The Church of Rome
Idolatrous—Despotic.

IN IMPERIAL DISPLAY, FAR REMOVED FROM THE LOWLY CHRIST.

Oaths Taken by Priest, Bishop, Cardinal, and Jesuit: A Church Seeking to Control Civil Power.

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SERMON BY

REV. F. M. FOSTER, Ph. D.,
(345 W. 29th St.)
Pastor of Third Reformed Presbyterian Church, New York City.

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The Church of Rome

"Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshiped; so that he, as God, siteth in the temple of God, showing himself that he is God."

—(2 Thes. 2, 3, 4.)

It is assuredly believed that these words refer to the Pope of Rome and to the hierarchy of which he is head. The reference could not be to heathenism, for this had been "revealed" for thousands of years. The system mentioned, conspicuous for authority in one man, was to be a development contemporaneous with, or upon, the "falling away." The multitudes that would turn away from vital

"In this discussion, the expression "The Church of Rome" will be used, rejecting, at the same time, the expression as exact. That institution is not a church—the elect—the called out."
with them. The heathen wanted some visible representation: something they could see and touch. Conspicuous among their gods was the image of Jupiter, and others but less celebrated. If there be a union between Christianity and heathenism, a concession must be made to this desire to have images. A compromise was affected. The heathen were to have their gods and imaginary deities; but they were to have Christian names. Some of the most celebrated images were thus carried out of heathen temples and placed in churches, receiving new names. As another has said: "The celebrated statue of St. Peter, in the church of St. Peter's at Rome, the toe of which is almost literally kissed away, was originally a statue of Jupiter, taken from the Capitol. Many of the altars and ornaments in the churches are entirely heathen in their origin and appearance. Naked forms in marble abound in all the (Italian?) churches. Many of the vases used for baptismal purposes, and those containing 'holy water' were anciently used for similar purposes in the days of heathenism."

The essential features of old Pagan worship are continued in the Church of Rome until this day. Pope Boniface IV. re-dedicated the Pantheon—full of gods—to the blessed Virgin and all the saints. The same idols were worshipped under new names: Venus, Vesta, Ceres, and Juno, became the Virgin under different titles. Bacchus became St. Joseph; Orpheus and Apollo were regarded as "types of Christ." As "saints" were multiplied, other heathen images were hunted up and named for them. The heathen had the image; the Christian had the name; and both bowed in adoration, in this hybrid church.

The heathen had their belief as to the soul after death. Their views were various and complex; but all seemed to crystallize in the notion that the soul passed through a further long period of probation before permanently fixed in whatever state. Sometimes transmigration was hit upon; but probably more frequently, the idea of some ordeal of fire awaited. To win the heathen to this hybrid church, some concession must be made to this belief. Equal to the emergency, promoters of the scheme hit upon the plan of having an intermediate place to which souls should go; a place of purification by fire—a purgatory. As Rev. Joseph S. Van Dyke, in his "Popery the Foe of the Church and the Republic," says: "The fiction of purgatory—* * * which has ever proved a source of immense wealth to the Pope and the clergy, is evidently an importation from Paganism. * * * It is the old fire-purification of souls; and the ceremonies now employed (by Papists) for the relief of those suffering the tormenting flames are remarkably similar to those anciently employed by Pagan priests."

That this is a correct view of the origin of pur-
gatory in the Church of Rome does not admit of reasonable doubt. Strenuously, and in deepest convincedness, the scheme was wrought out. In this hybrid church, the heathen retained their purification by fire, but with the multitudes of formal Christians who embarked in the undertaking, they are held in abject servitude: they are plundered while alive, and their friends are robbed for them after they are dead: because of the dread of purgatorial fire; deliverance from Its torments, the priest is careful to make them believe, he controls.

Purgatory is the old heathen fire-purification of souls. And miraculous power claimed by the priests to change the bread into the real body, and the wine into the real blood of Christ, is the adoption into this hybrid church of the heathen notion that their priests could work miracles: and old bones of saints, which, they say, have healing virtue, is likewise a concession to the belief of the heathen that "charms" and "relics" could give forth virtue. Indeed, you can go through nearly all the ordinances and ceremonies of the Roman Church, and, on careful examination, their heathen origin will be disclosed. Prayers to the dead, to the Apostles, to the Virgin Mary, to Joseph, making them intercessors with God, have their origin in the many heathen deities under Christian names and to which the heathen prayed. Christ as the one intercessor, who alone can go to the Father for His people, is put along side of others who are appealed to for offenses than to Christ.

The full development of these heathen ideas and their ingrafting upon doctrines and ordinances of the Christian Church, required two or three centuries—from Constantine to Boniface III. When fully developed, that church was a hybrid religion—half-Christian: half-heathen. Christianity had the name; idoltry had the substance. A Protestant, turning Catholic, makes this confession: "We confess that God is honored in images, and through them is acknowledged by men." "We confess that Mary, the Blessed Virgin, is worthy of greater honor from men and angels, than Christ Himself, the Son of God." "We confess that the Blessed Virgin Mary is Queen of Heaven, and reigns together with her Son, and that her Son ought to act in all things according to her will." "We confess that the bones of the Saints have great virtue, and therefore ought to be honored by men, and chapels ought to be built for them." "We confess that the most holy Pope ought to be honored by all with divine honor, with the profession, due to Christ Himself." "We confess that the Pope of Rome is Viceroy of Christ, and has plenary power of remitting sins of all men according to his will; of absolving them down to hell, and of excommunicating them.”

Here is corroborative and indisputable evidence...
of the idolatrous and blasphemous doctrines of the Church of Rome. "And there was given unto him a mouth speaking great things and blasphemies."

II.

FURTHERMORE, THE CHURCH OF ROME IS A DESPOTISM, ABSOLUTE, CRUEL. A despotism includes unlimited authority, absolute power, and tyrannical control. A despot is one who rules answerable to none. Time may not be taken to mark the steps by which the doctrine of the Pope as the Head of the Church was developed, further than to remark that it was a growth upon, and perverse development of, the scriptural principle of moderator in a church court. In Presbyterics, Synods, and Councils, rotation gave place to continuance in office; and, presently, with a fixed title. Presbyter was lost in Bishop; and a higher office was appropriately designated. Formalists in religion have their meat and drink in show and parade; and the heathen would not be averse to some chief, great one to represent them before the re-named gods; or the God of heaven so far as they knew Him.

This supreme Head of the Church, called the Pope, with this array of high officials with great ecclesiastical authority and revenues, sought after, and finally secured, authority over civil government. It was a great stride, this authority over the mag-
hundred years to destroy the Waldensians who had liberty in Christ. Every means, the most blood-thirsty and cruel, and with most inhuman and diabolical contrivances for torture, as in the Spanish Inquisition, she used with all the ferocity of demons.

But God made His people free, and Rome could not hold them bound. Reinforced by powerful armies which hunted the children of God as partridges in the mountains; yet the few, poor, hunted saints of God could not be overcome! Their principles spread through the very fires of persecution, until governments, in the face of the Pope's thundering anathemas, proclaimed the second great principle of the world's progress—RELIGIOUS LIBERTY! The nations had purchased CIVIL LIBERTY by wading through blood to the horse bridle. The people of God—the true Church—had purchased RELIGIOUS LIBERTY through the fires of persecution. The conflicts were long, with unmeasured suffering: but the diabolical usurpation by which the Pope ruled in civil and ecclesiastical spheres was cast down amid the rejoicings of liberated peoples. The diabolic power of Rome was broken, thank God!

III
Oaths are made by Priests, by Bishops, by Cardinals, by Jesuits, and probably by all officials in this highly organized and iron-bound system. The obligations require allegiance, as civil officers are sworn to a constitution. The allegiance, however, is not to defined statements of fact, as in a constitution; but to the Pope as absolute and supreme Ruler, in church and state. The oaths bind to most terrible deeds, in support of, and in effort to destroy all opposition to, the Papish system: oaths which should seriously alarm Protestants; oaths which are opposed to the principles upon which Christ's kingdom proceeds. These put this Romish church alongside of the Mohammedan system. Each rose about the same time, and each would put the 'heretic' to the sword. "Accept our religion, or die!" is the theory, and unless restrained, the practice, of both. The oaths taken by priest, by bishop, by Cardinal, by Jesuit, are incontrovertible proof that the Church of Rome holds, as a cardinal principle, that Protestants should be exterminated, and their religion, blotted out.

As these oaths are seriously important; as they...
show the Church of Rome to be irreconcilably de-

pose; and define the diabolical purpose in view—
the destruction of Protestantism—they will be given
in full (italics ours).

A PRIEST'S OATH.

"I, ——, now in the presence of Almighty
God, the Virgin Mary, the blessed Michael the
Archangel, the blessed John the Baptist, the Holy
Apaches, St. Peter and St. Paul, and the Saints,
and the Sacred Host of Heaven, and of you, my
Lord (the Bishop), I do declare from my heart,
without mental reservation, that the Pope is
Christ's vice-general and is the true and only
head of the Universal Church throughout the earth,
and that by virtue of the keys of binding and loos-
ening given to his holiness by Jesus Christ, he has
power to depose heretical kings, princes, states,
countries and governments, all being illegal
without his sacred confirmation, and that they may
safety be destroyed. Therefore to the utmost of
my power, I will defend the doctrine and his hol-
iness' rights and customs against all usurpers of
the Protestant authority whatsoever, especially
against the now pretended authority and Church
in England and adherents, in regard that they be
usurped and heretical, opposing the Sacred Mother
the Church of Rome.

"I do further declare that I will help,
assist and advise all or any of his holiness' agents
in any place wherever I shall be, and so by without
To extirpate the Protestant doctrine, and to
destroy all their pretended power, regal or
otherwise. I do further promise and declare that
notwithstanding I may be permitted by dispensa-
tion to assume any heretical religion (Protestant)
for the propagation of the Mother Church's interest,
to keep secret and private all her agents' counsels
as they concern me, and not to divulge, directly or
indirectly, by word, writing, or circumstances what-
soever, but to execute all which may be proposed,
given in charge or discovered unto me by you, my
most reverend Lord and Bishop. All of which I,
— do swear by the Blessed Trinity and Sacra-
ment which I am about to receive to perform my
part, to keep inviolably, and do call on all the
Heavenly and Glorious Host of Heaven to witness
my real intentions to keep this oath. In testimony
whereof, I take this most holy and blessed Sacra-
ment of the Eucharist, and witness the same fur-
ther with my consecrated hand in the presence of
my holy Bishop and all the priests who assist him
in my ordination.

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A BISHOP'S OATH.

"I, ——, elect of the —— diocese, from hence
forward will be faithful and obedient to St. Peter
the Apostle and to the Holy Roman Church, and
to our Lord, the Holy Pope of Rome, and to his
successor canonically enthroned, I will neither
advice, counsel nor do anything that they may lose
life or member, or that their persons may be acled
or hands in any wise laid on them, or any injuries offered to them under any pretense whatever. The counsel with which they shall enjoin me by themselves, their messengers, or letters, I will not knowingly reveal to any, nor their proceedings.

"I will help them to defend and keep the Roman Papacy and the Royalties of St. Peter against all men. The legate of the Apostolic See, going and coming, I will honorably treat and help in his necessities. The rights, honors, privileges and authorities of the Holy Roman Church of our Lord the Pope and his aforesaid successors, I will endeavor to preserve, defend, increase and advance. I will not be in any counsel, action or treaty in which shall be plotted against our said Lord and Roman Church anything to the hurt or prejudice of their persons, rights, honor, state or power; and if I know any such thing to be treated or agitated by any whatsoever, I will hinder it so my utmost, and so soon as I can I will signify it to our said Lord.

"The ordinance and mandate of the Pope, I will observe with all my might and cause to be observed by others. Heresies, schisms (Protestants) and heresies to our said Lord or his successors I will to my utmost persecute and oppose."

A CARDINAL'S OATH.

"I, ——— cardinal of the Holy Roman Church, do promise and swear that from this time in the end of my life, I will be faithful and obedient unto St. Peter, the Holy Apostolic Roman Church, and our most Holy Lord the Pope of Rome and his successors canonically and lawfully elected; that I will never knowingly and advisedly, to their injury or disgrace, make public the counsels entrusted to me by themselves, or by messengers, or letters; nor that I will give them assistance in retaining, defending and recovering the Roman Papacy and the regalia of Peter, with all my might and endeavor, so far as the rights and privileges of my order will allow it; and will defend them against all their honor and sense, and I will direct and defend them with due form and honor the legates and muniments of the Apostolic See in territories, Church, monasteries and other benefits committed to my keeping; and will cordially cooperate with them and treat them in their continuing, aiding and returning; and I will resist unto blood all persons whatsoever who shall attempt anything against them.

"That I will by every way and by every means strive to preserve, augment and advance the rights, honors, privileges, the authority of the Holy Roman Bishop, our Lord the Pope, and his aforesaid successors, and that whatever else anything shall be decided in their prejudice which is not of my power to hinder, so soon as I shall know that any steps or measures have been taken in the matter, I will make it known to the same, our Lord or his successors, or some other person by whose means it may be brought to their knowledge.

"That I will keep and carry out, and cause others to keep and carry out, the rules of the Holy Father, the decrees, ordinances, dispensations, reservations, provisions, apostolic mandates and constitutions of the Holy Father, or the decrees, ordinances, dispensations, reservations, provisions, apostolic mandates and constitutions of the Holy Father, or any other person by whose means it may be brought to their knowledge, as to visiting the thresholds of the apostles at certain
prosecuted times according to the nature of that which I have just read through. That I will resign out and oppose, persevere and fight against heretics and schismatics who oppose our Lord, the Pope of Rome and his hierarchies mentioned in succession, and that I will do with every possible effort.

JESUIT'S OATH.

The oath of the Society of Jesus includes all the above and adds: "I do further declare that I will help, assist and advise all or any of his Holiness' agents in any place wherever I shall be—in Switzerland, Germany, Holland, Denmark, Sweden, Norway, England, Ireland, or America, or in any other kingdom or territory I shall come to, and do my utmost to exterminate the heretical Protestant or liberal doctrines and to destroy all their pretended powers, regal or ultramontane." (Omitting a part of this oath, which is recapitulation of some already given, the Jesuit oath concluding thus: "I do further promise and declare that I will, when opportunity presents, make and wage relentless war, secretly and openly, against all heretics Protestants and Liberals, as I am directed to do; to exterminate them from the face of the whole earth; that I will hang, burn, waste, boil, play, strangle, and bury alive these infanqrous heretics, rip up the stomach and wombs of their women and crush their infants' heads against the wall (true papal style) in order to annihilate their execrable race. That when the same cannot be done openly, I will secretly use the poison out, the strangulating cord, the steel of the poison bullet, regardless of the honor, rank, dignity or authority of the persons whatever may be, their positions in life, either public or private, as I at any time may be directed to do by any agent of the Pope or Superior of the Brothers of the Society of Jesus.

"In confirmation of which I hereby dedicate my life, my soul, and all my corporeal powers, and with this dagger which I now receive I will subscribe my name in my blood in testimony thereof; and should I prove false or weaken in my determination, may my brethren and fellow soldiers of the militia of the Pope cut off my hands and feet, and my throat from ear to ear, my belly opened and sulphur burned therein; and all the punishments that can be inflicted on me as such and my soul be tormented by demons in an eternal hell forever. All of which I, ———, do swear by the Blessed Trinity, the Blessed Sacrament which I now receive, to perform and on my part to keep inviolably; and do call the heavenly and glorious Host of heaven, to witness these my real intentions to keep this my oath. In solemnity wherein I take this most holy and blessed sacrament of the Eucharist and witness the same further, by my name written with the point of this dagger dipped in my own blood, and seal the face of this holy convent." ! ! !

Could the despotic character of Rome be more clearly defined than by these oaths? Could "allegiance to Rome first and always" be more emphatic?
ically declared? Could the principles which prevailed during the "dark ages", and the horrors of the Spanish Inquisition, be more effectively set forth as the purpose which Rome is pursuing in this day, with the same invincible determination, as three hundred years ago? Do we Protestants know that, right in our midst, priests, bishops, Cardinals and Jesuits, are bound by these terrible oaths to seek the extermination of ourselves, our children, and our religion? The Jesuits, and members of other orders, have been driven out of many countries as inimical to the state. They have come to our land in increasing numbers; and, notwithstanding their avowed purpose, they are given unrestricted liberty. Think of men in our midst, bound to pursue "secretly" this diabolical business when "open" methods would bring upon themselves disaster!

That the Church of Rome is despotic: that she binds herself to seek the extermination of Protestants, and of Protestantism, has received irrefutable demonstration. The Pope declares that he is the Vicar of Christ on earth: that he is His official and visible representative; His spokesman; through whom comes divine authority to the Church, to the State. The Pope claims to stand in Christ's stead, which removes the necessity for Christ on earth. Hence, honors due to Christ, are due to His representative: and people fall down before the Pope and kiss his feet! And practically worship him. "He sitteth in the temple of God, showing himself that he is God." Was there ever, in all the ages of the world, such outrageous impiety? Do the heathen, in their night of superstition, equal it? Has not Roman-
and of Popeism — the riches, the garments, the jewels, the precious stones, the pomp, the grand display, the grovelling of subjects — all ask in the name of the Humbler and Lowly Nazarene! — the Christ who had not where to lay His head! — the meek and lowly Jesus!

In the midst of such surroundings, a number of men received cardinal's hats. One of them was Archbishop Farley, of New York. On his return, he came in the exultation of great official dignity. He was heralded, "Prince of the Universal Church." The committee to receive him hastened to kiss before him, and kiss his hand. Is he not Christ's most royal prince? And should he not receive honor, due to Christ, as Christ's representative? And down on their knees the deluded people went, and fought for place to kiss even the hem of his garment as he passed by! In a carriage, drawn by richly harnessed horses, and followed by two hundred and fifty autos; and with the streets packed on either side with Catholic and Irish and Italian and other societies, and with multitudes of humanity, this "Prince of the Universal Church" rode in state for five miles, to the Cathedral. There, with many bowings and genuflections, he proceeded to the throne, where he received the homage of his subjects. It is said the interior of the Cathedral was a display of gorgeous richness rarely, if ever, seen in United States. Hangings of Cardinal red velvet and cloth, specially designed, and dyed in exact shades, were in evidence everywhere; and one, especially beautiful, draped the throne. A day or two after, additional ceremonies were held. Cardinal Gibbons, of Baltimore, shared the honors with Cardinal Farley. As they moved through the street for spectacular display, to the Cathedral, clothed in all the lavish splendor of their offices, their trains, carried by pages, and a huge gold crosier carried before them, they passed, again, in public review, accompanied by many
A procession the other Jesuits, into the Cathedral; resplendent within; and, as might be imagined with fifty thousand electric lights. The two Cardinals occupied two thrones, and received the homage of their subjects. As they were going, people bowed the knees and many prostrated themselves to kiss their hand. What multitude of "crossings" with holy water! What burning of incense and candles! What tinkling of bells! What kneeling to, and worshipping, the "host"—the wafer transformed into the real body and blood of Christ!—and other things which transpired in this stately ceremonial, the reader will see as the imperfect picture drawn by his imagination.

In London, where the first Catholic Bishop was established in 1850, the return of Cardinal Bertram was celebrated with the same pomp and parade on his entry into Westminster Cathedral. "The reception was the first of its kind in England since the Reformation, and the presence of the Lord Mayor of London, the Mayor of Westminster, members of the foreign embassies and a host of city officials attested to the importance of the gathering. Huge crowds were outside. The procession of 300 noble clergy, headed by the Cardinal in his scarlet robes, was a brilliant spectacle—so the despatches state.

From the Pope down, the distinguishing characteristic of the Roman Church is display, pomp, richness of princely and kingly garments; crowns; precious stones and jewels; regal beauty and stately ceremonial—all of which are of the world and foreign, absolutely, to the Church of God.

In searching, it is not necessary to go far afield, to find parallels between heathenism and Romanism, in this matter. The stately ceremonies of heathen Rome, in the worship of the gods, are clearly discovered in the Church of Rome to-day. The poet, ignorant heathen, fearfully afraid because of the shining splendor, and claims of divine attributes, would grovel in the dust. And the multitude to-day, by this union of heathenism and Christianity, are in the same condition of fear and dread and abject submission. The heavy self-deceived in money, through dread of the fearful power in death claimed by priests, bishop, Cardinal, Pope: the firing up of the furnace of purgatory, or ascending the orb of the sun, if you pay more! make the system falsely called a church, one of the most fearful combinations to impose on man in life and in death, the world has ever seen! A recent press despatch stated that precious stones, to the value of $75,000, stolen from the statue of the Virgin, known as the Miraculous Black Virgin, in the Monastery of St. Paul, had been recovered. This gives a slight idea of the money poured into the coffers of Rome by the frightened people; and not a little of it goes for jewels, precious stones, vestments, crowns, crosses, parade, display and show—the glory of heathenism: but the shame of the Church of God.

V.

THE CHURCH OF ROME IS STRIVING AFTER POLITICAL POWER.

Did time permit a review of twelve hundred years of Church history, the proposition would be at once proved. The steps of development may not be recalled, but from the time of Constantine to
Boniface III., the hierarchy established its supremacy. For two thousand years preceding, the Dukes had been the supreme ruler in religion. The State had ruled the Church. The hierarchy reversed the proposition, and the Church ruled the State. Through mighty strides, the Pope was pushed up to authority over States as well as the Church, and to him both institutions were made to render unquestioned obedience. For a thousand years the Pope maintained this double supremacy. However, through all those centuries, his rule was resisted. A ruler here, another there, would rebel, and the armies of kings loyal to him, were used to reduce the rebellions to subjection: and measures were not tempered with mercy. Most object opposition was demanded. The Pope literally put his foot on the neck of kings.

At the dawn of the Reformation, the breaking away from the Pope, as ruler of the State, was too determined to be overruled. One by one the States of Europe fought themselves free from papal civil domination: and great was the liberty enjoyed. About forty years ago, Italy, the home of the papacy, delivered itself from the Pope's rule. France did so a year or two ago. The disruption of the political tangle, that the Pope is ruler of the State, has been so complete, that Hon. W. Bourke Cockburn, in an eloquent oration before seven hundred and people, in which he felicitated Cardinal Farley on his exaltation to the office of "Prince of the Universal Church," said of the present Pope, "He is without a shred of temporal power, which so many of his successors possessed for ages." But in that same oration, the claim of the Pope's temporal power was already set forth, as well as was the claim while that great good had come from it. "Even though the political power," said Mr. Cockburn, "which the Popes were driven to assume (7), through the necessities of civilization, may have been abused occasionally to actual mistreatment, as all political powers are sometimes abused, it remains a fact that the principles embodied in Papal bulls issued against kindly aggression could not be suffered to lapse from the institutions of men without shattering the foundations of constitutional government. The violence, the change, the devotion to truth of these Popes, are the forces that have produced the freedom, civil as well as religious, that we enjoy to-day."

The temper of this mighty orator, who, to honor the Pope and the hierarchy, has valiantly resisted the history of the last three hundred years, and discredited his vision of the cause of liberty of nations to-day, is extraordinary; but probably just such as Papistry requires. Instead of giving liberty, the Pope's rule gave the "dark ages" of a thousand years. Instead of preparing the way for constitutional government, the nations had to fight themselves free from the Pope's power in order to raise the first steps toward constitutional government. The nation, which was so doubly cemented by ecclesiastics "bitten up," was a disguised negation, through this gifted orator, that this nation owes its liberty to the Pope, and greater liberty would come from a closer relation with him. And just this, the Roman Church is striving to bring about: and last this Ulster Ireland is fighting to-day! And
The purpose of Rome in this land is being more and more unmasked. To offset her designs, she is bringing to bear her greatest skill and diplomacy. She subsidizes the press which heralds her doings, and suppresses all that might discredit, if she can possibly do so. In celebrations of a civil character, she occupies a front seat, and when the President and Cardinal are at the same function, the Cardinal comes dangerously near taking precedence. On the day of National Thanksgiving, 1911, the President attended mass in a Catholic church. On another occasion, he attended a Catholic service in which mass was celebrated for the repose of the soul of some departed dignitary. She is pushing men into office, and is seeing to it that Legislative and Congressional Committees allow nothing to pass unsinalic to the interests of Rome. She has her hands in the public treasury in disguised way—she has her support of orphanages and other institutions; and she is seeking support for her parish schools. A responsible paper says this: 57,000,000 were given to Rome for 'Friar Lands' in the Philippines not owned by the Friars and worth less than 51,000,000.

"$1,000,000 were given to Rome for so-called 'Church Lands' in Cuba worth less than $300,000.

"$400,000 and valuable real estate given to Rome for bogus 'damages' to Papal churches in the Philippines." "$800,000 and valuable real estate given to Rome in Parroco Rico in exchange for property which Rome did not own." Are you aware that about 90 per cent. of all judges appointed to the bench in the Philippines are Roman Catholic? Do you know that the "Sisters of Charity" (really sisters of begging) line up on pay day at the Administration buildings, Washington, and at the various navy yards, and exact toll (some say 10 per cent. of wages) of all the thousands of clerks and workmen in the Government employ? And that the clerk that fails to respond will presently find a slip in his envelope, informing him that his services are no longer needed? Are you aware of the solidarity of the Catholic vote: that it is given and withheld at the direction of priests; that the party that will favor Rome more, gets that vote? Is not the submissive attitude of the politician and of the civil officer explained? They are afraid of Rome, that she will blight their aspirations! Politicians slide away like dogs to their kennels at a whiff of bear, whipped already! Merchants are afraid of Rome's boycott, and will hand out money. If the Presbyterian, the Methodist, the Baptist churches beggared through store and dwelling as does Rome, they would be publicly condemned. She pushes herself into prominence in a way that would cause Protestants to be ashamed.

The Pope has his Secretary of State—Cardinal Merry De Val. He has his ambassadors at every government which can be prevailed upon to receive them; and where the theory of government will not allow them, other means to accomplish the same ends are used. A Papal Legation is maintained at Washington, with Giovanni Bonanno the chief. He was formerly rector of the College of the Propaganda, at Rome. She works according to the necessities of the case in each nation.
Through her Jesuitical schemes, and secret methods of operation, she is gradually working her way back to place from which she was cast down at the Reformation. She fights the Bible out of the schools and then cries, "The schools are godless!" Her endeavors seem to be daily increasing and her efforts to nullify the life-giving force of the spirit of civil and religious liberty are more and more strenuous. THE CHURCH OF ROMY IS SEEKING AFTER POLITICAL POWER.

Brethren, this monster of iniquity, this mother of the Spanish Inquisition; this system drenches with the blood of the saints; which, was, at the Reformation, cast down from the greatest heights of despotic power, is again warping itself into renewed life and vigor in the sunlight of Protestant civil and religious liberty. Not all in the system bear equal blame. The poor, deluded, supplicant, kneeling at the feet of the priest, is to be pitied! May the Lord deliver such from the snares which bind! But for those who, having knowledge, as Priest, Bishop, Cardinal, Jesuit, Pope, and the whole hierarchy, who seek to strengthen and perpetuate this system which would plunge the nations again into the "dark ages", there is for them unsparing public rebuke! They are enemies of the cross of Christ!

The eminent scholar, Dr. James McCosh, one time President of Princeton College, said of the Roman Church: "It is the greatest religio-political system the world has ever seen." It is this and more. It is a union of heathenism and Christianity, a combination which has produced a system which, her wickedness, in the shedding of the blood of the saints, in making war against God and His Church, has not been equalled in the history of the world. "And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues, for her sins have reached unto heaven." "For by her sorceries were all nations deceived: and in her was found the blood of prophets, and of saints, and of all that were slain upon the earth."

In a Catholic church in New York City, there is an image of some saint. From the image go out many arms, or brackets, which hold candles and a place to deposit money. The deluded people are taught, if hunting a place to deposit, thus: by depositing ten cents and lighting a candle, that saint will busy himself in directing to a position. (A steal.)

In Catholic churches, the priest turns a spigot, and benedicts a quantity of water, " blesses it." He then sells it to the people to sprinkle about their homes as a divine protection. In a thunder-storm, the water is freely scattered. (A steal.)

When the people assemble in the church, they, as they go in, dip their fingers in "holy water" and cross themselves with it.

When a man is dying, the priest thrusts a lighted candle into his hand to give light to the soul for the journey.
When a relative dies, you can, as often as you wish to pay for it, have a coffin, with an image in it representing the departed, placed before the altar, and have a mass said to help the soul on its way out of purgatory. If rich, this requiem mass costs $50. If poor, $10 up. (Worse than highway robbery!)