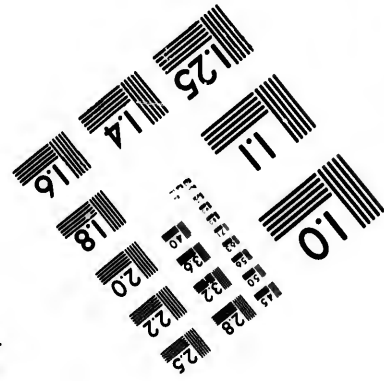
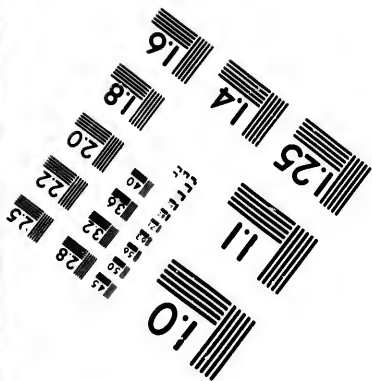
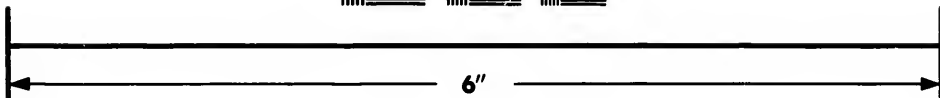
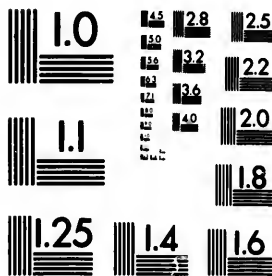


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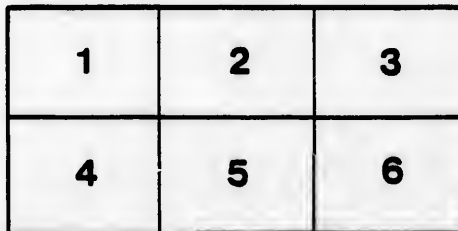
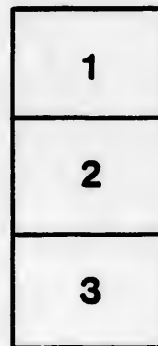
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OF

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Priestcraft,

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This pamphlet contains several rejected articles and many items of interest to people of different shades of opinion.

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PUBLISHED BY

**NORMAN MURRAY,**

96 ST. FRANÇOIS XAVIER STREET,

MONTREAL

# The Rise and Fall of Jewish, Roman, and Protestant Priestcraft.

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**R**ELIGION is either a blessing or a curse according to its influence for good or evil. There never was anything good in the world but it had a counterfeit. The counterfeit proves the genuine. If there were nothing genuine there would be no counterfeits.

Religion is good as a means, but bad as an end. That is best which brings forth the best fruits. The view of religion which has only in view the bringing of the innocent and honest citizen into subjection to a cruel and crafty priesthood has been a curse in all ages. The religion which teaches men to love each other, to forgive each other, to do good, to tell the truth, to help the poor and unfortunate, will always command the respect of humanity, barbarian or civilized. Men are never influenced for good by rituals, ceremonies and gorgeous shows. They are influenced by appeals to the heart. Just think of a religion that cheats the laboring man out of his wages and makes him pay two cents extra for his sugar in order that the manufacturer may be praised for his liberality in giving a present of a \$2,000 stained glass window to a church. "This is pure religion and undefiled to visit the fatherless and the widows and for one to keep himself unspotted from the world." Imagine a religion which advises a man to desert his wife and children and leave them destitute! A very important point that people are very apt to lose sight of to-day, is the distinction between a crusade against error and a crusade against those who believe in error. Those who fought for the abolition of slavery in the Southern States had to fight against some of the slaves they sought to set free; but when the slaves got their freedom they found out that they were fighting against their best friends. Some of

the deluded slaves of Popery fight vehemently against those who wish to set them at liberty, but when they come to the light they are sorry during the remainder of their lives for not changing sides earlier.

The tendency of all things under the sun is towards decay in course of time. The oak decays in time after standing in the rain and tempest for many generations. The marble and granite rock yield in time to air and rain. It is only through a process of regeneration that life is maintained in the world. The water that passes through the human and other animal bodies passes down through the sewers to the ocean, from the ocean it is taken up to the clouds, and comes back again as a life preserver to man and beast. In the same manner truth works its way in course of time through different human organizations. Truth is the salt of the world. Where truth and righteousness prevail, society is in a state of development from the lower to the highest stages; but when truth and righteousness begin to depart, demoralization and decay are sure to follow.

The children of Israel followed Moses out of Egypt through the wilderness to the borders of the land of Canaan. The Canaanites had become so corrupt and depraved that the land spewed them out. The demoralized, decayed and depraved state of the Canaanites had as much to do with their discomfiture before the Israelites as the superior morality of the latter had to do with the regaining of the land of their forefathers, and their possession of it for many generations. When the Israelites followed the Law and the Prophets they prospered, but when they inclined to idolatry they declined. The superior prosperity of the Jew and Scotchman of the present is due to their aversion to idolatry more than anything else.

The Jew got completely cured of his natural inclination to idolatry after the Babyloinan Captivity. The next disease that brought about the final expulsion of the Jews from their own land was ecclesiasticism. The people instead of paying reverence to idols of wood and stone left themselves com-

pletely in the hands of the priests. The priests could bear with any kind of crime or villainy but they could not bear with anything that tended to lessen their own influence with the people.

Such were the state of affairs in the time of Christ and His Apostles. The crucifixion of Christ and the subsequent persecution of His followers were due to the indignation of the priests in finding that the common people were getting less and less interested in the services of the temple and the synagogues, as they were getting more and more interested in listening to Christ and His Apostles in the fields, squares, cities, towns and villages. Such were the state of affairs in Judea at the commencement of the Christian era, that human life was more sacred in the eyes of Roman governors and judges than in the eyes of Jewish high priests, scribes and pharisees. The common people are always influenced by common sense when not influenced and mesmerized by clericalism and political trickery.

As soon as the Christian Church commenced to be of some importance the elders began to exercise spiritual government over the laity. In course of time, different grades of clergy were instituted, and the great aim was to emulate the Jewish high priests, and to be as powerful particularly as the judge-priest and king-maker, Samuel, who may justly be called a Jewish Pope.

A spurious work called "Apostolic Constitutions" was written for the purpose of raising the power and prestige of the bishops,—who in this work were called "Gods on earth," "fathers of the faithful," "judges in Christ's stead," and "mediators between God and man." When the Roman Emperors professed Christianity, although they still retained the dignity of high priest (Pontifex Maximus) they endeavored to increase the dignity of the bishops before the common people. Some emperors were so unwise and infatuated as to confide the education of their children to the bishops, the natural consequence of which was that these children were educated



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nominally in the fear of God; but really into submission to the bishops, and we need not wonder that as early as the days of the Emperor Constantine, Bishop Geovtius of Tripolis demanded that the Empress should rise, bow before him and receive his benediction.

The Protestant Bishops of modern times would have liked very much to achieve such eminence also. The grand aim of the bishops always has been to remove all state interference in church matters, and if possible to subject the state to the church. Bishop Ambrosius of Milan commenced to inaugurate this movement in a very bold manner by excommunicating the Emperor Theodosius. Some of the weaker emperors were silent and succumbed to these attacks of the clergy, and the common people, seeing the meekness of their dreaded emperors, naturally came to the conclusion that the bishops must be supernatural beings, and in some places they were received with the evangelical "Hosanna." Thus increased the arrogance of the clergy from year to year; and in the year 341 the Synod of Antioch forbade clergymen to refer any clerical matters to the emperor without permission from their bishop. The lower orders of the clergy were more and more oppressed, and the Synod of 361 abolished the rural bishops who formerly had possessed equal rights with the town-bishops. The common saying that one crow does not blacken another's eyes could not be applied in their case. They not only hacked out each other's eyes, but they also chopped off each other's heads, whenever they could.

All sorts of dissensions arose, and over the most ridiculous and trivial theological controversies, the world was filled with strife and bloodshed. The Second Church Convention at Ephesus in 449 has been named the Convention of Murderers, because here the mad priests and monks, sword in hand, forced the acceptance of such creeds and dogmas as they thought good. Pride, avarice, and the desire to govern had taken such root in the hearts of these (so-called) Christian priests that it quenched every spark of Christian love, and

democratic Christian equality which had existed in the earliest Christian communities. One bishop attempted to rise and reign over another, and thus originated the different grades in the clergy. The bishops in the larger places soon attained a sort of superiority over those in the smaller towns, and called themselves "Metropolitans;" among these, again, some considered themselves entitled to a still higher grade, and managed to bring under their rule the bishops of several provinces and were called "Patriarchs." In the early Christian Church there were five patriarchs, each equal and independent of each other, viz.: Constantinople, Alexandria, Antioch, Jerusalem and Rome. Rome, however, was at that time the capital of the world; from Rome emanated the decrees which governed the world. The pastors of the Roman community, seeing how nicely secular government could be carried on from Rome, became desirous to govern the whole church in a similar manner to that in which the emperor ruled the political world. Thus arose the idea of the "Holy Roman Empire," governed by the Popes to succeed the political empire, which was now fast coming to decay.

The bishops outside of Rome found this attempt on the part of the Roman brethren very arrogant; nevertheless they were forced in time to submit. The bishops of Rome argued thus:—Jesus made Peter the first of the Apostles and they were subject to him: Peter was bishop of Rome for 24 years, 5 months and 10 days: we are the successors of Peter, therefore all bishops and princes of Christendom must be subject to the bishop of Rome. The title "Pope" had not yet been invented. Now, if Jesus had given Peter a preference over the other disciples, it does not follow that his successors must be viceregents of God on earth. But this assertion becomes so much more arrogant, as Jesus never preferred Peter, and as Peter never was at Rome, and consequently could not have been a bishop there. There are several passages in the Bible proving clearly that Jesus never preferred one of his disciples above another; in fact in one instance Jesus was so much an-

noyed at Peter that He called him a Satan (Matt. 16, 23) Paul, who it is certain lived in Rome and suffered martyrdom under Nero, between the years 66-68, has written several epistles from Rome to different Christian communities, and although he mentions the names of several whom he said were his help-mates and friends in Rome, strange to say he has not one word to say about Peter. No wonder the Popes are afraid the people will renounce Popery if they are allowed to read the Bible. If, however, Peter had been in Rome, and had during 25 years been the pastor of a number of poor and persecuted Christians, does it follow that the subsequent bishops of Rome had a right during all subsequent ages to treat people, kings and emperors like vagabonds. They might without objection have called themselves successors of Peter or Paul if they had been at least as modest and unassuming as these two disciples of Christ. Fortunately for the Popes it is not known where Peter died, and they, therefore, invented a touching story without any historical foundation regarding his death. According to this story Paul as a Roman citizen was simply beheaded, but the Jew, Peter, was scourged and then crucified, head downwards, which he desired according to the legend out of modesty and in distinction from the crucifixion of Christ.

The credit for having founded the Christian community at Rome belongs undoubtedly to Paul and not to Peter. The Popes, however, begin their time with Peter. After him comes a number of names which have partly been inserted for the purpose of filling in gaps. The early history of the Roman bishops is more obscure than even the history of the Roman kings. It would be useless to mention more than a few of them. No line of despots in Europe, Asia or Africa presents such terrible monsters as the line of Popes, calling themselves vicegerents of God, on earth. But no matter how far they went in their cruelty and terrorism, the eyes of the ignorant masses would not be opened. Princes and people allowed themselves to be terrorized by these wicked prodigies, and were willing

in return to kiss their feet. The Popes up to the present day are exercising a right which was never given them by any one. It is only through an unheard of impudence and the cleverest abuse of the ignorance of the masses, that they have put themselves in possession of what they call their rights.

The first Roman bishop of whom we know that he wanted to be more than his colleagues was Victor (192-201). He demanded that all Christians should eat the Easter lamb on the day of the Ressurrection of Christ, as it was done in Rome, and not on the Jewish Passover, at which time Christ ate it. This was about the only thing of importance done by this Pope ; and this was not consented to by the other bishops outside of Rome. After the Roman emperors professed Christianity, the position of bishop of Rome became very desirable ; so much so, that the heathen governor of Rome, Praetestatus, said, " Make me Bishop of Rome and I will immediately become a Christian." The aspirants to this position often fought bloody battles, in which hundreds of partizans lost their lives. Piety and holiness had by this time long ceased to exist among the Roman bishops, and we find in the (so-called) apostolic chair, a long line of murderers and adulterers, which leads to Gregory I. 590-604.

The first to claim the title of universal bishop, was John the Patriarch of Constantinople. In opposing the claim of his rival to superiority, Gregory, the bishop of Rome, left on record the testimony that the first one who would claim to himself that title was the Anti-christ spoken of in the New Testament.

In the seventh century when the church was on the verge of returning to paganism in practice while professing Christianity, Mahomet arose. There is no doubt that the religion which Mahomet taught was a great deal purer and more sensible than the paganism which passed under the name of Christianity at that time. Mahomet taught the doctrine that there was only one God, who rules the universe and that the best way to worship that one God was by virtuous actions,

submission to the divine will, profound prayers, benevolence, charity, modesty, chastity, sobriety, cleanliness, and courage to die for the holy cause.

According to Mahomet's doctrine the only way to prepare for heaven was by living a good life on earth. This religion was a great deal more sensible and reasonable than the religion of the Church of Rome, which taught that the Pope had the keys of heaven, hell and purgatory, and that he could transfer human beings to any of these regions as he saw fit, and the giving of gifts had a great influence for closing the gates of hell and transporting souls through purgatory to heaven. There is no religion so pure and lovely as the religion of Jesus Christ, but the religion of Mahomet and the Jew is as superior to the religion of the papist as gold is superior to copper. The persecutions of the Protestants are already well-known historic facts, but the manner in which the Popes got their temporal power at first makes very interesting reading. The Greek Church had finally separated from the Roman Church on the question of images after much civil war and bloodshed before the Popes got firmly established in their temporal power. The temporal power of the Pope was forced on the Italians by the kings of France, and this was the reason that the French Kings were called the eldest sons of the church. The Italians never forgot this act of the French in forcing them to submit to a tyrant. It would not be at all surprising if the sins of the fathers were visited on the children in this matter, and if the Italians and the Germans will wipe France off the map of Europe it ought to be a lesson to others to refrain from believing the Pope in any respect.

The manner in which the temporal power of the popes was first established makes very interesting reading, especially the letter sent from St. Peter in heaven to Pepin the King of France by Pope Stephen the infallible postmaster and letter carrier.

In 753, Aistulphus, the King of the Lombards, disputed the title deeds of Pope Stephen to the sovereignty of the

provinces in the neighborhood of Rome.

Aistulphus was more than a match for Pope Stephen. Pope Stephen accordingly sent word to old Peter, in heaven, and got the following letter to be delivered by him to Pepin, the King of France: "Simon Peter, a servant and Apostle of Jesus Christ, to the three most excellent kings, Pepin, Charles and Carlomen: to all the holy bishops, abbots, presbyters and monks; to all the dukes, counts and commanders of the French army, and to the whole people of France: Grace unto you, and peace be multiplied. I am the Apostle Peter to whom it was said, Thou art Peter, and upon this rock, &c., Feed my sheep, &c. As all this was said to me in particular, all who hearken to me and obey my exhortations, may persuade themselves, and firmly believe that their sins are forgiven them, and that they will be admitted, cleansed from all guilt into everlasting life. Hearken, therefore, to me, to me Peter, the Apostle and servant of Jesus Christ; and since I have preferred you to all the nations of the earth, hasten I beseech and conjure you, if you care to be cleansed from your sins and to earn an eternal reward, hasten to the relief of my city, of my church, of the people committed to my care, ready to fall into the hands of the wicked Lombards, their merciless enemies. It has pleased the Almighty that my body should rest in this city; the body that has suffered for the cause of Christ such exquisite torments: and can you, my most Christian sons, stand by unconcerned and see it insulted by the most wicked of nations? No, let it never be said, and it will, I hope, never be said, that I, the Apostle of Jesus Christ, that my apostolic church, the foundation of the faith, that my flock, recommended to you by me and my vicar, have trusted in you but trusted in vain.

Our Lady, the Virgin Mary, the Mother of God, joins in earnestly entreating, nay commands you to hasten, to run, to fly to the relief of my favorite people reduced almost to the last gasp, and calling in that extremity night and day upon her and upon me. The thrones and the dominions, the prin-

cities and the powers, and the whole multitude of heaven's hosts entreat you, together with us, not to delay, but to come with all possible speed, and rescue my chosen flock from the jaws of the ravening wolves ready to devour them.

My vicar might, in this extremity, have recurred and not in vain, to other nations; but with me the French are, and ever have been, the first, the best and the most deserving of all nations, and I would not suffer the reward, the exceeding great reward, that is reserved in this and in the other world, for those who shall deliver my people to be earned by any other."

This remarkable piece of fraud had the desired effect. Pepin marched across the Alps and installed Stephen in the temporal power, and threatened the Lombards with dire vengeance if they should again attempt to dispute the right of the popes to the temporal power. The history of the popes during the subsequent seven centuries belongs to the dark age. It was dark in every sense of the word. The history of crimes committed under the cloak of religion would fill thousands of large volumes. We can only refer briefly to the persecutions of the Waldenses. The crime of these noble men consisted in repudiating the authority of the popes. Any other crime can be tolerated by Rome, but to refuse to submit to the authority of the Vatican imposter. The Dominican order of monks was founded especially to subdue the Waldenses by any means. They were first shadowed by inquisitors, several were burned at the stake. When the princes in whose dominions these men were discovered, refused to sanction the wholesale system of extermination ordered by Rome, the monks went on a preaching tour through Europe asking for volunteers to engage in the holy work of exterminating the Waldenses. An army of murderers was soon collected and marched into the provinces where most of the Waldenses were found. This was the time that the famous maxim "No faith to be kept with heretics" was first promulgated. When the pope's legate was asked how would they know the heretic from the faithful in a certain district, The legate gave the command

"kill them all, God will know his own." Rome was in the height of its power at the time of Luther. Every one has heard of Tetzal and his indulgences.

The impostor of the vatican has now lost his power; he has no army of his own, and before any more French troops can get to Rome to instal the pope again in his much coveted temporal power they have a terrible battle to fight with Germans, Italians and Austrians. Long may the memory of Garibaldi, Victor Emmanuel, and Gavazzi be kept green. They have broken the claws of the vulture and the teeth of the hyena. The hyena may moan the scarcity of carcasses to tear and devour, and the want of teeth to tear them even if she got them.

God, Jehovah, still reigns, and the Waldenses may now sing praises on the top of the Alps, and the Italian may read his Bible, and all that the bloody inquisitor can do is to grin and bear it. The cannon of King Humbert, the worthy successor of Victor Emanuel, keep the devil's head-agent on earth in good behavior.

In England and Scotland the overthrow of Popery was succeeded by a system of priest-craft and King-craft combined, the most cruel and despotic that ever cursed any nation. Protestantism was supposed to have the "right of private judgment," as an article in its creed, yet we find the finest specimens of humanity that England and Scotland ever produced, the Puritans and Covenanters, dragged to black dungeons, for no other crime than worshipping God according to the dictates of their consciences. We have the mournful spectacle to this very day of men laying great stress upon the doctrine of the historical episcopate, getting \$50,000 a year and they seriously state that the taking away of these enormous salaries from them will endanger the existence of Christianity. No wonder that the masses should rise in rebellion against such a system. The history of Ireland is an everlasting blot upon English episcopacy. The poor Irish tenants oppressed as they were by landlords of a different race from



themselves, had to pay tithes to these pretended followers of the meek and lowly Carpenter of Galilee.

In Scotland the people no sooner threw off the yoke of episcopacy than they were oppressed by an established system of Presbyterianism. The most useless sons of the Scotch gentry were forced upon the people as pastors, till the people threw off the yoke under leadership of Erskine and Chalmers.

John Wesley led a large body of pious men out of the church of England, but before 100 years elapsed, we have the pitiful spectacle of the Methodist churches turned into music halls and concert rooms. Evidently the vast masses of the people now look upon the churches as entertainment societies. Then the Y. M. C. A. arose, and they did some good work for a little while, but they too commenced to find christian work pure and simple as dry and uninviting, so they must needs combine gymnasiums, swimming baths, &c., &c., with evangelical work to keep the work from getting tiresome.

The following temperance tract was refused admission into the Montreal Y. M. C. A. Record, though it was to be put in and paid for at advertising rates.

#### ADVERTISEMENT OF AN HONEST RUM-SELLER AS IT SHOULD BE !

*Friends and Neighbors* :—Having just opened a commodious shop for the sale of "Liquid Fire." I embrace this early opportunity of informing you that, on Saturday next, I shall commence the business of making drunkards, paupers and beggars, for the sober, industrious, and respectable portion of the community to support.

*I shall deal in "familiar spirits"* which will excite men to deeds of riot, robbery and blood ; and by so doing diminish the comforts, augment the expenses, and "endanger the welfare" of the community.

*I will undertake*, at a short notice, for a small sum, and with great expedition, to "prepare victims" for the Asylums,

the Poor Houses, the Prisons and the Gallows.

*I will furnish* an article which will increase the amount of fatal accidents, multiply the number of distressing diseases and render those which are harmless incurable.

*I shall deal in Drugs*, which will deprive some of life, many of reason, most of property, and all of peace; which will cause the fathers to become fiends, wives widows, children, orphans and all mendicants.

*I will cause many of the rising generation to grow up in ignorance*, and prove a burden and nuisance to the nation.

*I will cause mothers to forget their offspring*, and cruelty to take the place of love.

*I will sometimes even corrupt the ministers of religion*, obstruct the progress of the Gospel, defile the purity of the church, and cause temporal, spiritual, and eternal death; and, if any should be so impertinent as to ask why I have the audacity to bring such accumulated misery upon a comparatively happy people, my honest reply is, "money".

*The Spirit Trade is Lucrative*, and some professing Christians give it their cheerful countenance.

*I have a License*; and, if I do not bring these evils upon you, somebody else will.

*I live in a Land of Liberty.*

*I have purchased the RIGHT to ABOLISH* the character, destroy the health, shorten the lives, and ruin the souls of those who choose to honor me with their custom.

*I pledge myself to do all I have herein promised.* Those who wish any of the evils above specified brought upon themselves or their dearest friends, are requested to meet me at my "Bar" where I will, for a few cents, furnish them with the certain means of doing so.

\* \* \* \* \*

Not content with all the different denominations and organizations already in existence, another one has sprang up all of a sudden, calling itself the "Young People's Society

of Christian Endeavour." This name is very suggestive, if it means anything it means that there are other members of the churches to which these young darlings belong that do not "endeavour" to do any christian work. Their own endeavor largely consists in repeating something they heard from others at their regular meetings. This new society suits some of the young ladies and their beaux better than the Y. M. C. A. and Y. W. C. A., inasmuch as these two older and more useful institutions have not the same advantages for seeing each other home as the new society of C. E. offers. For my own part I wish W. C. T. U., the Y. W. C. A. and Y. M. C. A., all success, but the more I know of this last started society, the less I like it.

The public is already familiar with the discussion that arose from the views of the secretary of the C. E. S. about Sunday trains. I insert the following extract from the *Witness* which speaks for itself—

*Montreal "Daily Witness" March 24, 1893. (A. D.)*

"MONTREAL '93."

ADVANCE GLIMPSE OF THE GREAT C. E. CONVENTION.

*Important and interesting quarterly meeting of the Montreal Union.*

"The minds of the Endeavorers at the quarterly meeting in Chalmers Church, last night, were full of the coming Convention. A momentary digression was made for the relegation to oblivion of the Sunday train gossip, which was laid at rest with emphasis.

"Mr. G. Lighthall, the other committeeman in question, declared that no one could be more earnest in the belief in the Lord's day being sacred to the Lord's uses, He then read the following:

"I would like to make a statement of fact. There has been a great deal of misunderstanding and misrepresentation

—I will not say that it is wilful—concerning this whole affair, and I think that the best and clearest way of showing things to the members of the Christian Endeavor Society, and the Christian public in general, is to give a clear and concise statement of all that has anything to do with the case.

"In the first place, allow me to say that Mr Alfred Grafton has not and never had any personal connection with the affair beyond his connection as one of the members of the Committee of '93. His name has been unwarrantedly attached to the matter.

"In the next place, I totally deny the statement that the Committee of '93, or any of its members, requested the Grand Trunk or any other railway to run trains upon the Sunday of the Convention. The simple facts, however, are as follows:—

"Some time ago, about the latter end of January, I had an interview with Mr. Bell, the assistant general passenger agent of the Grand Trunk Railway, with reference to the arrangement of special rates upon suburban trains for the delegates to the convention. After this business had been completed, I said to Mr. Bell, "I have another matter to speak about, but I cannot do so as a member of the '93 committee. I simply wish to know whether you think that it is probable that the Grand Trunk would be willing to run trains upon the Sundays of the convention to accommodate those of the Endeavorers who might desire to make use of them to reach the convention from suburban points. I do not wish this to be understood as a request either by myself or by the committee in the matter. I am simply asking for information, as the matter involves a principle too important for me to deal with alone," Mr Bell said that he would reply, which I requested him to do to me personally, but not officially. I received later on a letter from Mr Power, the General Passenger agent, stating that they were willing to furnish a Sunday service on that particular day. The follow-

ing evening, Feb. 10, I brought this letter and the whole matter before the committee of 1893, explaining to them my conversation with Mr. Bell in full, and stating that he had gone rather beyond what I asked him for; that I did not ask or request a service, but simply asked for information before bringing the matter up before the committee.

The committee entirely supported me, and said I had done nothing wrong. After due consideration, however, we unanimously came to the conclusion that we could not ask the railways to run Sunday trains, and I was consequently directed, as secretary of the committee, to notify the Grand Trunk to that effect.

The next day, Feb. 11, I wrote the letter and took it myself to Mr Bell, and told him this was the dictum of the '93 committee, and that we could not act differently.

I did not request the Grand Trunk or any other road to run Sunday trains. The manager of the G. T. R. was not seen. I asked for information and nothing more. The committee of '93 did not ask the roads to run any Sunday trains, and stated to them explicitly that they could not do so. The committee have supported me personally throughout the whole thing.

Mr Lighthall also remarked upon the culpable conduct of those who had circulated the misrepresentations, which, at this critical time in the preparations for the Convention, were calculated to do serious injury."

### SOME PERSONAL EXPERIENCES.

Not very long ago I glanced over the Record of the Presbyterian Church in Canada, and came across the interesting item of \$30.00 from Mr. Dawes, the brewer of Lachine. Every year the general assembly of the Presbyterian Church pass resolutions denouncing the liquour traffic, yet they accept the money earned from this cursed traffic for church purposes. They are getting so used to the church of Rome

now, that they have nothing to say against it. They send once in a while for some outsider like Sam Jones, D. L. Moody or Talmage, but Father Chiniquy, the greatest and most honoured servant of God Canada ever produced, is back and forth here for the last six years to my knowledge, and they are afraid to give him the use of their churches. They spend millions of money to convert the heathen, but the worst system of heathenism that ever cursed the world is right here in our midst and it does not trouble them in the least. A poor priest leaves the Church of Rome and gets married and they cannot help him. Half a million can easily be found for some popular movement, but poor Martin they pass him by on the other side.

Not very long ago, I was almost thunderstruck on hearing a memorial service read in Crescent St. Presbyterian, on the occasion of the erection of two stained glass windows, costing, I am told, in the neighbourhood of \$2000.00, crystallized sugar. How long, O Lord! wilt thou suffer oppression in the form of tariffs, popery, state churches and liquor traffic to exist.

During the last general election, I was told to go to Glengarry to give a hand in the elections. Before I was there very long I was told that the Papists would go against Major McLennan if I would not return to Montreal. I did not return to Montreal, however, till the elections were over. Whether any Romanists voted against Big Rory because my sympathies were for him I do not know, I do not believe they did. I got many a sting in my life that tends to make me bitter sometimes and that was one of them.

I once had an argument with a Papist on Glasgow Green, in referring to the martyrdom of Wishart and Hamilton, my opponent disputed the fact and demanded an authentic authority. I gave Sir Walter Scott's History of Scotland and pledged myself to produce Sir Walter at the next discus-

tion. The edition I produced was printed after Sir Walter's death. My opponent insisted that Sir Walter did not write the book at all, because it was printed after his death.

I was once at Pakenham, Ontario, during the Scott Act agitation. The rumseller's friends quoted Paul's advice to Timothy and the miracle of Cana in Galilee. I offered \$5.00 for a glass of wine made from pure water without any adulteration and \$100.00 for a sight of any rumseller or moderate drinker that could prove to me that he had the same disease as Timothy. The rummies got wild and wanted to run me out of the place. They would not argue any longer with me on the question.

### THE SCHOOL QUESTION.

The most positive proof of the coming decline and fall of the present Protestant ecclesiastical systems on the Continent of America, is the public sentiment that is increasing with such rapid strides in favour of common public schools without a Bible or any kind of religion. To the credit of the Roman Catholics, be it said, that while the so-called Protestants wish to keep God and the Word of God out of the schools, the Roman Catholics and the Lutherans are the only ones who seem to have any faith in the religion which they profess. It used to be considered as a fundamental article of the Protestant faith that the right of private judgment should be respected. In the established churches of England, Scotland and Ireland it was held as a theory but ignored in practice.

The Protestant Dissenters of England, Ireland and Scotland were the only ones that ever carried out the principle of private judgment in practice as well as theory. Free-thinkers, like Romanists, English Episcopalians, Scotch Auld Kirk Presbyterians, advocate brute force to day, as surely as the heathen and Papal governments of Rome during the eras previous to Christianity as well as the era of the dark ages.

Freethinkers and Agnostics would force believers in the Bible to do without it if they could. Freethinkers would burn all the Bibles on the Continent of America if they were strong enough to do it. Protestant ministers fold their hands complacently and look quietly on, while a system of education which lays aside the oldest and best text book in the world outside of the school curriculum is advocated. According to the modern school theory, children are far more profitably engaged in reading stories of Jack the Giant Killer, Old Mother Hubbard, Mother Shipton and Whittington and his Cat, and so forth, than they are in reading the beautiful stories of Joseph, Moses, Samuel, Daniel, Elijah, John the Baptist, and Christ and his Apostles. The Bible alone even when it is read to people who cannot read it themselves, has done a thousand times more in one year to change bad men and women to good men and women, than all the learning of Egypt, Babylon, Greece, Rome, modern Europe and America put together has ever done or ever will do.

Nations without the Bible rise and fall, but where the Bible is read and its teachings are followed out, peace and happiness and good will to man is found. Furthermore, those who believe in the Bible to-day, are the only ones that respect the sacred rights of man to bring up his children as his conscience tells him.

The mere art of reading and writing is not education. The man or the woman who is taught from the Bible to fear God and keep His commandments, even if he or she cannot read or write is far better educated, and therefore far more useful in society than the dude or so-called lady, whose education made them more accomplished in the arts of hypocrisy. Show me a truthful man, an honest man, a man who is ready to help others, and diligent in his own calling, and I will show you a man who is far better educated, even if he cannot read or write, than the lazy loafer who can draw a good sketch or read music at sight, but who would not move his lazy body to



help his neighbors out of trouble. That cursed old theory of uniformity has lately been revived with a vengeance. One school and one language, they say, is a *sine qua non* for the building up of a great nation. A more absurd and abominable theory is not possible to be imagined. This is simply a revival of the old cursed doctrine of uniformity that caused the slaughter of the Waldenses, the Massacre of St. Bartholomew, the wars of the Covenanters, Royalists, Jacobites, &c., in England, Ireland and Scotland.

It is true that Popery taught to the children in school is source of danger and menace to the country, still we must admit the right of every citizen to look after his own children as long as he is able and willing to do so. The most extraordinary feature of the whole affair is to hear the very same parties supporting the Jesuits, Sir John Thompson for premier, and advocating a system of education in Manitoba, which all Sir John Thompson's co-religionists oppose. If we are ever to get rid of Popery we must begin to break the connection in some other way. All private correspondence with the Vatican should be seized. All money collected in this country for the Vatican should be seized. No Papal zouave should be appointed as recorder or chief of police. No Papist should be a member of the cabinet unless he has publicly repudiated the infallibility or temporal power of the pope. The pope is an imposter of the worst kind, and all his bulls, encyclicals, should be publicly burned by the common hangman. There is no use to expect Popery to be abolished while people say they respect the servants of a fraudulent system. In my heart I have no more respect for a priest of Rome than I have for a gambler or rumseller. They are three of a kind.

### THEOLOGICAL DISCUSSIONS.

There was a time when an educated ministry was a blessing to the people, inasmuch as the pulpit was a great educational institution, and the minister out of the pulpit was light to the people. Now the people are ahead of the pulpit

in many respects. While the people are employed in some useful work, the most learned of the ministers are wasting all their gas and wind trying to find out who wrote the five books of Moses, who wrote the Prophecies of Isaiah, or discussing whether the press should be admitted while Ministerial Associations are discussing Sunday trains, theatres and the abolition of the liquor traffic, all this while accepting the brewers' contributions for the schemes of the church.

Now, the question arises what is the remedy? and the answer is always the same. "Discharge the unfaithful hirelings who are feeding themselves instead of feeding the flocks." Instead of Ministers getting \$5000.00 a year, and spending fabulous sums on stained-glass windows, organs and trained choirs, organize simple Bible reading societies where Psalms, hymns and Gospel songs shall be sung with the heart and understanding, and not for the mere purpose of tickling the ears with combination of sounds without any meaning to an ordinary mortal.

#### A FEW GOOD MEN LEFT.

While the outlook through the continent of America in general is anything but cheering, we have some consolation at least in knowing that there are still a few stalwart standard bearers left, and that where they are very much needed, the city of Montreal. It has been my lot to come across many champions of the truth as contained in the Bible, in Scotland and Canada, and among them all, I know of no one for whom I have more respect than Father Chiniquy and Principal McVicar. Principal McVicar on every occasion is to the front in the cause of temperance and Protestant liberty. The whole staff of the Presbyterian College (with one exception) are sterling men. Dr. Barbour of the Congregational College, and Dr. Douglass of the Methodist College, I admire, as I do also Dr. Hunter, Dr. Williams, Revs. Mr. Fleck of Knox, and Mr. Mowat of Erskine Church, Mr. Nichols of St. Mark's, Mr. Dixon of St. Jude's; Dr. Wyld of Toronto, is head and shoulders

above all the ministers of Ontario and Principal Caven is not far behind him. There are a few of the good ministers in Ottawa, but whose names I have forgotten. Dr. MacKay I honour, but I would like to hear him come out more boldly against Romanism and the cursed liquor traffic, as he does rightly against the so-called higher critics. The higher critics of the Smith, Briggs, Dodds and Campbell school I despise as contemptible hypocrites, who are undermining Christianity, while eating fat of the offerings that ought to be given in the form of dollars and cents to worthier men. To these men, I would only give twelve hours' notice to pack up and go. They rightly belong to the Ingersoll and Huxley gang. Perhaps I am doing Ingersoll and Huxley an injustice by connecting their names with these imposters. Huxley and Ingersoll would scorn to act so mean and contemptible a part as to bite the hand that feeds them. The Briggs, Smith, Dodds and Campbell crowd may more justly be compared to the snake in Æsop's Fables, that the old farmer took to his house to warm, and commenced to hiss and attempt to sting the members of the family. Dr. Shaw of Montreal, I despise as unworthy of the name of Protestant, inasmuch as he opposed my humble efforts in advocating the rights of the poor oppressed Protestant Indians of Oka. All honor to Mr. Maudsley who always stands by them.

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Here is something that ought to interest the Seminary of St. Sulpice :

### REWARD OF TEN THOUSAND POUNDS.

1. A THOUSAND POUNDS REWARD to any Roman Catholic who shall produce one text of Scripture proving that we ought to pray to the Virgin Mary.
2. A THOUSAND POUNDS REWARD to any Roman Catholic who shall produce a text to prove that the wine at the Lord's Table ought only to be taken by the priests.

3. A THOUSAND POUNDS REWARD to any Roman Catholic who shall produce a text to prove that St. Peter had no wife.

4. A THOUSAND POUNDS REWARD to any Roman Catholic who shall produce a text to prove that priests ought not to marry.

5. A THOUSAND POUNDS REWARD to any Roman Catholic who shall produce a text to prove that we ought to pray to the dead, or for the dead.

6. A THOUSAND POUNDS REWARD to any Roman Catholic who shall produce a text to prove that there are more Mediators than one.

7. A THOUSAND POUNDS REWARD to any Roman Catholic who shall produce a text to prove that St. Peter was Bishop of Rome.

8. A THOUSAND POUNDS REWARD to any Roman Catholic who shall produce a text to prove that the Virgin Mary can save us.

9. A THOUSAND POUNDS REWARD to any Roman Catholic who shall produce a text to prove that the Church of Rome is the oldest Church.

10. A THOUSAND POUNDS REWARD to any Roman Catholic who shall produce a text to prove that the Pope of Rome is the Vicar of Christ, or the successor of St. Peter.

IN ALL TEN THOUSAND POUNDS REWARD, to any one who shall produce the required texts of Scripture.

*" Search the Scriptures." " Christ is all and in all"*

DRUMMOND'S TRACT DEPOT, STIRLING,

SCOTLAND.

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Here are the letters of Cardinal Taschereau and Archbishop Fabre to Louis Martin, the ex-priest, conspiring to make him run away from his wife. Both should have been in the penitentiary instead of living in palaces :

FIRST LETTER OF THE CARDINAL-ARCH-  
BISHOP OF QUEBEC.

ARCHBISHOP'S HOUSE, APRIL 22nd, 1890.

*Sir,*

I have neither forgotten nor despised you, as you seem to believe from your letter of yesterday. The very day I received your first letter, I forwarded it to my Lord the Archbishop of Montreal, begging of him that he would take you under his protection since you were in his diocese. A few days later, he replied that he was occupied about your affair and that he would do all in his power to take you out of the abyss and provide for the wants of your family.

I will tell you frankly, that your second letter grieved me very much on account of the threats it contained.

Think of it seriously, my dear friend, your eternal salvation is at stake, and you should know that if you are obliged to make some sacrifices to take the road of heaven, you must not hesitate. Go and see my Lord Fabre and I am sure he will do all in his power. Yours truly in Christ,

E. A. CARD. TASCHEREAU,

Arch. of Quebec.

FIRST LETTER OF THE ARCHBISHOP OF  
MONTREAL.

ARCHBISHOP'S HOUSE, APRIL 26th 1890.

*My dear Sir,*

I will receive you willingly to help you in your projects to return to the Church. I will be at home on Monday evening, and probably the remaining days of the week, with the exception of Wednesday night and the whole of Thursday. I have also to go and give confirmation in the country on Friday morning. I am exposed to go out frequently at this time of the year for the parochial visits, but I do not foresee any other absence for the next week. Come as soon as possible ; the sooner the better. I am your devoted servant,

† EDOUARD CH., Arch. of Montreal.

SECOND LETTER OF THE CARDINAL-ARCH-  
BISHOP OF QUEBEC.

Sir,

Your letter of the 8th inst. having informed me that my Lord of Montreal would give me some information about your state and disposition, I ought to defer my answer till to-day. Do not let yourself be discouraged by the difficulties you have to meet with. God permits it to give you a chance to deserve the special graces you are in need of.

*Qui exiit in vobis opus bonum, perficiet usque in diem Christi Jesu.* (Philip 1. 6.)

*Esto fidelis usque ad mortem et dabo tibi coronam vitae.* (Apoc. 2. 10).

*Qui certat in agone non coronabitur, nisi legitime certaverit.* (2 Tim. 2. 5).

*Qui persederaverit usque in finem, hic salvus erit.* (Mat 10. 22.)

Who then can be dearer to you than Jesus Christ who shed his blood to the last drop to redeem your soul! How many tears he shed for your salvation. Do not regret those you are shedding now to do penance.

Your first and admirable sacrifice which you made to enter again the road of eternal salvation, do not render it useless in retracing your steps.

*Non coronabitur nisi qui legitime certaverit.* (2 Tim. 2. 5.)  
Have confidence in My Lord of Montreal who loves you and will do all in his power to save your soul. The Lord be with you. Yours truly in Christ Jesus,

E. A. CARD. TASCHEREAU, Arch. of Quebec.

SECOND LETTER OF THE ARCHBISHOP OF  
MONTREAL.

MONTREAL, MAY 12th, 1890.

My dear Sir,

I have received your two letters. I am sorry you had a reception rather cold at la Trappe. I hope, nevertheless, tha

is in order now in your heart, and that you are able to continue piously the exercises of your retreat. Make it as long as you can, for one cannot take too many precautions against future temptations.

Your disappearance has put the Protestants in a flutter. Papers related your history in their own way. They published a letter that was addressed to you by a Father Fosnell, C. M. This letter was probably received after your departure. Through it they could acquire the conviction that you were thinking of it since some time. Some of them infer from that, that they will not see you again, and that you have returned to your Church. They are going to take all the means in their power to find you, at least for some time. It is for you to take the proper measures to put them out of the scent. I hope they have no suspicion about the place you have chosen.

In this moment, examine seriously your soul, and see what you must do to save it. Do not be afraid of the sacrifices. It is a great fidelity to God that will enable you to hope you will obtain grace for you and for the unhappy one who followed you in the abyss. God cannot resist a fervent prayer. The Holy Virgin Mary and St. Anne, patron of the Brittons, will be of a great help to you if you invoke them.

It will be impossible for the sisters to call again at your house. They will not be received. Pray with confidence and keep up your courage, but also have a firm will.

I am your devoted servant,

† EDOUARD CH., Arch. of Montreal.

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### JESUITS IN AMERICA.

It is no unusual thing to see after the name of a Roman Catholic ecclesiastic, the letters "S. J.," which signify that he is a Jesuit or member of the so-called "*Society of Jesus*."

This society, founded by Ignatius Loyola, August 15th,

1534; conditionally sanctioned by the bull of Pope Paul III, September 25th, 1540; unconditionally approved by him in 1543; and sending out its missionaries and establishing its agencies and college in Spain in 1546, Japan in 1549, Abyssinia in 1557, England in 1580, China in 1584, and in America and Asia before 1556; has had a most troubled existence, and has in some way succeeded in winning a vast amount of ill-will of both rulers and people.

For their crimes, intrigues, and conspiracies, the Jesuits have been banished from various countries again and again, as will be seen by the following table, compiled from *A Short Sketch of the Jesuits*, also from the *Encyclopædia of Chronology*, by B. B. Woodward and Wm. L. R. Cates, and from other trustworthy authorities. The Jesuits were expelled from

Sargossa	in 1555	All Christendom, by Bull of	
La Palinterre	" 1558	Clement XIV. July 21	in 1773
Vienna	" 1566	Russia	" 1776
Avignon	" 1570	France again	" 1804
Antwerp, Portugal, &c.	" 1578	Canton, Grisson	" 1804
England	" 1579	Naples again	" 1810
England again	" 1581	France "	" 1816
England "	" 1584	Moscow, St Petersburg and	
England "	" 1586	Canton, Soleure	" 1816
Japan	" 1587	Belgium	" 1818
Hungary and Transylvania	" 1588	Brest (by the people)	" 1819
Bordeaux	" 1589	Russia, again	" 1820
The whole of France,	" 1594	Spain, "	" 1820
Holland	" 1596	Rouen Cathed'l, by people	" 1825
Touron and Berne	" 1597	Belgium schools	" 1826
England again	" 1602	France, 8 colleges closed	" 1828
England "	" 1604	Great Britain and Ireland	" 1829
Denmark, Venice, &c.	" 1606	France again	" 1831
Venice again	" 1612	From entering Saxony	" 1831
Amura, Japan	" 1613	Portugal	" 1834
Bohemia	" 1618	Spain again	" 1835
Moravia	" 1619	Rheims (by the people)	" 1838
Naples and Netherlands	" 1622	From entering Lucerne	" 1842
China and India	" 1623	Lucerne again	" 1845
Turkey	" 1628	France "	" 1845
Abyssinia	" 1632	Switzerland	" 1847



Malta	in 1634	Bavaria and Genoa	in 1848
Russia	" 1723	Papal States by Pius IX.	
Savoy	" 1724	Sardinia, Vienna, Austria	" 1848
Paraguay	" 1733	Several Italian States	" 1859
Portugal, Sep. 3rd.	" 1759	Sicily again	" 1860
Prohibited in France	" 1762	Spain "	" 1868
France again	" 1764	Guatemala	" 1871
Spain, colonies and Sicilies'		Switzerland	" 1871
and Naples	" 1767	German Empire	" 1872
Parma and Malta	" 1768	France again	" 1880

These are the gentlemen, polite, polished, and trained, the spies, the vassals, the sworn minions of a foreign despot, who, having been kicked out of all Catholic countries again and again by popes, princes and kings, both Catholic and Protestant, now swarm into England and America, and under the protection which the influence of an open Bible gives to honest men, are proceeding to destroy the public schools, debauch the government, and work the mischief which has ever been their legitimate business. We shall see how these birds of night will bear the light of day.

### CRIME AND IMMORALITY.

A correspondent of the *English Churchman* furnishes the following statistics, copied from a papal source, viz.: "*L'amico di Casa, Almanico Popolare.*" Published at Turin.

#### BIRTHS.

	Legitimate.	Illegitimate.	Legitimate.	Illegitimate.
London	75,097	3,207	24 $\frac{3}{4}$	to I
Paris	19,921	9,707	2 1-19	" I
Brussels	3,448	1,833	1 $\frac{3}{8}$	" I
Monaco	1,854	1,760	I	" 1 $\frac{3}{8}$
Vienna	8,821	10,360	I	" I 1-6
Rome	1,215	3,160	I	" 2 $\frac{3}{8}$

Rome therefore, as regards the standard of illegitimacy, is six times worse than Paris, and sixty-six times worse than London.

In relation to murders the statistics are equally unfavorable. Here they are taken from the same source :

		MURDERS.	Proportional average.
England has	1 in 178,000 people		1
Holland	" 163,000 "		1 1-5
Prussia	" 100,000 "		1 8-10
Austria	" 77,000 "		2 1-7
Spain	" 4,113 "		44 1/2
Naples	" 2,750 "		64 4-5
Roman States	750 "		237 1/2

Comment is needless, unless it be to say that two-thirds of the murders which occur in Great Britain are committed by Papists.

### CONCLUSION.

Hear the conclusion of the whole thing: One God, one religion for all men in all ages; fear God, keep his commandments and do good to all men. No monopoly or tariff in trade or religion, no dictation from Rome or Washington under the British Flag. The Church of Rome is a fraud, the Church of England is a farce, and the *so-called* Church of Scotland is an imposition. They get other people's money for nothing. The Church of England was conceived in sin, shapen in iniquity, born in crime and nursed with the blood of the Puritans and Covenanters. As a man lives, so shall he die. No holy water, made with common water and salt, will purify a rake whose heart has not been changed. If a man promises a woman to love and protect her. No imposter with a black peticoat or white neckwear can relieve him of his responsibility. If it is improper to marry a first or second cousin, or a deceased wife's sister, no dispensation from an Italian fraud can make the matter right. The letters of Archbishop Fabre and Cardinal Taschereau to the ex-priest Martin should be brought in evidence against these imposters, and if they were both put in jail for six months it would be a lesson to others in future to keep them from trying to do mischief.

Is any one so foolish as to suppose that God has more respect for an Italian cardinal than for a good honest Scotchman? If there is a heaven and a hell you will see Protestant Scotchmen up above, and Italian and French cardinal sin hell, when you go to the other side.

## APPENDIX.

### THE CAMPBELLS OFF THE TRACK.

Since the above was written I have read some nonsense from the pens of Prof. Campbell, and Dr. Campbell.

Professor Campbell does not understand the Old Testament—(See Kingston Sunday afternoon address). I could introduce him to some old women in Lewis, who can scarcely read, but who understand the Bible better than he does.

Let me ask him a few questions :—

1. Did he ever see a wise father who did not correct his children when they went astray?

2. Is God not seen in the storm and frost as well as in the calm and sunshine?

Did the devil ever do any mischief that God did not permit him to do.

4. Is there anything in the Old Testament to surpass in cruelty the late Franco-Prussian war?

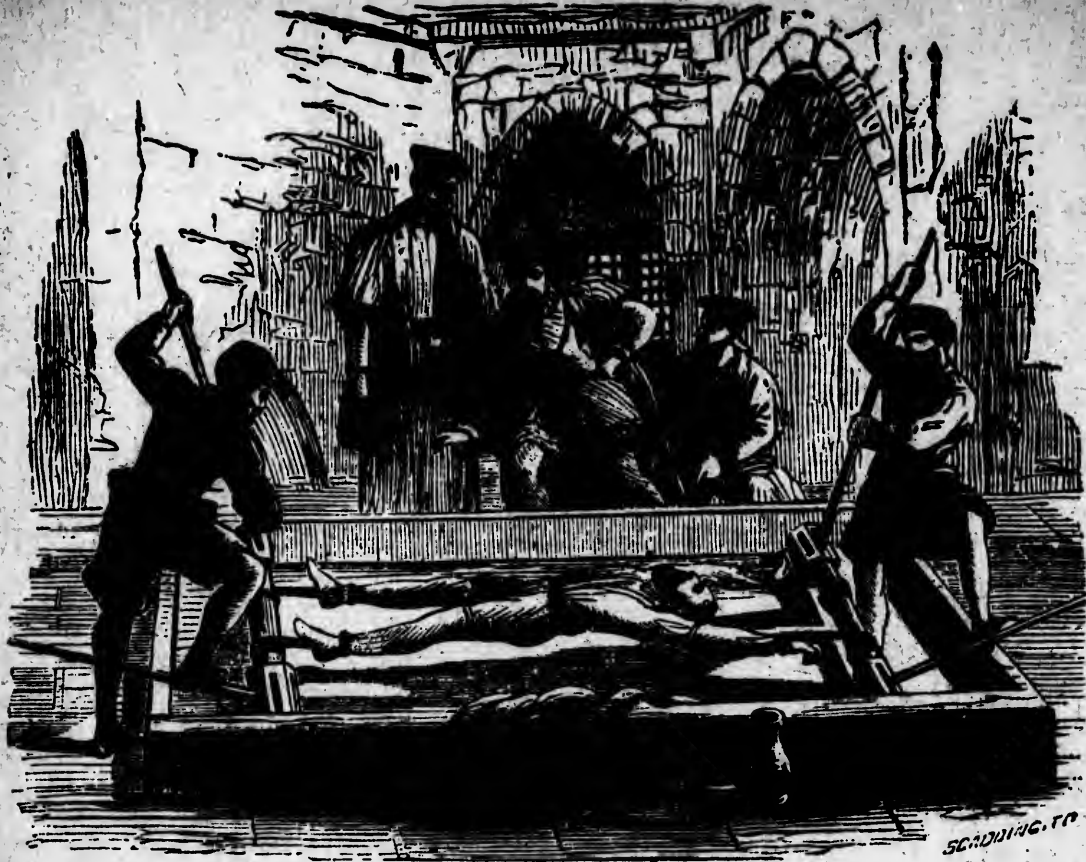
5. Is there anything recorded in the Old Testament to equal the punishment the Jews got under Titus after the Ascension?

6. Which is most correct : to hang a murderer or leave him at large to murder other people?

7. What should be done with professors and others who bring forth bad fruit, but to cast them forth?

8. Do you not find in ancient history that the Canaanites were so corrupt and low that it was a mercy to themselves and the world in general to put an end to them as we do now to mad dogs?

To Dr. Campbell I would say : your Church of Scotland has been nothing since the Disruption but a garden of weeds, dry stumps, decayed herbs, disciples of Simon Magus, and Demetrius, and a general disgrace to Scotland. If you doubt it I will give you all the illustrations you want. I know these lads well. They like the loaves and fishes, and flesh-pots of Egypt better than the Gospel of Christ,



SCORING. TO

THE INQUISITION.

