

THE AMERICAN

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ADVERTISING DEPT. THE AMERICAN IS THE CHAMPION OF ALL PARTISAN ORDERS—THE ORGANO OF NONE.

FEBRUARY 1, 1895.

TAXATION OF church property should not be overlooked.

POLITICAL Romanism trembles! Satolli has made a denial!

THE man who spends his money for cigars, billiards and liquor and allows his lodge dues to accumulate is not much of an American.

ROME, by her recent attitude toward the K. P., the I. O. O. F., and the Sons of Temperance, has but emphasized the charges made against her by the A. P. A., that she was intolerant to the last degree.

ROMANISM is the consistent foe of not only Protestantism, but of everything that Protestantism stands for—liberty of conscience, of press and of speech, and of the free public school system.

THE fulminations of the church of Rome against secret societies must appear strange to those who know it to be the patron of the Jesuits, the Ancient Order of Hibernians, Catholic Knights, Knights of St. John, Clan-na-gael, Mafia, and a score or more societies composed exclusively of Roman Catholics.

IF ANY change is made in the election law, let it be for a more enlightened citizenship. A man who cannot read and write the English language should not be allowed to cast a ballot.

A CORRESPONDENT asks us for Pat Egan's record before and since he came to this country. Egan was a leader of the Fenians in Ireland, and was guilty of some act which caused him to flee the country and come to the United States.

WHILE the vote was being taken in Versailles, France, which was to decide who was to be president, to fill the vacancy caused by the resignation of Cassimier-Peres, some one started the report that Faure was a Protestant, and it was only after he denounced the report as a hoax and declared himself a Roman Catholic that he stood any show of an election.

CATHOLICS who shall assume the cross for the extermination of heretics, shall enjoy the same indulgence, and be protected by the same privileges as are granted to those who go to the help of the holy land.

IN the election of Tom Carter and Steve Elkins, and the re-election of Pettigrew and Hoar to the United States senate, will be found four grains of comfort for Rome.

THE agitation which has been going on for two years against Satolli and his advisors, the Jesuits, is bearing fruit, and that astute gentleman has seen that public sentiment was fast crystallizing, and would soon demand as thorough Americanism within the Roman church as is now so prevalent outside that institution.

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PETITIONED THE LEGISLATURE.

To the Honorable Members of the House of Representatives of the State of Nebraska.—Gentlemen: The undersigned citizen of the state of Nebraska has read the petition of the citizens of Neport, Nebraska, requesting our senators and representatives in congress to move for the expulsion from this country of the head of the foreign ecclesiastical political power which has established a court at our national capital, and which exacts of its adherents primary allegiance to its supreme head, and the undersigned citizen does most earnestly pray and petition your honorable body to pass that resolution for these reasons:

First. Because that representative of that foreign political power comes here seeking to set up ecclesiastical law as superior to the laws of this land, in support of which we quote a portion of the letter which his superior sent him, and which reads: "We commend all whom it concerns to recognize in you as apostolic delegate, the supreme power of the delegating pontiff. We command that they give you aid, concurrence and obedience in all things; that they receive with reverence your salutary admonitions and orders. Whatever sentence or penalty you may declare or inflict duly against those who oppose your authority we will ratify, and with the authority given us by the Lord, will cause to be observed inviolably until condign satisfaction be made. Notwithstanding constitutions and apostolic ordinances or any other to the contrary." Signed by the pope January 24th, 1893. (See daily papers of March 5th and 6th, 1893.)

Second. Because the pope claims to be master and lord of kings, princes and commonwealths. See decrees of Council of Lateran, which the bishop of Chicago, under oath, in a civil court, swore were still in force. Besides, Orestes A. Bronson, who was editor of the Quarterly Review, and who was endorsed by Pope Pius IX, and twenty-five bishops, said: "What the church has done, what she has expressly or tacitly approved in the past—that is exactly what she will do, expressly or tacitly approve, in the future; if the same circumstances occur."

Third. Because the pope claims the right and the power to absolve Roman Catholics from their oaths of allegiance and "does, by usual authority, absolve them." (See Corpus Jur. Canonica Autoritatis, 2 cans. 15, quest. 6, part 2.)

Fourth. Because the Roman church has declared: "We excommunicate and anathematize every heresy that exalts itself against the holy orthodox and Catholic faith, condemning all heresies, by whatever name they may be known, for though their faces differ, they are tied together by their tails. Such as are condemned are to be delivered over to the existing secular powers to receive due punishment. If laymen, their goods must be confiscated. If priests, they should be degraded from their respective orders, and their property applied to the church in which they officiated. Secular powers of all ranks and degrees are to be warned, induced, and, if necessary, compelled by ecclesiastical censure, to swear that they will exert themselves to the utmost in the defense of the faith, and extirpate all heretics denounced by the church, who shall be found in their territories. And whenever any person shall assume government, whether it be spiritual or temporal, he shall be bound to abide by this decree. If any temporal lord, after having been admonished and required by the church, shall neglect to clear his territory of heretical depravity, the metropolitan and bishop of the province shall unite in excommunicating him. Should he remain contumacious a whole year, the fact shall be signified to the supreme pontiff, who will declare his vassals released from their allegiance from that time, and will bestow his territory on Catholics, to be occupied by them, on condition of exterminating the heretics and preserving the said territory in the faith."

Fifth. Because the Roman church claims that its popes have power to depose kings. (See Gregor VII, Dec. 12.)

Sixth. Because the Roman church claims this power is still in force, and can be exercised at any time. See "Apostolicus" in the Baltimore Clipper, 1853, quoted by Rev. S. W. Barnum on page 587 of "Romanism As It Is,"

which reads as follows: "I say, with Brownson, that if the church should declare that the constitution and every existence of this or any other country should be extinguished, it is a solemn audience of God himself, and every good Catholic would be bound, under penalty of the terrible punishment pronounced against the disobedient, to obey."

Seventh. Because Roman Catholic leaders in this country have repeatedly declared that they were Roman Catholics first and citizens of the United States afterward. (See Lenten Pastoral of Bishop Gilmour, February, 1873. See also speech delivered in Omaha, Neb., June 27, 1887, by John Rush, ex-city and ex-county treasurer, and also the declaration of German Roman Catholics held in Buffalo, N. Y., during 1893.)

Eighth. Because the Roman church attempts to place the laws of the church above the laws of the state. See encyclical of Pope Leo XIII dated Jan. 10, 1890.

Ninth. Because the Roman church is under the control of the Society of Jesus, which has as its platform "that the end justifies the means;" and if his superior says "black is white" he must believe it; that he must be "as a staff in an old man's hand; as a corpse; must have no will, but must act as his superior directs." See Americanized Encyclopedia Britannica, page 3630, vol. VI, ed. 1890.

Tenth. Because, being under the control of a society which believes that the end justifies the means; which is constantly plotting the overthrow of governments, and which resorts to murder to accomplish its purpose. (See Gen. T. M. Harris' report of the court martial which tried the assassins of President Abraham Lincoln, every one of whom were Roman Catholics.) It is a constant menace to the peace and safety of our government and its free institutions.

Eleventh. Because General Grant, the greatest warrior the world has ever known, in his personal memoirs, Vol. 1, page 213, says:

"I have no apologies to make for having been one week a member of the American party; for I still think native-born citizens of the United States should have as much protection, as many privileges in their native country, as those who voluntarily select it for a home. But all secret, oath-bound political parties are dangerous to any nation, no matter how pure or how patriotic the motives and principles which first can bring them together. No political party can or ought to exist when one of its corner-stones is opposition to freedom of thought and to the right to worship God 'according to the dictate of one's own conscience,' or according to the creed of any religious denomination whatever. NEVERTHELESS, IF A SECT SETS UP ITS LAWS AS BINDING ABOVE THE STATE LAWS, WHEREVER THE TWO COME IN CONFLICT THIS CLAIM MUST BE RESISTED AND SUPPRESSED AT WHATEVER COST."

Therefore, the undersigned citizen knowing these to be the laws, rules and purposes of the Roman Catholic church, and knowing that Satolli, the agent referred to in the resolutions presented by the gentleman from Rock county, to be the willing tool of that system, he should be expelled. And your petitioner knowing that the Roman church through her popes, her bishops, priests and press have declared against liberty of conscience, would respectfully call your attention to these undisputable authorities.

"It was proposed that all religious persuasions should be free and their worship publicly exercised. But we have rejected this article as contrary to the canons and councils of the Catholic church."—Pius VII, Enc. 1808.

"The absurd and erroneous doctrines, or ravings, in defense of liberty of conscience, are a most pestiferous error, a pest of all others to be dreaded in the state."—Pius IX, Enc. Aug. 15, 1854.

"Religious liberty is merely endured until the opposite can be carried into effect without peril to the Catholic church."—O'Connor, bishop of Pittsburgh.

"Protestantism has not, and never can have, any right, where Catholicity has triumphed. Therefore, we lose the breath we expend in declaiming against bigotry and intolerance and in favor of religious liberty, or the right of man to be of any religion as best pleases him."—Catholic Review, 1865.

Therefore, firmly believing that the safety of our country demands the immediate removal of not only Mgr. Satolli, but of every Jesuit who is domiciled within the United States, and your petitioner does most earnestly petition and pray your honorable body to adopt the resolutions presented by Representative Meyer.

Further your petitioner prayeth not. JOHN C. THOMPSON.

BEARING FRUIT.

THE agitation which has been going on for two years against Satolli and his advisors, the Jesuits, is bearing fruit, and that astute gentleman has seen that public sentiment was fast crystallizing, and would soon demand as thorough Americanism within the Roman church as is now so prevalent outside that institution.

SURELY Satolli will not expect the people to believe he spoke seriously or truthfully when he repudiated, in his own name and that of Pope Leo XIII., the charge that he was here to further the claims of the pope to a kingdom which would embrace the whole world.

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patent, otherwise Satolli would never have deemed it necessary to reply to an article which appeared more than two years ago in the Forum. Up to date the policy of the church has been to ignore whatever charges have been made against her, under the mistaken idea that the American people, being eminently fair and conservative, would be misled by her foolish cries of bigotry and intolerance, and by her charge of un-Americanism against a very large and a very respectable portion of our population. But those cries and those charges had an opposite effect, for while the American people were both fair and conservative, they were also observing and logical. They reasoned that if the charges of priestly interference in our affairs of state were untrue, they could be easily disproved, and that the church was in honor bound to repudiate it with facts, and not assume an air of injured innocence. Yet, for reasons known only to herself, the church forebore making a specific denial. While she hesitated, Americans everywhere watched her course, and became convinced that the charges that had been iterated and reiterated were only too true. Gradually city after city repudiated her loyal sons, and heaped upon them in public, suspicion, and in private, contempt, until we see the representative of the pope, who comes with the assurance from Leo that whatever sentence or censure punishment he shall inflict will be ratified by the pope, and with the knowledge that the church has clothed him with supreme authority—stating explicitly, that he will be upheld should he controvert the ordinances of the church or the constitution of the state—until, as we said, we see the representative of the pope rising at this late date to deny a statement made two years ago. But his denial proves nothing. This you will readily see by a perusal of what he has published. It reads as follows:

"If you desire to know my mission among you, you will find it expressed in the writings concerning my favorable reception by a well meaning but misled writer in the Forum two years ago. It is 'to teach the ignorant, to raise the fallen, to lead the guilty and penitent to the invisible and divine Saviour, who alone has power to forgive sin; to console the sorrowing, to promote righteousness, liberty, sympathy and the spirit of christian brotherhood throughout the land.' If you want to know what my mission is, not, you have it in the words of this same writer, in which he explains what he thinks it is. He asserts that I am here to further the claims of the pope to a kingdom of this world, a kingdom which embraces the whole world." In my own name and that of Pope Leo XIII, I repudiate them."

If Satolli knows anything, he knows the Roman Catholic church, of which he is the head in this country lays claim to two things, that of infallibility and unchangeableness. If she is infallible, then, when she established the doctrine that "the pope may depose princes and absolve their subjects from their oaths of allegiance," and that "the pope does by usual authority so absolve subjects from their oaths to their superiors," she established a doctrine that is in force today, will be in force tomorrow and in all future time, or as long as she exists. If that is true in one instance, it is true in every instance, and when Leo XIII. said, "The judicial functions of the church must refuse obedience to the state and to the laws of the country which are in contradiction with Rome's precepts," he but added additional testimony to prove that Romanism seeks to establish an earthly and not a spiritual kingdom.

But Cardinal Manning, speaking in the name of the pope, proves conclusively what Satolli denies. He said: "I acknowledge no civil power; I am the subject of no prince, and I claim to be more than this. I claim to be the supreme judge and director of the conscience of men, of the peasants that till the fields and of the prince that sits upon the throne; of the household that sits in the shade of privacy, and the legislature that makes laws for kingdoms. I am sole, last, supreme judge of what is right and wrong. Moreover, we declare, affirm, define and pronounce it to be necessary to salvation to every human creature to be subject to the Roman pontiff."

Now, if the church of Rome, i. e., the pope, is infallible, and that infallible church is unchangeable, how, may we ask, can Satolli set aside the established doctrines of the church? How can he prove by his unsupported word, without citing a single authority, how can he prove that the church of Rome does not aim to establish an earthly kingdom when Pius IX has declared in his encyclical of December 8, 1864, that the church has the power of availing herself of force, or any direct or indirect temporal power, and that the Roman pontiff and ecumenical councils have not exceeded the limits of their power, and have not usurped the rights of princes, when history shows the popes have deposed scores of civil rulers and have given their estates to the faithful.

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American people are an educated people, who read, and who remember what they have read, and they remember having read in an article from the pen of Orestes A. Bronson, a noted convert to Romanism, that "what the church has done in the past, that is exactly what she will do in the future, should like circumstances arise." This they believe to be a true principle of the Roman Catholic church. Were it not, Romanism would be inconsistent, a thing, so far as political principle is concerned, no one can honestly charge again t her, for she proceeds upon the ground that the end justifies the means—allowing the most exalted member of the hierarchy to rob, murder, cheat, wrong, lie or defraud, should it appear that the interests of the church would be best subserved by the commission of any unlawful or immoral act. Satolli has simply acted upon this doctrine, but he has fooled no one.

THE daily papers of Germany, which have, on the authority of leading Jesuits, denied the charge made by Count Hoensbroech, who left the Society of Jesus less than two years ago, that the Jesuits furnished large sums of money to the French general, Boulanger, in the hope that he would be able to wage and carry on successful warfare against Germany, must think their readers are unacquainted with the Society of Jesus. The men who compose that society, without a single exception, have sworn the most solemn obedience to their superior. There is no crime, no wrong, so dark and damnable that their oath does not sanction—aye, does not command—the commission of if the reputation of the order, its "good" name or ecclesiastical utility, would suffer by such act not being committed. How easy, then, under this oath, would be the telling of a lie to relieve the order of the odium of playing the part of a traitor to a country into which it is seeking readmission. The Society of Jesus is a menace to the peace and happiness, aye to the commercial greatness of every country where it has obtained a foot-hold. This fact has been recognized by every European country, it has been recognized by Mexico, it should be recognized by the United States. Unless it is, and that speedily, our boasted freedom, our liberties and our public institutions will soon be curtailed, if not wiped out of existence altogether. Even now we see the fore-runners of anarchy, because of the pernicious influences injected into politics by that band of conspirators. We have seen in our elections the fruits of their scheming and intriguing. Politicians have quailed before them. The great will of the people has been defeated by them through the use of money, the aid of repeaters and bulldozers, and the susceptibility of the illiterate voters. But now the people are becoming aroused, the halls of congress and the temples of justice are becoming purified, but we want more honesty, justice and integrity in our officials. Therefore we ask, what will you do to help bring this about, so that our country may live, and jesuitism be forced beyond her borders?

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THE PAPAcy AND IMMIGRATION.

BY MAJ. F. G. RYAN, COLUMBUS, OHIO.

Because of the possibility of a misunderstanding, we object, in the discussion of this great question, to the phrase "America for Americans," and substitute America for Americanism. It will be remembered by all who are acquainted with the history of this great republic that on the eve of that glorious battle, when Washington said, "Put none but Americans on guard tonight," his own body guard was composed of stalwart men who had been rocked in the cradle of German liberty. It will therefore be understood that when we use the word American, we have no reference whatever to one's nationality, but include all who acknowledge, both in theory and practice, supreme allegiance to the government of the United States, and, who have forgotten, if they ever knew, what it is to bow their heads to mitred priest, potentate or king, but uncover their heads and make their obedience to God alone. We include all who believe in our institutions and reverence our flag. To be more explicit, to be a true American one must not only believe in liberty, civil and religious, liberty of speech, liberty of the press, liberty of thought, of conscience, of action, so long as consistent with the public good, but he must endorse our system of education, use his best effort to bring about a just distribution of the burdens of taxation, the withholding of government aid for the propagation of sectarianism, and above all, crystallize these beliefs into absolute practice. And if an immigrant is not prepared to adopt these principles and they become a part of the very texture of his being, then he should not be permitted to plant his feet upon American soil, hallowed as it is, by holding in its embrace the sacred dust of the molding bones of Washington and Lincoln.

In the organization of our great government, the fathers very wisely concluded to open the gates and invite to our shores the good, industrious, virtuous, intelligent, oppressed and distressed of all nations to come and make their homes with us, only requiring them to take upon themselves an obligation to support and defend the constitution of the United States and absolve themselves—no priestly intervention here—from "all allegiance to any foreign prince, potentate or king." A very simple requirement and yet a solemn and significant one. It is estimated by the best authorities on this subject that from 1789, the beginning of the constitutional period in our history, to 1820, there came to us from various countries of Europe 250,000 souls, an average of a little more than 8,000 per year. It is not necessary to call attention to the character of these people, for they came to us from high ethical motives, readily assimilated to our form of government and to them and their descendants we are largely indebted for the imposing superstructure reared upon the foundations laid strong and deep by the immortal Washington and his compeers.

But in the year 1820, in those days of broad and liberal statesmanship, it became apparent that some steps should be taken whereby the people might be informed annually, through their representatives in congress, of the number and character of those who were seeking homes among us.

This brings us to the record, in the presence of which we stand and wonder that the temple of American liberty has stood the test so long. From June, 1893 the number of immigrants to these shores reaches the enormous aggregate of 18,488,450. Of this enormous aggregation of human souls, the mind can form no just conception, except comparison, and then we get but a vague idea of what it all means. With this number we could populate as densely as it now is, what is commonly known as the entire Northwestern territory, and have some millions to spare. Ninety states the patriot of Rhode Island might thus be peopled, with a large surplus left. But, after all, it is not the number at which we are alarmed, but it is the character of the people.

In these 73 years Germany has sent to us 4,844,801. With regard to these people we may say, what they will not say of themselves: If we had the power we would go to Germany and out of her 48,000,000 of people, we would take 31,000,000 of Protestants and placing Bismark, the greatest statesman the world has ever produced, at the head of them, plant them all down in the head of the republic, in the sublime assurance that they would constantly vie with each other in adding lustre to the achievements already won by American valor and brain. Why? In every contest, on every battlefield of the world's history, where liberty has been at stake, the noble Teuton has stood, and tearing open the veins of his arms, blood has flown like rivers of water that liberty might not perish. Amid the dark clouds that lowered over this republic from 1861 to 1865, on 2,258 battlefields, the German thrust his glistening bayonet into his own blood and wrote everywhere his devotion to the union and the banner of liberty. Beside all this, the Protestant German is always intelligent, there being but one-fifth of one per cent. of them that can neither read nor write in their own language, intelligence and virtue being the cornerstones upon