The Victoria Warder

FRIDAY, NOVEMBER 9, 1888.

Roman Catholic Menace to Government.

LECTURE DELIVERED IN BOSTON U.S. RECENTLY BY D. K. WASHBURN.

Mr. Chairman, Ladies and Gentlemen:

There is a danger before us to which we can not close our eyes. This danger threatens our national existence. We cannot be indifferent to the peril which has been pointed out time and again, and which all can see. This menace to our government is the touchstone of patriotism.

I know that many persons, who see the same clouds in our political skies, deny that they bode a storm; pretend to feel that while they may cast shadows upon our land, they need excite no alarm. I cannot share this complacency. I do not accept this judgment as the voice of wisdom. The signs of the hour, when interpreted by love of country, by faith in free institutions, by pride in public schools, may well cause grave apprehensions for the future of this nation. I am not disposed to magnify our danger, nor would I belittle it. I believe in looking the matter squarely in the face, in seeing the facts just as they exist, and in pointing out, as far as possible, the evils which threaten us.

The question which confronts us, as a people, is one of vast political consequence. I make no attack upon private opinions of private character. I cannot better state the point at issue than by saying that it lies between the tyranny exercised by a church and the liberty exercised by a citizen. The roman catholic church, as a pretended divine institution, holds man as an individual of society, as a citizen of a nation, as a member of the race to which he belongs, subject to its authority. This is the vital, important point in the impending struggle. This is the bottom statement of the question at issue. This is to be the battle ground of the controversy in which we are engaged. It is the assertion again of ecclesiastical authority over human government on the one side, and the defence of the right of human liberty on the other side. The antagonism to the freedom of the age, to that spirit of liberty born of political independence in this land, has manifested itself heretofore by seeking to render inoperative those principles upon which our country was founded, and by which our government has been administered. From over a county, the foe of our liberties has advanced to open attack, and from whispered condemnation to public opposition in church, in legislature, in school, and in print.

What are we to infer from the change in the policy of that power that has arrayed itself against our form of government? Are we to understand that it has confidence in its ability to resist the influence of our free institutions, or that it defies the government that shelters it? Does romanism think itself powerful enough to attract the moral and intellectual forces of the nineteenth century to its side, or to exert a spiritual influence that shall result in the nullification of these forces, and thus bring the rebellious spirit of human liberty under the control of priestly domination?

No! Romanism is well aware that it possesses no such power. It has no intellectual or moral weapons with which to conquer mankind. Roman catholicism makes no appeal to the mind of man. It fears the intellectual strength of this age. It aims to disarm the mind of its knowledge; to prevent education, to destroy history, and to overthrow liberty. It repels to fear; it encourages superstition; it throws discredit on science, and exalts faith in theological dogmas above the noble attainments of the purest character. What place in the life of our nation does roman catholicism occupy? What has this priestly power done towards developing the mental wealth of our country, towards advancing the moral progress of our people?

Roman catholicism has cast a traceless shadow over the institutions of this land. It has eaten at our table, kept warm at our fireside, slept under our roof; but it has not adopted the principles of our government, it does not sympathize with the mighty efforts of our nation to preserve and enlarge our constitutional privileges, nor does it appreciate the political blessings it enjoys. I believe the roman catholic sun to-morrow would stop this nation to the heart if it dared to do so. I believe that it would tear up our Declaration of Independence, and our National Constitution, and bury every thought of human freedom that has thrilled and thrilled the heart of man, since it controlled the destiny of this land.

What romanism has done, romanism will do again, if it has the power. If romanism had no past, if history had not preserved its deeds, if we did not know what this cruel, heartless, fiendish power had done, we might be beguiled into silence or hold our alarm in abeyance; but before the long and terrible accusation which history brings against this merciless oppressor, silence would be cowardice, and complacence would be stupidity. For roman catholics we may have respect, pity, or utter indifference, according as their individual characters; but for roman catholicism we can have but one feeling, and that is abhorrence. The ecclesiastical villany which this name stands for, can merit at the hands of all justice and liberty loving men and women only detestation and contempt.

It is only just and fair to judge romanism by its record, by what it has done. The changeless creed of this infallible church tells us it is to a changeless purpose. Past purpose has been written in the bondage, the darkness, the suffering, the poverty, the vice and crime of every land where roman catholicism has controlled the human mind. This tree bears but one fruit, no matter in what soil it grows, or in what political atmosphere it ripens. That fruit we have mentioned.

I do not believe that the greatness of this nation will be made greater by what the roman catholic church produces. I do not know where this church has added to the intellectual life of America. I do not know where this church has contributed to the work of science, or added to that vast realm of material knowledge that has elevated mankind in the scale of social existence. I do not know what large part of the brain, what noble work of the heart, this colossal organization has bestowed upon the world. From its institutions of learning what distinguished scholars have come during the past fifty years? What discoverers, what thinkers, what poets, what eminent authors have come from roman catholic colleges or from the roman catholic church? Is the Pope, the man who stands at the head of this vast and powerful organization, a man that the world honors for his intellectual greatness, for his scientific achievements, for his legal ability, for his qualities as a statesman, for his military renown, for his literary triumphs, for his moral zeal, for his philanthropic enterprises?

No! Leo XIII. has done nothing that the world honors a man for doing; nothing for which it gives its honor, its gratitude, or its love. The head of the church represents its whole body. Roman catholicism has done no work for the material or mental improvement of mankind. It is a fact that Rome gives nothing to the world; that this priestly power is not interested in the progress of the human race, in learning unless it defends its dogmas; in charity unless it goes into its pocket; in labor unless it enlarges its possessions; in literature unless it celebrates its infallibility.

It is enough to say that Emerson could not have been produced by roman catholic theology; that Darwin could not have come from roman catholic science; that Herbert Spencer could not have resulted from roman catholic philosophy; that Garibaldi could not have found his sword in the armory of St. Peter's. Speak the name of any man of this century who has fought for the liberty of his race; who has given his thoughts to solve the vexed questions of sociology; who has toiled to increase the sum of human knowledge, or who has coined his brain for the joy and happiness of mankind, and you will speak the name of a man who was not a Catholic. Do such facts as these contain no lesson for us as a people?

Our glory as a nation is that we are politically free; that we possess the rights of free speech, a free press, and free education; and our national boast is that the glorious triumphs of this age have come from human freedom, and that our progress and prosperity as a people are due to the free institutions under which we live. Is this glory but political tinsel, and is this boast but a painted lie? Is the Statue of Liberty, that stands in the harbor of our greatest metropolis, only a brazen chest?

Who is it that assails our institutions? What voice questions the right to the liberties which we enjoy? What power is arrayed against our government? It is the power and voice of a foreign potentate that attack our institutions and menaces our government. It is no idle declamation, no Bohemian dissatisfaction, no waving of the red flag of anarchy, that we are challenged to meet; but the calm, studied, determined utterance of a man who stands as the representative of a powerful ecclesiastical organization which recognizes no authority in human government.

The coming struggle in this country is to decide which is supreme, the church or the state. We must know which voice to obey, we must understand which power is to guide, and the world the character of our citizenship. We must recognize the authority to which we owe allegiance. Our national constitution declares in favor of liberty of conscience, freedom of speech, and of the press, and our declaration of independence asserts man's right to life, liberty, and the pursuit of happiness. These are the American ideas. These are the political principles that were planted in the hearts of the people in 1776, and these principles I believe live in the hearts of at least fifty millions of the inhabitants of this land to day. They should live in every heart that beats beneath our flag, and the heart in which they do not live is a traitor to the flag that waves over it.

The roman catholics who become citizens of the United States should not only be made to take the oath of allegiance to our government, but they should also be made to abjure all allegiance to the Pope of Rome. We can have no divided citizenship. No man should be allowed to live in this country and participate in its political affairs who is the subject or slave of a power that is at war with the principles of our government and with our national institutions. No man who takes his politics from the Vatican should be allowed a ballot in this country.

Between freedom and oppression there can be no union. Between a government that derives its "powers from the consent of the governed," and a Pontiff who assumes the authority to rule all governments, there can be no bond of sympathy. A person who is loyal to Romanism cannot be true to Republicanism. No sincere roman catholic can be a good citizen of the United States. When this is seen, then shall we know our enemies. Catholicism in this land is not working for freedom, for humanity, for enlightenment, but for itself. It cares nothing for human rights; nothing for political reform; nothing for moral progress; nothing for man as a man, but its care is first and last for catholic supremacy. This is the lesson that history teaches, and this is the lesson that the people need to learn to-day.

The roman catholic power has declared openly that it cannot and will not support our institutions. It has declared openly that it does not accept the principles upon which this nation was founded. It has slandered our schools, and is pursuing a policy towards them that is expected to cripple their usefulness if not to utterly destroy them. What is the duty of the people of the United States towards Catholicism? This is the question that has been forced upon us by events which cannot much longer be passed unnoticed. Only one power can be supreme. The church must surrender to the State, or the State must yield its sword to the church. Catholicism declares that the church is supreme. Every roman catholic priest teaches this doctrine. Washington, Jefferson, and Franklin, when they stood beside the cradle of this nation, declared that the State was supreme. The Constitution says the same. Are we to side with Washington, Jefferson, and Franklin, with those who fought for the freedom of this country, and with those who died for this freedom; or with the Pope, and his priests; with those who are trying to destroy the freedom of this land? I believe that those who love America must hate Rome. I believe that those who love liberty must hate catholicism.

There is one thing certain—if the principles and purposes of romanism are successfully carried out in this country, the principles and purposes of a free government will not be carried out. The antagonism of the roman catholic power to our institutions has been developed by no persecution of roman catholics. The roman Pontiff, who, from his tottering stage of power in the city which has been wrested from his papal hands, points his finger in anathema at the glorious political principles which support our nation's grandeur, can present no wrong to his ignorant subjects as an excuse for his foolish performance. No just grievance can be urged by the roman See for the violent attack upon our cherished rights.

This land has not closed its doors to roman catholics; it has refused them no right which other citizens enjoy; it has permitted them the largest, most generous freedom in all religious matters, and has accorded them equal privileges with the presbyterians, the baptists, the methodists, the congregationalists, and the other Christian sects. How has catholicism met this generosity? How has it shown its appreciation of these favors? By insulting our nation and cursing our political principles. Let us recall the warning words of General Lafayette, spoken on our soil:—"If the liberties of the American people are ever destroyed, they will fall by the hands of the roman clergy." Our liberties have been assailed, and by the very hands that the great French patriot warned us against.

Catholicism stands unmasked. The enemy of human freedom, of civil government, of national rights, shows his hand. These are the words that reveal the heart of romanism. The roman Pontiff says in his encyclical:—

"I anathematize all who maintain the liberty of the press and all advocates of the liberty of speech, which is the liberty of perdition. The absurd and erroneous doctrines or raviings in defence of liberty of conscience are a most pestilential error—a pest of all others most to be dreaded in the State. I anathematize those who assert the liberty of conscience and of religious worship, and all such as maintain that the church may not employ force.

"Public schools, open to all children, for the education of the young, should be under the control of the romish church, and should not be subject to the civil power, nor made to conform to the opinions of the age.

"The romish church has a right to interfere in the discipline of public schools, and in the arrangement of the studies of public schools, and in the choice of the teachers for these schools.

(*Concluded next week.*)

We notice that all the roman catholic papers go in for Home Rule for Ireland, and for annexation with the States for Canada. Anything to dismember the British Empire. And we further notice that a good many protestant papers who favored Home Rule for Ireland are rather half-hearted in their loyalty at this crisis. For the benefit of journals and people who feel unable to come out and act manly, we give the following quotations from the roman catholic Montreal Post, a thorough fenian organ:—"We find the idea of annexation, if brought about by fair honorable means, with delight." * * * "The scheme of building up a great monarchic and aristocratic nation north of the lakes, is now all but dissipated." * * * Apart from that, however, there is a feeling among thoughtful Canadians that union with the Republic is inevitable, the only question being, how it is to be brought about with the least damage to Canadian pride and British prestige.—Whitby Chronicle.

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Sick headache caused by excess of bile or a disordered stomach is promptly relieved by using National Pills.—50-5.

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Mr. Samuel Allan, of Lisle, Ont., states that he tried all the doctors in his locality while suffering for years with Liver and Kidney trouble; nothing benefitted him until he took Burdock Blood Bitters, four bottles of which cured him.—50-2.

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Consumption may be more easily prevented than cured. The irritating and harassing cough will be greatly relieved by the use of Hagyard's Pectoral Balsam that cures coughs, colds, bronchitis and all pulmonary troubles. —50-2.

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"While my husband was trading in furs he came across an Indian who was taken to his lodge to die. He had inward pains and pains in all his limbs. He gave some Yellow Oil internally and applied it externally, and cured him. It also cured my husband of rheumatism, and I find it valuable for coughs and colds, sore throat, etc." Mrs. A. Beaaw, Cook's Mills, Serpent River Ont.—50-2

Register of Societies.

MASONIC.—VICTORIA RAMPARTS, No. 77, meetings held on the first Friday of each month, in Keenan's block. Mr. G. S. Patrick, secretary.

"MIDLAND" Chapter of R. A. M. meets in the Masonic Hall, in Keenan's block, the third Thursday of every month. R. G. Corbett, S. E.

L. E. O. T. meets the second Monday of every month over Woods' store.

LINDSAY LODGE ORANGE BOYS meet the second Monday in every month. A. Brooks, secretary; J. Brown, Master.

TWO RIVERS LODGE, Hacket, No. 38, meets the first and third Mondays of each month over Woods' store. Jas. Shaw, secretary.

ORANGE LODGE, No. 587, meets on the second Tuesday of every month over Dobson's store. Mr. Joseph Ingles, secretary.

ORANGE LODGE, No. 934, meetings held on the first Thursday of each month over Woods' tinshop. Mr. John Reynolds, secretary.

ROYAL BLACK KNIGHTS OF IRELAND meets second Wednesday in each month in Orange Hall, Dobson's block. Joseph Brown, secretary; J. L. Waters, Master.

I. O. O. F., No. 166 meets every Monday evening in Britton's block. Mr R. Anderson, secretary.

ODDFELLOWS' ENCAMPMENT, No 32, Golding Star, meetings held on the first and third Wednesdays of each month in Britton's block. Mr J. Britton, secretary.

ANCIENT ORDER OF FORESTERS, No. 7142, meetings held on the first and third Tuesdays of each month in Baker's block. Mr. J. McHugh, secretary.

CANADIAN ORDER OF FORESTERS, No. 185, meets on the first and third Wednesday of each month over Woods' tinshop. Mr. W. Galbraith, secretary.

SONS OF ENGLAND, No. 95, meets first and third Wednesdays of each month in Baker's block. Mr. J. L. Dunsford, secretary.

HOME CIRCLE, No. 84, meetings held on the last Monday of each month in Dobson's block. Sheriff McLennan, secretary.

UNITED WORKMEN meets 2nd and 4th Thursdays, in Orange Hall, over Woods' store. W. H. Orton, secretary.

ROYAL ARCANUM, No. 1105, meets on the second and fourth Tuesdays of each month in Woods' block. A. E. D. McCutcheon, secretary.

SONS OF THUNDER, No. 139, meets every Thursday in Baker's block. Mr. J. M. Lee, secretary.

F. C. A. meets every Tuesday and Sunday in Hamilton's block. Mr. Henry Miller, secretary.

THE AMALGAMATION of Locomotive Firemen meet in the Band Hall every alternate Saturday at 7.00 o'clock p.m. L. McIntosh, Secretary.

Land For Sale.

Several choice Lots of Farming, Grazing, and Timber Lands in Somerville for sale. Apply at any time. SAM. SUDDABY, Burnt River.—8-1y.

For Sale.

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Toronto Oct. 12th 1889. 48-26.

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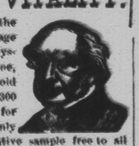

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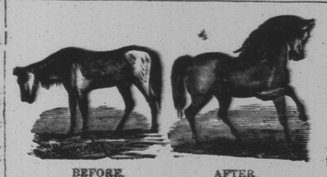

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This binder fulfils the promises and handles easier in the field than any other.
The driver has full control of the machine and every lever is within easy reach.
It is a two horse power binder and a child with strength enough to handle a team can run it.
It will do any good thing that any other binder can do.
It is a home manufactured machine, which every sensible farmer should consider the advantage in purchasing.

Place your order early for one of these reliable machines and save the annoyance of being harrowed to death by agents, and probably give your order to them for a machine you will feel sorry for afterwards.

Ask your neighbors how our New Steel Binder suited them last season, and take their advice. Call and examine our machine for 1888.

Sylvester Bros.' Manufacturing Co., Lindsay, Ont.

1241-tf

Children Cry for Pitcher's Castoria.