

Idolatrous World's Parliament of Religions of 1893



R. J. M. I.

By

The Precious Blood of Jesus Christ,
The Grace of the God of the Holy Catholic Church,
The Mediation of the Blessed Virgin Mary,
Our Lady of Good Counsel and Crusher of Heretics,
The Protection of Saint Joseph, Patriarch of the Holy Family,
The Intercession of Saint Michael the Archangel,
and the cooperation of

Richard Joseph Michael Ibranyi

To Jesus through Mary

*Júdica me, Deus, et discérne causam meam de gente non sancta:
ab hómine iníquo, et dolóso érue me*

Ad Majorem Dei Gloriam

“Bear not the yoke with unbelievers. For what participation hath justice with injustice? Or what fellowship hath light with darkness? And what concord hath Christ with Belial? Or what part hath the faithful with the unbeliever? And what agreement hath the temple of God with idols? For you are the temple of the living God... Wherefore, Go out from among them, and be ye separate, saith the Lord, and touch not the unclean thing.”
(2 Corinthians 6:14-17)

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Mary's Little Remnant

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- *The World's Parliament of Religions*, an illustrated and popular story of the world's first parliament of religions, held in Chicago in connection with the Columbian Exposition of 1893. Edited by Rev. John Henry Barrows, D.D. Publisher: The Parliament Publishing Company, Chicago, 1893.
- *Fr. Hecker, Is He a Saint?*, by Rev. Charles Maignen, S.T.D., Priest of the Congregation of the Brothers of St. Vincent de Paul. Romae Ex Typographia a Pace Ph. Cuggiani, Vico della Pace N. 35, 1898. Roman Imprimatur: Fr. Albertus Lepidi O.P., *S. P. Ap. Magiser*, and Franciscus Cassetta, Patriarca Antioch., *Vicesg*. Published in Rome, Paris, and London.

Warning: Even though Fr. Maignen exposes the Americanists, he does not do so sufficiently. He does not condemn their crimes as heresy nor denounce them as heretics. Hence he was an Americanist heretic himself by sins of omission for not professing the faith when he was bound to do so. He was also outside the Catholic Church because he was a notorious heretic for holding the salvation heresy and the saved-by-following-your-conscience heresy. And he was guilty of the heresies of non-judgmentalism and non-punishmentalism. Even though so-called conservatives, like Maignen, were right on some points, they were nevertheless notorious heretics themselves on many other points, just like the liberals who were right on some points but notorious heretics on many others. A true conservative, meaning one who conserves the Catholic faith, would not only condemn the liberals as non-Catholic heretics but also avoid them in religious matters and denounce them as automatically excommunicated heretics.

Forerunner to the Idolatrous Interreligious Events of the Apostate Vatican II Church

If one thinks that the idolatrous and heretical interreligious abomination that took place at Assisi in 1986 was the first time that apostate Catholics respected false religions and false gods and entered into religious communion with self-professed non-Catholics, he would be mistaken. The rotten, corrupted, and putrid waters of this kind of abomination were first tested in 1893 in Chicago, USA, at the World's Parliament of Religions, in which apostate Catholic bishops, priests, laymen, and pretend Cardinals respected false gods and false religions and prayed in communion with various self-professed non-Catholics, such as Hindus, Buddhists, Apostate Jews, Moslems, Protestants, Schismatics, etc.

Neely's History of the Parliament of Religions

Neely's History of the Parliament of Religions, Two Volumes in One, Fourth Edition.
Publisher: F. Tennyson Neely, Chicago, New York, 1894.

Fourth Edition.

NEELY'S HISTORY ~~OF~~

THE PARLIAMENT OF RELIGIONS

AND

RELIGIOUS CONGRESSES

AT THE

World's Columbian Exposition

Compiled from Original Manuscripts and Stenographic Reports.

EDITED BY

A CORPS OF ABLE WRITERS.

PROF. WALTER R. HOUGHTON,

Editor in Chief

AUTHOR OF

"History of American Politics," "Conspectus of Federal History," "View of United States History," "Growth of Geographical Science," "Nineteen

Centuries of Christianity":
(in preparation).

TWO VOLUMES IN ONE—FULLY ILLUSTRATED

F. TENNYSON NEELY, PUBLISHER,

Chicago New York.

1894.

NOT THINGS, BUT MEN.

The World's Congress Auxiliary

OF THE

WORLD'S COLUMBIAN EXPOSITION OF 1893.

NOT MATTER, BUT MIND.

President, CHARLES C. BONNEY.

Vice-President, THOS. B. BRYAN.

Treasurer, LYMAN J. GAGE.

Secretaries, BENJAMIN BUTTERWORTH, CLARENCE E. YOUNG.

The Woman's Branch of the Auxiliary:

President, MRS. POTTER PALMER.

Vice-President, MRS. CHAS. HENROTIN.

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OF 1893.

Including Churches, Missions, Sunday Schools,
and other Religious Organizations.

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Rabbi E. G. Hirsch (Jew). Mr. J. W. Plummer (Quaker).

Rev. J. Z. Torgersen (Norwegian Lutheran).

Rev. L. P. Mercer (New Jerusalem, Swedenborgian).

Rt. Rev. Bishop C. E. Cheney (Reformed Episcopal).

PART II.

PROCEEDINGS OF THE WORLD'S PARLIAMENT OF RELIGIONS,
SEPTEMBER 11 TO 27, 1893.

CHAPTER I.

FIRST DAY, SEPTEMBER 11th.

WORDS OF GREETING.

The assembling of the World's Parliament of Religions in the forenoon of September 11, 1893, was proclaimed in due form by ten strokes on the new Liberty Bell, upon which is inscribed the words of Him who is the ensign of the people: "A new commandment I give unto you that ye love one another." The ten strokes represented the ten chief religions of the world, each of which had a prominent place in the remarkable gathering of the nations. Prior to the opening hour, the doors of the Art Palace were besieged by multitudes eager to secure seats in the auditorium or gallery of the great Hall of Columbus, in which they were to assemble. Dr. J. H. Barrows and other committeemen were early in the building to give information, and the office of President Bonney was turned into a reception-room, where representatives, both men and women, arrayed in picturesque attire, formed a *medley most pleasing* to every observer. An audience of about four thousand people had assembled before the time announced for the opening of the exercises, and awaited in silence the appearance of the interesting speakers.

The mass of people was so wonderfully quiet that the fluttering of wings was heard when a tiny bird flew through an open window and over the vacant platform. The organist played "Jerusalem the Golden" in the interval of waiting, and the triumphant strains fitly expressed the feeling of many intensely expectant hearts.

At the appointed hour for the commencement of proceedings, the crowds in the right-hand aisle of the auditorium parted in quiet step, and two and two the royal delegates of the one Great King, escorted by the managers of the parliament, came slowly into view. Heading the procession, and arm in arm, were President Bonney and Cardinal Gibbons, following whom came Mrs. Potter Palmer and Mrs. Charles Henrotin. Next in order moved a stately column, composed of men of many tongues, of many lands, of many races; disciples of Christ, of Mohammed, of Buddha, of Brahma, of Confucius, in the name of a common God for the glorification of the Eternal Father. The sight was most remarkable. There were strange robes, turbans and tunics, crosses and crescents, flowing hair and tonsured heads. The representatives marched down the center aisle, and amid the cheer that welled up from the hearts of 4,000 men and women, took their seats in triple rows upon the platform, beneath the waving flags of many nations. In the center of the company, and seated in the huge chair of curiously wrought iron, was His Eminence James (Cardinal) Gibbons, magnificent in his robes of red; on the right sat the priests of the Celestial Empire in their long flowing garments of white; on the left were the patriarchs of the old Greek Church, wearing strangely formed hats, somber cassocks of black, and leaning on ivory sticks carved with figures representing ancient rites. Peculiar modes of dress were indicative of different religions. The Chinese secretary of legation wore the robes of a mandarin; the high priest of the state religion of Japan was arrayed in flowing robes, presenting the colors of the rainbow. Buddhist monks were attired in garments of white and yellow; an orange turban and robe made the Brahman conspicuous; the Greek Arch-

bishop of Zante, from whose high head-gear there fell to the waist a black veil, was brilliant in purple robe and black cassock, and glittering as to his breast in chains of gold. Dharmapala, the reformed Buddhist, was recognized in his woolen garments; and, in black clothes, hardly to be distinguished from European dress, was Mozoomdar, author of the "Oriental Christ," a most touching history of a soul struggling homeward to God. In a golden bond of friendship, the oldest of the religions of the world greeted the youngest of the religions. "From faraway India, from the snow-locked crests of the Himalayas, from the valleys of the Tigris and Euphrates, the representatives of a race and country, old and decrepid with age, clasped hands with a race now in the first flutter of youth, and blossoming manhood." It was a grand intermingling of religions, a salutatory of an unprecedented era of good will among men; an event that will linger in the minds of men through coming ages; a gathering under the star of Christianity, whose steady beaming draws wise men of the East to the unfading brightness and growing splendor of the Prince of Peace.

The historic assembly was called to order by President C. C. Bonney, and suddenly, from the great organ in the gallery, broke forth to the strains of "Old Hundred," the inspiring measures

From all that dwell beneath the skies
Let the Creator's praise arise.

And the vast audience arose and filled the hall with the music of humanity's thanksgiving. After the song had died away, a moment of silence, which the uplifted hand of Cardinal Gibbons sustained, then his voice began: "Our Father who art in heaven," and was lost in the rush of voices which followed in the well-known universal prayer. The supreme moment of the 19th century was reached. Asia, Africa, Europe, America, and the isles of the sea, together called him Father. This harmonious use of the Lord's Prayer by Jews, Mohammedans,

Buddhists, Brahmans, and all divisions of Christians, seemed a rainbow of promise pointing to the time when the will of God will "be done on earth as it is done in heaven."

The presiding officer of the day was Dr. John Henry Barrows of Chicago, to whose prudence, judgment, liberality, and untiring efforts the success of the parliament is due. Few prouder moments need he wish than that wherein he beheld the realization of his labors and the fulfillment of his most sanguine dreams—the bringing together the ends of the earth.

When the distinguished and remarkable company had taken their seats, it was found that the following were upon the platform:

Bishop D. A. Payne, A. M. E. Church of Wilberforce, Ohio; Siddhu Ram, appeal writer, Mooltan, Punjab, India; Carl von Bergen, Ph. D., president of the Swedish Society for Psychological Research, Stockholm, Sweden; Virchand A. Gandhi, B. A., honorary secretary to the Jain Association of India, Bombay; Rt. Rev. Banrin Yatsubuchi and Professor G. N. Chakravarti, Swami Vivekananda, a monk of the orthodox Brahminical religion; Rev. B. B. Nagarkar, minister, Brahmo-Somaj of Bombay, India; Rev. P. C. Mozoomdar, minister and leader of the Brahmo-Somaj of India, Calcutta; Jinda Ram, a lawyer, president of the temperance society Vedic, Muzaffargarh, India; Rev. Phiambolis Oconomus, a priest of the Greek Church; Most Rev. Dionysios Latas, archbishop of Zante, Greece; Homer Peratis, arch-deacon of the Greek Church; Reuchi Shibata, president of one of the Shinto Sects, Tokio, Japan; Zifsuzen Ashitsu, representative from the Tendai Sects, Omi, Japan; Banrin Yatsubuchi, president of Hoju Buddhist Society, Kamamoto, Japan; Rt. Rev. Shaku Soyen, archbishop of the Zens of the Buddhist Sect, Kamakura, Japan; Horiu Toki, professor of Shingne Sect and its bishop, Sanuki, Japan; Noguchi and Nomura, interpreters, Tokio, Japan; H. Dharmapala, general secretary Maha Bodhi Society, Ceylon; Professor G. N. Chakravarti, Allahabad, India; Dr. F. A. Noble, Prince Serge Wolkonsky, of Russia; D. G. Grandon, secretary of the Free Religious Society of Boston; Rev. J. H. Macomber, chaplain United States of America, Angel Island, Cal.; Hon. Pung Kwang Yu, China; Miss Jeanne Sorabji; G. Benet Maury, professor a la faculte de theologie, Paris; Prince Momolu Massaquoi, of Liberia;

The World's Parliament of Religions' Official Report

The World's Parliament of Religions, an illustrated and popular story of the world's first parliament of religions, held in Chicago in connection with the Columbian Exposition of 1893. Edited by Rev. John Henry Barrows, D.D. Publisher: The Parliament Publishing Company, Chicago, 1893.

THE WORLD'S PARLIAMENT OF RELIGIONS

AN ILLUSTRATED AND POPULAR STORY OF THE WORLD'S
FIRST PARLIAMENT OF RELIGIONS, HELD IN
CHICAGO IN CONNECTION WITH

THE COLUMBIAN EXPOSITION OF 1893

EDITED BY THE
REV. JOHN HENRY BARROWS, D.D.
CHAIRMAN OF THE GENERAL COMMITTEE ON RELIGIOUS CONGRESSES OF THE
WORLD'S CONGRESS AUXILIARY

VOLUME I

CHICAGO
THE PARLIAMENT PUBLISHING COMPANY

1893

PREFACE.

RELIGION is the greatest fact of History.

This book will show that it is one of the most picturesque and interesting. These volumes are enriched with views of Eastern Temples, painted and tiled Pagodas, superb and stately Mosques, humble meeting-houses and all the beautiful forms of Christian architecture in Europe and America.

How these efforts of Man to embody his thoughts of God and of worship give a celestial gleam and glory to his struggling and sorrowing life!

The human soul, with its upward look, catching the reflection of Heaven, transfigures the sombre annals of Time.

This book records a grand event, the most important incident of the greatest of World Expositions. In preparing for it, the editor of these volumes has been brought into friendly and delightful relations with Catholic Archbishops, Greek Priests, Jewish Rabbis, disciples of the gentle Buddha and followers of the gravely-wise Confucius. Pleasant friendships have been formed with men of a score of Christian denominations. Contact with the learned minds of India has inspired a new reverence for the thought of the Orient. He has seen in imagination Milton's

"Dusk faces, with white silken turbans wreathed."

And, in the disciples of Zoroaster and of the Prophet of Islâm, he has found the spirit of the truest human brotherhood.

Paradise was not perfect without woman. The Home, the Church and the State find their purity and light in her. The Parliament of Religions gratefully recognized the supreme and splendid offices which woman has performed in the history of humanity's holiest development.

The gracious lady, who is so worthy of her place in the

IDOLATROUS WORLD'S PARLIAMENT OF RELIGIONS OF 1893



CARDINAL GIBBONS
"ROMAN CATHOLIC"



ARCHBP. FEEHAN
"ROMAN CATHOLIC"



REV. HEWITT
"ROMAN CATHOLIC"



ARCHBP. LATAS
GREEK ORTHODOX



JAPANESE BUDDHISTS



KHRIMIAN
ARMEN. CATHOLIC



VIVEKANANDA
HINDU MONK



REV. CHAPIN
DOCTOR OF DIVINITY



G. GOTHEIL
JEWISH RABBI



MUNI ATMARAMJI,
JAIN HIGH PRIEST



MOHAMMED WEBB
MUSLIM

The Honorable Ali Bilgrami, Director General of Mines to His Highness the Nizam's Government, Deccan, India, wrote :

To my mind, the very conception of a Parliament of Religions, an assembly of the representatives of all the world's religions, to be held alongside of the greatest of World's Fairs, the bringing together at one time and in one place of the material and moral needs of mankind, is in itself a sign of the times in which we live, and is worthy of the great nation from which it emanates.

The Committee discovered, to their delight and somewhat to their amazement, that the religious world and the world of scholarship were becoming more and more deeply interested in the proposed Congress of Religions. The great strength of support was doubtless given from a variety of considerations. There were those who favored it because of the aid it would bring to the study of comparative religion. Prof. Max Müller's interest was doubtless largely derived from this consideration. Many favored the Parliament from the profound conviction that it would show forth the superiority and the sufficiency of some particular form of Christianity. Others favored it from the feeling that their own religion had been misunderstood, and that they had cherished important truths which others would do well to heed.

Multitudes of the more progressive and broader-minded men championed the Parliament from the feeling that they, as Christians, might wisely and rightly show a more brotherly spirit towards the representatives of other faiths. Furthermore, the Parliament received the allegiance of many because they were assured that this conference would have a tendency to draw Christians more closely together.

On the 25th of February, 1892, the General Committee sent out their first report, which was widely copied, and which led to a large and continuous increase of general interest in the movement.

The Catholic Archbishops of America, at their meeting in New York in November, 1892, took action approving the participation of the Catholic Church in the Parliament, and

appointed the Right Rev. John J. Keane, the able and liberal-minded Rector of the Catholic University of America in Washington, to arrange with the General Committee for the proper and adequate presentation of the Catholic doctrine on the questions coming before the Parliament.



ARCHBISHOP IRELAND

Archbishop Ireland, of St. Paul, wrote, on accepting a membership in the Advisory Council :

I promise my active coöperation in the work. The conception of such a religious assembly seems almost like an inspiration.

In communicating the action of the Board of Archbishops, Bishop Keane wrote :

I ask leave to add the expression of my profound conviction that the project is an admirable one, and that it ought to receive the encouragement of all who really love truth and charity and who wish to further their reign among mankind. It is only by a friendly and brotherly comparison of convictions that reasonable men can ever come to an agreement about the

all-important truths which are the foundation of religion, and that an end can be put to the religious divisions and antagonisms which are a grief to our Father in Heaven. Such an assemblage of intelligent and conscientious men, presenting their religious convictions without minimizing, without acrimony, without controversy, with love of truth and humanity, will be an honorable event in the history of religion and cannot fail to accomplish much good.

CHAPTER III.

THE ASSEMBLING OF THE PARLIAMENT—WORDS OF WELCOME AND FELLOWSHIP.

AFTER these more than two years of toilsome preparation, it was not without anxiety, but at the same time with high hope and faith, that the day and hour were awaited which were to witness the inauguration of the Parliament of Religions.

It would have been unworthy of the moral dignity, the serious purpose of the occasion, if there had been any attempt at mere pageantry. And yet, considered merely as a spectacle, the gathering upon the platform of the Hall of Columbus, on that Monday morning, of representatives of the religious hopes and beliefs of twelve hundred millions of the human race was not without an impressive beauty. It is safest, in recalling the impressions of that memorable hour, to trust the well considered words of an eye-witness who was affected by no deep personal concern in the doings of the day.

Long before the appointed hour the building swarmed with delegates and visitors, and the Hall of Columbus was crowded with four thousand eager listeners from all parts of the country and foreign lands. At 10 o'clock there marched down the aisle arm in arm, the representatives of a dozen world-faiths, beneath the waving flags of many nations, and amid the enthusiastic cheering of the vast audience. The platform at this juncture presented a most picturesque and impressive spectacle. In the center, clad in scarlet robes and seated in a high chair of state, was Cardinal Gibbons, the highest prelate of his Church in the United States, who, as was fitting in this Columbian year, was to open the meeting with prayer.

On either side of him were grouped the Oriental delegates, whose many-colored raiment vied with his own in brilliancy. Conspicuous among these followers of Brahma and Buddha and Mohammed was the eloquent monk Vivekananda of Bombay, clad in gorgeous red apparel, his bronzed face surmounted with a huge turban of yellow. Beside him, attired in orange and white, sat B. B. Nagarkar of the Brahma-Somaj, or association of Hindu Theists, and Dharmapala, the learned Buddhist scholar from Ceylon, who brought the greetings of four hundred and seventy-five millions of

Buddhists, and whose slight, lithe person was swathed in pure white, while his black hair fell in curls upon his shoulders.

There were present, also, Mohammedan and Parsee and Jain ecclesiastics, each a picturesque study in color and movement, and all eager to explain and defend their forms of faith.

The most gorgeous group was composed of the Chinese and Japanese delegates, great dignitaries in their own country, arrayed in costly silk vestments of all the colors of the rainbow, and officially representing the Buddhist, Taoist, Confucian and Shinto forms of worship.

In dark, almost ascetic garb, there sat among his fellow Orientals, Protab Chunder Mozoomdar. Mr. Mozoomdar, the leader of the Brahma-Somaj or Hindoo Theists in India, visited this country some years since, and delighted large audiences with his eloquence and perfect command of the English tongue.

Another striking figure was the Greek Archbishop of Zante, his venerable beard sweeping his chest, his head crowned with a strange looking hat, leaning on a quaintly carved staff, and displaying a large silver cross suspended from his girdle.

A ruddy-cheeked, long-locked Greek monk from Asia Minor, who sat by his side, boasted that he had never yet worn a head-covering or spent a penny of his own for food or shelter.

The ebon-hued but bright faces of Bishop Arnett, of the African Methodist Church, and of a young African prince, were relieved by the handsome costumes of the ladies of the company, while forming a somber background to all was the dark raiment of the Protestant delegates and invited guests.*

The following is a list of the personages assembled on the platform :

Hon. Charles C. Bonney, President of the World's Congress Auxiliary.

Rev. John Henry Barrows, D.D., Chairman of the General Committee on Religious Congresses.

Bishop D. A. Payne, African Methodist Episcopal Church.

His Eminence Cardinal Gibbons, Archbishop of Baltimore.

Rev. Alfred Williams Momerie, D.D., of the Church of England.

Siddhu Ram, Punjaub, India, Mohammedan.

Carl von Bergen, Ph.D., President of the Swedish Society for Psychical Research, Stockholm, Sweden.

Virchand A. Gandhi, B.A., Honorary Secretary of the Jain Association of India, Bombay.

P. C. Mozoomdar, of the Brahma-Somaj, Calcutta, India.

H. Dharmapala, General Secretary of the Maha-Bodhi Society and Delegate of the Southern Buddhist Church of Ceylon, Colombo-Ceylon.

Miss Jeanne Sorabji, a convert to Christianity from Parseism, Bombay, India.

* From a sermon by the Rev. Mr. Wendte, of Oakland, California.

Prof. C. N. Chakravarti, of Allahabad College, Allahabad, India, a pronounced Theosophist.

Rev. Augusta J. Chapin, D.D., Chicago, Chairman of the Woman's Committee on Religious Congresses.

Most Rev. Patrick A. Feehan, D.D., Archbishop of Chicago.

Most Rev. Patrick Ryan, Archbishop of Philadelphia.

His Grace Archbishop Redwood, of New Zealand.

Rev. Alexander McKenzie, D.D., Cambridge, Mass.

Hon. H. N. Higinbotham, President of the World's Columbian Exposition.

Count A. Bernstorff of the Ministry of Public Worship and Instruction, Berlin, Germany.

Prince Serge Wolkonsky of Russia.

Most Rev. Dionysios Latas, Archbishop of Zante, Zante, Greece.

Rev. Homer Paratis, Archdeacon of the Greek Church in attendance on the Archbishop of Zante.

Hon. Pung Kwang Yu, First Secretary of the Chinese Legation, Washington, D. C., deputed by the Emperor of China to present the doctrine of Confucius.

Bishop B. W. Arnett, D.D., African Methodist Episcopal Church.

Rt. Rev. Horin Toki of the Buddhist Church of Japan.

Rt. Rev. Reuchi Shibata, President of the Zhikko sect of Shintoism in Japan.

Rt. Rev. Zitsuzen Ashitsu of the Buddhist Church of Japan.

Rt. Rev. Bishop Fallows, of the Reformed Episcopal Church of the United States.

Kinza Riuge Hirai, a Buddhist layman from Japan.

Swami Vivekananda, a Hindu monk from India.

B. B. Nagarkar, of the Brahma-Somaj, Bombay, India.

Jinda Ram, a Mohammedan from India.

Rev. A. J. Canfield, D.D., of St. Paul's Universalist Church, Chicago.

Rev. P. G. Phiambolis, Oeconomos, Resident Priest of the Greek Church in Chicago.

Rt. Rev. Banriu Yatsubuchi, of the Buddhist Church of Japan.

Rev. F. A. Noble, D.D., of the Union Park Congregational Church, Chicago, and member of the General Committee.

Rev. J. H. Macomber, Chaplain of the United States Army.

Rev. G. Bonet-Maury, of Paris, France, representing French Liberal Protestantism.

Prince Momulu Massaquoi, a native African prince from Liberia, a convert to Christianity.

Rt. Rev. Bishop Jenner, of the Anglican Free Church.

Hon. W. J. Onahan, Secretary of the Catholic Congress.

Rev. F. M. Bristol, D.D., Chicago, of Trinity Methodist Episcopal Church.

Rev. Jenkin Lloyd-Jones, of the Unitarian Church, Chicago, and Secretary of the General Committee on Religious Congresses.

Rev. Maurice Phillips, a missionary from India.

Prof. M. Valentine, of Gettysburg Lutheran Theological Seminary.

Hon. W. T. Harris, U. S. Commissioner of Education, Washington, D. C.

William Pipe, Private Secretary to the Chairman of the General Committee.

Dr. Ernest Faber, a veteran missionary from Shanghai, China.

Rev. George T. Candlin, a missionary of the English Methodist Church, from Tientsin, China.

Rev. Horiuchi Kozaki, President of Doshisha University, Japan.

Bishop Cotter, of the Roman Catholic Church, Winona, Minn.

Rt. Rev. John J. Keane, D.D., Rector of the Catholic University, Washington, D. C.

Mrs. Potter Palmer, President of the Board of Lady Managers of the World's Columbian Exposition.

Mrs. Charles H. Henrotin, Vice-President of the Woman's Branch of the World's Congress Auxiliary.

Clarence E. Young, Assistant Secretary World's Congress Auxiliary.

Dr. Adolf Brodbeck, Idealist, Hannover, Germany.

Hon. John W. Hoyt, LL.D., Washington, D. C.

Rev. George M. Grant, D.D., Principal of Queen's University (Presbyterian) Kingston, Canada.

M. de Zmigrodski, Librarian, Cracow, Austria.

The first act of this strangely diversified assembly-- the representatives of various tribes, kindreds and tongues on the platform, and the densely packed thousands throughout the hall was an act of common worship to Almighty God. A few voices, sustained by the organ under the touch of Clarence Eddy, led off with the words of the One Hundredth Psalm in the paraphrase of Watts, as retouched by the pen of Wesley:

Before Jehovah's awful throne,
Ye nations bow with sacred joy;
Know that the Lord is God alone;
He can create, and he destroy.

The multitude, catching the strain of the Old Hundredth Psalm Tune, lifted up a mighty voice in the words of Bishop Ken's Doxology -- "the *Te Deum* of English Christendom," as Dr. Schaff has called it:

Ibid. (*The World's Parliament of Religions*): “[pp. 79-80] The manifestation of sympathy and approval which followed the address of the Chairman of the General Committee had not subsided when it was changed into a hearty greeting to the Most Reverend the Archbishop of Chicago, who was introduced to speak in the name of the Catholic communion.

SPEECH OF ARCHBISHOP FEEHAN.

‘On this most interesting occasion, ladies and gentlemen, a privilege has been granted to me — that of giving greeting in the name of the Catholic Church to the members of this Parliament of Religions. Surely we all regard it as a time and a day of the highest interest, for we have here the commencement of an assembly unique in the history of the world... Men have come from distant lands, from many shores. They represent many types of race. They represent many forms of faith... In all there is a great diversity of opinion, but in all there is a great, high motive.

‘Of all the things our city has seen and heard during these passing months the highest and the greatest is now to be presented to it. For earnest men, learned and eloquent men of different faiths have come to speak and to tell us of those things that are of the highest and deepest interest to us all. We are interested in material things; we are interested in beautiful things. We admire the wonders of that new city that has sprung up on the southern end of our great city of Chicago; but when learned men, men representing the thought of the world on Religion, come to tell us of God and of his truth, and of life and of death, and of immortality and of justice, and of goodness and of charity, then we listen to what will surpass infinitely whatever the most learned or most able men can tell us of material things.

‘Those men that have come together will tell of their systems of faith... No doubt it will be of exceeding interest, but whatever may be said in the end, when all is spoken, there will be at least one great result; because no matter how we may differ in faith or in religion, there is one thing that is common to us all, and that is a common humanity. And these men, representing the races and faiths of the world, meeting together and talking together and seeing one another, will have for each other in the end a sincere respect and reverence and a cordial and fraternal feeling of friendship. As the privilege which I prize very much has been given to me, I bid them all, in my own name and of that which I represent, a most cordial welcome.’

“President Bonney then introduced, amid loud cheering, His Eminence James, Cardinal Gibbons, of Baltimore, explaining that it was in spite of illness that the Cardinal had come so far in order to respond to the addresses of welcome.”

SPEECH OF CARDINAL GIBBONS

‘[pp. 80-81] ...I should be wanting in my duty as a minister of the Catholic Church if I did not say that it is our desire to present the claims of the Catholic Church to the observation and, if possible, to the acceptance of every right-minded man that will listen to us. But we appeal only to the tribunal of conscience and of intellect...

‘But though we do not agree in matters of faith, as the Most Reverend the Archbishop of Chicago has said, thanks be to God there is one platform on which we all stand united. It is the platform of charity, of humanity, and of benevolence.

‘...Our blessed Redeemer came upon this earth to break down the wall of partition that separated race from race and people from people and tribe from tribe, and has made us one people, one family, recognizing God as our common Father and Jesus Christ as our brother.

‘...I trust that we shall all leave this hall animated by a greater love for one another; for love knows no distinction of faith...’

‘...For, as the apostle has well said, ‘Religion pure and undefiled before God and the Father is this, to visit the orphan and the fatherless and the widow in their tribulations, and to keep one’s self unspotted from this world.’ ”

RJMI Comment:

The closest anyone came to calling the non-Catholics to conversion was the apostate Gibbons. But instead of calling them to conversion, he justified them in their false gods and false religions by appealing only to their conscience and thus implying that if they do not believe what he says they can be saved by following their own conscience. And thus he implies that they can be saved in their false religions while worshipping their false gods. He said,

Apostate Gibbons: “...I should be wanting in my duty as a minister of the Catholic Church if I did not say that it is our desire to present the claims of the Catholic Church to the observation and, if possible, to the acceptance of every right-minded man that will listen to us. But we appeal **only** to the tribunal of conscience and of intellect...”

Hence the notorious heretic and apostate Gibbons held the saved-by-following-your-conscience heresy. Neither he nor any other nominal Catholic at the idolatrous Parliament ever told the non-Catholics that if they do not believe in the Catholic faith and Catholic Church and enter the Catholic Church they cannot be saved and thus will be damned to eternal hell when they die. Therefore, according to Gibbons, non-Catholics do not have to believe in the Catholic faith and enter the Catholic Church to be saved after all. But, according to him, it would sure be nice if they did!

The apostate Gibbons also teaches the formal heresy that non-Catholics have God as their Father and Jesus as their brother:

Apostate Gibbons: “...Our blessed Redeemer...has made us one people, one family, recognizing God as our common Father and Jesus Christ as our brother.”

Jesus teaches that the father of all non-Catholics is Satan:

“The field is the world. And the good seed are the children of the kingdom [Catholics]. And the cockle [non-Catholics], are the children of the wicked one.” (Mt. 13:38)

“Not they that are the children of the flesh are the children of God: but they that are the children of the promise [Catholics] are accounted for the seed.” (Rom. 9:8) “Know ye, therefore, that they who are of [Catholic] faith, the same are the children of Abraham. ...For you are all the children of God, by faith in Christ Jesus.” (Gal. 3:7, 26)

Speaking to men who do not believe in Him, Jesus said, “*You are of your father the devil.*” (Jn. 8:42-44) One wonders if the apostate Gibbons believed that there was even one child of the devil in the room full of non-Catholics whom he addressed! And Jesus said that all men who do not hear and obey the Catholic Church are heathens and thus not children of God: “*If he will not hear the [Catholic] Church, let him be to thee as the heathen and publican.*” (Mt. 18:17) Hence the Church Fathers teach the same:

St. Augustine: “Heretics worship a God who is a liar, and a Christ who is a liar.”¹

St. Cyprian: “He is no Christian who is not in Christ’s Church.”²

¹ Patrologiae Cursus Completus: Series Graca, Fr. J. P. Migne, Paris: 1866, 42:207.

² *Epistle to Antonianus*, 52.

St. Cyprian: "He who has not the Church for his Mother cannot have God as his Father."³

The apostate Gibbons also teaches the formal heresy and formal idolatry that God wants His Catholic Church to destroy Her walls and thus let false gods and false religions enter in and merge with Her:

Apostate Gibbons: "...Our blessed Redeemer came upon this earth to break down the wall of partition that separated race from race and people from people and tribe from tribe, and has made us one people, one family, recognizing God as our common Father and Jesus Christ as our brother."

Gibbons wants to create a god who is a monster with many heads and faces who contradicts himself. Hence Gibbons implies that Jesus came to bring temporal peace to non-Catholics and the evil world, which is formal heresy. Jesus said that He came not to destroy the wall and bulwark of His Church but instead to cause divisions between believers and unbelievers (Catholics and non-Catholics) and that Catholics must be separate from unbelievers and their false gods and false religions. And Jesus teaches that He came not to bring peace but the sword (punishments) to non-Catholics and the evil world:

"Think ye, that I am come to give peace on earth? I tell you, no; but separation. For there shall be from henceforth five in one house divided: three against two, and two against three." (Lk. 12:51-52)

"Do not think that I came to send peace upon earth: I came not to send peace, but the sword. For I came to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law. And a man's enemies shall be they of his own household." (Mt. 10:34-36)

St. Paul teaches the same:

"Bear not the yoke with unbelievers. For what participation hath justice with injustice? Or what fellowship hath light with darkness? And what concord hath Christ with Belial? Or what part hath the faithful with the unbeliever? And what agreement hath the temple of God with idols? For you are the temple of the living God; as God saith: I will dwell in them, and walk among them; and I will be their God, and they shall be my people. Wherefore, Go out from among them, and be ye separate, saith the Lord, and touch not the unclean thing." (2 Cor. 6:14-17)

But the apostate Gibbons says, "Be ye *not* separate. Let us break down the walls that divide us so we can be united." Hence not only has the apostate Gibbons not set up a wall to stand in battle for the Catholic Church and Catholics against non-Catholic Churches and non-Catholics, he actually attempts to tear down and destroy that saving wall. The holy Prophet Ezechiel condemns the apostate Gibbons:

"Thy prophets [apostate antipopes and bishops], O Israel, were like foxes in the deserts. You have not gone up to face the enemy, nor have you set up a wall for the house of Israel, to stand in battle in the day of the Lord. They see vain things, and they foretell lies, saying: The Lord saith: whereas the Lord hath not sent them: and they have persisted to confirm what they have said." (Ez. 13:4-6)

And the apostate Gibbons teaches formal heresy by denying the primary necessity of the spiritual acts of mercy of condemning sin, denouncing sinners, and converting unbelievers and other sinners by speaking only about the corporal works of mercy, as if that were enough to be good and save souls. True religion (the Catholic religion) is much more than the corporal works

³ Patrologiae Cursus Completus: Series Graca, Fr. J. P. Migne, Paris: 1866, 4:502.

of mercy, which all the liberals and modernists concentrate on because they idolize humans. True religion is first and foremost the spiritual acts of mercy of converting and admonishing sinners, without which all the corporal works of mercy in the world cannot save one soul.

Chapter V: Close of the Parliament:

SPEECH OF BISHOP KEANE

“[p. 182] The cheering which followed Bishop Arnett’s address had scarcely ended when President Bonney presented the popular and tolerant Bishop Keane, of the Catholic University of America, Washington, who, as always, was received with the most cordial enthusiasm. He said:

‘FRIENDS AND BRETHERN,— ... When in the midst of the men who, under the inspiration of that motto [‘Not things, but men’], were organizing the congresses of the world, Dr. Barrows arose and proclaimed the grand idea that all the religions of the world should be brought here together, men said: ‘It is impossible.’ He has done it, and may it make his name immortal. When the invitation to this Parliament was sent to the old [Roman] Catholic Church, and she was asked if she would come here, people said: ‘Will she come?’ ... And the old Church has come here, and she is rejoiced to meet her fellow men, her fellow believers, her fellow lovers of every shade of humanity and every shade of creed. She is rejoiced to meet here the representatives of the old religions of the world, and she says to them: We leave here. We will go to our homes. We will go to the olden ways. Friends, will we not look back to this scene of union, and weep because separation still continues? But will we not pray that there may have been planted here a seed that will grow to union wide and perfect? ... O, let us pray for unity, and taking up the glorious strains we have listened to to-night, let us, morning, noon and night cry out: ‘Lead, kindly light; lead from all gloom; lead from all darkness; lead from all imperfect light of human opinion; lead to the fullness of the light.’ ...

“[pp. 186-187] After the close of Mr. Bonney’s address[es], the great assembly joined with Dr. Emil G. Hirsch in the Lord’s Prayer. This was followed by a prayer of benediction delivered with great earnestness by Bishop Keane. Dr. Barrows retired to the Hall of Washington, delivered his address, and after the multitudes had joined with Dr. Hirsch in the universal prayer, and the benediction had been pronounced by Bishop Keane, he pronounced the World’s first Parliament of Religions adjourned without day. Meantime, President Bonney, in the Hall of Columbus, invited the audience to join with the Apollo Club in singing ‘America,’ after which the first great Parliament of Religions was declared closed.”

Other Apostate Catholic Attendees

The World’s Parliament of Religions, 1893: “Archbishops Ryan and Janssens of the Catholic Church” of “The United States.” (Chap. II, p. 48)

Fr. Hecker, Is He a Saint?, by Rev. Charles Maignen, 1898: “The Parliament of Religions lasted twenty-seven days [sic], from the 11th to the 28th of September 1893. Father Hecker’s [RJMI: a heresiarch of the Americanist heresy] disciples were, relatively speaking, the strongest group of the Catholic representation at the Congress. Besides Mgr Keane we notice among them Dr. Thomas O’Gorman, then professor of the Church history in Washington University and now Bishop of Sioux Falls, South Dakota, a former Paulist; the late Rev.

Father Hewit, Father Hecker's successor; Mgr Ireland, Archbishop of St. Paul; the Rev. Father Elliot, the author of the *Life of Father Hecker...*⁴ (p. 3, c. 2, pp. 233-234)

Their Crimes

These apostate Catholics committed the following mortal sins against the Catholic faith:

1. Respected, and some (such as Keane) even justified, false religions and false gods, all of which were mortal sins against the First Commandment and thus made the offenders formal heretics (because heretics were present) and formal idolaters (because idolaters were present);
2. Met with and treated false religions, false gods, and non-Catholics as equals, which was also a mortal sin against the First Commandment;
3. Sinned by omission for not condemning the false religions and false gods and for not telling the non-Catholics they are children of Satan, on the road to hell, and must be baptized and enter the Catholic Church in order to have a hope to be saved. Hence the offenders were guilty of formal heresy and formal idolatry by sins of omission because under those conditions they were obliged to profess the Catholic faith;
4. Sinned by commission for praying in communion with non-Catholics, which was the mortal sin of formal heresy and formal idolatry.

As a result of all these mortal sins against the faith, they were guilty of mortal sins of idolatry, heresy, blasphemy, sacrilege, and scandal. Consequently, all the so-called Catholics who attended, supported, or defended this idolatrous and heretical abomination were automatically excommunicated heretics and idolaters and thus not Catholic nor members of the Catholic Church. And if they held any offices, they automatically lost them; that is, if they had not already lost their offices or if they ever had the offices at all. Most likely they never held the offices because one does not believe and act like they did overnight. They were most probably raised in heresy and apostasy as priests, and probably even as laymen.

Apostate Antipope Leo XIII's Blessing, Pretended Silence, and Heretical Response

Apostate Antipope Leo XIII not only knew about the idolatrous and heretical World's Parliament of Religions and the nominal Catholic attendees but actually blessed it and them:

The World's Parliament of Religions, 1893: "...Cardinal Gibbons asserted the importance of discussion to follow in shaping public opinion, and urged charity and courtesy in all the proceedings. He referred to a letter from Pope Leo XIII. to himself bestowing upon the congress his apostolic paternal benediction. The letter was read by Mr. Onahan." (b. 2, p. 1407)

⁴ *Fr. Hecker, Is He a Saint?*, by Rev. Charles Maignen, S.T.D., Priest of the Congregation of the Brothers of St. Vincent de Paul. Romae Ex Typographia a Pace Ph. Cuggiani, Vico della Pace N. 35, 1898. Roman Imprimatur: Fr. Albertus Lepidi O.P., S. P. Ap. Magiser, and Franciscus Cassetta, Patriarca Antioch., *Vicesg*. Published in Rome, Paris, and London.

Neely's History of the Parliament of Religions, 1894: "Pope Leo XIII signified his approval of the congress by sending the following benediction:

'Leo XIII., Pope. To Our Beloved Son James Gibbons, by the title of Sancta Maria in Transtevere, Cardinal Priest of the Holy Roman Church, Archbishop of Baltimore. Beloved Son: Health and apostolic benediction. It has afforded us much satisfaction to be informed by you that in the coming month of September a large assembly of Catholic gentlemen will meet at Chicago, there to discuss matters of great interest and importance. " ."

'Furthermore, we have been specially gratified by your devotion and regard to us in desiring, as an auspicious beginning for such congress, our blessing and our prayers. This filial request we do indeed most readily grant and beseech Almighty God that by His aid and the light of His wisdom, He may graciously be pleased to assist and illumine all who are about to assemble with you, and that He may enrich with the treasures of His choicest gifts your deliberations and conclusions.

'To you, therefore, our beloved son, and to all who take part in the congress aforesaid, and to the clergy and faithful committed to your care, we lovingly in the Lord impart our apostolic benediction.

'Given at Rome, at St. Peter's, the 7th day of August, in the year of our Lord eighteen hundred and ninety-three, and of our pontificate the sixteenth.

'Leo XIII, Pope.' " (pt. 3, pp. 890-891)

About one month later, on September 11, 1893, the World's Parliament of Religions commenced and lasted until September 28. Mgr. O'Connell then gave Apostate Antipope Leo XIII the official report of the parliament:

Fr. Hecker, Is He a Saint?, by Rev. Charles Maignen, 1898: "Moreover, besides the persons already mentioned we find Mgr O'Connell who undertook to present to the Pope the two volumes of the official report of the Chicago Parliament of Religions..." (pt. 3, c. 3, p. 251)

Leo XIII's blessing of the parliament and his silence and lack of condemnation after he was informed of the parliament's proceedings emboldened the idolatrous, heretic, nominal Catholics to plan more interreligious events, which occurred in the USA but failed in France:

Fr. Hecker, Is He a Saint?, by Rev. Charles Maignen, 1898: "If the Congress of 1900 [in Paris] cannot take place, we shall always have had the Congress of Chicago—and that alone is much. We shall always have seen priests, bishops, cardinals take part in this first Parliament of Religions, uncensored by Rome." (pt. 3, c. 3, p. 257)

After two years of more idolatrous and heretical interreligious events held or attended by nominal Catholics in the USA, Leo XIII received vehement complaints from conservatives who opposed these abominations. Only then did Apostate Antipope Leo XIII take action by banning the event planned for Paris and future events. But his response was not only woefully insufficient but also heretical because he did not condemn these events as idolatrous and heretical nor denounce the nominal Catholic attendees as automatically excommunicated idolaters and heretics. And he heretically referred to Protestants and other non-Catholics as "dissenting brethren":

Fr. Hecker, Is He a Saint?, by Rev. Charles Maignen, 1898: "[p. 259] Suddenly Rome spoke and the men who had discounted its silence...were confounded. A letter from the Sovereign Pontiff was published in the papers; it was addressed to Mgr (now Cardinal) Satolli, the Apostolic Delegate of the Holy See to the United States. We subjoin in the document:..."

Ecclesiastical Review, Vol. XIII, p. 395: “On 18 September, 1895, Pope Leo XIII dispatched an apostolic letter to Archbishop Francis Satolli, Apostolic Delegate to the United States. The following is a translation of the Latin original:

‘Venerable Brother, Health and Apostolic Blessing. — We know that from time to time there are held in the United States of America assemblies to which both Catholics and those who dissent from the Catholic Church come promiscuously to discuss together religion and morals. In this We recognize the interest in religion which from day to day is increasing among that people. But although these common gatherings have been tolerated hitherto in prudent silence, it would seem to Us more advisable for Catholics to have their meetings by themselves. Nevertheless, in order that the benefit of these assemblies may not be limited to Catholics, they may be conducted in such wise that the opportunity of listening to them will be available to all, including those who are separated from the Catholic Church. While We have judged, Venerable Brother, that in conformity with our apostolic duty we must bring this matter to your notice, it gives Us pleasure at the same time to express our commendation of the Institute of the Paulist Fathers. They have wisely adopted the plan of addressing our dissenting brethren openly, both to explain Catholic teachings and to refute objections brought against them. If each of the bishops would promote in his diocese the practice of these Fathers and the frequent attendance at sermons, it will be most gratifying and acceptable to Us, for we trust that it will result in no little profit toward the salvation of souls. In the meantime, Venerable Brother, beseeching an abundance of divine graces for you, we impart Our apostolic blessing in testimony of Our special affection. Given at St. Peter’s, Rome, 18 September, 1895, in the eighteenth year of Our Pontificate.

‘LEO PP. XIII.’ ”

Firstly, by his own admission, Apostate Antipope Leo XIII acknowledges that he sinned by omission by his silence:

“We know that from time to time there are held in the United States of America assemblies to which both Catholics and those who dissent from the Catholic Church come promiscuously to discuss together religion and morals... these common gatherings have been tolerated hitherto in prudent silence...”

Hence Leo XIII knew about these idolatrous and heretical events and the nominal Catholic attendees and said and did nothing. And he has the nerve to call his sins of omission toleration and prudent silence. By not condemning the heresy and idolatry or denouncing the heretics and idolaters, as he was obliged to do, he shared in their guilt and thus was a notorious heretic and idolater on this point alone. It is a dogma that one who sins by omission shares in the guilt of the sin or sinner he omits to condemn:

Catechism Question: In how many ways may we either cause or share in the guilt of another’s sin? **Answer:** We may either cause or share the guilt of another’s sin in nine ways: 1. By counsel; 2. By command; 3. By consent; 4. By provocation; 5. By praise or flattery; 6. By concealment; 7. By being a partner in the sin; 8. By silence; 9. By defending the ill done.

Leviticus 5:1: “If any one sin, and hear the voice of one swearing, and is a witness either because he himself hath seen, or is privy to it: if he do not utter it, he shall bear his iniquity.”

Ezekiel 3:17-18: “Son of man, I have made thee a watchman to the house of Israel: and thou shalt hear the word out of my mouth, and shalt tell it them from me. If, when I say to the wicked, Thou shalt surely die: thou declare it not to him, nor speak to him, that he may be converted from his wicked way, and live: the same wicked man shall die in his iniquity, but I will require his blood at thy hand.”

Romans 1:18, 32: “For the wrath of God is revealed from heaven against all ungodliness and injustice of those men that detain the truth of God in injustice: Who, having known the justice of God, did not understand that they who do such things, are worthy of death: and not only they that do them, but they also that consent to them that do them.”

1 Kings 3:12-14: “In that day I will raise up against Heli all the things I have spoken concerning his house: I will begin, and I will make an end. For I have foretold unto him, that I will judge his house for ever, for iniquity, because he knew that his sons did wickedly, and did not chastise them. Therefore have I sworn to the house of Heli, that the iniquity of his house shall not be expiated with victims nor offerings for ever.”

Pope St. Felix III (483-492): “Not to oppose error, is to approve it, and indeed to neglect to confound evil men, when we can do it, is no less a sin than to encourage them.”

I will let Leo’s own teachings condemn his two-year silence and sins of omission regarding these crimes and nominal Catholic criminals:

Apostate Antipope Leo XIII, *Inimica Vis*, 1892: “An error which is not resisted is approved; a truth which is not defended is suppressed... He who does not oppose an evident crime is open to the suspicion of secret complicity.”

Secondly, Apostate Antipope Leo XIII lies because he was not silent. He actually blessed and thus approved Chicago’s World’s Parliament of Religions, as shown above.

Thirdly, even when he eventually criticized these events in his above letter, he did not condemn them as idolatrous and heretical nor denounce the nominal Catholic attendees as automatically excommunicated idolaters and heretics. Instead he referred to it as “common gatherings” and to them as Catholics and brothers. Hence he sinned by omission for not condemning these events as idolatrous and heretical. And Apostate Antipope Leo XIII sinned by commission for defending the idolaters and heretics who attended these events by referring to them as Catholics and brothers, which would have caused him to be automatically excommunicated and thus automatically lose his office, which he had already lost for previous crimes:

Pope Alexander III, *Third Lateran Council*, 1179: “Canon 27. ... We declare that they [heretics] and their defenders and those who receive them are under anathema...”

Not only did Apostate Antipope Leo XIII not condemn the heretic and idolatrous nominal Catholics who attended the World’s Parliament of Religions in 1893, he actually praised and rewarded one of the main supporters of the interreligious abomination, William J. Onahan:

Journal of the Illinois State Historical Society (1908-1984): “When the great World’s Fair was organized, Mr. Onahan was its first treasurer. With Mr. C. C. Bonney he organized the World’s Congresses which were held in Chicago during the progress of the Fair... Pope Leo XIII conferred upon him the then rare distinction of *Camereri* of the Cape and Sword. Mr. Onahan was nominated for this distinction by Cardinal Satolli, and from Washington, D. C., the Cardinal wrote him the following letter:

‘*Mr. Onahan,*

‘Dear Sir—I feel very glad to inform you that I had the pleasure of recommending you to the Holy Father as one of the most distinguished Catholic laymen of this country... His Eminence, Cardinal J. Gibbons, and His Grace, Archbishop J. Ireland, added their recommendations to mine; and I can say that every bishop and all good citizens consent to my statement and applaud it. After my recommendation the Holy Father, so able to appreciate the merits of men, and willing to reward them as far as he can, has named you a ‘*Cameriere Sagreto di Cappae Spada Sopranumeraria*’ of His Holiness...

‘Yours respectfully in Christ,

‘+ Card. Archb. Satolli

‘Del. Apost.’⁵

Fourthly, Apostate Antipope Leo XIII taught formal heresy in his above letter by referring to Protestants and Schismatics as “our dissenting brethren.” Only Catholics share the true faith and thus only Catholics are brothers in Christ.

Fifthly, one deadly result of Apostate Antipope Leo XIII’s insufficient and heretical criticism of these idolatrous and heretical events and the nominal Catholic attendees is that the heretical and idolatrous inter-religionists rightly took his letter to mean that these events are not evil but only not prudent and not opportune for the time. One such nominal Catholic heretic and idolatrous inter-religionist was the apostate John J. Keane, a leading Americanist heretic:

Fr. Hecker, Is He a Saint?, by Rev. Charles Maignen, 1898: “The March (1898) number of the *Catholic World* contains a long article sent from Rome by Mgr Keane in which we read among other things that his participation in the Parliament of Religions has not been appreciated in the Eternal City. Mgr Keane explains to his American friends how difficult it is for Americanism not merely to win acceptance but even to make itself understood in Old Europe... [Keane says,] ‘Yet, once again, our Holy Father, knowing full well how totally different are the religious conditions and mental tendencies of Europe, has most wisely decreed that a parliament of that kind would be unadvisable.’ ...A point more worthy of attention in this passage is the opinion it tends to accredit in America; one would gather from it that the Sovereign Pontiff considers the idea of an universal congress of religions as simply inopportune in the present state of the public mind in Europe. Writing from Rome after a year’s residence there a man [Keane] might be better informed. But the truth is that in divers subjects which he touches upon in his recent article in the *Catholic World* Mgr Keane shows no better understanding of the Roman spirit. In the teachings of Leo XIII and especially in the Encyclical *Longinqua Oceani* he never sees more than prudent counsels and considerations of opportuneness.” (pt. 3, c. 2, pp. 238-244)

The apostate Keane knew more about what Apostate Antipope Leo XIII meant than the notorious heretic Maignen did, who is just another papal idolater making excuses for evil popes and apostate antipopes. The mere fact that Keane was in Rome for all that time after his participation in these idolatrous and heretical events proves how idolatrous and heretical Leo XIII was for not denouncing Keane as an automatically excommunicated idolater and heretic and for not formally deposing him from his office and for being in religious communion with him.

Working for the day when these so-called imprudent and inopportune interreligious events would be acceptable to so-called popes and so-called Catholics, the apostate Abbe Charbonnel says the following:

Fr. Hecker, Is He a Saint?, by Rev. Charles Maignen, 1898: “...The same thought, presented with equal clearness under another form is to be found in an article of the *Revue de Paris* of September 1st 1895. Summing up in a few lines the fundamental idea of the Congress of Religions, the Abbé Charbonnel wrote: ...

‘Doubtless, the fusion of all creeds into one is a vain dream... But would it not be possible to attempt what might be called the moral union of religions? *A pact of silence* might be made on the *dogmatic particularities* which divide men’s minds and *a pact of common action* on all that unites men’s hearts, by the *moral-making and consoling virtue which is in every faith*. It would mean the abandonment of old fanaticisms. It would mean the breaking of that long *tradition of chicanery* which has kept men rabid over *subtle disagreements in doctrine*; it would be the

⁵ V. 11, no. 4, Jan. 1919, William J. Onahan. 1836-1919, pp. 643-644.

harbinger of a new era, in which people would think less of *separating themselves into sects and chapels*, of digging trenches and raising barriers, than of *diffusing, through a noble understanding among themselves, the social benefit of the sentiment of religion*.

‘The time has come for this supreme union of religions. People are tired of idle quarrels between believers of different faith or even between believers and philosophers, tired of polemics — *polemos*, war! — in which the noblest convictions always lose that serene tolerance which constitutes their grandeur.

‘Such is the project. The mere fact of its exposition is a sign of the times. Two years ago this would not have been possible. For, after all, the Universal Congress of Religions would be THE FIRST COUNCIL WITHOUT ANATHEMAS ever held in old Europe’.

“That is plain-spoken; it is the translation into French of what Mgr Keane wrote and thought in English when he spoke of that *consoling contrast* between the Parliament of Chicago and *the suspicious and sectarian bitterness which has so sadly filled the history of religion in past ages*.” (p. 3, c. 3, pp. 254-256)

The first so-called Catholic council that respected and attempted to unite all religions and boasted of no more anathemas was the apostate Second Vatican Council called by Apostate Antipope John XXIII:

Apostate Antipope John XXIII, *Opening Speech of the Second Vatican Council*, 1962: “The Church has always opposed these errors. Frequently she has condemned them with the greatest severity. Nowadays however, the Spouse of Christ prefers to make use of the medicine of mercy rather than that of severity. She considers that she meets the needs of the present day by demonstrating the validity of her teaching rather than by condemnations.”

Lastly, the Sultan of Turkey and the Anglican Archbishop of Canterbury refused to participate in the World’s Parliament of Religions at Chicago in 1893. They at least did not lose the common sense (the natural law dogma) that there is only one true God and thus only one true religion and hence all other religions are not to be respected, treated as equal or as good, or to be entered into religious communion with. Even though they themselves worship a false god and practice a false religion, at least they are not hypocrites on this point:

The World’s Parliament of Religions, 1893: “It was with little surprise that the Chairman learned how decided was the opposition of the Sultan of Turkey to the proposed Conference, an opposition very embarrassing to the leaders of the Greek and Armenian Churches in the Turkish Empire; but the position finally taken by His Grace, the Archbishop of Canterbury, excited the wonder of some of the friends of that liberal-minded prelate in Great Britain. The Archbishop’s letter, which exercised a large influence over the action of the Anglican Church, was as follows:

‘I am afraid that I cannot write the letter which, in yours of March 20, you wish me to write, expressing a sense of the importance of the proposed Conference, without its appearing to be an approval of the scheme. The difficulties which I myself feel are not questions of distance and convenience, but rest on the fact that the Christian religion is the one religion. I do not understand how that religion can be regarded as a member of a Parliament of Religions without assuming the equality of the other intended members and the parity of their position and claims. Then again, your general program assumes that the Church of Rome is the Catholic Church, and treats the Protestant Episcopal Church of America as outside the Catholic Church. I presume that the Church of England would be similarly classified: and that view of our position is untenable. Beyond this, while I quite understand how the Christian Religion might produce its evidences before any assembly, a “presentation” of that religion must go far beyond the question of

evidences, and must subject to public discussion that faith and devotion which are its characteristics, and which belong to a region too sacred for such treatment. I hope that this explanation will excuse me with you for not complying with your request.' ” (v. 1, p. 1, c. 2, pp. 20, 22.)