

No. 1.

OCTOBER, 1888.

→* COMMITTEE OF ONE HUNDRED SERIES.*←

Price, 2 cents.

Monthly, 25 cents a year.

Per 1000, \$10 00.

AN
OPEN LETTER
TO THE FRIENDS OF
FREE SCHOOLS
AND
AMERICAN LIBERTIES.

FROM THE

COMMITTEE OF ONE HUNDRED,

*Appointed at the Mass Meetings of Citizens held on the evening of July 11, 1888,
at Faneuil Hall and Tremont Temple,
Boston.*

Published by the Committee of One Hundred.

OFFICE: ROOM 22 CONGREGATIONAL HOUSE,
BEACON STREET, BOSTON, MASS.

Entered at the Post Office, Boston, as Second Class Matter.

ROOM 22, CONGREGATIONAL HOUSE,

Boston, February 1, 1889.

SPEC
CAPAM

THE BOSTON COMMITTEE OF ONE HUNDRED, whose aim it is to protect, and to preserve inviolate from all sectarian influence, our American Common Free Schools; to prevent the prostitution of school offices to the service of selfish political ends; to promote such public interest in the Common School as will secure its continual development as the true primary educator of the people; and to assist by all moral and political means in preventing any encroachments by ecclesiastical organizations on the rights, functions and possessions of the State, are enabled by the generous liberality of a friend to send sets of all the tracts it has published to a very large number of persons all over the country. For these tracts we bespeak a careful perusal on the part of those receiving them. They have been prepared with great care, and contain truthful and in no case exaggerated statements upon their several topics.

From the tract, "*The Victory in Boston*," it will be seen what was the condition of this city last summer, and what has been accomplished largely through the work of the COMMITTEE OF ONE HUNDRED. The condition of Boston six months ago, is the present condition of very many towns and cities elsewhere, though the inhabitants thereof may not realize it. What has been done in Boston, can with God's blessing be done in other places.

In carrying forward its work, the Committee have printed and circulated over half a million tracts, nearly four million pages, and forwarded to Congress a large number of petitions praying for the submission to the several states of a constitutional amendment, which will prohibit the interference of any religious sect with the system of Common Public Schools. Persons in other states desirous of securing signatures to such a petition can receive blanks on application at this office. At the urgent request of many friends, a *Lecture Bureau* has been established, and individuals, lyceums and societies wishing the services of speakers or lecturers are requested to address the secretary, who has on his list the names of some of the ablest and most eloquent clergymen and laymen of Boston and vicinity, who have made a thorough study of this subject in all its phases.

As this work of guarding the interests of the Public School, and promoting its efficiency requires money, the Committee will be glad to receive contributions from the friends of the movement; and every dollar thus contributed will be loyally and honestly expended.

If the Committee is sustained and similar committees formed in the various towns and cities of the Union, it will not be long before the sanguine hopes, arrogant claims and astonishing boastings of the priests of Rome, end in utter confusion and irretrievable disappointments.

REV. JAMES B. DUNN, D. D.,

P. O. Box 1345.

Secretary.

AN OPEN LETTER
TO THE FRIENDS OF
FREE SCHOOLS AND AMERICAN LIBERTIES,
FROM THE
COMMITTEE OF ONE HUNDRED,

*Appointed at the Mass Meetings of Citizens held on the evening of
July 11th, 1888, at Faneuil Hall and Tremont Temple, Boston.*

When the politic and patriotic Seward said in the Senate of the United States, "I see in this country an irrepressible conflict; slave labor and free labor cannot exist together; one or the other must go down;" he uttered a prophecy which we have lived to see fulfilled. Another struggle of no less magnitude is now upon our Country, and it is equally true that an irrepressible conflict exists between the emissaries of Rome and Republican institutions. This the men who have inaugurated the conflict boldly assert. Thus, the rector of the Boston Catholic Cathedral declared in Boston on the evening of Aug. 3rd., 1888, "that we had reached a stage when near at hand was to come a contest for the mastery; who was to govern?" In this utterance he was but echoing the words of the Roman Catholic Plenary Council at Baltimore, in 1885: "If in any age," says the Council, "surely in ours are the Church of God" i. e. of Rome, "and the spirit of the world locked in an awful and hotly contested combat over the education of youth." "These utterances," we are told, "are dictated under the personal supervision of the vicar of Christ himself;" while Weninger, in a work widely circulated and commended to "the faithful," "*The Apostolical and Infallible Authority of the Pope*," on page 11, says, "It is time to *define our*

position more accurately, and to let our enemies *feel our strength and the utter impossibility of engaging us in any compromise.*"

In entering upon this conflict, which, let it be remembered, is not a struggle for victory, but for life, it is well to keep in mind the aims of the Papal emissaries.

I. *We charge the Papal hierarchy with hostility to our American liberties*, and with seeking to supplant these with the spirit of servile obedience to the Pope of Rome. Pope Pius IX. in his address on the affairs of the Republic of New Granada, says, there should be "no free education, no freedom of worship, no freedom of the press." These, and kindred liberties, in his Encyclical and Syllabus of 1864, he stigmatizes as "the liberty of perdition," as "impious, absurd and erroneous doctrines," as "detestable sentiments, pregnant with the most deplorable evils, and pests of all others most to be dreaded in a state," and with Gregory XVI. calls upon "God to arise and repress, confound, and annihilate this unbridled license." With such hostility to our liberties proclaimed by the head of the Papal hierarchy, is it to be wondered that American organs of Rome should exclaim in terms similar to that used by the "*Shepherd of the Valley*," the official Journal of the Bishop of St. Louis, in its issue of Nov 23., 1851. "If Catholics ever gain a sufficient numerical majority in this country, *religious freedom is at an end, so our enemies say, so we believe,*" or that the "*Freeman's Journal*," the organ of Archbishop Hughes, should say in its issue of January 26, 1852, "No man has a right to choose his religion." The right to do so, Pope Pius IX. declares to be a false and monstrous error, and Pope Leo XIII., in his Encyclical of June, 1888, most emphatically condemns it, and calls it "a degradation of liberty."

Dr. O. A. Brownson, in his *Catholic Review* of June, 1857, affirmed that "Protestantism of every form has not, and never can have any *right where Catholicity is triumphant.*" In this statement Dr. Brownson was simply repeating history, as the Papal hierarchy has never permitted a spark of liberty to glow when it could be extin-

guished. When it had full sway in Italy, the man in that country who wrote a page or made a speech in favor of liberty, had to fly the kingdom or be dragged to a dun-geon; and we are to judge the Papacy, not by its pliability where it *cannot* rule, but by the way which it shows its heart where it can act without let or hinderance. Very significant are the words of Pius the IX. in his allocution to a Consistory of Cardinals Sept. 1851: "*We have taken this principle for basis:—that the Catholic Religion, with all its rights, ought to be exclusively dominant, in such sort that every other worship shall be banished and interdicted;*" and while lamenting the progress of liberty, he adds, "It is a cause of supreme bitterness to the heart of the Holy Father not to be able otherwise to impose a limit to so much evil, as he *certainly would if he could* make use of other means to bridle their insane license."

II. *We charge the Papal hierarchy with plotting to overthrow our civil institutions, founded upon the will of the people, and to re-construct and found them upon the will of the Pope.* It would undermine the foundation of a government that gives it shelter and protection. It does not conceal its purpose to take possession of this government, and administer its affairs according to the dictum of the Pope. "The Roman Catholic," says Father Hecker, in the "*Catholic World*" of July, 1870, "is to wield his vote for the purpose of securing Catholic ascendancy in this country." "Undoubtedly," says Dr. Brownson in his Review of July 1864, "it is *the intention of the Pope to possess this country.* In this intention he is aided by the Jesuits and all the Catholic prelates and priests." And Dr. Brownson said that "every article relating to the church he submitted to the Bishop for his inspection, approval and indorsement." Again, in his *Essays*, at pages 380-383, Dr. Brownson says "*The people need governing, and must be governed.* They must have a *master and this master is the Pope of Rome, whom the Almighty God has placed us under to obey.*" And the *Catholic World* for Sept. 1871, says of the government, if interpreted by the Protestant or non-

Catholic principle, "*We do not accept it, or hold it to be any government at all, or as capable of performing any of the proper functions of government.* If the American government is to be sustained and preserved at all, it must be by the rejection of the principle of the Reformation (that is, the government of the people) and the acceptance of the Catholic principle, i. e., the government of the Pope."

Indeed, the dogma of Infallibility is a declaration of perpetual war with whatever constitutes the glory of our modern civilization. The Syllabus of Pope Pius IX. is aimed as an exterminating blow at the government of the United States. It arraigns, tries, and pronounces judgment upon our institutions, and commands all Romanists everywhere to unite in executing that judgment. It is an insolent attempt of a foreign despot to excite among the adherents of Popery, sedition against the government, assuring them that Heaven only can be reached by untiring activity in the work of destruction. This same position is taken by the present Pope in his Encyclical just published. In this he denounces a government by the people and for the people, as the degradation of liberty and the downright path to tyranny, and declares it ought to give way to a government by the church, (i. e., by the Pope). And yet in the face of these most explicitly avowed aims of the Papal hierarchy to reduce Americans to submit to a government of the Pope, the Roman Catholic Bishop Keene, of Washington, had the effrontery to declare in Boston in August, 1888, that the "man who says that in the aims of the Catholic Church there is anything antagonistic to the principles of our government, lies!"

III. *We charge the Papal hierarchy with teaching disloyalty to the state, and disobedience to the civil government.* It seeks to build up a hierarchy irresponsible to the laws enacted by the people, with authority and powers above those of the national and state governments, and sufficient to compel obedience to a papal decrees issued by the Pope from the Vatican; an obedi-

ence enforced if need be by the Inquisition, which on page 186 of *Plain talk about Protestantism*, is declared to be "the most Legitimate and most Natural exercise of Ecclesiastical Authority." In another Roman Catholic book, *Le Maister's Letters*, published by Patrick Donahoe, in Boston, in 1843, we are told that the inquisition is "in its very nature, good, mild and preservative. It is the universal, indelible characteristic of every ecclesiastical Institution. You see it in Rome, and you see it wherever the true church has power." In an article in *Donahoe's Magazine* for Sept. 1888, by a Roman Catholic priest, on "Church and State" it is boldly proclaimed as a doctrine of the church that the state is bound to "protect the church by taking care that she shall have full liberty of carrying on" [her work] "and by removing any obstacle that may be thrown in her way, so far as they can be removed, or so far as it is expedient to remove them."

Again, the Papal Hierarchy claims to have supreme jurisdiction over this country, and holds "The state to be only an inferior court, receiving its authority from the church, and liable to have its decrees reversed on appeal," (Brownson's *Essays*, p. 282), and that, "in the case of conflicting laws between the two powers, the laws of the church must prevail over the state." This is the doctrine taught in the Pope's *Syllabus* of 1864; and in the Pastoral Letter issued by the Second National Council of the Roman Catholic church held at Baltimore in 1866, we are told that "in prescribing anything contrary to the divine law" (as interpreted by the Pope) "the civil power transcends its authority, and has no claim on the obedience of the citizen," as the civil power is never absolute or independent, but subject to the church. And Cardinal Manning, speaking in the name of the Pope says (in *Sermons on Religious Subjects*, 1873) "I acknowledge no civil power; I am the subject of no prince, and I claim more than this, I claim to be the supreme Judge and director of the consciences of men, of all men; I am sole, last, supreme Judge of what is

right and wrong. Moreover we declare, affirm, define and pronounce it to be necessary to salvation to every human creature to be subject to the Roman Pontiff," and on page 278 of a book prepared for the use of the Roman Catholic colleges and schools by the Rev. F. X. Schoupe of the Society of Jesuits, and bearing the imprimatur of Cardinal Manning, we are told that "The civil laws are binding on the conscience only so long as they are conformable to the rights of the Catholic Church," and on page 279 that "Human laws are susceptible of dispensation. The power to dispense belongs to the sovereign Pontiff." This is plain language. It cannot be misunderstood. Civil laws are not binding when they conflict with the decrees of the Pope. Thus the *Catholic World* of August 1868 says that the *Pope* "as the head and mouthpiece of the Catholic Church, administers its discipline and issues orders to which every Catholic under pain of sin must yield obedience."

In view of such declarations and teachings, we ask, Is it possible for a consistent Roman Catholic to be at the same time a loyal American citizen? We believe it is not, indeed we affirm that the oath of allegiance to our government taken by Roman Catholics, and by which they have obtained the rights of the ballot, citizenship, and office, amounts to nothing—if they are true Catholics—and has no binding obligations, when the interests of the Roman Catholic church requires it to be disregarded; and it is not worth to such Romanists, the paper on which it is written. Bishop England, of Charleston, S. C., in his "*Letters Concerning the Roman Chancery*," p. 158, quotes Canon 16 of the Third Lateran Council, wherein this sentence is found. "For they are not to be called oaths, but rather perjuries, which are in opposition to the welfare of the church and the enactments of the Holy Father;" and the Bishop, in defending this view, says "These are the principles which I have been taught from Roman Catholic authors, by Roman Catholic professors; they are the principles which I find recognized in all enactments and interpretations of councils in the Roman

Catholic church, from the Council at Jerusalem, held by the Apostles, down to the present day."

Now for the practice. When the Roman Catholics in Great Britain, sought legislation granting them political privileges, the "Vicars Apostolic" who governed the Roman Catholics of that country, confirmed in their collective "Declaration" made in 1826, the solemn declaration made to the British Parliament "that neither the pope, nor any other prelate or ecclesiastical person of the Roman Catholic church has *any right to interfere, directly or indirectly, in the civil government*, nor to oppose in any manner, the performances of the civil duties which are due to that government. That the allegiance they owed was sovereign, complete, perfect and undivided." (See testimony of Bishop Doyle and others before a committee of the House of Lords in 1825-6.) On the strength of this most explicit avowal, the British Parliament in 1829 granted the legislation sought. But notice that the pope subsequently in Encyclicals and letters, and finally in the Syllabus of 1864, most emphatically asserted his *right to interfere in civil matters*, and to define the limits of civil obedience, and when Roman Catholic prelates were asked to reconcile these statements, the Rev. Dr. John H. Newman, afterwards Cardinal Newman, replied "that the British ministers *ought to have applied to Rome to learn the civil duties of British subjects, and that no pledge from Catholics was of any value to which Rome was not a party.*" See Dr. John Newman's pamphlet, *Reply to Mr. W. E. Gladstone*, 1875, page 14.

Has the Papal hierarchy changed since then? When a few years ago Roman Catholic children were withdrawn from the public schools in Cincinnati, the School Board appointed a committee to confer with the Roman Catholic Archbishop to bring about some union. The Archbishop replied "that during the sitting of the Oecumenical council at Rome, he would ask the opinion of Pope Pius IX. on the subject, and then communicate to the School Board." That is it, *America must send to Rome to*

learn from an Italian priest what are the duties of American citizens, and "no pledge from Catholics is of any value, to which Rome is not a party."

IV. We charge the Papal hierarchy with being hostile to free education, and seeking the destruction of the Public School system. It boldly stigmatizes the public schools as "a National Fraud," "a social cancer presaging the death of national morality, and the sooner they are destroyed the better" (*Catholic Telegraph*). "That they come from the Devil, and to the Devil they must go" (*Freeman's Journal*, Dec. 11, 1869). "Better languish and die under the red flag of England, than to live to beget Children of Perdition under the flag of a proselyting republic" (*Catholic Celt* of Buffalo).^{*} So also at a Roman Catholic Convention held at St. Louis, Oct. 17, 1873, Priest Phelan said, "The reason why the children of the country go heels over head to the devil, must be attributed to the education they receive in the public schools; hence these children turn out to be learned horse thieves, scholastic counterfeiterers, and well posted in all the schemes of devilry;" and the *Cincinnati Catholic Telegraph* insolently and exultingly shouts, "It will be a glorious day for the Catholics in this country when under the blows of justice (?) and morality (?) our school system shall be shivered to pieces." The Roman Catholic priest, Monsignor Capel, according to a newspaper report of a conversation, which was widely circulated and never contradicted, said, "The time is not far away when the Roman Catholics, at the order of the Pope, will refuse to pay their school tax, and will send bullets to the breasts of the government agents, rather than pay it." "The order can come any day from Rome," "It will come as quickly as the click of the trigger, and it will be obeyed, of course, as coming from God Almighty himself."

And for the Free School, which creates an atmosphere

^{*}Father Walker in St. Lawrence's Roman Catholic Church, N. Y. City, said "The public schools are the nurseries of vice. They are Godless schools, and they who send children to them cannot expect the mercy of God. . . I would as soon administer the sacraments to a dog as to such Catholics" (N. Y. Herald, March 15, 1875).

of freedom, which radiates the light and warmth of liberty, which is the nursery of true Republicanism, the papal hierarchy would substitute the parochial school, where the children are taught to consider our government, not as that of a supreme and independent state, but simply a province of Rome, and subject to the Pope, and where all the grand ideas of nationality and citizenship and loyalty are stamped upon and crushed out. Under penalty of being denied the sacraments and absolution parents are commanded to take their children from the public schools and send them to the parochial. The Archbishop of Quebec says, "Our Fifth Council forbids Catholic parents to send their children to Protestant or Godless schools; it commands to refuse absolution to parents, who, being warned, persist in exposing their children to this great danger." See page 41 of that remarkable Roman Catholic book, "*Christian versus Godless Schools*," which is endorsed by an autograph letter from Cardinal Newman, and bears the imprimatur of Cardinal Gibbons, and a number of American Archbishops and Bishops. In this same book on pages 83, 84, 85, 88, 90, we have this commandment and sentence reiterated by different Roman Catholic Bishops, and the further prohibition, on page 88, by Cardinal McCloskey, against admitting "to the sacrament and confirmation, any child who has not passed two years at least, at a Catholic school."

The papal hierarchy claims the exclusive right to educate the child, for, said Bishop McQuaid, in a Lecture at Horticultural Hall, Boston, Feb. 13th, 1876, "The state has no right to educate, and when the state undertakes the work of education it is usurping the powers of the church." Bishop McQuaid demands "the non-interference of the state in church or school." We reply, "Non-interference of the church in state or school."

To which shall the school belong is the question? The church or the state. Dr. Brownson in his review says "The attention of the Catholic world has been directed to this subject by those whom God hath sent to rule over us, and a struggle which will end in a victory for the

church, has begun between Catholicity and the state, to see who shall have the child." The claim of the church is based on the ground, says Bishop McQuaid, in his lecture at Horticultural Hall, "that the parental responsibility for the child's salvation limits his public education by the state to what the father chooses he shall learn." This "parental prerogative" doctrine places the entire education of the child in the hands of the priesthood. Both the parent and the child belong to the Pope. What does Rome care for the parent's conscience? Where is the conscience of the individual Romanist? In the keeping of the Pope. It is not the parent that raises objection to the Public School. It is not the parent that demands the surrender of the school to the church. It is the priest, who is not a parent!

After Bishop McQuaid had made his eloquent appeal on Sabbath afternoon at Horticultural Hall, in behalf of the parental conscience, in the evening he preached at Cambridgeport, and there showed the extent of the "parental prerogative." After reading from the Syllabus condemning all Catholics who approved of any education apart from the faith and power of the church, he said with a lowering of the voice, and an intensity of manner and tone which well conveyed the verbally suppressed menace, "Whosoever does not believe in the Syllabus as the infallible truth of God ceases to be a Catholic: he may perhaps attend mass, and go to confession; but"—and he spoke with an emphasis sure not to be misunderstood—"I would not like to have the absolving of him." See *Lecture by F. Abbott* on the Sabbath following, at Horticultural Hall.

But while we admit that the father, in his sphere, is responsible that the child should be a wise son, the state is *as* responsible in *its* sphere that he should become a good citizen. What is the state? A branch or servant of the church? No. It is a living organism, independent and complete in itself, with a God-given life as much so as is the church or the individual. And it is the right and duty of the state to see that all proper

means are taken to preserve and perpetuate its life, as much as it is the right and duty of the individual thus to preserve his life. If the state neglects to do this, it fails to fulfill its mission and the divine purpose concerning it, and deserves to die. It becomes therefore the solemn and imperative duty of the *state* to see that every child within its bounds receives an education that will fit it to become a useful member of society, and a healthy member of the state life.

Now what claims has the papal hierarchy to have such training of future citizens in its hands? What is there in its past history to give us confidence? Is there anything in its precepts, principles, and practice, which is a pledge that it will not abuse the trust? Is the state prepared to abdicate its functions in the matter of educating her future citizens, and entrust the training of her youth to those whom Napoleon banished from all the schools of France because he found that nothing was taught there except the creed and the elements of the papal faith; to those whom Bismarck banished from the schools of Germany; to those who have been removed from all the educational institutions of Italy? If the state is not prepared to entrust her youth to the training of the Jesuits, then let the people arise and say so in the pulpit, on the platform, through the press, and at the ballot box, in tones so loud and clear that their echoes shall reverberate within the walls of the Vatican.

If America is to be perpetuated as a nation of free men and free institutions, then she must herself see that an education fitting for good citizenship is given to the youth in her own schools, free from all sectarian interference and control, or in schools subject to state inspection and supervision.

That there is need for prompt and decisive action, if our schools and American liberties are to be preserved, who doubts? The note of warning has been given more than once, but still we have slept. Let us heed the last loud note that rang out from Faneuil Hall. When Romanism can secure in the city of New York, within

fifteen years over \$12,000,000 from the state; when, after the passage of the constitutional amendment forbidding all appropriations for sectarian purposes, the Roman Catholic Orphan Asylum can have its water tax removed, while the Protestant Deaf and Dumb Institution must pay its tax of \$1,250; when thousands of dollars can be appropriated by the common council of New York City to erect a tablet in the Council Chamber to the memory of a Catholic priest; when an American citizen is summoned to Rome to answer for the crime of holding and expressing an independent opinion in politics, and because he declined to go, is excommunicated and degraded; when, at the bidding of Rome, a time-honored text-book is removed from a school in Boston, because its truthful history exposes the bad deeds of Rome, and the teacher is removed from a position he had faithfully and creditably filled for nineteen years, because he would illustrate that truthful history; when, for the like offense, faithful teachers are removed from other schools to give place to the minions of Rome; when, in New York, Chicago, San Francisco and other cities and towns these things are being done, priests are chosen as principals of schools and as superintendents, and school funds, in defiance of the constitution and statutes, are being paid to Rome to teach sectarianism and anti-Republicanism; when we are boldly told by the Roman Catholic press (*St. Peters*, Roman Catholic paper, N. Y., Aug. 26, 1871) "that there is a House of Studies in Maryland with hundreds of students, where at length the Jesuits of this country have commenced to educate their scholastics according to the *time-honored rules of the society*;" when a Roman Catholic lobby is maintained at Washington to look after its interests at the Capital, and as a result of that lobbying a bill introduced into Congress twelve years ago looking to the passage of an amendment to the Constitution that would forever put our schools beyond sectarian interference and control, was "smothered," nine Jesuits at one time having been pointed out upon the floor of the House of Representatives, working

for its defeat; when, as a further result of such lobbying, of the \$308,299.98 expended last year by the government for education among the Indians, Rome secured **\$168,959.13**, while all other denominations got but \$139,340.85; when, for contract day-schools, the Catholics received \$7,632.92, and all the others but \$2,214.35; when such is the condition of things, *surely it is high time to awake!*

Once more, remember that in 1800 the proportion of Roman Catholics to the total population of the United States was 1 out of every 88, in 1820 1 out of 40, in 1840 1 out of 18, in 1860 1 out of every 12, in 1880, 1 out of 8, or some say 1 out of 6. At this rate how long would it be before they were in the majority? * And while they are thus growing with fearful rapidity, they are quietly organizing, organizing in every village, town and city in the union, subsidizing or muzzling the press, whenever possible, and taking advantage of the exigencies of political parties and unscrupulous demagogues, to advance their ulterior aim, the control of the American Republic.

“We hear much of the danger of Mormonism, but Mormonism is a child’s rattle compared to the thunder of the Vatican.” If our liberties are to be preserved, the people must awake and meet this papal hierarchy, and say to it in language that cannot be misunderstood, “Respect our Free Institutions and we will respect you; but if you touch these, you become our enemies, and must be treated as such.” For it is a Freemens’ country, and it is not the Pope’s, and by the help of God it never will be the Pope’s. If not ready to change the glorious stripes of our Red, White and Blue banner into yellow flames blazing out Rome’s fiercest hatred against all who know and love the truth, then let us arise, and “in the name of our God set up our banners.” Let the friends of Free Schools and American liberties organize,—organize in every city, town and village, irrespective of party, sect or sex. The battle is to be fought not only

* Priest Hecker in his book, “The Church and the Age,” published in 1887, says on page 56. “The Catholics will outnumber, before the close of this century, all other believers in Christianity put together in the republic.”

on the platform and in the pulpit, but in every school and election district in the country. To aid the people in this struggle is the aim of

“THE COMMITTEE OF ONE HUNDRED,”

and they are now about to publish literature on the subject, in the form of leaflets, tracts and documents for wide and general distribution.

Pastors and others who wish to have the subject presented to their congregations and churches; and associations and committees who desire the services of lecturers and speakers on this theme are invited to address Lecture Committee, P. O. Box 1345, Boston, or call at the office of the Committee, Room 22, Congregational House, Boston, and those who are prepared to offer their services in such capacities are requested to do the same, stating the title of their subjects. The Committee would also be glad to hear from those in other cities and towns of the country, who are engaged in this patriotic movement of defending our Free Schools and American Institutions against all papal efforts aimed at their overthrow, that the defence may be more efficient and effective, and the enemies' repulse complete and decisive. All communications to be addressed, Committee of Correspondence, Care of

THE COMMITTEE OF ONE HUNDRED,
Box 1345, Boston, Mass.

THE AMERICAN CITIZEN

Is a weekly paper of eight pages, published by a number of gentlemen whose patriotic purpose is to inform the public on all important American issues. If you wish full information concerning the doings of the Romish Church as to the Public School, and such other matters as the secular press has not the courage or disposition to publish; if you wish information as to the importance of restricting immigration, of amending our naturalization laws, and of additional temperance legislation, send for THE AMERICAN CITIZEN, 115 Nassau Street, New York; \$2.00 a year; sample copies sent free.

Committee of One Hundred Series.

PUBLISHED BY THE COMMITTEE OF ONE HUNDRED.

OFFICE : ROOM 22 CONGREGATIONAL HOUSE, BEACON STREET, BOSTON, MASS.

Monthly, 25 cents a year.

Per 1,000, \$4.

THE SUBSTITUTE FOR SWINTON, ROMANIZED.

“Swinton’s History,” the Boston School Committee said, “was removed in the interest of truth and fairness,” its “teaching,” they said, “is not correct; it conveys the impression that an indulgence is a permission to commit sin.” Swinton’s History teaches nothing of the kind. The foot note on page 320 says: “These indulgences were, in the early ages of the Church, remissions of the penances imposed upon persons whose sins had brought scandal upon the community. But in process of time they were represented as actual pardons of guilt, and the purchaser of indulgence was said to be delivered from all his sins.”

On this misrepresentation Swinton was removed, and Anderson’s New General History was substituted because, as one member of the School Committee said, “*It gives a fair account of indulgences.*” But when he made this statement he said what was not true. We appeal to the book. Anderson’s History DOES NOT CONTAIN A WORD ABOUT INDULGENCES. What then are we to understand? That the Committee had not examined the book, and had been imposed upon? * or having examined

* The following indicates this as a possibility. In the meeting of the school committee, at which Anderson’s History was adopted, a member inquired upon what

SPEC
CAPAM

it, they would impose upon the public? We leave the gentleman to explain. It was further said in the Committee: "If facts are to be given in a history they must be given as they are, and not distorted." Very true, and that is just what Swinton does. But how about the history that does not give the facts?

On page 598 of Anderson's new General History, we read that in the reign of Maximillian I., "Martin Luther published his famous ninety-five theses against the *doctrines* of the Catholic Church." Is this what the members of the Boston School Committee call "truthful history?" Do they not know that Martin Luther's theses were against the abuses of INDULGENCES? Again on page 599, we read that "From the spread of Luther's tenets grew *what is called* the Reformation." And this is all that the School Committee of Boston would teach the youth of America concerning one of the greatest and grandest events of modern history. Cardinal John Newman, a very high authority of the Roman Catholic Church, says in his pamphlet in reply to Mr. W. E. Gladstone's "Vatican Decrees," that "while Protestants speak of the *blessed* Reformation, Catholics, when they describe it, speak of it as the *so-called* Reformation." Singular agreement between Anderson the author and Newman the Cardinal.

Why is it that Anderson's General History, so highly commended by the School Committee of Boston speaks thus slightly of such a great event, and otherwise falsifies and distorts history? Why? "Anderson's" History has been ROMANIZED.

grounds the book was recommended, and made the following statement: 'At a meeting of one of the sub-committees soon after Swinton was dropped, two books upon History were upon the table—Fisher and Anderson, which a member of the text-book committee—also a member of this sub-committee was engaged at intervals of business in looking over. The owner of the books came up to this member of the text-book committee and said: 'You may take those books home if you wish.' 'Oh, I don't care to,' was the reply. 'Take them home with you. I can easily get others,' was urged. 'Oh, it is not necessary, *fifteen minutes is enough for me on any history.*' Now I had noted the pages to which this member had been giving his attention, and when he laid down the books I took them up, and opened to the pages where he had been reading and found the subject matter to be such as referred to the *causes which led to the Reformation.*" The statement closed with this question: "Now I would like to know if, upon this ground alone, Anderson has been recommended by the text-book committee?"

In a Roman Catholic work, *Judges of the Faith*, published at Baltimore and bearing the recommendations and endorsements of two cardinals and several Bishops of the Roman Catholic Church, thus giving it high authority—we find, on pages 23, 24, 25, eight school books strongly condemned, some of which, the author says, were “put on the *Index of Prohibited Books*.” Of the eight he condemns, Swinton’s and Anderson’s Histories were the first named. Now, how does it happen that one book thus condemned is substituted by the agents of the Romish Church for another condemned book which they had succeeded in removing from the public schools? The natural inference is, the book has been Romanized and doctored to meet the wishes of the Roman Catholic hierarchy.

THE OLD ANDERSON PROHIBITED.

On page 163: In speaking of King Henry II. of England in the middle ages, it says, “His next object was to *reform the abuses and correct the vices of the clergy*, who, being by the institutions of William the Conqueror, amenable only to ecclesiastical authority, *set the common laws of the realm at defiance*.”

On page 179: In speaking of Henry IV., after describing the part the king and his son took in the battle near Shrewsbury (1403), when they “*signalized themselves by their feats of strength and daring*,” it says, “Henry, in order to *gain the favor of the Church*, caused severe laws to be passed against the *Lollards* (the followers of Wickliffe), and one of them was condemned and burnt at the stake (1401). *This was the first English subject that was put to death on account of his religious opinions.*”

On page 191 it says: “The reign of Philip II. (of France) is also noted for the *PERSECUTION* of the *Albigenses*.”

THE NEW ANDERSON ROMANIZED.

On page 350, it says of King Henry II. of England: “His next object was to *diminish the powers and privileges of the clergy*, who were, by the institutions of William the Conqueror, amenable only to the ecclesiastical courts by which if found guilty they were delivered up to the secular power for punishment.”

On page 367, after describing in the same language the part the king and his son took in this battle, *ALL* after the word “*daring*” is omitted.

On page 383 it says: “This reign is memorable for the *rise of the Albigenses*.”

2640067

On page 192: Under the reign of Louis IX. of France it says, "*The Inquisition was established at Toulouse, and all who refused to conform to the tenets of the Church of Rome were mercilessly punished.*"

On page 384 *this entire passage is omitted.*

On page 194 we are told that the reign of Philip IV. of France "*is particularly noted for the contest which arose between the King and the Pope (Boniface VIII.), on account of the attempt of the latter to prevent the taxation of the clergy. Boniface in vain issued bull after bull, all of which were treated with contempt and defiance by Philip; who, after the death of Boniface succeeded in placing the Archbishop of Bordeaux under the title of Clement V. on the papal throne, and transferred the seat of the papacy from Rome to Avignon, where it remained for about 70 years.*"

In the new book all of this is omitted.

On page 293, under the reign of Charles IX., we read "*that the Queen Mother entered into a conspiracy to remove him (Admiral Coligny) by assassination, and thus arouse the vengeance of the Huguenots, so that a pretext might be found for their destruction.*"

On page 549 the words in *italics* are omitted.

On page 293: In speaking of the St. Bartholomew Massacre, it says, "*The number of those that fell in Paris is estimated at 10,000; the whole number slaughtered in different parts of the kingdom amounting to 30,000.*"

On page 549 it says: "*The number of those who fell in Paris alone has been estimated at 10,000; but it is impossible to ascertain the number of victims with accuracy.*"

From this it will be seen that the Roman Catholic hierarchy, not satisfied with establishing schools of their own and filling them with scholars taken from the public schools, have decided to remove from the public schools truth-telling histories, and substitute for them, histories which pervert and suppress the truth. How long will the American people submit to such foreign interference with American Institutions?

Committee of One Hundred Series.

PUBLISHED BY THE COMMITTEE OF ONE HUNDRED.

OFFICE : ROOM 22 CONGREGATIONAL HOUSE, BEACON STREET, BOSTON, MASS.

Monthly, 25 cents a year.

Per 1,000, \$4.

THE PUBLIC SCHOOLS MUST GO!

THE FIAT HAS GONE FORTH FROM THE VATICAN.

POPE PIUS IX.

Than whom neither Council nor Bishop has spoken as plainly on public education,—in the 45th proposition of the Syllabus issued by him in 1864, declares “That the Romish Church has a right to interfere in the discipline of the public schools, and in the choice of the teachers for these schools.” And in proposition 47th that “public schools open to all children for the education of the young, should be under the control of the Romish Church, should not be subject to the civil power, nor made to conform to the opinions of the age.” While in proposition 48th he says “Catholics cannot approve of a system of educating youth which is unconnected with the Catholic faith and power of the Church.”

Such a system he declares in his Apostolic Brief to the Archbishops of Freiburg 1864, “Must necessarily be guided by the spirit of error and lies.”

“Peter having thus spoken—to use the words of the Irish Bishops—through Pius, the question is settled; as in him (the pope) all speak, all affirm, all deny; for he is the infallible doctor and pastor of all Christians.” But, in the words of Father Jenkins, “We feel inclined to pile up the evidence on this subject to the very skies.” So we quote the testimony of Cardinals, and Councils,

Entered at the Post Office, Boston, as Second Class Matter.

SPEC
CAPAM

Archbishops and Bishops, Priests and Press. Listen to

CARDINAL ANTONELLI

who was verily "the power behind the throne." To Mr. Dexter A. Hawkins, who, some years ago, investigated under a commission the conditions of the public schools in the papal states, the Cardinal said, he "thought it better that the children should grow up in ignorance than to be educated in such a system of schools as the state of MASSACHUSETTS supported; that the essential part of the education of the people was the *Catechism*; and, while the arithmetic and geography, reading and writing and other similar studies might be useful they were not essential."

The public schools must go! So say

THE COUNCILS OF ROME.

The Sacred Congregation of Propaganda in its instructions to the American Bishops, 1875, assigns as a reason why the Roman Catholic Church is hostile to the public schools, that "teachers indiscriminately of every sect, are employed—who are left free to sow errors and the seeds of vice in tender minds."

The Second Plenary Council of Baltimore, 1866, ascribed to the public schools "that corruption of morals which we have to deplore in those of tender years."

The Second Provincial Council of Oregon, 1881, said that "swearing, cursing and profane expressions are distinctive marks of public school children," and all were enjoined to preserve the little ones from the poisoned atmosphere of these godless institutions."

ARCHBISHOPS

declare the public schools must go!

Archbishop Segher in his lecture on the "Secular School System" says, "it is grossly and monstrosly immoral;" it is "a blot, a blemish, and a disgrace on this country, a living scandal and an opprobrium which covers its promoters with shame and infamy."

Archbishop Williams, of Boston, when a committee

waited upon him to complain of Rev. Mr. Scully of Cambridgeport, refusing to give absolution to parents who sent their children to the public schools. The Archbishop "sustained the priest and gave the rebels to understand that their Bishop considered himself *insulted* by the bare suspicion that they would find any support from him as favorable to public schools."

The public schools must go! So say

THE BISHOPS.

Bishop Gilmour of Cleveland, in his Lenten pastoral of 1873, authorizes confessors to refuse the sacraments to parents who send their children to public schools.

Bishop St. Palais of Indiana in a pastoral of 1872 "objects to the public schools on account of the infidel source from which they originated."

Bishop Baltes of Alton, in his Lenten pastoral of 1870 calls our public schools "Seminaries of infidelity, and as such most fruitful sources of immorality."

The public schools must go! So echo

THE PRIESTS.

Father Walker on the evening of Sabbath, March 14, 1875, said in St. Lawrence Roman Catholic Church, 84th St., New York: "The public schools are the nurseries of vice. They are godless schools, and they who send their children to them cannot expect the mercy of God. . . . I would as soon administer the sacraments to a dog as to such Catholics."

Priest Phelan at a convention held at St. Louis, October 17, 1873, said, "The children of the (public) schools turn out to be learned horse thieves, scholastic counterfeiters, and well versed in all the schemes of devilry. He frankly confessed the Catholics stood before the country as the enemies of the public schools. They would as soon send their children into a pest-house, or bury them, as let them go to the public schools. They were afraid the child who left home in the morning, would come back with something in its heart as black as hell."

The Roman Catholic priest Cupel, according to a

2640067

newspaper report of a conversation, which was widely circulated and never contradicted, said, "The time is not far away when the Roman Catholics, at the order of the pope, will refuse to pay their school tax, and will send bullets to the breasts of the government agents; rather than pay. . . . The order can come any day from Rome. . . It will come as quickly as the click of the trigger, and it will be obeyed, of course, as coming from God Almighty himself."

The public schools must go! So voices

THE ROMAN CATHOLIC PRESS.

The Catholic Telegraph of Cincinnati says: "The secular school is a social cancer presaging the death of national morality. . . . The sooner it is destroyed the better; it will be a glorious day for Catholics in this country, when under the blows of justice (?) and morality (?) our school system will be shivered to pieces."

The Freeman's Journal of Dec. 11, 1869, exclaims, "Let the public school system go to where it came from—the devil."

The Catholic World, January 1870, says, "We are opposed to the common schools as they are, because our church condemns them." This same magazine for April, 1871, says: "We do not indeed prize so highly as some of our countrymen appear to do the simple ability to read, write and cipher. . . . The best ordered and administered state is that in which the few are well-educated and lead, and the many are trained to obedience, are willing to be directed, content to follow, and do not aspire to be leaders. . . . We believe the peasantry in old Catholic countries two centuries ago were better educated although for the most part unable to read or write, than are the great body of the American people to-day." Thus Father Hecker echoes the sentiments of Cardinal Antonelli, and would have the public school give place to the reign of the "dark ages."

Committee of One Hundred Series.

PUBLISHED BY THE COMMITTEE OF ONE HUNDRED.

OFFICE : ROOM 22 CONGREGATIONAL HOUSE, BEACON STREET, BOSTON, MASS.

Monthly, 25 cents a year.

Per 1,000, \$4.

IS SWINTON RIGHT?

OR,

THE TRUTH ABOUT INDULGENCES.

The battle now being waged in Boston on the "School Question" turns on the truth or falsity of the language in Swinton's "Outlines of the World's History" (page 320), where that author defines "indulgences" as sold by the representative of the Roman Catholic Church, in Germany, at the beginning of the 16th century. The language alluded to is as follows:

"These indulgences were, in the early ages of the church, remissions of the penances imposed upon persons whose sins had brought scandal upon the community. But in process of time they were represented as actual pardons of guilt, and the purchaser of indulgence was said to be delivered from all his sins."

The question is whether this definition is true or false? Whether an "indulgence," at the time and in the place of which Mr. Swinton speaks was understood to mean a remission of sins? We claim that the term was so understood, and the first witness we present to substantiate that claim is Martin Luther himself. It is well-known that this intrepid monk opposed Tetzel in a series of propositions or "theses" as they are called, and which, having committed to paper, he nailed on the door

SPEC
CAPAM

of the church at Wittenberg. These theses are directed against the sale of indulgences as carried on by Tetzel. The fifth of these theses reads: "The Pope has no power to remit any other penalty than that which he has imposed." In other words the Pope has no power to remit any other than the *temporal* punishment of sin, i.e., the penance inflicted by his own authority. Remember that Luther is refuting a counter-statement of Tetzel. What therefore could that counter-statement have been but the declaration that the Pope *had* power to remit not the penance merely, but the sin itself?

The seventy-eighth thesis reads: "The Pope's indulgence cannot take away the least of our daily sins—so far as the blame or offence of it is concerned." What must have been the counter-statement to this thesis but that the Pope's indulgence *was* able to accomplish that very thing and take away the blame and the offence of sin? Bear in mind that we are here dealing with an entirely unprejudiced witness so far as the tenets of Protestantism are concerned. Luther at this time was a loyal Catholic, a staunch defender of the Pope, and even of the doctrine of indulgence itself when not carried too far. These same theses abundantly establish these facts.

In addition to these theses we have Luther's letter to the Archbishop of Magdeburg, *preserved for us by Roman Catholic historians*, in which he complains of the "scandalous traffic" of Tetzel and his associates, and says that they persuade the common people "that they will be sure of salvation if they only buy their letters of plenary indulgence," and "that there is no sin which the indulgences, will not absolutely and at once efface."

Our next witness is the distinguished historian Ranke, not a Roman Catholic indeed, but one whose fairness to that sect has laid him open to the charge of writing history from a Catholic point of view, and who is frequently and favorably quoted by Roman Catholic authorities. What does Ranke say about indulgences in the 16th century? Precisely this, that the Reformation "may be said to have originated in the violent shock which Luther's

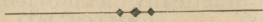
religious feelings received from the sale of indulgences," which he subsequently describes as "the doctrine of a forgiveness of sins to be had for money."

Our third witness is Cardinal Gibbons, who admits all that is necessary to admit to justify our position. In his work entitled "The Faith of Our Fathers" (p. 390), he says: "I will not deny that indulgences have been abused." On page 393, he enters into the following particulars: "John Tetzel, a dominican monk, who was appointed the chief preacher to announce the indulgence in Germany, was accused by Luther of exceeding his powers by making them subservient to his own private ends. Tetzel's conduct was *disavowed and condemned by the representative of the Holy See*. The council of Trent, which was held some time afterward, took effectual measures to put a stop to all irregularities regarding indulgences, and issued the following decree: 'Wishing to correct and amend the abuses which have crept into them, and on occasion of which this signal name of indulgences is blasphemed by heretics, the holy synod, enjoins, in general, by the present decree, that all WICKED TRAFFIC for obtaining them which has been the fruitful source of many abuses among Christian people, should be wholly abolished.'" We thus cannot ask any stronger corroboration of Swinton than this from Cardinal Gibbons himself. He practically acknowledges, and so does the Council of Trent, a "WICKED TRAFFIC" in indulgences by the hands of John Tetzel, in Germany, which gave rise to the Protestant Reformation under Martin Luther.

Our last witness, for we are limited as to space, is the vicar-general of the Archdiocese of Boston, known as the Very Reverend William A. Byrne, who in a sermon on the subject of indulgences preached in St. Joseph's Church, Sept., 30th, 1888, and reported by the secular press, said: "It was the preaching of an indulgence granted by Pope Leo X. that gave Luther his first starting point in his attack on the Catholic Church. The exaggerated claims of some Dominican monks, headed

by John Tetzal, as to the efficacy of indulgences, and certain abuses attending the collection of alms (?) as a condition for gaining them, gave him a convenient and plausible pretext for repudiating certain doctrines of the church," etc.

What do we need more than the above testimony, in every instance, but one, from Roman Catholic sources, to fully justify not only the statement in Swinton's History, but almost any statement on this question to be found in any of our standard Protestant books? Indeed the more one considers the matter the more difficult he finds it to believe even in the *intelligence* of the school committee of Boston, without reference to its loyalty either to the truth or to our common schools. One is obliged to say with Mr. Edwin D. Mead, that the whole commotion at Wittemberg has no meaning, and the beginning of the Reformation no explanation, unless the doctrine of indulgences was being represented and understood substantially as Swinton says it was.



THE AMERICAN CITIZEN

Is a weekly paper of eight pages, published by a number of gentlemen whose patriotic purpose is to inform the public on all important American issues. If you wish full information concerning the doings of the Romish Church as to the Public School, and such other matters as the secular press has not the courage or disposition to publish; if you wish information as to the importance of restricting immigration, of amending our naturalization laws, and of additional temperance legislation, send for THE AMERICAN CITIZEN, 115 Nassau Street, New York; \$2.00 a year; sample copies sent free.

Committee of One Hundred Series.

PUBLISHED BY THE COMMITTEE OF ONE HUNDRED,
OFFICE : ROOM 22 CONGREGATIONAL HOUSE, BEACON STREET, BOSTON, MASS.

Monthly, 25 cents a year.

Per 1,000, \$4.

THE GREAT VICTORY IN BOSTON.

The recent uprising in Boston which created THE COMMITTEE OF ONE HUNDRED, and wrought at the municipal election, December 11th, 1888, such a political revolution as excited the wonder and called forth the admiration of the friends of liberty in this and other lands, has been described by the enemies of the movement as a religious crusade against a particular sect, begun and carried on by Protestant bigots. The object of this tract is to show that the very reverse was the case; that instead of being fired with religious bigotry and race prejudice, the leaders and supporters of the movement were really seeking to preserve to Roman Catholics the civil, educational, and religious liberties guaranteed by the state and nation, and instead of bigoted clergymen inaugurating the movement, Roman Catholics began the conflict. They sought to take the control of the public schools out of the hands of those who would conduct them in accordance with American ideas and on a non-sectarian basis, that they might conduct them hereafter in the interests of the Church of Rome; and in this attempt the Romanists were seconded by all the members of the Boston School Board, excepting Mrs. Fifield and Miss Dr. Hastings, the only two women on the Board. What are the facts?

On the 8th of May, 1888, the Rev. Theodore Metcalf, a Roman Catholic priest, complained in a letter to the School Board, which was immediately published in the papers, that Mr. Charles B. Travis of the English High School, had "trespassed on the forbidden ground of religion, and made statements which were an outrage to Catholics, in his endeavor to explain the Catholic doctrine of Indulgences." This communication was referred to the Committee on High Schools, and notwithstanding Mr. Travis, in a letter to the Chairman of the Committee, most emphatically denied that the statements made to elucidate the passage on Indulgences were ever "put in such a way as to throw ridicule or contempt upon any boy or upon any religion," that Committee, in a report signed by J. D. Blake, William C. Williamson, Joseph D. Fallon, Thomas O'Grady, (all Catholics save Williamson) sustained the charge, and recommended that Mr. Travis be transferred to some other department, and the text-book, which they held misled the teacher, be removed. The report was accepted, and Swinton's Outlines of the World's History, which had been in use in the schools for ten years, was taken out, and Mr. Travis, who had been a teacher for some twenty years, was transferred from Mediæval to Ancient History. The ground taken by the priest was that Swinton's History

Entered at the Post Office, Boston, as Second Class Matter.

Spte
CAPAM

is a sectarian book,— but this is not so. Like all other impartial historians, Swinton simply records an unpleasant fact in the history of the Romish Church, concerning the sale of indulgences which happened a few hundred years ago. The School Committee removed the book because they said, “ its teaching is not correct; it conveys the impression that an indulgence is a permission to commit sin.” Swinton’s History teaches nothing of the kind, (see tract “ Substitute for Swinton, Romanized.”)

This intermeddling by a Romish priest, with the public schools, the citizens of Boston felt they must rebuke, and through the press and in public meetings they freely expressed their indignation. The most memorable meetings were those held on the evening of July 11, in Faneuil Hall and Tremont Temple. Never did Boston witness such a spectacle as the grand old cradle of Liberty presented on that night. The historic structure was packed to its utmost capacity, and a finer audience, or a more patriotic and enthusiastic one never gathered beneath a roof and as the speakers one after the other avowed the determination of the people to defend at all hazards, the public schools against Jesuitical intrigue, the famous old building fairly rocked with successive tempests of applause.

On this night at Faneuil Hall and Tremont Temple, the initiative steps were taken towards forming the Committee of One Hundred. On entering upon its work, the Committee—composed of leading citizens of Boston, clergymen and laymen,—made some important discoveries and soon realized the magnitude as well as importance of the work they had undertaken. They found, for instance, the municipal government in the control of Roman Catholics; from the Mayor down, the hand of the priest was seen and his influence felt. The city’s charitable institutions, under a board of directors were being rapidly Romanized. In some the sacred desk was displaced by the confessional box, and the Bible removed to make way for an image of the Virgin. The School Committee of twenty-four members, having in charge all the educational interests of the city, the Primary, and the Grammar, the High, Latin and Normal Schools, and composed of twelve Catholics, eleven Protestants and one Jew, was practically run in the interest of Romanism. For years the text-books had been submitted to the examination of Jesuit priests, and until they were mutilated to suit these gentlemen they could not be used; while other books, as for instance Dickens’ Child’s History of England, and Miss Thompson’s History of England, were from time to time quietly removed from the schools because they contained things displeasing to those Romish inquisitors. Steadily and persistently competent and experienced Protestant teachers were dismissed and their places filled by incompetent Roman Catholic teachers. This was easily done, as the standing committee of the School Board on nominations was composed of four Roman Catholics and one Protestant, and when nominations were made to the Board, all the Roman Catholic members were on hand to vote approval, while several of the Protestant members were invariably absent; and the masters to whose schools the incompetents were appointed, were given to understand that if they cared aught for their places and their salaries, they had better keep still and say nothing.

In some instances, priests would warn teachers not to mark Roman Catholic children late or absent, who were off attending mass, otherwise they would pay for it; while in others a priest would go to a school during school hours, and have leave given him to take out

Roman Catholic scholars that they might attend some mission service in a Catholic church. Almost all the division committees having in charge the public schools had on them Catholic majorities, while the other standing committees were largely formed in the same interest; on some of the most important committees, all the members were Catholics.

Such in brief was the situation of things when the Committee of One Hundred was created. After the School Board had removed Swinton and transferred Mr. Travis, the Committee of One Hundred, as well as the Evangelical Alliance of Boston sent committees to the High School and Text-book Committees, to protest against such changes, but their protests were disregarded. The School Board refused to reconsider their action, and substituted for Swinton's History, Anderson's New General History, thus proving beyond all question, that the members were managing the schools according to the dictates of the Vatican, as Anderson's History had been Romanized and prepared in the interest of Rome. (See tract, *The Substitute for Swinton.*)

Meanwhile, the Committee of One Hundred, by means of the pulpit, the platform and the circulation of literature, was bringing to light the deep laid plans and Jesuitical intrigues of the Romish hierarchy concerning the public schools, and preparing the people to elect in December new members of such a character as would secure a reconstruction of the School Board, and free it from mischievous Jesuitical control. In this work the Committee were wonderfully aided by some loyal and patriotic organizations of women, such as the *Loyal Women of American Liberty*, *Independent Women Voters of Boston*, *Bunker Hill Educational and Suffrage Association*, and the *W. C. T. U.* The first named organization especially did a grand work in promoting the assessment and registration of women to vote for School Committee.

While this was going on, Boston was stirred from centre to circumference. For awhile it looked like a spirited trial of strength between Protestants and Catholics. At times the latter were massed in certain sections and brought up to the assessors' office in crowds, among whom were very many who could neither read nor write, and were therefore disqualified from voting; and this their leaders knew, but it was done to create a scare among the friends of the public schools and induce them to retire from the contest on the ground that the Roman Catholic women voters would greatly outnumber them; meetings were held nightly in the basements of some Catholic churches, and in halls where Catholic women were initiated into the mysteries of writing their own names and learning to read from a card, some lines of the Constitution, copies of said card being hung up in some ward rooms over the registrars' desk. Secret circulars were sent by the Catholic leaders among the women of Roman Catholic parishes, in which the party of the other side were stigmatized as bigots who were attacking the Catholic church, and the Irish race; and Catholics were urgently called upon to register and vote to rebuke the bigots. But in this they did not succeed; the American women who had rallied to the defence of the schools were not to be thus frightened. The scene at the City Hall during the weeks given to the assessment of women who proposed to vote was unique and unparalleled. Committees of Catholic and non-Catholic women attended through all the sessions of the assessors, to assist women desiring to be assessed, and many an office-holder at the City Hall helped on the work of Catholic assessment, and at the close it was

found that 25,000 women were assessed; of that number only 21,000 afterwards registered and thus qualified themselves to vote.

Next followed the selection of candidates for School Committee, after months of careful examination and pains-taking scrutiny, in conference with committees of the several organizations of women. The Committee of One Hundred selected the names of nine men and two women, none of whom were Catholics (as eight of the old Board holding over were of that faith) but all of whom were eminent citizens, well known to possess unusual qualifications for serving on the School Committee, and of pronounced patriotic and non-sectarian sentiments. With this ticket, containing the same names as that of the Republican ticket, the Committee of One Hundred went into the field, and entered upon a vigorous campaign; and notwithstanding the Democrats and a so-called citizens' convention had each a ticket containing the names of several Catholics, and at the eleventh hour some female suffragists, (notwithstanding the women voters in convention assembled had voted *not* to issue an independent ticket,) printed what they called the woman's ballot for School Committee and sent it by mail to the thousands of registered women voters in Boston, and though the tendency of this ticket was to deceive the women who had rallied to defend the schools, as it contained some of the names on the ticket of the Committee of One Hundred, with several Catholics also,—the Committee, however, were able in time through the press and by energetic action to sound the alarm, so that the Committee's ticket with that issued by the Republicans for Mayor and School Committee, came out victorious. This victory was all the more marked as a heavy penetrating rain prevailed all day. But the disagreeable weather and the peculiar circumstances so new and trying did not in the least daunt the women of Boston. Zealously and effectively hundreds of them labored from the opening to the closing of the polls on that ever to be remembered 11th day of December, 1888, when the heaviest vote by many thousands ever known in the city was polled. It was a signal victory. It was a double and a treble victory; a victory over Jesuitical intrigue, over the elements, and over the basest kind of misrepresentations and forgeries,—a victory that thrilled the whole country, and gave new life and inspiration to those who, in every state had been struggling to defend the public schools against the encroachments of Romanism. From every state and territory in the Union, from islands of the Pacific, and from beyond the seas, the Committee of One Hundred have received congratulatory letters, and inquiries as to "how it was done?"

This tract is designed to give an answer to this question. The story is very briefly and imperfectly set forth; none but members of the Committee have even a faint idea of the work it has been doing since July 11th, a work the results of which are largely due to the prominent part taken by many of the clergy of Boston of all denominations, in giving light and information on the subject from the pulpit, the platform and through the press.

A completer organization this city has never known, nor has a more important field ever been presented for operations, and it will be no fault of the Committee of One Hundred, if the glorious results achieved by the election are not made permanent.