

supported by doctrines, oaths, and penalties, and, in fact, is designed to give the Pope absolute control of the clergy and laity throughout the world. In the Dogmatic Decrees of the Vatican Council of 1870, it is said that "all the faithful of Christ must believe that the holy Apostolic See and the Roman Pontiff possesses *the primacy over the whole world.*" A careful reading of these decrees in the light of history fully justifies Mr. Gladstone's judgment, that they "in the strictest sense establish for the Pope supreme command over loyal and civil duty."* Catholic laymen, whether they realize it or not, are bound in all things to yield obedience to the Pope; their ballots and the education of the children are at his disposal. The clergy are bound to the Roman Pontiff by a comprehensive oath; and no prelate of foreign birth can be naturalized as an American citizen without perjury or disloyalty to his ecclesiastical head. The Constitution of the United States and the principles of the Papacy can not be harmonized.

The doctrines and discipline of the Roman church are marvellously adapted to maintain the supremacy of the Papacy. A hierarchy is established between the laity and God—a hierarchy through which as a channel salvation is communicated. By the sacrifice of the Mass the priest makes an offering to God for the sins of the living and the dead. According to the doctrine of indulgences, the Pope can draw upon the treasury of superogatory merit to supply the deficiencies of needy members. Through auricular confession the priest obtains possession of the inmost secrets of individuals and families. In the case of disobedience, the church imposes severe penalties, culminating at last, where it is free to use external force, in the stake. With such a system, it is not strange that Roman ecclesiastics have almost unlimited power over the laity.

In the light of the foregoing compendious statements, several points, directly or indirectly related to popular education, especially in this country, are now to be considered.

1. The idea of temporal power is inherent in the Ultramontane conception of the Papacy. As the representative of God in the world, the Pope is superior to civil rulers. In the famous bull, *Unam Sanctam*, of Boniface VIII. it is declared that "The spiritual sword is to be used by the church, but the carnal sword for the church. The one in the hands of the priest, the other in the hands of kings and soldiers, but at the will and pleasure of the priest. It is right that the temporal sword and authority be subject to the spiritual power. . . . Moreover, we declare, say, define, and pronounce that every human being should be subject to the Roman Pontiff." The Papacy at the present day has not receded from its claims during the Middle Ages. The Papal Syllabus of Errors of 1864, which must now be regarded as

* Vaticanism, p. 7.