

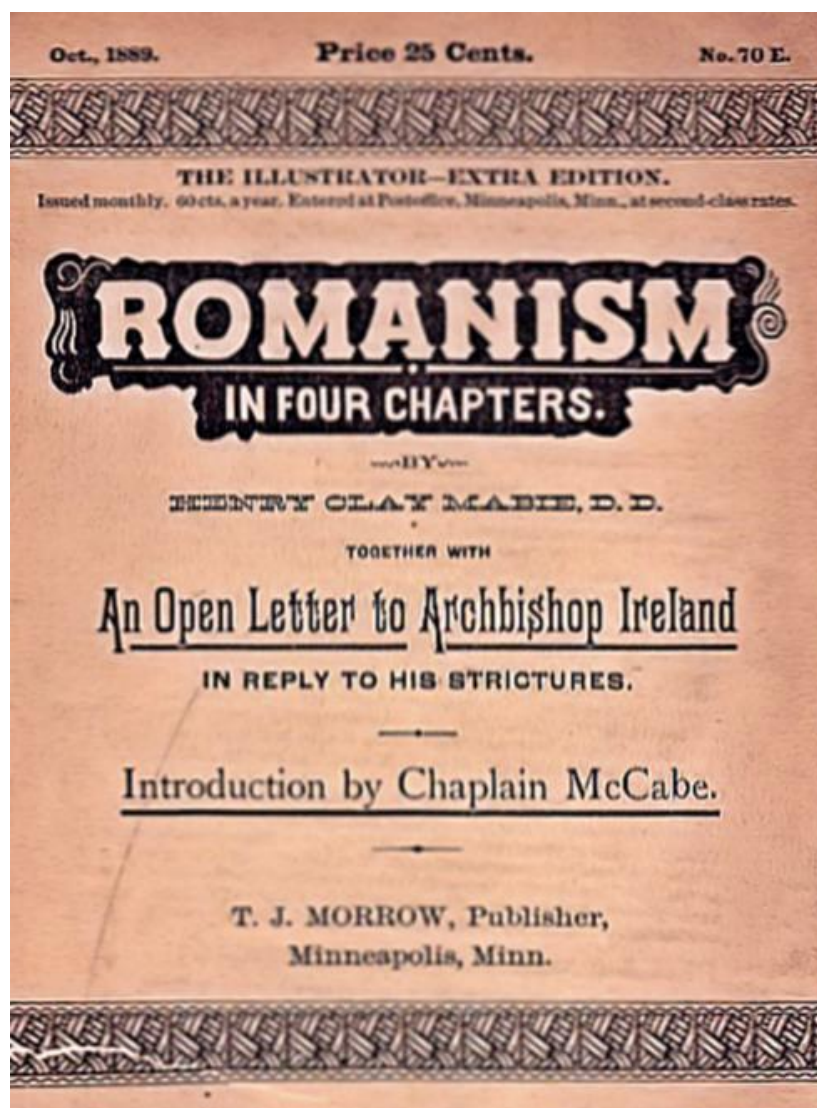
# Romanism in Four Chapters

by Rev. Henry Clay Mabie, D.D.

Together With

**An Open Letter to Archbishop Ireland**  
*In Reply to His Strictures*

Introduction by Chaplain McCabe



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## Introduction by Chaplain McCabe



"*Romanism in Four Chapters*". It would take a thousand chapters of equal length to tell all this world has suffered from the Roman Catholic Church. She has shown herself to be the foe of human progress. She has shown herself to be the enemy of liberty. She has demonstrated her utter incapacity for nation building. She can destroy—she cannot build. Witness the monarchies of the old world still under her sway. Spain is a specimen of her handiwork. Witness Mexico and the South American Republics of the new world! If there is any glimmer of light falling athwart the pathway of any of these nations at the present time it is in spite of Rome and not because of her.

Her system of education is a stupendous fraud. It is the ringing anvil upon which the Vulcan of darkness forges the chains of superstition and ignorance with which to bind the nations of the earth.

Study these four chapters. They are calm and dispassionate. The facts contained therein are written with the quiet confidence of a great lawyer who knows that his case is surely won, before an intelligent and honest jury. Such a jury is the American people.

C.C. McCabe.

Mission Rooms M.E. Church, N.Y.,  
September, 1889

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## Explanatory



The discussion of the old, yet ever new subject, Romanism, herein contained, was originally given in a series of Sunday evening lectures on "Sights and Insights in the Old World," in the Central Baptist Church in Minneapolis, of which the author is pastor. The topics naturally arose in a serial discussion on prominent phases of religion in the old world, and the relations of these phases to religion in our own land. Romanism therefore, was by no means singled out or lugged in as a subject for attack. The lectures themselves were in no spirit of controversy. They were analytical, judicial, and candid, giving credit where credit is due, while holding out the beacon of warning which patriotism, social economy, and true religion must prompt in view of the daring encroachments of this hoary propagandism upon the free and cherished institutions of our beloved country. The lectures awakened profound interest, and were listened to by large audiences. A fervent desire was expressed in many quarters that they might be given a more permanent form, so as to be available for general circulation. They make no claim to be an exhaustive discussion. They simply present Romanism in its constituent elements, and aim to point out the patriotic, social, and Christian attitudes in relation to it. As such the lectures are accordingly given to the public in this form.

H.C.M.

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## 1

### Romanism as a Political Imperialism

The subject we are about to discuss is one of vast intricacy and difficulty, which has through ages puzzled the astutest minds, and proved the almost insoluble enigma of statecraft and moral science. In conceding this let it not however be inferred that the problems which Romanism presents are all plain, even to Romanists themselves. Romanism does not fully understand itself. None are more puzzled over their own problems than Romanists. They are "hoist on their own petard," caught in their own meshes, ground to powder by their own millstone. As really as the victims of the half-truths of Judaism, Buddha, Confucius, or Mohammed, so the unfortunate disciples of Rome are also crying out, "*O, wretched man that I am, who shall deliver me from the body of this death?*" (Rom.7:24).

#### The Spirit of this Discussion

In what I shall have to say I wish to be temperate, fair and kind. I have no grudge or ill-will against Catholics as fellow beings. They are my brethren. I will go as far to do them a favor or to show them a kindness as anyone else. I will not pass them by in expressions of neighborly good feeling, in deeds of charity, or in mission work. I am "my brothers' keeper", my Catholic brother's keeper, as really as my Baptist brother's. His soul is as precious in God's sight as my own. I respect a Catholic's religious conscience as I respect my own, and on that very account I will spare no pains to enlighten his conscience if I can, regarding his emancipation as my own.

In what I shall here say, I shall speak of Romanism as a system, an institution, as I would discuss Mohammedanism, Republicanism, or Materialism. Even in doing this I shall not overlook the good that has come out of it.

I do not overlook its saints, martyrs and heroes. I cannot forget Columba in Scotland, Augustine in England, Patrick in Ireland, Savonarola in Italy, Fénelon and Guyon in France, Francis Xavier in the Orient, and the brave fathers who discovered the Mississippi valley. I admit, if you please, that Rome sheltered the mother church, and that Providence has had a use for Romanism in the world; that she has given a gospel to myriads of our race; that heaven has been peopled for centuries, by many of its devotees, going up to God with sincere petitions on their lips.

I have no doubt that among its disciples are many sincere penitents, and true believers who for Christ's sake have renounced selfish living and therefore accepted in the Beloved.

But having said all this, I am not yet through with Romanism.

I have "somewhat against" her because she hath "left her first love." I would fain rescue her from her false lovers, and if I could, restore her to her true husband. In what griefs I have to state against her I shall speak not as a partisan nor as an antagonist, but as I can imagine one of her own children might speak, who would save even Rome from itself—its own worst enemy.

#### The System Complex

Much discussion respecting Romanism is random discussion, hostile, ill-tempered, not clearly thought out,—discussion which has not defined the terms with which it deals.

Romanism is not a simple thing. It is composite. Before you can have clear discussion you must realize it into its elements, and treat each element by itself.

My method therefore, will be first to determine what is Romanism? Then to examine its claims, its spirit, its methods, and in the light of these ascertain what our attitude should be in regard to it.

It is a singular compound. It is not simple. It is not a mere *State*, nor a mere *Church*, a denomination, nor a mere *social compact*, but it is a compound of all three.

It is a composite of the genius of the imperialism of Ancient Rome, of certain native social tendencies of our common human nature, and of Christianity.<sup>1</sup> And these three strands are braided together into one cord. It is a creation in the form of a trinity, putting itself often in the place of the true Godhead, exalting itself above all that is called God.

Whence came this three-headed creature, which in varied alternation is ever rearing itself in the face of the march of civilization? Now as a political institution, dominating the State, now as a social compact, descending to political artifice, and now as a religion in priestly robes, and handling sacred vessels at the high altars of our God?

Whence came it? Was it *premeditated*?

Was it *revealed of God*, through some pattern shown complete upon the mount?

Did it grow out of any *real need of man*?

It was none of these. It grew of perverted human nature. The blind leading the blind.

### Development of History

It was an unfortunate development of history, which God has over-ruled indeed, no thanks to such history-makers. Those who are familiar with the history of the English Church know how the English Church took form accidentally, at least incidentally, on the human side.

The English Church was outlined more from the force of political considerations extant in the time of Henry VIII and Elizabeth than from the force of considerations religious. It is so more or less with all State Churches. They are the birth of unfortunate forces in unfortunate times.

Besides, in all distinctive Church movements, since the time of the apostles, in which time inspiration controlled the type, human considerations have been dominantly present in giving shape to organizations, and at this point there is always danger of corruption. It has been so in some degree with all forms, even of Protestantism. In Lutheranism, Presbyterianism, Methodism, Anabaptism, and even in the latest form, the Salvation Army.

It is the misfortune of all human organizations that this is so. It was especially unfortunate that the Church of England took form as it did. Christianity has suffered vastly ever since in consequence.

But the Roman Catholic Church was pre-eminently unfortunate, by just so much as it was nearer the fountainhead of the stream of life for the ages, in having the swelling stream so early and so fatally poisoned by the corrupt influences of pagan statecraft and earth blind diplomacy.

I say the Roman Church was *unfortunate*. From this point of view I pity her. She has had a Sisyphus Stone to roll.

"Ah, Constantine! to how much ill gave birth,  
Not thy conversion, but that plentiful dower,  
Which the first wealthy Father gain'd from thee."<sup>2</sup>

Oh, in that evil hour which Dante thus bewailed when Constantine was permitted to proclaim the nuptials of Church and State, had some mighty spirit from within the Church, risen up and forbidden the bans of so illegitimate a marriage, how different had the Christian era been. What corruptions, what wars, what Tartarean darkness of the long night of the middle ages, what rivers of blood flowing from the veins of martyrs to the State and martyrs to the Cross might have been avoided.

How long ago Europe might have had peace, Asia and Africa have had the Bible and Christianity, and America and the round globe have had the millennium, and glory to God in the highest have been sung o'er every plain of earth as it is sung on the heights of heaven.

<sup>1</sup>Virtually the statement made by Dr. John A. Broadus in address on "The Paramount Authority of the Bible."

<sup>2</sup>Dante cxix. 118.

Romanism is an evolution of history, because man is what he is, mongrel; it is a creation of half-truth. Blot out Romanism, and in similar form it would evolve itself again, out of the womb of circumstances, not because it is divine but because it is partly divine, and partly devilish. Fallen human nature works that way.

For the same reason there is ever a tendency towards Rome, even in all Protestant bodies, because they are human, and have the twofold elements in them.

Rome is prone to gloat over this and to say, "It is an evidence that we are right." Not so; it is only an indication that there is a great deal of human nature in a man, and of perverse human nature in particular.

I have said that Romanism is a compound of ancient imperialism of Rome, of certain native tendencies of perverted human nature, and of Christianity. For the sake of clearness and of getting my exact thought analytically before you, I shall treat of Romanism in these pages in each of these essential aspects, separately speaking,

*First. Of Romanism as Politics.*

*Secondly. Of Romanism as Human Nature.*

*Thirdly. Of Romanism as Religion.*

And *Fourthly*, I shall speak of the *Christian Outlook* upon the complex system, or what should be the attitude in which the Christian mind should hold itself in respect to it?

For the present, then, I ask you to consider

### **Romanism as a Political System**

1. I shall examine the *claim* of Rome through its Pope to *temporal authority*.
2. I shall point out the *principles on which it depends and operates* to maintain this delusion.
3. I shall indicate *why it hopes for renewed vitality* in the *American Republic*.
4. I shall hint the *duties of good citizenship* in America in regard to it.

First then, let us examine this claim of the Papacy to temporal political authority in the earth. You will notice that it is a claim, a *claim of divine right—to monarchy*, nay more, to *universal monarchy on the earth*. It sets up then *as world-power—as the world-power, having the capital at Rome*.<sup>3</sup>

### **The Church Roman**

The Church of England is pleased to name it the *Gallican Church*; we call it the *Roman Church*, and rightly, because whenever it was, when it started, it has been made *Roman*, even *Romish*. It might have taken its capital to Jerusalem, but that would have been too Jewish. It might have taken it to London, that would have Anglo-Saxonized it. To bring it to Washington would only Americanize it. It is yet, and prefers to be, an Empire of Rome, the Rome which was in power when *Christ was born*; the Rome which was the ideal citadel of *monarchism*; the Rome which was the synonym of *self-assertation*; the Rome which wielded *iron authority* and put all it could conquer beneath its heel.

#### **1. The Claim to Divine Right**

The claim is that Rome yet rules the world, and by *divine right*. We challenge this claim. Rome, stand up and present your credentials.

Have you any evidence that God has written such declaration in the nature of man? None. Does consciousness say Rome is the eternal city? No.

Has God ever thundered it in heavens, or spoken it in vocal tones as he spoke to Israel at Sinai in the Ten Commands? Or as he did to Jesus in baptism? Or on the mount of transfiguration? No.

<sup>3</sup>Some Romanists say that Rome claims only "spiritual" authority over the Nations, but *temporal* authority is meant.

Has inspiration of Prophet, Apostle, or Christ himself written it in the Bible that Rome is the mother of us all? Has it? Is there one word to that effect, even in your Douay Version? Not one.

What are your credentials? On what do you rest this claim to divine right, to make and unmake Kings and Presidents, Monarchies and Republics? And from a chair in Rome?

"Why," says Rome, "we assume it from our antiquity in the Christian era." But Jerusalem is older than Rome, and so is Antioch and Alexandria, and Athens, and Damascus. The truth is, Rome has *assumed* the divine right to govern and persists in it so long and so arbitrarily.<sup>4</sup> Yes, we see the elephant stand on the turtle's back; but what does the turtle stand on? The assumption of Rome is precisely of the same kind, though not so old as the assumption of the divine right of Kings.

Democracy denies the doctrine of the divine right of Kings,—it maintains that it is a pure assumption.

Just here it must be admitted that some of our interpreters of Democracy have lugged in another assumption, viz. the divine right of the people, *i.e.* of majorities.

The truth is that, strictly speaking, there is no *divine right* in Pope, King, nor people, if by divine right you mean *absolute* right. If by divine right you mean *divine permission* to *execute a sacred trust*—a trust committed by God that you may carry out God's principles and ends in government; that's one thing; but it is not a right to be used arbitrarily, in the exercise of which one may go to all lengths. The right to govern men is never strictly a *right*; it is a permission based on conditions, to last during good behavior, or at least so long as government subserves divine purposes relative to man's true welfare. All governments are on probation. Government, therefore, ultimately rests on the divine will, and is likely to be transferred for cause, as it has been transferred thousands of times in history. God has never abdicated nor given a right to any earthly potentate *per se* to run away with authority at pleasure, or crack it over men's heads in a tyrannical fashion.

Even Israel lost the kingdom even though a David and a Solomon had occupied its throne, because they did evil—would not serve faithfully God's ends. They were even sent into captivity on that account, and to this hour the Ten Tribes have never been brought back to occupy the throne, while Judah wails captive oppressed by all nations of the earth.

If Israel lost the throne for such a cause, I submit that no world-power of whatever prestige, can go exempt from the same moral law that dethroned the chosen of God. The universal consciousness of men gives that verdict. All men instinctively see it to be right, whether they have a Bible or not, that authority abused or misused will be forfeited. Nature says it, reason says it; all good men say it, the Bible says it. That's why, even though in the early ages, in the providence of God, Rome was permitted to have a moulding influence on Nations, and might, perhaps, have retained it had she used it well, lost it, and lost it forever.

That's why Royal Houses that once ruled rightly, as in David over Israel and good king Alfred, over England, in their corrupt successors lost the kingdom. When on probation they showed they could not be trusted. Hence the kingdom departed.

### Popular Rights Now on Trial

In this country and in France and elsewhere the people or their representatives are now on trial, and it remains to be seen if they will execute God's will in furnishing good government for men. If not, government in turn will be wrested from their hands. Their scepters will fall just as surely as did Belshazzar's of old, when the fingers of a man's hand wrote on the plaster of the wall, "Mene Mene Tekel Upharsin."

There is no divine right about republicanism even, to which the God of all earth has quit-claimed, to let man do as he pleases with it.

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<sup>4</sup>We are not unaware that Rome impresses into the support of this assumption many texts such as the words of the great commission, the words to Peter, "I give unto thee the keys," etc. But it is trifling with Scripture to thus materialize or localize its application.



We grant that absolute monarchies have thus presented greater temptations to abuse of authority than republics or limited monarchies. Hence representative governments have risen and are on trial to-day. But if we suppose that God is under obligation to them or dependent on them we greatly mistake.

Now monarchy in the person of the Pope of Rome has presented the greatest temptations of all to abuse of such authority, and it has been doubly mischievous because it has corrupted religion on the one hand and government on the other.

The Popes have pre-eminently shown that they couldn't be trusted in a position in which even the Son of Man declined to sit, when he refused the temptation of the devil to reign politically over the kingdoms of the world.

One after another of these Popes have done evil like the Kings of Israel of old, and now their probation is presumably gone forever. The Romish church, therefore, has no more claim to temporal authority over the governments of the earth to-day than has the dust of Julius Caesar or the bones of Belshazzar.

Sooner than humanity would call back a Pope of Rome to universal empire, the United States may be looked for to resurrect George III and set him in the President's Chair or elect Jefferson Davis Dictator.

Secondly, observe that

## 2. The Principles of Romanism are Those of Ancient Rome

Let us notice the *principles* on which, politically speaking, Romanism depends, and on which it operates to maintain this delusion. We shall see that these principles are precisely identical with those on which Rome, as a political power, operated two thousand years ago.

Republicanism asserts that government exists for the *sake of the governed*,—not for the sake of the governed *selfishly* considered, but for the *real well-being* of the concerned, which is the *same* as saying for the purposes of God in society. But mind *Rome never means that*. Indeed, as it claims to be an *inspired institution* and to derive authority from the inspiration of *itself* rather from an inspired Bible, it has no standard by which to determine the will of God or the well-being of the governed, except its *own capricious will*, misnamed "infallibility." That is, the institution *is a law to itself*. So is the *anarchist*. So is *Satan*.

Now, assuming that in Romanism we have an institution that is a law to itself, an inspired law to itself, having no court of appeal above itself, what will that institution logically do to maintain and propagate itself? It will do exactly what ancient Rome as a political power did. It will

### (1) Love Power for Its own Sake

That was Lucifer's lust. Milton makes him say:

"To reign is worth ambition, though in hell;  
Better to reign in hell than to serve in heaven."

And he pictures him thus:

"High on a throne of royal state, which far  
Outshone the wealth of Ormus and of Ind,  
Or where the gorgeous East with riches hand  
Show'rs on her kings barbaric pearl and gold,  
Satan exalted sat, by merit raised  
To that bed of eminence."

Power thus conceived may look very desirable, but believe me, it is the very essence of evil. Mere power is not a worthy end in itself. It ends in destruction.

But this power Rome loved and sought, and seeks it still. It is purely a profane ambition. It will go to all lengths to maintain itself. It will incur all hazards. It will scruple as nothing. It will trample both man and God beneath its feet to reach its end. It is mere willfulness—the one power in the universe that has no efficiency in it, no justification in reason, no sufficient end for its existence or action. It is the principle of competition versus the principle of love taught by Jesus Christ.

This principle is the vicious principle which brought civil Rome to the dust. This is the vicious principle, or rather the lack of sound principle in Jesuitism, underlying the maxim “The end justifies the means.” This is a devil’s doctrine. The end which is reached by wrong means is itself a lie and the father of it.

Now Romanists, myriads of them, are not themselves aware of so pernicious a tendency lying at the root of their system, considered a political power. “They know not what they do.” “But how shall they know without a preacher?” therefore, like prophets of old, we must “cry aloud and spare not,” as to the real nature of this thing.

We would rescue Rome from itself from a pagan delusion as old as Lucifer himself, which like a frosted viper she is still hugging to her bosom. It will yet drink her blood, except she be warned and shake it off into the fire.

## (2) Rome uses Statecraft

A power that is an end to itself in the realm of politics will seek to *formally organize and relate itself to other governments* in the earth. It will create *political offices* and fill them with *magistrates*, in short employ all the *apparatus of a carnal world power*. Ancient Rome did this. It became an empire—the empire.

Modern Rome does this; hence her alliance with Kings and Emperors, her use of armies, her diplomatic relation with States, now happily so demoralized in Europe, hence her studious endeavors to obtain recognition, as at the late celebration of the 50<sup>th</sup> anniversary of the Pope’s priesthood, into which even our own president and the Queen of England were decoyed; hence her endeavors to obtain court recognition throughout the world, and even in Washington; hence the willingness to have street illuminations and public welcome on behalf of cities, as in the welcome to Cardinal Gibbons by the city of St. Paul two winter’s since.

## (3) Rome uses Force

A world-power that is an end to itself will, of course, if occasion requires, *employ force* to extend its propagation. You may depend it will not use force if the force to be encountered is likely to whip it out and defend it. But the moment it can gain a point by force, that moment it will use it. American prelates may talk never so smoothly with honied words, in flattery of democracy and individual rights, and their natural instincts may incline them to these accepted doctrines.

But who does not know, that knows Romanism, that the very moment that Rome having gained majority sees hope of overthrowing our doctrine of individual rights, she will wheel every prelate in America into line to the employment of force to rid the land of popular sovereignty.

A world-power by its own very logic must employ force, or give up its doctrine. Some people think Romanism has changed in this regard,—that she has come to accept our doctrine of popular sovereignty. She will, and on her principles can afford to, change just long enough to get the majority on our principles. Then her adherents will turn over her individual rights, like sheaf of wires, into the hands of her chief magistrate to scourge modern civilization unto the death with it.

I don’t say individual Catholics, with human and kind hearts are predisposed to do this, but I do say that an institution like Romanism, whose basal principle is that she is an inspired end to herself—and therefore above the Bible and above God, on its principle will do this, and logically must do this or give up its principle. Certain it is that for ages Rome has used force, has gone to all lengths to do it, has drenched the soil of Europe in blood to do it, and she’ll do it here if occasion come, and even the personal kindness of

her large hearted Bishops, and her genial Priests, and her saintly Sisters of Charity can't prevent it. Nay, like Dr. McGlynn—her most gifted preacher in America,—they would be made the first victims to this monstrous Jugernaut if they dared to stand in the way.

#### **(4) Exalts the Sensuous above the Spiritual**

A world-power which is an end to itself, will ever tend to exalt the sensuous (or material) above the spiritual. I do not say that it will give no place to the spiritual. I simply say that it will put the spiritual out of its place—will when the occasion serves, put the spiritual below the material. Rome did this in its ancient imperial life. This it was that built its magnificent heathen temples; this that built the Pantheon and filled it with idols; this it was that sculptured heathen deities and glorified the nude and the shameless in art, (recall the secret galleries in Pompeii and Naples.) This it was that built the Colosseum and filled it with gladiators and gave the Christians to the wild beasts for sport to the animalized populace. This it was that built the theatres and devoted them forever to perversions and profanings of the dramatic instincts of men. This it was that made much of triumphed processions in honor of military heroes and swung incense before them, and built triumphal arches for them and deified pomp and pageantry and processions of every sort.

Roman Catholicism of to-day is the legitimate child of this mother. The sensuous forms of Roman paganism of 2,000 years ago are depended on to-day throughout Europe and the world for impressing the devotees of Romanism. I do not say that spiritual truth in some measure is not used, but I say it is relegated to the back ground, and materialism is brought to the front and enthroned in the symbolism of the church. The senses are primarily sought for impression. Pictures and images, robes, and imposing buildings, pomp and pageantry, incense and holy water, genuflections and bodily inflictions, crucifixes, and a materializing of the Lord's Supper in the mass, the counting of heads and the uniforming of nuns, enchantments, extreme unctions and incantations are what the Roman church of to-day depends on for the impressiveness and power.

#### **(5) The Creature above the Creator**

To sum it all up in one word, a power like Romanism is an end to itself, will inevitably come on its principles, to place the *creature above the Creator*, and when you have done that you have thorough-going paganism. Baptize it if you will, it is still paganism. Call it "Holy Catholic," if you will, it is after all mainly paganism under an assumed name.

This is just what ancient Rome was. Read the first chapter of Paul's Epistle to the Romans. Hear him say of the pagans of his time in that very capital from which Romanism emanated, "*Because that when they knew God, they glorified him not as God, but became vain in their imaginations and their foolish heart was darkened, professing themselves to be wise they became fools, and changed the glory of the incorruptible God into an image who changed the truth of God into a lie, and worshiped and served the creature more than the Creator, and even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind to do those things which are not convenient, being filled with all unrighteousness, who not only do the same but have pleasure in them that do them.*"

Mark, I do not say all Catholics come to this. I only say here that the tendencies of the system thus self-centered, are to educate humanity, in spite of much truth in the system, into the habit of placing the creature above the Creator. The stress is on the ceremonialism. It is therefore an awful responsibility to bear for a system claiming to be religious—nay THE religion—to be logically leading men in that direction—to paganize instead of Christianize. It virtually, in spite of its good intentions, comes to do the work of Satan, appearing as an angel of light.

## Rome in the United States

### 3. The Ground of its Hope for Renewed Vitality in America Indicated

Thirdly, let us consider *why* this world-power *hopes for renewed vitality in the United States*. Confessedly, Rome has lost heart in the European States. Romanism in Europe to-day is to be seen as a fossil or skeleton in a museum. Prisons of inquisition, monastic ruins, mediaeval cloisters and cathedrals, musty churches full of relics, and of literal dead men's bones are chiefly representative of Rome in Europe. It is a curiosity of antiquity, with many features revolting in the extreme. To be sure, its Jesuits still plot, its cardinals diplomatize, and its priests and nuns mouse their way like earth-worms, as through the underground passages that disagree their history; but their chief hope for the future is here. Fifty years ago Gregory XVI who held "that the salvation of the church would come out of America," said: "Out of the Roman States there is no country where I am Pope except the United States." The London Times is authority for the statement that of the 2,377 Jesuit missionaries scattered over the earth, 1,130 of them are in America, including those in Peru, Brazil and British America.

Cardinal Manning advises Romanists throughout the world to enter politics as *Romanists* and to do this especially in England and the United States.<sup>5</sup> In our large cities the priests are already in politics, and to some purpose. We are told by Dr. Josiah Strong that "in New York City the authorities during the eleven years preceding 1880 gave to the Roman church real estate valued at \$3,500,000 and money to the amount of \$5,027,571—all for the Romish votes, and in violation of law." Father Hecker says that the aggregate wealth of the Roman church in the United States increased from 1850 to 1870 from \$9,000,000 to \$60,000,000. The bishop of Charleston has said: "Within 30 years the protestant heresy will come to an end."

Canada is not the United States, but it is our next door neighbor, and some people are anxious to see it annexed to the United States. We should like to know just how much will be involved in such annexation, especially in view of the following dispatch from Quebec, and published in the New York Times of Feb. 2, 1889?

Quebec, Feb. 1—The influence which the Church of Rome has acquired over the Legislature of this province would astonish an outsider. The simplest measure is not sure of becoming law unless the Government can certify that it has received the sanction of Cardinal Taschereau, and in three cases on Wednesday, bills were presented to the Legislature with this assurance. Even in the case of an act providing for the registration of births, marriages and deaths, a measure which has repeatedly been demanded by the Provincial Board of Health, the Government felt restrained to announce that it had been approved by the Cardinal and his Bishop. It was proposed to come to the assistance of the farmers whose grain had been destroyed by the wet weather of last fall, and the Premier promised that if a committee was formed, with the Cardinal for Chairman to distribute the funds, the Government would contribute liberally.

Now why do the Romanists turn their political hopes hither?

America is young and inexperienced with this old deceiver, and like a giddy girl is easily wheedled by her flatteries.

Then the enormous wealth producing power of this country tempts a vast Catholic immigration hither. Besides, the Roman Church requires money and a vast amount of it. It is the most expensive religious service on earth to maintain. It has nevertheless, always ground its constituency to poverty, however much they have. It is also noteworthy that with all the urgency which the officials of the Catholic Church use in exacting money, this money is rarely used to relieve their own poor, but to build church institutions, including hospitals mainly for the treatment of Protestant patients whom they hope indirectly to proselyte. Their poor they leave for the Protestant public to care

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<sup>5</sup>The Archbishop of St. Paul, since the above was written, indignantly denied that the church lays claim to temporal power, and yet in his very denial he used the words: "Minneapolis is a very modern city, and if the Pope were there to-morrow he would have the same authority he has in the City of the Seven Hills; for it is based no more on Rome than Minneapolis—but on the words of the Eternal to St. Peter, "Confirm thy brethren."

for.

Further, our political system, with its easily-made voters and its popular sovereignty, affords temptation to Romanists. European monarchs are more than suspicious of them. It is here only, that Romanists have hope to attain popular majority, or at least, balance of power. Along with this is the dependence of politicians on votes. Hence unprincipled, ambitious men will concede privileges to Catholics in exchange for votes. Priests can deliver voters like herds of cattle, at the polls, and public officers can in turn, vote away privileges to the system that would enslave both voter and official.

#### **4. The Duties of Good Citizenship, in Relation thereto, Hinted**

Fourthly, consider the duty of good citizenship in the United States respecting the encroachments of this foe.

##### **(1) Government of God**

The duty, as I conceive it is threefold.

(1) There is the duty incumbent on us as a people to *more clearly formulate our doctrine of popular sovereignty and provide for the teaching of it*, at least to formulate it so far as to show on what it is grounded. I have shown that the only basis on which we can successfully dispute the assumption of the Pope to temporal authority is to deny that there is any such thing as divine right per se, in the Pope. I have also shown that we can deny the divine rights of kings only on the same ground.

No government can justify its right to govern except on the ground that it is using government as a gracious permission of God for the realization of man's welfare. This is the basis of our right to hold authority as a people. We are conserving the weal of humanity, which is synonymous with the governmental end of God, as a monarchy would not do it, in this country. When we fail to really conserve the weal of man our right or charter will be forfeited. Now, it has been our mistake and sin as a nation that we have not held this as clearly and stated it as plainly as we should.

We don't need to have a union of Church and State, nor in any sense have the State become churchly, for as Nation we have definitely on record our confession of the derivation of our charter from God, for man's sake, and we should not hesitate to teach it, and avow in terms unmistakable.

In our zeal not to become sectarian we have in part become reckless and atheistic. The State may be theistic without becoming technically Christian. For the State to be theistic does not at all involve the setting up of any religious establishment, the formation of any creed, or favoritism shown by any sect, to Jew or gentile.

The Romanist has taken advantage of our timid and confused thinking. He says we are atheistic; and we are if we claim the right to govern as inherent and indefeasible, or transferable, independent of God.

[The Romanist in joining with the infidels of the country have outwitted the Christian sentiment respecting the recognition of God in the schools. They have said first, "Your Bible is a sectarian Bible, therefore you must take it from the schools for the sake of Catholic conscience." We have weakly consented. Now they say, "Your schools are atheistic, hence we must set up parochial schools to save our children from atheism." The Bible in so far as it teaches that God is before all things, surely is not a sectarian Bible any more than God or the natural conscience is sectarian.]

We are between two fires here, Romanism on the one hand and anarchism on the other. Romanism claims to be an end to itself, and anarchism says that every man is a law to himself. What do we say? That a *majority* in and of itself is an end to itself? If that is so then the moment anarchists get a majority, their government will be "*vox populi vox Dei*," will it? By no means. The truth is, all three of these doctrines, the Romanistic, the anarchistic, and the majority doctrine are atheistic, and destructive of the foundations of all social order, because they each and all deny God as the source and authority in all right government. The true doctrine says that all authority is derived from

God and is accountable to God, and when misused returns to God.<sup>6</sup> The State then, must be theistic (not to say Christian, much less sectarian) or surrender its charter. This being so, the State, through its schools, must formulate and teach this simple, true doctrine or let foreigners come in and teach for them a complex, sectarian, false doctrine, in place of the true. This Romanists are doing. This anarchists are also doing. This teaching, and teaching truly, simply, American citizens, as citizens of the republic, have not done as they must do it, if the Republic survives.

## (2) The Duty of Romanists Themselves

Secondly, there is the duty of Romanists themselves, if they have any duties to God and humanity, as distinguished from artificial obligations to the Church. There are such Catholics I know. Would God, they would hear the voice of conscience, and the voice of God, and dare independently act in this matter, as they ought. Thank God, many are acting. Father O'Connor, ex-priest, and editor of "The Converted Catholic," in New York, alone during the past five years, has succeeded in extricating from the meshes of Rome's tyranny, some 800 souls, and the work is extending in many parts. It is the duty of Catholics coming to this country either

- (1) To decline citizenship here, under Constitution on conscientious grounds, or
- (2) Repudiate papal supremacy over them in things civil.

Look at the question. We propose to naturalize a faithful, true man, who has from circumstances in the old world, been educated a Roman Catholic in religion. We expect him a devout man, an honest man, a God-fearing man, and in the very act of taking an oath, to swear dishonestly; we encourage him to uphold the constitution, while we know perfectly well, that he ignorantly swears, or swears with a mental reservation to uphold the pope's authority first and the authority of the Constitution afterwards, and we are partners in that dishonest transaction. We encourage that man to muffle this conscientious principle in the very act of swearing before high heaven, and the all-seeing God. How can this be *ought short of blasphemy*? When such a man applies for citizenship we ought to place him in a school till he is taught our principles, and the grounds on which they rest before we naturalize him. If upon such instruction as we ought to give this applicant for citizenship, he can see his way clear to conscientiously forswear supreme authority to the pope in things civil, while still accepting him as a spiritual teacher, then let us naturalize him. Not otherwise.

We naturalize Englishmen, Germans, Scandinavians, Russians, on the condition that they renounce fealty to the former monarch. Why should we make an exception of the Roman Catholic subject of an Italian prince? Indeed, there is reason why we be especially exacting of the Romish foreigner. For while the monarch of Englishmen, the German, the Russian, the Scandinavian, make no claim or effort to supplant our national self-rulership, the Pope of Rome does, and he does it through his representatives, avowedly and openly. The policy of Rome is to break down and supplant our popular government and turn its measureless advantages to its own sectarian uses. If Romanists believe that popular government is wrong, that the people are unfit to be trusted with the sacred trust of government, let them say so from the outside, frankly and honestly, and argue the question on its merits, not insidiously creep inside on a pretense of loyalty, and then betray the whole cause in the hands of our foes.

## (3) The Duty of Non-Catholic Citizens

Thirdly, there is the duty of non-Catholic citizens, who believe in the Republic as the voice of God in our age, and who believe they should use their citizenship with religious regard to man's actual welfare consonant with God's purposes in civil government. I can but hint the direction in which these duties lie.

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<sup>6</sup>This dependence of the authority to govern, on God, is three times acknowledged in the Declaration of Independence; the Constitution assumes it; and the uniform acknowledgement of God in the official acts of Congress, of the President, of the Supreme Court, and of all our State governments, puts beyond question the National recognition that as the bosom of God is the seat of law, so it is also the *seat of government*.

1. To seek such legislation as will *refuse further naturalization* of the emissaries of foreign powers *except upon an iron-clad test oath*, covering just that feature of *supreme civil loyalty* to the government of the United States.

2. To seek such legislation as will *require new voters* growing up in our midst to *forswear all allegiance to the pope* as an authority in civil matters.

3. To seek such legislation as shall positively require all our public schools to *teach*, either on the authority of natural conscience of the Bible, or both, that *God only is the measure of all governmental authority*, and the *last standard of appeal*, and to make attendance compulsory to a reasonable degree, on such instruction as defines the real basis of national authority, irrespective of, and free from any sectarianism whatever.

4. If Catholics will persist in the wholesale multiplication of parochial schools they should be made subject to governmental inspection.

All doctrines of papal authority in United States government should be repressed, and in the case of persistent resistance of such government relations to these parochial schools, the schools so resisting should be abolished. If this is thought to be radical, let it be remembered that there are now 3,000 parochial schools in this country, with 600,000 pupils, and that the policy of Romanists is determined not only to dangerously multiply these schools, but to obtain a division of the public funds for their maintenance. Said **Bishop Chatard**, in a sermon delivered in St. Patrick's Cathedral, New York, November 15th:



“We have a right to that money of the State. It belongs to us, and we should have it. The solution to this matter is an exceeding difficult thing. We will have to wait till the sober sense and fair-minded spirit of our countrymen shall recognize our right in this respect. The sum expended yearly by us is enormous. I think the number we educate is probably 600,000 and at \$15 a year that makes \$9,000,000 we furnish, which ought to come from the State to us. The thirteenth plenary council of Baltimore, whose proceedings went to Rome, says that the rector of a church who neglects to establish a Catholic school in his parish when the bishop judges it is fit there should be one there, is liable to removal from his position.”

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## 2

### **Romanism as Human Nature**

In our last lecture we considered Romanism as an imperialism—as a great historic movement in the attempt at civil government. We examined its claims, saw its nature and methods, noted its purpose in respect to the United States and hinted the duties of good citizenship in regard to it. We now consider Romanism in another distinct aspect, viz. as a *development of human nature*.

Of course, these phases of the one institution overlap each other. Indeed, Romanism as human nature underlies the development of Rome's lust for civil power, and as thus viewed, might have been logically considered first, but inasmuch as the chief characteristic feature of Roman Catholicism in my judgment is, its Romish character as *world-power*, I thought best to treat it in that respect first.

### **Romanism is a Development in Human History**

In my last lecture I said that Romanism is a *development* in human history; that it is so really a development that if you were to blot it out, and humanity were to be left to itself alone even with the Bible in its hands, give human nature time enough and the essential features of Romanism would appear again. Of course, it would not be Roman in name, because it is too late in history for that, but it would crystallize about some new name—some name it could conjure with—as in the past it has crystallized about the Eternal City and conjured with that. In the history of Israel, after the death of Joshua, even the chosen people when left to themselves, surrounded by the Canaanites whom they refused to drive out, as God had charged them, entered upon a course of living which stands as a representative exhibition to the ages, of the course of human nature even at its best, when left to its own impulses.

### **The Human Tendency**

That course was, first, to compromise with surroundings; then to scorn correction, even of its judges; then to indulge its own lusts; then to serve the false in place of the true; then to change its very light into darkness, and thus finally to paganize itself. Any power left to itself will drift that way, even as Israel went that way evermore, and as she is going that way still. Rome has gone that way. Protestantism itself will go that way unless the special restraining mercies of our God prevent it. I am perfectly sure I myself have gone that way in much of my past living, and my only hope that I shall be restrained in time to come, is the intervention of God's gracious Holy Spirit.

The reason why I so strongly say this tendency is in Rome, is chiefly because I find this tendency in my own heart, because I find it also in my brethren, because I find it in my own denomination, and in Protestantism at large. I want first to rebuke it in myself, then in the spirit of the Lord Jesus, caution my brethren respecting it; and then expose it in the organisms, officialisms, sanhedrims, and council of Protestants, Baptists included, as well as of Romanists, in so far as these things tend to unfit the Church from being the mother of unworldly and spiritual children.

Our chief peril as Protestants is not from Romanism as an institution, but from false and unspiritual Protestantism that is pregnant with the carnal spirit of this same Romanism, and from God's withdrawal from us on that account. Our great weakness arises from human self-interest, and love of power posing its religion; from the lack of Bible-begotten spirituality and the substitution of human agencies in its place.

You will thus see that I am considering Romanism, not as if it contained all the evil and we all the good—not because I think it so pre-eminently open to criticism as that I could gain an easy victory over it in argument; not because I would for a moment glory in its shame of make light of its disgrace and downfall.



### **Romanism only Apostate Christianity**

I cannot forget that Romanism is a form of Christianity—that it is backslidden, overtaken, misguided Christianity; that in great parts of the earth it is almost the sole representation of revealed religion. I look upon its condition therefore with deep pity and sorrow, with profound regret, and unutterable sense of humiliation and prayer for her recovery. I would hide her disgrace if it were possible, or prudent, or honest, for dishonor upon her is dishonor upon Christ. We all suffer with her. I cannot forget that more than from all other causes combined, the infidelity, the rationalism, and the atheism of the world have found their incitements and aggravation from Rome's errors and intolerance. The cause of Christ is weaker in this century, in this country and in our very city many fold than it would have been by this time had Romanism retained its early simplicity. The Christianity that Voltaire and Rousseau, that Hume and Hegel, that Strauss and Draper, and even Ingersoll, have hated and combatted, is Romish Christianity with the horde of corruptions she has bred. She is responsible for the mediaeval theologies, the formalism in religion, the shams and unrealities of Christendom beyond any institution that ever lived. Protestantism is still in important and harmful particulars perpetuating and advocating many of Rome's errors which even in the light of the 19<sup>th</sup> century it refuses to put away. All this as a lover of truth, as a lover of humanity, as a lover of Protestantism, confessedly imperfect, as a lover of the real well-being, even the Roman Church itself, I deeply deplore, and I long to see repented of and forever put away.

Rome however, inasmuch as it has longer continuously existed as a corporate institution, and inasmuch as it has been continuously plied by temptations fiercer than any other corporate body of humanity of modern times, presents to us the completest historic demonstration that we have of the tendencies of human nature to corrupt and dilute its religion. Next to the study of ancient Israel, Rome affords the most instructive object lesson in history, if we would learn what tendencies to avoid in ecclesiastical life. The reason why Rome has thus become a lesson of warning, showing so much to avoid, is because Rome has so largely consulted human nature and yielded to its suggestions. While indeed casting on occasional glance into the Scriptures, Rome has become habituated to obey the mandates, not the oracles of God, but of human tradition, of uninstructed, unsanctified *human impulse*, *human self-interest*, *human policy*, *human artifice*, walking in the light of her own understanding. In doing so, she has become habituated to at least five tendencies.

### **Half-truths in Romanism The Drift in the System Distinguished by Five Human Tendencies**

#### **1. Corrupted Sentiments by Abuse or Exaggeration**

The first tendency is to *ground itself in sentiments in themselves true, but corrupted by abuse*.

I do not now say that Romanism is not partially grounded in the Scripture of divine Revelation. It is. But what I here emphasize is that Romanism has not been content always with the supports the Bible affords, but that it has had resort to human sentiments and maxims, which may or may not be trustworthy according as they are inspired or instructed by the word of God, or by self-interest. In the 74<sup>th</sup> Psalm, the inspired writer accounts for the apostasies of Israel and their cast off condition in consequence, by saying: "*They set up their ensigns for signs*" (Ps. 74:4)—human maxims for divine oracles. Therefore he says, "*Thine enemies are in the midst of thy congregations ... They have cast fire into thy sanctuary they have defiled by casting down the dwelling place of thy name to the ground ... They have burned up all the synagogues of God in the land*" (Ps. 74:4-8). Hence "*We see not our signs; there is no more any prophet; neither is there among us any that knoweth how long. O God how long shall the adversary reproach? Shall the enemy blaspheme thy name forever?*" (Ps. 74:9-10). These words give the natural history and outcome of all exaltation of human maxims above the word of God. As illustrations of the maxims which Rome has seized upon and

then pressed too far, until they have though once true, been turned into a lie, take these:

### **The Abuse of Authority**

In all government civil or religious, there must be *authority*. Common sense says that; even the Scriptures recognize that. But when did common sense, or the nature of things, or the Bible ever say that an organization, however divine, might go to all lengths to enforce its authority? But when did God ever commit authority to any body of men, to any human organization *without setting limits to the exercise* of that authority? or *without prescribing the spirit* in which it was to be exercised? But Rome *admits no limits* to her authority, and denies that it is amenable even to the Bible or to God. Thus she has *corrupted* the sentiment of authority.

Again, it is a sound sentiment of our nature that "*in the multitude of counselors there is safety.*" In the Apostolic Church the apostles acted on that sound sentiment in respect to the settlement of differences between Jewish and Gentile Christians. Accordingly the early Church summoned the first Council at Jerusalem. They ascertained the facts, made up a verdict, and agreeing to lay upon the early Churches no further burden than a "few necessary things," left each class of Christians to determine the non-essential things as they thought best. But from that early action of a Council, noted for the modesty, charity, and lack of assumption on the part of its members, a series of twenty Church Councils has been held through the ages, each tending to usurp more than its predecessors so that in the later Ecumenicals of the Roman Church, this rapidly corrupting body has scrupled at no tyranny of assumption, until at length in the Vatican council of 1870 it put itself in the place of God himself, announcing its own infallibility. If you would see its fearful assumptions and its Satanic tyranny read the deliverances of its Council of Trent which met in 1545, and the phrase with which it concludes each article of faith, "*If any believe not, or sayeth contrary, let him be anathema (accursed).*" Thus Rome has perverted that sentiment of the value of a composite judgment of men, till it presumes to put such a judgment above God.

### **Veneration for the Ancient**

Take the sentiment of *veneration for the ancient*, true in itself and commendable in men, other things being equal. The Latin language is used in the prayers and formulas partly to perpetuate this sentiment. The Latin vulgate, a confessedly impure version of the Scriptures, was inexcusably chosen as the basis of authority, on the same sentimentality. But God would not has us put veneration for a dead language, and a dead political capital of an empire that expired centuries ago in the place of veneration of "The Ancient of Days," and of that truth which is ever new as well as old. This temptation is very powerful in England in consequence of the numerous relics of mediaeval times. This is also a potent influence to corrupt spiritual Christianity in the older parts of our own country—as in New England. Many have seem to care more for what is old and historic than for what is true and divine.

### **Unity, etc.**

Rome appeals to the *aesthetic sensibilities*—a true part of our nature, and perhaps helpful to forms of mere worship; but it has thus made too much of the mere feelings or sensibilities, and exalted worship above work and above acting on the Word of God. The aesthetics of Rome's ritual appeal mainly to the senses and not to the higher qualities of will and conscience. The sentiment of *unity* is abused in a similar way. The sentiment is sound. Christ prayed that his disciples might be one. The English Church and the Episcopalians in this country are making much of this sentiment just now. But how likely to abuse it is. Some would go to great lengths to bring about formal unity. It was to maintain artificial unity that heretics were persecuted. A heretic was a man that undertook to *choose* for himself—a man *who had an opinion* differing from the current

tradition—a man therefore who was in danger of forming a party. Hence Rome said annihilate both the man and his opinion.

Some would form a mechanical compact, agreeing to suppress minor truths, though they are truths, in order to agree on the major truths. Non-conformists have always been called schismatics because they thought more of truth than of outward unity. But schism is not the mere severance of a formal link of organism. Schism is the rupture of spiritual fellowship. Holding together mechanically and in non-spiritual ways, itself renders null spiritual unity—substitutes mechanics for vitalities. Moreover, human nature shrinks from responsibility in the higher realms, and Rome accommodates it by undertaking a vicarious performance of even duties to God. Thus for a price she absolves man from obedience to God.

## **2. Doctrines which Pander to Human Weakness**

Another tendency of human policy is *to formulate corruptions thus induced into doctrines which pander to human weakness and prejudice*. Thus what starts as a true sentiment, then carried too far till it becomes corrupted, at length takes form as a positive doctrine of the nominal Church of God. Thus of old, the Pharisees came to *“teach for doctrines, the commandments of men.”* Thus, as Christ charged them, they made *“void the law of God by their traditions.”* Thus did Rome also.

This is the tendency in every human organization, and in every human organization it will inevitably be so; in so far as the Bible is made little of, and the mere opinions and judgments of men, even the naturally wised men, are made much of. The *“Ensigns”* will be *“set up for signs”* (Ps. 74:4). Rome has exhibited a rare skill in formulating a set of doctrines adopted to all sorts of interests, and many of these starting with a modicum of truth, have in the end become fundamentally immoral, e.g. the dishonest avowal of political principles, the justification of wholesale raffles and lotteries at church fairs, the justification of Jesuitism, and the like.

## **3. Doctrines which Crystallize into a Social Organism**

Another tendency of human policy is to crystallize these perverse doctrines into social organism, by the offer of such bribes as human nature readily accepts. If the doctrine taught is perverse, the consequent result will be so far corrupting society. Hence it has turned out that as Rome has let down the standard of truth as occasion served to accommodate society, she has so far debauched society; and seduced statecraft, and made them more susceptible to the inducements she is ever holding out to enable her to get still further temporal advantage. Rome has been very calculating in this thing. Hence she is ever on the steps of the throne, with her courtiers and her diplomats. Hence she is at the Capitals of States and Nations, dogging the steps of the legislator. Hence she is in waiting, with her skillfully adapted proselyting agencies, even of street ambulances and hospitals, all leading Rome-wards, to the neglect of her own poor and languishing. Hence she haunts the parlors of the rich and worldly Protestant to entice his daughters into her converts. Rome meets human susceptibility with her calculations everywhere. She meets it at the birth, and claims the infant as a subject of baptism. She meets it in school days and denies to the mind the right to think for itself. She meets it at the marriage-altar, and makes a sacrament of marriage, and pre-empted all fruit of it. She meets it in citizenship and denies to the citizen the right of self-government. She meets it in religious awakening and undertakes for a consideration to carry on divine operations for men, denying to God supreme claim even there. She meets it on the deathbed, and engages by extreme unction and priestly manipulation to prepare the soul for judgment. She follows man into Hades, and bargains for lucre to bail him out of an imaginary purgatory. Invading heaven, and usurping even the prerogatives of the Great White Throne itself, she presumes to damn him forever if he does not submit to have Tridentine dogma's thrust down his unresisting throat. This is the Devil's masterpiece of human manipulation of man's life and relations, individual, social, civil, and religious.

#### 4. To Foist Organism thus Effect into the Place of Life

The next move is to foist organism thus effected into the place of life—life spiritual and divine. We have seen how organism as naturally developing along these lines of human tendency, grows up, until organization becomes a prodigious thing, a mighty power, humanly speaking. Thus the Roman Catholic Church has grown into a vast organism. For skill and sweep and extent, there is nothing like it in the world. As a political scheme, it outrivals Bismarck's most ambitious dreams, As a business scheme, the merchant princes of the world are outdone by this gigantic monopoly. The Rothschilds cannot compass it. They may buy up the Holy Land for an Asylum to Israel, but they cannot purchase the real estate of this colossal corporation. Jay Gould may temporarily for a decade or so, control the stock of a few railroads, but in Romanism we see a corporation without a change of policy or a transfer of titles for centuries, aiming to seize the best freeholds in two hemispheres, and to control the legislation affecting it, the politics and even the constabulary and armies of every nation on earth. Is it strange that with so ambitious proposals before it, in the name of religion, the devotees of such a system are tempted to depend more on the organization than on the spiritual and holy God?

I am afraid that if most men were suddenly presented with an unearned fortune, they would be tempted to trust more in the fortune than in the God of providence. Human nature is easily bribed to lean on earth-reeds even when they are known to be broken.

Viewing human nature as I do, the wonder to me is that a man who develops skill enough to organize a company like Standard Oil Company, or the Pennsylvania Railroad, or any of the great factories or mills of our time, can retain any faith at all in things spiritual and invisible. These things educate men out of the faith-habit in immaterial verities, and the temptation becomes enormous to renounce confidence in them. I am glad some of these great managers do retain God in their knowledge and make sanctified use of the usufruct of their vast trusts and combinations, but they are the exceptions. The Bible says, "*It is not by might nor by power, but by my spirit, saith the Lord of hosts*" (Zech. 4:7). Weak human nature is tempted to just reverse the order of the terms and say, "It is not by God's Spirit or any other spirit at all, but by my might and by my power that things are done." To be sure this is like saying, "With all the apparatus of nature, air, sunshine, soil, moisture, chemical affinity, electricity, etc., see me proceed to organize a mustard tree," when even a child knows that dead materials organize into life nothing; but that life is always before and conditions organism. Given the germ of the mustard seed, and that germ under God, is equal to drawing from all the elements about it, from soil, moisture, light, and heat, the substances which enter into and form the mustard tree.

The temptation of even Christians is to forget that apart from Christ they can do nothing. The weakness of Christendom everywhere in the earth to-day is that it fails to enthrone the Christ-germ in individual hearts, and to depend on that sole vitality for power, and Romanized Christianity in its vast ambition to grow powerful outwardly through mechanical organization, has become tempted more than others, even beyond measure, and thus has grown self-sufficient so that it even affects to get on betimes without God, and even while resisting God. Accordingly, it has often put powerful enginery in the place of spirit, and depended on its cunning workmanship to succeed in the place of God. It has reduced the individual to zero; and denied that he can individually approach God. It has brought in sacramentalism, priestcraft and forms innumerable, these putting mechanics above man and above God, and risks its achievements and destiny thereon.

What I wish you now to observe however, is that this tendency is not peculiar to Romanism, except in its degree and desperation of lapse from reliance on the spirit of the holy God. This tendency is thoroughly human. These same tendencies are manifest in less degree in Protestant bodies also. Our Methodist friends are tempted to depend largely on their vast organism. In the early days of Whitefield and Wesley when there was no such machinery of propagandism, they were forced to depend on the spirit of nothing. Hence their early power and growth.

Our Presbyterian friends, with their high degree of organization have similar temptations. Our Baptist fathers in the days when they were being whipped on Boston Common, or driven with Roger Williams to winter among Indians in the Colony of Rhode Island, were forced into dependence on the Spirit. But now we have taken to boasting of our nigh 3,000,000 of members, of our powerful newspapers, our great missionary and church extension societies, and their boards of managers, we need more than ever to rely upon God only for guidance, support, and strength. For my part, I am far more concerned that we keep the Ark of the Divine Presence among us, at the front of our column, in the chief place in our sanctuaries and homes, and enshrined in our individual hearts than I am that we seem to rank second of even first among Protestant denominations. Organization is a good, but the moment it gets into God's place in our confidence, that moment it becomes an engine of evil and obstruction to the march of truth in the earth, and the more powerful the organization the vaster the mischievous influence.

### **5. To Accomplish by Artifice such Spiritual Results as the Sovereign God only is Equal to**

Thus in the end, Romanism has been led to *profess to accomplish by artifice* such spiritual results as the *real and Sovereign God only is equal to*.

By artifice I say: When it is supposed that by organization—any body of religionists can produce an efficient effect on the human soul, and especially to recover and restore a fallen soul to God and heaven, it is fooling both itself and its victim. It is using a trick, using clap-crap, using mechanics to effect spirit. It is seizing a robber that glory which is an object of hope, and which can only be reached as Christ himself reached it, by the humility and self-renunciation of the cross. This is precisely what human nature is ever trying to do, to accomplish by magic, what even Christ, the miracle-worker, could not accomplish by such means. There is no royal road for a lost world to God, no magical, sentimental method of achieving spiritual results. The endeavor to make men believe the contrary is precisely what of all things, we cannot excuse Romanism, and in some forms of Protestantism also, derived from Rome. For example:

Rome promises absolution on confession to a priest. Rome pretends that sacraments are channels of grace, that Baptism and Communion *do something* for the soul instead of being the mere sign of something done by the Spirit of God. Rome promises indulgence on the repetition of so many prayers, and those in Latin, or on the burning of so many candles at the shrine of a dead saint. But they are, as even her own Jerome said, "Piles of candles lighted while yet the sun is shining. Great honor do such persons render to the blessed martyrs thinking with miserable tapers to illumine those whom the Lamb in the midst of the throne shines upon with the splendor of his majesty." Rome assumes to confer divine, apostolic authority upon men not always even regenerated. Rome affects to reach the spirits of the dead in the other world. You might better expect to call up the sun at midnight by whistling.

All this artifice, trickery, pretense, sham, cheat, fraud in the name of God and religion. It is heathen jugglery, as really as were the enchantments of Jannes and Jambres before Moses, or the incantations of Nebuchadnezzar's astrologers beside the interpretations of Daniel. All this is opposed to the realism of the religion of the Bible. The divine order is rather this, Spirit first moves over chaos, then order. "*In Him was life and the life was the light of men*" (John 1:4). "*If any man be in Christ Jesus he is a new creature, old things have passed away; all things have become new*" (2 Cor. 5:17). Thus we have traced the way human nature works in Romanism. This method is exactly to reverse the process which should be pursued; viz. Spirit first, Life first; then organism; then whatever legitimately nucleates about that. There is an organization even in *Imperialism*—that awaits Christianity. There is a kingdom and a King, and a Capital. John speaks of it in the Revelation as "*the New Jerusalem coming down from God out of heaven as a bride adorned for her husband*" (Rev. 21:2).

This imperialism is not one that man has devised and invented out of his own brain, or ambitious selfish schemings, self-centered, so contrived as to have God some way

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embraced in it; at hand as convenience in an emergency. But this imperialism is of God's origin and God's building, springing from the true nucleus shaped according to "*the pattern shown in the mount.*" This is "the City of God." Rome is like the Babel Tower, man-made and destined to crumble. God's City is the city mainly invisible and eternal, which Abraham sought, "*which hath foundations*" indeed, but not laid in Roman marble on the seven hills of a heathen capital. This imperialism is partly visible in some glorious day through the ongoing process of the new creation. There are then three principles which underlie the building of this kingdom so far as it to become visible.

1. The Spirit must be first and foremost as the organizing and shaping power.
2. So much of organization and mechanism may exist and be justified as shall naturally flow out of spiritual life and be wholly at its disposal. There is a place for organization. We may have all that real piety can use, all that will be a means to spiritual life; and no more.
3. Before imperialism can even reach its perfection, a new Dispensational Order must be brought in, demanded both by the Scriptures and the nature of the problem.

Don't let it be supposed that we undervalue organization. "*Every gift of God is good if it be received with thanksgiving*" (1 Tim. 4:4). But organization can never be put in the stead of power. The habit of Romanism has been to put the organization in the place of power. As if one were to hitch an electric dynamo to the North Pole to swing the north temperate zone back into summer. Better trust the silent beneficence of God's harmonizing of the spheres. This is what Paul meant when he said, "*Therefore seeing we have this ministry as we have received mercy, we faint not, not walking in craftiness, nor handling the word of God deceitfully, but by the manifestation of the truth, commending ourselves to every man's conscience in the sight of God*" (2 Cor. 4:1,2).

We don't need to put arches under the sky, nor buttress the Alps, nor illumine the sun, nor to fan the winds, nor to push the rivers to the sea, nor to make God love us, nor to take care of God's church in the earth by clap-trap or mechanics. All this is to say in the words of Emerson, "Poor God! as if he had nobody to help him." The one thing we do need to do, and this is the only thing really essential, is to get God enthroned in individual human hearts, and to get Spiritual Being, even Christ formed and working in human lives. Then will Christianity be pure, then will love be well ordered and all good things in society will follow, "*growing together unto an holy temple in the Lord*" (Eph. 2:21).

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### 3 Romanism as Religion

We have considered Romanism as Politics and Romanism as a Development of Human Nature. We now come to consider Romanism as Religion.

My object in viewing Romanism in these three separate aspects is in order that the classification itself may show the complexity of the elements which enter into it and in order that each element may stand out sharply by itself.

The practical difficulty in dealing with Romanism is that these three elements, the political, social and religious are so interbraided that you know not where to apply your treatment. It is even worse than Dr. Jekyll and Mr. Hyde. He was duplex. This monstrosity is triple. You strike it in any form and it eludes your thrust by retiring within one or both of the other forms.

In the first lecture I viewed Romanism purely as a question of public policy in government from the standpoint of a citizen—a conscientious loyal citizen indeed—but still as a citizen. I pointed out some possible remedies for the evils which Rome is forcing upon us. I claim no special authority for the views I presented in that lecture from the fact that I am a religionist. They are the candid opinions of a mere citizen, one of ourselves. If they were sound and true accept them, not at all on my account as a religionist but for the truth there is in them, the secular economic truth there is in them.

In the second lecture I viewed Romanism as a question of social economy, from the standpoint of our common human life in society. I pointed out social tendencies, social perils—perils which we all have recognized. If the social abuses I pointed out are the harmful things I suggested, avoid them, for your own sakes and for society's sake. In that second lecture I did not primarily speak as a religionist or claim any special authority for my opinions on that account. I spoke as a brother man.

If any man therefore has supposed I have been speaking as a mere sectary, as a religious fanatic declaiming against other religious fanatics, he is greatly mistaken. I have been doing no special pleading as a sectarian, as a mere religionist. I have spoken *only as an American* and a patriot, I have spoken only as a man a member of the social fabric.

Now in what I shall further say in this lecture I shall examine Rome's claims as a religion, that is as a system which profess to bind men anew to God. But even here I shall not speak as a partisan in religion.

There is a religion which can abundantly vindicate itself and successfully thrive without special pleading, without undertaking to subvert government or to pervert the social fabric. There is a religion which can get on harmoniously with loyalty to both government and to society.

Loyalty to God doesn't require of a man that he plot against governments, that he despise authorities that may not please him, or that he undermine normal social relations.

The New Testament of our Lord distinctly says that disciples of Christ are to "*be subject unto powers that be*" that they are to "*be subject unto higher powers*" and that they are even to "*honor the king*" and exalt the family.

My present aim will be to show that a form of religion which cannot thrive consistently with existing government (especially with a government that does not persecute) which cannot adjust itself to normal social relations, which cannot abide popular education, which in a word, cannot bear the light, must be a most perverse system of religion.

I have said I should now speak more especially as a religionist. By that I do not mean speak merely as a Protestant, much less as a Baptist. The plea I shall make will be in the interests of religion itself.

#### The Issue Fundamental

I wish to enquire if there be any foundations on which a rational religion for man can be grounded. The fundamental issue which I now make against Rome is on that basal point. Rome denies to man the right of free thought. It stultifies his reason. It tells him

there are no ultimate grounds in the souls search after God or in the minds inquiry into divine revelation on which it securely rest. That men must trust their reason, conscience, will, life, and destiny to a body of men pleased to call itself the church.

The issue I draw therefore is not a question of one sect as against another, it is not the assertion of a Baptist dogma as against papal dogma. The question I raise is the vital question of the entire Protestant reformation.

This age in which we are living is the age of free and independent thought. In such thought Americans especially have had their training. I know Rome says "The use of reason leads to rationalism; free thought is infidel thought, Godless thought." Well, for the sake of argument, admit that freedom of thought is much abused and often does lead to atheism and despair. I maintain and charge upon Romanism that she is chiefly to blame for this awful crop of infidelity, atheism and anarchy in the world.

The state of things in modern times is only the reaction from the superstitions, the ignorance and tyrannies fostered by Rome in the past. Had the church from the beginning given the Bible to the people, instead of locking it up for fourteen centuries out of eighteen, had she become the loving, nursing, human mother of her children in the past, keeping them in the school of her dutiful, affectionate and liberal teaching instead of cursing learning and anathematizing science—in short used her trust faithfully—while she had the childhood of the world under her roof-tree, those children now in their majority manhood and age, would not be cursing the church and all that resembles it.

I aver that modern atheism is the legitimate child of medieval Romanism. It was therefore a moral necessity in the choice of evils, if the race would ever throw off the tyrannies of the church and raise up true standards of spiritual authority in their place, to encounter the fearful risk of a temporary reaction from all religious restraints. Fearful as the risk was, it was the less of two evils. A parent who is a tyrant, especially in the exercise of religious authority in his home, need not be surprised if when that spirited son of his gets out into the world and becomes conscious of powers not trained to self-discipline, for a time he turns his liberty into license and fetches up in moral anarchism. When the poor victim is even dead and buried however, let it be written on his tombstone, "Goaded to perdition by the reaction from parental tyranny." Do you say, better that that son had submitted to the tyranny in the home? Perhaps! that may be half the truth. The whole truth will be this: "Better that a few such sons, the victims of such abuse, should go to ruin and so advertise to future generations the awful misconduct of such parentage and so have countless generations of parents in the future from such folly and guilt, than that a few sons be saved and the lesson to posterity be not thought.

In saving one parent you may save a dozen children, to be the parents of generations of yet other children.

If too late to reform Rome it may not be too late to save Protestantism from falling into her errors and from repeating her tyrannies.

There is the a resistance of the encroachments and assumptions of Rome which is of the essence of right reason and of Protestantism itself, and this is the resistance which in these lectures I offer. My protest then, is not to be classed with those implied in a recent editorial of a public journal which implied that the resistance of the papal control of the free schools in Boston was "a narrow bigotry as of merely one sect against another in the interest of some minor dogma." It is upon no "*dogma of minor importance*" that we take our stand. But our position is a protest against strangling in their cradle of civil and religious liberty themselves in the name of religion and under the meridian sun of the brightest age since the world was born. I wish to know if in this age we are to have any religion at all that is better than paganism. The Bostonians are counseled by some to join hands with the Papists instead of resisting them. To unite coherent forces indeed is good, but oil and water will not unite. Christ and Belial cannot serve at the same altar. The doctrines of the Vatican and the Constitution of the United States, much less of the New Testament, cannot be propagated by the same people at the same time. I shall not blame Boston for declining to embrace an anaconda for an angel of light.

When we come then to consider Romanism as a religion it is as Dr. John Hall lately said, "mere trifling to fail to see and point out those principles in which Romanism is



rooted," which vitiate all that is most vital in Protestantism, and in modern free thought involving free government, a free press, free speech, free schools and even free opinion.

Considering Romanism then as a religion, we must deny her peculiar claims to human regard on several fundamental grounds.

### **1. Denies Individual Approach to God**

Romanism practically denies the direct individual approach of man to God. She does this by taking away the free use of the revelation which only adequately reveals God to man and which only can instruct him in his duties to God.

She further does this by trifling with the sacred oracles of divine revelation incorporating into them books which are not canonical and by canonizing and adhering to a text easily proven to be impure.

She further excludes the light of the Bible from her subjects by denying even to her priests the free uses of even her own Bible and by forbidding under the severest penalties that her priests shall independently explain it to the inquiring. Having done this, she then thrusts her priests and her juggling ceremonies which she calls "mysteries" in between the soul and its God, and attaches a sacramental value to them. She thus refuses to her subjects the privilege of coming to the fountain head of divine instruction and drinking for themselves. They can only have the rays of celestial light as they pass through the colored glass which the church holds between them and God.

This is an awful crime against the human soul and against Deity as well, to insulate man against the simple Biblical impression and so against God.

Rome would make up for this loss by putting the church and its interpretation in the place of God's own first hand word to mankind and by this making man accountable to the church. Says Archbishop Ireland in a recent sermon:

The work of the church, according to the instructions of blessed Lord, is in the hands of the priest. He established the priesthood as the bearers of sacred truth and dispensers of divine grace. No doubt, in extraordinary cases, God's mercy provides for all. Men may save their souls without the immediate application of the sacraments to them through the priesthood. We know an act of divine faith, accompanied by an act of perfect contrition, will save the soul. But this is an extraordinary way of salvation. God provides for these cases, where it impossible for many to avail themselves of the ministry of the priesthood. But such cases are exceptional. The ordinary method is through the priesthood of the church. They go forth and preach and teach and shed light of God's word on souls. They administer sacraments, blot out sin, feed souls, and prepare them for the journey to eternity. It is a mystery why God has left so much in the hands of the priests. It is his own wise institution. Where the priests are sufficient in number to do their duty, God's word is preached faithfully, and souls are brought to a knowledge of the truth. So true is the fact that in every country's history we measure God's graces among men by the number and efficiency of the priests of the church.

In response to this we feel compelled to say, that the salvation of the Bible is always "an extraordinary way of salvation"—is never other than extraordinary—is in no way whatever dependent upon a human priest or on so called "sacraments" as "channels" or mysterious media of grace, and that the effect of all these popish mechanics is a blasphemous impertinence, a virtual insulation, so far as priestcraft can make it so, of the soul against the grace of God. All this is to make a Savior of the church in the place of Christ.

We aver that the church itself as a corporate institution, is incapable of adequately conceiving the truth there is in Scripture. No church, not even the Protestant church, however clearer sighted than Romanism it is, has ever adequately and formally grasped the whole of God's truth. No system of theology, Romish or Protestant, ever perfectly states the truth symmetrically or infallibly. On the contrary most of them in some particulars have grossly misstated it. It will never be adequately stated in man's paraphrase. No system of theological statement can be made so perfect as to take the place of the Scripture themselves, in their power to rightly impress the soul. God has reserved to Himself this holy of holies and into it He invites every man to come by

himself and listen for himself to his "still small voice." There is one condition only of coming to God, viz. that the soul *actually* come. "Look unto me and be ye saved all the ends of the earth" (Isa 45:22). "Let him take hold of my strength that he may make peace with me, and he shall make peace with me" (Isa. 27:5).

"He that cometh to God, must believe that He is and that He is a Rewarder of them that diligently seek Him" (Hebr. 11:6).

Rome is fertile in assumptions. She assumes that in her Rheims and Douay version, God has given a perfect and sufficient revelation. This is not of itself fatal. But she adds: revelation cannot be effective unless an infallible, inspired interpretation by the church as a corporate body be also had. She then assumes that, by the promise that the Holy Spirit should guide the apostles into all the truth, and especially by the words spoken to Peter respecting the keys, this inspired interpretation was by Christ assured to the formal church—the Roman Catholic Church—whether she remained a spiritual body or not even though she apostatized.

Unfortunately for this stupendous claim of Romanism the title "Roman Catholic" church was not written in these passages of Scripture relied upon. By the Peter—"the rock-man"—is meant the spiritual Peter, (as opposed to the "Simon son of Jonas", the natural man.) in whom God's Holy Spirit can richly dwell, and whom He illumines.

And even then, however spiritually illuminated the disciple of Christ may himself be, so that he may to a high degree spiritually understand the Bible, he has no authority to mechanically force his interpretation on someone else. He may bear his "testimony" but there his authority ceases. Unless the Holy Spirit takes up that testimony and presses the truth on other minds one by one, he is powerless to go further. No man, no body of men however spiritual or clear sighted, has any authority to stand in God's place or put their interpretation above the word of God itself. If they do, they interfere with accountability to God, and this is sacrilege.

This principle moreover is *fundamental* in any true idea of religion, a religion which binds anew to God, as the very term "religion" itself implies.

It is true God has *guaranteed spiritual illumination* in connection with the gift of the Bible, but it is not true that He has guaranteed this to the Roman Catholic Church, or to the Anglican Church, or to any other church, as a formal institution.

He has promised it to individual souls who welcome his spirit, who will be true to the light there is in them, who will act upon truth and who testify of it, and who thus become and abide a church of Christ indeed. Jesus put it all in one word when He said: "If any man will do his will, he shall know of the doctrine" (John 7:17). You may know it now hearer if you will, have His first hand illumination. This illumination is the first incident accompanying conversion. "He hath given us an understanding that we may know Him that is true" (1 John 5:20).

## 2. Denies Approach of God to Man

The church of Rome practically denies the approach of God to man, denies that God can authenticate Himself directly to man; hence it denies to the individual soul the self-verification of spiritual truth. This is to make a machine of man, and so subverts the very possibility of free agency and hence of religion. This is a rather intricate matter; but it is important to be apprehended if we would pierce to the center of Rome's sorceries and successfully uncover its position as religion.

At this point, Rome has taken advantage of a real difficulty which arises in many earnest minds. Men are always asking how may we know so as to be morally certain of the conclusions at which we may arrive in questions of religion? As a matter of fact in seeking criteria of truth, several false methods have been resorted to. These methods are *historic*. One of these is called the logical method of science.

Men for ages have tried to find out God and spiritual truths by mere processes of reasoning. There is always one logical outcome of that method, viz. agnosticism. Men cannot by intellectual searching find out God, any more than you can cause the eye to smell or the ear to taste.

Another method which has been much resorted to for the verification of the spiritual

truth, is the appeal to authority. The Pharisees demanded signs, Christ refused them because He knew that there was no proof to the spirit in mere miracles. This kind of evidence falls short of satisfying the soul, because however wonderful the sign, the sign may yet be accounted for further discovery of nature's laws and processes.

Dependence upon historic evidence and the trustworthiness of it have entered into both of these tests. The church of Rome puts her whole dependence upon certain historic deliverances, deliverances of authorities, multiplication of signs, credibility of decisions of councils and promulgations. Romanists claim an unbroken historic succession. Besides, they claim that Christ guaranteed them against official or doctrinal mistake, (no matter how corrupt in moral character their councilors may have become). They could not officially mistake if they would.

Now with a certain class of minds that have struggled long with the problem, as to whether there is any logically sustained authority on which they can rely for conclusions, you can see why some who have at least lost confidence in their own personal investigations, arguments, etc., are at last inclined to cut the Gordian knot by saying: "Well, I must trust in a logical result any way, and on the whole I conclude that the conclusions of this historic and ancient body, the church of Rome, that has so venerable a history, are more reliable than my sole individual judgment. "Therefore I will relieve myself of all the oppressive responsibilities of the case by just trusting the judgment of this church, and thus turn over my spiritual interests to her keeping."

To this conclusion multitudes have sincerely come rather than to accept an apparent alternative of absolute skepticism and infidelity.

### Cardinal Newman



This was exactly the way in which **John Henry Newman**, one of the most cultivated characters of this century became a Romanist.

His "*Essay in Aid of a Grammar of Assent*" is a defense of this decision. This is the height of Rome's wisdom.

Now let us observe the fallacy of this process. Truth in things spiritual, is *not* always arrived by *logic*, though a logical step in a sensible method may be embraced in the process, and it may be a rational process.

God is *not found*, Christ is not experienced in the heart by our waiting until through some overwhelming miracle wrought before our eyes, we are forced to believe. We don't experience religion by reading up all the histories of the church, and digesting all the decisions of historic councils, or by having a lot of learned prelates of the church do it for us.

God is *found*, not by an exercise of the intellect, nor by the logical faculties at all, by no man nor by any body of man, but by *a submission of the will to Christ*. Evidence in the highest sense comes afterwards. "*If any man will to His will, he shall know of the doctrine*" (John 7:17)

By this process comes *not a balance of probabilities, but intuitional certainty*. We come to see with *the eye of God, to know with the consciousness of God*. "*Now we have received not the Spirit of the world, but the Spirit which is of God, that we know the things which are freely given to us of God*" (1 Cor. 2:12).

It is a question of inner *illumination* given first hand from God Himself. And this is essential in order to any true religion. The early Catholics had it. Augustine and Fénelon had it. Newman himself has had it. Scores of his sermons are themselves an answer to his churchly follies and cut up by the roots his sacramentalism. But these men did not have all the illumination so as to obtain a monopoly of it. It is ever coming, progressively coming just as when one ascends a mountain, he gains ever wider and ever truer conceptions of the landscape and map of the country, the higher he ascends. Christ said when He sent out His disciples: "*Lo, I am with you always*" (Matt. 28:20), not until Augustine's time, not until Luther's time, not until Roger Williams's time, not until the

Vatican Council's time, not until out time, but unto the end of time.

Now because Rome denies the fundamental, primitive, and universal promise of personal illumination to the obedient individual heart, and assumes in place of it to have a monopoly of illumination mechanically locked up like a fossil in a museum, in the decisions of her council of Trent, which may or not may have been arrived at by spiritual minded individuals, and because she pronounces "Anathema" upon all individual illumination which does not agree with these dry bones of dogmatism, we must impeach her title to be *par excellence* the Church of Jesus Christ.

If God cannot authenticate Himself to any body of men; and what is more, if God does not authenticate Himself to an individual, no body of men of any dimension or degree of authority can nullify that authentication, or the right of that individual to testify of it. Now in this I am not saying that individuals Roman Catholics ate without spiritual illumination.



I am sure many of them have had it, and some have it now and confess it in others in spite of their theory.

Even Pope Pius IX said of **Bishop Martensen**, of the Lutheran Church, that "he was a man in whom was great light." The truth is, God enlightens every man so far as he truly walks in the light he has, even Catholics who are conscientious and faithful to what they believe; but my point is, that the illumination comes by the grace of God in spite of a theory, and in denial of their false logic. My complaint is that they virtually suppress this individual illumination and never allow it to develop a spiritual reform of the mechanical abuses of the Church as a body. The Catholic theory assumes the impossibility of corruption, and hence denies the possibility of reform. The intimation of reform is itself the cardinal heresy.

### 3. Denies Private Interpretation

Romanism denies the right of individual interpretation of Divine Oracles, or the power of God to approach the soul directly through this channel. We have seen that Rome shuts men off from God; she also shuts God off from man, from reliance of his own fundamental powers—that is, from the consciousness that God dwells and shines within them. Having done this she next proceeds to shut him off from individual interpretation of the voices of God to him, spoken from without. Having denied consciousness of God, she next denies man's capacity to interpret the Scriptures. It is most amazing, considering all that the Holy Scriptures have to say respecting man's duty to study the Scriptures, that a religion pretending to be Christian, could have become so corrupted as to take such a position as Rome has taken on this point. I think it must be attributed largely to the fact that for centuries, through popular ignorance and before the invention of printing, the people, as a matter of fact, were without the Bible, and so Rome leaped to the conclusion that it was the best that they should remain without the Bible. Admit also that there have been many wild and extravagant individual interpretations of the Bible, still it must be said that if Rome had always magnified the importance of holy living, interpretation would not have gone far astray. The passages of Scripture to which Rome has chiefly resorted in defending its course in denying the capacity of the individual to interpret the Scriptures, is the passage in 2 Peter 1:19:

*"Knowing this first that no prophecy of the Scriptures is of any private interpretation."* But this passage with its context instead of affording any ground for this gross assumption of the Roman church, makes directly against that assumption, and furnishes the strongest reasons why every man for himself should diligently and in the Spirit, explore the word of God for himself, content with no human authority however venerable or pretentious. The whole passage reads thus: *"We have also a more sure word of prophecy whereunto ye do well that ye take heed as unto a light that shineth in a dark place until the day dawn and the daystar arise in your hearts, knowing this first, that no prophecies of the Scriptures is of any private interpretation; for the prophecy came not in old time by the will of man, but holy men of God spake as they were moved by the Holy Ghost."* Now what is the argument in these words? The Apostle had been referring to the

incident which had occurred thirty years before, viz. the transfiguration of Christ, of which he and James and John were witnesses. He had said that Christ was authenticated to them as the Son of God by the Fathers own voice speaking to them, which voice they heard when they were with Jesus in the holy mount. The Apostle then goes on to say: "*But we have a more sure word of prophecy—that is the Bible—and ye do well that ye take heed unto it as unto a light that shineth in a dark place until the day dawn and the day star arise in your hearts.*" That is, ponder the Bible until the Spirit which inspired the Bible glows and gleams not only on the written page but in your spiritual understanding also; knowing this as a first principle, that no Scripture is of any private interpretation, that is, it is not self-solving. Man alone can't understand it aright. He needs the Holy Spirit which inspired it to expound it to him. You may have a thousand men, and each of them a prelate, studying the Scripture, but it still a private study, an isolated study—a profane study—so far as God is concerned, unless the Holy Spirit is invited to teach its meaning and application. This is just the trouble with Rome's mechanical theories of Bible interpretation. It is all, latterly a "private" study, a mere human study—a study to seek self-justification, instead of to ascertain God's will and to do it at any cost, and to encourage all men to do so.

This passage then, instead of forbidding individual study of Scriptures, is one of the strongest demands possible on every mortal man for himself, to take the Holy Spirit into his councils and from God Himself learn the secret of His will, "*The secret of the Lord is with them that fear Him and He will shew them His covenant.*" I have heard of an Irishman who had gotten possession of a Bible and was reading it with great satisfaction. The priest got wind of it and sent for Patrick, and said to him, "Patrick, you must give up that Bible." "No", said Patrick, "I likes to read, I shall kape the Bible." The priest replied: "No! but the mother church reads the Bible and from her only you must receive the sincere milk of the Word." "The sincere milk of the Word is it? This Bible?", answered Patrick. "Then I prefers to kape my own cow."<sup>1</sup>

#### 4. Even the Bible not Inviolable

Rome denies to God the inviolability of His revelation of the method of man's approach to God.

This is but saying that Rome has so modified the Bible as to make it largely of none effect through her traditions. We grant that Rome has a Bible; she has her Rheims and Douay version. We Protestants have another version. Grant that neither or none of the versions that any of us have are absolutely flawless versions, Protestantism at least has made a studious and painstaking effort to obtain and perpetuate the purest text, and the most faithful translation possible, while of Rome it must be said that she has made no such effort, at all events in modern times.

She has studiously resisted such efforts. She dare not submit her Bible to faithful revision and expurgation. One of the most damaging chapters in Roman Catholic history, is the decision of the Council of Trent, by which the Latin Vulgate was made the standard authority in divine revelation. That decision excluded the antecedence of the Greek and Hebrew manuscripts of earlier times; a decision which tended to dry up the fountains of scholarship in the Oriental tongues, and discourage all investigation of primitive documents. It was in bigoted opposition also to the Greek Church, and a work of rashness and violence. Besides that decision of Trent raised to the dignity of equal rank

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<sup>1</sup>The author has been interested to observe that since the utterance of the challenge of these lectures to Roman prelates, to place the Bible in the hands of the Catholic people, the Archbishop of St. Paul, has made a show of answering the challenge. He sent for a supply of the Rheims New Testament, and placing them on sale in the Cathedral, on a recent Sunday, with a great flourish said a thousand copies in a single day. To be sure they were sold at a high price—twenty cents a copy. And so novel was the experience of the people at being thus encouraged to come into possession of a "pretty little Testament," at their own, that the event amounted to a sensation, much advertised by the Press. We trust to the Archbishop will go on with his Bible distribution. We now call on him to remove the shackles from even this faulty version. Give the people an edition without iron-bound notes claimed to be of equal authority with the text, and encourage all Catholics to search the Scriptures free from bias, and daily like the Bereans to see whether these things are so, and thus like that ancient church prove their higher nobility (Acts 22:10,13).

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with the Sacred text itself, the comments which in the Douay and Rheims version accompany the text. For centuries Rome kept her Vatican manuscript, one of the three most ancient and complete of existing mss. of the Scriptures, locked away from the scholars of the world. The attention of Erasmus was called to it as early as 1533; but not until the middle of this century were the scholars of the world given access to it, and then under an outside moral pressure which the Vatican authorities dared not longer resist. Rome was at length forced under the pressure of public sentiment to allow such critics as Dr. Tregelles and Tischendorf to examine and collate it. It was however permitted only under the sharpest and most jealous surveillance of Cardinals and custodians, who themselves took no interest in contributing aught to a faithful revision of the English Scriptures.

But the Bible that Rome has she does not permit to be studied except by special dispensation. And of these studies, by those who would do it among her devout scholars, she permits no publication on individual responsibility. The imprimatur of the church must be there. Besides, it must be said that the views of Bible truth which Rome has published are often monstrous perversions and mal-interpretations of the truth itself.

Grant that Rome has truth in it, that it is a form of Christianity. It is however Christianity sadly perverted. Rome has a church but falsely constituted. She has a priesthood, but overlooking the great truth that under Christ all believers are equally priests as well as kings, she narrows the priesthood to a class, and confers honors upon them which are excessive and even blasphemous.

Rome has sacrifices, but they are materialized into Pagan ceremonies, into mass and penance, in the place of such sacrifices as a broken and contrite heart, which God does not despise. Rome has a Christ, but dead and ghastly instead of living and throned, while Mary is put above Him practically deified, and made the living presence to whom appeal and prayer are chiefly made. Rome has a confession of sin, but made to a priest, instead of to God and to one's fellow, as propriety and delicacy dictate. Rome has a system of charities, but it is often reduced to a sinister propagandism, and to a subtle proselyting agency. Moreover, the forced and unnatural method of its maintenance, with all the sunshine taken out of it by its uniformed, black drapery of death, proclaims it a child of darkness, uncertainty and oppression. Rome has an order of deaconesses, but it is perverted into nunnery, and makes a virtue of mere virginity, thus denying both nature and God. Rome avows a religious conservation of the State, but it asserts it by magisterial force instead of by appeals to enlightened conscience, sound economic prudence and the obligation of government, not to Rome, but to God. Rome has a sword, but following the mistake of the rash disciples in the garden, she persists in cutting off people's ears with it, instead of putting it up in its place, and wielding in its stead the sword of the Spirit, which is the word of God. Rome bears a cross, but even that has been perverted into a mere crucifix with which to conjure—a crucifix exquisitely carved and studded with rarest jewels, but which like one eminent historian describes, at the touch of a secret spring often flies open, and proves itself to be a case for holding a keen-edged and glittering Roman dagger. Rome has a doctrine of intermediate state of the penitent dead. But what Christ described to the penitent thief as "paradise," Rome has changed into purgatory, and demands a commercial price for deliverance therefrom. Rome has a gospel, but instead of being offered freely, it is paid out in indulgences at a fixed price in return, and often it seems to say, "No fee, no grace."

I do not say that Protestantism is wholly free from these same tendencies. These tendencies are human, and we ate in this entire discussion proclaiming as loudly against them wherever they show themselves, in Protestantism as in Romanism. Rome however, has become so perverted from her original positions in the early church, that as at present constituted, on her working principles, these tendencies are her habit of life, and an essential part of the system.

Nor do we see any hope of reform from herself; for while practicing these monstrous perversions, Rome denied the very possibility of her erring. The fact is, Rome makes or unmake her own Bible as occasion serves. Nothing is inviolable to her profane hands, in the heavens above or the earth underneath, or in the waters under the earth, for she has put itself in the place of God.

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## 5. Even Conscience Denied

Rome logically makes true religion impossible to man, by denying to him the light of even his own conscience in which to walk in his search after God. It would be serious indeed if Rome had gone no further in trying to stay the Reformation, in attempting to nullify all personal freedom in modern times, than to do what we have recorded and charged against her; but she would go one step farther yet. She would put out the last flickering lamp which man carries in his hand, groping his way Godward, and this in the name of religion. She denies him the action of even his poor individual conscience. He must surrender even that last glimmering taper, as he shivers in some horrid nightmare on the edge of life's frightful moral precipices. He is called upon to allow Rome, even in that hour, to put a blindfold on him, and do as she tells him, asking no questions.

"Theirs not to make reply,  
Theirs not to reason why,  
Theirs but to do and die."

We need not go into this. All the world knows that the history of the Inquisition is the history of the massacre of individual conscience. We lately saw photographs of the remains of victims who for conscience sake, had been walled up alive in Mexico, under the Inquisition. It is beyond all question that this system makes no account of the individual as the unit of membership in God's kingdom; that on Rome's principles, such a thing as unhampered, human accountability to God is an absurdity; that individualism, both on God's part, and on man's, is swallowed up in the organization; that organization when it is formed, exists not for the sake of the individual, either in God or man, but for its own selfish corporate sake. Least of all does it exist for God's sake; for it perverts every fundamental religious relation God has established. It denies man's speech to God; it denies God's speech to man, either in the inner consciousness of the soul, or in the external revelation of the Bible. It then silences the true Oracles of God to man, and puts its own mechanical edicts in the place of them, and then finishes its work by denying to its victim even the poor rush light of natural conscience in which to entertain a native conception of divine things, of moral accountability, or of how to grope his dim way even *towards* God.

I started out with the statement that Romanism is a perversion of the things fundamental in religion. Religion properly speaking, is the process of binding men anew to God. In the steps by which we have come in this chapter, we now feel warranted in saying that the system is a monstrosity in religion—the masterpieces of the Devil, and Antichrist.

In spite of much distortion, something has been done incidentally in restoring man to God, but while that has been doing, in a most unsatisfactory degree. Rome has also been carrying on a counter-process, by which it has disastrously succeeded in insulating man against God, and God against man, and even man against man. Binding men anew to God, indeed! You might as well talk of binding Europe and America together by telegraphy, by going to work to destroy all electric apparatus, the whole science of telegraphic symbols, and by neutralizing electricity itself, as to talk of binding men anew to God, really, vitally and permanently, by the method Rome has pursued.

Cardinal Newman says, that the individual man can never have "personal assurance that he is in a state of grace, much less that he is to persevere to the end." (Apologia p. 6). In one of his inconsiderate charges respecting the disastrous effect of Protestantism upon the Roman idea of the world's weal, the Cardinal further says, "Phaeton has got into the Chariot of the sun, we alas! can only look on and watch him down the steep of heaven, meanwhile the lands which he is passing over suffer from his driving." To this mystified High Priest of "the Church" we are constrained to reply, that it would be nearer the truth to say, that the Papacy by its sacrilegious usurpations has well-nigh succeeded in blotting out the Sun altogether, and reducing the chaos the star-lit heavens revealed in the New Testament.

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## 4

### The Christian Outlook on Romanism

We have considered three phases of Romanism, regarding it in its characteristic and essential elements.

We have endeavored to survey it candidly, kindly, dispassionately. We have made a clear distinction between the system judged in the light of its standards, and its adherents who are often better than the system to which from various causes they adhere. We have not one railing or ill-tempered word for Catholics themselves. We regard them as brethren—brethren as men; and in many cases brethren in God—in so far they are truly born of God and possessed of a Christian manhood.

Now to what and has been made all this analysis and discrimination?

Surely not for the mere sake of a piece of argumentative gymnastics. That were cheap; if this were the end, subjects might be chosen not involving so careful study, so discriminating a charity, to say nothing of the risk incurred in grieving so many people. Surely not for the love of attack, have we bestowed this much of attention on this difficult and sorrowful subject. We are not fond of attack. We have small belief in the power of mere negations. Every fibre in our mental and moral constitution is positive. Denunciation is easy; but there comes times when the perils to civilization and divine institutions are imminent. Such a time is at hand. The aggressions of the Roman power in our free Republic are confronting us at every step, and that public man who dares to be silent at such a time is to be judged a moral coward. Neither have we given you this continuous discussion for the mere sake of vainly and morbidly exciting your feelings.

On the contrary, we believe it a serious and most injurious thing to excite feeling unless together with it, the requisite line of action is also indicated.

You may have a right therefore, to demand of a public teacher, who requests your attention to a question like this to the degree I have, that in the end he shall offer you some practical suggestions as to how you shall hold yourselves in respect to this huge system that is rearing itself colossal among us, and in spite of us. Some things have been already at least intimated as to our duties to resist the reproduction of certain human tendencies of Romanism in our own hearts and in all our forms of Protestant propagandism.

In the present discourse I wish to indicate what I think to be the Christian attitude towards Romanism among us, taking it as it is; recognizing that it has certain individual, social, and political rights, and recognizing also the limitation of those rights. The first thing we must say is this. You cannot hope to extinguish it by any human means. Romanism will continue to exist. Neither is it wise or right from an American of Christian point of view, even if we could, to exterminate it, at all events as a religion, by the use of some of its own questionable weapons—e.g. by force, by persecution, by surreptitious means. The Romanist as an individual has the same right that a Protestant has in this country. So long as he doesn't employ illegitimate means to destroy society or undermine the government, as an American I will contend for the Romanist's right as sturdily as I will for the Protestant's. The moment however that a Romanist sets up here a claim for rights superior of those of a Protestant, because of an assumed authorization from the usurper of the Vatican—an alien and a monarchist—that moment I will resist him. The Romanist has no vested rights in this United States, whatever the monarchs of Europe may have granted him. We would never the less see Romanism checked and curtailed on this continent, but legitimately. Christianity of the genuine sort is after all the only power that can ultimately do it, just as it is the only ultimate power that can accomplish any other reform, e.g. in the drink traffic, in corrupt politics, in mammonism, etc.

Peter, *"put up thy sword, he that taketh the sword shall perish by the sword"* (Matt. 26:52). In the temptation on the mount, Christ was offered the kingdoms of the whole world if he would consent to accept them on worldly principles and methods. All the world was offered for one bow. He refused the bribe and preferred to risk the ultimate overthrow of all evil, on what appeared a temporary defeat, viz. on his subjection to the



cross. To this same principle, we as Christians resisting Romanism as perverted religion, must adhere. In our attitude as citizens, we have no doubt civil duties. We may while Christians be in duty called with the sword to serve the State, but on civil grounds merely, not on religious grounds to war for religious issues. Just how Christianity may be expected to win in the conflict against false religion may be beyond our power to determine, but Christianity as Christianity must not try to win on carnal methods. These processes are often slow. They are never summary. Meanwhile what shall be the working attitude of the Church while the mystery of iniquity doth work as work it does, and work it will? How may we be confident and heroic and even triumphant in our feelings while we wait? What is the attitude of faith, of the spiritual man? What should be the attitude of the Christian Church?

### 1. Romanism Contains Truth

We should not forget that notwithstanding much outward death, Romanism still bears in its mummied hand many kernels of vital seed, with which God is sowing the earth. Even against its will a perverse system may sow a field for a better harvest than it could foresee. *"He maketh even the wrath of man praise Him"* (Ps. 76:10). More than once in these lectures, we have taken pains to say that Romanism has been the occasion of much good; that it is even a form of Christianity. We have repeatedly spoken well of her missionaries, her saints, her martyrs, of her Patricks, her Columbas, her Jeromes, her Augustines, her Xaviers, her Guyons, she has had even some good Popes as Clement XIV who undertook to suppress the Jesuits and restore Christianity. I bless God for the incidental benefits that have been sown among nations as the votaries of Rome have gone forth often working more wisely than they knew, or even intended. I don't suppose for example, that Jesuit fathers who discovered Mississippi had any intention of opening a career for Protestantism also, of unparalleled magnitude in this garden spot of the world; or that the Franciscans ever intended to establish by St. Anthony Falls one of the noblest seats of evangelical Protestantism and of liberal learning in this continent a virtual reproduction of New England Christian civilization and that broadened and intensified. But God foresaw it, and intended that out of the pioneer movements of those heroic priests should come exceeding abundantly, above all they asked, or above all that their previous education had made them capable of thinking. This is one of God's ways of working, not merely with Romanists but with man of all opinions. God is using even the Voltaires and Ingersolls of history to extend Christianity and deepen the human hunger after God. We know this to be a fact, and to men of faith it is also a source of great comfort to be assured that back of all apparent defeat, God is ruling and overruling. From this high mount of vision we must believe that as God has permitted this great churchly institution to live and thrive in the earth. He has also foreseen ways in which on the whole He can use it, the remainder of wrath restraining, Romanists say God thought their church so essential to the preservation of truth in the earth that He guaranteed an inspired interpretation to them, the successors of St. Peter. In short they assume that Christianity could not get on without such a guarantee to this formal body however perverse it might become. In the light of history and God's word we prefer to say, God for some wise and gracious purpose, permitted Romanism also to spring up and hold a continued existence and to extend itself through the earth, so that in spite of its own corruptions and its multitudinous errors it might nevertheless in some sense serve as an instrument of good. The fact is if God were to wait until churches were perfect before he saved men through them, he never could save men at all. *"For we have this treasure in earthen vessels that the excellency of the power may be of God and not of us"* (2 Cor. 4:7).

God used ancient Israel corrupt though it was to bring the Bible, the Gospel, and even the Messiah Himself to the Gentiles. *"Can any good thing come out of Nazareth?"*, inquired Nathanael of old (John 1:46). The answer is, that the sublimest good the world ever held even if you should search among the starry galaxies, came out of that despised Galilean village. The God-man Himself came out of it, the world's Redeemer. So far then from appearing to rail at Romanism, or to call down fire out of heaven on her to consume

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her, or counseling you to any rashness or even loss of temper towards Rome, I rather prefer to thank God for the good that has come out of her, and that will continue to come out of her while God permits her to exist. When she shall cease to perform for the Most High some mission, He will blast her "*With the sword of His mouth and with the brightness of His coming*" (2 Thess. 2:8). Not a moment however, before the time. Let us not usurp His prerogative, and seek by any violence to do that which mere impatience or distrust of God may suggest. Protestantism does not do all the good. It too hold its treasure in an earthen vessel. It is often and in many ways the occasion of much harm. It has sins enough of its own, and tendencies enough to constant corruption to bewail. And while it may hold up Romanism as a warning and example of what itself will come to if not preserves by the grace of God, it may also comfort its heart by the reflection that Rome through God's grace does not yet cast out many devils, though she walk not with us. She does nevertheless preach Christ, though not perhaps, just as clearly and exclusively as we would wish. Notice the late vigorous sermon of the Archbishop of St. Paul on "The Divinity of Jesus." Let us then thank God that, "*Every way, whether in pretence, or in truth, Christ is preached; and I therein do rejoice, yea, and will rejoice*" (Phil. 1:18).

## 2. Sound Economics against Romanism

The equalizing forces lodged in the sound economics of society, tends to counteract many mischievous elements in Rome's propagandism.

There is a certain equilibrium which must be maintained, in order that the machinery of society may go on smoothly, even to the self-interests of men. A machine that is off its center will heat and work injury to itself. Fever in the human body is only the excitement and anger of the system aroused to expel an intruder. All the great upheavals and revolutions of society have been so many protests of nature itself against flagrant violations of her laws. As Mirabeau once wrote: "Government by blind-man's-buff, stumbling along too far will end in the general overturn." Says Carlyle, "The first of all gospel is this, that a lie cannot endure forever." One of the severest charges we have brought against Romanism, is the charge that as at present constituted, she has so exalted herself above the judgments of her individual members, and above the Bible as a supreme authority, that she has virtually put herself in the place of the Bible and of God, and so exists and operates as an institution which is an end to itself. She holds herself amendable to no standard, no tribunal, no supreme court above herself. She begs the whole question in dispute, and assumes everything on which she rests. The tortoise stands on itself. This is too much for the intellect, and the moral sense of men, and multitudes recoil from such absurdities. The constant losses to the Church of Rome on this account are legion, and many who yet formally adhere, do not really accept the colossal assumptions which underlie the system. Romanism, especially in America, is honey-combed with skepticism on these points. Even the prelates in the American church are coming forward as orators in Independence Day with fulsome advocacy of Republicanism and "our glorious liberties." The Nun of Kenmare has said that however inconsistent it is, the American church magnates despise the traditions and the authorities of the Vatican on the point.

Rome cannot hold her votaries in the future, especially in the United States, as she has held them on the continent of Europe. Her children grow up to read the papers, to read our politics and our economics. They are alive to commercial interests. They are awake to the moral, social and politico-religious problems of the day. Multitudes have ceased to be intolerant toward their real benefactors among Protestants. Many believe in us, as good neighbors, good citizens and good Christians. Catholics like these we join hands with, and they join hands with us, and will continue to do so. Our children study together in the same schools, play together on the same commons, and will grow up to do business together on the same markets. We are not Irishmen, nor Englishmen, nor Germans, but all Americans together. And common sense and common humanity tell us that we ought to live together in this country as one family of brothers, without jealousies, without animosities, without separate schools; and we will do so, let priests

and sectaries say what they may. As an illustration of the broadening spirit of toleration among Romanists even in Europe, we may allude to what we saw in the old Catholic city of Lucerne, Switzerland, only last summer. The Free Church of Scotland had proposed to purchase ground for the erection of a chapel for the accommodation of many English speaking tourists who in the summer, people the mountain and lake-girt city. The authorities of the city though Romanists, having heard of the project sought their Presbyterian guest and said to them: "Why build another church here? We have churches enough and to spare;" and offering for their free use the antique edifice of "Maria Hilf" on the side-hill overlooking the city, the Presbyterians accepted it, and have used it ever since. It was the author's privilege last July to hear in this church a good evangelical sermon from a Scottish preacher, standing within the chancel, under the ruby lamp, to officiate as usher, take up the collection for the day, and aid the preacher to disrobe. All this occurred within the church amid papal emblems on every hand, while the forlorn, bewildered devotees of the church itself were curiously peering through the lattice in the vestibule without, paying their devotions as in a sort of Court of the Gentiles. The world does move, even the Roman world.

The abuses which Rome is ever upholding prove too much also, for the social nature of man. Hence true natures like Père Hyacinthe, Dr. McGlynn, and Gavazzi rebel and assert not for themselves merely, but for the race the true instinct of manhood. One denies the Roman law of celibacy of the clergy. Another repudiates Rome's interference in the relations of capital and labor, and another still insists on the assertion of lofty Christian patriotism, free discussion and a free gospel. Rome abuses in the end, prove too much also for the political interests of men. Hence nations rise up, like England, France, Germany and even Italy, and throw off papal dominion, expelling Jesuits, etc. Even Mexico has done it. Ireland in the end will disenthral itself. After it shall have had "home rule" awhile, it will come to see that instead of one she has had two oppressors to throw off. First feudal England, second feudal Rome, and that but for the curse of the latter, she would long ago have ceased to feel the iron of the former, Rome's abuses prove too much also for the religious nature of man. Hence rise up men like Wycliffe, Huss and Luther, like Father Chiniguy in this country, like Count Campello, formerly a canon in Saint Peter's Church itself, now advancing Catholic reform in Italy, and they assert the God in them, and defy Him without them who blasphemously sits in the place of God. "Our Lord God the Pope!" Men find in the end that no earthly relation is safe or stable, except as God is kept in the supreme place in the human heart and life. Victor Hugo says of Waterloo that "Waterloo was not a battle. Waterloo was providence, was the reconstruction of the universe." "The time had come for the Supreme, uncontrollable equity to reflect, and Napoleon was denounced in infinitude."

The economics of Europe under God, decided the fate of Napoleon. He had become a usurper, a disturber of the body-politic, to such an extent, that Europe said what God said, the factor must be thrown out. George III was thrown out of the American Colonies, slavery out of the Southern States, Jefferson Davis out of Richmond, and the Confederate Capital out of the nation, on the same principle. The Jesuits have been thrown out of European States, and Romanism handicapped in South and Central America for a like reason.

In Mexico the entire property of the church, amounting to seventy-five millions of dollars in value, was confiscated by the State, and not so much as the smallest chapel can be used without a government permit and the payment of rent, and no bishop, priest, nun or friar at least for a time, was permitted to appear upon the streets wearing any badge or insignia of the church. The abuses become so great that society can stand the abnormal condition no longer. The viper which has taken out of the cold, and warmed in the bosom, begins to stir and show its fangs, and society awakes, sometimes indeed late and with shuddering horror, thrusts it away.

### **3. Corruption Perishes with Its Own Weight**

There is a tendency in any mere "ism" to become corrupt, and so to fall to pieces from its own corrupt weight.

This tendency is seen in politics. Parties become powerful, hold out temptations to lust of position, and selfish aggrandizement, but after a time, men who from impure motives have become partisan, begin to overreach. Confidence is lost, and in turn the individual selfishness, becomes so suspicious of other selfishness, that all trust perishes, confidences are betrayed and men destroy one another.

So a corrupt church in so far as she attracts to herself adherents from her own ambition, from love of position or power, is just so far organizing her own defeat.

You can't trust such support in the day of trial, politicians can't trust it. Protestant ecclesiastics can't trust it, and Rome can't trust it.

The loyalty of false devotees in the day of testing will prove to be only the honor that prevails among conspirators, and so far as they are such, they will destroy one another.

Says Carlyle, "It is singular how long the rotten will hold together provided you do not handle it roughly. For whole generations it will continue standing with a ghastly affection of life, after all life and truth has fled out of it, so loth are men, to quit their old ways, and conquering indolence and inertia, venture on new."

This seems to be the way with human society. It tends ever to self-corruption and new epochs of advance seem to be conditioned on successive engulfings and destructions and deaths. If we sow to the wind, we must reap the whirlwind. A lie carries within itself the element of its own ultimate destruction.

#### **4. Defenseless against the Spiritual**

The blinded Samson is off his guard to the invisible energy of spiritual forces with which God and His true people are moving against him. The Roman church is claimed to be a supernatural prodigy.

Samson was a prodigy in his day. He boasted large endowments, but those endowments were not proof against failure. He slept in the lap of the siren of Sorek (Judges 16:4). He awoke too late to make his life of much avail. His Nazarite locks were shorn. It was only by dying that he began to live. It was only after the devourer was dead, that the people of Israel could obtain food from him. It was only after the lion became a carcass that honey and strength be obtained from him.

He was blind to the principle which should have controlled his life; he should have been dead to self, and alive by the Spirit to God and humanity.

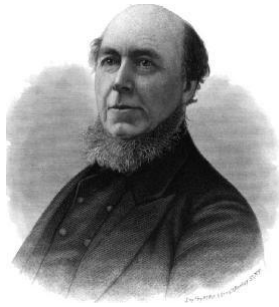
Here has been Rome's fault and guilt. She has forgotten the self-renunciation of her Lord, and substituted therefore a blind and willful self-assertion. But now that Rome fails to see her defect, God has raised upon earth other Judges like Samuel, are also Seers. To this body of spiritual men and women is given the "open vision," that in God's light sees light. I don't say that all Protestants are such. I don't say that Rome has none of these seers. Nay, even in the bosom of Rome itself, as surely as in Elijah's time there were more than seven thousand souls who bowed not the knee to Baal, so there are many souls in whom the Spirit of God and of reform does dwell. And all these working together with myriads in reformed Christendom, do make "an exceeding great army" who by spiritual forces to which Rome itself is a stranger, are resisting the idolatries of the great sorcerer.

I say Rome as an institution is blind to these forces which spiritual Christendom is wielding. "*For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds*" (2 Cor. 10:4). Even Protestants are not half awake to the popular power of these spiritual forces. We have been partially misled by studying the method of Rome's tactics, and have hastily and erroneously judged that we must use similar tactics.

Afterwards seeing the hopelessness of our ability to math Romanism with its own doubtful weapons, we have reacted to worse discouragement. We forget that now as really as in the ancient movements of Israel to dispossess the Anakim, we are not expected to meet brawn with brawn, nor subtlety with cunning, but by steady conformity to the Divine pleasure, even though it be but by blowing empty rams-horns, in a stately march round about Jericho. When the wicked king Ahab was to be slain, the Lord saw fit to hide him from the strategy of the Syrian king who had instructed his thirty-two

captains to concentrate all their cunning upon the apprehension of Ahab. Then selecting a private Syrian archer who drew his bow at venture he so overruled the flight of an arrow that it found the joints of the king's harness, and drank his blood. *"It is not by might nor by power, but by my Spirit saith the Lord of hosts"* (Zech. 4:6).

Protestants have been too neglectful and too slow in instituting and earnestly pushing missions to Romanists. Endeavors should be made to establish friendly relations with individual Catholics themselves, to win them to confidence in unselfish efforts to help and instruct them, to know their hunger of soul and their sense of sin, to get Bibles into their hands, to encourage them to pray to God and confess sin to Him directly apart from the intervention of a human priest.



As the results of efforts of this sort **Father Chiniquy** tells us that in Montreal some 7,000 persons in the last five years, have renounced Romanism. In Boston and New York other thousands have lately done so, and on many sides movements earnestly and self-denyingly conducted, have proved as fruitful as any other mission work. It is the standing dishonor of American Christianity that for so long it has been content to see this great country peopled with millions of Romanists almost as untaught in the Word of God as any heathen people, and until lately has done next to nothing to enlighten and Christianize them. Are Romanists

prejudiced? So are Hindus, but we do not on that account abandon all effort to reach and win them. The great evangelical movements in France and Italy, under such workers as Mr. MacAll, M. Roveilland, Miss J. de Broen, and others afford an illustration of the kind of work I mean. Said a Frenchman in Paris, a laboring man, with whom Mr. MacAll was conversing respecting the openness of the French people to the gospel, "Tell us anything real in respect to religion and I will find you any number of hearers." Miss de Broen began her work among the communistic portion of the most inflammable population of Paris, and she has established herself in the hearts of a people grateful in the highest degree for her multiplied humane and Christian ministries. Go forth as these have done, and meet starving, defrauded and outraged human hearts, with the veritable Bread of Life, with an open Bible, with the love of Christ, commended by a brotherly sympathy, and success will attend such effort always, and anywhere.

Within a single year Miss de Broen received to the gracious ministries of her medical mission in Belleville, Paris, 32,000 souls, who received medical advice and treatment, Christian teaching, and spiritual consolidation; and great numbers were spiritually renewed. This among a population who have reacted from the heartless formalisms of the Church, spurned the priesthood, and who accordingly have long lain stranded on the shoals of thorough atheism.

Nothing can be gained indeed by mere argumentation, but a loving, patient, sympathetic, Christ-like spirit will win its way among similar victims of formalism in America, as well as in Europe.

## 5. The True Imperialism

Then truly Christian mind must be content to find the imperialism which Catholicism looks for in the earthly Roman empire, in the New Jerusalem which is to come, rather than in the universal prevalence of any of the current earthly forms of denominationalism now extant.

Denominationalism has its use. It is a necessity in our present stage of being in the kingdom of Christ. But there is a strong temptation to human nature to deify denominations. That is precisely what Romanism has done. Powerful bodies among Protestants to-day are drifting unconsciously, in the same direction. The early Church became, as Dr. A.J. Gordon remarks, "More than conquerors through defeat; our danger is that we shall be more than defeated through victory." What we chiefly need to do, is to build the Christ-life in man, and to use denominationalism only in so far as it contributes to that end. But before we are aware, it gets away with us and becomes an end to itself; we become mere propagandists, and then we are Papists under another name. Said

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Jesus, "I am the real vine and my Father is the husbandman; every branch in me that beareth fruit He purgeth it that it may bring forth more fruit" (John 15:1,2). The ultimate life which God is cultivating in the world is Christ-life in men. He has a place provisionally, for organization in the process of cultivation. By and by He will show us the true corporeity in the New Jerusalem, which will be the embodiment of all new-created things, and the consummation of them. The risen Lord is the nucleus of it. "The first man is of the earth, earthly; the second man is the Lord from heaven" (1 Cor. 15:47). The cardinal error of Rome is in mistaking the dignity of the old creation for the glory of the new, and in placing supreme emphasis on that dignity. The Jews mistook the glory of the Messiah's second coming as portrayed in the Scriptures, as applying to his first coming. Rome repeats that error, attributing the glory and perfection of the New Jerusalem to old Rome. Even Protestantism ever and anon is beguiled into partial repetition of the same mistake and sin.

There is to be an imperialism without a flaw or blot, but it will be in the next dispensation. That dispensation will result not in glorification of any of our "isms" old or new, but in the aggregation or efflux of all that is true, organically Christ-like, and new-created in them all, and that perfected and glorified forever, in a form ineffably beyond all that our hearts or imagination can conceive. To the realization of this let all our powers be chiefly and forever given. "Surely I come quickly. Amen. Even so, come, Lord Jesus" (Rev. 22:20).

## The Archbishop's Arraignment



Shortly after the delivery of these lectures, **Archbishop Ireland**, of St. Paul, as he had undoubtedly right, reviewed them in a discourse delivered in the Cathedral. The report of the lectures on which the Archbishop proceeded were only such fragmentary outlines as the daily press chose to give.

It is presumable that the report of the Archbishop's review which appeared in the Pioneer Press, was also only partial. But the denials made in that discourse, especially touching the claim of Papacy to temporal authority, the exaltation of the edicts of the church above the authentic text of the Bible, and the old assumption of exclusive authority in Catholicism to temporal authority, the exaltation of the edicts of the church above the authentic text of the Bible, and the old assumption of exclusive authority in Catholicism *per se* were so extraordinary, and the charges made against the lectures reviewed, were so severe, viz. that they amounted to a monumental falsification of history, and a calumny of all Catholics, that the author felt warranted in addressing to the Archbishop, through the Pioneer Press, an open letter, calling on him to answer on his authority as an Archbishop seriatim, certain questions touching the historical position of the Roman Catholic Church, concerning which it was charged I had falsified and culminated.

The Archbishop was thus courteously called upon to enlighten the public on the vital points at issue, a thing he had declared in his review he was especially anxious to do.

His answer was—Silence!

The paragraphs in the Archbishop's review which the author felt compelled to notice together with the "open letter" addressed to the Archbishop are appended to the lectures.

H.C.M.

In this review, the Archbishop went so far as to deny that the church claimed *temporal power*, using these words:

"Who does not know that the Church of Rome makes no claim to temporal power? Her authority is spiritual. The so called temporal of the pope in Italy was limited to a small district. It never was made to depend on divine authority. Of this, of course, Mr. Mabie is not speaking, but of what he conceives to be the nature of the authority of the church over all nations, which any Catholic child will tell him is not temporal. What will I say of the absurd assertions that "this is based on the antiquity of Rome." What Catholic ever based the claim of the church on the antiquity of Rome? [My meaning by "Rome" was the Roman church]. Minneapolis is a very modern city, and if the pope were there to-morrow, he would have the same authority he has in the City of the Seven Hills, for it is based no more on Rome than on Minneapolis, but on the words of the Eternal to St. Peter: "*Conform thy brethren.*"

Does not Mr. Mabie know as well as I, that the pope claims no power temporal or civil in America, and if he did Catholics in America would not and could not in conscience allow the claim."

The Archbishop indignantly denied that "the Church" in any sense had *exalted itself above the Bible*.

"Where, and how did the Catholic Church modify the Bible, or claim to have power to modify it? I have heard bold audacious, anti-Catholic assertions; this of yours leads in the front rank."

I had said "Rome undertakes even the tasks of God, and for a price affects to absolve man from obedience to God, Rome in organization is so powerful that she is tempted to think she can get along without God," and the Archbishops replies:

"There is nothing here to be said. The words rushing to my lips I will not pronounce. The misrepresentation is gigantic. We will let it remain—a monumental falsehood!

A tyro in Catholic matters knows the utmost care which the church takes to bring out in her worship the great truth of God alone is supreme, omnipotent; that in no other name is there salvation but in that of Jesus and, while bidding us revere the blessed Mary and the saints, the reflected light from the Son divine, to mark at all times that they are but creatures whose power to help us is limited to intercession.

The devotees of the church put their trust in God and in God alone, and in reaching unto God through means established by Himself, through the church in her teaching and her sacraments, they do not put the church above God.

As is common in all the pleas for the Roman Catholic Church, the Archbishop made the usual lofty claims to a pre-eminent and exclusive *authority* of course rating his critic's opinions as merely individual and loading the Baptist Church in particular with scorn. These words were used.

"The Baptist church very naturally makes no claim to authority. It got it not from Christ, who left the world fifteen centuries before the small cloud on the religious horizon told of the birth of the Baptist church. When he appears as a teacher in Israel he is Mr. Mabie, and nothing else; and they who listen take their religion from Mr. Mabie's guessings, and nothing else. He was not expected to yield to the claims of the Catholic C

hurch, but he should have stated them as she gives them, and argued against them not telling our Minneapolis friends, right up and down, that her claim "is pure assumption, as if she were like the little Baptist sect, avowedly a freebooter, without commission or warrant of any kind. I will do what Mr. Mabie forgot to do, I will state the Catholic claim. The Catholic claim declares she has a history 1856 years; she fills time no less than space. One hand on the nineteenth century, the other rests on the first, and her commission is the word spoken to her by Christ: "*As the sent me, so I also send you ... Go ye, therefore, teach all nations. ... And behold I am with you all days, even unto the consummation of the world*"."

I had said "Rome's claim is an assumption of a right *per se* to rule. It is a pure assumption, self-centered and has no authority in the universal judgments of men and the Archbishop replies:

"This is Mr. Mabie's opinion, evoked by his self-consciousness of the absence of all authority from his ministry."

And he adds:

"Mr. Mabie will give us the Bible, unable to accompany the gift with a single proof but his own saying that it is God's word, and unable to do more than give his opinion of the meaning."

Then we Protestants, and Baptists in particular, are reminded that we are guilty of contempt of court and of pigmy proportions at best:

"I have hear citizens denouncing courts, or putting themselves above the law, common and statute, because the courts did not read the law to suit those citizens; so, may be, between the church and Mr. Mabie.

Concluding his lectures Mr. Mabie gravely tells us that he desires to convert us, and he blames Baptists for having in the past neglected the work of converting us. Well, I wish our friends joy in the work of converting us. Telling falsehoods about is scarcely the means to win us. And, for goodness sake, to what would he convert us? Is it to the little Baptist sect, of recent birth into the world and of pigmy size, the merest parody of a divine church, which as Christ's own love is Catholic, covering age and nations! To what are we to be converted?"



## The Open Letter



To the Most Rev. John Ireland, Archbishop of the **Roman Catholic Church in Minnesota**—

Dear Sir:

You have seen fit to call me to personal account for my strictures in the aggressions of Romanism on the free and cherished institutions of this republic, the only country in the world which has afforded you, your countrymen and your co-religionists an asylum from the oppression and tyrannies of civil and religious despots of the old world, and afforded you equal—not superior—privileges with all freemen. The most important matter in your animadversions which in seriousness I feel bound to notice is your allegation that I have falsified and calumniated the church you present.

You avow that in replying to me you “have in view to serve especially your non-Catholic neighbors. You hold them bound to you in many cases by strongest bonds of sympathy, and you would shield them from being imposed upon “by my slanderous misrepresentations of the church and its history. You say you “owe this to them as a minister and as their fellow citizen.” By all means, dear sir, do them the service. And now in order to encourage you to state to them more distinctively, *ex cathedra*, the actual position of your church. I hereby ask you to answer, seriatim, through the columns of the *Pioneer Press*, the following queries, and thus inform the public as to what is white and what is black on the vital questions at issue as between Protestants and Catholics.

*First*, as to the question of the pope’s claim to temporal authority:

1. Will you define exactly what is meant by the pope’s “spiritual authority” over nations and communities? What authority would he have over Minneapolis as he had it in Rome, for example, to guard approach to his person by United States soldiers under arms, and to use these soldiers variously?
2. What sort of authority was that which Pope Innocent III exercised when he deposed Kings John of England and Otto of Germany, and when we pretended to annul even England’s Magna Charta, a document which has done more to foster liberty in existing nations than any other historic instrument?
3. What sort of authority was that which lighted the fagots under John Huss at Constance, which burned the bones of Wickliffe after they had been buried for forty years, which kindled the fires of Smithfield, fanned the inquisition under Philip of Spain, and to-day intimates that the right of free speech cannot be safely exercised by a free born American, especially in any Baptist pulpit in the city of St. Paul?
4. Will the Archbishop inform us why from so many countries (some authorities say thirty-seven), from most of the European states, the Jesuits have been expelled? From France, Germany, Italy, and even Portugal and Spain? And why in Mexico the church property has been confiscated wholesale by the government, unless it is the verdict of nations that Catholicism is a temporal power?
5. Will the Archbishop tell us what sort of an authority that was which, if reports are true, Cardinal Tascherau claimed only week before last, when he refused to attend the opening of the provincial parliament in the Province of Quebec unless a special throne was set up for him in the parliament house directly under the queen’s arms, claiming precedence over even the representative of the queen, the lieutenant governor of the province; a proposition to which, according to a telegram to the Minneapolis Journal of January 12, the parliament tamely submitted, the speaker of the senate and the premier apologizing for not having anticipated the cardinal’s prerogative? If the cardinal sat on the throne hastily prepared, was that a spiritual throne? And in case of the annexation of the lower Canadian provinces to the

- United States, may we expect a repetition of scenes like this at the inauguration of the future presidents and the opening of congress?
6. Will the bishop deny that the authorities in his church are planning to obtain for their cardinals as princes of the church official recognition by our governments, national and state?
  7. Will the bishop tell us if he justifies the use of the authority of civil magistrates or force in enforcing spiritual doctrines, and to what length he would carry it? And if so what sort of authority that is? And is the spiritualness of the doctrines thus enforced from above or beneath?
  8. The bishop avows lofty patriotism to the great republic. I am willing to believe that as an individual the bishop's generous nature is patriotically disposed; but will the bishop tell us how consistently with real loyalty he can give in his adherence to the wholesale crusade against the public schools of the country, a cherished birthright of the nation?
  9. Will the bishop tell us how consistently with loyalty to the Constitution of the United States he can sympathize with his brother bishops and cardinals in aiming to divide the school fund so as to set up in the republic a virtual state establishment of religion?
  10. Will the bishop tell us on what grounds he likens the authority of the Roman Catholic Church in this country to that of the courts of the land, and us non-Catholics as guilty of contempt of court, unless it be on an assumption of the loftiest kind implying that non-Catholics are criminals?

The intimation that I would not have been upheld, has occasion serves for me to deliver in my late pulpit in St. Paul such a course of lectures, a score or more, as I am now giving on "Sights and Insights in the old World and the New," embracing a broad and comparative view of such phases of religion as "The Scottish Church," "The Church of England," "English Evangelicals," "The World's Missionary Conference," "Paris and its Missions," including "Romanism," "Unitarianism," "Judaism," "Socialism," "Spiritualism," and even my own "Ism." This intimation, if not reflecting on the loyalty and independence of my late congregation in St. Paul, and on the broad-mindedness of your fellow citizens and mine, and if not indicative of the tolerant public spirit, which even you are ambitious to foster against free spirit, even to outlawing me as a criminal, what is it? Are the tires of the inquisition already kindled in you diocese? As to whether I was in the habit of exhibiting moral cowardice while among you, I refer to my old flock and to the common judgments of my neighbors, including many respected and honored Catholics. The entire insinuation is unworthy of your manhood and your priesthood.

Second, as to the Roman Church exalting herself above the Bible and above God, will the bishop please answer in order the following five questions?

1. If the Roman Catholic Church does not exalt itself above the Bible and above God, will the bishop tell us why does it not freely distribute Bibles among the people, and in this age of intelligence encourage every man everywhere to humbly "search the Scriptures" for themselves as Christ has commanded to do, and as the Apostle Peter himself exhorted when referring to the Scriptures he said, "*We have a more sure word of prophecy whereunto ye do well to take heed as unto a light that shineth in a dark place, until the day dawn and the day star arise in your hearts*" (2 Peter 1:19), that is, ponder individually the Word until the Holy Spirit graves it on the heart and its light gleams as day star within. Without that Spirit's illumination which Peter had, which we all in a measure may have, all study of Scripture, is non-spiritual, is private study, even though it done by a council; is not private study if, while individual ponders the word, he summons to his help the spiritual Author of that word who only can make its meaning plain.
2. Will the bishop deny that the claim of Rome to be an inspired church, and to have exclusive corporate interpretation of the Bible, is logically placing itself before and above the authority of the Bible itself? And is not Rome's opinion of things, as a

matter of fact, put above the Bible itself? And is not anathema pronounced on those who refuse to bow to that opinion?

3. Will the bishop tell us if the church does not maintain that this inspired, *infallible succession* authority, interpretation, involving absolution of sins, efficient prayers for the dead, the transubstantiation of the elements in the communion, and powers of eternal blessing and cursing, is communicated in an unbroken current from superior to inferior through every official of the hierarchy, quite irrespective of the vital spiritual living, or even strict morality, of some of those officials, even popes? That is to say, in an ecclesiastical current from St. Peter a spiritual insulator doesn't insulate! Is not this putting something in the place of God, and of the Holy Spirit? Does not this involve the making of the institution an end to itself? And is there not an assumption underlying this absurd hypothesis? I appeal from John Ireland, archbishop, to John Ireland, man, Christian, and in his senses.
4. Will the bishop please answer if he agrees with Cardinal Newman's position that the Bible was not intended to teach doctrine, but only to verify it? And that for doctrines the creeds and catechism are superior" ("Apologia", p. 9.). If so, in that case is not something exalted above the Bible?
5. Will the bishop avow that an individual in the Church of Rome is able to find out whether he be certainly in a state of grace apart from a priest, or his Church superior? In other words, does the bishop believe that even God can authenticate Himself directly to a Romanist?

*Third*, as to this vaunted succession and authority derived direct from the Lord through St. Peter, will the bishop give us light on the three following points?

1. Will the bishop give us chapter and verse for maintaining that in Christ's great commission to His disciples he named the modernized Roman Catholic Church as the sole custodian of the gospel? While the bishop was minimizing the Baptists he should have remembered that if conclusions are to be from inference the despised Baptists, and not Romanists, were intended; for was not Peter himself presumably baptized by the original John the Baptist himself? Nevertheless, by play aside, I am heretic enough to hold that not even Baptists as such more than to others, apart from spiritual qualifications, was the least formal churchly authority mechanically conferred.
2. Will the bishop name us the first three successors to St. Peter, and name the witnesses to their coronations? Or are those witnesses as shadowy as the one who referred to in court by a credulous witness who in maintaining the truth of some point in question declared that he was sure of his point because an angel had revealed it to him in dreams of the night. "Stop," said the opposing counsel, "can we subpoena that angel?"
3. Will the Bishop produce the proof that the apostle Peter himself was ever bishop in the Catholic sense in Rome at all? Is it all more than a guess? Is not that piece of history as completely lost as the ark of the covenant? And providentially so, to forestall just such assumptions as those Rome makes?

What the public at this juncture desire is not to be cited to obscure, non-get-at-able church authorities, or somebody's else statements, but to hear from the archbishop himself, who is understood to be an authority in his church, just what position he personally maintains and teaches on these vital points. This we wish to have without ambiguity and without evasion from one of the men who helps to make popes. He "owes it to his fellow citizens."

Your Eminence is by some in these quartets believed to be an advanced Catholic, not planted on the fictions of medieval times. "*Is Saul also among the prophets?*" (1 Sam. 10:11,12; 19:24) Your answers to the above queries will serve to reveal whether you are on the old basis, having the voice, indeed, of Jacob, but the hands of Esau, or whether you are the herald of a new, truly American Catholicism, abreast with free thought, en rapport with liberal ideas and free institutions in the state, as well as the church.

If you prove to be such a herald, as I devoutly hope and pray that you may, on

your entry on what promises to be the most far-reaching influence of any Roman ecclesiastic in this Western empire, non shall be before me in so far forth clasping hands with you for true progress in the theology and life in all bodies Catholic or non-Catholic.

Referring again to the fundamental positions in my discussion (only fragments of which incidentally reported you have seen), so far as I considered Romanism in one of her aspects as a political world-power, I maintained that in her historic and working attitude, on her principles and methods as an institution, she is hostile to the republic, indeed to all free government, and to free popular institutions. She is an absolutism, pure and simple, and as such an end to herself. She reasons in a circle, begs the whole question, and anathematizes those who protest.

This is the identical position which the two ablest authorities in historical statecraft in our time has taken. The Right Hon. William E. Gladstone, in his famous argument against the Vatican decrees, and Prince Bismarck, in a speech delivered April 16, 1875, in which he said: "This pope, this foreigner, this Italian, propose to rule Prussia as elsewhere, and begins by arrogating to himself how far his authority shall extend, and this pope, who would use fire and sword against us if he had the power to do so, who would confiscate our property and spare not our lives, expects us to allow him full, uncontrolled sway in our midst". And says Hon. R.W. Thompson, late secretary of the United States navy. "He who accepts papal infallibility, and with it the interpretation of the popes power over the world, and thinks by offending the pope he offends God, will obey passively, unresistingly, inquiringly. Such a man, whether priest or layman, high or low, is necessarily inimical to the government and political institutions of the United States. With him, his oath of allegiance is worth no more than the paper upon which it is written." Notwithstanding all the disclaimers and light pooh-pooling of our Eminence, I am one of those who in company with the statesmen quoted, with Lincoln and Grant, and a host of the good and great in all lands, believe this republic to be in danger from papal usurpation, nevertheless.

So far as I considered Catholicism as religion, I did so on the ground that while many of its adherents are better than its theory, the institution is still cumbered with a mass of worthless traditions and human authority. Catholics are forever quoting "authority", "an authority". *Whose* authority? You yourself spurn Baptists, and, of course, other more historical Protestants, for, we never were Catholics, and therefore not strictly Protestants, because, forsooth, they have not sufficient authority. Authority, your Eminence can establish nothing final, much less infallible, in the realm of religion, because it must stop short of certainty. The utmost it can afford is a presumption or a probability. Your own great champion, Cardinal Newman, distinctly says: "My argument is in outline as follows: That that absolute certitude which we (are) able to possess, whether as to the truths of natural theology, or as to the fact of a revelation (is) the result of an assemblage of concurring and converging probabilities" (*Apologia Pro Vita Sua* p.20). He further says: "I believed in a God on a ground of probability, I believed in Christianity on a probability. I believed in Catholicism on a probability, probabilities of a special kind, a cumulative, a transcendent probability, but still probability" (*Apologia* p. 199).

Such a sum of probabilities, Cardinal Newman tells us, equals certitude! This is the certitude on which Romanism rests; this is what the turtle stands on "probability, probability, probability." The cardinal in accounting for his opinions further says, that "there is no medium in true philosophy between Atheism and Catholicity, and that a perfectly consistent mind must embrace either the one or the other" (*Ibid* p. 198). Newman fled to Romanism to avoid Atheism. "As if a man flee from a lion and a bear met him, or went into a house and leaned his hand on the wall, and a serpent bit him." I do not doubt Newman's sincerity; I do not doubt yours, but, your Eminence, his mistake and probably yours is in accepting either one or the other of these alternatives. It is a pure fiction to say that man stands between two deadly horns of such a dilemma. I modestly decline

in philosophy to be impaled on either one horn or the other. There is a third somewhat to which the Cardinal seems wholly blind in his reasoning, viz. a test of truth truer and diviner far than the test of mere intellect beholding "an assemblage of concurring and converging probabilities," viz. the test of experience (corresponding to experience in science), shining in the depths of a spiritual, individual, Scripture enlightened consciousness of God and divine verities.

Until man gets this he gets nothing certain, be he Protestant or Catholic. The second-hand opinions of ages, however orthodox, count for little. They are mere finger-boards until the soul gets to the point where it can say from within with Jesus to Nicodemus "*We speak that we do know*" (John 3:11), know experimentally, know each for himself, know with the consciousness of God, which goes deeper than reasoning processes and probabilities, knows with the mind of Christ wrought in him by the Spirit, that Spirit which "*searcheth all things, yea, the deepest things of God*" (1 Cor. 2:10).

Romanism according to Newman maintains that "There is no certain knowledge given to any one that he is simply in a state of grace, and much less that he is to persevere to the end" (Apologia, p. 6). This assurance may, forsooth, be imparted to a council; hence he needs the church to assure him on the ground of "concurring and converging probabilities."

It is just because Rome confesses that she can give man nothing higher than "probability" that I challenge her title to be from God, or that she is fit to be trusted as religion. Your authorities are human authorities after all, speaking wholly from within the soul, instead of being the voice of God within the soul, answering and witnessing to the voice of God in the Bible and nature without the soul. And these human probabilities are by our church thrust into the place of the authority of the spiritual consciousness written by God in the tablets of the renewed heart through the Word of God, and corroborated by that word and by nature spiritually discerned.

It was this this spiritual discernment in the Apostle Peter, wrought by the Holy Spirit, as to who Christ was which constituted Peter ("petros"), the "petra", the rock foundation (as every renewed man in his measure becomes a rock foundation), that Christ declared He would build His Church upon, against which the gates of hell should not prevail. That rock was no more Peter as the head of the Roman Church per se, whether spiritual or non-spiritual, than it was Plymouth Rock, nor so much. This spiritual illumination and consequent authentication was, so long as it continued, what assured the key of authority to the Church. Should the spirituality depart, the key would depart. The succession which Christ assured to the Church was the succession of this Scripture-enlightened spiritual consciousness, not the succession of a row of bricks, one leaning on another, and the last one leaning on probability, and that very improbable; but each spiritual mind for itself leaning on its spiritual Lord, and drawing both moral certainty and authority direct from Him. To put a human priest between the disciple and his Lord, and especially if that priest be non-spiritual, is so far to put an insulator between the soul and Christ. It is the sublimity of impertinence in the world of spiritual realities as revealed in the Epistle to the Hebrews.

Our Lord's words to the Pharisees: "*Ye have taken away the key of knowledge; ye entered not in yourselves, and them that were entering in ye hindered*" (Luke 11:52), are not inapplicable to Romanism nor to Protestants either, if they are non-spiritual, however historic of creed, wherein they fall to setting up traditional authorities, "an assemblage of concurring and converging probabilities" above the first-hand experience of the regenerate, scriptural and spiritual mind. Thirty times over in the First Epistle of John we read, "we know, we know," not "we guess," "think," or "Rome says", and this knowledge from spiritual insight, however imperfectly developed, the 3,000,000 of Baptists, and five times 3,000,000 of other non-Catholics in this country set forth in evidence as against all the guesses, dogmas, and "assemblages of concurring and converging probabilities" of Roman tradition. This certainty of real spiritual consciousness it is which

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underlies as a rock of adamant. "Christ in us," and makes certain and substantial the oneness of all regenerate and spiritual men in all communions a real Church, truly Catholic, not Roman, but Human, Human-Divine.

As to the candor, fairness, freedom from personalities and kindness to Catholics themselves, including appreciation of their many virtues and charities, with which I conducted my argument, I beg leave to refer you and others interested, to the unabridged, uncaricatured lectures themselves, which are in process of publication, under the title, "Romanism in Four Chapters," which will soon be available to the public. Meanwhile I must remind you that your late review of me is far wide of the mark, and I must insist that the fundamental questions at issue between Catholics and non-Catholics must still, as ever, be met solely on their merits, instead of by denials, individual disparagements, threats, authority, or lofty assumption. With sentiments of admiration for your large nature, various talents, and philanthropic labors, and wishing nothing worse than that you may become emancipated from Rome, and in the highest sense become yourself, I remain, dear sir, respectfully yours.

Henry C. Mabie.  
One of many Bishops, (or Pastors,) in Minnesota.

Minneapolis, Jan. 22, 1889.