

“What Goes On In  
The Nunneries?”

and

Is Your Brain For Sale?

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of Andrew Jackson," "Life and Times of Thomas  
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## “What Goes On In The Nunneries?”

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THE Romanists of Milwaukee publish a paper which is known as *The New Century*.

Recently, this very enterprising periodical got out a special issue, which, for reasons best known to its publishers, was named “The Cock and Bull Story edition.”

Naturally, it is full of Cock and Bull stories.

One of these is about the cloistered convents.

The *New Century* asks, “*What goes on in the Nunneries?*” and then dodges the question by praising convent schools, and the Catholic ladies who nurse and teach.

The *cloistered nunnery* is a different institution, altogether, and it was established *after* the Roman Catholic Church had made it obligatory upon priests to remain *unmarried*.

Normal, full-sexed priests are composed of the same carnal elements as other men, *and they have to have women*.

The average priest is as sensual a looking person as you will meet in any walk of life.

He enjoys the best of wines and meats, and his red blood is just as hot with periodical desire for a woman, as yours or mine ever was.

The average priest either makes a concubine out of his “housekeeper,” or he regularly uses the nuns of the *cloistered convent*.

The New York Call published the following item of news:

Vera Cruz, April 10.—It was recently determined to open a new street in this city, in order to make the Pharos Building, wherein are located the offices of the National Government, more readily accessible from the center of population. In order to do this, it was found necessary to demolish the old convent of St. Augustin, and this work has for some time been going on.

In demolishing the old interior walls, a horrible discovery was made a few days ago. Niches were found in these walls, the masonry being of great thickness, and in the niches, which had been sealed up, were found quantities of bones, which were recognized as those of little children, mostly infants.

The Protestant Observer published a similar story concerning a European convent; and both of these horrible revelations not only corroborate Maria Monk, William Hogan, Blanco White, Charles Chiniquy, Alessandro Gavazzi, Manuel Ferrando, and other ex-priests and ex-nuns, but they corroborate the illustrious Catholic scholar, Erasmus, who published, in the times of Luther and Henry VIII., a most scathing denunciation of the convents and monasteries.

If the unnatural detention of young women behind thick walls, iron-barred windows, and locked doors, does not inevitably lead to vices and crimes, why did Pope Innocent VIII. issue a decree (bull), in his effort to suppress what he called "*illicit pleasures?*"

If an infallible pope thus told us "what goes on in the nunneries," how can a Roman Catholic doubt it?

The convents and monasteries were denounced in many of the great Councils of the Roman Catholic Church, notably by the Council of Mayence, the Council of Troyes, the Council of Rheims, the Council of Claremont, and the Council of Sens.

Must not the evil have been very great, to call forth public disclosures by popes and councils?

At that time all Europe was Catholic, and the New World, discovered by the sea-rovers of Scandinavia, had not been colonized.

At the time when popes and councils were thundering against monastic vice and crime, no harm could be done to the church *by telling the truth.*

The Roman church had no opposition; and one branch of the organization could chastise another, without disrupting the system.

If any one monk became too loud and persistent in his attack upon Roman Catholic immorality, the pope could put him into a living tomb and let him starve—as happened to Benedetto da Foiana—or could burn him at the stake, as happened to Savonarola. (It was Pope Alexander VI., who murdered Savonarola; it was Pope Clement VII., who imprisoned Benedetto, and starved him to death.)

After King Henry VIII. had uncovered the convents and monasteries in England, and had suppressed them because of their cesspool condition; and after Luther, Calvin and Knox had kindled the fire of the Reformation, *it was no longer safe* for pope or council to proclaim the truth about the vicious lives of these unmarried Catholics.

*To have done so, would have been to supply ammunition to the pioneer reformers.*

The pope and his priest-editors can not now afford to have the truth known about "what goes on in the nunneries," consequently they deny the State's right to inspect them.

With sublime impudence, they compare these walled prisons with the homes of private citizens.

Does any home of any private citizen contain a barred-window and locked-door department, where fifty, or a hundred, single women are kept in close confinement for life?

It so, the private citizen who holds those women, could not object to State inspection, without convincing every impartial mind that the barred-window department *concealed guilty secrets*.

In the British Museum (Harleian department, numbers 1850, 1 and 2, of Volume II. of Mss., folio of 1808), you can find a copy of the *Taxae Concellariae et Poenitentiae*, which was stolen by John Aymon, and sold to the Earl of Oxford.

Aymon was *Apostolic Prothonotary, at the Vatican*; and upon the death of Pope Innocent XII., he took these little books from the archives of the Roman Chancery.

They contain a list of vices and crimes common among the Catholics of the time, and of the fines (or taxes) assessed against these sins, *as the price of forgiveness by the pope and his priests*. (Absolution).

In book 1, page 117, is the price for *absolution*, when the offense is of the nature of incest.

Page 122: *Comutatio votorum et ultimarum voluntatum*.

Page 123: *Absolutio pro illo qui congnovit mulierem cujus confessionem audiverat*.

*Absolutio pro illo qui cognovit moniateriam intra sepum monasterii*.

The fine, or tax, levied as a condition to papal pardon in these cases of crimes in the confessional, and in the religious houses, *is the highest and best evidence that the pope and the priests recognized their existence, as a necessary evil incident to the system*.

Therefore, this truth stares us in the face:

*Before the Reformation, in the sixteenth century, popes, councils, scholars and book-writers ADMITTED THE CESS-POOL CHARACTER OF THE CONVENTS AND MONASTERIES.*

The pope's own secret archives contained the code which assessed the tax on these crimes, just as popes of that period, *before Luther's Reformation*, licensed and taxed the houses of prostitution in Italy.

Then the only question which remains in dispute in this—

Are young and healthy men the same that they were, formerly, or has *human nature undergone a change?*

If the old Adam has been taken out of the robust young priests whose sensual faces are seen everywhere, the operation left no visible marks.

On page 5 of "the Cock and Bull Story edition" of The New Century, I find the picture of Bishop Schrembs.

*I never saw a more sensual countenance.*



BISHOP SCHREMB'S.

Schrembs' neck is like that of a bull; maybe that's why The New Century put his picture in this edition.

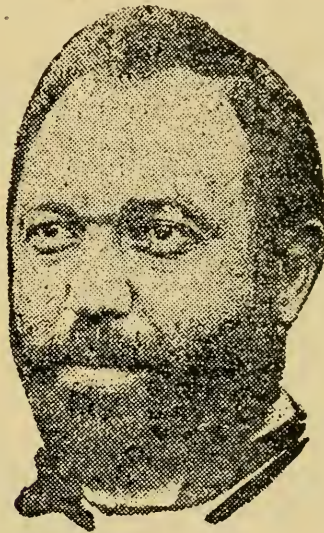
Schrembs' jowl is so swinish, that it slopes into his neck without showing any line of jawbone.

Schrembs' lips are thick, and his nose is thick, and his ear is thick, and the glimpse we get of his shoulder indicates the typical physique of the portly priest, who is nearly always largest in the middle.

Schrembs' eyes are hard, arrogant, insolent, haughty, and *cruel*: that man would gladly burn you and me, for the heinous offense of being rational Protestants.

For the information of fair-minded Catholics *who want the truth*, I will name several Catholic writers who denounced the unnatural, demoralizing convent (cloistered), with at least as much vehemence as I have ever seen:

Pope Gregory XII., Father of John Busch, Dr. Claude d'Espence (member of the Paris Sorbonne), Nicholas de Clamenges (Rector of the University of Paris), St. Bridget, the daughter of Birger, a Swedish prince of royal blood; Ambrosio de Traversar; *and Saint Charles Borromeo!*



THE NEGRO PRIEST DORSEY OF LOUISIANA

One of the black virgins who has access to the convents, where the white women are kept for the use of unmarried priests.

To this list of names, add that of Scipione de Ricci, whose official report on the Tuscan convents renders Maria Monk's narrative a tame story.

First of all, to meet the absurd statement that the nuns are not prisoners, I will quote the law of the Roman church, as laid down by the Council of Trent:

"Nunneries should be kept carefully closed, and egress *absolutely forbidden to the nuns*, under any pretense whatever without episcopal license, *under pain of excommunication.*"

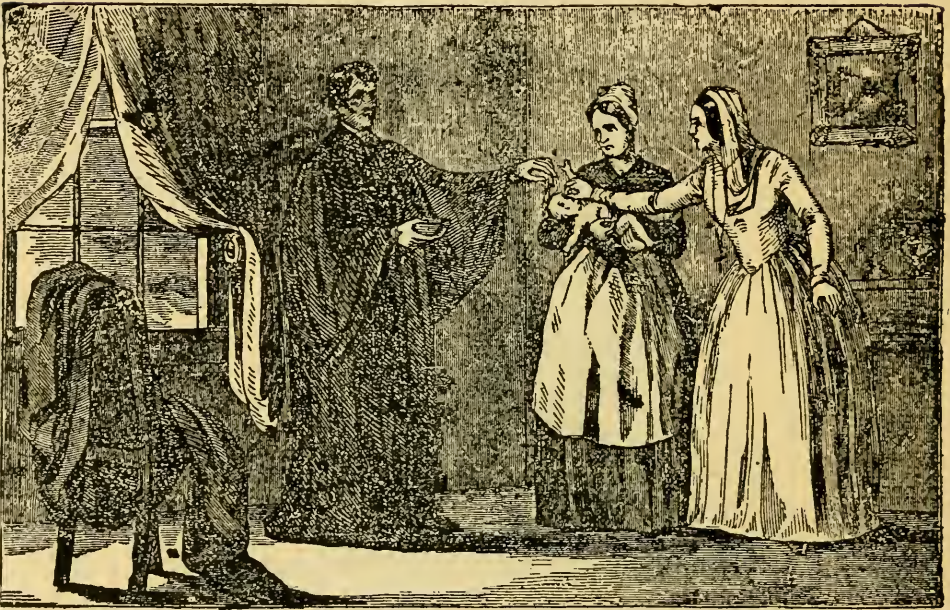
The infernal law of the Roman Church goes ever further,

and declares it to be the duty of civil magistrates to aid the church in compelling escaped nuns to return to the life-long imprisonment.

It was against the nuns, as much as it was against the male serfs, that the Roman Catholic Church adopted and enforced *the first fugitive slave law*.

Let me tell you what Pope Gregory XII. said about the cloistered monks and nuns:

“In these monasteries, almost all religion has been laid



NUN'S BABE BAPTIZED AND THEN KILLED, BY HOLDING ITS NOSE

aside, *lust and carnal corruption between the males and the nuns have entered in*—and many other vices which shame forbids me to speak of minutely.

“Many of the nuns commit fornication with the very monks who are placed in authority over them; and in the same monasteries many bring forth sons and daughters.

“What is most grievous is, not a few nuns *destroy the children who see the light.*”

This infallible pope declares that the nuns sometimes rear their children in the convents, and introduce them into the



religious orders; that some of the nuns bring about abortion; and that "not a few" of them murder their babies as they are born!

That is precisely what Maria Monk said, what Erasmus said, what William Hogan said, and what Charles Chiniquy said.

How can any Catholic doubt "what goes on in the nunneries," when one of the popes tells us that very thing?

Will the editors of *The New Century* deny what Pope Gregory said?

Or will they contend that human nature has undergone such a radical change, that bull-necked priests have none of the passions of men?

(The evidence of Pope Gregory against the convents and monasteries will be found by those who write to the Benziger Bros., New York City, and order by the following name of the work—

*Theod. de Niem; Basil, 1566.*)

In Nicholas de Clamenges' book on the "Corruption of the Ecclesiastics," we read:

"Modesty forbids me to say much concerning them (the nuns) which could be said, but instead of speaking of virgins dedicated to God, we should ourselves be dragged into the shameful discourse about brothels, the craft and wanton tricks of harlots, about lewd and incestuous deeds.

"I will not call the convents sanctuaries of God, but execrable stews of Venus, and receptacles where lascivious and shameless young men gratify their lust, so that it is the same thing in our days, to put a nun's veil on a girl, as to expose her to public prostitution."

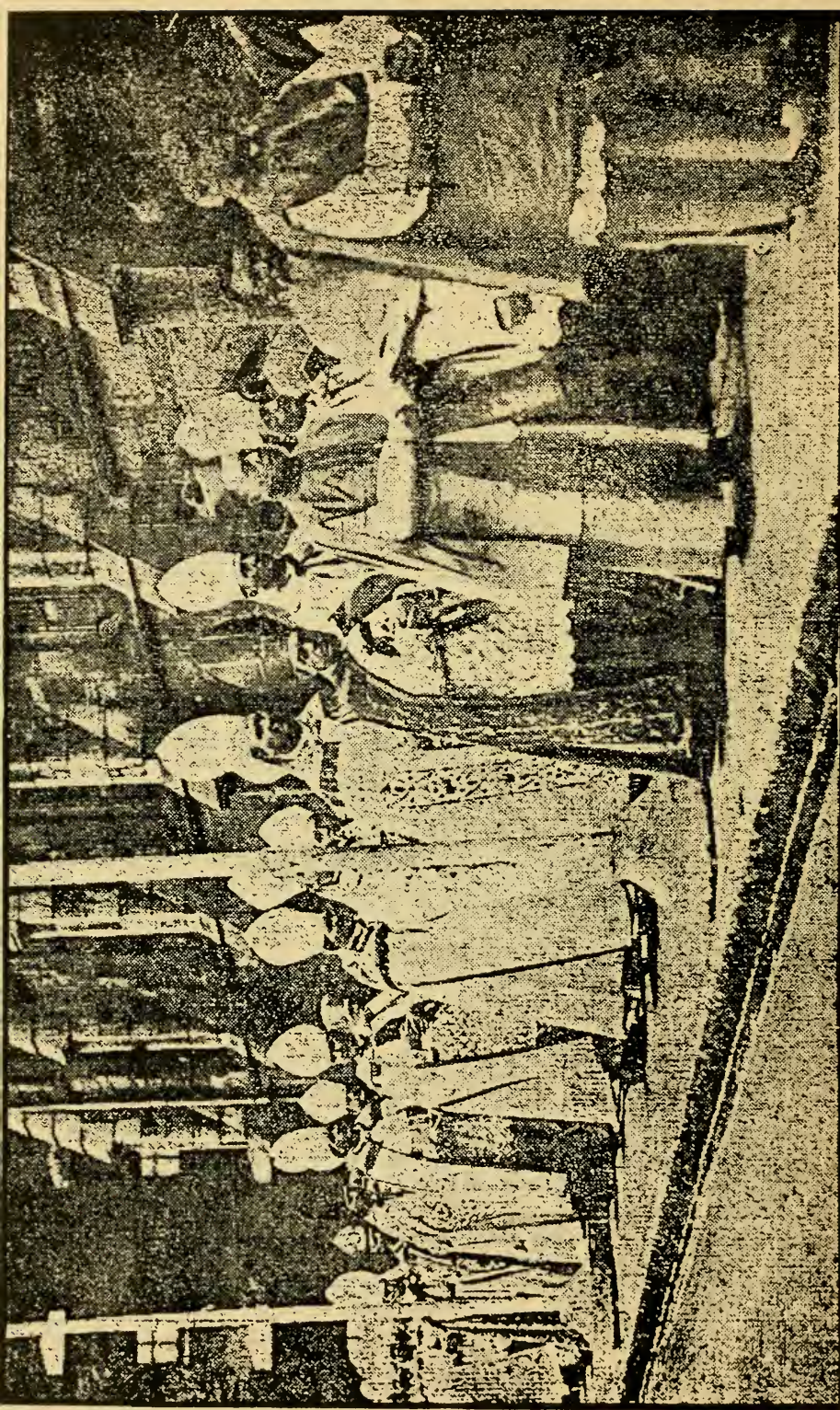
Could any Protestant arraignment be more terrific?

In 1843, a judicial investigation, made in France, proved that the same conditions which produced immorality and crime in the nunneries of the Middle Ages, produce it now.

When the nunneries of Barcelona were suddenly opened several years ago, the nuns led their *living* children out, and the news flashed throughout Christendom.

Some of those Spanish nuns were in the delicate condition which caused so many of the Mexican nuns to hastily seek lying-in hospitals, last year (1914), their priestly paramours loudly asserting that Villa's soldiers had soiled those "doves of the temple."

And while we were laughing at the way Roosevelt swallowed the priestly fable, an American nun was taken short, and had a baby in the ladies' rest room of a Cincinnati department store.



A "PROCESSION" OF THE POPE'S MALE DIANAS.

Human nature has never changed: unnatural restraint perpetually imposed upon red-blooded mortals, merely drives them to unnatural relations with the other sex. Normal young women are just what they were, in the days of the Woman caught in the Act.

Normal young men are just what they were, when David reached out for another man's wife.

Insulted nature will not surrender her rights. Whenever she is suppressed in one direction, she breaks out somewhere else.

That's why the Greek Catholics compel *their* priests to marry.

One of the standard text-books of Roman Catholic theology, is that of Peter Dens, the Irish prelate. In book 5, page 287, of his vile work on Moral Theology, you may read:

“Proinde copula cum novitia, vel cum Beggina, vel ali voto simplici castitatis obstricta, non constitut casum reservatum; neque vir religiosus aut Sacredos comprehenditur, adeo, ut persona libera peccans cum Religioso sacerdote non incurrat hunc casum.”

This is one those passages which states that a priest may enjoy a criminal intimacy with a nun, and receive absolution at the hands of a brother confessor.

In other words, Peter Dens recognized the immoral relations of priests with nuns as so common, so *inevitable*, that he taught the priests to consider it a slight offense, which would be pardoned, as a routine matter, in a routine confession.

Virtually, Peter Dens said, as Popes Innocent and Gregory had said, that the convents are places where women are kept for the use of priests.



# IS YOUR BRAIN FOR SALE?

By Thos. E. Watson

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On the streets of every city, the night-lights flash upon women who are despised by the Eminently Respectable.

If you were to give some thought and investigation to the subject, your loathing for those fallen women might merge itself into an immense pity.

(Christ felt it, you know.)

Very many of those outcasts are the victims of men who took an advantage of a love which had no doubts, and which trusted to the promises of what appeared to be honorable courtship.

Others were driven from home by its hardships, its scordid drudgeries, its total lack of a single hour of enjoyment, the Puritan ideal having been overworked.

Others, still, were defiled by the lewd, suggestive question of priests, at the confessional—an institution which the Devil made, and then transferred to the Roman Catholic Church.

There are others—Many, many others!—who had to choose between starvation, at a so-called “salary,” and the existence which excites the abhorrence of Eminent Respectability.

The employer who works the girl at a wage which *he knows* she can't live on, will pass her by, not seeing her at all, and write his name on the charity-list for the feeding of the Belgians.

The priest who sowed in her plastic, adolescent brain those vile questions which aroused her fatal *curiosity* and tempted her to do what Eve did, will not know her, as he prances by, at the heels of Cardinal Mercier.

The father and mother who would not permit a ray of pleasure to enter the daughter's life, and who forgot that she, also, had blood in her veins; and who were so fatuous as to believe that a young woman will *always* be satisfied to wash dirty clothes, sweep the house, make the beds, cook the victuals, carry the slops to the family pig, and so forth—these fathers and mothers become hearts of stone, and never, *never* soften to the appeal which memory makes—

memories of the dimple-cheeked babe, the infant who filled the house with innocent mirth, whose caresses begged for parental tenderness, and whose heart hungered for legitimate mating and motherhood.

And these frigid fathers and mothers will leave their miserable daughters to walk the streets, pathetically seeking the hire of shame, while *they* rush forward for a high place on the books of the charity brokers who are convulsing themselves to rebuild the European Cathedrals, on whose marble steps Catholic beggars will vainly ask the priests for bread.

The lover, who deceived a trusting girl, robbed her of her priceless jewel, and then mocked her woe, will hold *his* head high, as he hurries past his victim, and he will probably put a ten-dollar bill in the Episcopal plate, as J. P. Morgan comes down the aisle.

Christ could find no words too hot and wrathful for the Pharisee; but the Pharisee now says, that *he* is the earthly spokesman of Christ.

It that one of the reasons why so many churches have no congregations?

Creation was at its best when it clothed Woman with the snowy mantle of modesty, and lit within the mind of Man the intellect that is kin to the stars.

No saddler thing can happen than the sale of a virgin's purity; but is it not a terrible thing to see a man auction off his brain?

The greater the intellect, the greater the desecration!

I am not speaking of lawyers: *they* hang out their shingles, and *they* make no secret of their trade.

I am not speaking of "diplomats": *they* joyously admit that their game is to beat the other fellow telling lies.

Woodrow Wilson was so apprehensive that Robert Lansing was an inefficient liar, that *he*, Woodrow, went over to do the lying himself—and he took Col. House along, to help him do it.

Even then, Wilson was painfully jockeyed by the Japs, the Paps, the French, and several experienced liars from Scotland, Ireland, England and Wales.

No! *I am speaking of Editors!*

They pretend to be writing for the people, and because of that pretense, any little cross-roads jackass can edit a paper in which he calls himself, "we."

This royal, "we" is an abbreviation of "We the People of the United States."

When you get a good grasp on this fact, and then glance at some of the papers whose editors style themselves "we," you'll feel like hunting a vacant lot to throw a fit.

The King calls himself "we," because he inherits the idea, that he is the embodiment of the power of all the people—whose blood is red, while his is blue.

The Kaiser used to call himself "we," except when he varied it by saying, "Me and God."

*The Pope* calls himself, "*we*"; which means that he, also, is a king: *Christ* always alluded to himself as "I".

So, the Editor, speaking for the whole community, uses the royal form of "we": this would be harmless and inoffensive, if he really spoke *our* sentiments for *our* good.

But suppose he sells his brain to an interest which is opposed to ours, and endeavors to convince us, that truth is falsehood.

In that case, he falls as the woman falls, when she voluntarily sells her mantle of snow.

With *the woman*, it was a momentary impulse or a bitter necessity.

With *the Editor* the fall is premeditated, deliberate, sustained PROSTITUTION.

Can you view it in any other light?

The prostituted Editor has no right to heap scron upon the fallen woman; in the eyes of a Just Judge, she may be purer of heart than he is.

Travelers tell us that there are Oriental people who wear no clothes, and whose women are perfectly modest.

Isn't that the survival of the story of the Garden of Eden?

Bill Sikes forces *Oliver Twist* into crime, but the boy's heart remained untainted.

This hows that Charles Dickens understood human nature.

It is conveyable to my mind, that a woman, forced to lead an impure life, may not, at heart, be rotten; and I am absolutely certain, that many of our idle-rich, fashionable "ladies," ARE HARLOTS AT HEART.

Is there any difference, *in principle*, between the wretched street-walker, and the girl who sells herself to a wealthy old goat—covering the sale with an elaborate marriage ceremony?

And the American heiress who sells herself for a foreign title, worn by some notorious libertine—is she any chaster at heart than the poor girl who didn't have the courage to starve?

But I was speaking of the Editor who calls himself "We," and nobly devotes his brain to some "interest," which wants us to believe that black is white.

Let us suppose that the interest is a foreign church, whose infamous record reeks with the hideousness of Mexican depravity, Central American pollution, South American illiteracy and illegitimacy; a church whose satanic instruments of torture are yet to be seen in every land her priests have dominated and befouled: a church whose dungeons, and convent prisons reveal skeleton witnesses of secret crimes: a church whose creed benumbs the human brain, and whose law stifles the last breath of human liberty—*What would you think of such an Editor?*



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