with Catharine and the high-born, but profligate ladies who disgraced her court, emerged with the morning light, in splendid array, into the reeking streets. The ladies contemplated with merriment and ribald jests the dead bodies of the Protestants piled up before the Louvre. Some of the retinue, appalled by the horrid spectacle, wished to retire, alleging that the bodies already emitted a putrid odor. Charles inhumanly replied, ‘The smell of a dead enemy is always pleasant.’

“On Thursday after four days spent in hunting out the fugitives and finishing the bloody work, the clergy paraded the streets in a triumphal procession, and with jubilant prayers and hymns gave thanks to God for their great victory. The Catholic pulpits resounded with exultant harangues, and in honor of the event a medallion was struck off, with the inscription ‘La piété a reveillé la justice’—Religion has awakened justice.

“In the distant provinces of France the massacre was continued as the Protestants were hunted from all their hiding places. In some departments, as in Santonge and Lower Languedoc, the Protestants were so numerous that the Catholics did not venture to attack them. In some other provinces they were so few that

the Catholics had nothing whatever to fear from them, and therefore spared them; and in the sparsely settled rural districts the peasants refused to imbrue their hands in the blood of their neighbors. Many thousand Protestants throughout the kingdom in these ways escaped.

But in nearly all the populous towns, where the Catholic population predominated, the massacre was universal and indiscriminate. In Meaux, four hundred houses of Protestants were pillaged and devastated, and the inmates, without regard to age or sex, utterly exterminated. At Orleans there were three thousand Protestants. A troop of armed horsemen rode furiously through the streets, shouting 'Courage, boys! kill all, and then you shall divide their property.' At Rouen, many of the Protestants, at the first alarm, fled. The rest were arrested and thrown into prison. They were then brought out, one by one, and deliberately murdered. Six hundred were thus slain. Such were the scenes which were enacted in Toulouse, Bordeaux, Bourges, Angers, Lyons, and scores of other cities in France. It is impossible to ascertain with precision the number of victims. The Duke of Sully, estimates them at seventy thousand. The Bishop Perefice, at one hundred thousand. This latter estimate is probably not exaggerated, if we include the unhappy fugitives, who, fleeing from their

homes, died of cold, hunger, and fatigue, and all the other nameless woes which accrued from this great calamity.

“In the midst of these scenes of horror it is pleasant to record several instances of generous humanity. In the barbarism of those times dueling was a common practice. A Catholic officer by the name of Vessins, one of the most fierce and irritable men in France, had a private quarrel with a Protestant officer whose name was Regnier. They had mutually sought each other in Paris to obtain such satisfaction as a duel could afford. In the midst of the massacre, Regnier, while at prayers with his servant (for in those days dueling and praying were not deemed inconsistent), heard the door of his room broken open, and looking round in expectation of instant death, saw his foe Vessins enter breathless with excitement and haste. Regnier, conscious that all resistance would be unavailing, calmly bared his bosom to his enemy, exclaiming:

“‘You will have an easy victory.’”

“Vessins made no reply, but ordered the valet to seek his master’s cloak and sword. Then leading him into the street, he mounted him upon a powerful horse, and with fifteen armed men escorted him out of the city. Not a word was exchanged between them. When they arrived at a little grove at a short distance from the residence of the Protestant gentleman, Ves-

sins presented him with his sword, and bade him dismount and defend himself, saying:

“Do not imagine that I seek your friendship by what I have done. All I wish is to take your life honorably.’

“Regnier threw away his sword, saying, ‘I will never strike at one who has saved my life.’

“‘Very well!’ Vessins replied, and left him, making him a present of the horse on which he rode.

“Though the commands which the king sent to the various provinces of France for the massacre were very generally obeyed, there were examples of distinguished virtue, in which Catholics of high rank not only refused to imbrue their own hands in blood, but periled their lives to protect the Protestants. The Bishop of Lisieux, in the exercise of true Christian charity, saved all the Protestants in the town over which he presided. The Governor of Auvergne replied to the secret letter of the king in the following words: ‘Sire, I have received an order, under your majesty’s seal, to put all the Protestants of this province to death, and if, which God forbid, the order be genuine, I respect your majesty still too much to obey you.’

“The king had sent a similar order to the commandant at Bayonne, the Viscount of Orthez. The following noble words were returned in reply:

“ ‘Sire, I have communicated the commands of your majesty to the inhabitants of the town and to the soldiers of the garrison, and I have found good citizens and brave soldiers, but not one executioner; on which account, they and I humbly beseech you to employ our arms and our lives in enterprises in which we can conscientiously engage. However perilous they may be, we will willingly shed therein the last drop of our blood.’ ”

“Both of these noble-minded men soon after very suddenly and mysteriously died. Few entertained a doubt that poison had been administered by the order of Charles.

“The law of France required that these Protestants should be hunted to death. This was the law promulgated by the king and sent by his own letters to the appointed officers of the crown.

“But there is—there is a HIGHER LAW than that of kings and courts. Nobly these majestic men rendered to it their allegiance. They sealed their fidelity to the HIGHER LAW with their blood. They were martyrs, not fanatics.

“On the third day of the massacre the king assembled the Parliament in Paris, and made a public avowal of the part he had taken in this fearful tragedy, and of the reasons which had influenced him to the deed. Though he hoped to silence all Protest-

ant tongues in his own realms to death, he knew that the tale would be told throughout all Europe. He therefore stated, in justification of the act, that he had, 'as if by miracle,' discovered that the Protestants were engaged in a conspiracy against his own life and that of all his family.

"This charge, however, uttered for the moment, was speedily dropped and forgotten. There was not the slightest evidence of such a design.

"The Parliament, to give a little semblance of justice to the king's accusation, sat in judgment upon the memory of the noble Coligni. They sentenced him to be hung in effigy; ordered his arms to be dragged at the heels of a horse through all the principal towns of France; his magnificent Castle of Châtillon to be razed to its foundations, and never to be rebuilt; his fertile acres, in the culture of which he had found his chief delight, to be desolated and sown with salt; his portraits and statues, wherever found, to be destroyed; his children to lose their title of nobility; all his goods and estates to be confiscated to the use of the crown, and a monument of durable marble to be raised, upon which this sentence of the court should be engraved, to transmit to all posterity his alleged infamy. Thus was punished on earth one of the noblest servants both of God and man. But there is a day of final judgment yet to come.

The oppressor has but his brief hour. There is eternity to right the oppressed.

“Notwithstanding this general and awful massacre, the Protestants were far from being exterminated. Several nobles, surrounded by their retainers in their distant castles, suspicious of treachery, had refused to go to Paris to attend the wedding of Henry and Marguerite. Others who had gone to Paris, alarmed by the attack upon Admiral Coligni, immediately retired to their homes. Some concealed themselves in garrets, cellars, and wells until the massacre was over. As has been stated, in some towns the governors refused to engage in the merciless butchers, and in others the Protestants had the majority, and with their own arms could defend themselves within the walls which their own troops garrisoned.

“Though, in the first panic caused by the dreadful slaughter, the Protestants made no resistance, but either surrendered themselves submissively to the sword of the assassin, or sought safety in concealment or flight, soon indignation took the place of fear. Those who had fled from the kingdom to Protestant states rallied together. The survivors in France began to count their numbers and marshal their forces for self-preservation. From every part of Protestant Europe a cry of horror and execration simultaneously arose in view of this crime of unparalleled

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enormity. In many places the Catholics themselves seemed appalled in contemplation of the deed they had perpetrated. Words of sympathy were sent to these martyrs to a pure faith from many of the Protestant kingdoms, with pledges of determined and efficient aid. The Protestants rapidly gained courage. From all the country, they flocked into those walled towns which still remained in their power.

“As the fugitives from France, emaciate, pale, and woe-stricken, with tattered and dusty garb, recited in England, Switzerland, and Germany the horrid story of the massacre, the hearts of their auditors were frozen with horror. In Geneva a day of fasting and prayer was instituted, which is observed even to the present day. In Scotland every church resounded with the thrilling tale; and Knox, whose inflexible spirit was nerved for those iron times, exclaimed, in language of prophetic nerve:

“Sentence has gone forth against that murderer, the King of France, and the vengeance of God will never be withdrawn from his house. His name shall be held in everlasting execration.”

“The French court, alarmed by the indignation it had aroused, sent an ambassador to London with a poor apology for the crime, by pretending that the Protestants had conspired against the life of the king. The ambassador was received in the court of the

queen with appalling coldness and gloom. Arrangements were made to invest the occasion with the most impressive solemnity. The court was shrouded in mourning, and all the lords and ladies appeared in sable weeds. A stern and sombre sadness was upon every countenance. The ambassador, overwhelmed by his reception, was overheard to exclaim to himself, in bitterness of heart:

“I am ashamed to acknowledge myself a Frenchman.’

“He entered, however, the presence of the queen, passed through the long line of silent courtiers, who refused to salute him, or even to honor him with a look, stammered out his miserable apology, and, receiving no response, retired covered with confusion. Elizabeth, we thank thee! This one noble deed atones for many of thy crimes.

“Very different was the reception of these tidings in the court of Rome. The messenger who carried the news was received with transports of joy, and was rewarded with a thousand pieces of gold. Cannons were fired, bells rung, and an immense procession, with all the trappings of sacerdotal rejoicing, paraded the streets. Anthems were chanted and thanksgivings were solemnly offered for the great victory over the enemies of the church. A gold medal was struck off to commemorate the event; and

Charles IX and Catharine were pronounced, by the infallible word of his holiness, to be especial favorites of God. Spain and the Netherlands united with Rome in these infamous exultations. Philip II. wrote from Madrid to Catharine:

“These tidings are the greatest and the most glorious I could have received.

“Such was the awful massacre of St. Bartholomew. When contemplated in all its aspects of perfidy, cruelty, and cowardice, it must be pronounced the greatest crime recorded in history. The victims were invited under the guise of friendship to Paris. They were received with solemn oaths of peace and protection. The leading men in the nation placed the dagger in the hands of an ignorant and degraded people. The priests, professed ministers of Jesus Christ, stimulated the benighted multitude by all the appeals of fanaticism to exterminate those whom they denounced as the enemies of God and man. After the great atrocity was perpetrated, princes and priests, with bloodstained hands, flocked to the altars of God, our common Father, to thank Him that the massacre had been accomplished.

“The annals of the world are filled with narratives of crime and woe, but the Massacre of St. Bartholomew stands perhaps without a parallel.

“It has been said, ‘The blood of the martyrs

is the seed of the Church.' This is only true with exceptions. Protestantism in France has never recovered from this blow. But for this massacre, one-half of the nobles of France would have continued Protestant. The Reformers would have constituted so large a portion of the population that mutual toleration would have been necessary. Henry IV would not have adjured the Protestant faith. Intelligence would have been diffused; religion would have been respected; and, in all probability, the horrors of the French Revolution would have been averted.

“God is an avenger in the mysterious government which He wields, mysterious only to our feeble vision. He ‘visits the iniquities of the fathers upon the children, even unto the third and fourth generation.’ As we see the priests of Paris and of France, during the awful tragedy of the Revolution, massacred in the prisons, shot in the streets, hung upon the lamp-posts and driven in starvation and woe from the kingdom, we cannot but remember the day of St. Bartholomew. The 24th of August, 1572, and the 2d of September 1792, though far apart in the records of time, are consecutive days in the government of God.”



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CHAPTER VIII.

THE JESUITS.

Ignatius Loyola was born in the year 1491. He was in many respects a most remarkable man, exercising an extraordinary influence over the people of his times. He fought in the siege of Pampeluna in the year 1520 at which time he received a serious wound. From that time he devoted himself to penance, serious thinking, and mortification of the physical man.

In 1522 he gave himself to the service of the church and the organization of the Order of the Jesuits. This Order was recognized at Rome, and established by a papal bull in the year 1540. The Jesuit Order was soon introduced into France by one of the Catholic cardinals, and very rapidly grew in influence until it became the dominating power of the state.

From that time the Jesuits demanded the most implicit submission and obedience of their dictates. They were the bitter enemies of anything approaching religious liberty, and were ready to hunt down, punish, and persecute any man or organization of men who did not submit in the most absolute way to the will of the Pope at Rome.

The Jesuits at once devoted themselves to the work of bringing back any heretics who had strayed from the fold or driving them from the face of the earth. They seemed to have been utterly without mercy or pity toward any of their fellowbeings, however excellent citizens, or devout servants of the Lord Jesus Christ, they may have been, if they did not fully subscribe to all of the superstitions and dictations of the Romish hierarchy. The watchword was: "Recant or die."

In the coming conflict between the Pope of Rome and the liberty-loving citizens of the United States it will be well for our people to know something of this Order, and its methods of procedure in its efforts to subdue the consciences of men and promote the teaching and interests of the Roman Catholic Church.

The following quotations from Samuel Smile's excellent work on the Huguenots will give some idea of the fearful ravages and ruin wrought by the Order of the Jesuits in the early history of that organization.

"The first great field in which the Jesuits put forth their newborn strength was Flanders, which then formed part of the possessions of Spain. The provinces of the Netherlands had reached the summit of commercial and manufacturing prosperity. They were inhabited by a hard-working, intelligent and enterprising people—great as artists and merchants,

painters and printers, architects and iron-workers—as the decayed glories of Antwerp, Bruges and Ghent testify to this day. Although the two latter cities never completely recovered from the injuries inflicted on them by the tyranny of the trades-unions, there were numerous other towns, where industry had been left comparatively free, in which the arts of peace were cultivated in security. Under the mild sway of the Burgundian dukes, Antwerp became the centre of commerce of Northern Europe; and more business is said to have been done there in a month than at Venice in two years when at the summit of its grandeur. About the year 1550, it was no uncommon sight to see as many as 2,500 ships in the Scheldt, laden with merchandise for all parts of the world.

“Such was the prosperity of Flanders, and such the greatness of Antwerp, when Philip II. of Spain succeeded to the rich inheritance of Burgundy on the resignation of Charles V. in the year 1556. Had his subjects been of the same mind with himself in religious matters, Philip might have escaped the infamy which attaches to his name. But a large proportion of the most skilled and industrious people in the Netherlands had imbibed the new ideas as to a reform in religion which had swept over Northern Europe. They had read the newly-translated Bible with avidity; they had formed themselves into religious com-

munities, and appointed preachers of their own; in a word, they were Protestants.

“Philip had scarcely succeeded to the Spanish throne than he ordered a branch of the Inquisition to be set up in Flanders, with the Cardinal Grenvelle as Inquisitor General. The institution excited great opposition among all classes, Catholic as well as Protestant; and it was shortly followed by hostility and resistance, which eventually culminated in civil war. Sir Thomas Gresham, writing to Cecil from Antwerp in 1566, said, ‘There are above 40,000 Protestants in this town, which will die rather than the Word of God should be put to silence.’

“The struggle which now began was alike fierce and determined on both sides, and extended over many years. The powerful armies which the king directed against his revolted subjects were led by able generals, by the Duke of Alva, by Alexander Farnese, prince of Parma, and many more; and although they did not succeed in establishing the Inquisition in the Netherlands, they succeeded in either exterminating or banishing the greater part of the Protestants south of the Scheldt, at the same time that they ruined the industry of Flanders, destroyed its trade and reduced the Catholics themselves to beggary. Bruges and Ghent became crowded with thieves and paupers. The busy quays of Antwerp

were deserted, and its industrious artisans, tradesmen, and merchants fled from the place, leaving the property behind them a prey to the spoiler.

“The Duchess of Parma, writing to Philip in 1567, said that ‘in a few days 100,000 men had already left the country with their money and goods, and that more were following every day.’ Clough, writing to Gresham from Antwerp in the same year, said: ‘It is marveylus to see how the pepell packe away from hense; some for one place, and some for another; as well the papysts as the Protestents; for it is thought that howsomever it goeth, it can not go well here; for that presently all the wealthy and rich men of both sydes, who should be the stay of matters, make themselves away.’

“The Duke of Alva carried on this frightful war of extermination and persecution for six years, during which he boasted that he had sent 18,000 persons to the scaffold, besides the immense numbers destroyed in battles and sieges, and in the unrecorded acts of cruelty perpetrated on the peasantry by the Spanish soldiery. Philip heard of the depopulation and ruin of his provinces without regret; and though Alva was recalled, the war was carried on with increased fury by the generals who succeeded him. What mainly comforted Philip was, that the people who remained were at length becoming terrified into orthodoxy.

The ecclesiastics assured the Duke of Parma, the governor, that, notwithstanding the depopulation of the provinces, more people were coming to them for confession and absolution at the last Easter than had ever come since the beginning of the revolt. Parma immediately communicated the consoling intelligence to Philip, who replied, 'You can not imagine my satisfaction at the news you give me concerning last Easter.'

"The flight of the Protestants from the Low Countries continued for many years. All who were strong enough to fly, fled; only the weak, the helpless, and the hopeless, remained. The fugitives turned their backs on Flanders, and their faces toward Holland, Germany and England, and fled thither with their wives and children, and what goods they could carry with them, to seek new homes. Several hundred thousands of her best artisans—clothiers, dyers, weavers, tanners, cutlers, and iron-workers of all kinds—left Flanders, carrying with them into the countries of their adoption their skill, their intelligence and their spirit of liberty. The greater number of them went directly into Holland, then gallantly struggling with Spain for its independent existence. There they founded new branches of industry, which eventually proved a source of wealth and strength to the United Provinces. Many others passed over into England, hailing it as 'Asylum Christi.'

“One of the circumstances which gave the most grievous offense to the French and Spanish monarchs was the free asylum which Elizabeth offered in England to the Protestants flying from their persecutions abroad. Though those rulers would not permit their subjects to worship according to conscience in their own country, neither would they tolerate their leaving it to worship in freedom elsewhere. Conformity, not depopulation, was their object, but conformity by force if not by suasion. All attempts made by the persecuted to leave France or Flanders were accordingly interdicted. They were threatened with confiscation of their property and goods if they fled, and with death if they were captured. The hearts of the kings were hardened, and they ‘would not let the people go.’ But the sea was a broad and free road that could not be closed, and from all parts of the coasts of France and Flanders the tidings reached the monarchs of the escape of their subjects, whom they had failed either to convert or kill. They could then but gnash their teeth and utter threats against the queen and the nation that had given their persecuted people asylum.

“The French king formally demanded that Elizabeth should banish his fugitive subjects from her realm as rebels and heretics; but he was impotent to enforce his demands, and the fugitives remained. The Span-

ish monarch then called upon the Pope to interfere, and he, in his turn, tried to close the ports of England against foreign heretics. In a communication addressed by him to Elizabeth, the Pope proclaimed the fugitives to be 'drunkards and sectaries'—and declared 'that all such as were the worst of the people resorted to England, and were by the queen received into safe protection.'

"The Pope's denunciations of the refugees were answered by Bishop Jewell, who vindicated their character, and held them up as examples of industry and orderly living. 'Is it not lawful?' he asked, 'for the queen to receive the strangers without the Pope's warrant? He speaketh of the poor exiles from Flanders, France, and other countries, who either lost or left behind them all that they had, goods, lands, and houses, not for adultery, or theft, or treason, but for the profession of the gospel. It pleased God here to cast them on land; the queen, of her gracious pity, hath granted them harbor. Is it so heinous a thing to show mercy?' The bishop proceeded to retort upon the Pope for harboring 6,000 usurers and 20,000 courtesans in his own city of Rome; and he desired to know whether, if the Pope was to be allowed to entertain such 'servants of the devil,' the Queen of England was to be denied the liberty of receiving 'a few servants of God?' 'They are,' he

continued, 'our brethren; they live not idly. If they have houses of us, they pay rent for them. They hold not our grounds but by making due recompense. They beg not in our streets, nor crave anything at our hands but to breathe our air and see our sun. They labor truefully, they live sparingly. They are good examples of virtue, travail, faith, and patience. The towns in which they abide are happy, for God doth follow them with His blessings.'

"When the French and Spanish monarchs found that Elizabeth continued to give an asylum to their Protestant subjects, they proceeded to compass her death. Their ambassadors at the English court acted as spies upon her proceedings, organized plots against her, and stirred up discontent on all sides. They found a ready instrument in the Queen of Scots, then confined in Tutbury Castle. Mary was not, however, held so strict a prisoner as to be precluded from carrying on an active correspondence with her partisans in England and Scotland, with the Duke of Alva and Philip II. of Flanders and Spain. Guilty though the Queen of Scots had been of the death of her husband, the Roman Catholics of England regarded her as their rightful head, and were ready to rise in arms in her cause.

"Mary was an inveterate intriguer. We find her

entreating the courts of France and Spain to send her soldiers, artillery, men, and arms; the King of Spain to set on foot the invasion of England with the object of dethroning Elizabeth and restoring the Roman Catholic faith. Her importunities, as well as the fascinations of her person, were not without their effect upon those under her immediate influence; and she succeeded in inducing the Duke of Norfolk, who cherished the hope of becoming her fourth husband, to undertake a scheme for her liberation. A conspiracy of the leading nobles was formed, at the head of which were the Earls of Northumberland and Westmoreland; and in the autumn of 1568 they raised the standard of revolt in the northern countries, where the power of the Roman Catholic party was the strongest. But the rising was speedily suppressed; some of its leaders fled into Scotland, and others into foreign countries; the Duke of Norfolk was sent to the Tower; and the queen's authority was for the time upheld.

“The Pope next launched against Elizabeth the most formidable missile of the Church—a bull of excommunication—in which he declared her to be cut off, as the minister of iniquity, from the community of the faithful, and forbade her subjects to recognize her as their sovereign. This document was found nailed up on the Bishop of London's door on the morning of the 15th of May, 1570. The French

and Spanish courts, now considered themselves at liberty to compass the life of Elizabeth by assassination. The Cardinal of Lorraine, head of the Church of France, and the confidential adviser of the queen-mother, hired a party of assassins in the course of the same year for the purpose of destroying Elizabeth, because of the encouragement she had given to Coligni and the French Huguenots. Again, the Duke of Alva, in his correspondence with Mary Queen of Scots and the leaders of the Roman Catholic party in England, insisted throughout that the first condition of sending a Spanish army to their assistance was the death of Elizabeth.

“Such was the state of affairs when the Bishop of Ross, one of Mary’s most zealous partisans, set on foot a conspiracy for the destruction of the queen. The principal agent employed in communicating with foreign powers on the subject was one Ridolfi, a rich Florentine banker in London, director of the company of Italian merchants, and an ardent papist. Minute instructions were drawn up and intrusted to Ridolfi, to be laid by him before Pope Pius V and Philip II of Spain. On his way to Rome through the Low Countries he waited on the Duke of Alva, and presented to him a letter from Mary Queen of Scots, beseeching him to furnish her with prompt assistance, with the object of ‘laying all this island’ under per-

petual obligations to his master the King of Spain, as well as to herself, as the faithful executor of his commands.

“At Rome Ridolfi was welcomed by the Pope, who eagerly adopted his plans, and furnished him with a letter to Philip II conjuring that monarch, by his fervent piety toward God, to furnish all the means he might judge most suitable for carrying them into effect. Ridolfi next proceeded to Madrid to hold an interview with the Spanish court and arrange for the murder of the English queen. He was received to a conference with the Council of State, at which were present the Pope’s nuncio, the Cardinal Archbishop of Seville (Inquisitor General); the Grand Prior of Castile, the Duke of Feria, the Prince of Eboli, and other high ministers of Spain. Ridolfi proceeded to lay his plan for assassinating Elizabeth before the council. He said, ‘the blow would not be struck in London, because that city was the stronghold of heresy, but while she was traveling.’ On the council proceeding to discuss the expediency of the proposed murder, the Pope’s nuncio at once undertook to answer all objections. The one sufficient pretext, he said, was the bull of excommunication. The vicar of God had deprived Elizabeth of her throne, and the soldiers of the Church were the instruments of his decree to execute the sentence of heaven

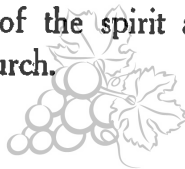
against the heretical tyrant. On this, one Chapin Vitelli, who had come from Flanders to attend the council, offered himself as the assassin. He said, if the matter was intrusted to him, he would take or kill the queen. The councilors of state present then severally stated their views, which were placed on record and are still to be seen in the archives at Simancas.

“While these measures against the life of Elizabeth were being devised abroad, Mary Queen of Scots was diligently occupied at Chatsworth in encouraging a like plot at home with the same object. Lord Burleigh, however, succeeded in gaining a clew to the conspiracy, on which the principal agents of England were apprehended, and the queen was put on her guard. The Spanish ambassador, Don Gerau, being found in secret correspondence with Mary, was warned to depart the realm; his last characteristic act being to hire two bravoës to assassinate Burleigh, and he lingered upon the road to Dover hoping to hear that the deed had been one. But the assassins were detected in time, and, instead of taking Burleigh’s life, they only lost their own.

“The Protestant party was from time to time thrown into agonies of alarm by the rumor of these plots against the life of their queen, and by the reported apprehension of agents of foreign powers arriving in England for the purpose of stirring up re-

bellion and preparing the way for the landing of the Duke of Alva and his army. The intelligence brought by the poor hunted Flemings, who had by this time landed in England in large numbers and settled in London and the principal towns of the south, and the accounts which they spread abroad of the terrors of Philip's rule in the Low Countries, told plainly enough what the English Protestants had to expect if the threatened Spanish invasion succeeded."

It is not singular that at this moment there should be considerable excitement and indignation among Protestant people in these United States when the Roman Catholic Church is seeking to dominate and control the political policies of this country. And their Jesuitical agents, bishops and cardinals, are swarming about Washington City, and doing everything in their power to cajole, influence, and intimidate the highest law-making body in this country in order to secure advantages for Romanism and carry forward the will and wishes of the Pope in his palace on the Tiber. One of the pressing and important duties of our liberty-loving people, is to give to the rising generation of the American people, a very general knowledge of the spirit and history of the Roman Catholic Church.



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CHAPTER IX.

THE REVOKING OF THE EDICT OF NANTES.

One of the noblest and greatest acts of Henry IV. of France, was the promulgation of the Edict of Nantes. This celebrated edict was issued in 1598. The promulgation of this law gave the Huguenots liberty of conscience and freedom of worship. King Henry had seen the devastation and ruin of France through the persecution the Jesuits had inflicted upon the Christians, the cruel wars, the torch and sword, destroying property, taking life, and driving out of France the most sober, industrious, and intelligent people by the tens of thousands, until he made an effort to put an end to the ruin which was being wrought by the promulgation of this Edict. This act of justice and mercy on the part of the king greatly outraged the pope, Clement VIII, who at the time occupied the papal throne at Rome. When he heard of the Edict of Nantes, he said: "A decree which gave liberty of conscience to all was the most accursed that had ever been made."

This decree did not long give rest to the Christians from their tormentors. Twelve years after its promulgation, Henry IV was assassinated by a Roman Catholic, and his successor, Louis XIII after the rights and privileges of the Edict of Nantes had been

ruthlessly trampled under foot, finally revoked the Edict, which turned loose, like a merciless cyclone, the pent-up storm of vengeance which had been gathering in Catholic breasts against the Protestants. One of the historians of the times says: "On the Revocation of the Edict of Nantes Rome sprung up with a shout of joy to celebrate the victory. Te Deums were sung, processions went from shrine to shrine, and the pope sent a brief to Louis conveying to him the congratulations and praises of the Romish Church. Public thanksgivings were held at Paris, in which the people eagerly took part, thus making themselves accomplices in the proscription by the king of their fellow-subjects. The provost and sheriffs had a statue of Louis erected at the Hotel de Ville." * * *

* * * * "Medals were struck to commemorate the extinction of Protestantism in France."

"The Roman Catholic clergy were almost beside themselves with joy. The eloquent Bossuet was especially fervent in his praises of the monarch: 'touched by so many marvels,' said he (15th of January, 1686), 'let us expand our hearts in praise of the piety of the Great Louis. Let our acclamations ascend to heaven, and let us say to this new Constantine, this new Theodosius, what the six hundred and thirty fathers said to the Council of Chalcedon, 'You have strengthened the faith, you have exterminated

the heretics: King of Heaven, preserve the king of earth.' Massillon also indulged in a like strain of exultation: 'The profane temples,' said he, 'are destroyed, the pulpits of seduction are cast down, the prophets of falsehood are torn from their flocks. At the first blow dealt to it by Louis, heresy falls, disappears, and is reduced either to hide itself in the obscurity whence it issued, or to cross the seas, and to bear with it into foreign lands its false gods, its bitterness, and its rage.'

"Let us now see what the Revocation of the Edict of Nantes involved. The demolition of all the remaining Protestant temples throughout France, and the entire proscription of the Protestant religion; the prohibition of even private worship under penalty of confiscation of body and property; the banishment of all Protestant pastors from France within fifteen days; the closing of all Protestant schools; the prohibition of parents to instruct their children in the Protestant faith; the injunction upon them, under a penalty of five hundred livres in each case, to have their children baptized by the parish priest, and brought up in the Roman Catholic religion; the confiscation of the property and goods of all Protestant refugees who failed to return to France within four months; the penalty of the galleys for life to all men, and of imprisonment for life to all women, detected in the act of attempting to escape from France.

“The Huguenots were not even permitted to die in peace, but were pursued to death’s door and into the grave itself. They were forbidden to solicit the offices of those of their own faith, and were required to confess and receive unction from the priests, on penalty of having their bodies when dead removed from their dwelling by the common hangman and flung into the public sewer.

“The body of the distinguished M. de Chenevix was subjected to this brutal indignity. He was a gentleman illustrious for his learning and piety, and had been councilor to the king in the court of Metz. In 1686 he fell dangerously ill, when the curate of the parish, forcing himself into his presence, importuned him to confess, when he replied that he declined to confess to any but God, who alone could forgive his sins. The archbishop next visited him, urging him to communicate before he died, at the same time informing him of the penalties decreed by the king against such as died without receiving the sacrament. He refused, declaring that he would never communicate after the popish manner. At his death, shortly after, orders were given that his body should be removed by the executioner; and his corpse was accordingly taken, dragged away on a hurdle, and cast upon a dunghill. About four hundred of his friends, of whom the greater number were women, proceeded

thither by night to fetch the body away. They wrapped it in linen; four men bore it aloft on their shoulders, and they buried it in a garden. While the corpse was being let down into the grave, the mourning assembly sang the 79th Psalm, beginning, 'Save me, O God, for the waters are come into my soul.' Such were the measures by which the Great Louis sought to win back the erring souls to Rome.

"Crushed, tormented, and persecuted by these terrible enactments, the Huguenots felt that life in France had become almost intolerable. It is true there was one alternative—conversion. But Louis, with all his power, could not prevail against the impenetrable rampart of conscience, and a large proportion of the Huguenots persistently refused to be converted. They would not act the terrible lie to God, and seek their personal safety at the price of hypocrisy. They would not become Roman Catholics; they would rather die. There was only one other means of relief—flight from France. Yet it was a frightful alternative, to tear themselves from the country they loved, from friends and relatives, from the homes of their youth and the graves of their kindred, and fly—they knew not whither. The thought of self-banishment was so agonizing that many hesitated long and prepared to endure much before taking the irrevocable step; and many more prepared

to suffer death rather than to leave their country and their home.

“Indeed, to fly in any direction became increasingly difficult from day to day. The frontiers were strongly patrolled by troops and gendarmes; the coast was closely watched by an armed coast-guard; while ships of war cruise at sea to intercept and search outward-bound vessels. The law was strictly enforced against all persons taken in the act of flight. Under the original edict, detected fugitives were to be condemned to the galleys for life, while their denouncers were to be rewarded with half their goods. But this punishment was not considered sufficiently severe; and, on the 7th day of May, 1686, the king issued another edict, proclaiming that any captured fugitives, as well as any person found acting as their guide, would be condemned to death.

“But even these terrible penalties were not sufficient to prevent the flight of the Huguenots. Many of the more distinguished literary and scientific men of France had already escaped into other countries. When the Protestant University of Sedan was arbitrarily closed by the king in 1681 Jurieu, Professor of Hebrew and Theology, and Bayle, Professor of Philosophy, fled into Holland and obtained asylum there. The magistrates of Rotterdam expressly founded a new college for education, in which the

fugitives were both appointed to professorships. Huyghens also, the distinguished astronomer and mathematician, who had been induced by Colbert to settle in Paris, made haste to take refuge in Holland. Though not much of a Protestant, and indeed not much of a Christian, Huyghens would not be a hypocrite, and he renounced all honors and emoluments rather than conform to an institution and system which he detested.

“Amid the general proscription, a few distinguished exceptions were made by the king, who granted permission to several laymen, in return for past public services, to leave the kingdom and settle abroad. Among these were Marshal Schomberg, one of the first soldiers of France, who had been commander-in-chief of its armies, and the Marquis de Ruvigny, one of her ablest ambassadors—whose only crime consisted in their being Protestants. The gallant admiral Duquesne also, the first sailor of France, was a Huguenot. The king sent for him and urged him to abjure his religion. But the old hero, pointing to his gray hair, replied, ‘For sixty years, sire, have I rendered unto Caesar the things which are Caesar’s; suffer me still to render unto God the things which are God’s.’ Duquesne was permitted to end his few remaining days in France, for he was then in his eightieth year; but his two sons were allowed to emigrate, and they shortly after departed into Holland.

“The banished pastors were treated with especial severity. Fifteen days only had been allowed them to fly beyond the frontier, and if they tarried longer in their agonizing leavetaking of their flocks they were liable to be sent to the galleys for life. Yet, with that exquisite malignity which characterized the acts of the monarch and his abettors, they were in some cases refused the necessary permits to pass the frontier, in order that they might thereby be brought within the range of the dreadful penalties proclaimed by the Act of Revocation. The pastor Claude—one of the most eloquent preachers of his day, who had been one of the ministers of the great church of Charenton, was ordered to quit France within twenty-four hours, and he set out forthwith, accompanied by one of the king’s footmen, who saw him as far as Brussels. The pastors of Paris were allowed two days to make their preparations for leaving. More time was allowed to those of the provinces; but they were permitted to carry nothing with them, not even their children—all under seven years of age being taken from them to be brought up in the religion of their persecutors. Even infants at the breast must be given up; and many a mother’s heart was torn by conflicting feelings—the duty of following a husband on the road to banishment, or remaining behind to suckle a helpless infant.

“It may be asked, Why rake up these horrors of the past, these tortures inflicted upon innocent women and children in times long since past and gone? Simply because they are matters of history, which can not be ignored or suppressed. They may be horrible to relate, it is true, but they were far more horrible to suffer. And, however revolting they may now appear, any description of them, no matter how vivid or how detailed, must necessarily fall far short of the dreadful reality to those who endured them. They are, indeed, historical facts, full of significance and meaning, without a knowledge of which it were impossible to understand the extraordinary exodus of the French people which shortly followed, and which constituted one of the most important historical events of the seventeenth century. And, if we mistake not, they are equally necessary to an intelligent appreciation of the causes which led to the success of the English Revolution of 1688 and the events which followed it, as well as of the still more recent French Revolution of 1789.

“When all the banished pastors had fled, those of their flocks who still remained steadfast prepared to follow them into exile, for they felt it easier to be martyrs than apostates. Those who possessed goods and movables made haste to convert them into money in such a way as to excite the least suspicion; for spies

were constantly on the watch, ready to denounce intended fugitives to the authorities. Such of them as were engaged in trade, commerce, and manufactures were surrounded by difficulties; yet they were prepared to dare and risk all rather than abjure their religion. They prepared to close their workshops, their tanneries, their paper-mills, their silk manufactories, and the various branches of industry which they had built up, and to fly with the merest wreck of their fortunes into other countries. The owners of land had still greater difficulties to encounter. They were, in a measure, rooted to the soil; and, according to the royal edict, if they emigrated without special permission, their property was liable to immediate confiscation by the state. Nevertheless, many of these, too, resolved to brave all risks and fly.

“When the full tide of the emigration set in, it was found difficult to guard the extensive French frontier so as effectually to prevent the escape of the fugitives. The high roads as well as the by-ways were regularly patrolled day and night, and all the bridges leading out of France were strongly guarded. But the fugitives avoided the frequented routes, and crossed the frontier through forests, over trackless wastes, or by mountain paths, where no patrols were on the watch, and thus they contrived to escape in large numbers into Switzerland, Germany and Hol-

land. They mostly traveled by night, not in bands, but in small parties, and often singly. When the members of a family prepared to fly, they fixed a rendezvous in some town across the nearest frontier; then, after prayer and taking a tender leave of each other, they set out separately, and made for the agreed point of meeting, usually traveling in different directions.

“Many of the fugitives were of course captured by the king’s agents. Along so wide a frontier, it was impossible always to elude their vigilance. To strike terror into such of the remaining Huguenots as might be contemplating their escape, the prisoners who were taken were led as a show through the principal towns, with heavy chains around their necks, in some cases weighing over fifty pounds. ‘Sometimes,’ says Benoit, ‘they were placed in carts with irons on their feet, and the chains made fast to the cart. They were forced to make long marches; and, when they sank under fatigue, blows compelled them to rise.’ After they had been thus driven through the chief towns by way of example, the prisoners were sent to the galleys, where there were already more than a thousand by the end of 1686. The galley-slaves included men of all conditions—pastors and peasants; old men with white hairs and boys of tender years; thieves and murderers; and no discrimination whatever was made

in their classification, or in the barbarity of their treatment.

“These cruelties were, however, of no avail in checking the emigration. The Huguenots continued to fly out of France in all directions. The Great Louis, still bent on their ‘conversion’ increased his guards along the frontiers. The soldiers were rewarded in proportion to the captures they effected. The aid of the frontier peasantry was also invited, and thousands of them joined the troops in guarding the highways, the bridges, the ferries, and all the avenues leading out of France. False statements were published by authority, to the effect that such emigrants as had reached foreign countries were destitute and starving. It was stated that ten thousand of them died in misery in England, and that most of those who survived were imploring permission to return to France and abjure.

“The emigration continued. Some bought their way across the frontier; others fought their way. They went in all sorts of disguises—some as peddlers, others as soldiers, huntsmen, valets, and beggars. Some, to disarm suspicion, even pretended to sell chaplets and rosaries. The Huguenots conducted the emigration on a regular system. They had itineraries prepared and secretly distributed, in which the safest routes and hiding-places were described in

detail—a sort of ‘underground railroad,’ such as existed in the United States before the abolition of slavery there. Many escaped through the great forest of Ardennes into Luxembourg; others through the Vosges Mountains into Germany; and others through the passes of Jura into Switzerland. Some were shot by the soldiers and peasantry; a still greater number were taken prisoners and sent to the galleys; yet many thousands of them nevertheless contrived to make their escape.

“The flight of men was accompanied by that of women, old and young; often by mothers with infants in their arms. The hearts of the women were especially lacerated by the cruelties inflicted on them, through their affections; by the tearing of their children from them for the purpose of being educated in convents; by the quartering of dragoons in their dwellings; and by the various social atrocities which preceded as well as followed the Edict of Revocation. While many Protestant heads of families were ready to conform, in order to save their families from insult and outrage by a lawless and dissolute soldiery, the women often refused to follow their example, and entreated their husbands to fly from the land where such barbarities had become legalized, and where this daily war was being carried on against womanhood and childhood—against innocence, morality, re-

ligion, and virtue. To women of pure feelings, life under such circumstances was more intolerable even than death.

“Everywhere, therefore, were the Huguenot women as well as the men found fleeing into exile. They mostly fled in disguise, often alone, to join their husbands or fathers at the appointed rendezvous. Benoit says that they cut off their hair, disfigured their faces with dyes, assumed the dress of peddlers or lackeys, and condescended to the meanest employments, for the purpose of disarming suspicion and insuring their escape. Young women, in many cases of gentle birth, who under other circumstances would have shrunk from the idea of walking a few miles from home, prepared to set out upon a journey on foot of some hundreds of miles, through woods, by unfrequented paths, across mountain ranges, braving all dangers so that they might but escape, though it were with their bare lives, from the soil of France. Jean Marteilhe, of Bergerac, describes a remarkable incident of this kind. He had himself been taken prisoner in his attempt to escape the French frontier near Marienbourg, and was lodged in the jail at Tournay to wait his trial. While lying there, five other Huguenot fugitives, who had been captured by the dragoons, were ushered into his cell. Three of these he at once recognized, through their disguise,

as gentlemen of Bergerac; but the other two he failed to recognize. They eventually proved to be two young ladies, Mesdemoiselles Madras and Conceil of Bergerac, disguised as boys, who had set out, though it was winter, to make their escape from France through the forest of Ardennes. They had traveled thirty leagues on foot, under dripping trees, along broken roads, and by almost trackless paths, enduring cold, hunger and privations 'with a firmness and constancy,' says Marteilhe, 'extraordinary for persons brought up in refinement, and who, previous to this expedition, would not have been able to walk a league.' They were, however, captured and put in jail; and when they recognized in their fellow-prisoners other Huguenot fugitives from Bergerac, they were so happy that they wept for joy. Marteilhe strongly urged that the jailer should be informed of their sex, to which the young ladies assented, when they were removed to a separate cell. They were afterwards tried, and condemned to be immured in the Convent of the Repentants at Paris, where they wept out the rest of their lives and died."

Such were the fruits of Romanism at the close of the 16th century. The logical outcome of the ignorance and blasphemy which exalted a mere man to the place of God, made him infallible, and the absolute and merciless ruler over the consciences and conduct of his fellowbeings.

France was plunging on in mad frenzy to a fearful fate. She was preparing to reap the harvest of the dragon's teeth she had been sowing for centuries. She was about to enter upon the bloodshed and horrors of the "*reign of terror.*"



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CHAPTER X.

THE OPPORTUNITY OF ROMANISM.

At last the policy of Louis XIV had succeeded. Protestantism was overthrown, crushed, and banished from France. The Jesuits were in complete control, their power was absolute; they owned and ruled the bodies and souls of men. The dissolute woman who controlled the king in the decay and corruption of his mind and body, being a devout Catholic, through the assistance of the priests who were his spiritual advisers, influenced him to atone for the accumulated guilt of his corrupt and wicked life, by heaping vengeance upon his Protestant subjects until at last Romanism had absolute rule in France. The churches, the schools, the army, the prisons, the slaves in the galleys, the nobles and peasantry, the palace and the hut were all brought into subjection to the Jesuits and bowed themselves in absolute submission to the will and dictations of the pope. One of the fruits of this condition is described by a reliable historian as follows:

“After this period we seem to tread a dreary waste in French history. True loyalty became extinguished and even patriotism seemed to have expired. Literature, science, and the arts almost died out, and there remained a silence almost as of the grave, brok-

en only by the noise of the revelries at court, amid which there rose up from time to time the ominous wailings of the gaunt and famishing multitude.”

Out of the robberies perpetrated by the Romanists upon the Protestants who were driven out of the country, the Church became immensely rich. It is said that “the clergy held in their hands one-fifth of the whole landed property of the country, estimated to be worth more than eight hundred millions of dollars. Attached to these lands were the serfs, whom they continued to hold as such until the Revolution.”

If a church ever had an opportunity to redeem, educate, uplift and elevate human society, the Roman Catholic Church certainly had that opportunity in France for the following hundred years. All other teachings and faiths had been expelled or trampled into submission and the pope and his worshipers owned and controlled France soul and body, from the lewd and lecherous men and women that flocked about their polluted king, to the ignorant and vicious criminals that congregated in the dark dens of vice.

For a hundred awful years Romanism had absolute sway and perhaps there has never, in the history of human civilization, come to a people such spiritual desolation and moral corruption. The French Catholics who had refused to have Protestant Christianity

with an open Bible, and liberty of conscience to worship God in spirit and in truth "cast themselves in adoration at the feet of Voltaire, Diderot, and Rousseau." They boldly placed a depraved woman upon a throne and worshipped her as the goddess of reason.

A historian says:

"A large number of the clergy of the Roman Catholic Church in France had themselves long ceased to believe in the truth of what they professed to teach. They had grown utterly corrupted and demoralized. The monasteries were the abodes of idleness and self-indulgence. Their pulpits were mute; their books were empty. The doctors of the Sorbonne still mumbled their accustomed jargon, but it had become powerless. Instead of the great churchmen of the past—Bosseut, Bourdaloue, and Fenelon—there were such blind leaders of the blind as the Cardinal de Rohan, the profligate confederate of Madame la Motte in the affair of the diamond necklace; the Abbe Sieyes, the constitution-monger; the Abbe Raynal, the open assailant of Christianity in every form; and Father Lomenie, the avowed atheist.

"The corrupt, self-condemned institution became a target for the wit of Voltaire and the encyclopaedic philosophy of Diderot. It was next assailed by the clubs of Marat, Danton, and Robespierre. Then

the unfed, untaught, desperate victims of centuries of oppression and misguidance rose up almost as one man, and cried, 'Away with it!' The churches were attacked and gutted, as those of the Huguenots had been a century before. The church bells were cast into cannon, the church plate coined into money; and at length Christianity itself was abolished by the Convention, who declared the Supreme People to be the only God!

"The Roman Catholic clergy, who had so long witnessed the persecutions of the Huguenots, were now persecuted in their turn by their own flocks. Many of them were guillotined; others, chained together as the Huguenots had been, were sent prisoners to Rochelle and the Isle of Aix. As a body of them passed through Limoges on their way to the galleys, they encountered a procession of asses clothed in priests' dresses, a mitred sow marching at their head. Some 400 priests lay riding in Aix Roads, where the Huguenot galley slaves had been before them—'ragged, sordid, hungry, wasted to shadows, eating their unclean rations on deck, circularly, in parties of a dozen, with finger and thumb; beating their scandalous clothes between two stones; choked in horrible miasmata, under close hatches, seventy of them in a berth through the night, so that the aged priest is found lying dead in the morning in the attitude of prayer.'

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“Such was the real outcome of the Act of Revocation of Louis the Great—Sansculottism and the Reign of Terror! There was no longer the massacre and banishment of Huguenots, but there was the guillotining and banishment of the successors of the priests whom Louis had set up. There was one other point in which 1793 resembled 1685. The fugitive priests fled in precisely the same direction in which the Huguenot pastors had done; and again the persecuted for religion’s sake made for the free land of England, to join the descendants of the Huguenots, driven out of France for altogether different reasons a century before.

“But the Roman Catholic priests did not fly alone. They were accompanied by the nobles, the superintendents of the dragonnades. Never, since the flight of the Huguenots which followed the Revocation of the Edict of Nantes, had there been such an emigration of Frenchmen from France. But there was this difference between the emigrations of 1685 and 1793, that whereas in the former period the people who emigrated consisted almost entirely of the industrious classes; in the latter period they consisted almost entirely of the idle classes. The men who now fled were the nobles and priests, who had so misguided and mistaught the people intrusted to their charge that in nearly all parts of France they had at length risen up in fierce rebellion against them.

“The great body of the people had become reduced to absolute destitution. They had no possession whatever but their misery. They were literally dying of hunger. The Bishop of Chartres told Louis XV that in his diocese the men browsed like sheep. For want of food, they filled their stomachs with grass. The dragoons who had before been employed to hunt down the Huguenots because of their attending religious meetings, were now employed on a different duty. They were stationed in the market-places where meal was exposed for sale to keep back the famishing people. In Paris alone there were 200,000 beggars prowling about, with sallow faces, lank hair, and hung in rags. In 1789, crowds of them were seen hovering about the Palais Royal—spectral-looking men and starving women, delirious from fasting. Some were said not to have eaten for three whole days. The women wandered about like hungry lionesses, for they had children. One Foulon, a member of the king’s council, on being told of the famine endured by the people, said, ‘Wait till I am minister; I will make them eat hay; my horses eat it.’ The words were bitterly avenged. The hungry mob seized Foulon, hanged him to a lanterne, and carried his head about the streets, his mouth filled with hay.

“From the provinces news came that the starving

helots were everywhere rising, burning down the chateaus of the nobles, tearing up their title-deeds, and destroying their crops. On these occasions the church bells were rung by way of tocsin, and the population of the parish turned out to the work of destruction. Seventy-two chateaus were wrecked and burnt in the Maconnais and Beaujolias alone; and the conflagration spread throughout Dauphiny, Alsace, and the Lyonnais, the very quarters from which the Huguenots had been so ferociously driven out a century before.

“There was scarcely a district in which the Huguenots had pursued their various branches of industry, now wholly suppressed, in which the starving and infuriated peasantry did not work wild havoc, and take revenge upon their lords. They had learned but too well the lessons of the sword, the dungeon, and the scaffold, which their rulers had taught them, and the Reign of Terror which followed was but the natural outcome of the massacre of Saint Bartholomew, the wars of the dragonnades, the cruelties which followed the Act of Revocation, and a long course of ill teaching. But the victims had now changed places. Now it was the nobles who were persecuted, burnt out, had their estates confiscated, and were compelled to fly for their lives.

“The dragonnades of the Huguenots became re-

peated in the noyades of the Royalists; and again Nancy, Lyons, Rouen, Bordeaux, Montauban, and numerous other places, witnessed a repetition of the cruelties of the preceding century. At Nantes, where the famous Edict of Toleration, afterward revoked, was proclaimed, the guillotine was worked until the headsman sank exhausted; and to hasten matters a general fusillade in the plain of St. Mauve followed, of men, women, and children. At Paris, the hideous Marat called for 'eight hundred gibbets,' in convenient rows, to hang the enemies of the people. He would be satisfied with nothing short of 'two hundred thousand aristocratic heads.' All of these cut by Roman Catholic hands, from Roman Catholic shoulders.

"It is unnecessary to pursue the dreadful story farther. Suffice it to say that the nobles, like the priests, fled out of France to escape the fury of the people, and they too made for England, where they received the same asylum that had been extended to their clergy, and before them the Huguenots. To prevent the flight of the noblesse, the same measures were adopted by the Convention which Louis XIV adopted to prevent the escape of the Huguenots. The frontiers were strictly guarded, and all the roads patrolled which led out of France. Severe laws were passed against emigration, and the estates of the fu-

gitive aristocrats were declared to be confiscated to the state. Nevertheless, many succeeded in making their escape into Switzerland, Germany, and England.

“It fared still worse with Louis XVI and his beautiful queen Marie Antoinette. They were the most illustrious victims of the barbarous policy of Louis XIV. That monarch had sowed the wind, and they now reaped the whirlwind. A mob of starving men and women, the genuine offspring of the Great King, burst in upon Louis and his consort at Versailles, shouting, ‘Bread! bread!’ They were very different from the plumed and garlanded courtiers accustomed to worship in these gilded saloons, and by no means so obsequious. They insisted on the king and queen accompanying them to Paris, virtually their prisoners. The royal family tried to escape, as the Huguenots had done before them, across the frontier into Germany. But in vain. The king’s own highway was closed against him, and the fugitives were led back to Paris and the guillotine.

“The last act of the unfortunate Louis was his attempt to address a few words to his subjects, when the drums were ordered to be beaten, and his voice was drowned by the noise. It was remembered that the last occasion on which a like scene had occurred in France was on the occasion of the execution of the

young Huguenot pastor Fulcran Rey at Beaucaire. When he opened his mouth publicly to confess his faith, the drummers posted around the scaffold were ordered to beat, and his dying speech remained unheard. The slaughter of the martyred preacher was thus terribly avenged.

“We think we are justified in saying that, but for the persecution and expulsion of the Huguenots at the Revocation of the Edict of Nantes in 1685, the Revolution of 1789 most probably never would have occurred. The Protestants supplied that enterprising and industrious middle class which gives stability to every state. They provided remunerative employment for the population, while at the same time they enriched the kingdom by their enterprise and industry. Moreover, they furnished that virtuous and religious element in society without which a nation is but so much chaff that is driven before the wind. When they were suppressed or banished, there was an end to their industrial undertakings. The farther growth of a prosperous middle class was prevented; and the misgovernment of the ruling class being unchecked, the great body of the working order were left to idleness, nakedness, and famine. Faith in God and in good died out; religion, as represented by the degenerate priesthood, fell into contempt, and the reign of materialism and atheism began. Fright-

ful distress at length culminated in revolution and anarchy; and there being no element of stability in the state—no class possessing moral weight to stand between the infuriated people at the one end of the social scale, and the king and nobles at the other—the imposture erected by the Great Louis was assailed on all sides, and king, Church, and nobility were at once swept away.”

Long ago an inspired hand had written, “Whatever a man soweth, that shall he also reap;” the same is true of a nation. France had sown the superstition, tyranny, and persecutions of Romanism, for one hundred years. The logical harvest was the Reign of Terror. The Pope at Rome had sown the Philippine Islands down with ignorant and selfish Friars for two centuries, and behold an illiterate, naked, and downtrodden people robbed of their lands, deprived and depraved into the depths of superstition and poverty. Since the days of Cortez Rome has been sowing the seeds of false teaching in Mexico and the outcome and fruitage of the same are being gathered in a harvest of blood and horror at the present time.

Can any sane citizen believe that if Protestantism had have had a welcome home and free land in Mexico for the past two hundred years that the illiteracy, poverty, and want which reign there today would exist? Mexico in its madness and blood today is as

logical and legitimate an outcome of the false teachings and practices of Romanism as was the Reign of Terror in France. No small part of the unsettled state of the South American republics, the wretched condition of the people, the low moral standards, the constant and useless rebellions, bloodshed, waste and ruin arise out of the fact that Spanish Catholicism got her feet upon the soil of that unfortunate country instead of British Protestantism. If these countries had have enjoyed the privileges of an open Bible, an evangelical Protestant ministry, and the education and progress that go with the religion of the New Testament, the republics of South America today would have an entirely different record to present to the world, and where there is war, bloodshed, ignorance, and superstition, there would be peace, prosperity, and blessing. We are not saying that Protestant peoples have not gone to war, and that society in Protestant countries is in a state of perfection, but Protestant countries when they have gone to war have fought for great principles; and as a result of the conflicts into which they have entered there has come a better state of peace, the advancement and prosperity to the race.



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CHAPTER XI.

THE PURPOSES OF ROMANISM.

Having had some glimpse into the history of Romanism in other countries and being fully convinced that it is the purpose of the pope and all the Romish hierarchy to bring these United States under the domination and control of the Roman Catholic Church, it is well that patriotic American citizens should ask themselves, in all seriousness if we are willing for the history of France, Spain, Mexico, and other countries which have been under the power and domination of Romanism to repeat itself in this new and great republic.

It will be readily admitted that there is no field in all the world which offers so large a harvest to the religious propagandist as the United States, and it would be strange indeed if so old, powerful, and aggressive a church as the Roman Catholic, should fail to see and appreciate this fact.

It is well understood that in this land of freedom and the largest religious liberty and that all denominations of Christians should have equal rights and privileges for the promulgation of their doctrinal views and should be permitted to practice their religious rites and ceremonies, without molestation; of course, provided that such doctrines and practices do not in-

terfere with the rights of their fellow beings, or tend to the intellectual and moral hurt of the people who come under the influence of such teachings and practices.

But for three facts connected with Romanism there would be no occasion for the writing of this book, or publications of like character.

The first fact we mention is the false doctrines and superstitions that through the centuries have been accumulating in this great ecclesiastical mass of dogma, superstition, and teaching which not only has no warrant in the Word of God, but has been proven to be absolutely hurtful and destructive to the best interests of mankind.

It is not our purpose at this time to enter into any discussion of this important phase of the Roman question. If we should, it would be easy to show that popes, bishops and priests in the minds of the devout Catholics so nearly take the place of Jesus Christ that the members of that church are in great danger of becoming idolaters, worshiping men and looking to them for the forgiveness of sins, direction of their lives, and the regulation of their conduct rather than to the teaching of the Holy Bible. The Church of Rome claims for her officials and priests a power and authority over the people that have made them the religious slaves of their ecclesiastical masters through

the centuries—power that is utterly unwarranted in the Scriptures and certainly approaches blasphemy.

These arrogant claims of Rome have brought the minds of Catholic people into such absolute subjection that the priests are easily able to influence and control them in all matters of politics as well as religion.

It has been the policy of Rome to keep the people in such a state of ignorance that they might easily manipulate and direct them for the advancement of the selfish and ambitious interests of that most marvelous organization that across the centuries and through the world has accumulated such vast wealth and power that it has been a blight to many countries, and is today a menace to the liberties and peace of the people of this republic. Intelligent missionaries and travelers who have had opportunities to study moral and spiritual conditions in those countries which have for many years been under the domination and sway of the Romish Church, are ready to bear witness that all sorts of superstition and idolatry are practiced among the religious rites and ceremonies of the people, and that they are living in the depths of moral degradation and utter ignorance of the simple teaching and saving power of the gospel of the Lord Jesus Christ, that is sad to contemplate and lifts them but very little above the condition of pagan people.

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At the present time, in the Philippine Isles, in Cuba, Porto Rico, and South America, tens of thousands of people who have been living in a fearful state of moral degradation and spiritual blindness are under the influence of the missionaries of the various Protestant churches being converted to Christ. Their surprise and joy to find the truth and the marvelous change that takes place in them is as marked and wonderful as that among the heathen peoples in India, Japan, and China.

The second fact to which we want to call attention is the history of Romanism. It is not worth while for Romanists or tender-foot politicians and others who claim to be Protestants, to try to close the pages of history to the investigation of the present generation; or insist that we shall remain ignorant or indifferent to the fearful records of superstition, oppression and bloodshed that the Roman Catholic Church has been making through the centuries. In trying to find out what the Catholic Church is, we want to know what it has been. We want to examine the root and trunk of this great ecclesiastical tree in order that we may decide intelligently whether or not we will partake of or reject the fruits it produces.

We are not claiming that this church would repeat the fearful tragedies that have stained the past with blood and made it horrible with the agony of perse-

cuted peoples. We are not claiming that she would not do so, if in her zeal and fanaticism she thought by so doing she would advance the claims and interests of the pope and his followers. We thank God that we have reached a time in the progress and development of the race where, if the people are intelligently instructed, and fully aroused to their dangers and privileges, it is impossible for her to repeat the past. But it is begging the question to ask the present generation to be deaf to the voice of history. One of the chiefest and safest guides for the future is the history of the past. By careful study of the mistakes and failures of men in the past we may prepare ourselves to avoid and guard against those mistakes and failures. Studying the principles and teachings which have influenced men for weal or woe in the past we may learn to disregard false principles and avoid those teachings which have been productive of evil, a hindrance to the advancement and progress of the human family.

The present generation of American people intends to study the history of Romanism and ought to make the study so thorough and genuine that every young American will be well acquainted with the unscriptural doctrines, superstitions, false pretenses, arrogant claims, tyrannies, persecutions, and blood-shed that have marked the trail of the serpent of Ro-

manism throughout the centuries and across the nations of the earth.

The third item to which we call attention is the fact that the Roman Catholic Church is a powerful political organization. Throughout the past, at the present time, and in the future Rome may be relied upon to constantly interfere with and seek to control and direct civil governments. This she has always done. She has sought to exalt her pope, cardinals and bishops above all civil authority. She has unblushingly claimed not simply to have a commission to preach the gospel to the people, but to have divine authority to direct and control the civil affairs of the people. In France, Spain, Italy, Mexico and all other countries where she has had undisputed sway, she has always determined to rule or ruin and she has ruled and ruined until the subjugated, heavily-taxed, and blighted peoples have arisen in their wrath and with muskets in their hands and bayonets at the throat of their persecutors have broken their ecclesiastical fetters and flung away the iron yoke of tyranny which Romanism had riveted upon them.

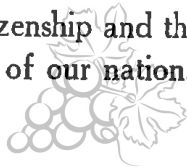
It was because of her interference with civil affairs that the Romish priests were persecuted and driven out of China many years ago, and Christianity under the guidance and control of the priests awakened such prejudice and opposition among the Chinese people

that for many years it was a serious obstacle and hindrance to missionary work in that great country.

Those who have the time and disposition to do so, need only to turn to the pages of history to find popes, cardinals, bishops, and priests constantly haunting the courts of kings, the capitals of nations, and states, seeking to place the hand of Romanism upon the scepter of civil government, always greedily seeking after power, always seeking to control civil and political affairs, always striving to shovel money out of the coffers of the government into the coffers of the church, always in her pride and conceit claiming to be superior to all other authority and power and to have a perfect right to rule and control, not only the religious interests and consciences, but the civil affairs of men.

In matters of human government the pope would take the place of kings, presidents, and governors, and subject all men and all policies to his will and dictations. In matters of the soul, he would take the place of the infallible God and the atoning Christ and he and his followers, without hesitation or shame, are ready at all hazard to proclaim that such assumptions are based on scriptural authority and are the undisputed and perfect right of the Romish Church and that almost all means are justifiable in order to secure their unreasonable and tyrannical ends.

The history of all countries reveals plainly the fact that in proportion as Romanism has ruled, the wheels of progress have been locked, ignorance has prevailed, superstition has flourished, the rights of men have been trodden down by ecclesiastical oppression, wealth has gone into the coffers of the few, and the multitudes have sunken into poverty and vice. It is no wonder that the Romanists of this country object so seriously to the study of the history of the "mother church;" that they are constantly intermeddling with regard to the histories that are used in our public schools. In seeking to accomplish her purpose here, it would be greatly to the advantage of Rome if she could drop the curtain of obscurity over the past. But this she cannot do. This grim old destroyer of divine truth, oppressor of mankind, and menace of the peace and happiness of the people of our country, must be dragged from its hiding place and its startling chapters of misrule, oppression, tyranny and human suffering unfolded and read so that the great American people may intelligently decide whether they will submit to a repetition of the past, or whether they will resist Romanism, in proportion as they love the rights and privileges of citizenship and the religious and educational institutions of our nation.



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CHAPTER XII.

MAKING HEADWAY.

That Romanism is making rapid headway in her purpose to get her hands upon the reins of our national government, and her schemes for the manipulation of the political affairs of this country, there can be no doubt. Within the pale of the Roman Catholic Church there are the most able and astute ecclesiastical statesmen, who have devoted their whole lives to diplomacy. They have had ample practice and experience in the capitals of various nations, living in close touch with the leading politicians and statesmen of all countries.

There are no shrewder men in laying their plans and no more determined men in carrying out their schemes than these same political churchmen, who direct the affairs of their ecclesiasticism and control and direct the vote of the Roman Catholic people.

There is no greater mistake than that we should regard the Roman Catholic Church with her representatives from all countries, well educated, and thoroughly schooled in every branch of politics and statecraft, as a weak foe, easily to be conquered or turned aside from her purpose. The Roman Catholic Church, hoary with age, with her marvelous organization, heading up at Rome, with her hordes of count-

less wealth, her representatives in close touch with the law-making bodies and governing forces of all civilized nations, and her millions of devout adherents ready to obey the voice of her one great head, constitute one of the most compact, powerful, and dangerous human organizations in all the history of the world.

This powerful propaganda has not gone to work for the conquest of this country in a sort of haphazard way, but with the most careful and shrewdly-laid plans that can be devised by the most astute and determined men who have had every benefit of long and varied experience.

First of all she has established a powerful lobby at our national capital. She seeks, with her great cathedrals, hospitals, schools, universities, assemblies, pageants, and parades to produce a profound impression upon the governing forces and law-making bodies at Washington City.

Her representatives are constantly coming and going between Rome and Washington, and keeping our national capital in closest touch with the various great centers of Roman influence.

Romanism has seized upon our national Thanksgiving day, and has so perverted the real intent and purpose of our day of national recognition and praise to God for His manifold mercies, and is making it a

sectarian affair, seeking to create the impression upon foreign diplomats and residents, that the Roman Catholic Church is "*The Church*" of this country, and she has such power in Washington City that she is able to so overawe and influence presidents, secretaries of state, senators and congressmen that on this great occasion they turn away from the simple and beautiful forms of worship in the churches in which they were born and reared, and attend high mass in the Roman Catholic Church on Thanksgiving occasions and meekly sit and look upon the mitred bishops and gorgeously robed priests acting out the unscriptural flummeries and follies that characterize their public services.

It is not to be supposed that a president of these United States, leading secretaries and statesmen enjoy or believe in these gaudy displays of form and ceremonies so utterly out of harmony with the teachings of the Word of God, but they must give up the society of their families and the worship in their churches on Thanksgiving occasions, or bring down upon themselves the displeasure of the Catholic hierarchy and be driven out of office by the combined vote of the Romish people and the thugdom under their control in our great centers of population.

There is a grimness about the transaction that is blood-curdling. We do not suppose that the notifi-

cation to the president and other leading officials in Washington City is worded as follows: "We hereby notify you that Thanksgiving service will be held in St. Patrick's Cathedral on Thanksgiving day. The President of the United States, Secretary of State, and other prominent officials must be present. We understand that you are Protestant people, and members of the various churches of the country, that you do not believe in the infallibility of our Pope, that you do not believe in the Catholic mass, trans-substantiation and much other dogma in Mother Church; we know that you are acquainted with our history of tyranny, persecution, and bloodshed, that you must be aware of the fact that we are seeking to dictate the political affairs of this nation, that we are the enemies of the open Bible, the Public School, and Evangelical Religion; we are confident that your religious intelligence is outraged and disgusted with our lofty claims for the Pope and the power of our priests to pray human souls out of purgatory, but notwithstanding all this, we propose to corner the Thanksgiving day in Washington City, and show the people of these United States and the nations of Europe our power to make presidents, secretaries and statesmen *dance to our music*. So, see to it that you are on hand betimes Thanksgiving morning with every appearance of approval and endorsement of the gor-

geous and unscriptural services that will take place. If you should fail to obey our orders and show up on time, we notify you now that at the next presidential election we will throw the whole force of the Catholic vote of the country against the present administration." We say, we do not suppose that this is the way the invitation was worded, but this is what it amounts to. This is the spirit of it.

We do not suppose that the President, Secretary, and various senators and congressmen replied as follows: "The orders of your Reverence have been received, and notwithstanding we would be delighted to attend service with our families in our own places of worship, and notwithstanding we have no sort of faith in the arrogant claims of Roman Catholicism, we have learned to put politics first and religion second, the Pope and his political bosses first, then Jesus Christ and His divine teachings afterwards, so you may expect us to be present. We must confess that we are a little afraid to come lest it excite the indignation of the Protestants and Protestant people of the country, but after thinking seriously over the matter, we believe it is safer to displease the Protestants than the Romanists. The Protestant churches are not political organizations; the Roman Church is a political organization. The pastors of Protestant peoples do not control the

votes of their people; the priests of the Roman Catholic Church do control the votes of their people. The Protestant people may be displeased, but they will forgive and forget; the Roman Catholic Church never forgives nor forgets. We do not believe in your teachings nor approve of your claims, or enjoy your forms and ceremonies but we do want your votes, so you may count on our being present."

Now, we have no idea that the note acknowledging the invitation to the Thanksgiving service was couched in the above words, but it might have been so written.

This is exactly why we protest against Romanism. It breathes its foul spirit of sectarian prejudice and political ambition upon the most sacred and solemn institutions, and perverts and degrades the most holy services and emblems. It manages to cut the heart of simplicity and true devotion out of all religion, and turns it into a hollow sham, and manipulates for selfish ends the most sacred and holy things that God has committed to men.

This only goes to prove what a powerful influence Romanism wields in our national capital.

There is very good reason to believe that several presidents of late years have been not a little influenced by the powerful combination Romanism centered in Washington City.

It is worthy of notice, in fact should not be overlooked, that Romanism has not neglected the military affairs of this country. She has established a propaganda near West Point Military Academy and is seeking to inject her teaching into the minds, and to spread her ecclesiastical net for the entanglement of the feet of the young men who in the future are to command the army and navy of the United States. She has industriously brought to bear powerful pressure to secure the appointment of Catholic priests as chaplains in the army and on ships of war.

It is high time for American citizens to awake and think soberly when an institution claiming to be the only true church of the Lord Jesus Christ, with a record of oppression and bloodshed like that of Romanism, seeks to establish herself in our national capital to dominate the chief executive, and the law making bodies of the nation, and worms herself into the army and navy of the country, so as to control and mould the religious thinking and prejudices of the military forces of the nation. All of these manipulations remind us that one of the chief methods of evangelization in the Roman Catholic Church has been to *compel* men to bow at her altars, and in order to do this she has not hesitated to have recourse to the musket and sword.

In this connection we must not overlook the fact

that the Roman Catholic Church has a powerful military organization in the Knights of Columbus. This organization has something approaching a half million of men, more than the standing army, and all the national guards and militia of the United States put together. They are united by the most solemn and binding oath, officered and drilled, and are constantly in evidence, first in one great city and then another parading before the public, many people believe an open challenge and threat to the peace and quietude of the country. Why should an organization claiming to be the Church of Christ, and the only Church of Christ, want an army of drilled men like the Knights of Columbus? We suppose the answer is to be found in history—St. Bartholomew and the persecution of the Huguenots.

All of these things give ample grounds for the uneasiness and dread that is coming to possess the minds of liberty-loving citizens, with reference to the very serious problems that Romanism has thrust upon us.

The thoughtful student of the situation, will not overlook the fact that a large per cent., perhaps two-thirds of the hundreds of thousands of emigrants that come to this country every year, are Roman Catholic, and that they are from countries where Romanism has

had such complete control of the mental and spiritual development of the people through succeeding centuries, that they have reached a fearful depth of poverty, ignorance, and depravity. A very large per cent. of them utterly unfitted to exercise the rights of franchise under a republican form of government.

These great masses of people constantly flowing in upon us, are herded in our large cities where they are under the careful control of the priests and have little or no opportunity of being brought under the influence of Christian evangelism, and where they can be manipulated by their political masters to the best advantage for the promotion of selfish ends, and where their incompetency and deep poverty cheapens labor, and greatly intensify the problems that confront the American citizen who must earn his bread in the sweat of his brow; where they produce almost nothing to meet the necessary wants of men, but consume the products of the farm and field to such an extent, that while they cheapen labor, they increase the price of living, thus becoming one of our most serious economic problems. And yet, if statesmen undertake to pass a bill through congress that will check and somewhat sift and purify this flood of emigration, the Catholics rally to a man to oppose such a bill. They must bring the subjects of the pope into this country at any cost, even at the risk of bringing upon us labor

and social conditions that might shake the Republic to its foundations.

The numerical growth of the Catholic Church in these United States every year from emigration alone is evidently not less than a half million of people—people who contribute almost nothing to the moral up-building or spiritual salting of society, but thrust upon us the serious problems which have been indicated above. And yet the Church of Rome exercises such tremendous power at Washington City, that it is practically impossible to reduce this constant stream which is all the time augmenting the power and arrogance of Romanism.

There is one other feature of the subject which deserves the attention of the thoughtful citizen: Great cities, largely control political issues. They cut the channels in which the current of national life flows for weal or woe. As go the cities, so go the country. In the cities great masses of men can get together, build platforms, outline policies, mass the voters, and elect lawmakers and those who administer and execute law.

The Roman Catholic Church largely controls the great cities of the United States. They tell us that Chicago has one million, one hundred thousand Romanish residents; San Francisco is dominated by Romanism; New Orleans is in the hands of the Roman-

ists; Buffalo, N. Y., is a great Roman stronghold; Baltimore is a powerful Roman center. The Roman Catholic vote of New York, Pittsburg, Cincinnati, Louisville, and other cities too numerous to mention, hold the balance of power, and shifting from one end of the political see-saw to the other, can constantly keep politicians in terror and obedience to their whims and wishes, eliminating the better class of patriotic citizens from official life.

We must not close this chapter without calling attention to the well-known fact that Romanism has a powerful influence over the public press. One way and another she so controls and manipulates many of the great daily papers that she is constantly advertising herself to best advantage, and by some means exercising power to silence said papers with reference to the things that it does not suit her to have given to the public. We grant the reader that all of these facts give a rather gloomy outlook to the situation, and call for serious thinking, united and practical action on the part of those who would preserve the institutions that have made this great country the "land of the free, and the home of the brave."



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CHAPTER XIII.

THE BOYCOTT AND INTIMIDATION.

In studying the problems which Romanism has thrust upon us, we must not overlook the *boycott* and *intimidation*.

One of the great saving qualities in our American civilization is found in the spirit of fraternity and brotherhood that has existed among our people in a most remarkable degree.

The hardships with which our ancestors had to contend in their struggle with the great forests, wild beasts and wild men in getting a foothold in this country, brought them together in closest and strongest bonds of friendship. As civilization advanced across the continent those struggles continued; on the plains and in the mountains there was a strenuous battle for life which drew men together, and cemented American society in the most perfect union ever known in human history, excepting that of the Hebrew people.

The log-rolling, the barn-raising, the corn-husking, and the many emergencies arising in a new country making men dependent upon each other, had their deep undercurrent of usefulness and blessing in the building of American character, difficult to estimate at its true value.

It is noticeable and hopeful that however excited

and bitter our people may become in times of great political conflict and campaigns, that directly after elections are over, society flows together again in peace and harmony.

One of the most remarkable chapters in human history, will be that when it is truthfully written, which records the speedy reunion of our great nation once rent asunder by civil war. The fearful tragedy of war itself did not entirely break the strong cords that bound American citizens into a splendid fraternity. During the war our soldiers from the North and the South, when the bugle called, "*cease firing*," sang songs to each other across the rivers and the creeks; and men on the firing line and picket posts, while the smoke of conflict cleared away, swapped tobacco and coffee.

The readiness with which the old soldiers and young manhood of the country rallied about the flag, from every section of the nation, and marched shoulder to shoulder at the outbreak of the war with Spain, the great reunion at Gettysburg, the genuine admiration and friendship that have existed between the men who wore the blue and the men who wore the gray ever since General Grant gave back to the Southern boys their old cavalry horses with which to plow their fields, have borne splendid witness to the genuine nobility of American manhood.

The readiness with which our people have forgotten animosities, strife and bloodshed, and have united for the advancement, improvement and progress of our great nation, all goes to prove that Americans love one another.

The great political parties can engage in the most terrific conflicts, but the day after the ballots are counted the excitement dies away, the animosities perish, true friendship and brotherhood survive, and those who yesterday seemed to be separated in their prejudices and dislikes for a lifetime, today are walking the path of life together in cheerful and genuine fraternity.

Republicans and Democrats, Progressives and Prohibitionists, Socialists and Grangers, will all belong to the same fraternal organizations, gather in the same social circles, take the communion at the same altar rail, and stand together for the same great principles that have contributed to the welfare of the country and made our republic the admiration of the world.

In the church you will find Baptists and Methodists, Presbyterians and Congregationalists, Lutherans and Disciples, United Brethren and Wesleyans, Free Methodists and Nazarenes, Low Churchmen and Dutch Reformers, men of all Protestant denominations standing together in one great Christian brother-

hood for the progress of the gospel, the upbuilding of the Kingdom of Heaven, and the betterment of conditions among human beings.

It is remarkable how that in the matter of intermarriage, partnership in business, trade and commerce, social life and friendly intercourse, our American people make but little note of a man's political affiliation or church relationship.

With that great exclusive, political and ecclesiastical organization—the Roman Catholic Church—it is not so, and in the nature of things, cannot be so. The Roman Catholic Church claims to be the only—the exclusive church of Jesus Christ. Members of all other churches are heretical sinners, and cannot be fraternized with as the children of God. The same is true of Romanism as a political organization. She claims divine authority to wield the scepter of civil and political control over all men and all nations. She may when it suits her purposes, vote in the various political parties, but she stands ready always to mass her hosts, combine her powers, and cast her vote for the advancement of Romanism, and she is always ready to have recourse to the boycott, proscription, and intimidation.

The great daily papers listen to Romanist dictation because they know if they fail to do so the priests will notify their members to boycott their papers. Mer-

chants are afraid to come out boldly in their advocacy and circulation of literature which encourage the spirit of protest against the menace of our free institutions by the Roman Catholic Church because they know the priests will instruct their members not to trade with men who lift up their voice in defense of the open Bible, the public school, and the free institutions and liberty of conscience in affairs of religion which have made America great.

The same is true with regard to professional men. They must be very careful in any expression against the great Roman political hierarchy, or they will be black marked, so far as Roman Catholic support is concerned.

Politicians must surrender their sincere political convictions; they must smother the foresight of the statesman, which notes the dangers from Rome, hovering upon the horizon of our national life, the peace and prosperity of our country; they must silently permit Rome to seize upon the sacred liberties of our people, or they will not only be boycotted at the polls, but the whole power of Romanism will be organized against them.

As much as we regret to say it, to tell the truth, we are forced to say that men fear for their property and their lives if they are disposed to take advanced ground against the encroachment of this progressive,

ceaseless, tireless, merciless, all-absorbing, tyrannical, blighting, political ecclesiasticism. It is a well-known fact that in every city or community where Roman Catholics are numerous, there is a class of men, illiterate, superstitious, and fanatical, who are ready to do personal violence to those who oppose the encroachments of Romanism. This has always been true. There have been a number of instances of violence in these United States within the last few months, where Romanists have undertaken to answer the arguments of Protestants with clubs, stones, and the torch.

There is danger of riot, violence and bloodshed in any large city in this nation if an ex-catholic priest, who has given up the infallibility of the pope, the notion that priests, for a certain sum of money can pray souls out of purgatory, the doctrine of celibacy, the many idolatries and superstitions of Romanism, should undertake to make a public address in condemnation of Roman Catholic teaching and practice, and in defense of the great free institutions of the nation which are endangered by the enmity and set purpose of Rome to destroy said institutions. Such riots do frequently occur, and free speech on this subject is muzzled and gagged in many instances because citizens know that violence and bloodshed would be the inevitable result. Everyone knows that

it would be impossible for Gen. Miles, ex-commander in chief of the armies of the United States, a genuine American patriot, to travel through this nation peaceably and unmolested, organizing the Sons of Liberty, and delivering addresses on the danger and menace of our free institutions, the progress and development of our great republic, because of the intermeddling of Roman Catholicism. Romanism hates free speech and an unmuzzled press, an open Bible with its intellectual and spiritual illumination, the public school, with its opportunities for instruction and knowledge that will break the power of ignorance and superstition so favorable to the nourishment and growth of the unscriptural and illogical teachings of the pope and his followers.

There is no more peaceable, loving-hearted, citizen on this continent than the well-known Rev. Bud Robinson, whose deep consecration and earnest ministry in the past few years have led tens of thousands of people to our Lord Jesus. He is incapable of doing harm to any human being, but he is a Protestant, he believes in religious liberty, the public school, the open Bible, the preservation and promulgation of the institutions and ideals which have made this country the asylum of the downtrodden and oppressed of the nations of the earth.

Not long since in one of his meetings, he dared to

recommend to the people, "The Menace," a zealous and aggressive weekly publication which is sounding a clarion and arousing note of warning to the American people. Because this Protestant preacher dared, in a Protestant Church, to speak his profound convictions, which are thoroughly justified by the past history and present attitude of the Romish Church, a mob gathered in front of the parsonage where he was entertained, and three burly men, Roman Catholics, made their way into the parsonage of the Protestant minister and made a violent attack upon him, while a police officer, either himself a Romanist, or intimidated by the thug element about him, remained inactive and apparently indifferent, while the life and limb of a peaceable minister of the gospel were in imminent danger.

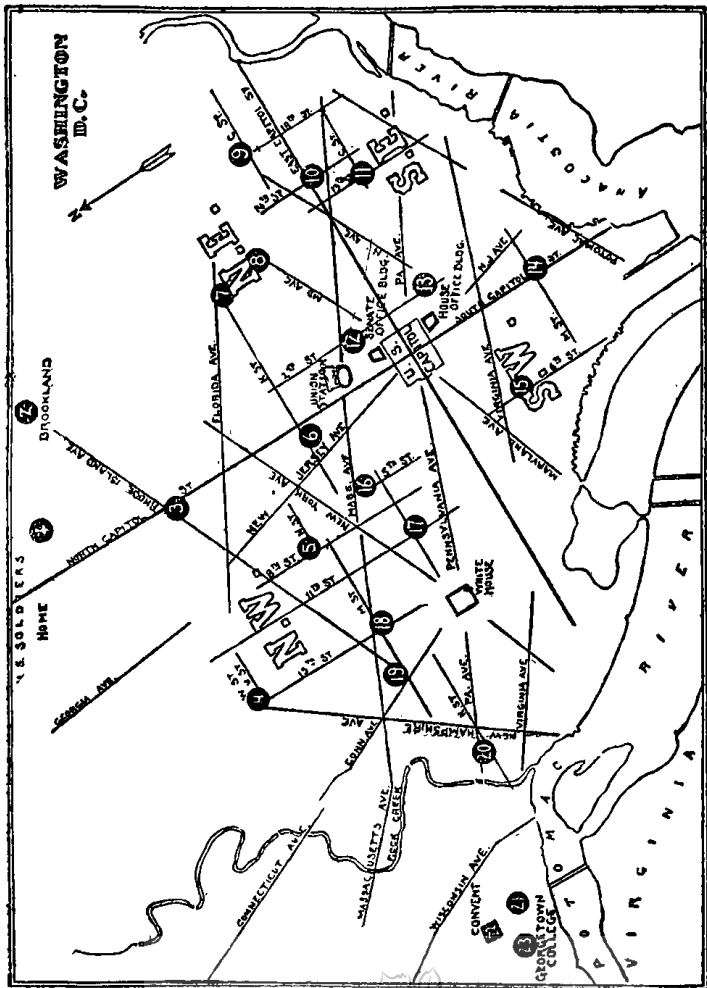
There is no use denying the fact, peaceable citizens who love their country, their homes, lives and property, are afraid to speak boldly their convictions with regard to the matters of which we are writing. The boycott, proscription and intimidation are so well known, the dangers that attend free speech and aggressive contention against the constant encroachment, infringement and insistencies on recognition, place and power by Roman Catholics, that thousands of good men, remain quiet and inactive, who otherwise would speak freely and act aggressively for the pres-

ervation of true Americanism. The serious question for our consideration is, shall we meekly submit and see our country overrun, our institutions destroyed, and quietly permit ourselves to be robbed of our liberties, or shall we arise in our might and save this nation from the blight and ruin that Romanism has wrought in other great nations who are today moral cinders thrown upon the waste heap of passing time.



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This map shows the sites of the Roman Catholic cathedrals, churches, and principal colleges in the District of Columbia. There are many other Roman Catholic institutions in the capital, including academies and convents, orphan asylums, etc. This map indicates how completely the Roman Catholics occupy the capital.



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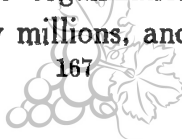
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CHAPTER XIV.

THE INFLUENCE OF ROME IN OUR NATIONAL CAPITAL.

(After beginning to write the chapters of this book, I had a great desire to secure from some resident in Washington City who knew the facts with reference to Romanism and its influence in our National Capital, and could write on the subject accurately and dispassionately, to prepare a chapter setting forth conditions as they really exist in Washington. I was fortunate in securing the services of Rev. Benjamin Haywood, an intelligent and cultured minister of the gospel who has for some time been a resident in our Capital City, and as the following will show, was fully prepared to give us the desired information).

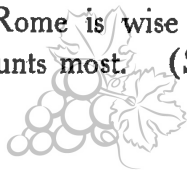
Protestantism must awake to a condition in our Capital, than which none of our nation's life is more critical. The American people are awake as to the dangers of organized greed; they are awake to the menace of organized lust; but they are sleeping in the presence of a powerful and astute political, commercial and religious organization that numbers its votaries by the many millions, and is able, when the



stake is large enough, to manifest itself in any election as a solidarity. It has an insatiable desire for conquest and dominion. With it the end always justifies the means. Its membership is only seven per cent. of the population of our country, but our ninety-three per cent. must awake to its purpose.

PRE-EMPTION OF STRATEGIC LOCATIONS IN THE
CAPITAL.

Today Romanism has already pre-empted every strategical location in the District of Columbia. Massive and magnificent buildings have arisen everywhere to speak of the presence and potency of that organization. The most learned, the most adroit and the most cultured and suave men and women in its communion are always and everywhere in evidence. The accompanying map shows the sites and relative locations of Roman Catholic cathedrals, churches and principal colleges in the District of Columbia. Academies, convents and orphan asylums are not indicated nor has any effort been made to give the number of buildings in connection with Georgetown College or with the Catholic University. How completely the National City is dominated cannot be better described. Rome is wise and masses her strength where it counts most. (See accompanying map).



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NATIONAL CELEBRATIONS ROMANIZED.

The Pan-American Thanksgiving Mass has now been celebrated for five successive years, always attended by leading politicians and statesmen. This last Thanksgiving the church had the satisfaction of receiving acceptances to her invitation to attend from the President of the United States and his Cabinet, as well as members of the diplomatic corps. In spite of protests that the Protestant President and officials attend their own church services rather than that of the Roman Church, these dignitaries were in attendance at the mass at St. Patrick's Church. This mass was widely advertised beforehand by Romanist organs as the national Thanksgiving celebration. The storm of protest that arose from all Protestant quarters at the assumption of such a title by any one church for its Thanksgiving service in this land of religious equality, caused high church officials to hastily deny that the affair had any political significance as a celebration.

For the past few years the Church of Rome has pursued a very definite policy of utilizing historical events and characters as a means of increasing her influence and participation in national and official celebration. Significant it is that the new Federal monument to Columbus in front of the marvelous

railroad station in the Capital was dedicated and the services conducted by Romanists; that this ceremony was preceded by a Romanist procession of the most decided character.

As this is written the papers are full of notices to the effect that members of the Ancient Order of Hibernians, Knights of Columbus and other societies are taking a deep interest in the unveiling of the new monument to Barry, the father of the American navy, and that it will be their aim to make the Barry unveiling as notable a Catholic gathering as was the Columbus Memorial unveiling in Union Station plaza two years ago. Members of the Catholic hierarchy have been invited to participate.

In this connection it is not amiss to call attention to the well-known antipathy of the Roman Church to our national anthem and to their systematic and continual efforts to have a change made from "America" to "The Star Spangled Banner." The activity in this direction is nowhere more noticeable than in Washington. It has been much commented upon that at the annual meetings of the Daughters of the American Revolution there should be such a noticeably large attendance of clergymen from a church so opposed to women's organizations and activities which are not supervised by its own officials as is the Roman Catholic.

ASSUMPTION OF OFFICIAL RECOGNITION TO RO-
MAN CATHOLIC FESTIVITIES.

The Catholic Universe of Cleveland, of January 16, prints the following news item under the heading, "Cardinal's Day at the Capital."

"Washington, Jan. 14. Cardinal Gibbons was in Washington last Sunday to celebrate Cardinal's Day, a custom inaugurated by him about nine years ago and followed every year since. The day was celebrated by a solemn high mass in St. Patrick's Church at 11 o'clock which was attended by members of the Cabinet, the diplomatic corps, justices of the Supreme Court, officers of the army and navy, senators and representatives and a number of prominent churchmen and citizens of Washington.

"After the services the Cardinal held a reception in Carroll Hall, when the members of the St. Vincent de Paul Society and the League of the Good Shepherd served as a guard of honor and thousands formed in line, including many non-Catholics, to give New Year's greetings to the aged prelate."

The Christian Herald, under date of February 11, comments in part as follows on this event: "The sensational features attending Cardinal's Day are (1) the fact that the Cardinal comes from Baltimore, his home, to the national capital to celebrate the day;

(2) that it is noted that he gathers about him members of the cabinet, the diplomatic corps, justices of the Supreme Court, officers of the army and navy, senators and representatives.' This causes Cardinal's Day at the capital to look decidedly like a state affair. The President has his New Year's reception; so has the Secretary of State, and perhaps the representatives of nations accredited to our government. International courtesy is shown at these functions. Diplomatic relations may make attendance at these functions imperative to the representatives of foreign governments. These functions are a realistic panorama of world power, and the pomp of rulers is displaced at them.

"Now here comes the oldest American cardinal, oldest in years of office, and sets up his own New Year's reception at our capital, and is delighted to see that in a manner his claim to recognition as a sovereign, 'a prince of the blood,' is granted, for some persons of official rank are there to greet him. They may persuade themselves, but they will not persuade millions of their fellow citizens, that they came merely to greet a kind old gentleman, or a personal friend, or to honor a great man. Mr. Gibbons has come to Washington, not as Mr. Gibbons, but as the leading prelate of the Roman Catholic Church in the United States. He and his people have noticed the presence

at their 'Cardinal's Day, not of Mr. A., but of Cabinet Member A.; not of Mr. B., but of Ambassador B.; not of Mr. C., but of Justice of the Supreme Court C.; not of Mr. D., but of General D.; not of Mr. E., but of Admiral E.; not of Mr. F., but of Senator F.; not of Mr. G., but of Representative G., etc. None of these gentlemen, we imagine, would have gone to Baltimore to attend Cardinal's Day; therefore the accommodating Cardinal comes to Washington. The prophet has not risked calling the mountain to him and has discreetly elected to go to the mountain. Moreover this is preferable, because Baltimore is not the capital, while Washington is.

"There is no church in our country except, perhaps the Mormons in their limited territory and on a smaller scale, that is playing politics and religion, with the emphasis on the former, though it feigns an emphasis on the latter, as does the Roman Catholic Church. No self-respecting presiding officer of any other church would lower himself and his organization to the extent Roman Church dignitaries are continually doing when they use the officials of our city, state and national governments at their politico-religious exhibitions for the glorification of their church. Our officials and statesmen have our sympathy if they think that they must attend these functions. If they

imagine that their presence on Cardinal's Day or at a Pan-American mass is for any other purpose than stage effect and Catholic *renomme*, and that by far the greater part of their intelligent and fair-minded fellow citizens view their action in any other light, they are mistaken."

NUMERICAL STRENGTH IN CONGRESS AND IN THE
COURTS.

The National Hibernian of December 15, 1913, announces that there are seventy Romanists in the House and four in the Senate, and adds that some of the ablest orators on both sides of the House are members of the Ancient Order of Hibernians. The following list of Roman Catholics elected to the House of Representatives was printed in the *Catholic Citizen* of Milwaukee, Wis., in its issue of November 9, 1912, immediately after the last Congressional elections:

Connecticut: Thomas L. Reilly and Jeremiah Donovan. Illinois: James T. McDermott (re-elected), Thomas Gallagher (re-elected), Frank T. O'Hair (defeated Uncle Joe Cannon), James M. Graham (re-elected). Iowa: Maurice Connolly. Kansas: John P. Connelly. Kentucky: Ben Johnson (re-elected). Louisiana: Robert F. Broussard (re-elected). Maine: D. J. McGillicuddy (re-

elected). Massachusetts: W. F. Murray and Jas. M. Curley (re-elected). Minnesota: James Manahan (Republican). Missouri: William L. Igoe. Nebraska: John A. MaGuire (re-elected). New Jersey: Thomas J. Scully and John J. Egan. New York: D. J. Leary, James P. Maher (re-elected), J. J. Fitzgerald (re-elected), Daniel P. Griffin, Jas. H. O'Brien, Daniel J. Riordan, Timothy Sullivan, Michael J. Conroy, Peter J. Dowling, Michael E. Driscoll (re-elected). Ohio: Timothy D. Ansberry (re-elected). Oklahoma: W. H. Murray. Pennsylvania: Michael Donahue, J. Washington Logue, James Francis Burke. Rhode Island: Geo. F. O'Shaughnessy, Ambrose Kennedy (Republican). South Carolina: James T. Byrnes. South Dakota: Charles H. Burke (Republican). Wisconsin: Michael E. Burke, William J. Cary (re-elected), Michael K. Reilly (probably.)

In an article on the Indian school question in the *Catholic Standard and Times*, of Philadelphia, March 14, 1914, the following paragraph occurs in reference to the failure of the House to eliminate a certain objectionable item in the bill: "If the fifty-three Catholic Democrats who have a vote in the House had been present and had voted against the objectionable item, it would have been eliminated by a majority of thirty-four."

Senator Ransdell of Louisiana, Senator O'Gorman of New York, and Senator Henry F. Ashurst of Arizona, are among the Roman Catholics in the Senate. Senator Ashurst has very recently been made chairman of the Senate Committee on Indian Affairs, much to the satisfaction of Roman Catholics.

Among other high officials in the national life who are members of that church, may be mentioned Mr. Chief Justice White and Mr. Justice McKenna, of the United States Supreme Court. As to the much discussed position and influence of Joseph P. Tumulty in the White House, the following paragraph quoted from the *Protestant Magazine* for March is pertinent: "We have never criticised Mr. Wilson for appointing a Roman Catholic as his private secretary, although we have felt that under the existing conditions in this country, with the avowed purpose of the Roman hierarchy 'to make America Catholic,' he was necessarily placed on the defensive by so doing. Our position has been that no Roman Catholic was disqualified from holding a high office merely on account of his religion; but because the Papacy is a political organization and inculcates political principles diametrically opposed to the principles upon which the American system of government is based, we have maintained that every Roman Catholic who aspires to public offices ought to have a record proving

his loyalty to the distinguishing features of the political system which he is to represent. The doctrine persistently taught by the Roman hierarchy, concerning the proper relations between Church and State, places the Roman Catholics in a different class from the Protestants, and renders it imperative that a certificate of good character be required."

A significant incident in the matter of obtaining audiences with the President has been widely commented upon by the Protestant press recently. Bishop Rowe, Protestant Episcopal Bishop for Alaska, came to Washington to lay before the President recommendations for the uplift of the Indians and Eskimos in Alaska. He had received the impression that he would have an audience with the President. He remained in the city ten days and repeatedly tried to secure an interview but was always told that the President was too busy to see him. During this time, however, it was found possible to receive Archbishop Ireland, Roman Catholic prelate from St. Paul.

POLITICAL ACTIVITY.

In connection with Indian Affairs mentioned above, a chapter in rather recent history is of interest to all Americans, as showing the participation in politics of the Roman Church. A letter to *The Chronicle* of

Poughkeepsie, N. Y., printed in December 1913 sets forth in some detail the account of this particular bit of political activity. The following is quoted from that letter: "On January 31, 1905, S. M. Brosius, Washington agent of the Indian Rights Association, appeared before a sub-committee of the Senate Indian Committee, in relation to matters under consideration. A full stenographic record of that meeting was published in a government document entitled: "Hearing Before the Sub-Committee of the Committee on Indian Affairs of the United States Senate, January 28, 1905." I quote the statement of Mr. Brosius as given on page 19 of that document: "A statement has been made to me by an honorable Senator which will be amplified before the Committee on Indian Affairs, if requested, to the effect that a Mr. Scharf, a representative Catholic, submitted a table of twenty close Congressional districts, with the alleged Catholic vote in each, and a written proposal to deliver the necessary votes to carry those districts that might be selected by the Republicans, if the appropriations for the Catholic Indian schools to the amount of \$200,000 were continued for two years longer. Even threats were made by this Mr. Scharf that the defeat of certain Congressmen would be brought about unless opposition to sectarian appropriations was withdrawn."

The letter continues: "Hon. Thomas R. Bard, at that time Senator from California, thereupon told the committee that he was the Senator referred to by Mr. Brosius, and he further stated: I believe Mr. Chairman and gentlemen of the committee, that it is a very dangerous thing to let such a matter go by unnoticed and I therefore feel that it is my duty to make this statement before this executive session of the committee.

"I made a memorandum soon afterwards, so that I refer to that now; I am not trusting my memory with reference to it. I have tabulated statements here showing some twenty districts in the United States, and the names of the members representing such districts, the total Catholic population in each district and the total Catholic vote.

"Mr. Scharf called on me and stated that he was authorized by his church authorities to offer a proposition to the Republican leaders in Congress to this effect: That he would guarantee these twenty weak congressional districts to go Republican the next election provided Congress gave to the Roman Catholic school an appropriation for two years of \$200,000. But let me refer to a written memorandum referring to the matter which I made on the following day. Mr. Scharf at that time delivered to me a letter from Bishop Montgomery dated March 5, 1902, relating

to the appropriations for the Catholic Indian schools. The first tabulated statements were exhibited to me several weeks before by Mr. Scharf. He stated at that time that for a year or more he had been employed to go through the country and get together the statistics therein shown; that he was authorized to propose to the Republicans in Congress that if the appropriations to the Catholic Indian schools were continued for two years, the church would guarantee that during that period the congressional districts named would be carried by the Republicans.

“He assured me over and over again the church was able to secure such results. In his interview on the evening of March 20, he again reiterated the statement that the Roman Catholics could always command a sufficient number of Catholic votes to carry any measure or elect any man when they were informed by the authorities of the church that such results would be for the benefit of the church. He further stated that arrangements had already been arrived at by which the re-election of the member of Congress from one of the California districts would be assured, and that he had, in pursuance of his promises to this gentleman, written to the Roman Catholic clergymen in the various counties comprising that district.

“Senator Bard did not look with favor upon the

'reciprocity' proposed, and he was defeated in his efforts for re-election."

Although Cardinal Gibbons, following this exposure, denied that Mr. Scharf was an agent of the Roman Catholic Church, in the report of the "Director of the Bureau of Catholic Indian Missions for 1903-1904" the conclusion contains an acknowledgment of the Bureau's indebtedness to Professor. E. L. Scharf for very valuable services which he rendered the cause of the Catholic Indian schools.

It is interesting to note, as this same letter, quoted at length above, states that Father John L. Belford of Brooklyn, in taking exception to certain statements made by a clergyman in Trinity Church, says that the charge that "the Roman Catholic Church has an office in Washington to influence legislation and to obtain concessions is false." Yet he admits, that there is a bureau and that "the bureau does watch legislation and it does report the words and works of those members of Congress who attack the church and the rights of Catholics."

The Indian schools incident is an illustration of Rome's manner of working under the dome of the Capitol.

PROTESTANTISM AWAKENING.

The *Protestant Magazine* for March introduces

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the report on the union Protestant service held in the New National Theatre on December 14, 1913, at which the Reverend R. H. McKim of the Church of the Epiphany, gave his notable and now famous address on "Why We Are Protestants: Reasons for the Separation from Rome," with this paragraph: "A united and powerful protest has been registered by the Protestants of the City of Washington against the religious doctrines and political activities of the Roman Catholic Church in America. After 'lectures for non-Catholics' had been given for two weeks (November 9-23, 1913) in St. Patrick's Church, in which Roman Catholic doctrines were exalted and Protestantism was decried; after the Pan-American mass had been celebrated on Thanksgiving Day, attended by President Wilson, members of the Cabinet and other high officials; after a fierce attack had been made upon one of the daily papers for publishing matter not acceptable to Roman Catholics. . . . after this combination of events it seemed fitting that Protestants should bear public testimony to their loyalty to Reformation principles and against the perversions of the Roman Church."

The report closes with the following: "We confidently believe that nothing in the whole controversy with Rome in this country has so stirred the American people as the work done in behalf of Protestant-

ism in the City of Washington during recent weeks. Under the blessing of God, the faithful protests against Romanism have borne much fruit, and will continue to do so in the days to come."

From the general review of Roman Catholic activity in the Capital alone, it can be readily deduced that the following quotation from the same magazine referred to above (March issue) is not exaggerated: "It cannot be denied that the Roman Catholics are in political control of many of the largest cities of the United States and of several of the states; that the number of Roman Catholics in both branches of Congress is steadily becoming larger; that Roman Catholics have a tremendous hold directly or indirectly upon the secular press of the country; that few men in public places have the courage to give open expression to their views on this subject for fear of the consequences in one way or another; that the present generation has grown up with little or no instruction from the Scriptures concerning the divine foreview of the Papacy and its work, such as was given from Protestant pulpits a generation ago; and that there is a general tendency to compromise with Roman Catholicism, treating it as one phase of Christianity rather than as the great apostasy from the truth of the gospel."

"Americanism means the separation of Church and

State. Catholicism means the union of Church and State.

“Americanism means the freedom of the press. Catholicism means a censorship of the press.

“Americanism means freedom of speech. Catholicism means a restriction of speech.

“Americanism means no establishment of religion. Catholicism means the establishment of the Roman Catholic religion as the religion of the country.

“Americanism means true Democracy—the rule of the majority in things civil, and the protection of the rights of the minority. Catholicism means the alleged divine right of the few to rule the many, with no regard whatever for the rights of the individual when they conflict with the wishes of the hierarchy.

“Americanism means the right to worship God according to the dictates of one’s conscience, with no persecution for dissenters. Catholicism means compulsion to worship God according to the direction of a hierarchy, with persecution of heretics even unto death.

“Americanism means the freedom of the body, soul and spirit which tends to the development of all that is noblest in the individual. Catholicism means the repression of the individuality and the subjection of body, soul and spirit to a ruling class inexorably bound to the spirit of medievalism by the terrible doctrine of infallibility.”

The work of the Protestant Church is constructive, deeply evangelical, and it must by no means be lacking in courageous enterprise. Nor will we be afraid of responsibility but in its execution we will never be combative for the sake of combat. The defense of Washington is the defense of the Union and Evangelical Protestantism must awake and make itself impregnable in the heart of the Republic and thus perpetuate the "Faith of our Fathers," preserve and hand down to posterity civil and religious liberty.



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CHAPTER XV.

WITNESSING AGAINST THEMSELVES.

Recently there appeared in the *Northern Christian Advocate*, a series of articles from the gifted pen of Rev. C. W. Winchester, D. D., on "Romanism a Menace to Civic and Religious Liberties." From these articles we clip the following paragraphs which we believe to be sober thinking and serious truth, quite in harmony with the spirit, contents and purpose of this book.

"The Roman Catholic Church is stubbornly opposed to every shape and shadow of religious liberty. We Protestants hold that every man has a right to believe and worship as he pleases, provided he does not interfere with the rights and privileges of other men. For his religious opinions and practices he is responsible to no being in the universe but God. Rome says: 'There is only one religion and one Church. Everybody is bound to think and believe and worship as the Pope directs. It is the duty of the State to exterminate all other religions and all other churches and compel everybody to believe and worship according to this one rule.' Rome says: 'Believe as I tell you, or lose your civil privileges,

your property, your liberty and your life.' I do not say that all Roman Catholics have knowingly subscribed to that creed or absolute intolerance. Many of them think that they believe in religious liberty. But that is what the Roman Church has always believed and taught; and every Romanist is bound to believe it, or be everlastingly damned. Pope after Pope (and they are all infallible) has declared it to be an article of belief, necessary for salvation, that no other religion should be tolerated anywhere but the Roman Catholic.

"In a circular letter in 1808, Pope Pius VII. said: 'It has been proposed that all religious persuasions should be free and their worship publicly exercised. But we have rejected this article as contrary to the canons and councils of the Catholic Church.' In 1851 Pius IX. said: 'The Catholic religion ought to be exclusively dominant in such sort that every other worship shall be banished and interdicted. In 1878 the same Pope condemned certain 'Principal Errors of our Times.' Among them was this: 'That in the present time it is no longer necessary that the Catholic religion shall be held as the only religion of the state, to the exclusion of all other modes of worship.' Pope Leo XIII. sent out a circular letter, dated January 10, 1902, in which he said: 'The supreme teacher of the Church is the Roman Pontiff.

Union of minds, therefore, requires, together with perfect accord in one faith, complete submission and obedience of will to the Church and to the Roman Pontiff as to God himself.' The Popes and councils have declared again and again that all heretics (and all Protestants are heretics) ought to be put to death, and that it is a meritorious act for any Catholic to kill any heretic, at any time and in any place. To kill a heretic will shorten the duration of a Catholic's stay in Purgatory, after his death.

"In all countries where the Church of Rome has complete control all other religions are forbidden by law. In most of the old Catholic countries complete or partial religious liberty has been granted by the government, at the demand of the spirit of the times; but always against the protest and opposition of Rome. Down to the establishment of the Kingdom of United Italy, in 1870, the city of Rome and the surrounding country was governed by the Pope. He was the absolute civil, as well as religious, ruler. He had his way and Romanism bore its perfected fruit. What was the result? Protestant worship was absolutely forbidden by law except in the houses of ambassadors sent to the Pope by Protestant governments. Not a Bible could be sold, not a voice could be heard preaching Christ, on any part of the Italian soil; the punishment for such a crime was imprison-

ment or death. It would be the same today, if the Pope could have his way.

“What do American Roman Catholics think and say? They sometimes prate about religious liberty. But all they mean is liberty for themselves till they can grow strong enough to rule the land. Then religious liberty will be extinguished in the blood of all who resist their will. Listen to some of the sweet and lovely sentiments of these only representatives of the meek and lowly Jesus: *The Catholic World*, one of their leading papers, wholly controlled by the priests, said, in April 1870, ‘The Church is instituted, as every Catholic who understands his religion believes, to guard and defend the rights of God on earth against any and every enemy, at all times and in all places. She, therefore, does not and cannot accept, or in any degree favor, liberty in the Protestant sense of liberty.’ *The Freeman’s Journal* of New York (what a name for a paper which can utter such sentiments) says: ‘Religious liberty, in the sense of a liberty possessed by every man to choose his own religion, is one of the most wicked delusions ever foisted upon this age by the father of all deceit. No man has a right to choose his religion. Catholicism is the most intolerant of creeds. It is intolerance itself, for it is truth itself. We might as rationally maintain that a sane man

has a right to believe that 2 and 2 do not make 4, as this theory of religious liberty. Its impiety is only equalled by its absurdity.' The *Shepherd of the Valley*, a Roman Catholic paper published in St. Louis, says: 'The Church is of necessity intolerant. Heresy she endures when and where she must; but she hates it, and directs all her energies to its destruction. If Catholics ever gain an immense numerical majority, religious freedom in this country is at an end. So our enemies say. So we believe.' *The Catholic Review* of 1865 says: 'Protestantism has not, and never can have, any right where Catholicity has triumphed. Therefore, we lose the breath we expend in declaiming against bigotry and intolerance and in favor of religious liberty, or the right of man to be of any religion as best pleases him.' The Right Rev. O'Connor, Bishop of Pittsburgh, says: 'Religious liberty is merely endured until the opposite can be carried into effect without peril to the Catholic Church.' "

The reader will notice that these radical statements against religious liberty are not what Protestants say of Catholics, *they are the statements of Catholics.*

"Hear what three great men think of Rome and democracy. LaFayette, a Romanist himself who had seen how Romanism had cursed and blighted the fair realm of France, said: 'If the liberties of the

American people are ever destroyed, they will fall by the hands of the Catholic clergy.' Gladstone wrote: 'No more cunning plot was ever devised against the intelligence, the freedom, the happiness and virtue of mankind than Romanism.' Richard W. Thompson, Secretary of the Navy, said, in his book, the 'Papacy and the Civil Power.': 'Nothing is plainer than that, if the principles of the Church of Rome prevail, our Constitution would necessarily fall. The two cannot exist together. They are in open and direct antagonism with the fundamental theory of our government everywhere.

"A third glaring and frightful fact is that the Pope claims the supreme allegiance of every human soul. He is above every emperor, king, prince, president, governor, legislator, judge, magistrate and officer, of every sort, anywhere in the world. He has the right, though fortunately not the power, to depose the President of these United States and to set aside any law that can be framed and any decree or judgment of any court or tribunal. Every loyal child of the Church will obey the Pope first, and the law of the land afterward. If the will of the Pope and the law of the land are in conflict he will choose to obey the Pope.

"No man can be a loyal American and a loyal Romanist at the same time. The loyal Romanist

owes supreme allegiance to a foreign despot. There are thousands of Roman Catholics in this country who intend to be loyal citizens of the Republic. But if any conflict should arise between love of country and love of Church, they would have to choose the Church or incur the danger of eternal damnation in hell. If you say 'No' to this you reveal your extreme ignorance of history and of current events. All along the ages the Popes have claimed, and exercised, the right to depose kings and queens. Pope Innocent III. deposed King John of England; and Pope Sixtus declared Queen Elizabeth deposed and sent over the Spanish Armada to execute his decree. But England's naval prowess and the wrath of Almighty God sent most of the Spanish soldiers and sailors to the bottom of the sea.

"If you should ask any intelligent and loyal Romanist what he would do if the commands of the Church and the law of the land should conflict, he would instantly answer: 'I would obey the Church.' The last Pope but one, Pius IX., said, in one of his circular letters: 'It is an error to hold that, in case of conflicting laws between the two powers, the civil law ought to prevail.'"

"The Roman Catholic Church dishonors and defies the laws of the land whenever it suits her pleasure. At the fairs, which they hold to raise money for their

priests and their institutions, they almost always operate gambling devices and sell intoxicating drinks contrary to state and national law. The priests of Rome consider themselves above the law. In many cases I know that they disregard the law concerning the recording of marriages. A city clerk once told me that the priest of the city where he was did not comply with the law and, when he asked him about it, he defiantly made reply: 'I record all my marriages in the records of my parish, and that is enough.' When reminded of the law of the State of New York, he said: 'I want you to understand that the Church is above the law.' And the clerk, who owed his election to the Roman Catholic vote, held his peace. A Methodist minister using such language, would have been prosecuted for violating the law. According to the statutes of the State we, men and women, are lawfully married. But Rome laughs at the law and says that, because we were not married by a Roman priest, we are living in gross and damnable adultery. If a Romanist is married to a Protestant woman by a Protestant minister, a Romanist priest would tell him that he could lawfully forsake his wife and marry again, a woman of his own faith. That is what Rome would tell him. But the State of New York would tell him that if he did what his priest told him, he would commit a state's crime. Thus Rome sets our laws at naught.

“A fifth appalling fact is that Rome, to a very large extent, rules this nation today. Rome can get almost anything she wants from our State and National governments. The United States Government supports three Roman Catholic churches and four priests in Panama. Nearly all the chaplains in the army and navy are Romanists. The street railways and many of the steam railroads and steamship lines permit priests and nuns to ride for nothing, while Protestant ministers must pay. Roman Catholics are given the privilege to beg money in the different departments at Washington, while the privilege is denied to Protestants. A Jesuit censor controls the columns of every large daily paper in this nation, so that the truth about Rome cannot go into print, while everything that is derogatory to Protestantism is given the largest display. There is hardly a paper between the oceans that dares to utter a word of criticism of anything which Rome says or does, or that will give any Protestant Church or institution a fair show. Nearly all the teachers in the public schools in Chicago are Romanists, and many other cities, notwithstanding the fact that Rome is cursing the public schools and doing all she can to destroy them. The friends and relatives of soldiers buried in the National Cemetery at Arlington, Virginia, are forbidden to put Masonic emblems on their headstones, though Romanist emblems are allowed.

“On the recommendation of President Taft \$7,500,000 were given to Rome for the Friar lands in the Philippines which were not worth one million. The Roman Catholic catechism is taught in every public school in the Philippines. The city of New York gave the Roman Catholic Church the ground on which St. Patrick’s Cathedral stands, worth a million dollars at the time, and several millions now. In many cities the Roman Catholic churches pay nothing for the street improvements made in front of their buildings. No Protestant Church ever had such exemption. Nearly all the great cities of our Republic are governed by Roman Catholic mayors and common councils of which a majority are Romanists; and they rule the cities in the interest of Rome. In nearly all the great manufacturing plants, and on many of the great railroad systems, some mysterious influence is at work, with great success, to drive out every employe who is not a Romanist. Rome is getting her cruel grip on almost everything in this nation.

“Do you know that Rome is doing her best, or worst, to destroy our public schools? Such is the truth. Why do not our great and small newspapers sound the alarm and try to save our schools before it is too late? Because the miserable cowards dare not whisper a word against Rome. If she should propose to cut our throats, it is doubtful whether a paper

in New York or Washington or Buffalo would object. Rome can do what she will for all they care.

“Word has gone out from the headquarters of the ‘scarlet colored beast’ that the American system of free public schools must come to an end. Cardinal Capel, speaking for the Pope, recently said: ‘The time is not far away when the Roman Catholic Church of the Republic of the United States, at the order of the Pope, will refuse to pay their school tax, and will send bullets to the breasts of the government agents rather than pay it. It will come as quick as the click of a trigger, and will be obeyed, of course, as coming from God Himself.’ The highest authorities in the American Roman Catholic Church have condemned the public schools. And yet the greatest of American patriots and statesmen, all along the years since the Republic was founded, have declared the public schools to be absolutely necessary to our existence as a free and self-governing people.

“Why does Rome hate our schools? The answer is very easy. She knows that if her children are educated with Protestant children in the public schools, they will get their eyes open and will turn their backs on her silly superstitions and forsake her confessional, her bones of saints, her dough god and her deified Pope. Rome has never been able to endure the light of reason, science, history and the Word of

God. Where she has her way, she never does anything for popular education. When the city of Rome and the States of the Church became a part of United Italy, ninety-two per cent. of the people, who had been ruled by the popes for hundreds of years, could neither read nor write. Ignorance and degradation and vice and crime always and everywhere accompany Roman Catholic domination. In this country she cannot keep her children in perfect ignorance. She has to set up her parochial schools, where very little is taught that is of any value, and commands her people to patronize them. The Roman Catholic masses would prefer the public schools, because they know that they are better than the schools which are taught by the ignorant nuns. But the priests hold their noses down to the grindstone by threatening to exclude them from the privileges of the church. Now the priests are demanding that the public money be divided between their schools and the public schools. At a recent convention of the Knights of Columbus, the largest gathering of Roman Catholic priests and laymen ever held on this continent, that was declared to be the policy and purpose of the Roman Church. The war was begun. 'Death to the public school' is the battle-cry of Rome.

"Unless the sons of America awake, there is awful danger ahead. If there be war, it will be pro-

voked and begun by Rome. But we ought to be on our guard. If only our careless, optimistic American people can be aroused! They have the kindest feeling toward their Romanist neighbors. They cannot believe that Rome has any evil designs against us. Not so with the great seers of our nation. President Lincoln said: 'I do not pretend to be a prophet. But though not a prophet, I see a dark cloud and it is Rome. It will rise and increase until its flanks will be torn by a flash of lightning followed by a peal of thunder. Then a cyclone such as the world has never seen will pass over this country, spreading ruin and desolation from north to south. After it is over there will be long days of peace and prosperity; for popery will have been swept away forever from our country.'

"General Grant feared a bloody struggle between America and Rome. He so declared in a speech at a reunion of the army of Tennessee, at Des Moines, Ia., September 20, 1876.

"The wife of General Sherman was a Romanist. One of her sons became a Jesuit priest. The General was an intense Protestant. He often expressed his convictions and his fears to my cousin. Again and again he told her, basing his opinion on what he had found out concerning the spirit and intentions of Rome, that the time was coming when there would be bloody war between America and Rome.

“If war comes, it will be solely the fault of Rome. We want peace. We would not deprive our Roman Catholic neighbors of one shadow of their rights. They may worship and believe as they will. But they must keep their sectarian hands off our Constitution and laws. They must not destroy or harm our public schools. They must not take one cent from our public treasury for sectarian purposes. We desire the most perfect good will to exist between them and ourselves; but it must not be at the expense of the free speech and a free press. We ask them to join with us in rendering unto Caesar the things that are Caesar’s and we will join with them in rendering unto God the things which are God’s. ‘A free Church in a free State,’ is our cry; and we will never consent to a ‘Slave State in any Church.’ ”



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CHAPTER XVI.

FACING THE FACTS.

In the preceding chapters of this book, we have seen something of the baneful influence of Romanism in all of those countries where she had power sufficient to make her influence felt. We have seen that she has always intermeddled with the affairs of State, and has sought to manipulate and control civil officials and affairs for the advancement and advantages of Romanism.

This is the logical outcome of the Romish claim that the Pope is the representative of God in the world, and is the divinely appointed head of all ecclesiastical and civil power, clothed with supernatural wisdom and rights to dictate and rule in the affairs of men, both in Church and State.

In one of the chapters preceding this we have had laid before us a remarkable and startling view of the situation in Washington City. It is plain that Rome, rampant with religious fanaticism and limitless ambition, encouraged with the headway she is now making, has set herself to force Uncle Sam to bow in submission to the Pope at Rome. Having been unmasked and rebuked in those countries where she has

wielded largest influence and succeeded in degrading and impoverishing the people, and having had her power checked and curtailed in those countries, Rome is marshalling her hosts to capture, dominate and control this Republic.

She is shipping millions of emigrants to our shores, accumulating and combining her forces to bind, cut the locks, and bow the knees of Uncle Sam to the dictates of the Pope, while she robs his children of their civil and religious liberty. Will our free American citizens stand idly by and see the strong man of the ages, the representative of all that is highest and best in the civil government of the world's history, who never yet bowed the knee to king, potentate or Pope, go down and put his unsullied lips to the toe of the most arrogant, tyrannical and blasphemous ruler of all the world?

We had as well face the fact that the Roman Catholic Church is a great political party, and that she has set herself by the combination of her voting power, the shrewdness of her diplomats, and all the trickery and deception in which Jesuitry has become master through years of practice, to put the iron yoke of Rome upon the fair young neck of Americanism.

It is useless for our patriotic and liberty-loving people to try to hide their eyes from these facts. We must reconcile ourselves to submit to *Rome rule*, the

turning of the wheels of progress backward, the failure of American civilization, and the repetition of history in all of those old nations where Roman Catholicism has dominated Church and State, or we must gird ourselves for one of the most tremendous, moral struggles in the history of the world. That was sound philosophy of our Lord Jesus when He said, "What king, going to make war against another king, sitteth not down first, and consulteth whether he be able with ten thousand to meet him that cometh against him with twenty thousand." Luke 14:31.

In looking forward to the great moral and political struggle against Romanism, it will be well for us to count up some of the forces in this country that cannot be relied upon to help the cause of civil and religious freedom. It is well understood that a large per cent. of the public press is already subsidized and very much under the dictation of the Roman Catholic Church. Undoubtedly, many of the men who control influential daily papers in this nation, have little or no spiritual vision, and are indifferent as to who guides and controls the moral conscience; what they desire is large circulation, and advertising space well paid for. Nothing but tremendous pressure brought to bear by Protestantism could influence them in their present attitude toward Romanism.

The old politicians have become used to wearing

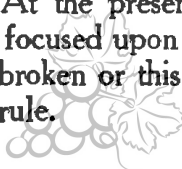
the collar of Rome; they have learned to guard with greatest care against any allusion that could be construed in any way to reflect upon the Pope, his people, claims or pretenses. They know how completely the priests control and rule their people and on what short notice they can combine their voting power against any politician who dares to utter a sentence that can be construed as a reflection against their church.

Only a few days ago, we received a letter from a Catholic friend who reminded us that one small paragraph in a political speech, "Rum, Romanism and Rebellion," and this made only a few hours before the polls were open, carried the State of New York against James G. Blaine and for Grover Cleveland. Our Catholic friend did not seem to be aware of the fact that he was only proving that his church is a powerful political organization, and is not governed by great economic principles, but by Romish prejudice. Under present conditions, we can count on the old politicians sympathizing with the Romish hierarchy.

Another item of importance which we regret to have to put to record, is the fact that the Protestantism of this country is honeycombed with a destructive criticism which practically amounts to infidelity. The unbelief in the integrity of the Bible which is being promulgated from universities, colleges and pulpits

under Protestant influence is having a most fearful effect upon evangelical faith and religious revivals throughout this nation. All of this is to the great advantage of Romanism. It breaks down and destroys the most powerful influence that could be brought to bear and ought to be brought to bear against the superstitions and fanaticism of Romish teaching and practice. We must also confess that there is a sad lack of the union, sympathy and co-operation between the great bodies of Protestant denominations in this country that ought to characterize a people who read the same Bible, trust in the same Christ for salvation, speak the same language, and are striving for the promulgation of the same great principles and the securing of the uplift and salvation of the human race. All these are stubborn facts which any thoughtful man or class of men must take into serious consideration in seeking to solve the great problem which confronts us.

Roman Catholicism is a great world power; she is bound together with the strongest ties that can cement men into a consolidated union. Through years of practical experience she has learned how to combine and focus her powerful influence upon any given point or country. At the present time these combined influences are focused upon the United States; that power must be broken or this country must bow the knee to Roman rule.



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There is one other fact to which we must call the reader's attention before closing this chapter, namely: The religious press of the Roman Catholic Church.

Commenting upon this fact, a religious paper of recent date says:

THE CATHOLIC PRESS.

“Many people find it difficult to understand how the Catholic Church, loaded down as it is with a burden of mediaeval ecclesiasticism, is able even approximately to hold its own against the rising tides of progress. Here is a large part of the explanation: It has a powerful press! The total population of the principal countries of Europe and America is about 270,000,000, and there are 3,329 Catholic papers in those countries; or one paper for about every 80,000 people. That explains a great deal.

“This powerful press gives the Catholic Church a great advantage. If you say anything about it, it can talk back. It has ninety-six papers in this country printed in foreign languages, and through them it speaks to a constituency of two or three millions who never read an English paper. And here is another thing to be born in mind; Catholic homes the world over contain a Catholic paper if they contain any. They are absolutely loyal to their own papers. Millions of them take no other kind; and hence all their

information concerning local and world movements is colored by Catholic sympathy and interest.”

“The great force of any cause lies in its press. The pope declared he would part with the very chalice on the altar before he would part with his press.”
—*Northern Christian Advocate, Syracuse, N. Y.*

The wisdom and zeal of the Catholic people are to be commended; it is most unfortunate that this wisdom and zeal are not expended in a great spiritual evangelism instead of the building up of a superstitious and tyrannical ecclesiasticism, the perversion of truth and of human nature, instead of the inculcation of Bible truth, the illumination and uplifting of human nature. We have no railing accusation to bring against Roman Catholic priests or the sisterhood of the church; we believe the vows and practice of celibacy to be unscriptural and against God-created human nature, subjecting those who make the vows to strong and unnecessary temptation to which no doubt many unfortunate ones fall victims, but we have tried to train ourselves to believe and hope for the best among our fellow-beings everywhere, and we are not warring upon individuals, but upon principles which are fundamental in religious teaching, family life and civil government. We are protesting against a condition of things that has been tried out again and again in the course of human history and in every in-

stance has resulted fatally, which is creeping upon our American civilization like a great *sleeping sickness*, and must be checked or this nation must suffer irreparable loss, the progress of the human race be hindered and diverted from its God-given course and final goal.

We are facing some stubborn facts; will we quietly submit to them, or shall we arise in the name of God and humanity and contend for civil rights, religious liberties, the salvation of the nation and the progress of the race.



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CHAPTER XVII.

THE REMEDY.

We have been making something of a diagnosis of a critical situation; it is plain to our readers that something must be done to stay the tide of Romanism and save our country from the spiritual and intellectual blight it has brought to other nations.

In treating a disease it is customary for the physician to seek to build up the general health of the patient. One of the greatest needs of our times is a decided improvement in the moral health of the nation—a spiritual awakening throughout the entire country, a great quickening of the faith, devotion and religious activities of our Protestant people. Our religious salt in this country is losing its savor; we want a very general renewal of spiritual life and religious zeal to penetrate and affect our entire social system.

There is nothing so helpful to national life in all its departments, as the fear of God, reverence for His name and obedience to His laws. We can conceive of a spiritual atmosphere which would remedy all of our ills, solve all of our problems and lift the whole people into communion with God and fellowship with

each other. The present outlook does not give us any standing room to hope that we are approaching any such spiritual era in this country, but it is safe to say that every Protestant minister and layman who contributes anything to the spiritual evangelization of the present generation, is helping thus much to erect a barrier against the encroachments of Romanism.

The churches ought to establish great missionary centers in all the seaport cities of Roman Catholic countries, and do their utmost to enlighten and deliver from the bondage of ignorance and fanaticism, the multitudes of emigrants coming from Catholic countries to our shores. The churches ought also to set on foot powerful evangelical movements for the preaching of the gospel and the scattering of genuinely religious literature among the masses of the people in all great Catholic countries.

There is a divine law of reciprocity—we save ourselves by saving others. We can save the United States by saving Italy, Spain, France, Mexico, South America and Germany. We must evangelize the peoples or the peoples will destroy us. The church has failed in her vision; she has had no proper conception of the scope, power and possibilities of the gospel of Jesus Christ. The sad feature of the situation is, that in all probability she will not awake to her opportunities, and the emergencies which press

upon us. While evangelical Christians sleep, Romanists sow tares in the field.

If the time, money and energy that have been devoted to the promulgation of the loose and skeptical teachings of destructive critics had been devoted to great missionary effort at the seaports where our emigrants land, following up these newcomers with practical evangelistic effort, we would have an entirely different situation with which to cope today.

While this is all true, we shall have to surrender our country to Romanism or meet the situation in the most practical way. There must be

DETERMINATION, CO-OPERATION, ORGANIZATION.

First of all, there must be in the mind of our people a positive and grim *determination* that this country shall not be dominated by the Pope of Rome. Those citizens of these United States who believe in and love civil and religious liberty, who have no faith in the royal blood of kings, or the infallibility of popes, whose ancestors fought for the independence and upbuilding of this great Republic, or whose fathers and mothers, in more recent years have fled from the poverty and ruin wrought by Romish tyranny in the old countries to these friendly shores—"this land of promise"—must determine that the Pope of Rome and his representatives shall not in-

termeddle with, disturb or destroy the institutions which have made this nation great.

It must not be a question of the time it takes, or the labor, sacrifice and suffering it involves; we must not stop to count the cost; we must determine to save our country from the most invidious and relentless foe that ever set tyrannical foot upon shore, or sought to enslave a free, independent and progressive people. We have come to a crisis in American history; we must rise to meet it.

There must be *co-operation*; the great Protestant bodies of Christians must get into closer sympathy and harmony with each other. They must be able to dominate situations and successfully checkmate Rome in every effort to intermeddle with political affairs. The united Protestantism of this country ought to build a great structure in Washington City and keep there representatives of the various churches to constantly watch the efforts of Roman Catholics to dominate our officials and influence legislation. They ought to send out a weekly publication informing the American people of every effort and trick of Roman prelate and Jesuistic schemers. At the same time, these representatives of Protestantism ought to seek to bring to bear upon Washington City and society the most powerful evangelistic and spiritual influences. Such men as Gypsy Smith, Mr. Chap-

man, George Stuart and Billy Sunday ought to be brought to Washington City year after year to mass all of the Christian forces of the capital city in great evangelistic meetings which would powerfully permeate the moral atmosphere of the Capital of the nation and impress the head of our own government and other governments represented in our Capital, with the virile life and power there is in the evangelical religion of the New Testament.

Protestantism will not win the day by pronouncing invectives against Catholic aggressiveness, but she might win the day by tremendous effort at genuine evangelization. We have the forces, if we only combine and use them, to shake this nation with gospel power from Lake to Gulf and the Atlantic to the Pacific if we would only properly appreciate and use these forces.

To successfully meet the situation, we must have *organization*. We ought directly to rally around the standard of religious and civil liberty millions of well-informed and patriotic American citizens who would be able at the polls and anywhere and everywhere, to meet and offset the influence of the Knights of Columbus, who could easily secure for public speakers escaped nuns and converted Catholic priests, a peaceable hearing to discuss the false teachings and the dangerous effect of those false teachings upon the

individual, and upon society, in any town, city or community throughout the nation; in a word, an organization that could assist Uncle Sam to keep his proper balance and secure without fear or favor, free speech and a free press for the American people.

The remedy for the situation which confronts us, is found in the proper and practical interpretation of four words—Evangelization, Determination, Co-operation and Organization.

THE END.



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