

ROME RULES OR RUINS

She Has Attempted to Capture This Country by Diplomacy, But Has Failed.

She Also Failed at the Ballot-Box, and Will Now Attempt to Capture It With Bullets.

The following address was recently delivered before the patriotic orders of Muncie, Indiana:

By the term "America," we mean particularly that portion of this continent over which "Old Glory" waves from the tops of court-houses and school buildings, so though guarding the "land of the free and the home of the brave."

It may seem strange to some that a fair and favored land like ours should have an enemy anywhere. Yet it is a sad truth that everything that has come to bless mankind has encountered enmity which has lived as long as the blessing lasted, or will live as long as it lasts. Even Jesus Christ, the purest, sweetest and loveliest person who ever trod this earth, the spotless Son of God, the world's best friend and greatest benefactor, encountered enemies so acerbated by base hatred that they thirsted for His blood and actually gloried in His death.

So the United States of America, the grandest and freest country under the sun, which is peacefully maintaining a form of government, the great foundation principle of which is: Equal rights and equal justice for all; and whose corner-stones represent: First, free government; second, free speech; third, free schools, and fourth, religious liberty, has her enemies, who would glory in her downfall.

There is always an advantage in knowing who and where one's enemies are, and what their designs are, and the methods by which they hope to carry them out. There is also an advantage in knowing (if there be many enemies) which among them may be regarded as the greatest.

I believe that the greatest foe to all that we, as American citizens, hold dear, is not so much as external as an internal one; among us but not of us—a very Judas Iscariot, or Benedict Arnold, ready to put the knife to his country's throat or sell it for the price of blood; fawning upon us, professing friendship, yet constantly waylaying us for a favorable opportunity to strike us down.

Of course our opinion as to which among the many enemies may be regarded as the greatest will depend largely upon our point of observation. Some conceive that the liquor traffic, with its attendant evils, is the greatest. Others regard our modern machine politics and our "political boss" system as the greatest; while yet others look upon our monster trusts, combines and gigantic monopolies as the greatest. True, there are all great evils, burdens upon the people, and detrimental to the good of the country; but among them all, I believe there is none more cunning, persistent, powerful and dangerous than that religious system known as the Roman Catholic church—a hierarchy whose supreme head is a foreigner, sitting upon a throne in the city of seven hills, on the banks of the Tiber; who wears the mitre of a priest, holds the sceptre of a sovereign, yet who is described in the book of Revelation as a "beast," upon whose back sits a woman drunken with the blood of the saints; whose tracks through the ages are tracks of blood.

You may ask why I regard this particular institution as the greatest enemy to our country and our liberties. It is because:

1. She has always been an enemy to such liberties as we enjoy, and she claims that she never changes;
2. Of her past history, which she still endorses, and longs for the opportunity to repeat;
3. Our American institutions do not accord with some of her leading dogmas;
4. Of her numerous utterances avowing her designs upon the government and nation.

Some of the claims she sets up that are opposed to the liberties of a free republic are:

1. That their elected head of the church, the pope, is Christ's viceregent on earth, and, by virtue of his high office, possesses absolute infallibility when speaking ex cathedra.
2. That he possesses the divine right of absolute religious and political sovereignty over all the nations of the earth.

Upon this point Bellarmine declares that: "The pope, by divine right, hath supreme power over the whole world, in both ecclesiastical and civil affairs."

And in September, 1895, a day of special prayer and fasting was observed throughout the United States by the Roman Catholics, in accordance with an appointment of Archbishop Corrigan, for the restoration of the pope's temporal power.

3. That he possesses, by divine right, absolute control of the conscience and conduct of all his subjects.

Now, with these claims, held just as tenaciously as ever, his subjects in this

country are, by every means in their power, striving to carry out the pope's designs and fasten the Romish yoke upon the necks of the sons of our freedom-loving forefathers. Shall America's sons allow them to do it?

That this is their design will be seen from the following extracts:

Father Hecker, in 1870, declared that: "If the membership of the Catholic church increases during the next thirty years as it has in the past thirty, in the year 1900 she will take this country and keep it."

Again he says: "We will take this country and build our institutions over the grave of Protestantism."

Another Roman Catholic authority says: "Undoubtedly it is the intention of the pope to possess this country. In this intention he is aided by the Jesuits, and all Catholic prelates and priests."

This last is taken from the *Brownson Review*.

Judge Halberton prophesies that: "Eventually America will be a Catholic country. The Roman Catholic church bids fair to rise to importance in America. As soon as they have a majority it becomes a Catholic country, with a Catholic government, with the Catholic religion established by law."

Father McGlynn once said: "This country must be Catholic, or else our religious history will not be as God designed it to be."

Father Wenninger says that: "One of the most glorious enterprises for the Catholic church to engage in at this day is the conversion of the United States to the Catholic faith."

Cardinal McCloskey, in 1888, asserted that: "The Catholics of the United States are as strongly devoted to the sustenance and maintenance of the temporal power of the holy father as Catholics in any part of the world, and if it should be necessary to prove it by acts, they are ready to do so."

By what acts, and how ready, I ask? May it not be possible that their "readiness" consists in their armed, equipped and drilled membership, and the "acts" mean the hostile use of these forces against our country and our homes?

Now we see the claims and designs of the papacy upon this country expressed in the clearest and most unmistakable terms, and by those who, by virtue of their official positions, are supposed to know what the mind and aims of the papacy are.

But some one may ask: Is there any very special danger to the stability of our cherished institutions or to the prosperity of our country in the accomplishment of those designs, even? Would Roman Catholic supremacy in political affairs be so very great a calamity after all?

I firmly believe that it would be one of the greatest calamities that could befall us as a nation of freemen. Indeed it would be a very great calamity should any religious sect obtain political control, become established by law and recognized as the state religion; much more so one having behind it such a history of tyrannical persecution and oppression as darkens the past of the Romish hierarchy.

Did it ever occur to you that the Roman Catholic church was the author of the notorious inquisition?

Did it ever occur to you that she has never denied or repudiated the deeds of the inquisitors?

Did it ever occur to you that she still endorses and longs for opportunity to use those same inquisitorial methods to rid the world of obnoxious unbelievers and more obnoxious heretics?

The *Pilot*, a Roman Catholic publication, says: "No good government can exist without religion, and there can be no religion without an inquisition, which is wisely designed for the promotion and protection of the faith."

In Roman Catholic parlance, that term "inquisition" means a court or tribunal established for the examination and punishment of heretics. This court was first established in the twelfth century by Pope Innocent III., for the suppression of heresy.

Mahomet overran the east with the Koran in one hand and a sword in the other, and this was his alternative: "Mahomet or die."

The papacy overran western Europe with the crucifix in one hand and the inquisitor in the other, and this was her alternative: "Bow and kiss, or burn."

Do we, as American citizens, need, do we want or will we have an inquisition on American soil? Hear what it has done, and then say if you will have it. An Italian Catholic publication called the *Catholic Banner*, in its issue bearing date July 29, 1883, says editorially: "We judge our esteemed subscribers will read with great pleasure the statistics representing those who suffered under the holy tribunal from the year 1481 to 1808, when this so venerable an institution was abolished. As our readers will see, it refers to Spain only. We are unable to give the numbers of those who suffered in other countries. We have believed it right also to publish the names of those holy men under whose hands so many sinners suffered, that good Catholics may venerate their memory."

"By Torquemada: Men and women burnt alive, 10,220; burnt in effigy, 6,840; condemned to other punishments, 97,371."

"By Diego Deza: Men and women burnt alive, 2,692; burnt in effigy, 829; condemned to other punishments, 32,962."

"By Cardinal Jimenez de Cisneros: Men and women burnt alive, 3,564; burnt in effigy, 2,232; condemned to other punishments, 48,059."

"By Adrian de Florencia: Men and women burnt alive, 1,620; burnt in effigy, 590; condemned to other punishments, 21,835."

"This inquisitor established the holy office in America, and in 1522, as a reward for the same, he was elected vicar of Jesus Christ on earth. But so did he love his former ministry [the burning of heretics] that he did not transfer it to another until the second year of his pontificate. He burnt during this time (two years) 324 persons, and condemned to various punishments short of death, 4,581. Total number of men and women burnt alive under the ministry of forty-five inquisitor-generals, 35,534; total number burnt in effigy, 18,637; total number condemned to other punishments, 293,533; general total, 347,704."

We said in the beginning that one of the great foundation principles of our government was: "Absolute equality before the law," or "equal rights and equal justice for all." This right Rome denies. She maintains that Protestantism has no rights which the papacy is bound to recognize. In support of this assertion, I quote from the *Catholic Review*: "Protestantism of every form has not and never can have any rights where Catholicity is triumphant."

The Cincinnati *Telegraph* gives expression to its sentiments in the following language: "The Romish church has a right to exercise its authority without any limit set to it by the civil powers. * * * The Romish church and ecclesiastics have a right to immunity from civil law."

What a gateway such a condition of things would open for the perpetration of every form of vice and crime, in the name of religion! Where are equal rights and equal justice for all in such principles?

On the question of free government, Rome is just as outspoken and as antagonistic as on the former question. By free government we mean, as one has said, "a government of the people, by the people and for the people;" where every citizen is granted and protected in the exercise and enjoyment of all the rights and privileges accorded to the most favored, the largest liberty of speech and action, so long as in the exercise of these he does not trespass upon the equal rights and liberties of others.

Of such a government, however, Rome is the avowed and persistent enemy. On this question the Duke of Richmond has delivered himself thus: "All America will be a Catholic country. As soon as they have a majority, comes a Catholic country, with Catholic government." Translated into Anglo-Saxon, this means a government of the priests, by the priests and for the priests, or, more correctly still, of the pope, by the pope and for the pope. Father Hecker insists that: "All legislation must be governed by the Will of God, unerringly indicated by the pope." These quotations might be greatly multiplied, but I must hasten.

The right of free speech is one of those things which the people have wisely reserved to themselves. By it we mean the right to publicly and freely, by mouth or pen, discuss all questions of a national, political, social or religious character, so long as in the exercise of this liberty or right the liberties or rights of others is not infringed or curtailed, or where the person or property of others are not unduly endangered. On this point Pope Pius IX. expresses himself thus, in a syllabus published Dec. 8, 1864: "The church (Roman Catholic) has the power of requiring the state not to permit free expression of opinion." Again, later, this utterance: "Where Catholicism is dominant, free speech must come to an end." And this also: "No one should be allowed to express opinions contrary to those expressed by his liege-lord the pope."

One of the chief corner-stones of our free institutions is our free public schools. These are schools supported by the state, for the benefit of the poor and rich alike, and free from any bias, sectarian teaching, of any character. Against this school system and these schools the Roman Catholic hierarchy has hurled all her anathemas and arrayed herself solidly. The reason is not hard to find. Where free schools flourish Rome cannot flourish, and the people will demand liberties that ignorance does not aspire to. Volumes might be written on Rome's attitude to our free schools, but I must confine myself to a few quotations:

The Cincinnati *Telegraph* (Catholic) vents its spleen thus: "It will be a glorious day for Catholics in this country when, under the blows of justice and morality, the public-school system will be shattered to pieces." Why will it be such a glorious day for Catholics in this country when the event shall come to pass? The same organ tells us in the following words: "Because ignorance is the mother of devotion."

Indeed, indeed. So ignoramus can be more devoted than intelligent, educated workers! But hear another, Father Shaver: "The public schools have produced nothing but a goddess generation of thieves and blackguards."

Fellow citizens, what an insult to our liberties and blackguards, fit subjects for the penitentiary; awe, for the thumbscrew, the rack, the stake and torch, or to be bludgeoned to death with hot irons. Father Walker holds up his hands in holy horror and exclaims: "I would as soon administer the sacraments to a dog as to Catholics who send their children to the public schools."

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AMERICANS, AWAKE!

Romanists Arming for Battle—Patriotic Press Rings the Alarm.

The new military organization called the Irish Nationalists is a serious menace to our country, and should be watched. Already, it has sworn to rob Americans of the right of free speech as soon as it shall be strong enough to do so. At a meeting held at Red Branch Hall, Sunday, December 8, and reported in the *San Francisco Chronicle* Monday, the 9th, Mr. P. A. Dolan is credited with having said: "Our organization is growing all over the country; before long it will be 50,000 strong in this city alone. In a day not far distant these serpents will crawl into their holes, pull their holes in after them, and stop their haranguing against our people." The speakers to whom he refers are the A. P. A. lecturers.

He continued: "I, for one, will fight these missionaries of the devil, and fight them with all the energy and vitality I possess. So long as they continue to invade this beautiful land, just so long will they be fought, if I can make it so, and it is my hope and belief that when the national alliance has matured into a full-grown organization, these contemptible liars of men will be telling fewer lies."

Dr. P. J. O'Neill said: "If an A. P. A. gives you a knock, give him a knock; if he lies, as they all must, YOU LIE, for that is the only way to get back at him. But such instructions are unnecessary. You all know how to handle the A. P. A.'s."

The covert threats implied in the rabid speeches of these Irish traitors are a true criteria of Rome's love of free speech and fair discussion. It is claimed that in three months there will be "150,000 well-drilled men" in the organization.

The talk of freeing Ireland is all unbecome. The subjugation of America is the real object of the whole movement. Let us put a few facts together and draw some logical conclusions:

Rome has now from 700,000 to 1,000,000 armed men in the United States. She has been arming and drilling for years. She has a purpose in view in this. What is it? It certainly cannot be to aid in preaching the gospel. A gospel of powder and lead would be a novelty. It cannot be for the purpose of upholding and maintaining the integrity of the nation—to assist it in the hour of peril. Our proof is drawn from the following facts: First, When Rome could have manifested her willingness to maintain law and order during the great railroad strike of 1894—she failed to do so. Second, When Governor Markham called on the National Guard of California to assist in preserving the peace, the Romanists manifested their loyalty by refusing to obey the call. Third, I was informed by a reliable man that the Romanists had three express-wagon loads of Winchester rifles outside Sacramento, all ready to use in invading the town and shooting down the United States soldiers. Only for the restraining influence of the American element in the American Railway Union, the plan would have been carried out.

Rome has laid her plans to have a huge military display at Bridgeport, Conn., next summer. It is proposed to send her various military orders there to give a grand military display. The query naturally arises, Why choose the town of Bridgeport for such a gathering? For the following reasons: First, the largest cartridge factory (the Union Metallic Cartridge Company) in the United States is located there. Second, within a radius of 125 miles the leading gun, rifle and revolver manufacturers are all located. At New Haven, Conn., are the Winchester Repeating-Arms Company and the Hotchkiss Gun Company. Hartford, Conn., and Worcester, Mass., also contain gun and revolver factories. Third, at Springfield, Mass., there is the United States arsenal, with 1,000,000 or more of rifles. Suppose a cordon of 100,000 armed men should surround each of the above-mentioned cities and capture all the arms and ammunition and then arm the motley rabble from Boston, New York and Chicago, what could be done to check an "On to Washington" move?

The situation is alarming! Americans, awake! A. P. A. sentiments, sound the alarm! Keep your eye on the enemy, and prepare to defend your liberties!

The Early Popes. The second book of Mrs. Oliphant's volume ["Makers of Modern Rome"] treats of the popes who made the papacy notable—Gregory the Great, the Monk Hildebrand, known as Pope Gregory VII., and Innocent III. It is not probable that a great scheme of papal authority was in the mind of Gregory when he assumed unquestioned authority over the bishops and the missionaries whom he had established at various stations from Sicily to England. The salvation of souls was undoubtedly his one object, and he used every means in every place to bring that about. He thought, as the apostles thought, that the days of the world were numbered, and that even in his own time its records might be

closed. He did his duty energetically, using the prestige of the apostolic see freely for any ecclesiastical purpose. He became prince in Rome by stress of circumstances and because every other authority had failed. In his peculiar work there is no evidence of intention on his part, says Mrs. Oliphant, of making himself an arbitrator between kings and a judge of the world's movements. That it was his duty to guide and support everything that went on, so far as was practicable, in the church as well as in his own diocese, was his firm conviction, and he guarded his power jealously, although he rejected the name of it. He was the first of the great ecclesiastical princes who have made Rome illustrious. He put heart into the wretched city that had been overrun by barbarians.

While Gregory had been supreme pontiff in everything but name, it was reserved for the Monk Hildebrand to emphasize the power of the pope as supreme. He saw what to him were the dangers of authority divided between the emperor and the pope. The selection of the pope by the secular power not only subordinated the church, but left the choice of pope to men whose interests were widely different from those of the church. He introduced a new law for the choice of a pope, which was passed by the council—a law which in its general regulations is the same as that which exists to-day. The cardinal bishops made their choice first and then submitted it to the cardinals of lower rank. If both agreed, the name of the pope-elect was submitted to a final judgment of the people; that is announced to the eager crowd in St. Peter's, who applaud, and all is done.

Hildebrand had still other purposes beside making the church free. He wanted to make her pure—to clear out the filth that was already in it and to destroy the system of buying and selling the offices of the church. He dreamed, too, of that which Dante dreamed three centuries later, of a pure, disinterested power, the church, which should arbitrate in every quarrel without the clashing of swords. Hildebrand as Pope Gregory VII. was one of the greatest popes. His ideal of the arbiter and universal judge was never realized, yet he secured for a time something like that responsible position for a number of his successors, and he created a sentiment throughout Christendom in favor of the reforms which would purify the church. His failures, even, were prouder than successes on a lower plane.

Innocent III. attained the climax of papal power. He carried out the principles of Hildebrand in regard to the supremacy of the pope as far as it was possible, "but," adds Mrs. Oliphant, "he seems to us the greatest and most perfect demonstration that such a supremacy was impossible."—*Extract from a Book Review by Caroline K. Sherman in Chicago Chronicle*.

NOT TOO LATE YET.

Manitoba Does Not Fear or Resist Inquiry—Orangemen Endorse Wallace.

A dispatch to the Winnipeg (Man.) *Daily Tribune* says: TORONTO, December 21.—The *Globe* says: "Is it too late to listen to the voice of reason? Why not accept the invitation of the provincial authorities and have a thorough investigation into the whole tangled question? It is not as if Manitoba feared or resisted an inquiry. She courts it, and all the Dominion Government need do is to accept and straightway the subject is brought into a position to be rationally considered, with every prospect of a solution being finally reached."

NONO MILLS, Can., December 21.—Hon. Thomas M. Daly, in a speech here last night, said the government recognized that the affairs of the country must be carried on irrespective of religious views and in the interest of the people at large. The minority of Manitoba must be treated the same as the Quebec minority. Under the circumstances he thought all right-minded men, irrespective of religion, would endorse the government's action.

Sir Charles H. Tupper said on the appointment of a commission on the school question, that to show the subterfuge involved in the commission proposition, and that it was only the other rampart on the lines of the Torres Vedras, one had only to remember what Mr. Laurier thought of the commission in February last at Toronto, where he ridiculed the government for having appointed a prohibition commission, and insisted that the government resorted to this dodge only to evade the awkward questions and to postpone the necessity for handling them.

Proceeding to deal with the so-called dictatorial language of the remedial order, Tupper held it followed precisely the language of the queen's order, yet the order had not been attacked by any one, nor had its language been characterized as insulting.

TORONTO, December 21.—A mass-meeting of Orangemen, called by the county lodge, was held last evening to endorse the course taken by N. Clarke Wallace. A thousand present were in apparent sympathy with the ex-compromiser. The speakers were Mr. Wallace, Thomas Crawford, Conservative

member of parliament; Major Hughes, member of parliament, and E. E. Sheppard. All, save Major Sam Hughes, denounced the attitude of the Ottawa government on remedial legislation. He, while congratulating Wallace on the pluck shown in resigning, which reflected credit on the order, expressed doubt whether the course of the government after all would not prove to be such as would have allowed Wallace to remain a member thereof. Resolutions were passed warmly endorsing Wallace's course.

SAVES HER HONOR.

Mrs. J. W. Nally Shoots and Kills Her Roman Assailant.

LEXINGTON, Ky., December 21.—Mrs. James W. Nally, wife of a professor in the public schools, shot and instantly killed Professor Daugherty, also a teacher, while he was attempting to criminally assault her.

Daugherty called at the Nally home, and, owing to the inclement weather, remained all night. In the morning he pretended to be ill, and when Professor Nally left the house Daugherty seized Mrs. Nally and attempted to throw her across the bed.

Mrs. Nally broke away, seized a revolver and fired two shots. The first missed Daugherty, who then pleaded for his life. He was answered with another shot, the bullet piercing his heart.

Daugherty was formerly an assistant at Gettysburg, the noted Roman Catholic monastery near Bardstown.

A Priest Berated.

We give place to the following communication at the request of two ladies who are members of Priest O'Ryan's church. The lady who signs her name to the article presented it at this office in person, accompanied by a lady friend. Both were very indignant because of their treatment by the priest. The assertion was made that they had asked the priest to aid Mrs. Bronson, an invalid member of this church, in securing transportation back to her home at Divide, Col., but had been scornfully refused. Dorothy Phillips, who resides at 322 Nineteenth avenue, also stated that the police sergeant of Denver was recently called upon to care for a Mrs. Johnson, a Roman Catholic woman in need, after the priests of her church had refused to aid her. Our readers will remember the case of an invalid Romish priest who was driven from a Romish hospital in this city a year or two since, and who died in misery and want. Even Priest Malone was forced to condemn the action of the church authorities in that case. Proof is everywhere abundant that Romish charity is all for the pope, and for the priests who are in such health and position as to be of present use to the hierarchy. Our correspondent says:

Editor American: At 9:30 a. m. on Friday, December 13, 1895, a call made on Father O'Ryan, in behalf of an aged invalid lady, a member of the Roman Catholic church and an adherent of the same faith and religion. Father O'Ryan claims to teach and practice in his every-day life. The priest awakened from his slumbers at 9:30 that morning, appeared attired in an imported smoking-jacket (the kind the swell bankers wear), doekin trousers, and "toothpick" shoes, and tan silk hose encased his fat legs. When he learned the nature of the mission, the priest's temper knew no bounds, and his eyes bespoke a wicked soul—something akin to a "wolf in lamb's clothing." Judging from the experience of this visit to this minister, I can but warn the people of this city and state to hold on to their money, and thus not be "fleeced" by hypocritical ministers. Give your Christmas offerings with your own hands. The money placed in the hands of the minister, for the benefit of the poor, may go no farther than the minister's own relatives. There was \$3,000 clear profit on the last fair at St. Leo's Church. What became of it?

Very respectfully,
DOROTHY PHILLIPS.
—Denver American.

One on the Irishman.

A good story comes from a small town in Kansas relative to a priest and an Irishman.

A priest called on this parishioner for an increase of salary. The man said that he, having a large family to support, was paying all that he was able to pay. The priest pressed the demand, but without success; and finally, in a passion, left the man, saying: "I leave you in statu quo!" Pat meditated on the awful condition of "statu quo," and was much alarmed. He raised the money and was at the priest's house the next morning before the priest was up and said: "Here is the money, and for God's sake take me out of statu quo!"

Pope's Priests Defy the Czar.

A dispatch received at London from Rome on December 4 states that a serious conflict has arisen between the Russian officials and the Roman Catholic clergy in Poland. The governor ordered the priests, under severe penalties, to announce in the Russian language from their altars the birth of Grand Duchess Olga, daughter of the czar. This the priests refused to do, and they have appealed to the Vatican to protest against the order.