

THE AMERICAN.

A WEEKLY NEWSPAPER.

"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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NOTES AND COMMENTS.

ALL things do not turn out just as our Roman friends predict. For instance, a friend writes us from Elmwood, Mich., under date of March 8 1895, that the hall the A. P. A. the Foresters and G. A. R. met in was burned down some time ago. Since that the members of the A. P. A.'s and the G. A. R. have bought another hall. When the building burned the priest said "that will use up the A. P. A.'s in this town, but we have had three new members since. We meet at different farm houses, wherever it is convenient. Some time ago the G. A. R. had a masquerade ball and six of the catholic girls attended. The next Sunday the priest told his congregation that he "wished every one of them (the girls), would have a baby". There is a great deal of dissatisfaction among his members these hard times, because he wants them to give him just as much money as if the times were good. A few Sunday's ago he had a row with a German because he had not paid for his and made him stand up. The German swears about it and says he will take a chair from home. The priest's morals are on a plan with some of those that I read in THE AMERICAN last year, if all reports are true. I am told that one of his members went home at night and found him too close to his wife and the husband pounded the priest so that he was confined to the house several days. The girl, it is said formerly worked for the priest. The reports came from different sources and I guess they are all true."

TRUE Americanism is finding lodgment in every section of our country. A letter from Seattle, Wash., tells of its progress there in the following language: "I hope you will forgive my tardy acknowledgment of your kindness in according to my request to send a free copy of your paper to our public library. I thank you very much, and hope that the four patriotic papers we now have in our library may be the means of opening the eyes of many of those who read them. We are just now rejoicing over the prospect of opening our Protestant hospital by May 1st. It has been uphill work, but we have rented a building, and will begin on a small scale, hoping that Protestants will stand by us and help us to make a home for our sick. We received \$1.00 from a man 'away down east.' He said he saw an appeal for aid in the American Citizen of Boston, and so sent what he was able to do. I wish every friend, everywhere, would send us as much or more. I wish some one who has money laid away, more than enough, would send us liberally, to help us in our endeavor to start our enterprise on a comfortable basis, and so be the means of doing more good work than can be computed. We have two W. A. P. A. councils in Seattle, and one in a suburb near by. They are trying to do what they can for our schools, which work they can do even to voting. The hospital work, too, they are trying to aid. The patriotic meetings held every Sunday afternoon are enthusiastic, filling the hall to overflowing, and we think it will be a day or two before Pope Leo will take possession of Seattle."

Our friend Joseph Gillow sends us the following article: It is not often that we observe evidence of good sense in a pope; and when we do we regard it as a matter so interesting that we cannot refrain from calling attention to it. It appears that the Bishop of Rome does not approve of an institution which is very popular in Great Britain, and which is known by the name of Primrose League, and he is very anxious to warn his adherents to disassociate themselves with it. For the sake of charity we shall presume that the pope does not know what are the aims of the society which he would place under his ban. It may be no harm here to remark that the Primrose League endeavors to restrain lawlessness, to discourage socialism, and to promote loyalty and concord among all classes of Queen Victoria's subjects in Great Britain. These are principles to which even a pope cannot, and dare not take exception. And we are glad to say that, despite the evil teachings of many of the pope's clergy in Great Britain, many Roman Catholics are members of the Primrose League, being better aware than their clerical teachers are of what are the duties both political and social of men who profess and call themselves Christians. But from the modified attitude which the pope is reported to have taken up toward the league, we are strongly of the opinion that he suspects the faithlessness and untruthfulness of his counsellors and that he approves rather than disapproves the principles of the Primrose League. He "counsels his flock against the snare which besets

their path in the shape of the Primrose League." Is not that rather a mild position for a pope to occupy with regard to an institution of whose principles he disapproves? We are accustomed to a pope commanding his faithful to withdraw from a society which he thinks detrimental to their interests or to his own in particular, but we confess when we find he is only "counseling them" against snares which may beset their path, we think it is no difficult matter for his intelligent adherents to see that whilst for appearance sake he must give a pronouncement in accordance with the dictation of his cardinals he leaves it with his flock to exercise their own discretion in the matter. Why we ourselves would counsel men against the snares which beset their path in connection with any political organization, but that is quite different from attempting to dissuade any one from exercising his right and privilege in joining with any political association he may choose. From the incident to which I have referred we can deduct two very hopeful conclusions: one is that the pope receives with a grain of salt the representations which his colleagues make to him of political societies in Great Britain, and the other under the pressure of those about himself he feels himself compelled to interfere in a question which he would prefer to let alone, he recognizes the fact that whilst the faithful have no objection to listening to his counsel they would sternly repudiate his "command" to disassociate with any political organization with which they have chosen to identify themselves.

A CORRESPONDENT writing to the Protestant Observer, says: "The following specimen of nun life shows the same system produces similar results, whether carried out at the centre of popery, or in the more distant and presumably enlightened kingdom of Sardinia. It also well reveals something of the secret inner proceedings of popish nunneries, and being truthful in every detail may well serve as yet another proof of and warning against the superstition, idolatry, and heartless cruelty to be found in those falsely-called abodes of peace. It also shows the great value of early scriptural training, and illustrates in a very remarkable manner God's providential care of His trusting confessors. Emily was the daughter of a Sardinian Romish lady of rank and an English Protestant gentleman. On her father's death, when she was fifteen, her mother placed her in the Augustine nunnery of Notre Dame de Misericorde, in a town not far from Turin, taking the name of Clarice. About two years after her profession, a Madame Barthelmis entered the nunnery as a pensionnaire. Clarice attended her, and found a small Bible among her books, which, not being valued, was given to her on the departure of Madame Barthelmis as a souvenir. Clarice, when a mere child, had been partly instructed from Scripture by a Christian nurse, and now read it with avidity and incessantly. This led to her seeing the utter falsity of popish principles and practices. As soon as she put her knowledge in practice by refusing to use 'holy water,' confess to the convent confessor, pray to images, etc., her persecution began, and continued increasing in severity, till her providential deliverance. Father Joachim, the confessor, poured upon her torrents of passion, threatenings, and denunciations for refusing to confess to him. Madame Lascaris, the abbess, tried every argument to shake her constancy, threatening penances and fasts as the least evils she would endure. She remained firm, and contrived to secrete her small but precious Bible, now become her only guide and solace. She was interdicted from all intercourse with her fellow nuns, and condemned to solitude and long fastings, with endless repetitions of prayers in the chapel. She found escape impracticable, every outlet having iron bars, and being also closely watched. On refusing to join in the chapel prayers, Sister Ursule (one of the leading nuns) denounced her as an 'accursed one, a blasphemous heretic, an imp of hell.' Such is convent law! For weeks she was dieted with bread and water, and obliged to pass many hours alone in the superieure's private chapel, to repent on her knees thousands of Ave Marias. These 'tender mercies of the wicked' failing to make an idolator of this young lady, the superior told her, obedience would obtain immediate relief, but the contrary would produce very terrible results. She was now denounced as a demoniac, and her trials were dreadful. She was forced to attend all the tedious numerous services, but only standing in the choir doorway, holding a heavy unlighted taper; and exposed to universal scorn, and at one service nature gave way and she fell insensible on the marble pavement, only to be carried and dragged away to her prison cell."

CHASE ROYS writing from Washington, D. C., says: "The following is the translation of an article from A. Lambert, which appeared in the Citizen Franco American published at Springfield, Mass., March 9th 1895; Lambert was a very learned French priest, and his conversation is a great acquisition to Protestantism! We translate as follows: There was once a lawyer, whose name was Henry Lasserre. One fine day he was smitten with a great and holy love for the word of God, and, being himself enthused, he wished to make known to his fellow countrymen the beauties and the doctrines of the Gospel—so pure and so simple. He set to work. His book appeared and met with colossal success. New editions succeeded each other as by enchantment. The pope received a copy of the work, and his secretary 'for Latin letters,' took up his pen and sent the author a letter of congratulation. The vicar of the pope, Cardinal Parocchi, did the same. The bishops followed so fine an example. Fonteneau, archbishop of Albi; Bourret, bishop of Rodez; Isoart, of Annecy; Fava, of Grenoble, and Blanger of Limoges—to cite only a few of the names—wrote to Lasserre. They said: 'His book was admirable, providential, just in the nick of time.' In short, Lasserre was praised, caressed and blessed with might and main. They said: 'It sheds benedictions abundantly.' The good souls of Protestants rejoiced. The pope, they said, had been converted!—The Romanists could read the Bible!—Alas! these good souls were very soon undeceived. A decree of the Index dated Dec. 19, 1787, condemned Lasserre. His 'Gospels' were anathematized, prohibited, pro-

scribed! They must not be read, kept or printed. The pope retracted: He had blessed the work in 1786; in 1787 he condemned it! What do you wish? Infallibility has its misfortunes. Unfortunately for the pope those misfortunes come like tiles—they are not predicted by Thomas Moutil of Naples, by the almanach of Mathieu Lanesberg. They are playing at the vatican, something that will end in destruction to popery. Lasserre was condemned, but, 'how can pure gold be turned into vile lead?' will be asked by the poet. Lasserre had been audacious. He had added some notes to the text, and, in order to do this, he had consulted certain Protestant authors. This does not mean that Rome does not like to embellish the word of God, with varied texts—of her own invention. Lasserre in some of his notes had strayed from Roman inspiration. The fabulist would have said, this was the first grievance. At these words the people raised a cry against the lawyer. Alas! the poor beast—I beg pardon—Lasserre was not at the end of his troubles. He had written a preface to his book,—but a preface! An address, what! Among other things he therein stated, which is true—that the Gospels are scarcely read by the Romanist. He also made light of all trifling devotion, which airs itself in the Conducting Angels, the Manuals of the Children of Mary, the Treasures of Christian, etc. Nothing but death could expiate this crime; and he was made to see it. The Index ran over him; you know the rest. Ah! but Rome does not like anyone to touch her ancient relics. It is in vain that Christ said: 'Search the Scriptures.' Rome knows better than all that! And from her point of view, she is right. 'The word of God,' wrote Theophylactus, a father of the primitive church, 'is the candle by which we discover the robber.' But, ah! we must not speak of a rope in the house of a man who has been hanged. A brave man, named Quessel,—a priest he was, and a religious of the oratory—had believed, in good conscience, that it is useful and salutary for all without exception, to know the Scriptures. 'The obscurity,' said he, 'is no reason that ought to hinder us from reading them.' In speaking thus he only imitated St. Augustine: 'Sunday must be sanctified,' says he, 'by reading pious works, and especially the Scriptures.' 'To prevent Christians from reading the Bible, is to forbid the children of light to use the light.' Thus thought and taught Quessel. He was making an innovation. Rome quickly gave him his fitting portion. He was condemned. The pope who, gave him his quietus, was called Clement XI, and the bull of this vicar of Christ (!!) is dated Sept. 8, 1723. But you will say, why these condemnations? Why? Recall now what Rome thinks and teaches on reading the Bible, and you will have the answer. It is related that one day certain English Romanists, principally new converts, united and founded what I shall call a Catholic Bible society. These good people were able to win over the services of the Romish bishop, Poynter. Poynter wrote the preface of their first edition of the new Testament. Everything seemed to progress according to their wish. But let us await the issue. In 1816, Pope Pius VII did thorough justice to this pious enterprise—according to popish justice. It would have been an impolitic move to write to the English. That might have retarded Catholic emancipation in England. So he wrote to the bishops of Poland; and the bull that he directed to them June 19, 1816, put an end to everything of that kind. 'We have,' said he, 'been truly shocked at seeing this work, which raps the foundation of religion.' Milner, who was also a Romish bishop in England, spoke in his Supplementary Memoirs of the English Catholics—supplementary to the history of the Romanism of this society in England—he calls it something unheard of. 'The name itself, which was given it,' says he, 'is antagonistic to the rule of faith received among us; and he has the audacity to affirm that, 'crimes multiplied in direct ratio with the progress, which the Bible societies make.' There is more: In March, 1813, he wrote a pastoral letter to his clergy, in which he denounces vigorously the enterprise, and concludes: 'I hope, my well-beloved brother, that you will not encourage the distribution of the Bible.' And he invites his priests to give their hearers the Catechism, the Catholic Christian Instructed, etc., instead. Rome does not wish her people to read the Bible without the notes there added by her. And she is right, (from her point of view) for, as has been well said, 'the free circulation of the Holy Scriptures is the death blow of the papacy.'"

To the Roman Catholic pope: If you want a man who will give you no flattery, send for the Savannah man, ex-Priest Slattery.

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ROME HATES HIM.
Catholic Editors Saddle Political Motives on Bismarck's Jubilee.
BERLIN, March 31.—The only discordant note in the Bismarck jubilee comes from the Catholic editors, who seem to have gone back twenty years to live over again the bitter days of the Kulturkampf. Their newspapers try to minimize the character of the fetes by insinuating that the celebration is merely an agrarian hulla-balloo held for political purposes. Several clerical newspapers assert that the big land owners have used pressure to obtain subscriptions for birthday presents. The members of the Silesian Farmers' league are said to constrain the workmen and tradesmen with whom they deal. The administrators of the public domain, the official directors and inspectors in short, the chiefs of the bureaucratic world generally, are charged by the clericals with conducting house to house collections and blacklisting the men who refuse to pay. A similar system is understood to be used by employers throughout large industrial districts. These levies on salaries and wages, say the clericals, are known as "Otto's dimes." The Bismarck agitation has become so extensive, according to the ultra-montane editors, that heavy drafts must be made on the secret funds in Berlin to keep it up. Then come the usual suggestions as to "ulterior objects," "government intrigues," and "oppressive imperial measures." Talk of this sort is hardly needed in the present flood tide of national hero worship, but it is likely to be utilized later in the parliamentary feuds.
That the whole Bismarck demonstration is spontaneous is beyond the shadow of a doubt. Since the surrender of Sedan the country has not been in such a delirium of joy. The Empress Frederick, now in Bonn, visiting her daughter, the Princess of Schaumburg-Lippe, has sent a long autograph letter to Bismarck. The letter is calculated to heal the wounds left by the feud between the empress and chancellor during Emperor Frederick's short reign.

WHY MRS. SURRATT WAS SILENT.
David M. Dewitt Declares That Father Walter Advised Her Not to Speak.
KINGSTON, N. Y., March 27.—David M. D. Witt of this city, author of the book recently published at Baltimore entitled "The Judicial Murder of Mary E. Surratt," speaking of the report from Chicago of the destruction of the proofs of the innocence of Mrs. Surratt by the burning of the house of John W. Clappitt, her former counsel, and the statement of Mr. Clappitt as to Father Walter's story, said that it would be difficult to destroy the proofs of Mrs. Surratt's innocence as embodied in his book, which, however is a demonstration rather of the want of proof of her guilt. In gathering the facts for his book; he had occasion to visit Washington in the spring of 1893, and while there called on Father Walter. "He related to me," added Mr. Dewitt, "the same colloquy Mr. Clappitt now gives between himself and the poor woman, but the colloquy took place in the cell of the condemned woman just before she was taken to the scaffold, and not on the scaffold itself. She wished to state to the soldiers who had come to conduct her to her death that she was innocent and in their presence and hearing asked her priest to be allowed to do so, when he replied: 'No my child; the world and all that is in it has now receded forever. It would do no good and it might disturb the serenity of your last moments.' But Father Walter in his interview with me went no farther. He intimated nothing to the effect of any such condition being attached to his presence with the condemned woman as Mr. Clappitt now says he stated to him."

Had Slattery in Mind.
BROOKLYN, N. Y., March 31.—Cardinal Gibbons preached at the cathedral today to a large congregation, from the text, "Which of you shall convict me?" His eminence evidently had in mind ex-Priest Slattery and the recent riots in the south. He said in part: "The Catholic church is jealous of the honor and moral rectitude of her clergy. It is her constant aim that they should walk in innocence and blamelessness of life. Whenever any of her clergy is known to have contracted any degrading habits incompatible with his sacred calling, he is withdrawn from the active pursuits of the ministry until he has given marks of reformation. We find it very hard to please our enemies. If we were to retain a degenerate clergy in the exercise of the public ministry, they would point the finger of scorn at us and say: 'See how low is the moral standard of the Catholic clergy.' If we dismiss one of them, they will forthwith pick him up from the gutter and re-

ceive this fallen angel with open arms and lead him about the country like some strange animal, and exhibit him to the public gaze. They affect to believe this man in his fall when they would not listen to him when he was honored in the sanctuary."
His eminence closed with an appeal to his hearers to treat the calumniators of the church with moderation.

A. P. A. BOOKS STOLEN.
Lodge Room Broken Open and the Property Carried Away.
DECATUR, Ill., April 2.—When council 95, A. P. A., gathered last night it was discovered that the door of the lodge room had been forced open and the books, records and correspondence with the state council carried away. Property of other lodges meeting in the same room was not disturbed. This act on the part of the enemies of the order is accepted as the beginning of a bitter local war.

Speaks For Itself.
CHICAGO, Ill., April 2, 1895.—Editor THE AMERICAN: I have in my employ a Scotch-Canadian girl whose parents reside in a small town in Canada, near Toronto. The young woman was telling me one day that her father would enjoy reading your paper, so I subscribed for it for her father, Mr. James Johnston, some time ago. On March 25th, Mr. Johnston's barn was burned. It contained quite an amount of stock, grain and hay. Thinking it was thieves who started the fire, they were much surprised to receive notice that if they did not immediately drop your paper, their house would be burned down. This morning the young woman received a letter from her sister telling her to "Stop the paper, for heaven's sake, as they were obliged to sit up nights and watch the house." As the town is settled mostly by Irish Catholics, and in fact run by them, it is quite easy to see who did the cowardly deed. I am a constant reader of your grand paper, and rejoice that you are doing such a glorious work.

A TRUE AMERICAN.
Rich Gold Mine Found in China.
YOKOHAMA, March 15, via San Francisco, Cal., April 2.—The discovery by the Japanese is announced of a rich gold mine on the Liao Tong Peninsula, near Talien Wan. This place is a seaport northeast of Port Arthur. Certain priests occupied a temple which stood over a shaft leading to the gold mine. The priests had grown rich working this mine, as their predecessors had done for three centuries. Their secret was safe, as they worked on the superstitious natives by declaring that the shaft was the home of a fierce dragon that could be appeased by liberal presents of money and jewels. So the timid people were accustomed at great festivals to throw their money into the shaft. When the Japanese army came, some of the engineers routed out the priests and investigated the shaft. They found a large quantity of rich ore which will pay well for working and they found many indications in the vicinity of valuable gold-bearing quartz.

Americans on Top.
BLOOMINGTON, Ill., April 1.—The election of three members of the school board today was in many respects the most exciting contest in the city's history in many years. The vote cast aggregated 4,144, nearly 400 more than at the memorable election three years ago, when women voted the first time. It was a clearly defined issue between the American Protective Association and those opposed to that association obtaining control of the schools. The A. P. A. and successful candidates were Calvin Rayburn and B. S. Potter and Mrs. Frank Y. Hamilton, their majorities ranging from 300 to 400. The woman voted this ticket in the proportion of 3 to 1. The proposition to issue \$40,000 bonds for a new high school building carried. The result gives the A. P. A. control of school board by one majority.

New Honors For Father Stephan.
WASHINGTON, D. C., April 2.—The pope has conferred on Rev. James A. Stephan, of Washington, the rank of private chamberlain to the pope, with the title of Monsignore Stephan. The announcement was made by Monsignore Satoli at a dinner given by him today in honor of the feast day of St. Francis de Paul, after whom the delegate is named. The office of private chamberlain to the pope is of much importance at Rome, as the chamberlains are the immediate attendants of the pope and receive all visitors seeking an audience. The title of monsignore carries with it the wearing of the purple as an outward mark of dignity.

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