

ROME IS CONSPIRING.

Orders an Attack on the Supreme President and Other Washington Friends.

A Pretended Advocate of the Principles of the American Protective Association Starts a Roarback.

Some two weeks ago we received a copy of the Washington Chronicle containing the following article, surmounted by a blue mark:

The Chronicle is not a member of the A. P. A. It has always advocated the free public school as an American institution. We believe in compulsory attendance therein, too. They should be absolutely non-religious and non-sectarian. The school is not the place in which to inculcate morality, or implant religious dogmas or fanaticisms in the minds of children. We believe in taxing all property, church and all other, no exemption, except possibly the homes (of limited valuation) of the people. We despise the fraud humbugery of the church that assumes to have any authority derived from some supernatural source, whether it be "infallible" or not, and is aggressive and scheming to unite state and church for the gain and power of churchism over the citizens. We oppose with vehemence the immigration to our country of the ignorant, illiterate, pauper, crime-infested, superstitious cannals from Europe or elsewhere. If these are A. P. A. principles, then the Chronicle is an advocate of A. P. A. doctrine.

The Chronicle doesn't care a fig for the sectarian dogmas or tenets of Roman Catholic Christian or Presbyterian Christian or Methodist Christian or any other band of Christian religion; no more does it care a fig for the sectarian dogmas or tenets of the Turkish Mohammedan religion, or those of the followers, or believers in the "faith" of Buddhism or any other ism. But it does care with all the force of its vitality for the aggressions of the politico-religious secret-order system known as Jesuitism, by which a strong conspiracy of ecclesiastics, dominated and directed by an ecclesiastic despot from his "throne" in foreign Dagoland, in Rome, undertakes to dictate to and boss our Republican-Democratic politics. An astonishing and brazen exhibition of this domineering dictatorship, this politico-ecclesiastic blackmail, was that of Roman Catholic Bishop Ireland warning the Republicans at the St. Louis convention not to endorse any of the principles of the A. P. A.'s. And, like whipped spaniels, shaking in their cowardice, they obeyed Ireland. In every Republican-national convention for a score of years, they have endorsed the leading American doctrines of A. P. Aism, until the recent anti-convention threat of Cardinal Gibbons and its co-convention dictation by Archbishop Ireland. The spectacle of a church, whose politico-ecclesiastic doctrine and practice are odious to Americans generally and obnoxious to the principles of our Democratic-Republicanism, thus mixing in and dictating to a political party, has never before disgraced our country. A. P. Aism, as we understand it, is American patriotism. We regret to see poison creep into the great A. P. A. order. The indications are that conspiracy or other debilitating force has a foothold there, and if the order is not a sleepy, pud'n head chump, it will at once take its president, recently elected, Mr. Echols by name, by the nape of the neck and give him a shaking up that will relieve him of the osseous development of the tops of his toes, for the company he is keeping.

The sensation in A. P. A. circles is, that Echols, one McCune and one Gotwald, with others, have conspired to get "possession" of the A. P. A., and sell it out" to some political party for all there is in it. Gotwald has been a preacher here until recently. Abandoning his pulpit and church, he has, it is said, taken an office room alongside of Echols and McCune, in the building on the southwest corner of Pa-avenue and Twelfth street. McCune took the "dead and dam'd" plate edited Republic off Darby's hands, and converted it first into an Anarchist paper. Then, conspiring with Echols, it is said, the gang of A. P. A. wreckers converted the Republic into a headquarters A. P. A. paper, and the arch-conspirator, McCune, who has a woe-fu-ly infamous reputation as schemer and traitor, as reported, leased that notorious corner building for headquarters for the conspiracy, for the

paper, and for President Echols of the A. P. A.

The man McCune was the duck who is charged with having sold out the Alliance paper here, the Economist, to the Democrats, and one of that odorous gang of partisan freebooters is charged with having afterwards sold the mail list of the Economist to the Republican campaign committee for \$1,100, "cash in hand." These things, and much more, were communicated personally to us by Mr. Dunning, who was one of the Economist crowd and editor of that paper. He claims that the thieves robbed him, too, and that McCune is a rascal of such colossal proportions that language is inadequate to the function of his description.

Ex-Congressman Tom Watson of Georgia (and President Echols comes from Georgia, too), knows all about McCune and the other black crows of that festering crowd. We are handed a juicy letter written by Mr. Watson to a gentleman of this city, as follows:

THOMSON, Ga., July 7, 1896.

Dear Sir: Yours received. C. W. McCune is an unprincipled adventurer. He is a spoliator, pure and simple. He sold out the Alliance and the Peoples party to the Democrats in 1892, and did us immense injury. He was paid in hard cash for his treachery. At the time he did this thing he was not only a sworn Allianceman but a sworn member of Gideon's Band. McCune, Livingston and S. Fount Tillman were the three traitors who shattered the Farmers' Alliance. Livingston and Tillman were bought with office, McCune with money.

As you perhaps know, the Catholics fight me bitterly because I endorsed the principles of the A. P. A. and advocated them in my paper, but if McCune has got into the order the Catholics need have no fears. He will wreck it if he gets the chance and the inducement.

Yours,
THOS. E. WATSON.

Editor Watson has acute penetrating abilities and is not rated a chump. No doubt he is picturesquely accurate in his diagnosis of the McCune disease. He is equally accurate in his prognostication of the effect it will have on the A. P. A. If the great patriotic order doesn't call its president instantly to account and demand a full explanation of his partnership with so malodorous a schemer and traitor as McCune is described to be. It is said that Printer Darby is one of them, continuing to print the Republic, their scheme being to work up a big A. P. A. subscription for it through President Echols' relation to the conspiracy. And Darby would have the usufruct of printing it. But McCune's awful record and its exposure is sure to lead to the downfall of this infamous conspiracy.

A number of our exchanges have published that article under flaming headlines, and without any editorial comment, thereby indicating that they gave the story credence.

The editor of THE AMERICAN does not know Supreme President Echols, but it will require something more than the unsupported assertion of a man who is not a member of the order to convince him that Mr. Echols would deliberately conspire to injure or disrupt the organization which had honored him by electing him as its chief officer. More than this we do not believe that Mr. Echols, whom the members of the order chose because of his acknowledged ability would be foolish enough to attempt to "deliver" the order to any person or to any party. Being a member of the order Mr. Echols would know that the men who compose it are not voting cattle—that they think for themselves, vote as their reason dictates, and follow the lead of no man unless he can demonstrate that the principles they have organized to uphold will be benefitted by a certain line of action.

But this attack of Rome on a leading official of the A. P. A. is not the first of the kind. She conspired against the state president of the A. P. A. of California. She caused to be published in the Sacramento Bee and other rabid papal sheets the most outrageous falsehoods against the state president of the A. P. A. to the end that the order, not the state president, might become a stench in the nostrils of all decent men. But it failed of its purpose, and the order is more beloved today than it was the day the assault was made.

The California Standard, of which the state president is editor, in referring to the attack on Supreme President Echols has this to say:

The foul tactics of the Roman Jes-

uits to destroy the effective forces of the American Protective Association resorted to in this state have been inaugurated in Washington city against the supreme president. Whenever they find an energetic and aggressive officer handling the order, they attack him in some insidious manner in order to injure his influence and discredit his honesty and integrity. The Washington Chronicle of the 18th of July, has the history of a plot originated for the purpose of injuring the influence of Supreme President Echols. It is a report that he, in connection with McCune, editor of the Republic, and one Gotwald, have entered into a scheme to sell the order out politically. This, of course is the most absurd proposition that could be suggested, but, as in the California case, they succeed in impressing upon the unsuspecting a feeling that treachery may be contemplated. In order to make such weapons of dissension potent they have traitors inducted into the order who give sufficient credence to such reports among their associates as to cause suspicion, just as was done here in San Francisco.

Of course those who know anything about the A. P. A. or the officers who direct it, know that the quickest and most effective way to destroy the order, would be for the state president or supreme president to undertake to control the action of the members politically. It would simply be disastrous. The order is composed of the ablest and most intelligent portion of the communities in which councils are situated, and they are all independent thinkers and independent in action. They know the principles of the order and they believe in them. If they do not, after they have become members, they can withdraw. There is no strings on any one of them. Those who go into the order as traitors are generally the most active and efficient in the work.

They always seek out some prominent member who has some weak spot in his character to use as a cudgel, and in this instance they have found the reputation of McCune to be unsavory, not as an A. P. A., but as an officer of the Farmer's Alliance, of which he was national president. It is not known positively whether he erred in the duties of that position, but he is accused of crooked conduct, and that is sufficient for the purposes of the Jesuits in their methods in this instance. But it is not discounting the honesty and intelligence and good judgment of the members of the A. P. A. to charge them with the folly of believing any such reports? Even with such men as were dragged into the charge here in San Francisco there was not a loyal member of the order that believed for a moment that any attempt was made to sell the influence of the A. P. A. to any party or party managers. The idea was so supremely ridiculous. The people must not make any mistake, however, in one thing. If ever the papal forces should make any attempt to coerce in politics in violation of the principles of the American Protective Association, it will not be necessary to issue any order from headquarters to be passed along the line in order to present an unbroken and solid phalanx. It is not intolerant, but it will meet and combat intolerance when the time comes.

An Important Factor.

Among our welcome callers this week was Hon. John B. Stone, presiding judge of Jackson county, Missouri. Judge Stone, who is a leading citizen of Kansas City, was elected to office as an avowed A. P. A., and his personal card now bears the initials of the order. He is the nominee of the American party for governor of Missouri; and, while expecting defeat this year, he is of the opinion that the American party will be an important factor in future national campaigns.—Denver American

Nearest the American Mark.

Of all the presidential and vice-presidential candidates, Tom Watson of Georgia comes nearest striking the American mark. He alone of them all has openly declared his admiration of the principles of the A. P. A. But unfortunately he is not a logical candidate. The American would like to see him president of the United States, just because he is boldly Protestant and American.—Denver American.

The Difference.

"Believing, as we do, there is but one Lord, one faith, one baptism, if the population of a country be exclusively Catholic, we hold it to be a duty not to allow religions which we deem false to be introduced therein. But if religious sects of different denominations exist in a country, then we hold there should be religious toleration."—Monsignor T. J. Capel, May 10, 1896.

MONASTERY SCANDALS.

W. Fotsch Produces a Historic Picture of Some of Rome's Half World.

Old Monks and Nuns Beg For Freedom, Declaring the Life They Lead to be Contrary to their Conscience—Some Convent Horrors.

One day when Henry VIII. was hunting in the Forest of Windsor he lost his way, perhaps intentionally, and knocked, about the dinner hour, at the gate of Reading Abbey. As he represented himself to be one of his majesty's guards, the abbot said, "You will dine with me;" and the king sat down to a table covered with abundant and delicate dishes. After examining everything carefully, "I will stick to this sirloin," said he, pointing to a piece of beef, of which he ate heartily. ("A Sir Loyns of beef, so knighted by Henry VIII.," Fuller, p. 291.) The abbot looked on with admiration. "I would give a hundred pounds," he exclaimed, "to eat with as much appetite as you; but alas! my weak and qualmish stomach can hardly digest the wing of a chicken." "I know how to bring back your appetite," smiled the king, and bade him adieu. After a few days some soldiers knocked at the convent, took away the abbot, and shut him up in the tower upon bread and water. After some weeks Henry visited the prison, and concealing himself in an ante-room, whence he could see the abbot, ordered a sirloin of beef to be set before him. The famished monk in his turn fell upon the joint, and ate it all. The king showed himself. ("Sir abbot," he said, "I have cured you of your qualms; now pay me my wages. It is a hundred pounds, you know.") The abbot paid his bill, and returned to Reading; but Henry never after forgot the monk's kitchen.

The state of monasteries was an occasion of scandal in all Europe. For centuries all religious life had died out in those establishments. The monks lived in idleness, gluttony and lechituousness, and the convents, which should have been houses of saints, had become mere sties of lazy gormandizers, of impure sensualists. "The only law they recognize," said Luther, "is that of the seven deadly sins." History encounters here a two-fold danger, one is that of keeping back what is essential—the scandalous facts that justify the suppression of monasteries; the other is that of saying things that cannot be named. We must strive to steer between these two quicksands.

The whole country had become disgusted with the monasteries. The common people said to the monks, "We labor painfully, while you lead an easy life." The nobility regarded them with envy and irony, which threatened their wealth. The lawyers considered them as parasitical plants, which drew away from others the nutriment they required.

Cromwell thought, with Luther, that the pope and the monks could not exist or fall one without the other. After having abolished the pontiff it became necessary to abolish the monasteries. "Sire," said Cromwell to Henry, "cleanse the Lord's field from all the weeds that stifle the good corn, and scatter everywhere the seeds of virtue." "Ecclesiam vitiorum vepribus purgare, et virtutum seminibus consere" (Colyer's Records). Again: "Sire, do not hesitate; the most fanatical enemies of your supreme authority are to be found in the convents" (and it is the same in U. S. A.) "There is buried the wealth necessary to the prosperity of our nation. The cloister schools have fallen into decay, and the wants of the age require better ones. To suppress the pope, and to keep the monks, is like depositing the general and delivering the fortresses of our country to his army. Sire, imitate the example of the Protestants, and suppress the monasteries."

And Uncle Sam has 1,400, and 84,000 nun prisoners! (cf. In A. P. A. Magazine, March, p. 99-100). Read again Phillips' "Convent Horrors," p. 94-95.—I am greatly obliged for this information. W. F.)

Such language alarmed the friends of the papacy, who stoutly opposed a scheme so sacrilegious. They told Henry, "These foundations were consecrated to Almighty God; therefore those retreats where pious souls live in contemplation." "Contemplation!" said Sir Henry Colt, smiling; "to-morrow, sir, I undertake to produce proofs of the kind of contemplation in which these monks indulge." Whereupon, says our historian, Colt, knowing that a certain number of monks of Waltham

Abbey had a fondness for the conversation of ladies, and used to pass the night with the nuns of Chesham convent, went to a narrow path through which the monks would have to pass on their return, and stretched across it one of the stout nets used in stag hunting. Towards daybreak, as those holy (?) monks, lantern in hand, were making their way through the wood, they suddenly heard a loud noise behind them, and instantly blowing out their lights, they were hurrying away, when they fell into the toils prepared for them (Fuller, p. 317). The next morning he presented them to the king, who laughed heartily at their piteous looks. "I have often seen better game," said Henry, "but never fatter. Certainly I can make a better use of the money which the monks waste in their debaucheries. Our coast requires to be fortified, fleet and army to be increased, and harbors to be built for the commerce. All that is well worth the trouble of suppressing houses of impurity."

Dr. Leighton proposed a middle course. "Let the king order a general visitation of monasteries; perhaps the mere fear of this inspection will incline the monks to yield to his majesty's desires." Henry at once charged Cromwell with the execution of this measure. "You will visit all the churches, even the metropolitan, whether the see be vacant or not; all the monasteries, both of men and women; and you will correct and punish whoever may be found guilty." (September, 1535.) Oh! that we had such a Henry as president, giving such an order!

The astonished prelates made representations; they and their sees were to be inspected by laymen! We hope that the A. P. A., as the new American party, will have their own president A. D. 1900, and dictate such laws as Henry VIII. gave to Cromwell. Repeat history!

The monks began to tremble. Faith in the convents, monastic practices, relics and pilgrimages had grown weaker; the worm-eaten edifices of the middle ages were unable to withstand the hearty blows dealt against them. The universities needed badly a reform too. Since the time when Garret circulated the New Testament at Oxford, the sacred volume has been banished, as well as other evangelical writings. The royal commissioners aroused the lazy ecclesiastics, who enjoyed the delights of Capma (monasteries); they dethroned Duns Scotus, the subtle doctor, who had reigned there for three hundred years; scholasticism fell; new lectures were established, etc. The students were forbidden to haunt taverns, and the lazy priests were sent back to their parishes.

The visitation of monasteries began with those of Canterbury. Dr. Leighton, one of the visitors, entered the cathedral, and Archbishop Crammer went up into the pulpit and broke publicly with Rome. He said: The bishop of Rome is not God's vicar. The pope's holiness is but a holiness in name. Vain glory, worldly pomp, unrestrained lust, and vices innumerable prevail in Rome. I have seen it with my own eyes. The pope claims by his ceremonies to forgive men their sins; it is a serious error. One work only blots them out, namely, the death of our Lord Jesus Christ. So long as the see of Rome endures, there will be no remedy for the evils which overwhelm us." American boys, mark this!

The immorality of most of the monasteries was manifested by scandalous scenes, and gave rise to questions which we are forced to suppress. The abominable vices that prevailed in them are mentioned in Romans, ch. 1. The Carthusian monastery contained several rotten members: Some of them used to put on lay dresses and leave the convent during the night. There was one house for the monks and another for nuns, and the blacksmith of the monastery confessed that a monk had asked him to file away a bar of the window which separated the two cloisters. It was the duty of the monks to confess the nuns; but by one of those refinements of corruption which mark the lowest degree of vice, the sins and absolution often followed close upon each other. Some nuns begged the visitors not to permit certain monks to enter their house again.

Dr. Leighton found that the abbot of Fountains had ruined his abbey by publicly keeping six women. At Mayden Bradley, Leighton found a prior who had five women, six sons and a daughter pensioned on the property of the convent. Leighton found in St. Anthony's convent at Bristol a tunic of our Lord, a petticoat of the virgin, a part of the last supper, and a fragment of the stone upon which Jesus was born at Bethlehem.

Every religious and moral sentiment is disgusted at hearing of the disorders and frauds of the monks, and yet the truth of history requires that they

should be made known. At Hales, in Gloucestershire, the monks pretended that they had preserved some of Christ's blood in a bottle. If a rich man confessed to the priest and laid his gift on the altar, he was conducted into the mysterious chapel, where the precious vessel stood in a magnificent case. The penitent knelt, looked, but saw nothing. "Your sin is not yet forgiven," said the priest. Then came another confession, another offering, until his contribution satisfied the monks. Cromwell sent for this vessel, found it to be a "crystal very thick on one side and transparent on the other." A candid friar said: "You see, my lord, when a rich penitent appears, we turn the vessel on the thick side, that opens his heart and his purse."—Colyer's Records.

No discovery produced a greater sensation than a crucifix at Boxley; the carved image gave an affirmative nod with the head if the offering was accepted, winked the eyes and bent the body, but if the offering was too small the indignant figure turned away its head and made a sign of disapproval. One of the commissioners took down the crucifix from the wall, and discovered the pipes which carried the wires that the priestly conjurer was wont to pull. Having put the machine in motion, he said: "You see what little account the monks have made of us and our foreign fathers. The friars trembled with shame and alarm, while the spectators roared with laughter like Ajax" (Burnet 3, p. 132). The king sent for the machine, and had it worked in the presence of the court. The figure rolled its eyes, opened its mouth, turned up its nose, let fall its head, and bent its back. "Upon my word," said the king, "I do not know whether I ought not to weep rather than laugh, on seeing how the poor people of England have been fooled for so many centuries.

In several convents the visitors found implements for coining base money. In others they discovered traces of horrible cruelties practiced by the monks. In gloomy dungeons they saw the bones of a great number of wretched people, some of whom had died of hunger, and others had been crucified. They discovered one monk, who, turning artful confession to an abominable purpose, had carried adultery into three hundred families. The list was exhibited, and some of the commissioners found the names of their own wives upon it. (W. Thomas and Burnet, 1. 182.) At Litchfield the nuns declared that there was no disorder in their convent, but one good old woman told all, and when Leighton reproached the prioress for her falsehood she said: "Our religion compels us to it. At our admission we swore never to reveal the secret sins that were committed amongst us." Nearly all the nuns trampled under foot the most sacred duties of their sex, and were merciless for the fruits of their disorders.

Every plant which our heavenly Father has not planted shall be rooted up, says the universal declaration of independence, the Gospels. Sometimes monasteries were an asylum in which men and women sought a repose which the world did not offer; but they were mistaken; they ought to have lived with God, but in the midst of society; yet we think that some elect souls who loved God were behind those prison walls.

The visitations of the convents was a bitter draught to many of the inmates, but to the greater number it was a cup of joy. Many monks and nuns had been put into those convents during their infancy, and were detained in them against their will. The visitors announced to every monk under twenty-four years of age, and to every nun under twenty-one, that they might leave the convent. And almost all hastened to profit by it. A secular dress was given each one with some money, and they departed with pleasure—some older ones falling on their knees and entreating the commissioners in the hope of obtaining a similar favor. "The life we lead here," they said, "is contrary to our conscience."

The commissioners returned to London and made their report to the council. They were distressed and disgusted. "We discovered," they said, "not only seven, but more than 700,000 deadly sins. These abominable monks are the ravaging wolves whose coming Christ has announced, and who under sheep's clothing devour the flock. Here are the confessions of the monks and nuns, subscribed with their own hands. The monasteries are so full of iniquity that they ought to fall down under such a weight." Cfr. Strype, Vol. 1, p. 385. Read Luther's and Chiquy's books, and you will find the same horrible picture.

The council began to deliberate. Men of influence supported the com-