

Shall the Pope's Law Override the Law of Georgia?

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treason by breaking up a happy home at Arlington.

What is it, when the Bishop of a foreign church, holding a foreign commission, sworn subject of a foreign potentate, introduces among us the foreign law of his church, setting at defiance the statutes of the State?

What is it? How can you fail to see that it is moral treason?

If Bishop Keiley had lived in England, a few decades ago, and had brought the *Ne temere* decree into the realm, *he would have lost his head.*

Under the law of *praemunire*, the introduction into England of any foreign decree, bull of excommunication, or other papal order violative of English law, was **TREASON, punishable by death!**

It was because General Oglethorpe, and other planters of the Georgia colony were familiar with Rome's hideous record, that *they forbade papists to settle in Georgia.*

The time rapidly approaches when we will bitterly deplore the fact that the law was not retained, and rigidly enforced.

No papist can be a loyal American citizen, simply because the laws of the papacy are irreconcilable with those of this republic.

So much by way of prelude, for it is necessary for us to get our bearings, as we drift into a struggle with the foreign church whose tremendous efforts are being directed against our public schools, our freedom of speech, our free press, and our laws safe-guarding personal liberty.

The U. S. Constitution, and the Constitution of every State, *guarantee* a republican form of government, and the natural rights of citizens.

Those natural rights are well understood by everybody. They include full enjoyment of personal freedom, choice of vocation, the acquisition and use of property, and one's good name, health, and locomotion.

Bishop Keiley! *you*, an American citizen, deliberately chose to swear off your allegiance to our laws and government, and to become the sworn subject of a foreign power.

Not only did you swear yourself into blind obedience to the Italian pope, but *you swore to persecute to the utmost YOUR FELLOW CITIZENS*, who are not as treasonous as yourself.

Not only that, you swore—if you took the usual Jesuit oath—to carry this persecution of your fellow citizens to the extent as *assassination!*

Yet you live among those fellow citizens, fully enjoying all the privileges of our "accursed, heretical law."

You bring into free America a *foreign monastic system*, which has been a curse to every nation that has tolerated it.

That infernal system makes slaves of boys and girls, men and women.

Decoyed into those un-American dungeons, girls try to escape, and are flung back by Catholic policemen. Some leap from windows, and are killed in the fall.

With an astounding disregard for law, Juvenile Courts, Recorders, and Police Matrons have been parties to the filling of Roman sweat-shops with Protestant toilers.

Forty-five of those hell-holes disgrace our Union; and *six thousand* Protestant serfs are now slaving, from morn to night, for the profit of the foreign Pope.

In the nunneries, 58,000 American women are deprived of human intercourse, except with 20,000 bachelor priests.

The man doesn't live who can frame a decent excuse for Rome's infamous mistreat-

ment of nuns, and of Protestant girls in Good Shepherd laundries.

Christianity does not exact the immolation of women, and the merciless exploitation of children.

Every institution of Roman monasticism is a defiance to our form of government, and a violation of our laws.

The State owes it to herself and her citizens to inquire whether persons held in bondage voluntarily serve, and voluntarily endure confinement.

That investigation must not take place in the presence of persons interested in holding the prisoner.

No representative of the Pope shall defeat the purpose of the law by *intimidating the inmate.*

The presence of a papal agent, would do that very thing.

Bishop Keiley denounces the legislators as fools, and says they should be sent to the lunatic asylum. Not long ago, he was saying practically the same thing about the statesmen of France.

It hasn't been many weeks since he was denouncing President Wilson; but since Wilson has massed an army on the border, in readiness to invade Mexico after the elections, Keiley has become reconciled.

He says that *he* will appoint a "gentleman" to accompany the Grand jurors when they visit the houses to be inspected. A gentleman! How would "Father" Schadewell do?

I don't suppose Jerry Walsh wants to beat him, *again.*

Apparently, Schadewell had acted the "gentleman" quite in the Roman style, for Jerry couldn't even wait until Father S. left Bishop Keiley's mansion.

Jerry is a good Catholic, but he invaded the Bishop's house and came near killing Father S.

And it was beautiful to see how Bishop Keiley kept the story out of the Savannah papers, and swept the case against Jerry off the docket.

Bishop Keiley told the reporter of the Savannah Press the following:

I will of course feel called upon to insist that some gentlemen should be present, for I would not think of permitting members of this legislature to go into any religious house in this diocese unless the inmates had some gentlemen present upon whom they could call in case of necessity.

"I would not think of permitting!"

"Unless the inmates had some gentlemen present!"

Keiley can't think of allowing State laws to apply to Catholic marriages, and he can't think of permitting State inspection of Catholic bastilles, except upon his own terms.

It seems to me that the alien prelate is arranging for a trial of strength between laws made in Italy and laws made in Georgia. In that contest, there is no doubt as to which will win.

Individual Protestant wives are helpless, because we have not heretofore felt the need of penal legislation against moral treason.

We will amend our laws, so as to make it a felony for any Roman priest to introduce and enforce a law of the Roman Catholic church, in conflict with ours.

As General Grant wrote in his dying days, that form of popish aggression "must be resisted and suppressed at whatever cost."

On March 4th, this year, Bishop Keiley occupied half of the front page of Archbishop Blenk's paper, *The Morning Star*. Blenk referred to Keiley as "His Lordship."

In the lurid interview, His Lordship denounced the courts and the people of Georgia, because Leo Frank had been convicted; and His Lordship clamored for my removal from the State to some region where decency prevails.

The only editor in Georgia whom His Lordship did not include in his violent denunciation, was, of course, the Augusta Slatonite and Romanite, *who editorially advocated my assassination*, in commenting upon the Veazey bill.

Assassination being a peculiarly Jesuit practice, excites no horror in Benjamin Keiley.

His Lordship has a poor opinion of us Georgians. In March, he said that no honest jury could be secured in this God-forsaken State, and now he intimates that there are no "gentlemen" in the grand-jury boxes.

Truly, we are to be pitied—especially as Schadewell's name is not on the list. Suppose we ask Cardinal O'Connell to send us his priest, Petrarchi, who ravished the Catholic woman in the Catholic church of Bridgeport.

Archbishop Blenk might lend us *his* priest, Scotti, who swindled one woman out of \$62,000 and persuaded another to adopt him as her son—her bouncing boy of 42 summers.

Or we could borrow that Macon priest, who recently moved to pastures new, leaving a plump mulatto souvenir behind him—the negro girl was also left behind.

In conclusion, The Jeffersonian will speak plainly to Bishop Keiley:

There was never any objection to Roman Catholicism in Georgia, so long as it was a question of religious worship. Nobody believes that even the Catholics have any faith in a God, made by a man, out of a glass of wine and a piece of bread; but if they want to go into church and pretend to believe that sort of thing, that's *their* business, not ours.

The antagonism now existing, and increasing every day, grows out of Rome's political aggressiveness, and Rome's brutal crimes against free speech and free press.

When a Jesuit stands at the door of the White House, insulting California Masons, insulting an Episcopal Bishop, appointing to the most lucrative offices the members of one of the Pope's criminal secret societies, and influencing the President in all his policies, foreign and domestic, *Protestantism resents it*, as an intolerable affront, given deliberately.

When such papal lobbyists as Scharf and O'Hern hang on to Congress, session after session, wire-working for the Pope, securing appropriations for papal purposes—choking off such legislation as the Burnett Immigration bill, and moving heaven and earth to have the mails closed to anti-Romanist literature, *Protestantism resents it*, as an evidence of foreign interference with American politics.

When Cardinal Gibbons demands an increase of papist chaplains, and compels Congress to do his bidding; and when these Chaplains force non-Catholics to attend their papist services, *Protestantism resents it*, as a flagrant violation of religious liberty.

When the Pope insists on sending an ambassador from his foreign church, and compels our Government to receive this ambassador, and thus give to the Roman church a distinction not even claimed by any other, *Protestantism resents it*, as the entering wedge to foreign church-influence, and a union of church and State.

When the Pope, in 1908, at length feels himself powerful enough in America to revive the old medieval dogma on marriage, and to order its enforcement here, *for the first time*, **PROTESTANTISM RESENTS IT**, as the beginning of a foreign empire, *within our empire*—antagonistic, treasonous, *the fatal harbinger of civil war.*

Now, Bishop Keiley, listen to one more word:

Obey that law!

And if assassination becomes a game, rest assured it's one that *two* can play.