

**THE ROMAN CATHOLIC
CHURCH AND ITS
RELATION TO THE
FEDERAL GOVERNMENT**

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The Roman Catholic Church and Its Relation to the Federal Government by Francis T. Morton

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FRANCIS T. MORTON

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AUTHOR'S PREFACE

THE object of this book is to give a brief history of the Roman Catholic Church, its claims, objects, and purposes in the past, as exemplified in the older countries where it has by reason of its practices held sway for centuries, and also to show, far as space and time admit, its position in the United States of America at the present time, where the opportunities for its growth and expansion have never been equalled, by reason of absolute freedom of action and speech allowed its representatives, the ignorance of its votaries and the public as well, who know little of its methods practised for centuries in foreign countries; and the enormous influx of ignorant foreigners coming to our shores, many of whom are Catholics. The first part of this book is a comprehensive compilation of works entitled, "American Text-Book of Popery;" "Mexico and the United States," by G. D. Abbot, LL.D. (G. P. Putnam & Son, New York), a book, as also Butler's "Mexico in Transition" (Eaton & Mains, New York), that should be read by every one, Catholics and Protestants alike. "M. de Talleyrand's Famous Reply to Pope Pius VII;" "Papal Aggression and Attack on France," by Robert Dell, whose writings have been mainly instrumental in giving to Americans a true history

and correct knowledge of the late conflict of the church with the French government. "Vaticanism," by Hon. William E. Gladstone; "The Age of Reason," by Thomas Paine, invaluable to all seekers of truth, and in reasoning unanswerable; and other well-known writers, to whom the reader will see I have been greatly, yes, well-nigh wholly indebted, and acknowledge my indebtedness and obligations in this manner rather than by detailed references. The second part contains more of my own reflections on the subjects discussed which I have endeavored to treat in a respectful manner, and with kindly regard for the religious education and feelings of those who find spiritual consolation in the teachings of their respective denominations.

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BRIEF SUMMARY OF TEXT-BOOK OF POPERY

AS to the record and practices of popes, cardinals, bishops, and priests during the past fifteen centuries, among the interesting and instructive books treating of these is one published the last century, entitled, "The American Text-Book of Popery," being an authentic compend up to that time of the bulls, canons, and decretals of the Roman hierarchy.* It is regretted that only a limited space can here be given to a work of years, containing an enormous amount of valuable information on matters concerning the Roman Catholic Church. The first chapter opens with "Predictions of the Anti-Christian Apostates," and treats of the worship of images, the supremacy of the pope, transubstantiation, penance and purgatory, celibacy, etc.; but as these subjects are taken up later on we proceed to the next chapter, on "The Origin and Progress of the Popedom," from the first century to the Reformation, showing how, when, where, and by whom popes were made in the past, something of their lives, authority claimed and exercised, of which little is known by the majority of mankind, Protestants and Catholics alike, and especially the latter.

*Published by Griffiths & Simon, 114 North Third Street, Philadelphia; George G. Jones, Cincinnati; Robert Carter, New York, 1847.

THE ORIGIN AND PROGRESS OF THE POPEDOM

It must be recollected, as of the utmost moment in the controversy with papists, that none of the authors of the New Testament, neither Luke, in the Acts of the Apostles, nor Peter himself, nor Paul, nor James, nor Jude, nor John, even in his prophecies adverting to the condition and state of Christians until "the holy city, New Jerusalem, shall come down from God out of heaven, and the tabernacle of God shall be with men" — not one of those inspired writers gives us the least intimation concerning the universal pontificate of Peter; his journeys and residence at Antioch and Rome; his bishopric at Antioch, and his episcopate at Rome during twenty-five years; which facts are utterly impossible according to Scriptural chronology; the acts of Peter at Rome; his pontifical throne; his contest with Simon Magus; his appointment of a successor; and the place and time of his martyrdom. But if all those topics cannot be demonstrated the foundation of the papacy is destroyed. The first emission of all the legends respecting Peter's residence and bishopric at Rome was by Jerome, in his translation of the chronicles of Eusebius. In fact, nothing certain is known, or can yet be discovered, respecting the apostles and their immediate successors, except the narratives or intimations in the New Testament.

In addition to that fact, which overthrows the usurped pontifical authority, not one expression or implication respecting transubstantiation, the sacrifice of the mass, the adoration of the host, communion in one kind, image worship, Mariolatry, the invocation of saints, auricular confession, papal indulgences, purgatory, the celibacy of priests, etc., or any other

of the distinctive dogmas and rites of Romanism, can possibly be discovered.

CENTURY II. As the churches became severed from the apostolic era, they gradually receded from their predecessors in doctrinal purity, holiness of manners, simplicity of rites, strictness of discipline, and spiritual peace. They were manifestly adulterated by impostors and false teachers; who, in the days of Ignatius, as is evident from the epistles which bear his name, strenuously endeavored to seduce the disciples from the doctrines and practice of the gospel.

About the year 150 commenced that superstitious custom of keeping days and times, which afterwards was displayed in the forty days' fast, called Lent. The controversy respecting the period of celebrating the Lord's resurrection, whether on the fourteenth day of the moon, or on the ensuing Lord's day, agitated the churches throughout the Roman empire. That collision produced the first instance of that pontifical arrogance which in subsequent ages desolated the nations.

CENTURY III. It is demonstrable that the perversion of the Scriptures and the corruption of Christianity, by incorporating heathenish principles and customs with it, fearfully advanced during the third century, notwithstanding all the storms of persecution with which the followers of the Lamb were scathed.

In addition to the observance of the Lord's resurrection, the churches commemorated the nativity of Christ, Nicephorus, Lib. 7, Cap. 6, and the descent of the Holy Ghost. Days were also dedicated to honor the martyrs. Tertullian, *de Coron. Milit.* To which was added the superstitious practice of kneeling or standing when engaged in public prayer at different seasons. Among other corruptions the following were then introduced: The sign of the cross on the forehead in baptism, with oil, milk, and honey. Water was often mixed with the sacramental wine. Bread from the Lord's table was also preserved, that it might be sent to sick