RELIGIOUS LIBERTY IN SOUTH AMERICA.

Report to the Chicago Methodist Ministers by Rev. John Lee.

Seventeen months ago to-day, says the *Converted Catholic*, the Chicago Methodist ministers' meeting appointed a committee to bring the following request in the most effective manner to the notice of the head of the Roman Catholic Church:

"In view of the repeated and warm approval by the clergy and laymen of the Roman Catholic Church in this country of religious freedom as existing by law in these United States, we respectfully and earnestly request that the proper authorities of that church use their good offices, under the direction of Pope Leo XIII., to secure for the Protestants of Peru, Ecuador and Bolivia the same liberty of conscience that is enjoyed by Roman Catholic citizens of this country."

It required a correspondence of fifteen months to get a communication from the Vatican. One of the "oppressive disabilities" to which this correspondence invited attention is that Protestant citizens in these republics are deprived of "their civil and inalienable rights to be legally married" unless they "forswear their religious convictions." Cardinal Gibbons, in a letter from Rome, dated June 14, 1895, says that he has "referred the matter of the disabilities of the Protestants in Peru, Ecuador and Bolivia to the cardinal secretary of state." In this letter Cardinal Gibbons incorporated a communication from the cardinal secretary of state, which not only asserts, "I have written to the apostolic delegate in the above-named republics to obtain precise information concerning the laws which affect the condition of Protestants there as regards both the exercise of their religion and the celebration of marriages," but also gives the assurance that he will "call the attention of the Holy See to the information which the aforesaid delegate will send." A registered letter has been sent from this city to Cardinal Rampolla, secretary of state for Leo XIII., pleasantly reminding him of his promise and asking him if he will have the goodness to call the pope's attention to this important matter at the earliest possible point of time, and then communicate to the committee the decision reached. A communication from the post-office authorities in the City of Rome conveys the intelligence that this letter has safely reached its destination. The committee desires to gratefully record the fact that the press of Chicago has strongly endorsed this movement, and feels confident that all lovers of religious liberty will utter a hearty Methodist amen to the "hope" of the *Citizen*, a paper edited by a well-known Roman Catholic journalist, that the "odious religious restrictions" in these South American republics may be abolished. The committee wishes to report that communications have been received from persons in widely diversified walks of life that give no uncertain sound.

General Neal Dow, the venerable temperance advocate, believes that this movement demands the earnest activities "of prominent laymen as well as those of clerics." Dr. A. B. Bruce, the distinguished Scotch professor, is convinced that "it does not require much reflection to be satisfied that it is very desirable that Protestant citizens in the republics of Peru, Ecuador and Bolivia should be under no temptation to renounce their faith in order to be legally married," and hopes "that the efforts being made to bring about a change of the law may succeed."

Professor Goldwin Smith, of Toronto, writes: "There can be no doubt that the Vatican has the power, if it has the will, to get the disabilities removed. If its authority were exerted, the civil laws of the republic would not stand in the way. The papacy can hardly pretend to the character of a moral power when it practically upholds and propagates concubinage by shutting out a class of citizens from lawful marriage."

General O. O. Howard, in one brief sentence, reveals how his pulse beats: "I am glad you are proposing a communication to the Roman pontiff in behalf of citizens in Peru, Ecuador and Bolivia who are deprived of the ordinary rights of free men, and I hope that he, as the head of the Roman Catholic body, will do what he can to remedy existing evils."

Dr. Henry Wade Rogers, president of the Northwestern University, states that "this movement" appeals to him "most strongly"; that it "is entitled to and should receive the unqualified endorsement of every citizen of this Republic, without reference to his religious or political convictions"; that "the disabilities under which Protestants labor in some of the South American republics is intolerable"; that "our Roman Catholic fellow citizens in the United States who have come to recognize the value of liberty of conscience will be found ready to co-operate with the Protestants in an attempt to so influence public sentiment as to secure the repeal of the disabilities under which Protestants labor in Peru, Ecuador and Bolivia," and that "the day has long since passed when such restrictions of religious freedom can be regarded with anything but abhorrence by intelligent and liberal-minded men." W. J. Onahan, a highly cultured Roman Catholic gentleman of Chicago, having his attention called to the disabilities of Protestants in the South American republics, he very emphatically declares: "I can have no hesitation in promptly expressing my opinion on this presentation. Such a condition of affairs is intolerable and outrageous. I am heartily in favor of religious freedom and liberty of conscience here and everywhere. I do not believe in persecuting or proscribing any man or woman anywhere because of his or her religious convictions." An eminent Roman Catholic educator, Very Rev. James C. Byrne, president of the College of St. Thomas, St. Paul, Minn., on being asked for an expression of opinion concerning the religious disabilities of Protestants in the republics of Peru, Ecuador and Bolivia, says: "As I have no means at hand to verify the statement 'that Protestants in these countries cannot be legally married unless they abandon their religious convictions and become Roman Catholics,' I shall assume that this is literally true. I have no hesitancy in saying that such legislation is intolerable, intrinsically immoral, and opposed to Catholic principles."

Rev. Dr. Charles J. Little, president of the Methodist theological school, Evanston, Ill., thus expresses himself: "In each of the three republics of Peru, Ecuador and Bolivia the Roman Catholic Church is established constitutionally, to the exclusion of every other form of religion. In Ecuador, and, I presume, in the other two republics, a concordat between the pope and the state authorities regulates the relations of ecclesiastical and civil powers. A marriage, to be legal, would have to be solemnized by the Roman Catholic priest. Beyond this I cannot speak with any confidence. But if the laws of these republics do oblige Protestants to forswear their faith before they can be married legally, they are certainly an outrage upon morality and a crime against purity in the name of religion, and all believers in Jesus Christ, Roman Catholics and Protestants alike, should insist upon their abrogation."

Bishop A. Cleveland Coxe, of the Protestant Episcopal Church, asserts that "wide circulation should be given to facts which show that the Americanism" of Archbishop Ireland and Cardinal Gibbons "does not amount to the courtesy of acknowledging an important communication from so large a Christian body as the Methodists, whom they felt at liberty to insult in a manner which violates the ordinary rules of politeness between neighbors as co-citizens," and observes: "At last the cardinal, on the spot, and in close communication with the pontiff himself, with no apology for fifteen months' neglect, elicits a reply from the Roman court evasive and jesuitical in the extreme. The Vatican well knows the laws and oppressive measures of these 'republics.' The late Cardinal Lavigerie was loud in professions of republicanism, while he eulogized Ecuador as the model republic. Here is the whole story in a nutshell: They would reduce us to the condition of Ecuador governed by the Jesuits."

Dr. John Henry Barrows, president of the parliament of religions, just before starting on his journey to Europe to lecture at Grindelwald, said in a letter to the committee: "I am glad of the efforts which the Methodist ministers are making to secure to the Protestant citizens of the South American republics all the legal and political rights which are granted to Roman Catholic citizens in the United States. I am sorry that success for your righteous efforts seems to be postponed indefinitely, but the agitation must be continued, and the leaders in this agitation ought to be the archbishops and bishops of the Roman Catholic Church in the United States. Nothing would remove the distrust which some good people still have toward our Roman Catholic brethren more completely than their resolute endeavor to secure from Roman Catholic governments in South America all rights for Protestant citizens."

The committee expects in the near future to present expressions of opinion from some distinguished members of the "Holy Catholic Church" in Europe concerning the religious disabilities imposed upon Protestants in Roman Catholic countries.

The Chicago *Evening Post* says: "The report, which was submitted by Rev. John Lee, chairman of the committee, was enthusiastically accepted, and the committee was instructed to continue its labors along the same line. The result of its work up to date is considered most favorable to the cause the ministers have taken up, and it is proposed to push the matter prominently before the public at home and abroad."

THE SITUATION IN NASHVILLE.

Naturalization Laws.

The question of a change in the naturalization laws of the country so as to require a longer residence before full citizenship could be conferred upon a foreign-born, is not new nor of recent date. In fact, there were wise men in Congress, when the present law was enacted, who were in favor of a longer period, but were voted down. Since then it has been agitated from time to time, but all political parties have been afraid to espouse the cause for the reason that the opposing party would gain favor in the eyes of the naturalized citizens and secure their votes; but the time has come when the native-born must assert their rights. We must call a halt in the making of citizens from the material now coming into this country.

Of the immigration at present coming to our shores, the Chinese are as well qualified for citizenship, by nature, as those from most of the other countries. In fact they are the superior of the Poles, Hungarians and the greater part of the Italians who have arrived here during the past twenty years. A very large portion of these last-named people are criminals, many of them sent here by their different governments, others fleeing from their countries to escape punishment for crimes committed. Most of them are ignorant of the first principles that go to make good citizens, but soon after their arrival they are taken in hand by some one who can handle them and put through the naturalization mill and then voted at so much a head.

Of course our courts are to a manner at fault in allowing such cattle to become citizens, but then our judges are often as corrupt as the party who handles them and trade in their votes. Therefore, we favor a change in the naturalization laws—a change that will compel from all a residence of twenty-one years before acquiring the full rights of citizenship—the right to vote and hold office.

Failing in getting this change, we would amend the present law so that United States courts (judges or commissioners of these courts alone) could confer citizenship upon aliens. Many and many a man has been made a citizen, by state courts, when he was in no way qualified, for the simple reason that he would vote for the judge thereof at an approaching election. Give the right to naturalize to the judges of the United States courts alone. They are not the creatures of an election, and therefore have no interest in making citizens of persons not wholly worthy and legally qualified.—*American Guardian.*

Moving for a Testimonial.

GLASGOW WORKING MEN'S EVANGELISTIC ASSOCIATION, EX SECULAR HALL, 122 Ingram Street.

GLASGOW, October, 1895.—Dear Sir: Mr. Harry Alfred Long, who has labored long and faithfully in the Protestant cause in Glasgow, is about to leave us, to spend the rest of his days in Australia. Not idly, however—though he might reasonably think that rest and peace were now his due, seeing he is in his 70th year. No; he hopes to be able to so stir up the Queensland Protestants that they shall by an overwhelming verdict at the poll reinstate the Bible in their primary schools. Mr. Long's labors in Glasgow for the last 30 years have been anti-infidel as well as anti-papal. He has successfully debated in public with most of the leading infidels in Great Britian, America (Toronto, 1880) and Australia (1886). The ex-Secular Hall, which he took from the Glasgow infidels, and in which they held balls on Sabbath days, he has used for evangelizing the masses and ministering to the wants of the poor and the needy. He has enjoyed the confidence and esteem of the loyalists here in no mean degree, as is evidenced by the fact that he has been eight times returned to the school board at triennial elections, and of that number he has four times topped the poll, each time defeating a papal Monsignore. When he came amongst us Glasgow Green was a Fenian Preserve, but after ten years' incessant struggle he broke up what was known as the "Catholic Ring," and now law and order prevail. He has likewise done excellent service in other departments, such as the "Y. M. C. A.," the "Foundry Boys," etc.; in fact he has been a very successful worker on "A. P. A." lines. Having resolved therefore that he should not leave our shores without some public acknowledgment of his labors, and knowing that there are many loyalists in America, especially Scotch, to whom Mr. Long is well known, and who will gladly add their contribution to his honorarium; it was thought fit that we should thus let them know our purpose. Contributions will be received till the 31st of December next, at the above address, and will be duly acknowledged by me. The presentation will be made in January, 1896, at the end of which month he sails.

DUGALD BURNSIDE,
Secretary.

Liberty.

Liberty of religious thought, liberty of action for our educational institutions, liberty for our children, untrammeled by ecclesiastical authority, purity of the ballot-box, the perpetuation of American institutions, and the upholding of the flag, are exemplified and represented in this municipal campaign by the ticket known as the A. P. A.'s. Beware, fellow citizens, of the encroachments upon our liberties by the Roman hierarchy. The trust given to our keeping by our forefathers is the highest and most sacred trust ever confided to mortal man within historic times. Read the history of the Roman church. Study its present plans for the subjugation of governments to its authority and dictates. Look at its insidious cunning and secrecy. The Romish church never sleeps, but seeks to gain political control over the whole world. Look at Spain to-day, with her sixteen millions of people, thirteen million seven hundred thousand of whom cannot read nor write, and where Protestants have to worship in secret according to law. How well she has succeeded in the past history will show. Keeping the masses of people in the densest ignorance, better to attain her ends, which were, and now are, to fatten her purse, extend her domain, and control governments, for the benefit of her celibate priesthood and similar Romish institutions, and at the expense of the masses of people of whatever nationality. We, as American citizens, have our own country to preserve before their power becomes too great for the successful overturning of the same at the ballot-box. We must clean out the hotbed of Romanism, from constable up, and put nobody but true American citizens on guard, who owe no allegiance to any foreign power or ecclesiastical authority, to the detriment of American institutions and a free and enlightened people.—Ex.

Woman's Protective Association Officers.

DENVER, Col., Oct. 4.—The National Woman's Protective Association concluded its second annual convention in this city. The principal business has been the adoption of amendments to the constitution and by-laws. One result of the convention was the dropping of a standing executive board of three, the sentiment being in favor of choosing the executive body from the floor at each annual convention, the selection to be made by the president. The new officers are: President, Mrs. Carrie G. Oostdyke, of Detroit, Mich., secretary, Mrs. M. Belle Kempher, of Saginaw, Mich.; treasurer, Mrs. Mary Davidson, of Bloomington, Ill.

POPE LEO'S LETTER.

Religious Congresses Disapproved Of by His Holiness.

PHILADELPHIA, Oct. 23.—Pope Leo has written an important letter to the Roman Catholic hierarchy of America condemning the assemblage of congresses of religion. The letter has been delivered to Archbishop Ryan, of this city, and to all other archbishops. It was the main subject considered at the recent assembling of archbishops at Washington, but the efforts at secrecy were successful in keeping the pope's letter from publicity. What steps the archbishops took cannot be learned, but with the views of the pope thus clearly expressed it is doubtless that the American church will anathematize congresses of religion in the same way that an interdiction was placed on Roman Catholic participation in the Knights of Pythias, Odd Fellows, and other secret societies. Whether Pope Leo's disapproval is particularly in reference to the Chicago congress cannot be learned, but as that was the last and by far the most conspicuous gathering of the kind, the letter will be viewed with special reference to it.

Mrs. Bishop Indignant.

TOPEKA, Oct. 19.—Mrs. Bridget Bishop of Leadville, Col., has written to the sister superior of the Topeka Catholic convent, giving a full account of how her daughter, Marie Bishop, was secreted in Topeka after she ran away from the Leavenworth Catholic convent. She says: "It is with a heart full of gratitude I write these few lines to thank you and the rest of the sisters for the kindness and trouble you have had on account of the waywardness of my daughter Marie. I hope God will reward you, one and all, for it. Dear sister, my heart is almost broken to think of Marie doing such a thing and causing such a worldwide notoriety, both to our family and the school. But our enemies, I mean the A. P. A., will leave nothing undone to crush our Catholic schools."

Mrs. Bishop then names the people who secreted her daughter in Topeka and tells how, when it was made public, that Mrs. E. M. Van Cleve had been mixed up in the affair, the girl was taken into the country to the home of a man named Staples and was afterwards taken in charge by a man called Jones, who escorted her to her home at Leadville, boarding a Rock Island train at the Sugar Mill station, eight miles west of Topeka. The Topeka people named are the Rev. C. M. Long, pastor of the Third Presbyterian Church; Mrs. E. M. Van Cleve, president of the Social Purity league; Mr. and Mrs. J. G. Rogers, C. L. Vanderpool, an ex-police sergeant, 700 Lane street, and Mrs. A. L. Leslie.

Protestants Helping Rome.

All over the United States the Roman Catholic priests are boasting that in the erection of their churches, convents, monasteries, asylums and schools, and in the support of these institutions, they receive material aid from Protestants. It is the same in England. The London *Christian* of Aug. 1, 1895, had the following editorial note, which we commend to the serious consideration of our readers:

"On the occasion of the opening of a new Roman Catholic church at Branksome, near Bournemouth, Father Morford said that in the erection of the building he had received help not only from Roman Catholics, but "from Protestants also." The fact is a very remarkable one. Since the Reformation a change has evidently taken place either in Romanism or in Protestantism. That it is not in the former is clear from what we know of other countries where she still possesses power. In Protestantism there has been a growth of what men call charity, but Scripture would call it by a different name. Between the religion of the New Testament and that of Rome there is as much difference as between light and darkness—Christ and Antichrist. Fellowship between the two is impossible. Protestants who are helping to secure Rome a position of power in this country are strangely forgetful of the facts of history. She will accept all that is given, but she will use every advantage for the purpose of crushing and oppressing all who oppose her.

Why It Exists.

To give our readers some idea of the hold that the Roman Catholic Irish have obtained in the United States, we take the roll of salaried offices in New York City—twenty-two in number, with a combined annual salary of $146,000—and show you by whom they were filled up to last fall. Roman Catholic Irish fill eleven of the offices, with a combined salary of $90,000; German Catholics hold two offices, with combined salary of $10,000; American Catholics, two positions, combined salary $10,000; four of unknown creed draw a combined salary of $20,000; Jews are credited with holding two of the positions, with the combined salary of $12,000, and one Protestant with a salary of $4,000, the smallest in the list. Is further comment needed to prove the necessity for the organization of the American Protective Association?—*Exchange.*