

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.

PRICE FIVE CENTS

VOLUME V.

OMAHA, NEBRASKA, FRIDAY, OCTOBER 18, 1895.

NUMBER 42

A ROMANIST'S OPINION

As to the Relations Which Should Subsist Between the Church and the State.

Some Very Queer if Not Very Absurd Logic, Even Judged from a Roman Standard.

We take the appended extracts from a paper contributed by Rev. David Moyes, D. C. L., rector of the Church of St. Denis, Ashburnham, Mass., to the New York Freeman's Journal.

He says, at the outset:

"Senator Hoar, of Massachusetts, has shown himself a wise statesman and a truthful relator of facts in his recent letter upon the American Protective Association. The object of his letter is to show that that association has no reason for its existence any more than the Mafia of the Italians. But it may be well to go more into detail and show how futile are the arguments of those who would seek to prove that the Catholic religion is a menace to the state.

The plain facts of the case will demonstrate in the clearest manner that the Catholic church is the upholder of society and of the rights of the people. The principles taught by the church in its solemn pronouncements and through its learned theologians and fathers, whatever may be the degree of authority with which they are put forward, are quite enough to convince intelligent non-Catholics that the church in its normal action must sustain the secular power and consolidate its independence. The religion of Catholics is not a menace to the state.

THE CHURCH DENIES THE DIVINE RIGHT OF KINGS.

We may observe in passing that when Leo XIII. says that by the selection of the people the ruler is designated, but not the rights of sovereignty conferred, his holiness means that the people are not the ultimate source of power, but that those rights pass on from God to the ruler through the medium of the people, whereas the selection of the ruler comes absolutely from the people. But no matter, so long as the people have the choosing of the person who shall rule them, what greater guaranty for the rights of the people and the restraining of tyrannical monarchs than these principles? And at the time when James I. of England claimed to have received his power directly and absolutely from God, defenders of the people arose in the person of eminent theologians in Catholic countries to deny this theory as approximating too closely to theocracy. To reign by divine light both as to person and power, matter and form, and to preclude the people from either election or resistance by force of arms under any circumstances was what the Protestant king was aiming at. This, moreover, was the teaching of the English universities which had fallen under the influence of the new religion at this identical period; and it was a flagrant contradiction between belief and practice for the Protestant party to have contrived the banishment and dethronement of their king, whom, in their delirium, they had supposed to be divinely appointed. The old Kaiser of Germany, in our own day, had a weakness, too, on the subject of his own divine and irresponsible person. He put the crown on his own head on the occasion of his coronation to show the people that he did not receive his appointment from them. Even the present young man, inheriting the traditions of his house, and not a bit behind his grandfather in his most unbounded presumption, has got some vague and ill-defined idea that he is superior to the constitution, and more than once since his accession to the imperial throne he has come into disagreeable contact with the parliament of the nation. And what of Queen Victoria? Perhaps she has never given it a thought, but the doctrine of the divine right seems to be shadowed forth by the impress left on the coins of the realm, which declare her to be the Queen of the British by the grace of God, but not a syllable about the people. Anyway, it was principally since the Reformation that we find the divine-right theory advocated, and almost exclusively, I should say exclusively, by the above party, and not by the Catholics. Very few kings since the reign of Moses have reigned by divine right, or by any special and direct act of the governing power. Moses stood erect upon Mount Sinai, crowned with a halo of light, and holding in his hand the tables of the Law. He ruled as the envoy of God, not of the people. God not only gave power to the Hebrews to govern society, but, intervening by a special and supernatural act of authority, He laid His hand upon their leader, constituting him their king by divine

right. His right to command was given him from above, amid the convulsions of nature upon that holy mount. The scene is sublime.

But God has not vouchsafed this favor to the nations. Angry at their departure from His law, He seems to have withdrawn Himself into the dark, impenetrable cloud which surrounds His throne, and to have committed the formation of secular governments to the people.

DEMOCRACY MOST CONGENIAL TO CATHOLICITY

Jefferson must have studied the origin of civil power in the fathers and theologians of the church, or must have taken a few hints from Archbishop Carroll, before he entered upon the great task of drawing up the Declaration of Independence. He may have pondered over Blackstone and have searched the archives of Europe for the most liberal treatises upon constitutions and the formation of states, but nowhere would he find the relations of ruler and subjects and the essential principles of authority and liberty so scholastically laid down upon the basis of Scripture than among the theologians of the Catholic church.

And now, having disposed of so much in a cursory way—sufficient, however, to arouse in the minds of our opponents a suspicion that true Americanism lies with us—we would observe that there are principles which express abstract truths which have never been realized, nor ever will. There are countries which profess the Catholic faith and where all are spiritual children of the pope, the head of the church. There are countries where canon law has been the basis and spirit of their secular legislation, and where for certain disciplinary concessions the people have bound themselves to the church by spiritual treaties called concordats, and so forth. Now, to take these countries as a sample of what Catholics demand here, where the state is based upon the natural law, and is bound by no spiritual allegiance, is simply absurd.

Besides, when we come to examine things closely, we find that there is very little, apart from the terms of special agreement which Catholic countries were free to make, claimed by them, which all denominations, no matter how strenuous they might be for state control, would not claim here. The churches in America consider themselves empowered to defend the Christian religion from all attacks and from everything that would sully its purity, whether these attacks come from individuals or from the state. Ministers who are sentinels on the watch-towers of Israel will not hesitate to condemn unjust laws on the side on which they offend against morality. Such laws, they believe, have no intrinsic claim to their obedience, and if their resistance is passive it is because they should not disturb public order, which is a paramount consideration.

In the government of civil society the Christian ruler should conform to the moral law, natural or revealed; that is, in his public acts he should do nothing that is contrary to the good of religion or the salvation of souls; nothing which would interfere with the obedience which subjects owe their church and to God. This is both claimed and admitted, we would imagine, on all sides in America. Moreover, it is guaranteed by the constitution.

Liberty of conscience, under the restraint of the national law upon which every civilized government is founded, is the best and only legitimate form of policy in our present conditions, in which we are divided immeasurably in matters social and religious. If, by a fiction of the imagination, we supposed the world to profess one faith, to have one thought and one preference for the truth and for the visible organ through which it is manifested, then we might seek to realize a higher ideal and delight in using lawful means to keep up this marvelous and almost unearthly communion. But we are losing ourselves in supernal abstractions which have no practical utility. So long as we have different faiths around us, we have obligations one towards another, and these involve the exercise of charity and forbearance, and a recognition of mutual rights in our public manners and in the enactments of the state. This is the rule, also, for Catholic countries where other communions are found, and where the unity of faith is broken.

The American Government is based on the natural law. This divine law, for it is dictated by God through the ordinances of nature. Having thus its foundations securely laid, it allows the development of the positive law of religion upon this unchangeable basis, protecting all alike and securing to them the fullest liberty consistent with the natural principles which underlie its constitution. This liberty is claimed by the ministers of the gospel and is asserted not merely in their direct ac-

tion upon their own spiritual subjects, but in warning the state to keep off its sacred domain and refrain from enacting laws that would contravene in the slightest degree the laws of that divine code of which they profess themselves the guardians: There are more than Mr. Parkhurst valiant and fearless defenders of Christianity. Politicians may say that some of them have gone too far and have entered upon the domain of politics. It may be so; but all of them, we believe, aimed at the spiritual well-being of the community, and claimed the prerogative, as spiritual ministers, of judging the extent of their own spiritual jurisdiction. The crimes reproved may have had a temporal end, and were, in this respect, social or political, but this did not prevent these ministers from looking upon these same crimes under another aspect, and in their relation to the law of God. These very crimes, without ceasing to be temporal, became thus spiritual, and as such fell under the moral supervision of those who had been ordained to the ministry and to the preaching of the word of God.

What more do American Catholics claim? And, we may ask, what more do they claim even in Catholic countries, where we will suppose a higher and more normal alliance exists between church and state? The Catholic obtains very little more by virtue of a treaty, and by the filial subjection of the state to the church, than what all ministers claim and obtain in America, namely, the free and unimpeded exercise of the Christian religion.

CHURCH'S RELATION TO THE AMERICAN STATE.

The Catholic church is divinely commissioned to teach religion and pass upon the morality of actions, in the hope of eternal life. She is supreme in spiritual matters, and, moreover, is the judge of the limits of her own spiritual jurisdiction. It does not belong to the civil power to define the rights of the church and the limits within which it shall exercise them. This is a proposition which we hold, for the contradictory is condemned in the Article XIX of the Syllabus. The position of the church here is unassailable. But the church, while adhering to this as a principle, and protecting her dogmas, as well as the spirit of them, with jealous care, observes a conciliatory policy toward the state, and aspires to a most perfect harmony in matters of discipline.

Now, while this is the case, the American people claim that the state shall not enact laws in opposition to their religious belief, or in any way infringe upon their liberty of conscience. Both recognize the divine law, positive and natural, to be of a higher order, and maintain their right to judge of spiritual cases in their own sense, yielding obedience to unjust laws for the sake of general discipline and peace. Conscience here makes a decided stand. They do not, especially in matters connected with the profession and practice of religion, accept every enactment from the state without remonstrance, simply because it comes from the state. There are limits to the state's jurisdiction imposed upon it by the natural law and by the religious clause of its immutable Constitution, and the people will finally see that it does not transgress. And yet the church is conservative and a support of order, for she urges her subjects to obey the laws, not simply for a purely natural reason, but for a supernatural reason, in which we see the superiority and excellence of the Catholic system of morality over the grosser and more selfish motives of the system taught by Herbert Spencer, and, strange to say, advocated by several ministers of the gospel. But while the church inculcates obedience to the general order of things, she lays down the conditions upon which a law should possess intrinsic value, and of itself be fit to command obedience. She commands the early Christians for resisting, in the spirit of martyrdom, a law ordering them to sacrifice to the gods, which was manifestly opposed to the divine law. The law had no intrinsic force, and they were to obey God rather than man. We trust the defenders of the right of conscience and the admirers of Christian heroism will unite with us in giving due credit to the church for the advocacy of such doctrines.

Conscience has its rights, and one is that it be at least a moral judge, assuredly for those outside our communion, in the relation between the state and themselves on the subject of religion, and this whether the state for the time being is the judge or not. If they did not claim this they would assimilate themselves to the pagan legislators of ancient Rome, who maintained the law was just because it was enacted by the state, not that the state should enact a law because it was just. The world has made progress since then.

Those ideals of state perfection, such as we read of in the Christian constitu-

tion of states, that admirable encyclical and exposition of Catholic principles, are of course more perfect than those represented by the nations; but, viewing the condition of things, it would be inopportune, unjust and improper to force the realization of these ideals, even if it were in our power to do so. The present pope, in the "Immortale Dei," has declared his preference for a more practical separation between church and state, when their union, through the harassing persecution of infidel governments, becomes the occasion of so many evils. The adoption of the less perfect and a deviation from the ideal sometimes create a government more perfect in the concrete, and the only one that should be chosen. A government of this kind can alone exercise the functions of one, and that in a manner conducive to the end for which it was brought into existence—namely, that of maintaining order and promoting temporal happiness.—Boston Pilot.

THEY WORE LONG COATS.

Priests Heading a Big Procession Intercepted by Government Cavalry.

CITY OF MEXICO, Oct. 9.—There is much excitement here over the violation of the law forbidding public religious demonstrations, on the part of 2,000 pilgrims from Puebla, who marched into the town of Guadalupe with banners and carrying large bronze crucifixes. Priests, wearing the prohibited long black coats and chanting litanies and religious hymns, accompanied them. The procession was intercepted by Prefect Velasquez on horseback, accompanied by a squad of cavalry, who demanded that the pilgrims take off their religious badges and furl their banners and that the priests take off their clerical coats. Father Yermo, a Spanish priest of Puebla, who commanded the procession, was arrested for infraction of the reform laws and fined \$50 and admonished not to repeat the offense. Prefect Velasquez ordered gendarmes to stand guard on the inside of the great church of Guadalupe, which measure was protested against by Bishop Placarte, but without avail. The gendarmes entered the church, where the priests requested they should remove their hats, but Velasquez ordered his men not to uncover their heads. The liberals say the church is as much a public place as any theater, and nowhere in such places do gendarmes take off their hats, even in the presence of the president of the republic. Among the American prelates here to attend the coronation fetes are the archbishops of Santa Fe and Cincinnati and the bishops of Ogdensburg, Dallas, Charleston, Brownsville, Natchez, Covington, Indian Territory, Columbus, Springfield, Tucson, Galveston, Nashville and Vincennes; also the Archbishop of Quebec.

MORMON SPECTER ONCE MORE.

Old Priesthood Dabbling in Politics and Utah Torn Up.

SALT LAKE, Utah, Oct. 12.—Perhaps this city and territory, with all its troubles times when the fight was on between the Mormons and the adventurous "Gentiles" who entered the territory, has never been aroused by a political sensation as it was by that of to-day. On Monday last, at the meeting of the Mormon Priesthood (a society that, at one time, was as secret as the Masonic order), the presidents attempted to discipline Moses H. Thatcher and R. H. Roberts, nominees respectively for United States senator and member of Congress on the Democratic ticket, for not having consulted the old oligarchy for its consent to do so. This was in the face of several previous pronouncements that the Lord gave to the first presidents no divination of political questions. Several circulars to that effect have been publicly issued, and some were used to secure the passage of the last enabling act through Congress. In an interview, published to-day, O. W. Powers, chairman of the Democratic central territorial committee, has stated that, while Thatcher and Roberts are apostles in the church, Democrats nominated them in good faith, with the understanding that the union of church and state had been abolished in Utah. This is not all. He has called a meeting of the Democratic territorial committee with the implied but not stated purpose of calling the state convention together and withdrawing the nominations already made. When this is done a fight is to be made against the adoption of the constitution on which Utah expects to be admitted as a state. If the Mormons rally to the support of the constitution and adopt it, then the matter will be carried to Washington. Many leading Republicans are taking part with Judge Powers, who was the leader of the old Liberal party in Utah. C. E. Allen, the Republican nominee for Congress, was

"hook by jaw" with Powers in those troublous days, and many predict that he will co-operate on the political line of anti-Mormons against Mormons. It will be a religious, not a political, fight.

A. P. A.'s as a Dynamic Agency in Politics.

From all accounts, the A. P. A. ticket has won in Nashville, Tenn.; the Americans elected a mayor and a majority of the city councilmen. There were only two tickets in the field—the Democratic and the ticket of the element in favor of good government. The Republicans, scenting danger from the fires of patriotism which were ablaze in all sections of the city, and recognizing the determination on the part of the better element to end the Rum, Roman and Ring rule which for years has dominated over the people, very shrewdly refrained from entering the race. From the telegrams sent out to the Romanized press, it would appear that the excitement and feeling were so intense that the big up-town saloons closed their doors early on the evening of election. The truth of the matter is, that the tough element had begun to realize that the laws would be strictly enforced just as soon as Mr. McCarthy should take his seat; and they commenced to practice some of the forms which in a few days they will be compelled to observe, whether it suits them or not. The name McCarthy is a very familiar one, and is met with very frequently in politics; but it must not be confounded with the variety that is acting as mayor of Le-mont, Ill., or the "Buck" McCarthy species that infests Chicago's Stock Yards region. As the Nashville McCarthy had the backbone to run for mayor on the A. P. A. ticket, there is no doubt but he will have the nerve to enforce, without fear or favor, the laws as they are. "Equal rights for all, special privileges to none." Chicago's mayor was elected on the Republican ticket on false pretenses. His claims to intense Americanism were worthy "works of art"—before election. His acts were beautiful specimens of Romanism—after election. To the Romans he gave Kent and 12,000 positions in patronage. To the Americans (when the Romans had all been supplied) he gave 32 positions of trust—in the shape of janitors, laborers, watchmen, and scrubwomen. His motto appears to be: "No rights for any but Romans, all special privileges for the Irish." The partisan press endeavors to throw as much dross as possible upon the victors in Nashville, claiming that the better class of Republicans voted with the Democrats, while the negroes voted with the A. P. A.'s. It is only a few short years since the Republicans were claiming that the Democrats in the South were intimidating and driving the colored voters from the polls, and that it was not safe for a man with a black skin to be seen near the voting booths on election day.

The G. O. P. has always laid claim to having been the party to free the negro, and were very much concerned about the welfare of their colored friend. But now things have changed; the colored man has profited by experience and by the educational advantages which under the Constitution he is permitted to share equally with his white brother. And, moreover, being quick to think and to act, he has perceived the hand of Rome in the politics of our country and the danger to our free institutions from all plotting and scheming Jesuits and popish emissaries, and has accordingly worked and voted with the Americans. When he was a slave, with nothing but his soul to save, the Roman Catholic Church did not have any time to waste in directing his steps toward the golden stairs; but, once he was free and began to receive the price of his hire in the coin of Uncle Sam, the holy (?) mother church was in an agonized frame of mind to devise ways and means to save his soul, and incidentally to save some of his dollars for the pope. As the colored vote is getting beyond control of the office-seeking politician, "the ring" has concluded to throw him overboard. It is only a few days since that the Republicans in Louisiana formed the White Republican League. This goes to show the high esteem in which the colored voter at the South is held by the Republican party; and, as the Democratic party had always declared itself opposed to the colored man, there was only one thing for him to do, and that was to attach himself to the A. P. A.—an organization which knows neither birth, place, race, nationality, creed, party, faction, or previous condition of servitude.

The decision of the supreme court of Nebraska in the case of the Omaha fire and police board; the matchless reign of the Americans in Detroit; the election of an American on the Democratic ticket in Indianapolis, the home of

Henny Harrison; and now the election of an entire A. P. A. ticket in Nashville, has surprised and astonished some of the "big bosses" in both parties, and, from the activity the different committees are displaying, it is very evident that they are endeavoring to find out "where we are at." The reports from Indianapolis on Sunday indicate that the town was never so quiet and orderly in its entire history. The saloons obeyed the laws, as it was understood the new mayor meant business, as his first official act was to dictate a letter to the acting chief of police instructing him to enforce the law without quibbling or the exhibition of any favoritism or partiality.

Rome's press may endeavor to cast reflections upon the negro who has the courage to stand for Americanism, but they are absolutely silent concerning the time when (in 1864) Pius IX. sent his blessing to Jeff Davis and the southern confederacy, when the pope's Irish fell over each other in their eagerness to get in the front ranks—of those deserting from the Union army and fleeing to Canada. Then it was that the colored men, in defense of the Union army and Old Glory, went to the front, and—"the colored troops fought nobly."

Abuse of the A. P. A. and the negroes will not change the result—right will triumph in the end; and the boys in Nashville have taught Rome a lesson that she will not soon forget.

AJAX.

How Did the Papacy Get There?

It seems strange how the Roman Catholics, numbering only about ten millions in this country, can exercise such a controlling influence and power in politics. Hence, in view of this comparative smallness of numbers, many who have not given particular attention to this subject do not believe that the Republic is in any danger from papal influence, and that the A. P. A. organization should not be encouraged. But the better portion of our citizens, who keep up with the times, know full well that declarations of the order are no exaggeration of the fact that the papal power has already greatly endangered the perpetuity of the Republic and its free institutions.

But the question arises in the minds of many thoughtful men, How did the papacy get there? How came it possible for it to obtain such controlling power in the cities? We answer that the conscienceless politicians gave them this power for the sake of the united Catholic vote—one instance of which we will give to show how it is done: We are credibly informed by a prominent A. P. A. of Memphis, Tenn., that, although the papists have been greatly in the minority in that city, yet just before election the priests go around and demand of the prospective candidates for election 80 per cent. of the appointive offices to be under priestly control in case the said candidates are elected, for which guaranty they should have the Roman Catholic vote. Hence, under this arrangement, the papists soon have 80 per cent. of the police force, fire department, and other branches of the civic service, besides securing for Roman Catholics the major portion of positions in the public schools. Now, this instance of priestly diabolism and Romanized party corruption is a political eye-opener to every one who wants to see and who will give his attention to the subject. And no one can suppose for a moment that this is the only instance of the kind, for doubtless the same course has been practiced for years in all cities, which explains the profound mystery in the minds of many how it is that the papists can manage to secure the control of almost the entire police, the teachers in our schools, and other city officials; and we hardly know which are the most deserving of our disgust and utter loathing—the intriguing priests, the corrupt and Romanized politicians, or the papal hierarchy who inaugurated such a bold and successful plan to bring the great cities of this country into subjection to the papal power.

However, this course of conduct will soon be stopped. The political power of the American Protective Association and kindred associations will in the near future destroy the priestly power in politics and relegate to the rear the miserable politicians who have turned traitors to their country and fill their places in the cities and throughout the country with true and loyal Americans, who will free the nation from papal bondage and from every vestige of the political footprints of pagan Rome.

J. G. P.

Young Mothers

Should early learn the necessity of keeping on hand a supply of Gall Borden Eagle Brand Condensed Milk for nursing babies as well as for general cooking. It has stood the test for 30 years, and its value is recognized.