

"AFTER A PRETTY GIRL."

Continued from Page 1. Have asked many people if they have ever heard him deny the statements in THE AMERICAN regarding Miss Thornton, and their testimony is that he has always said that there was nothing untrue in the article. I have called to see him myself, and he again substantiated the statement. Not only this, but there are more than a score of witnesses in Swaledale, and some in Thornton, who have heard Mr. Calkins make these same statements. If it is true that he has denied them to Roman Catholics and told Protestants that they were true, which latter he has done again and again, then surely he is not worthy the confidence of either Romanists or Protestants. Neither is any other man who prizes a few dollars above the liberty of one of our citizens, either of conscience or personal. Such people are unworthy the name American citizen. I am yours for the right, SIGEL C. GREEN, Pastor Baptist Church.

Rev. Mr. Green followed this letter up with one to THE AMERICAN, written in the following language:

"SWALEDALE, Ia., May 21, 1895.—Editor THE AMERICAN: Under date of April 5th I sent you a communication concerning Miss Mamie Thornton, who was taken by the Romish church from this village and not allowed to return. A great howl has gone up from Rome all over this part of the state, headed by 'Col.' J. H. McConlogue, of Mason City, who is seconded by some of the Protestant papers.

"I send you the 'colonel's' reply to my article, which was printed in the Mason City Times-Herald. I shall leave you to champion the cause of THE AMERICAN, knowing full well your ability to do so—and also the cause of Protestantism. I have answered one charge, in the Mason City Gazette, he makes against me—that of deliberately lying concerning the taking away of the girl. There is abundant proof here that, according to the testimony of both Mr. and Mrs. Calkins, the girl was not given any preference in the matter whatever. Permit me now, through the columns of your paper, to answer some of the erroneous assertions made by the 'colonel.' When I first read his article I took it to be a dose of political 'sour grapes,' and you can imagine my surprise when I found this to be true. He was defeated for office some three or four years ago, and charged the A. P. A. with a hand in the affair. An opportunity now afforded itself to show the people how broad he was in religious matters. He wrote two articles, one denouncing Priest Phelan, of St. Louis, for his tirade against the Y. P. S. C. E. and the Epworth League; a day or so after he published the answer to my letter in your paper. A blind man could see through such gauze as this. The 'colonel' evidently wants to run for office again. It seems that the 'colonel' has misjudged my religion: I am an American Baptist, and not a Romanist at all. Says the great historian, Bancroft: 'Freedom of conscience, unlimited freedom of mind, was, from the first, a trophy of the Baptists.' (History United States, II., 66, 67.) The celebrated J. W. Locke says, in his essay on 'Toleration': 'The Baptists were the first and only propounders of absolute liberty, just and true liberty, equal and impartial liberty.' (Jones' Vindication, 15.)

"I say this not only because I am a Baptist, but to show the falseness of Mr. McConlogue's statement that 'the first banner of religious freedom in this country was unfurled by the Catholics under Lord Baltimore. I am, indeed, surprised that a Romanist should even mention history. If there is anything they do not want the world to know anything about, it is their history, and I do not blame them, written in the blood of thousands of martyrs. The 'colonel' deprecates my ignorance of American history. I can say that I neither pose as a great scholar or historian, but if his own knowledge of history is to be judged from his article I would advise him to attend the public schools for a few days, at least, or else take a common school history and retire to his office and there read it. He surely knows that Rome has forced the withdrawal from our public schools of certain histories because they gave truthful accounts of some of Rome's deeds of darkness. With a great array of eloquence he points to Lord Baltimore as the first champion of freedom, pure and absolute. But I fail to find so recorded in any history except a 'Young Catholic's Fifth Reader,' which I have in my library. Let us look at the United States history for facts. Roger Williams was banished from Massachusetts in the early spring of 1636, and founded Providence, R. I. This was the beginning of the 'first civil government upon earth that gave equal liberty of conscience.' From the very first it was free from all constraint of the religious conscience. And any man, with or without a religious faith, could come and remain without molestation of his creed. 'With an effrontery equalled only by its falsity, some papists have claimed Romanism in this country as a friend of religious freedom. Her past history is reeking with the gore of slaughtered millions, while huge volumes of records live to recount her murderous hate of the godly. Much can never be recorded, and never was

recorded. No Jesuitism can remove the horrid stains by which every page of her history is crimsoned.' (C. C. Biting on Religious Liberty.) She boasts that she 'never changes.' Her modern spirit is the same as the ancient. Her modern power is restrained. Every one of her prelates is a sworn persecutor. The very oath of office exacts it. Here are its words: 'Heretics, schismatics and rebels to our lord [the pope] or his aforesaid successors, I will, to my utmost, persecute and oppose. *Hæreticos, schismaticos, et rebelles, eidem domino nostro vel successoribus predictis, pro posse perseguar et oppugnabo.*'

"Roger Williams obtained a charter for his colony in 1644, and the same year wrote his famous treaty entitled, 'The Bloody Tenet of Persecution for the Cause of Conscience.' Lord Baltimore was truly a man much more tolerant in spirit than most Romanists of his day, and it is true that his colony in 1649, five years after Rhode Island had granted absolute freedom of conscience, granted religious toleration, but not religious liberty. (C. F. Barclay L., Chap. 7.) 'Christianity was the law of the land.' The charter of Maryland required that all places of worship must be consecrated according to the 'ecclesiastical laws of England,' and all laws be 'consonant to the laws of England.' It vested all church patronage in the proprietor. Lord Baltimore desired a refuge for persecuted Romanists, and no charter which permitted the exclusion of Protestants could be obtained from an Episcopal king and parliament. To insure security for Catholics, and yet admit Episcopalians, a liberal clause in the charter of 1632 secured toleration to Christians. But what was the legal enactment? The Maryland act of toleration was passed in 1649. This act is 16 and 17 Cecilus, Lord Baltimore, Laws of Maryland at Large. (T. Bacon, 1865.) It was partial toleration, but far from liberty of conscience.

"First. It provided that 'blasphemy against God, denying our Saviour Jesus Christ to be the Son of God, or denying the Holy Trinity, or the Godhead of the three persons,' should be punished with death and confiscation of lands and goods to the lord propriety. "Second. 'Persons using any reproachful word or speeches concerning the Blessed Virgin Mary, mother of our Saviour, or the holy apostles or evangelists, or any of them, for them, for the first offense to forfeit five pounds sterling, or in default of payment to be publicly whipped or imprisoned, at the pleasure of his lordship or his lieutenant-general; second offense, ten pounds; third offense, to forfeit lands and goods and be forever banished out of the province.'

"This was thirteen years after Roger Williams had opened up his refuge for all; yet according to the Romish Archbishop Hughes, of New York, it was the first preaching and practicing of religious liberty. Like the Scotch leagues, it's all on one side. Compare it with the Rhode Island charter. They wrote to John Clark, their agent in England, to 'plead our case in such sort as we may not be compelled to exercise any civil power over men's conscience.' The organic law of the colony was: 'No person within the said colony, at any time hereafter, shall be, in any wise, molested, punished, disquieted or called in question for any difference of opinion in matters of religion; but that all and every person or persons, from time to time, and at all times hereafter, freely and fully have and enjoy his and their judgment and consciences in matters of religious concernment.'

"I emphatically deny that I in any way insinuate that all women who be long to the church of Rome are harlots. (When was the brand removed which the infamous Pope Pius, in 1808, placed upon the wives and children of all heretics, by whose decree has the taint of concubinage and illegitimacy been removed?) Let me quote from 'The Priest, Woman and Confessional,' by Rev. Chas. Chiniquy, in regard to priests and nuns. On pages 148 and 149 he says: 'Let those who would be tempted to think that I exaggerate, read the following extract from the memoirs of the venerable Selpio de Ricci, Roman Catholic bishop of Pistoia and Prato, in Italy. They were published by the Roman Catholic Italian government to show to the world that some measure had to be taken by the civil and ecclesiastical authorities, to prevent the nation from being entirely swept away by the deluge of corruption flowing from the confessional, even among the most perfect of Rome's followers, the monks and nuns. The priests have never dared to deny a single iota of these terrible revelations. On page 115 we read the following letter from Sister Flavia Peraccini, prioress of St. Catharine, to Dr. Thomas Campanaria, rector of the episcopal seminary in Pistoria: 'Of those who have gone out of the world I shall say nothing; of those who are still alive and have very little decency of conduct, there are many,' (then follows a long list of names of priests, etc.) 'But, wherefore, any more, with the exception of three or four, all I have known, alive or dead, are the same character.' 'They are on more intimate terms with the nuns than if they were married.' Page 117: 'The priests are the husbands of the nuns.' 'Poor creatures, they think they are leaving the world to escape dangers, and they only

meet with greater ones.' Page 118: 'Do not suppose that this is the case in our convent alone. It is just the same at St. Lucia, Prato, Pisa, Perugia, etc. And this was at the very home of Rome, where her religion is supposed to be the purest, the priests, monks and nuns the holiest.

"Let us quote Father Chiniquy once more. He was a priest for some twenty odd years. Same book, page 64: 'I have heard the confession of more than 200 priests, and to say the truth, as God knows it, I must declare that only twenty-one had not to weep over the secret of public sins committed through the irresistible corrupting influences of auricular confession.' Scores of ex-priests and nuns confirm this sort of testimony, and the only answer of Rome is to say that they were excommunicated from the church for drunkenness, etc., and howling mobs try to murder them, as they did ex-Priest Slatery at Savannah, Ga., a short time ago, or at Keokuk, this state, and many others that we might mention. This is no argument. Again the 'colonel' says: 'You will admit, if you know anything about history, that the only religious services offered on the American continent for 100 years after the continent was discovered' by that great Catholic, Christopher Columbus, were the service of the Roman Catholic church. The reason such a thing was made possible was, as Riddpath puts it in his history of the United States, page 27: 'The real object had in view by Melendez was to destroy a colony of French Protestants called Huguenots.' 'Melendez thought to kill French heretics in the name of patriotism, and religion was the way in which to restore his character.' 'The Catholic party at the French court had communicated with the Spanish court the whereabouts of the Huguenots.' In this massacre between seven hundred and one thousand Protestants were slain; and thus in Protestant blood was the banner of Rome set up in America. No one has ever spoken a word against the work of the Catholic soldiers in either the revolution or the rebellion. Many of them fought bravely; all credit to those who did. And yet the proofs are on file with the war department at Washington that Lincoln was the victim of a Jesuit plot. And, according to Roman Catholic authority, the Jesuits were introduced into this country by Archbishop Hughes, who claimed to be such a great friend of the martyred chief. We do not care a straw how people worship God; but it is this political hand of Rome that we object to. The 'colonel' goes on at a great rate to slander and vilify me, and uses no little Scripture to assist him in it; but it is a fact that the devil can quote more Scripture than most christians today. He even used this sort of method to win the Lord himself. Then he says: 'I know the history of the Catholic church from the day Christ commanded his apostles to go and teach all nations. I know the meaning of her ceremonies. I know her dogmas, and I know something of the teachings, origin and history of other christian denominations; and, knowing this, I am satisfied and contented with the Catholic church.'

So long as the 'colonel' lives in the United States he shall never be molested in his worship of God; but, KNOWING that religion is a great cloak that Rome spreads over her to cover her political designs and desires, he may as well step down and out of politics. He says he 'would not entertain malice toward a single soul'—and yet his article sounds very much as though he would like to cut my throat. According to the teaching of the Roman Catholic church, the assertion he makes that all the denominations are doing a good work is not true; for anyone who opens to another a false hope is an enemy and not a friend. The Roman Catholic church teaches that there is no salvation outside 'the Holy Roman Catholic Church.' See 'Catechism of Christian Doctrine,' pages 20 to 23. (Hoffman Bros., 1885.) All other denominations teach that a man can be saved without joining that body. And almost all evangelical orthodox denominations teach that man is saved by faith in Jesus Christ. See the Scripture: 'He that believeth on the Son hath everlasting life.' (John 3:16, 36; 6:47 Acts. 'For by grace are ye saved through faith; and that not of yourselves; it is the gift of God, not of works, lest any man should boast.' Eph. 2:8, 9. Much more might be written, but I forbear. Yours very truly for equality before the law, SIGEL C. GREEN, Pastor Baptist Church."

THE NEW DAILY SCHEME.

The friends at Omaha are trying to raise sufficient capital to start an American daily. They already have a fair start, but desire the assistance of friends everywhere in the United States. Can you take one or more shares, on account of true Americanism? This is their plan:

In answer to repeated requests we have finally consented to undertake the task of starting a DAILY AMERICAN in Omaha. This would be an easy thing to do if people were to act as they talk. Yet it will not be impossible, even if they do not, for there are thousands of patriots who are anxious to have the news— anxious to give the Protestant preachers as fair a hearing as is accorded to Roman priests and itinerant

lecturers of the Jesuit Sherman stamp—who will respond to our call for subscribers for stock to enable us to establish a DAILY AMERICAN.

We have consulted with our friends, and they have suggested this plan: Increase the capital stock of the American Publishing Co. to \$150,000. Divide into 10,000 shares of \$15 each. Begin business when \$100,000 has been subscribed. Each stockholder must be a subscriber.

Subscription price of the paper, first year, will be \$10; 88 the second, and whatever the directors decide thereafter.

The management of the company will be placed in the hands of a board of directors, who will be elected from among the stockholders, by a majority of the stock represented, at the regular annual meeting.

The indebtedness will not be over 40 per cent of the capital stock at any time.

If you want to help establish a DAILY AMERICAN, fill out and return to this office the following blank, keeping this statement as our part of the contract:

On demand, after \$100,000 of the capital stock of the AMERICAN PUBLISHING COMPANY has been subscribed, I agree to pay to the AMERICAN PUBLISHING COMPANY, or order, the sum of Dollars, being the purchase price of Shares of the capital stock of the AMERICAN PUBLISHING COMPANY, of Omaha, Neb. Dated at (town) this day of 1895. [Signed]

Also, please fill out the following blank for our information, as we do not want to have a Romanist associated with us in business:

I hereby state and make this a part of my contract with the AMERICAN PUBLISHING COMPANY: That I am a Protestant; that I belong to the following secret societies: I further state that I am not the agent of a Roman Catholic or of any person who sympathizes with the fight being made by the pope and the hierarchy against the free institutions of this country. I further state and agree that I will accept the face value of stock in the AMERICAN PUBLISHING COMPANY at any time it may become apparent that I am working against the principles now advocated by the AMERICAN PUBLISHING COMPANY. Further, I agree not to (State) day of 1895. [Signed]

The following numbers of shares have been spoken for in the scheme to get up a patriotic daily paper in Omaha:

Table with 2 columns: Name and Number of Shares. Includes Omaha, Neb. (1,000), Chicago, Ill. (500), Brownville, Neb. (10), Wisner, Neb. (7), Boone, Ia. (45), Minneapolis, Minn. (2), Florence, Neb. (1), Kansas City, Mo. (1), Laramie, Wyo. (1).

There are to be 10,000 shares. Each share is \$15, payable when \$100,000 has been subscribed. The capital stock is to be \$150,000. How many shares will you want? Let us have a daily.

Edward Baumley, for livery, 17th and St. Marys Ave. Eat Dyball's delicious Cream Candies 1518 Douglas St.

When down town drop in at John Rudd's and leave your watch, if it is out of repair, to be fixed. 317 north 16 St.

For a Roman Salvation Army. CLEVELAND, Ohio, May 24.—Roman Catholic missionary workers are about to start a Salvation Army movement, except that some of the old features of the Salvation Army will be omitted. The missionaries have the indorsement of Bishop Horstmann, of this diocese, to the plan of street work, and meetings will soon be begun on the street corners and curbs. A national organization will be formed, and the work extended to all the great cities of the country.

Orangemen. The regular meetings of American Lodge No. 221, L. O. L., will be held every Saturday night at Redmen's hall, 15th and Douglas street. All members are requested to be present.

Do you subscribe and pay for THE AMERICAN? Yes or no will decide how much you are interested in the advancement of Americanism.

D. W. COMSTOCK, Painter and Paper-Hanger. KALOMINING AND CLAZING. First-class work guaranteed in every particular. Give me a trial.

Notice. The present indebtedness of the Nebraska Hay Company is \$266.75. Omaha, Neb., May 17th, 1895. Wm. L. Monroe, President.

Notice. Samuel Walker, defendant, will take notice that on the 6th day of May, 1895, Jeannette Walker, plaintiff herein, filed her petition in the District court of Douglas county, Nebraska, against said defendant, the object and prayer of which is to obtain a divorce from said defendant, upon the ground of desertion and of failure to support; and for the custody of John W. L. Walker, an infant offspring of said marriage, and for permission to resume her maiden name of Jeannette Payne. You are required to answer said petition on or before the 17th day of June, 1895.

Notice. I hereby give, that by virtue of a chattel mortgage given on the 20th day of April, 1891, by Mrs. Elizabeth R. Howard to A. T. Elwell for two hundred and forty dollars \$240.00 payable six months after-date with interest at the rate of ten per cent per annum from date until paid; now, therefore, in default of said payment and interest, I will offer at public auction, on June 21st, 1895, to the highest bidder for cash the property described in said chattel mortgage, to-wit: A five room cottage, situated in Halse addition to the city of Omaha, known as 2414 Bristol street, in the city of Omaha, Douglas county, Nebraska.

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