

ABSOLUTELY VISIONARY

The Proposition to Unite the Church of England and Rome so Declared

By the Archbishop of Canterbury When Addressed by Prominent Clergy.

The Archbishop of Canterbury was recently addressed by several clergymen and laymen of prominence, whose minds were much stirred by the fear that, in our eager desire to promote spiritual unity, the distinctive and doctrinal differences between the Church of England and the Church of Rome might be lost sight of, or at least minimized. His reply was very clear and satisfactory, as follows: "I have no hesitation in saying that, in my opinion, to quote your own words—"any corporate union with Rome, so long as she retains her distinctive and erroneous doctrines, and advances her present unprimitive and unscriptural claims, is absolutely visionary and impossible."

The case is essentially one in which we are to be "first pure, then peaceable." We are not to sacrifice one jot or tittle of the faith of God to any outward or formal union, however gratifying such union might be if upon orthodox and legitimate lines. We cannot for any purpose, or to accomplish any result, add or take away from the truth which has once and forever been committed to us. It is well for us to notice with a special care the grounds upon which the archbishop declares "any corporate union with Rome" to be, as things now stand, "visionary and impossible."

The New York World of August 12, 1895, says: "The law of equality is the foundation of the law of liberty. It is solely because men are 'created equal' that they have an 'inalienable right' to liberty. If men were not created equal, then one man or some men would have the right to rule others, to dominate their wills, to control their conduct, to direct their consciences. Every instinct in the American people denies the existence of such a right anywhere on earth."

Compulsory celibacy of the clergy was first publicly enjoyed in the year 1123. Communion [in one kind only was first authoritatively sanctioned in the year 1414. The use of images and relics in religious worship was first publicly affirmed and sanctioned in the year 787. The invocation of saints was first taught with authority in the year 754. Papal infallibility was utterly unknown to the third Council of Constantinople, and was never formally asserted until the year 1870. Papal supremacy was first publicly asserted in the year 1215.

Purgatory and indulgences were first set forth in the year 1438. The number of the sacraments (seven) was first taught in the year 1545. Transubstantiation was first publicly insisted upon in the year 1215.

The Immaculate Conception of the Blessed Virgin Mary was first declared in the year 1868.

We have given the above dates and facts in no spirit of controversy, but in the desire that our people should clearly see wherein lie the distinctive differences between the Church of Rome and ourselves, and that the additions and superstructure to the simplicity of the primitive faith—the difficulties in the way of union—have been built up by Rome and not by us. Impossible and visionary union must be while modern additions and assertions are held to be of the very substance of the faith. Yet must we never lose from thought and never drop from practice the high priestly prayer of Christ—that they all may be one. The Spirit of God, the Spirit of Truth, can make men to be of one mind in one house; and that which is impossible with men is possible with God.—The Parish Kalendar, Paris, France.

Our Country's Flag—Its Meaning.

Unfurl the glorious banner, the banner of the free. The emblem of our country's pride, on every land and sea: The emblem of our liberty, borne proudly in the wars. The hope of every freeman, the glorious stripes and stars.

Yes, unfurl it; lift it up on high; honor it; respect it; love it; but do not forget the principles that it represents! To shout the praises of Old Glory, and at the same time forget and ignore the very principles which brought it into existence, would be but folly. To unfurl that flag before the world, upon the capitol dome and the "little red school house," while we forget, ignore and repudiate the principles for which our fathers fought, as they followed that flag on to victory, would be but hypocrisy. It would be far more. It would be treason to the flag itself. There is very great danger of exalting the symbol of these principles, while in fact we trample upon the very principles represented by the symbol. What, then, are the principles which gave birth to the nation's flag, those principles represented in the flag, the glorious Stars and Stripes? The answer is, that they are the very principles that gave birth to the nation itself. It was civil and religious liberty, for which our fathers fought; civil and religious liberty, for which they bled and died. It is civil and religious liberty, that was emblazoned upon the nation's emblem. That flag is the emblem of liberty; an emblem of liberty as guaranteed in the nation's bill of rights. And that bill of rights is a solemn pledge before all the world that a man shall not be deprived of his liberty without due process of law; and that no man's conscience shall be subject to the dictation of another. Grand! Noble! Glorious principles! Most fittingly represented by the "Red, White and Blue." The red representing the life-blood given in defense, and the white representing the purity of those principles; while the blue represents the loyalty to those principles that should and ever will be found in the veins of every truly loyal American.

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government of others, but in self-government, recognizing the inalienable right of all men to "life, liberty and the pursuit of happiness," which means the free exercise of one's own faculties. As appropriately stated by W. A. Blakely, Esq., in American State Papers: "Pagan and Mahomedan, Gnostic and Agnostic, Jew and Gentile, Catholic and Protestant, are all entitled to the unrestricted exercise of their equal rights, and to an impartial protection by the government in such exercise. These are the principles characteristic of American institutions; these were the principles of the founders of the government. These are the principles of Anglican liberty, and the ideals of Anglican philosophy." And these are the principles represented by the nation's flag.

Mr. Bancroft, the historian, also renders a tribute to these principles in the following language: "Vindicating the right of individuality even in religion, and in religion above all, the new nation dared to set the example of accepting in its relation to God the principle first divinely ordained in Judea. It left the management of temporal things to the temporal power; but the American constitution, in harmony with the people of the several states, withheld from the federal government the power to invade the home of reason, the citadel of conscience, the sanctuary of the soul, and not from indifference, but that the infinite spirit of eternal truth might move in its freedom and purity and power."

These are the principles for which our fathers gave their all, the very principles upon which the government itself is founded. These are the principles represented by that flag; and wherever and whenever that flag is unfurled, it is a pledge before all the world, and to all the world, that we, their children, still remember these principles, and that they shall ever be maintained and perpetuated.

And more: It is the boast of our educational system that the principles of individuality of thought and action shall be inculcated and maintained, individuality in all matters of conscience, each deciding for himself upon the questions of the day. It will never answer, therefore, to deny the right of every man to display his loyalty to the nation's flag in his own way, or seek to compel him to manifest it in a certain manner, whether it shall be wafted to the breeze from his own housetop, or whether he may be content to see it unfurled from the national buildings, lest in compulsion by law we deny the very principles represented by the flag. It will never answer, as is now being done in some of the states, to prohibit certain ones from equal educational advantages and privileges, because of their color. Nor will it answer to allow that antiquated spirit of bigotry and intolerance to so far get the better of the finer feelings of the human heart, as is now being done in some of the states, so far as to send men—good citizens, conscientious men—who were charged with no other crime (?) than that of resting on the seventh day of the week and exercising their God-given, individual right of working six days, to the jail and the chain-gang, thus repudiating these principles, while we vainly boast of our liberties, lest we make the flag to be despised. Nay, but rather, let the sons of those noble sires stand by and maintain these eternal principles—principles that are as enduring as the throne of God itself—then shall Old Glory ever be respected, honored and loved.

"We'll stand by the flag of our country. Columbia's banner of glory; Her stripes as they shine, Her stripes as they line, Tell liberty's grand old story. We'll stand by the flag, our beautiful flag, In union none can sever; We'll honor the flag, our liberty's flag. We'll stand by the flag forever!" H. F. PHELPS, ST. PAUL, MINN., June 25, 1896.

Will Have an A. P. A. Ticket.

LOUISVILLE, Ky., June 26.—The A. P. A. people are not pleased with the treatment they received at the hands of the Republican convention. Feeling that they will likewise receive no concessions from the National Democratic convention, they have started to put an independent national A. P. A. ticket in the field.

A letter signed by the leaders of the national A. P. A. has been received by active members of the organization in Louisville in which the foregoing facts are embodied. In this communication it is said that in all probability William S. Linton of Michigan will be put at the head of the ticket and that a Kentuckian who has stood high in his party councils for years may be given the second place.

A conference of A. P. A. leaders will be held in a few days to perfect this plan and it is almost certain to be carried out as indicated.

THE ST. LOUIS CONVENTION.

The Controversy Over a Church and State Plank.

ST. LOUIS, June 24.—It was stated last night that it was through the influence of Archbishop Ireland that the plank proposed by the American Protective Association was not adopted as part of the platform of the recent Republican National Convention in this city. Word was given out that Colonel E. H. Sellers, president of the National Council of Patriotic Associations of the United States, was at work to get a plank into the platform endorsing the A. P. A. On the very day Colonel Sellers sent a copy of what he wanted embodied in the platform to Forsaker, chairman of the committee on resolutions, the following telegram was received by Mr. Carter, chairman of the Republican National committee, from Archbishop Ireland:

ST. PAUL, June 17, 1896.—To Hon. Thos. E. Carter, National Committeeman, St. Louis.—The clause in the proposed platform opposing the use of public money for sectarian purposes and a union of church and state is unnecessary and uncalled for. It is urged by the A. P. A. Its adoption will be taken by them as a concession to them, will awaken religious animosity in the country and do much harm. The Republican party should not lower itself to recognize directly or indirectly the A. P. A. I hope the clause, or anything like it, will not be adopted. JOHN IRELAND.

Colonel Sellers, in an interview, said he would give a copy of the platforms of the patriotic societies to Forsaker, and also to Senator Gear of Iowa. He was told by the latter that a paragraph declaring against the appropriation of money from the United States treasury for sectarian purposes would be incorporated, and that the committee had taken formal action on it. Later in the day (Wednesday) he was surprised to learn from members of the committee that its action had been reconsidered and that there would be nothing in the platform in that regard. All this is now explained by the telegram from the archbishop at St. Paul. The dispatch was referred by Carter to Mr. Lauterbach of New York, one of the big four from that state, and he, with the national committeeman, Kerens, of this city, went before the committee and succeeded in knocking out all reference to the church.—Rockford, Ill., Register-Gazette, June 24.

Rejected Principles.

On the receipt of a telegram from Archbishop Ireland of St. Paul, Minn., to the National Republican Convention the following articles were stricken from the Republican national platform by request of this Irish Catholic real estate gambler, Archbishop John Ireland.

The paragraphs stricken out:

- 1. Integrity in the use of funds and the fair and impartial character of the American free public school system must be preserved free and untrammeled from all ecclesiastical or sectarian influence, and all private educational and other institutions must be subject to civil inspection.
- 2. Absolute separation of church and state must be secured, and the intimidating power of ecclesiasticism over both citizens and lawmakers, and all appropriations of money for the support of sectarian or private institutions, must be destroyed by constitutional prohibition or legal enactment, both by the nation and the states.
- 3. The supreme law of the land expressive of the will of the people is, and should be, that the government of the United States is, and of right ought to be, free and independent of all ecclesiastical or religious connection, interference or control; that the state dominating religion and using religion for state purposes is the pagan idea of government, and that religion dominating the state and using civil power for religious purposes, and which has been the purpose of ecclesiasticism for centuries, is not only the pagan idea of government, but in effect, a despotism, which is subversive of a Republican form of government and contrary to the letter and spirit of the constitution of these states.
- 4. Stringent immigration laws must be enacted to preserve the character of our citizenship, giving dignity to honest toil and averting perils of an unrestricted immigration which permits the transfer to our shores of the dregs of foreign populations, representing the lowest forms of illiteracy, beggary, superstition and crime, thus imposing new burdens on our laboring classes and serving unscrupulous politicians for the most unworthy purposes.
- 5. A national constitution requirement that no state grant the right of suffrage to any person not a citizen of the United States.
- 6. We declare in favor of restricting the ownership of lands to actual settlers and citizens of the United

States, or those who intend to become citizens, and that congress shall henceforth prohibit by law further alien grants from any portion of the public domain, or from further encouraging and legalizing any system of alien tenures within the confines of the United States.

7. We declare in favor of a law being passed by the several legislatures of all the states against any contract for the use of convict labor, thus protecting honest toil and encouraging honest and legitimate industry.

8. We declare in favor of a national system of education, at the head of which shall be a national university, located at our nation's capital, and which shall be opened by a system of competitive examinations to every citizen graduating from our public schools and the state universities of the United States.

9. We believe that the public school system of the United States is the bulwark of the American republic, and with a view to its security and permanence, we recommend an amendment to the constitution of the United States forbidding the application of any public funds or property for the benefit of any schools or institutions under sectarian control.

10. A just, fair and equitable readjustment and distribution of appointive federal officers and emoluments among various states, territories and the District of Columbia, in proportion to the various populations thereof.

11. We also declare in favor of a law by the several state legislatures providing for the taxation of all property not owned and controlled by either national, state, county or municipal governments.

Now, will you support a party that has eliminated all the above from its national platform just because an Irish Catholic priest asks them to do so?

The A. P. A. Will Not Weaken.

We believe that now is the most critical period in the history of the American Protective Association, and that its future destiny very much depends upon the course it takes in the present emergency. No doubt if the order stands firmly upon its patriotic principles, and carries them out in vigorous and harmonious action, it will live, grow and conquer. But if it should for any reason weaken or falter in its efforts in its patriotic work, it will soon disintegrate and die as a political power. The order, through its numerous periodicals, has published to the world not only its political principles, but its vast membership, its organization in every state in the union, its political influence against papal intrigue in politics, at municipal elections, in legislatures, in congress and throughout the country. The A. P. A.'s have made it a point to stand out boldly for their principles and make their influence felt, if possible, in all the conventions and political gatherings in which they have had any political responsibility. But we will not disguise the fact, however, that the doings at the late convention of Republicans at St. Louis, so far as the A. P. A. was concerned, were very disappointing. It is said that there was quite a sprinkling of A. P. A. delegates at that convention, though probably not so many as were expected, and therefore they were unable to exert any marked influence in the convention. Hence the question arises, did these delegates make any demands for recognition of their patriotic principles at the convention, or urge it to adopt them as a part of the platform? If so, what did they get? They got nothing whatever, and even the plank in reference to immigration shows no marks of A. P. A. influence. In fact, from all the light we can gather from any source, one would not even mistrust that there ever was such an order as the American Protective Association.

It is true that the order in its secret chamber work may have well matured plans of operation which will in due time be developed to the joy of thousands of its fast friends, which will prove a terror to its Jesuitical enemies. But we must confess that at this writing the visible results of the late Republican convention at St. Louis was anything but encouraging, so far as it relates to Americanism.

The nomination of Major McKinley may be acceptable to patriotic Americans as the best that could have been done under the circumstances, but as he is thoroughly committed to the single gold standard, and stands on a platform of principles which in no way recognizes any of the fundamental principles of the A. P. A., we cannot see how it is possible for the order to consistently support him, and especially in view of the additional fact that G. A. Hobart, the nominee for vice-president, is not very likely to be over-

stocked with true Americanism. But after all, we still have strong faith and unshaken confidence in the order, and cannot believe that it will under any circumstances weaken in its American patriotism or slacken in any measure its burning zeal and untiring efforts in pushing forward the work for which it was organized to do.

But we will not be impatient at delays to accomplish impossibilities, for it is altogether probable that the wise leaders of the A. P. A. will come forward at the right time with well matured plans, and will suggest political measures that will put new life into the noble order and bind it together as with bands of steel, and lead it on to national victory, perhaps, as a well organized and successful political party, and thus save this glorious country from the tyranny and blighting influence of papal rule. J. G. P.

The First Reply.

From your article, "Are Some A. P. A.'s Intolerant?" I clip this clause:

We believe God has been with us and for us. Apropos of this we will say we had a great deal of fun poked at us by certain papers when we started THE AMERICAN because we said we would trust in God for aid and courage to scatter the truth. They had never known a newspaper man to trust in God for anything, and they thought it was a huge joke, but we're still trusting and still scattering the truth, and will continue to do so in our own way until we feel patriotism does not need us as a champion.

My only hope in this fight is in God. "Put not your trust in princes, nor in the son of man, in which there is no help." I am not an A. P. A., nor a church member, wear no man's collar, button or badge. "Are some A. P. A.'s intolerant?" Yes, one-half of them. This intolerance was manifested in the St. Louis convention. They trusted in McKinley, Kerens, Warner, Ireland & Co.

"Cursed be the man that trusteth in man."—Jer. XVII: 5. This Republican, A. P. A. intolerance has driven at least 20,000 true Americans in Missouri to vote for any one to beat the "gold-bug," Romanized, McKinley ticket in Missouri. Poor and obscure as I am, I propose you publish my offer with the above. Elijah found 7,000 in Israel "who had not bowed to Baal." Now, are there not 350, who are good Americans, who will not bow to Republican, A. P. A. intolerance. You say:

Like every other business man we have found collections hard to make and have now an indebtedness of \$3,300, but 850 of our readers will raise that for us one of these days by each buying a share of stock in our company, so we do not worry very much about the future of THE AMERICAN.

Shame, confusion and disgrace rest on these delinquent subscribers, "drones in the hive." Let us have an American party, free of Republican A. P. A. intolerance.

I am poor, and an invalid, but I propose to be one of 350 Americans to pay off this \$3,300. Put me down for \$10 for a starter. Americans, now or never. "HUGE."

Do We Want More Criminals?

The foreign-born population of the United States is less than 15 per cent of the whole. In so far as this 15 per cent has been educated at all it has been educated in parochial schools. This 15 per cent furnishes 26 per cent of the white jail and Bridewell population of the country. The census of 1891 gives the penitentiary population at 28,440. Of these 18,715 have been educated in the common schools of America, in so far as they have been educated; 14,725 have been educated, in so far as they have been educated, in the European parochial schools, mostly under the management of priests, friars or nuns. Of the 53,696 inmates of poorhouses, over 51 per cent were of foreign birth, and educated, in so far as they were educated, at parochial schools.—Inter Ocean.

A. P. A. Headquarters Removed.

WASHINGTON, June 26.—The headquarters of the A. P. A. have been removed from Chicago to Washington. J. W. Echols, the supreme president of the order, arrived here to-day and established an office. Congressman Linton also arrived this afternoon. He and President Echols will make a tour of the western states, commencing at an early day.

Confessional Secrecy Upheld.

MONTREAL, June 25.—The superior court has rendered a decision upholding the secrecy of the confessional. Cure Gill had refused to answer certain questions put to him in court, taking the ground that his knowledge of the facts was imparted under the seal of the confessional. The court holds that such communications are privileged.

MARK our great offer, then send the paper to a friend.