

do all they can to extend through Central and South America those great ideas of civil and religious freedom which have made the Churches of Christ in the United States, of every name and denomination, with all their faults, still not second in purity, in order, in peace, prosperity, piety, and usefulness, to any religious organizations that ever existed in the world?

The same principles in Mexico will in time make her clergy and her population intelligent and moral, and her civil and religious institutions prosperous and Christian, like our own.

Spirit of the Volume. This volume, therefore, breathes no spirit of hostility or opposition to the Catholic Church. It opposes only errors, abuses, oppression, and wrong in any body politic, anywhere. It pleads for human rights—the rights of eight millions of native Mexicans, abused, oppressed, down-trodden, crushed under the inexorable iron heel of three centuries.

To this end, facts and statements are collected and condensed, which it is hoped will commend themselves as worthy of consideration by statesmen and philanthropists; promote international sympathy and kindness, and secure for an injured race and people the protection which the strong owe to the weak; and save from further calumny and outrage a gentle and docile race, whose faults and vices, whatever they may be, should be visited more upon their oppressors than upon themselves.

The ROMAN CATHOLIC BRANCH of "The Church" is the most extensive and powerful organization that ever existed in this world. It numbers some two hundred millions, of almost every language and land. There is only one thing on this earth that is stronger—the MAJESTY of ETERNAL TRUTH AND JUSTICE! And JUAREZ and his compatriots

planted upon this, though reviled, persecuted, and hunted by the civilized, as if *they were the savages*, have defied the combined power of four of the mightiest monarchies of earth, and with the simple stones of "truth" and "justice" have smitten this mighty, proud Goliath system of the ages.

CHAPTER II.

ROME AND MEXICO; OR THE ORIGIN OF THE PRINCIPLES AND ASSUMPTIONS OF "THE CHURCH PARTY."

It is impossible to understand the religious element in the "Mexican Question," without reverting to certain great historic events, which show how the two vast interests, the political and the ecclesiastical, have entered into the contest, from the beginning. These two elements of power and despotism have acted and re-acted upon each other, and influenced every thing else, in all the phases and stages of the struggle.

"It is," as Macauley says in another case, "one act in the great eventful drama, extending through ages, which must be very imperfectly understood, unless the plot of the preceding acts be well known."

HISTORICAL SKETCH.

Principles of Modern Civilization.

The institutions, political, civil, and religious, and the general type of civilization in modern Europe and America, and especially in France, Great Britain, and the United States, are directly traceable to the Roman Empire. The destruction of that power and polity resulted in the distribution far and wide, among the kingdoms and governments that succeeded, of certain

principles and forms of administration, which have shaped and moulded the constitutions and codes of Christendom from that day to this.

The Roman Empire.
A. D. 476.

In A. D. 476, the Western Roman Empire came to an end. The hordes of barbarians,—Goths and Vandals, that for half a century had poured down from the north, and successively, under Alaric, Attila, Genseric, and Odoacer, had overrun and ravaged Italy—at length subdued the last vestige of resistance, deposed and banished the last of the Emperors, and subverted and swept away the whole *political power* and prowess of the “mistress of the world,” and of the mighty ancient Empire of a thousand years. The throne, the crown, the sceptre, passed to pagan hands. The mitre alone remained, to sway the consciences and superstitious fears of Roman, Vandal, and Goth.

The Ancient Church Party.

The Bishop of Rome, the clergy, and all orders and interests of the “*Church Party*,” made every possible effort to save their “*ecclesiastical system*,” on which their position, wealth, and power depended. They compromised with their barbarian, heathen conquerors—the Pagans consenting to take the Christian name, and Bishops and Priests agreeing to adopt, in many respects, the pagan ritual, thus confounding the sublime and glorious truths of Christianity with the errors and superstitions of pagan mythology, and degrading and desecrating the pure, simple, spiritual worship of the church of Christ with the pompous rites and ceremonies of heathen idolatry.

Ascendency of the Priesthood.

Availing themselves of the extraordinary ascendancy which priestly power so easily gains over the ignorant and superstitious, the bishops and clergy not only secured the *perpetuation of their ecclesiastical*

functions and power, but also *great political immunities and concessions*,—the germs of conflicts, revolutions, and wars, in all subsequent ages, down to the last struggle in Mexico.

Invasion of the Barbarians.

Robertson says, “When the barbarians who overran the Roman Empire first embraced the Christian faith, they found the clergy in possession of considerable power, and they naturally transferred to those new guides the profound submission and reverence which they were accustomed to yield to the priests of that religion which they had just forsaken. They deemed their *persons* to be equally sacred with their *function*, and would have considered it as impious to subject them to the profane jurisdiction of the laity. The clergy were not blind to these advantages. *They established courts, in which every question relating to their own character, their function, their property, was tried and pleaded; and obtained almost total exemption from the authority of civil judges.*” *

Origin of Mexican “Fueros.”
A. D. 500.

Here is the germ of the Ecclesiastical “*fueros*,” which the clergy have claimed in all lands and ages, and have fought to perpetuate in France, in Spain, and in Mexico.

Hallam's Middle Ages.

Hallam concurs in substantially the same views, as follows: “The devotion of the conquering nations, as it was still less enlightened than that of the subjects of the Empire, so was it still more munificent. They left indeed the worship of Hesus and Taranis in their forests; but they retained the elementary principles of that, *and of all barbarous idolatry, a superstitious reverence for the priesthood*,—a credulity that seemed to invite imposture, and a confidence in the efficacy of gifts to ex-

* Robertson's Charles V. p. 34.

plate offences. Of this temper, it is undeniable that the ministers of religion, influenced probably, not so much by personal covetousness, as by zeal for the interests of their order, took advantage.

Statement of Mr. Hallam.

"Many of the peculiar and prominent characteristics in the faith and discipline of those ages, appear to have been either introduced, or sedulously promoted, for the purpose of sordid fraud. *To those purposes conspired the veneration for relics, the worship of images, the idolatry of saints and martyrs, the religious inviolability of sanctuaries, the consecration of cemeteries, but above all, the doctrine of purgatory, and masses for the relief of the dead.* A creed thus contrived, operating upon the minds of barbarians, lavish though rapacious, and devout though dissolute, naturally caused a torrent of opulence to pour in upon the Church."*

Progress of the claims of "the Church Party."

From these beginnings, the progress and establishment of the power and pretensions of the Bishops and Clergy were rapid and startling, and would shock the whole Christian world at the present day, if the facts were not so familiar, and the consequences so interwoven in the whole fabric of modern institutions of government in Church and State.

Origin of the Ecclesiastical System.

On the ruins of the demolished Roman Empire another power arose, uniting essentially the *political* and the *ecclesiastical* elements, which were soon consolidated in a gigantic system of error and superstition, combining the monstrous absurdities of old, exploded mythologies and idolatrous worship, with the strangest and most incongruous mingling of the fundamental and sublime truths of revelation.

* Hallam's Middle Ages, Chap. 7, p. 261.

The stupendous Scheme.

It was a grand and comprehensive scheme. There was to be one head, one government, one Empire, temporal and spiritual. The Bishop of "OLD ROME," the "MOTHER OF DEAD EMPIRES," was to be "head Bishop," then "Universal Bishop," then "Vicar of Christ," "Judge in the place of God," "subject to no earthly tribunal," "Vice-gerent of the Most High,"—the temporal and spiritual monarch of all the Earth! "His Holiness, the Pope."*

The office of Pope of Pagan origin.

In old Pagan Rome, the office of Supreme Pontiff, from the time of Numa, had always been as much a political as a religious prerogative. Monumental remains in old Rome, to this day, bear inscriptions to Augustus and his successors as "Imperator et Pontifex Maximus." They exercised in person the office of Emperor and of High Priest of the Roman Empire.

Territorial jurisdiction.

He was to be the Sovereign of the habitable globe. The owner in fee simple of all the estates of Shem, Ham and Japhet,—absolute monarch of Continent, Island, and Ocean. He was to be the *spiritual* head of the human race of every continent and island, of every "kindred, tongue, and nation, and people," through all generations, down the track of ages to the last man.

The spiritual monarchy.

Den's theology, a standard authority in the Roman Catholic Church, says the supreme Pontiff is "Christ's vicar upon Earth." Christ instituted the church, not on the plan of an aristocratic or democratic government, but on the plan of a *monarchical government, yet tempered by that which is best in an aristocracy.* When He withdrew his visible presence by his ascension into Heaven, he constituted his "Vicar" the visible head of the Church.

* Gieseler. Vol. 1, p. 339.

Universal dominion. "The Roman Pontiff is called "Supreme Pontiff," not only because he holds the highest honor and dignity in the church, but principally because he has *supreme and universal authority, power, and jurisdiction over all Bishops and the whole church. He receives his power and jurisdiction immediately from Christ, as His Vicar, just as Peter received it. Nor is it any objection that the Pope is elected by cardinals; for their election is only an essential requisite, which being supplied, he receives power and jurisdiction immediately from Christ.*

The Bishop's title and jurisdiction. The French contended that the *Bishops, as well as the Pope, receive their power of jurisdiction immediately from Christ; but it seems that it ought rather to be said, that they receive it immediately from the Roman Pontiff, because the government of the church is monarchical.*"

The Pope's absolute supremacy. "The *Pope has plenitude of power in the Church;*" it extends to all who are in the church, and to all things that pertain to the government of the church; because the Roman Pontiff is the true Vicar of Christ, the head of the whole church, the pastor and teacher; so that all the faithful, even Bishops and Patriarchs, are obliged to obey the Roman Pontiff; and *he must be obeyed in all things which concern the Christian religion, in faith, customs, rites, and ecclesiastical discipline.* Hence the device falls to the ground, that the Pope is not to be obeyed, except in those things which he enjoins conformably to sacred Scripture."

The universal empire. Such was the origin and such the principles that characterized this stupendous scheme of a universal empire, that should rival "the throne and monarchy of Heaven." With matchless skill and more than

* Den's Theology, 81-94.

human art, the elements were compounded to meet the prejudices and tastes of the Jew, the Greek, the Roman, and the Pagan. Christianity, instead of fulfilling its mission of enlightening, converting, and sanctifying the natives, was itself *converted*. Paganism was *baptized*, Christianity *Paganized*.

The great historic facts and truths of Christianity, and its most sublime and solemn doctrines, were blended with the effete fables of old mythologies. The pure, intelligent, spiritual worship of primitive Christianity was merged in the superstitious rites and imposing sensual ceremonies of Pagan rituals. It was no longer the "worship of God, in spirit and in truth," but the perfunctory and spectacular displays of heathen temples, smoking altars, burning lights, pictures, images, tinkling bells, sprinkling priests, and singing boys.

This mistaken policy of seeking to conciliate and convert the heathen by introducing their idolatrous rites and ceremonies into Christian worship, was sanctioned and enforced by Boniface III., in his decrees adopting all these pagan observances, and enjoining uniformity of worship throughout the Roman Church. The same policy has been pursued from age to age, in France, in England, in China, and in Mexico.

Opinion of Mosheim. Mosheim,* in his Ecclesiastical History, says, "The addition of external rites was also designed to remove the opprobrious calumnies which the Jewish and Pagan priests cast upon Christians on account of the simplicity of their worship, esteeming them little better than atheists, because they had no *temples, altars, victims, priests*, nor anything of that external pomp in which the vulgar are so prone to place the essence of religion. The

* Mosheim's Ecclesiastical History, vol. 1. p. 197.

rulers of the Church therefore adopted certain external ceremonies, that they might captivate the senses of the vulgar, and be able to refute the reproaches of their adversaries; thus obscuring the native lustre of the gospel in order to extend its influence, and making it lose, in point of real excellence, what it gained in point of popular esteem."

Pagan origin
of Papal cer-
emonies.

"The rites and institutions by which the Greeks, Romans, and other nations had formerly testified their religious veneration for fictitious deities, were now adopted, with some slight alterations, by Christian Bishops, and employed in the service of the true God. These heralds of the gospel imagined that the nations would receive Christianity with more facility, when they saw the rites and ceremonies to which they were accustomed adopted in the church, and the same worship paid to Christ and his martyrs as they had formerly offered to their idol deities. Hence, in these times, the religion of the Greeks and Romans differed very little in its external appearance from that of the Christians. They both had a most pompous and splendid ritual. Gorgeous robes, mitres, tiaras, wax tapers, crosiers, processions, lustrations, images, gold and silver vases, and many such circumstances of pageantry, were equally to be seen in the heathen temples and the Christian churches."*

Waddington's
Church His-
tory.

Waddington, in his Church History,† attests the same: "The copious transfusion of heathen ceremonies into Christian worship, which had taken place before the end of the fourth century, had to a certain extent *paganized* (if we may so express it) the outward form and aspect of religion; and these ceremonies became

* Mosheim's Ecclesiastical History, Cent. iv. Part 2, Chap. 4.

† Waddington's History of the Church, p. 118.

more general and more numerous, and more splendid, in the age which followed. To console the convert for the loss of his favorite festival, others of a different name, but of similar description, were introduced."

"It is true, the Church had been deeply corrupted both by that superstition and that philosophy against which she had long contended. She had given a too easy admission to doctrines borrowed from the ancient schools, and to *rites borrowed from the ancient temples*. Roman policy and Gothic ignorance, Grecian ingenuity and Syrian asceticism had contributed to deprave her."

The Scheme of
Government.

Such, then, was the scheme, more fully disclosed and patent to the world in the progress of subsequent developments, namely:

I. *One universal Government.* The Roman Empire had its limits. The *new one* was to have none, save only those of the earth and of the race: so comprehensive as to embrace the Roman, the Greek, the Barbarian, and the Jew; Rome, the centre and the head, embracing the utmost limits of the empire; Greece, Asia Minor, and all the known and unknown regions of Europe, Asia, and Africa: so accommodating, in becoming "all things to all men," as to meet the prejudices and tastes, and satisfy the customs and traditions of all races, nationalities and tribes; aiming to blend in one grand body politic the people of the whole habitable globe, of whatever language, government, laws, or religion. So that the worshippers of Jehovah, of Jesus, of Jupiter, Venus, or Apollo might bow at the same altar and worship at the same shrine.

The Pope the
Sovereign.

II. Of this Government there was to be one head; absolute, universal, infallible, and irresponsible. Every functionary, civil and ecclesiastical, bound by solemn oath to believe and to obey in all things

the word and will of his Sovereign—the arbiter of the destiny, temporal and eternal, of every subject.

Temporal and spiritual power. III. The two pillars of power by which this stupendous system was to be propagated and sustained, were the *sword* and *superstition*—the double arms of political and ecclesiastical authority.

Historical development. A brief sketch of a few events in the progress of history will show the advances of the system, its present attitude of propagandism in face of modern civilization, and its connection with the struggle in Mexico.

The supreme and universal Bishop, the Pope, on the banks of the Tiber, claims to-day absolute and divine right, not only over the United States and Mexico, but over the whole continent, from Labrador to Patagonia. His title runs back directly through King Phocas, A. D. 696, to the great Apostle and first Bishop to the Jews, Peter.

Hildebrand. A. D. 1073. In A. D. 1073, a monk of extraordinary character, Hildebrand, was elected Pope, under the title of Gregory VII. The life, the acts and the decrees of this Pontiff indicate the development of this stupendous scheme during the first five hundred years. He aimed to exalt the dominion of ecclesiastical authority, pure and simple, above all organic earthly powers, and above all individual human rights. He sought to make Emperor, King, and Prince a vassal of the Pope. He assumed to release all subjects from their allegiance to their King.

The Pope's Anathema. On one occasion he anathematized and deposed King Henry IV., calling on St. Peter and St. Paul to confirm and ratify his act of deposition in these bold words:

“Make all men sensible that, as you can bind and loose every thing in Heaven, you can also upon earth take from or give to, every one according to his deserts, Em-

pires, Kingdoms, Principalities. Let the Kings and Princes of the age then instantly feel your power, that they may not dare to *despise the orders of your church*. Let your justice be so speedily executed upon Henry, that nobody may doubt that he falls by your means, and not by chance.”

He claimed supreme and absolute dominion and authority over the whole domain of Europe, Germany, Italy, France, Spain, Great Britain.

Ambition of Gregory VII. “Gregory,” says his biographer Bower, “was led by an ambition the world never heard of before, of establishing an uncontrolled tyranny over mankind, of making himself the sole Lord, spiritual and temporal, over the whole earth—the sole disposer of Empires, States, and Kingdoms.”*

Decrees of Gregory VII. Among the decrees of Pope Gregory VII. are these:

“The Roman Pontiff alone should of right be styled ‘UNIVERSAL BISHOP.’

“The Pope alone can wear Imperial ornaments.

“All princes are to kiss his foot, and pay that mark of distinction to him alone.

“It is lawful for him to depose Emperors.

“His judgment no man may reverse, but he can reverse all other judgments.

“He is to be judged by no man.

“The Roman Church has never erred, nor will she ever err, according to the Scriptures.

“The Pope can absolve subjects from the oath of allegiance which they have taken to a bad Prince.

“He can depose and restore Bishops without assembling a Synod.”

* Bower's Life of Gregory VII.

Baroneus (cardinal) says: "Istas hactenus in ecclesiæ catholicæ usu receptas fuisse."

In one of his Epistles, Gregory says, "The Episcopal Dignity is of Divine Institution; the Royal, is the invention of men, and owes its origin to pride and ambition. Bishops therefore are above Kings, as well as above all other men, and may judge them, as well as other men."

CHAPTER III.

DEVELOPMENT AND ILLUSTRATION OF THESE PRINCIPLES IN THE HISTORY OF ENGLAND AND OF FRANCE.

Results in Great Britain. THE history of Great Britain furnishes one of the most extraordinary and instructive illustrations of the extent and power of these pretensions. If it were not incontestible history, it would be deemed incredible throughout Christendom to-day.

Innocent III. A. D. 1198. In A. D. 1198, Innocent III. was elected Pope. A sharp controversy arose, during the reign of Richard Cœur de Lion, in respect to the erection of an Episcopal Palace at Lambeth. The King and the Archbishop of Canterbury were engaged in erecting the structure. The Pope disapproved of the proceeding, and sent his bulls to the king and to the archbishop, threatening to suspend the one and dethrone the other, if they did not immediately desist and demolish the works at Lambeth. The Pope declared, that if the king did not instantly obey, "he would not endure the least contempt of himself, *or of God*, whose place he held *upon earth*; but would punish, without delay, and without respect of persons, every one who presumed to disobey his commands, in order to convince the WHOLE WORLD, that he was determined to act in a ROYAL MANNER."

The bulls from the banks of the Tiber were too much for the "Lion-hearted" and the Archbishop on the Thames. In less than three months the foundations of Lambeth were razed to the ground!

Pope Innocent and King John. After the death of King Richard, and the accession of King John, another violent dispute arose between Pope Innocent and the King of England, respecting the election of Stephen Langton, as successor to the Archbishopric of Canterbury. The Pope wished the Primate of all England to be appointed by *his sole authority*, and to be subject to him. King John claimed the honor, dignity, and the rights of his crown and kingdom. The Pope insisted. King John protested.

The Pope's Interdict. A. D. 1208. In A. D. 1208, the Pope laid all the dominions of King John under an "*interdict*."

Says Mr. Hume, this sentence "was calculated to strike the senses in the highest degree, and to operate with irresistible force on the superstitious minds of the people. The nation was all of a sudden deprived of all exterior exercise of its religion; the altars were despoiled of their ornaments; the crosses, the relics, the statues of the saints, were laid on the ground; and, as if the air itself were profaned, and might pollute them by its contact, the priests carefully covered them up, even from their own approach and veneration. The use of bells entirely ceased in all the churches; the bells themselves were removed from the steeples, and laid upon the ground with the other sacred utensils. Mass was celebrated with closed doors, and none but priests were admitted to that holy institution. The laity partook of no religious rite, except the communion to the dying: the dead were not interred in consecrated ground; they were thrown into ditches, or buried in common fields, and their obsequies were not at-