

## EDWARD MCGLYNN, D. D., THE UN- FROCKED AND WHAT ?

"Ye must be born again." John 3 : 7.

In speaking of Edward McGlynn, the unfrocked priest and excommunicated Roman Catholic, a fraternal regard and Christian love find a place in honest speech. It is not a time for trifling, nor for empty, meaningless platitudes. The undying interests of an immortal soul, perhaps of the souls of millions who will follow this man for good or ill, are at stake.

When, on a late Sabbath eve, a little girl presented a flower piece bearing the words, "Purity of intention is the life of an action," Dr. McGlynn, replying, said : "Could it have been whispered or thought of in my dreams, when prostrate before a Christian altar to be consecrated to the priesthood, that I could be here tonight preaching in a theatre, it would have seemed like a horrid nightmare. To be torn from the altar, unseated from the tribune of the church and forbidden to teach the Christ I love, would have seemed worse than a horrid nightmare. But now, shocking and painful as the experience has been, I can say here, I believe it to be all for the best."

These are sad words. They were spoken by one of America's remarkable men. It is because he is a manly man, that he is in trouble in a church and with a church that finds no place in its system for manhood, for free, broad, noble and true development, for courage of expression and for a conviction born of God ; that may come in contact with the narrowness, the bigotry, the persecuting hate of a so-called church.

In the olden time a man was in trouble. Fetters bound him to an establishment whose life was extinct and whose mission was ended. The world was being peopled with new life. A new kingdom was being established. Its free spirit was singing its new song and was filling the air with the notes of enlivening hope. The master spirit of the hour was near. Christ was in the world. Bless

God for Christ. There has been one leader among men who never trifled with their immortal interests. To him Nicodemus, a ruler of men, goes by night to see the mighty power and hear his words. Behold him in his presence. He speaks: "Rabbi, we know that thou art a teacher come from God; for no man can do the miracles that thou doest, except God be with him." Well spoken, Nicodemus. Happy art thou, happy were we all when we came to Christ that we were not deceived nor misled.

Jesus said: "Except a man be born again, he cannot see the kingdom of God." Edward McGlynn is there. He has a love for Christ's character and an admiration for Christ's life; but he has been unfortunate in his teacher, and so have millions more. They do not know their blindness, nor how sight is to come. It is to come by birth, and not by education nor by sacrament. Verily, ye must be born again. Before it comes nothing can be done. Here is where the unfrocked McGlynn is making a mistake. He has been assured that he was of immense importance, as he is; that he is worth more as a Roman Catholic, among Roman Catholics, than he would be if separated from his old surroundings and brought into fellowship with new men and with new movements. The trouble is, he mixes things. McGlynn's eyes are not opened. He is in his heart dealing with the church of Rome, and talks of science and of scientists who have been persecuted, as if, somehow, their experiences paralleled his. They do not. He is dealing with a church that he saw was rotten, wrong, from top to bottom, or from bottom to top. He has no business to have any more to do with the church of Rome than had Paul with the Jewish church. It is his business to preach Christ to friend and foe, to open his heart and let Christ in, that he may have power to become a son of God, because of what God can do for him. Paul was wrong, and he said so. McGlynn has been wrong all his life. He has been a sinner unredeemed. He now needs thus to declare. This comes from believing on His name, and he "is born, not of blood, nor of the will of the flesh, nor of the will of man, but of God."

*1. As a Roman Catholic, Edward McGlynn has finished his work.*

Have you ever thought how poor is a Roman Catholic? Born in superstition; taught to kiss the image of the Virgin lying on a mother's breast before he drinks the milk that nourishes him; reared

without a Bible, without a Christ, except it be a painted image—without the Christ that loved little children and laid his hands in blessing on them; through falsehood and misconception made to believe that the dead Mary has something to do with an introduction to the live, the compassionate and the helpful Christ—the one and only mediator between God and man; then educated to rest faith in a church that is only good where it cannot be seen or known, and in a priesthood unconverted, unredeemed, and, as a rule, impure and as companions or associates undesirable: a Roman Catholic starts wrong, goes wrong, keeps wrong, dies deceived and goes down to pitiless wrath, without God and without hope. To encourage a man, thus reared and thus conditioned, to keep saying “I am a Roman Catholic and shall so continue,” is to shut him out of hope, banish him from improving society and compel him to walk in the night, even while the light of day is within his reach.

Reasons were manifest to him that caused him to contend that if he remained a Roman Catholic he could help his friends in this way. They believed he could head a company of the disaffected who are still in faith and in form Roman Catholics. He could become a leader of influence with the disaffected among people who would not think of breaking out from the Roman Catholic church. How foolish the position. Policy is never so good a guide as principle.

If Edward McGlynn is a Roman Catholic in faith and conviction, then he is an outcast. His mother and his kindred cannot safely break bread with him.

“*Hear the church*” is the voice most strongly emphasized with a Catholic. The church speaks with authority through the pope. If Edward McGlynn is a Roman Catholic, then, by his own confession, he is utterly undone. If he is not, he is deceived. He is seeking to help men who, like himself, need help.

Born in New York in 1837, receiving his education in our public schools, graduating with honor at the Propaganda in Rome, appointed chaplain of the military hospital in Central Park, New York, by President Lincoln, and for many years the popular platform speaker and favorite orator, as well as pastor of St. Stephen’s church, he ought to know better than to occupy this equivocal position. He cannot be in and out of the Roman Catholic church at the same time. He is not in. *He is out.* If he gets in, it must be by confession, and penance deep and long. It must be by denying manhood the

right to free thought and to honest expression. What will he do? He must do something. He must move on.

2. *Edward McGlynn is not what he thinks he is.*

He claims that he is a Roman Catholic, though excommunicated and cast out. He gives up St. Stephen's, but does not renounce Romanism. The fact is, when the manhood of Edward McGlynn rose up against the outrageous assumptions of the church, when he said, "I deny the right of bishop, Propaganda or pope to order me to Rome," he broke out and ceased to be a Roman Catholic. The vow and oath of a priest make him the slave of the pope in matters secular as well as religious. When he was told to build a parochial school he was under obligations to do so or leave the church.

Rome condemns what she chooses and applauds what she chooses. She is a law to herself. Reason does not restrain her. McGlynn may admonish the Romish authorities of the folly and the shame of condemning scientific truth or religious heresy—a shame and a folly of which their predecessors had been guilty in the condemnation of Galileo and Copernicus—but it will do no good. It is because Romanism is the incarnation of error—inhabited and ruled by the prince of the power of the air, run by the devil, whose end is an eternal hell, a man being substituted in the place of God, a dead woman in the place of Jesus Christ, and sacraments, man-made and devil-invented, with sinful indulgence for their aim, to take the place of the Holy Spirit, the Comforter, the power of God among men—that it is indifferent to public opinion. When McGlynn outgrew this; when he could turn and say of the church, "She seems fated to add another to the many reasons that have made men look upon ecclesiastical authority as one of the greatest foes of scientific progress, of national development and of rational liberty, and in large part a hindrance rather than a help, in the way of bringing the whole world to the light, the purity and the comfort that comes from the teachings and ministrations of Christ,"—then he could say that Romanism was dead in him and he was ready for something else. Why did he not come out into the light? Largely because the people encouraged him to think he could go back to St. Stephen's, and many of the priests stood with him. It was a wild time, and has been a hard fight.

His position on the public school question offended the dignitaries of the church, and gave him place and power with the people.



They saw that he championed their interests; that he believed in the Irish or Roman Catholic boy being educated in the palatial public school and not banished to the basement of a church, permitted to come in contact with the free thought of the hour and not remanded to the dead past to be fed on catechisms and the relics of superstition. He opposed the legislature appropriating money for sectarian purposes, and he was opposed to giving the children of our penal institutions over to the teachings of a Romish priest.

Besides he is an Irishman. In 1882, when misfortune dogged the Irish cause at every step, Edward McGlynn lifted up his voice for the starving people of the west of Ireland. Then it was that Cardinal Simeoni struck him. The battle went on, through suspension and proscription, until January 16, 1887, when the cablegram came ordering him to Rome. Then St. Stephen's took a hand, and believed that, in this free America, they who built the church could control it. Any other church could control its property; Roman Catholics cannot do it.

Two hundred and fifty millions are in the hands of the bishops. They can remove priests, banish them, and lock churches, hospitals and burying grounds against their people.

It was a sad sight in St. Stephen's, when, on January 17, 1887, the low basement of the church was packed with a solid mass of men and women, standing either on the floor or on the benches. From seven to eight thousand people gathered to protest against the removal of Father McGlynn. Father Donnelly appeared in the passage way, saying, "I am pastor of St. Stephen's now, and I forbid it."

Over him went the people, shouting, "We own the church, and we have a perfect right here and shall hold a meeting here." The priest was shoved to the sidewalk. Angry, he sent for the police. Irish though they were, they would not strike their people.

*A free church in a free state* ought to be McGlynn's battle cry. The people worshipping in St. Stephen's should call a meeting of contributors, elect their board of trustees and put McGlynn back. That would bring the issue before the people in New York, as it was done by the St. Louis church in Buffalo. That being done, then let McGlynn drive home the wedge, which Paul drove in Jerusalem, when to the Jews he proclaimed the crucified Christ whom they

hated, whom he once hated, but whom he now gloried in before all comers.

The people have stood with McGlynn. The powers that be in the church of Rome have persecuted him with devilish and insatiable hate.

See McGlynn driven out of the parish built by him, and where for more than twenty years he found a home.

Father Donnelly, the priest of St. Michael's, is commanded to drive out the priest of St. Stephen's. How ruthless he is, how unsympathetic, how ungentlemanly. He goes to the church, tears down McGlynn's name from the confessional, comes into his room while McGlynn is gathering up his papers, and, though offered Dr. Curran's room, will not retire until fear of the women warriors drives him forth. The people love McGlynn. The authorities hate him, block his path and do all in their power to destroy him. Never was this truth so brought out as when the decree of excommunication came and the people rose up against it. These are the words :

"By the authority of the Omnipotent God, the Father, Son and Holy Ghost, and of the holy canons, and of the holy and undefiled Virgin Mary, mother of God, and of all the celestial virtues, angels, archangels, thrones, dominions, powers, cherubim and seraphim, and of the holy patriarchs, prophets, and of all the apostles and evangelists, and of the holy innocents who in the sight of the spotless Lamb are found worthy to sing the new song, and of the holy martyrs, and of the holy confessors, and of the holy virgins, together with all the holy and elect of God—we excommunicate and anathematize this malefactor [ here the person cursed is mentioned by name ], and from the precincts of the holy Church of God we cast him out, that he may be tormented with everlasting torment.

"May God the Father, who created man, curse him ! May God the Son, who was crucified for man, curse him ! May the Holy Ghost, which is poured out in baptism, curse him ! May the Holy cross, which Christ ascended for our salvation, triumphing over the enemy, curse him !

"May the holy Mary, ever virgin, mother of God, curse him ! May Saint Michael, the advocate of holy spirits, curse him ! May all the angels and archangels, principalities and powers, and all the heavenly host, curse him !

"May the wonderful company of patriarchs and prophets curse

him! May Saint John the Baptist, the precursor of Christ, and Saint Peter and Saint Paul, and Saint Andrew, and all the apostles of Christ, together with the rest of the disciples, and the four evangelists, who by their preaching converted the whole world, curse him!

"May he be cursed wheresoever he may be, whether in the house or in the stables, or in the road, or in the footpath, or in the wood, or in the water, or in the church! May he be cursed living, dying, drinking, eating, hungering, thirsting, fasting! May he be cursed sleeping, slumbering, waking, standing, sitting, lying down, working, resting, blood letting!

"May he be cursed in all the powers of his body! May he be cursed inwardly and outwardly! May he be cursed in the hair! May he be cursed in the brain! May he be cursed in his head, in his temples, in his forehead, in his ears, in his cheeks, in his jaw-bones, in his nostrils, in his teeth, in his lips, in his throat! May he be cursed in his shoulders, in his wrists, in his arms, in his hands, in his fingers, in his breast, in his heart and purtenances, down to his stomach! May he be cursed in his groin, in his thigh, in his hips! May he be cursed in his knees, in his legs, in his feet and in his nails!

"May Christ, the Son of the living God, with all the glory of his majesty, curse him! And may Heaven, with all the powers that move therein, rise up against him to his utter damnation, unless he recant and make satisfaction! Amen. So be it, so be it. Amen."

Such an utterance ought to suffice to show the American people the character of the Roman machine. In purpose, in heart and in spirit it is now what it was in the dark ages. Contrast such an utterance with the teachings of Christ and of Christianity. Do we exclude a member, we simply put him back among the unconverted; we do not persecute him. Think of Christ teaching us to pray for those who spitefully use us, and setting us an example by praying for his murderers even while dying on the cross.

Then Edward McGlynn's hour came. It was Sabbath eve, July 10, 1887, when the surging thousands attested their devotion in and about the Academy of Music, New York. Then it was he utterly and terribly failed to rise to the level of his great opportunity, when he talked of being summoned to answer for teaching scientific truth, and utterly forgot to uncover the Christ who died that he might

live, and because of whose sheltering love and matchless power he had the opportunity to live and breathe outside of the cell of an inquisition and apart from the rack of torture.

When he said, "It is a notorious fact that religion is vanishing from every part of the world," he made a statement which is far from being true. The religion of Jesus Christ is mastering the world. It has led millions of Romanists out of bondage into liberty. McGlynn puts his head in a bag at high noon, and shuts his eyes and declares that the king of day has gone out of business.

Here was his great opportunity to confess Jesus Christ as the way, the truth and the life, and to advise his people to accept the new leadership. It is pitiable to see a man who claims to have been a priest of God begin and end a meeting without a prayer.

Just here the Christian people of this land must step up and take the work and go on with it. It is not enough that a Roman Catholic priest renounces his church. He must be born again. He must be brought into the fellowship of Christ's love. It is our business to preach the gospel to this people. It is ours to teach them to distinguish between the errors and crimes of the ecclesiastical machine and that ideal church of Christ whose teachings have so advanced the world.

A contumacious priest whose disobedience is open, avowed and even exasperating, could do one of two things—leave the church, as did Luther, or stay in the church and be excommunicated, as did Edward McGlynn.

McGlynn is now unfrocked. He has no right to the priestly robe, to approach the altar, to hear a confession, or to enjoy a sacrament. All that the Roman Catholic church, from pope down through every part of its great machine, can do to make an unending and a burning hell a certainty for him has been done.

Exclusion for any one is not pleasant. What is bound on earth is terrible. The averted look, the closed door of the sanctuary, to be exiled, to be cast out, to have friends afraid to communicate with you, is not an enjoyable experience.

### 3. *He professes to love Christ.*

He claims that he is forbidden to teach the Christ he loves. In this he is deceived. He is invited to teach the Christ he loves. Does he love Christ? Does he know Christ? Has he been born



again? If so, Jesus Christ demands that he confess him; that he come out from Rome; that he be not a partaker of her sins and delusions, and that he receive not of her plagues—plagues which are yet to be emptied out upon her. To Edward McGlynn, and to all other Roman Catholics, Jesus Christ speaks, saying: “What I tell you in darkness, that speak ye in light; and what ye hear in the ear, that preach ye upon the housetops.” “Fear not them who kill the body, but are not able to kill the soul; but rather fear him who is able to destroy both soul and body in hell.” “Come unto me, ye that labor and are heavy laden, and I will give you rest.” “No man can serve two masters; for either he will hate the one and love the other, or else he will hold to the one and despise the other. Ye cannot serve God and mammon.”

Confession of Christ at the cost of peace, and even of life, may be a duty. It cannot be right to neglect to do it. Christ says: “Whosoever shall confess me before men, him will I confess also before my Father which is in heaven. But whosoever shall deny me before men” (and men deny, when they say they can be saved in any other way than by faith in him) “him will I also deny before my Father who is in heaven.”

“This is the stone which was set at naught of you builders, which is become the head of the corner. Neither is there salvation in any other; for there is none other name under heaven, given among men, whereby we must be saved.” Acts 4: 11, 12.

Hence Christ says: “Whosoever shall deny me before men, him will I also deny before my Father who is in heaven.” Matt. 10: 33.

It matters not though it provokes opposition and results in persecution. Go on; speak the truth. Duty is ours; consequences belong to God.

The task is not easy. To obey Jesus Christ will cost Edward McGlynn dear. Romanism is terrible because of what it is and because of what it does.

A converted Catholic priest has just returned from Ireland. He went there to visit his mother. She welcomed him with joy. The brother came and said: “You can’t stop here. If the priest of the parish knew you were here you would be killed at sight; my house would be burned if he knew I gave you shelter.” That is the Romanism which Gladstone serves, and which England is asked to give up her prestige, her mission and her life to serve.

The Bible in Jesus Christ—the way, the truth and the life—leads by the power of love, of neighborly kindness, of charity which thinketh no evil.

Romanism goes the other way, and is full of hate. It teaches the priest at the altar, the child at the hearthstone, that any harm or injury done to an opponent of the church is commendable. Youth are permitted to grow up unrestrained in passion or practice. They trample on the Sabbath, violate their word and set at defiance every law of the decalogue. The hoodlums in our great cities have this religion as their shelter and shield. They are wild, lawless, and grow up in crime, and as criminals and as members in good and regular standing of the Roman Catholic church, crowd our jails, reformatories, institutions and penitentiaries; and now, to complete their ruin, American and Christian men are consenting that the Roman Catholics be taken out of the enjoyment of the religious privileges which they need and be shut up to the idolatry of the mass and the worthlessness of the empty forms of the church.

All this and more Edward McGlynn knows. It is his duty to say it, as only he can say it. Roman Catholics are helpless in America. No one preaches the gospel to them. They are barred out from us. Their children are shut out from our Sabbath schools, unless they are in some reformatory. They do not hear from God out of his word in the day school. They are taught to go to mass on Sabbath morning, and that it is not a sin to give the rest of the day up to drinking and dissipation. They crowd the resorts, play base ball, get up prize fights here instead of cock fights and bull fights as in Mexico, and so they crowd the broad road to death, without a warning or an inspiration to lead the better life. Romanism is not good enough for Romanists. Edward McGlynn knows it and ought to say it, as much as I or any other faithful and true man whose eyes have been opened.

4. *What is to be the outcome of his life?* Either failure or a surrender to God and a public profession of a faith in Jesus Christ. To become a failure, he need only remain where he is. He knows that the pope is not an infallible guide or God. He ought to avow the truth. He knows that the church is filled with people who need to be born again. To him, as to no other man, their ears are open. It is a great privilege to speak a word which millions will hear. Dr. McGlynn enjoyed that privilege. Since the days

of Martin Luther, on no man have devolved such fearful responsibilities as have rested upon him. The world will little note nor long remember what many of us say here ; but it will note and long remember what this man shall say or leave unsaid. He must confess or deny Christ. He must move on, either to a position of unparalleled influence or to one of imbecility. Christ Jesus is his greatest need. It should be the prayer of all who pray that our Lord may find a welcome to this man's soul, that he may have power to become a son of God. Then will he scorn wealth, power and numbers, and will walk out upon the promises of Jehovah, and, standing upon a Thus saith the Lord, will defy the world. The gospel, the love, the help of Jesus Christ is the need of Romanists. Mighty issues begin to engage attention. It is proven that free thought cannot be tolerated by Romanists in Rome or in America. The pretense that Romish priests are forbidden to mix in political contests is only a pretense. In the old world, as in the new, they have worked as slaves, but, with few exceptions, none have been permitted to act the part of freemen. The cardinal can ring his bell, and cause the ballots of his people to be thrown for the man or the party he chooses to serve. It is this that makes Romanism a factor in politics which has to be counted and estimated. It is this which makes it worth while for men who seek positions of power to court the influence of those who control the Roman Catholic vote. There are members in congress, at this hour, because of their bargain with a priest. It is because it is believed that McGlynn can lead a great number of the disaffected Roman Catholics that he is urged, for the sake of politics, to deny his Lord and remain a nominal Catholic, while duty demands that he rise to a higher plane, and lead his fellow-men first to obey God and then to serve men.

An opportunity is furnished McGlynn to stand boldly in favor of the word of God in the home and in the school. America needs that Bible truths be lodged in the minds and hearts of youth. The Bible Luther found chained to the altar is now unchained. The reception of the word of God into the heart giveth light. It needs to be welcomed and read and used, and it will become a power in the land.

The Bartholdi statue was built and dedicated. For a time it was unlighted, and was a failure. The nation took it in hand and the

light was kindled. The nation without the Bible is a failure. That light is essential to the well being of the people. It is the light that lightens the world. Romanists need it as much as Protestants. The attempt to blot it out or to extinguish it is the beginning of the destruction of religious liberty. That gone, Romanism is without a protector. The theory of the world is the reverse of this. Men talk about Romanism as though it were tolerating Protestantism. Seven millions do not tolerate fifty millions. They are tolerated. Rome would be the first to suffer if religious liberty in America should die. The masses in America are exiles from lands where Romanism is regarded as the tap-root of despotism. Dr. McGlynn owes it to Roman Catholics to sound the note of alarm and warn them of their peril. The chart of Rome's future is boldly drawn. "For her sins have reached unto heaven, and God hath remembered her iniquities," and has commanded, saying, "Reward her even as she rewarded you, and double unto her double according to her works; in the cup which she hath filled, fill to her double. Therefore shall her plagues come in one day, death and mourning and famine, and she shall be utterly burned with fire, for strong is the Lord who judgeth her." Would that McGlynn could see this.—Then would he flee the desolation, and would refuse longer to wear the collar of a slave, forced on him by those not loyal to the truth, but would come into the fellowship of Christ's love and join the brotherhood of the redeemed and stand with a multitude no man can number, of those who confess Christ here and serve him with delight, and shall cast their crowns at his feet in the better land, without passing through purgatory, because they have been washed and made clean in the blood of the Lamb. For the tried, persecuted and unfrocked priest, I have only sympathy and anxiety. He is adrift. He is lost if he is without Christ and the new birth.—He stands upon the verge of a life that may have in it the rewards which come to a Paul or to a Judson.

Stay where he is, dabble in politics, mingle with the Sabbath-desecrating crowd, keep with the men who reject Christ, and there is for him less and less the respect of the true. God cannot use him as an apostle, Christ cannot be to him an inspiration, and he will walk in a way that shall increase in shadows and shall end in temporal and eternal night. There is a better mission for him. A great brotherhood opens its arms, a field of immeasurable