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"AMERICA FOR AMERICANS."—We hold that all men are Americans who swear allegiance to the United States without a mental reservation in favor of the Pope.

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ROME IN WASHINGTON.

W. J. H. Traynor's Interesting Letter From Our Nation's Capital.

The Encyclical *Rerum Novarum* and Jesuit Burtzell's Circular the Topic of Conversation Everywhere—The Jesuits Must be Expelled.

WASHINGTON, D. C., Oct. 1, 1894.—The activity in political agencies throughout the country this week, has been keenly appreciated in Washington.

The success of our friends in defeating the Kerns-Gibbons scheme for condemning the American Protective Association in the New York Republican convention, gives great satisfaction; while the success of the promoters of that scheme, under the leadership of the notorious papist, Frank Hurd, in the Ohio Democratic convention, was by no means a surprise. The fact that the Democratic congressional committee here had become sponsor for Weadock's attack upon our order, and distributed that defensible effusion as a campaign document, had foreshadowed the policy of the party whose chief agency is Tammany Hall.

At this political center, the present situation in New York and Chicago is regarded as the most important feature of the campaign, ensuring, as it does, the careful discussion of the principles on which our order is founded, in both of those strongholds of the papacy.

The exposure of the L. O. U. society's scheme for the establishment of a Roman theocracy on the socialistic plan of the church of Jesus Christ of latter day saints, has excited great interest and no little astonishment. The encyclical *Rerum Novarum*, with its revolutionary suggestions, and "The People's New Doctrine and Coming Emancipation, or the Law of Use," together with Jesuit Burtzell's circular, are the topics of conversation everywhere.

The cablegram sent out from Rome on the 18th ult. by Cardinal Parocchi, denying his connection with the revolutionary movement in this country, and stating that Burtzell and the papist bishop had used his name without authority, is, of course, taken *cum grano salis*, Blaise Pascal long ago denounced those Jesuits in the words, *mentiri impudentissime*—"most impudent liars." Parocchi and his master, Leo XIII., belong to that category. Having been detected in a conspiracy to bring on a revolution in this country upon the lines laid down in the "Law of Use," they hasten to deny, even though their denial places the whole hierarchy of this country in the attitude of falsifiers. This calls to mind what Lord Robertson said about the higher dignitaries of the papal institution: "These men are all liars—disgusting liars, incorrigible liars." "Nor is it less their unctious," according to Macaulay, "to plot against the lives and thrones of apostate kings, to spread evil rumors, to foment civil commotions, to inflame civil wars, to arm the hand of the assassin."

This new and gigantic conspiracy of the Jesuits exceeds in magnitude and diabolism anything ever before attempted even by that detestable society; because for the first time it involves the pope of Rome and his own secretary in a scheme whose outcome could not possibly be anything but universal war, immense bloodshed, and either the destruction of all social organisms now existing, or the extermination as fiends and traitors of all the Jesuit spawn in the world. The scheme is the grandest plot of traitors yet discovered. My own opinion is that the time has come for putting a stop to such plotting, even though the bayonet, the sword, and the gibbet should require to be recalled once more into general use. The Burtzell gang and the Jesuits ought to be expelled from our territorial limits, and their property confiscated to the use of the free, non-sectarian schools of the country.

And every Jesuit discovered among us after the decree of expulsion, ought to be gibbeted as a spy or a traitor. That is the only way to deal with these gentry. There is no use mincing matters of this sort. Experience has shown that the Jesuit is a thing requiring heroic treatment. He may best be described in the words of Thomas Carlyle: "Such a combination of perfect selfishness, with perfect understanding, of logical life with moral death—so universal a denier, both in head and heart—is undoubtedly a child of darkness, an emissary of the primeval nothing, and may stand in his mere spiritual deformity, at once potent, dangerous and contemptible, as the pest and only genuine devil of these latter times."

There can be no peace so long as such beings are allowed to go in and



LIQUOR DEALER.—Snap at me, will you? Get back into your pen, you whelp! D'y'e think I feed you to bite me.

out among our people, during the ignorant, bribing the ambitious, intimidating the weak, corrupting the covetous, and paralyzing the functions of government. To tolerate such conspirators would be to invite inevitable ruin alike to society and to every individual Protestant. Undoubtedly this Mephistopheles is again walking up and down on the earth seeking whom he may devour; and in his hideous wale,

"Murder bares his arm, and rampant war Yokes the red dragons of his iron car." The action of the Federation of Labor in Boston and St. Louis, antagonizing the American Protective Association, coming simultaneously with the publication of Burtzell's circular, and the resolutions of the German Catholic Central Verein, has created a very great deal of discussion among our people in Washington, as well as among the members of labor unions, the leaders in which are papists.

The resolutions of the Central Verein contain these words: "Our Catholic societies are by no means political societies; every one of their members is at full liberty to side with either political party, and yet our religious conviction, and solely this, will decide our choice in all those cases in which a party or individuals see fit to drag religion into politics and to become the tool of cliques, as un-American as they are anti-Catholic."

"Our religious conviction, and solely this," should decide our choice in all cases where the impious presumption of a foreign potentate, assuming divine attributes, interferes in the political affairs of this country. The *lex talionis* should govern this case. The sentiment seems to prevail among some of our Protestant journalists. Not long ago the *Christian Advocate*, of Raleigh, N. C., spoke out plainly on this point. It said: "This land of religious toleration seems to be the objective point of Romanism today, and Protestantism may prepare for the struggle which is inevitable in this country. Only the other day, in one of the northern states, the Roman Catholics declared that they would vote for no man or party that would not appropriate funds for their private schools. They are making war upon the Bible in all our public schools where they have any influence. And it is time for the Protestant churches of America to inform the politicians that they have gone too far now in this direction; that if they expect to retain the respect and support of Protestant voters they must change their policy. The crisis is coming, and we ought to prepare for it. Whenever Romanism can hope to obtain civil power in this, or any other land, the struggle for it will be made."

The Protestants of the south are not afraid to utter their honest convictions. They know what would happen in this country were Rome allowed to go on as she has started—to control everywhere

as she has, through her agencies in New York, controlled there.

What is the character of those agencies? What may the country expect, if such agencies are permitted, through Tammany, to continue and increase their influence over national legislation and the national administration? Their history is plain. On November 29, 1893, a statement was issued by the New York State Democracy concerning the papist regime in that state, from which I quote these words: "It is not alone by their despotism or self-chosen and self-perpetuating party committees to control caucuses and conventions, in defiance and contempt of the wishes of the majority, that these unfaithful leaders have brought scandal upon the party."

"They have prostituted the name of Democracy to the vilest ends. Municipalities have been looted and have been denied the right of self government. Offices have been bestowed upon unworthy persons as rewards for disreputable political services and as tributes to personal friendship. The laws of the state have been violated, the mandates of its courts defied, and common decency outraged. All these crimes have been committed in the name of Democracy."

Here, then, we have evidence coming from the Protestant Democratic leaders of New York, as well as from the Protestant press of the south, to show what Romanism, through its political agencies, is doing; what crimes it has committed in the name of Democracy; and that "whenever it can hope to obtain civil power in this or any other land the struggle for it will begin." It did not need the declaration of the Catholic Central Verein, penned by Jesuit Schroeder, and specifically blessed by Leo XIII., to show that "religious conviction, and solely this," directs the political activities of papists.

Why, then, does the Democratic party, through its national congressional committee, presided over by Papist Gardner, adopt Weadock's infamous speech in favor of plundering the treasury for the benefit of papist schools and missions, as a campaign document for the instruction of Protestant Democratic voters? Why do Democratic state conventions denounce an association of Protestant patriotic orders, established solely to combat papist aggressions, as un-American and unworthy? Why do we find defenders of the Roman octopus even in Protestant pulpits, wearing the livery of heaven in the service of this satanic, Italian conspiracy? Why do they not rather instill the truths of history into the minds of the people? Says John Malham, in his preface to the "Book of Martyrs": "Of the great expediency of disseminating, as much as possible, the history of martyrdom, as exercised by papists on Protestants of different denominations, in times comparatively modern, we are fully convinced. We may assure ourselves that the present depressed state of popery in England (in 1813) is no proof that its leading principle has been abandoned, though this assertion has often been sounded in our ears. We cannot possibly doubt of its still lurking on the hearth in readiness to blaze out on stirring up the embers; and that it only wants a fostering hand to blow up the coals, and to rekindle the sparks into an overpowering flame."

"That popery has now become an innocent thing and perfectly harmless, is a sentiment which we acknowledge that we cannot persuade ourselves to subscribe to; and when our readers have attentively perused the contents of this volume, we shall only desire them to lay their hands on their hearts, and tell us whether, in their conscience, they can really entertain an opinion that the tenets of the latter are so very innocent as some unthinking politicians would induce them to believe * * * "Persecution we detest as much as any person; but until some evidence of reformation has been produced, and an abrogation of the ancient tenets of popery proven, it is not the mere denunciation of a few individuals, actuated by political or interested motives, which ought for a moment to be considered as maxims of a Protestant government. Protect them in their private capacity as subjects of the state, but beware of granting to persons so constituted any privileges which would enable them to subvert the government."

These words express exactly my own views at this time. And I do heartily wish that Foxe's "Book of Martyrs," Ranke's "History of the Popes," and Blaise Pascal's "Provincial Letters" were republished and widely distributed by the colporteurs of the Protestant churches. These churches publish a great deal of new matter; why not a little history concerning Rome? Even Daubigne's "History of the Reformation" seems to have gone out of fashion. Hence our people are ignorant of the truth, and ready, under the leadership of time-serving statesmen, to discredit anything said against Rome.

History will not fail to repeat itself. In a private letter from New York, dated last Tuesday, a very intelligent Episcopalian from Texas, an ex-confederate general, says: "Dr. Schroeder, of the Catholic University, now in attendance on the German papist congress in session in this city, urges the organization of a C. P. A. to counteract the A. P. A., just as the Jesuit order was organized in 1540

to counteract, by dividing, the then early growth of Protestantism. "Satolli also addresses the German papist congress, and points to the effect of such societies in Germany as the creators of the party of the "center" in the German parliament, which brought the emperor to terms by threatening his policy with their vote. The delegate of the pope knows full well that the langtag of Prussia, under the immediate influence of the present emperor, actively voted to restore the Jesuits (the parliament or reichstag has not yet voted on it) because William II. wished and needed the votes of the papist party of the center to pass some of his favorite measures. The papal ablegate in Washington clearly intimates that their societies in the United States may secretly create such a power in congress and our state legislatures. "They are organizing in New York now to defeat the educational clause of the proposed new constitution, passed last Saturday at Albany by a vote of 110 to 37. The activity of the Jesuit order is as great now as ever in their history—far greater. Am I mistaken that this must be met in time and now by such providential agencies as the A. P. A.? They certainly use politics; we must do the same.

"The *World* characterizes Archbishop Corrigan's speech at the Niblo Garden theater recently as 'remarkable.' The prelate was not on his throne, as usual, at the cathedral, but, advancing to the footlights, he publicly affirmed here in a theater, in the heart of New York's busy center, that the first allegiance of the papist was due to the Roman church, as the church (there is but one to him, the Roman) is greater than any territory or government."

Now I respectfully suggest that a petition something like the following be circulated among Protestants, and, when signed, forwarded to the president: "Whereas, The Roman pontiff has sent as ablegate to the United States Francis Archbishop Satolli, a person who has from the date of his arrival on our shores, busied himself in the political affairs of this country in a manner far more irritating than the French man, Genet, or the Englishman, Sackville-West, was ever guilty of; and Whereas, The doings of this impudent representative of the papal imposture are calculated to disturb the peace of this nation, and eventually to bring about a religious war with results injurious to civilization and destructive to free institutions;

Therefore, Your petitioners beg you, as the guardian of our national peace, to warn the said Francis Satolli to withdraw himself from the territory of the United States before the first day of November, 1894. We further ask that

in your next annual message to congress, you submit to that body the question of expelling from our territory the members of the Society of Jesus, and the abrogation of the charters of all institutions held or owned by said society, in the same manner and upon the same considerations as the charter of the church of Jesus Christ of the latter day saints was abrogated by acts of congress."

If such a petition were numerously signed, as I am persuaded it would be, the president could not reasonably refuse to act upon it, and peace might be preserved. W. J. H. TRAYNOR.

CATHOLICS DECLARE THEMSELVES

Resolutions and Principles Adopted at the Meeting in Louisville.

LOUISVILLE, Ky., Sept. 26.—The German Catholic congress met at St. Boniface Hall, with President Spaunhorst in the chair. Two prelates, 150 priests and many laymen were present. The following declaration of principles and resolutions were adopted: Resolved, That in future, instead of annual, biennial German speaking congresses be held at the same time and place the Catholic Central Society may decide to hold its annual meetings hereafter.

Resolved, That words of heartfelt thanks be transmitted to Mgr. Satolli, papal delegate, for his very kind approbation and blessing granted to the congress.

We again express our filial love and reverence to our father, Leo XIII., and in the name of that liberty bestowed upon his church by God himself, we declare that the first condition of such liberty consists in the entire independence of the head of the Catholic church from every earthly power. The only solution of the Roman question acceptable to us Catholics must, therefore, imply the territorial independence of the holy see, the terms for which to be stipulated by the holy father himself.

As free American citizens we claim for parents the right to choose the schools and teachers to whom they want to intrust the instruction of their children. As Catholics we therefore claim the right to establish and govern our parochial schools in accordance with our ecclesiastical superiors and to develop them by all available means.

Although the sacrifice we make in founding and maintaining our parochial schools are great and heavy we nevertheless expressly declare that we do not ask for our schools any state aid. We assume most willingly those burdens in order to secure the eternal and true temporal welfare of our children. Finally, the fact that in the schools of our German-American parishes our children are learning along with the language of our country the German tongue will certainly not diminish their aptitude for business and social intercourse in after life.

We emphatically condemn the excessive use and abuse of intoxicating liquors, and also the evil and predominant American habit, the so-called "treating." This evil custom, almost unknown in Germany, has been and is the primary cause of intemperance in all stages of society in this country.

QUESTIONED BY THE A. P. A.

Candidates at Brazil, Ind., Asked to Reply to Three Queries.

BRAZIL, Ind., Sept. 28.—Much comment was created in political circles here today by an announcement of the Republican and Democratic candidates for county and state officers that they had received a circular from McGregor, counsel of the A. P. A. of this city, demanding immediate answers to these questions:

If elected will you, directly or indirectly, appoint a Roman Catholic to a deputyship or any political office? Are you in favor of a division of the common school fund for any kind of sectarian purposes? Will you do all in your power to secure the passage of a law requiring immigrants to live in the United States seven years before they are eligible to vote.

The organization claims a membership of 760 voters, and admonishes the candidates to reply to the queries at once. The circular has stirred up considerable commotion among leaders of both parties. As yet no candidate is known to have answered the circular.

Minnesota News.

DULUTH, Minn., Oct. 3.—The Democrats at the legislative convention at St. Paul last week placed their two "bosses"—Pat Kelly and Mike Doran—on their ticket. Pat Kelly is booked for the house and Mike Doran for the senate. These two Irish Romans have dictated the movements of the Democrats in Minnesota for years, and their candidates in nearly all cases have been defeated. They will be snowed under in November as never before.

ZENITH.

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