

















## INDULGENCES

## A CURSE ON HUMANITY.

## Does the Church Sell Indulgences for the Committal of Sin?

Mrs. Margaret L. Shepherd, the Converted Romanist so Declares.

She Lectures Before "Loyal Women of American Liberty."

On Tuesday evening, February 3rd, at the Methodist Church Block in this city, Mrs. Shepherd delivered a remarkable lecture before a large and enthusiastic audience composed mainly of members of the different patriotic orders and anti-Catholic societies of the city. She began by stating that there were three kinds of indulgences. The first time she used the word was when she said that the church placed a curse upon those who had committed any form of "actual sin"; for instance, they were condemned to stand so many hours a day for so many years outside of a church door. As people became a little more enlightened there was instituted instead of these long penances, the indulgences, that is, instead of calling to stand outside the church door to do his penance a man could by repeating a certain number of prayers attached to various articles of devotion gain an indulgence. If it were not for the sacrament of penance, the Roman Catholic priest, the Roman Catholic church to-day would not have the power that she yields over her people, and it is through this sacrament of penance that she is enabled to compel her subjects to believe the most ridiculous dogmas, such, for instance, as the dogma of transubstantiation, or the dogma of the immaculate conception, or the change of a little wafer into the body, soul and divinity of the Lord Jesus Christ.

The Church of Rome divides sin into two kinds: original and actual. Actual sin is again divided into mortal sin and venial sin. Mortal sins are those which Christ is supposed to have made sins that bring the penalty of death to the soul; hence it is necessary to confess every mortal sin of thought, word or deed. Venial sins are the imperfections remaining upon the soul after it has been cleansed of the mortal sins through the means of the sacrament of penance, confession to the priest. These venial sins are not confessed nor forgiven, but put their hands into the pockets of purgatory and through the means of indulgences attached to various articles of devotion and also attached to the sacrament of the Eucharist, if there were no venial sins there would be no purgatory. If there were only mortal sins and Christ had made entire satisfaction for mortal sins and these mortal sins were confessed in the sacrament of penance, there would be no necessity for purgatory. But in order that purgatory might stand it was essential to have venial sins and to teach the people that Jesus Christ did not make satisfaction for them, but that some satisfaction must be made and the soul must be cleansed from every spot or stain of sin before it could stand before the presence of God. Hence the institution of venial sin which was binding upon the conscience of the Roman Catholic to accept as an article of faith. Having instituted venial sin, they institute the doctrine of purgatory and, then in order to get the souls out of purgatory they bring in the doctrine of indulgences. If there were no indulgences then the Roman Catholic priest could not put their hands into the pockets of purgatory and take out a dollar for mass, and that goes into the pockets of the priests.

So, you see it is for the financial welfare of the church to have these three doctrines: actual sin, purgatory and indulgences, every one of which is binding upon the consciences of Catholics, and in order to get the souls out of purgatory the indulgences of Catholics the doctrine of the sacrament of penance must be made an article of faith, because the priest may say to the conscientious Catholic: "You have committed a mortal sin, and until you give up that sin, until you are willing to do everything that the church tells you, I as your confessor refuse to give you absolution."

Now, where are these indulgences? First, mortal sin is what Christ made satisfaction for. Then there is venial sin for which satisfaction must be made. Where do these satisfactions come from? The church claims that they are in the treasury of the church, and that they fell from the superabundance of satisfaction made by the Virgin Mary and the various saints of the church who never broke their baptism of innocence. What is baptism of innocence? What does it mean? It means that there have been saints, or men, who have been canonized, and who have never committed what the church calls a mortal sin, a sin that brings death to the soul. They are simple men, living a few simple lives, and their lives of austerity and mortification have been enough to make satisfaction for those little imperfections. So all the superabundant satisfactions are put into the treasury of the church, and they are dealt out as the church wants to deal them out. So, such a head. Again, the church says that the treasury of the church is the treasury of the church, and that the church claims that the Virgin Mary, the church claims that the Virgin Mary was born without the stain of original sin, but she promulgated that dogma in the year 1845, and then made it an article of faith. The church claims that the immaculate conception, and for a Roman Catholic to say that he does not believe in it, that he believes that the Virgin Mary was born with the stain of sin, just the same as every other human being, is to commit a mortal sin, and to endanger his soul's salvation. If a Roman Catholic should tell his priest that he could not believe in that dogma, the priest would say to him, "What right have you to doubt what the priests tell you? It is for you to obey, and if you do not believe you will be damned; either you or you will be damned for a mortal sin. And this is the church's meaning that you are cursed from the crown of your head down to your heels; but this anathema never hurts any one."

I remember a Roman Catholic woman said to me, in the city of Boston, once: "The priest will paralyze your tongue." "Well," I said, "let him come along and paralyze it." He hasn't succeeded yet, and I think if Arch-bishop Feehan, Cardinal Gibbons, or any of these priests could have paralyzed my tongue they would have done it long ago.

The Virgin Mary, therefore, according to the teaching of the church never committed any mortal sin or venial sin, because she did not inherit the stain of original sin, but she suffered more anxiety mentally when she saw her son hanging upon the cross, than all the mothers that have ever lived or ever will live, and all the superabundant satisfactions, because she had no satisfaction to make for sin herself, have been put into the treasury of the church, and they are dealt out along with the superabundant satisfactions from all the other saints who never broke their baptismal innocence, and the most

remarkable thing is, that these indulgences have always been at the beck and call of the church. It is wonderful. Some banks collapse, some banks break, but the bank of indulgences is always ready to pay out its shares; it has not the least fear of being broken. Whoever puts their money in there never loses it. It is a most wonderful bank. It not only pays percentage to the living depositors, but it also pays to the dead. You can bank your money and after you are dead that money can be used for your benefit in purgatory. In other words you can engage so many indulgences attached to various scapulars and medals and relics and they will be paid to your account in the treasury of the church, and when your soul goes to purgatory, they will pay for you, because you purchased the indulgences before you got there. You see that the church is very accommodating.

This is done entirely with the complete satisfaction that Jesus Christ made upon the cross. It starts out with the declaration of the Council of Trent in respect to the sacrament of penance, and says: "Whoever shall believe that Jesus Christ made entire satisfaction for sins, let him be anathema." The church, of course, will believe in the doctrine of justification in Jesus Christ, let him be anathema.

There are various kinds of indulgences, among others, local indulgences, personal and real indulgences. A local indulgence is attached to any statue or picture or altar or building or object of some description. What do you think they call the Mississippi River in the parochial school text books? They call it the "River of the Immaculate Conception." To illustrate we will suppose that this is the church of "Our Lady of the Immaculate Conception." Attached to that altar is an indulgence for three hundred days. How are you to gain that indulgence? There are certain prayers that you must say and say before that altar in a certain day of the year, perhaps, or at any time of the year, because the church has everything so easy for everybody.

If one thing does not suit a community it starts up another; as long as the purse gets filled up the priest doesn't care; in order to gain that indulgence there are certain prayers that you have to say kneeling before that altar—perhaps three Hail Marys, three "glories" to the Virgin Mary, and the "Our Father." Having said these three prayers three times, you do not gain the indulgence; it is then necessary for you to have made a good confession in order to be in a state of grace. Then you must take communion, and then before you gain the indulgence you must pray for "the intention of the Holy Father." That is attached to every indulgence, real, local, personal and everything else.

Now, what is the intention of the Holy Father? The intention of the Holy Father is to put down Protestantism as fast as he possibly can, and to erect over the ashes of Protestantism, Roman Catholicism; and therefore every Roman Catholic must pray for the intention of the Holy Father. The Catholics say: "Oh, the Holy Father, we have an intention every day." But you can't look into the heart of the Holy Father and see what his intention is, and as he is the representative of the church in this world, and supposed to be Christ's vicegerent, and does not want to have any other power than his recognized, we are justified in believing that his intention is the extermination of the Protestant religion and the erection of the Roman Catholic religion.

So, having prayed for the intention of the Holy Father being in the state of grace, and going to the altar and kneeling down and saying the prayers attached to it, you gain the indulgence. But you must go to that church. If that church is in Chicago, and you live in Boston, and you want to gain that particular indulgence, you will have to make a pilgrimage to Chicago and to that church and altar or statue. The same thing applies to a statue in some other church, or in some convent or monastery. That is what is called a local indulgence.

Then come the real indulgences. It is under the head of real indulgences that the church of Rome fills her coffers. What are these real indulgences? What are they attached to? They are attached to scapulars, medals, rosary beads, Agnus Dei and the various relics of the church. This is the trading corporation of the Church of Rome. She has the entire monopoly of the indulgence market. She also has the title deeds to purgatory, and she can keep them.

Now, where can you gain a real indulgence unless they apply for it or seek to receive it in accordance with the rules laid down by the holy mother church. In order to gain the indulgence attached to a set of rosary beads it is necessary to purchase the beads, and to be in a state of grace—that is, to make confession, receive communion and pray for the intention of the Holy Father, and then you gain the three hundred days, or five hundred days, or whatever may be attached to those rosary beads.

It is a remarkable thing, that whilst the church of Rome makes all these articles of Catholic devotion, such as rosary beads, medals—and she has any amount of medals of various kinds, made by various manufacturers, Agnus Dei, devotional pictures and Agnus Dei, has not a single factory throughout the whole universe where she employs the poor of her own communion for the manufacture of these articles. A shoemaker, cotton manufacturers, or men engaged in any particular work have no business in war-making; they employ other men to make the shoes, and the same can be said to the market for purchasers to buy, and retail out. But we do not find such a factory for the making of these various articles in the Roman Catholic Church, yet they are made and supplied to the trade. Where are the factories? In the Roman Catholic monasteries, nunneries, convents and theological seminaries, and especially in the Jesuit seminaries, for the Jesuits are the most expert rosary bead makers to be found anywhere; in fact they are expert at anything that will forward the interest of the Pope. Now, you come to realize that every conscientious Roman Catholic in the world to-day has a set of rosary beads, that these rosary beads are supplied through the convents, monasteries and theological seminaries, only think of the vast sum of money that the Church of Rome makes through the manufacture of that one article.

The lecturer diverged to say that she was not working in the interest of any political party, but that her work was for the overthrow of the political power of the church of Rome to the end that the American people should rule the country, and not the Irish, German and Italian Roman Catholics, headed by Cardinal Gibbons or the Pope of Rome.

to a Roman Catholic monastery, or a convent or to the parish priest, or to the Roman Catholic book stores at which they are sold at wholesale, and from which the bank of indulgences is always ready to pay out its shares; it has not the least fear of being broken. Whoever puts their money in there never loses it. It is a most wonderful bank. It not only pays percentage to the living depositors, but it also pays to the dead. You can bank your money and after you are dead that money can be used for your benefit in purgatory. In other words you can engage so many indulgences attached to various scapulars and medals and relics and they will be paid to your account in the treasury of the church, and when your soul goes to purgatory, they will pay for you, because you purchased the indulgences before you got there. You see that the church is very accommodating.

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## A New Prayer.

"Our Father who art in the Vatican, infatigably sovereignty thy name, thy temporal kingdom come—thy will be done in Europe and America as it is done in Ireland. Give us this day our tithes and tithes, and forgive us our debts, as we forgive all who penitently pay unto us. Lead us not into ecumenical councils but deliver us from thinking, for thine are the keys, the Crozier and the Throne without end Amen."

Revisions of bibles and creeds were in order twenty years ago, and the above is a copy of the proposed revision of the pater noster, sent by a wagish free-thinker to the ecumenical council, then in session, and in which some of the members would think for themselves and express thoughts troublesome to the believers in Polish infallibility. I submit that it does less violence to the beautiful original than it has suffered since by the Protestant Bible revision. They make it read as if we were under the special control of the orthodox devil, and instead of ending the pater noster with a devout amen, the words "evil one" are appended. This shows how necessary a "devil" is considered in the make-up of ecclesiastical machinery.

Occasional.

## An Angel Veteran Gone.

At Mt. Lebanon, N. Y., Shaker Village, Jan. 22, 1891, Rufus Crossman, aged 92 years, passed to spirit life. He was one of a family "to be wondered at." The father and mother were Vermont farmers. In good circumstances, and having six children, and all became Shakers in 1825. One sister, Betsey, is still living, aged 80. Though they were not literally Shakers, they were honest; and, as "an honest man or woman is the noblest work of God," the Crossmans in this sense were a noble family. They were consecrated, loyal members of the Shaker order. In simplicity of manners and in the simplicity of their ways were examples to the whole Shaker order.

In his last days Rufus had no disease or sickness, and was as quiet as a child. When he was about to fall asleep, his attendant would say to him: "Now, Lord, lettest thou thy servant depart in peace, for mine eyes have seen thy salvation." F. W. EVANS.

Mt. Lebanon, N. Y.

CONFESSIONAL BOX.  
Its Methods Divulged.

I have been a Father Confessor for fourteen years. Therefore, I ought to know whereof I speak when I unmask that invention of Popes. The enormity of the wickedness of Popery is its professedness, even at the expense of its own life. The Confessional Box is a subject so blasphemous in its pretensions, so demoralizing in its influence, so indecent in its details, that but few persons of refined taste would be found able to expose it before a public audience or handle it in the press, and yet something must be done in this free and Puritan land of ours to arrest this flood-tide of licentiousness. After much thought and prayer, I have come to the conclusion that the only effectual method of suppressing this damnable, filthy, and wicked Confessional Box is to expose it in its base nakedness to men and women whose families are in constant danger of its encroachments, and who alone have power to suppress it. The time has come when it becomes the bounden, though painful duty, of every well posted man to arouse the indignation of American citizens, even at the expense of their modesty, in exposing the contents of that Confessional Box, commonly called the Confessional Box, and which, after an experience of fourteen long years, I found to be "the den of the devil." This duty I have performed, Mr. Editor, by publishing my pamphlet of thirty-seven pages, called "The Confessional Box Unmasked," which is only but a preamble, or rather a preparation, for married people to read the most filthy book which the authorities of Rome ever reproduced in Latin for the instruction of those young candidates who prepare themselves for the duties enumbering the confessing priest. Your readers will remark that this pamphlet is called "The Confessional Box Unmasked," and that it is written by a man who is called "The Eye Opener," for it does open the eyes of every Protestant who reads it, and who before never thought that so much filthiness could be carried on in the name of a religion which they call Christian, in that Box of Rome. These two pamphlets ought to be had by every Protestant father or mother in this land. Both of them can be had for forty cents.

The faithful exposure of the Confessional Box is of the highest importance in warning thoughtless parents and husbands against the intrigues of confessors with their families, and the necessity for such warning will be conceded by those who will take the trouble to read, first the two above named pamphlets and second the following extract from Mr. Sergeant Payne's speech in England, when moving for a report of the visiting justices of the House of Correction at Cold-Bath-Fields, as to what restrictions were imposed upon confessing priests who were admitted into the prison. He is thus reported:

"Within the last twelve months, they had read of one Roman Catholic priest having seduced thirty young women in the confessional. They had read recently of a case of abduction by nuns, and he had also read a most filthy, sodomitical letter from a priest to his boys, seducing him away from his parents. When he commenced reading that epistle, he thought it a Lady Superior making love to a young person of the other sex; but when it concluded with 'your affectionate brother in Christ,' he thought it so disgusting and disgraceful that he could hardly control his feelings."

I would never send this article were I to give what other reform priests have to say in regard to this boundless ocean of filth in the Confessional Box. Suffice to say that the increased malice and wrath of priests and bishops at the disclosure of filthiness in the Confessional Box by reform priests, convince me more and more of the necessity of giving to the American people a knowledge of learning the perilous condition of this country. This necessity becomes more pressing from the fact that Jesuitical influence is now so largely exercised over the bench, the pulpit, the press, the navy, the army, the legislature, both federal and local all over this Protestant land.

Protestants are asking the question: How can we get rid of this filth? The answer is, by the use of the Confessional Box. The Confessional Box is a subject so blasphemous in its pretensions, so demoralizing in its influence, so indecent in its details, that but few persons of refined taste would be found able to expose it before a public audience or handle it in the press, and yet something must be done in this free and Puritan land of ours to arrest this flood-tide of licentiousness. After much thought and prayer, I have come to the conclusion that the only effectual method of suppressing this damnable, filthy, and wicked Confessional Box is to expose it in its base nakedness to men and women whose families are in constant danger of its encroachments, and who alone have power to suppress it. The time has come when it becomes the bounden, though painful duty, of every well posted man to arouse the indignation of American citizens, even at the expense of their modesty, in exposing the contents of that Confessional Box, commonly called the Confessional Box, and which, after an experience of fourteen long years, I found to be "the den of the devil." This duty I have performed, Mr. Editor, by publishing my pamphlet of thirty-seven pages, called "The Confessional Box Unmasked," which is only but a preamble, or rather a preparation, for married people to read the most filthy book which the authorities of Rome ever reproduced in Latin for the instruction of those young candidates who prepare themselves for the duties enumbering the confessing priest. Your readers will remark that this pamphlet is called "The Confessional Box Unmasked," and that it is written by a man who is called "The Eye Opener," for it does open the eyes of every Protestant who reads it, and who before never thought that so much filthiness could be carried on in the name of a religion which they call Christian, in that Box of Rome. These two pamphlets ought to be had by every Protestant father or mother in this land. Both of them can be had for forty cents.

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and under terror of damnation admirably adapted by their plous obsequy and religious will, to convert a Garden of Paradise into a Sodom, a hospitable people into fanatical assassins. Is it to be wondered, that Roman Catholics trained in these doctrines by an alien priest-hood should become Fenians, dynamiters and anarchists, and practice assassinations and rebellions, as it has often been the case in Europe and even here on this American continent? Have we to recall the assassination of Lincoln by Romanists to make our case good before your readers, Mr. Editor? If you wish to know more about this invention of the Popes, the object, this doctrine and the practices of that hellish system, we will say to you, readers of THE PROGRESSIVE THINKER and to you, Mr. Editor, "Au revoir."

Ex-Romish Priest, Editor of "The True Protestant," 122 N. Carpenter St., Chicago, Jan. 26, 1891.

## A Spirit Phenologist.

TO THE EDITOR—On the night of Dec. 26, at a seance held in the usual room at Mr. W. W. Aber's residence in this place, I was requested by the control, "Sam," to take a seance about a yard from the cabinet door, with my face to the cabinet door, and my hands to examine my head. I took the seat indicated, and soon felt a warm hand fingering my cranial bumps with the touch of an expert, though the Professor had to stand near the curtain to retain strength as long as possible while he spoke as follows:

"I have music and mathematics well developed; you would make a good astrologer, as calculation is necessary in that; you are inclined to overtask your brain-power through ambition; you are delicate in combatsiveness, and need to cultivate it. Your approbateness is large; you must care less what people think of you, you must be large. You do not care very much, for the gentleman: your spirituality is large."

As I mentioned having sent my photograph, together with mother's and grandmother's, to his successors in New York this spring, he said: "Yes; and that is the reason I came here. I wished to see you with large spirituality. Their reading of your character was in the main correct."

After giving out his intention of examining again the head of Mr. C. V. U. House, whom he had seen and examined thirty years ago, the professor said, "Good night," and withdrew.

ANNA L. MOORE.

Spring Hill, Kans.

## Some Secret Instructions of the Jesuits.

BY Z. T. GRIFFIN.

"A Christian (Romanist) may deliberately discard his Christian character and act like other men in those things which are not properly Christian."

"By the command of God it is lawful to murder the innocent, to rob and commit all lewdness because he is Lord of all things, and thus to fulfill his mandate is our duty."

"It is lawful to kill an accuser whose testimony may jeopardize your life and honor."

"If an adulterous priest, aware of his danger, having visited an adulteress, is assailed by her husband, kills the man in his own defense, he is not a criminal. A Pope's children may accuse their parents of heresy, although they know their parents will be burned."

"A priest may kill those who hinder him, from taking possession of any ecclesiastical office."

"Servants may secretly steal from their masters as much as they judge their labor is worth more than the wages which they receive."