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ROME AND THE REPUBLIC.

THE HOLY SEE AN ENEMY TO THE INSTI-
TUTIONS OF THIS COUNTRY.

BY

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BRILLIANT rhetoric is one thing; undeniable facts are quite another. Roman Catholic priests and bishops may profess love for the Republic, but the great question with intelligent Americans should ever be, "How beats the pulse of Rome?"

Cardinal Newman, in a pamphlet published in 1875 by the New York Catholic Publication Society, and entitled, *A Letter to His Grace, the Duke of Norfolk, on Occasion of Mr. Gladstone's Recent Expostulation* (pp. 21, 22, 15, 18), states that the assurances given to the British government by the Roman Catholic bishops in 1825-26 have not been strictly fulfilled; that the statement of the eminent Irish bishop, the Right Rev. Dr. Doyle, requires "some pious interpretation," and that "no pledge from Catholics was of any value to which Rome was not a party." Mr. Gladstone, commenting on these words, in language of warning says: "Statesmen of the future, recollect the words, and recollect from whom they came: from the man who by his genius, piety, and learning towers above all the eminences of the Anglo-papal communion."* Let us remember: A priest may endorse; a bishop commend; the pope condemn.

* *Vaticanism*. By the Right Hon. W. E. Gladstone. M.P. Page 29. New York: Harper & Brothers. 1875.
No. 214.

Cardinal Gibbons truthfully designates the United States as “the giant Republic of the West,”* and Bishop Ireland, in a sermon preached before the Plenary Council at Baltimore in November, 1884, said: “Republic of America, receive from me the tribute of my love and of my loyalty. I am proud to do thee homage, and I pray from my heart that thy glory may never be dimmed—*Esto perpetua!* Believe me, no hearts love thee more ardently than Catholic hearts; no tongues speak more loudly thy praises than Catholic tongues, and no hands will be lifted up stronger and more willing to defend thy laws and thy institutions in peace and in war than Catholic hands. Again, *Esto perpetua!*”

The Latin Church teaches that if the pope should demand it “the authority of the State must be braved, human affections must be disregarded, life must be sacrificed.” † That his holiness has made this demand, Lord

* Baltimore *Catholic Mirror*, July 3, 1886.

† *The Catholic World*, July, 1868, volume vii, page 438.

Acton's letters in the London *Times* of November 9 and November 24, 1874, fully corroborate. During our Civil War the bitterest enemy of "the giant Republic of the West," the most determined foe of the "Republic of America," was Jefferson Davis's "angelic man," Pope Pius IX. In a letter written by the late pontiff on December 3, 1863, and addressed as follows: "*Illustre et Honorabile Viro Jefferson Davis, Præsidi Fœderatarum Americæ Regionum, Richmond,*" we find his holiness most insultingly designating those who wished to preserve "the giant Republic of the West" as "the other peoples of America and their rulers." We also find his holiness asserting that "it is particularly agreeable to us to see that you [Jefferson Davis], illustrious and honorable President, and your people, are animated" with "desires of peace and tranquillity;" and beseeching "the God of mercy and pity" to "attach you to us by a perfect friendship." * "The Court of Rome," says the New York *Churchman* of

* Appleton's *Annual Cyclopaedia* for 1863, p. 820.
No. 214.

February 5, 1887, "has only the position of a deadly foe to all American institutions, and its intriguing interference with politics is a thousand times more perilous than the ships and armaments of other enemies to American liberties."

Last January, William E. Curtis, Washington correspondent for *The Chicago Daily News*, after observing that "for twenty-five years it has been charged and denied, and denied and charged, that the Vatican was in sympathy with the South during the war," said: "At the Treasury Department the other day Mr. Crites, of Nebraska, the chief of the division of captured and abandoned property, showed me a time-worn paper which was found among the records captured at the time of the evacuation of Richmond that will settle the controversy forever."* Attached to the parchment on which the pope's letter is written is a communication of A. Dudley Mann, addressed to Mr. Davis, dated Brussels, May 9,

* *The Chicago Daily News*, morning issue, January 17, 1887.

1864, in which Mr. Mann, when speaking of the pope's letter, says: "This letter will grace the archives of the executive office in all coming time. It will live, too, forever in story as the production of the first potentate who formally recognized your official position and accorded to one of the diplomatic representatives of the Confederate States an audience in an established court palace like that of St. James and the Tuileries."

Pius IX. encouraged Jefferson Davis in his rebellion. Bishop Ireland inculcates loyalty to the Republic. Says the prelate of St. Paul: "It is Catholic doctrine that in America loyalty to the Republic is a divine virtue, and resistance to its laws a sin crying to heaven for vengeance."* Perhaps Bishop Ireland believes that the penning of that letter by the late pontiff was "a sin crying to heaven for vengeance," and that the loss of the temporal power was brought about by Him who declares, "Vengeance is mine; I will repay." Bishop Ireland's statement

* *Chicago Times*, Nov. 17, 1884.

about "loyalty to the Republic" may doubtless be placed in the same category with Bishop Doyle's statement about loyalty to the British government. Mr. Gladstone asserts that Bishop Doyle's declarations before the House of Lords "powerfully operated on the open and trustful temper of this people to induce them to grant, at the cost of so much popular feeling and national tradition, the great and just concession of 1829. That concession, without such declarations, it would, to say the least, have been far more difficult to obtain."* Cardinal Newman asserts that Bishop Doyle's declarations require "some pious interpretation." By exercising "some pious interpretation," and with light from the lamp that illumined the page of that famous letter of December 3, 1863, we might be able—remembering that "no pledge from Catholics was of any value to which Rome was not a party"—to estimate the true value

* *The Vatican Decrees*, p. 24. Read pp. 22, 23, 32, 48, 49. See also Mr. Gladstone's *Vaticanism*, pp. 28, 33, 54.

of Bishop Ireland's declaration. A little reflection on the part of Americans, concerning the love manifested by Pope Pius IX. for Cardinal Gibbons's "giant Republic of the West," may not be amiss.

Lord Robert Montagu, to whom Mr. Gladstone, in his work entitled, *Speeches of Pope Pius IX.* (p. 40), applies the language, "champion of the papal Church," returned to the Anglican Church in 1882, assigning as his reason "the shock which I experienced at the discovery of the gross immoralities of the Romish priests, and then the knowledge that the prelates of Rome taught the doctrines of rebellion, excused dishonesty and murder, fomented agitations, disregarded the sacred and binding character of oaths, and were always carrying on political intrigues."* For several years Lord Robert was on terms of very close intimacy with many distinguished Jesuits, a highly esteemed friend of Cardinal Manning, and also of the pope himself.

* *Reasons for Leaving the Church of Rome.* By Lord Robert Montagu. Pp. 17, 18.

This intimacy gives considerable significance and weight to statements found in a letter I received from him, dated London, July 7, 1887. In this communication Lord Robert says: "I know, from personal experience in '63, that your great war, by which you lost thousands of brave citizens and immense capital, was planned and promoted by Jesuits. Rome cannot endure a strong Protestant power. Therefore she tried to split your great and powerful country in half, and if she had succeeded she would have been continually irritating the North against the South."

"The voice of thy brother's blood," said the Almighty to Cain, "crieth unto me from the ground." The fact can no longer be concealed from the American people that the "great war, by which they lost thousands of brave citizens and immense capital, was planned and promoted by Jesuits;" and that Pope Pius IX. did his very utmost to deal a death-blow to that Republic to establish which our Revolutionary fathers fought and bled, and to

preserve which tens of thousands left their homes, a quarter of a century ago, to die on Southern battle-fields. In the presence of these awful and startling facts concerning the Jesuits and the pope, when we remember, "The Lord reigneth," when we look at the cemeteries filled with the nation's dead, what reply can be given to the question, "Who slew all these?"

No. 214.

