

BULLETS AND BOYCOTT.

Experience of the Louisville School Board.

Threatened With Stray Bullets, Boycott and Having Their Throats Cut if They Did Not Reappoint Roman Catholic School Teachers.

The following article is taken from the Louisville *Justice*, and shows the extreme methods papists will resort to in endeavoring to secure control of our educational institutions:

Concerning the twelve teachers, whom several of the trustees desired to reinstate at the last school board meeting, not a trustee was approached in behalf of a single Protestant teacher, while the influence of Roman Catholics brought to bear in behalf of the six Roman Catholic teachers was tremendous.

The methods adopted to influence trustees to vote to reinstate Catholic teachers were reprehensible in the extreme. Some threatened that they would withdraw their business from trustees, if they failed to vote for their teachers. Then they went to some bankers, to have the bankers insist upon said trustees to vote for said teachers under threats of discontinuing favors from said banks. Others were said to have been threatened with stray bullets, and still others with having their throats cut! The latter threats were made by anonymous letters.

This was all brought about by some change made at the Centre and Walnut street school, which seemed as if an error to those who did not fully understand the matter, and the trustees were willing to correct any error made; the Roman Catholics wanted to take advantage of the condition in that case, ring in their Roman friends, who were dropped, but the members of the Fifth district saw through their scheme, and set about to defeat it.

After a fight in the board for several weeks the Protestant members finally defeated the scheme. Some of the new members, soon after becoming members of the board, found out that many of the positions held by teachers were not held because they were efficient, but simply because they had political influence.

The new members, having promised their constituents that they would act for the best interests of their schools, dismissed such teachers as did not come up to the proper requirements. Because there happened to be some Catholic teachers among them Rome howled for five weeks, until the matter was put before the board for argument and vote, and down went the Roman ring!

It would take up too much space to fully explain the trouble and worry our trustee friends had in this matter, although it would make very interesting reading, if the full details could be given, of what transpired in the different committees, and how some of the Romanists tried to give contracts to their Roman friends, after they had been beaten by a lower bid from other bidders.

Last week, for instance, one trustee from the lower wards, moved to give a Romanist a contract, after he was underbid by a \$20 lower bid by a Protestant! But friends were on hand and saw justice meted out. Many schemes have been blocked by our friends in the board, and if we will give them four friends this fall, they will give everybody fair play, and only such teachers as have the good of our schools at heart will be placed in charge.

Don't stop working. The Romans are on watch and working all the time. It will certainly do your heart good to learn what the few friends in the board have already accomplished.

AN APPEAL.

First International Congress of Anti-Free Masons.

In the month of September, from the 26th to the 30th, there will be held with the consent and blessing of the holy father, XIII., at the city of Trent, in Tyrol, an international congress of anti-Free Masons, to further and create a general organization of Catholics against Freemasonry and their usurping plans.

It is high time that the Catholic world gather together against this infernal sect, who understand to work their unchristian plans in secret and darkness to overthrow the Catholic church and other religious societies. They are distributed all over the world, very cleverly organized and governed, from Rome (?) an international organization of Catholics, provided with the necessary means, is the

only safeguard against this Masonic aggression towards the Catholic church. The order of Freemasons have openly announced that they purpose nothing less than the extinction of the Catholic church and systematic ruination of all Christian societies.

France and Italy are already in the hands of the Freemasons; in Hungary the Jews and the Calvinists have, in the Masonic lodges, joined hands for the suppression of the Catholic church, and in Austria they now openly work, where they till now worked secretly.

Open your eyes, Catholics of Austria! Prepare for the coming fray! Organize! The international combine will strongly assist you in your duty to defend your church.

At present our aim is to establish this International Anti-Freemason Society, similar to the Alliance Israelite, or the Gustave Adolph Society. Who-soever can should go personally to Trent and take part in the consultation and deliberation; all others help us by a gift, by prayer or membership.

Active members of the congress are expected to pay five florins, assisting members not less than one-half florin. Send contributions to the chairman of the preparatory committee, Dr. Joseph Porzer, lawyer and councillor in Vienna, First District, Schottenbastei No. 1. May the coming fight not find us Catholics unprepared, but willing to defend our most holy church.—*The Committee, August, 1896—Translated from "The Tyler" from "Vaterland," August 2, 1896, Vienna, Austria, by A. J.*

What Current History Says.

LAGRANDE, Oregon, September 16, 1896.—Dear Sir: Will you please answer through your valuable paper the following questions: Is Garret A. Hobart, the nominee on the Republican ticket, an American, and what is his record in the past in this respect? There are three or four Americans here who wish to be informed in regard to this. Respectfully yours,

A SUBSCRIBER.

On page 271 of *Current History*, Vol. VI., No. 2, we find the following:

"GARRET AUGUSTUS HOBART.—Biographical Sketch: For reasons that seemed wise to the makers of our constitution, the vice president is scarcely an active member of the administration. He stands apart in quiet dignity, presiding in the senate as occasion may demand. The chief virtue requisite seems to be discretion. Still, as the second official of the state, he holds a lofty station, inasmuch as, in event of the death or disability of the president, he immediately becomes one of the most powerful executive rulers on earth. Moreover, his personal qualities and his political influence may add to the administration's strength deeply felt even though not widely seen, and for this it is indubitable that the vice president be in hearty accord with the president, both in theories of government and in specific party policy. It is known that this has not always been the case. If the people now order the reins of government into Republican hands, this accord, it is believed, is fully to be expected.

"Garret Augustus Hobart, Republican vice-presidential nominee of 1896, was born in 1844, in Long Branch, N. J., in a little old farm-house built long before the Revolution. The house has since been enlarged and remodelled. Mr. Hobart is of mingled New England and colonial Dutch descent. His father, Addison W. Hobart, came in early life from New England to New Jersey and taught school in Monmouth county. Afterward he kept a general store at Marlborough, a few miles north of the village of Freehold, where he was an esteemed resident through the rest of his life. He was an elder in the Reformed (Dutch) church, and in 1884 was a delegate to the general synod of that church which met at Grand Rapids, Mich. Through Mr. Hobart's mother, a Van Derveer, he is a descendant from many of the early Dutch families in East Jersey and on the western end of Long Island. He was named after his mother's brother, Garret Augustus Van Derveer, a well-known farmer of Monmouth county, whose home was at Deal Beach. Mr. Hobart's maternal grandparents were David G. Van Derveer, and Katy Du Bois, daughter of the Rev. Benjamin Du Bois, for sixty-three years pastor of the United Reformed (Dutch) churches of Freehold and Middletown, and a most zealous patriot in the Revolution. Through this clergyman of French Huguenot descent, Mr. Hobart, his great-grandson, gets a strain of that good blood. Tracing the Van Derveer line upward in successive generations, we find the well-known names of East Jersey settlers, Hendrickson (from Long Island in the seventeenth century), Van Voorhies (Dutch colonist in Flatlands, now Brooklyn, L. I., 1660), Schenck (Dutch colonist in Flatlands, 1650), Van

Couwenhoeven, or Conover (Dutch colonist in 1640 founder of the town of Flatlands). The first to bear the name of Van Derveer in America was Cornelius Janse Van Derveer, who came from North Holland in 1659, bought a farm in Flatbush, L. I., and twenty years afterward was made a magistrate. He married Tryntje De Mandeville. It was his grandson, Tunis Van Derveer, born about 1704, who was the first of his name to remove from Flatbush and to settle in New Jersey. Nearly all these Dutch ancestors of Mr. Hobart have been farmers, sturdy, vigorous, solid, persevering.

"Young Hobart graduated from Rutgers College in 1863, and began teaching school, but soon entered on the study of law with Mr. Socrates Tuttle, a prominent lawyer in Paterson. This gentleman was the son of an old friend of Hobart's father. The student was admitted to the bar in 1866, at the age of twenty-two, and has ever since been in practice in the city of Paterson. In 1869 he married Miss Jennie Tuttle, the daughter of his preceptor. Her acquaintances describe her as bright, cordial, of merry disposition, brilliant in conversation, a charming hostess. She is efficient in many works of charity, and a valued member of the Church of the Redeemer (Presbyterian). The shadow of a great bereavement is still upon her and her husband, as scarcely a year has passed since their only daughter died suddenly of diphtheria, in Italy, on the shore of Lake Como. There is a son twelve years of age."

Rome's Cost to the World.

According to the Milwaukee *Catholic Citizen* the pope is allowed for his personal wants about \$100,000 annually. A regular allowance is also made for the other dignitaries of the Vatican. The cardinals receive \$140,000. Other expenses are: The poor diocese, \$80,000; secretary of state, \$200,000; employes and abigates, \$300,000; support of schools and the poor, \$240,000; administration of the Vatican, \$360,000. The papal expenditures for all purposes amount to more than \$1,400,000. The income is received from many sources. Strange to say, Italy contributes the smallest part of the revenue. The United States send among the largest amounts of money. The pope receives from time to time rich presents from the crowned heads. The last jubilee of Pope Leo XIII. brought to the Vatican \$60,000. In addition to the above long list of expenditures by the Vatican household alone, there are fabulous sums expended throughout the world in maintaining the Romish church. The cardinals, archbishops, bishops and priests live like princes and lords, and there are thousands of women maintained by the funds of the church. It is safe to say that the Church of Rome yearly spends more money than is expended to maintain any civil government on earth. England, with her matchless navy, Germany, with her matchless army, do not bleed the people as the church of Rome does, and most of the money spent by the church is derived from two systems, that of practical coercion and that of begging. All business houses know this. All politicians know it. All Romanists know it. Isn't it time to call a halt?—*Chicago Sentinel.*

The Mask is Off.

On Tuesday of last week a diocesan synod of the archdiocese of St. Louis was held at the Kenrick Seminary, Archbishop Kenrick, who has succeeded Archbishop Kenrick, deceased, sat upon his throne, "dressed in the full pontifical robes of his office." Three hundred priests from the city of St. Louis and the surrounding towns included in the diocese were present and reaffirmed their loyalty to the pope in temporal as well as spiritual matters. This is the first synod of the St. Louis since the one held in 1837. The decrees of the Council of Baltimore were reasserted and promulgated. Parents are prohibited from patronizing the public schools and are liable to the extreme penalty of excommunication if they dare disobey the decree. What a fine commentary upon the boasted liberality of the Catholic church toward the public schools! This action, remember, is not the cobwebbed statute of a medieval pope, but a decree issued in the center of our land of liberty in this very year. Beneath the thin gauze of flattery and deception to the Protestant world is this severe and unalterable instruction to the communicants of the Catholic church and the rule laid down to her priesthood. Coupled with this is the allegiance sworn recognizing the temporal as well as religious supremacy of the pope. The mask is off. There is no toleration for this accursed treason, no matter how much eschewed people may bubble over about the guarantees of the federal constitution.—*Omaha Christian Advocate.*

IT'S EXTRA HAZARDOUS

Such Are the Risks on the Lives of Nuns Considered.

The Issue: America Must Either Americanize Rome or Rome Must Romanize America.

Life insurance agents are not generally wanting in easy adaptability to their audience or in originality of argument, when they want to make them see the point, but it has remained for a woman agent in St. Louis to out-distance all male competitors by accomplishing a feat none of them so much as thought of before. She invaded a large nunnery in that city and actually prevailed on the sisters to insure their lives. The institution needed new buildings. These she told them could be erected and the policies assigned for the eventual payment of the debt thus incurred. The mother superior consulted Archbishop Kain, and received his cordial consent to the scheme, so that the nuns finally consented to insure their lives in sums that aggregated \$96,000, thus providing for the gradual extinguishment of the debt. Were these sisters members of any ordinary institution open to public inspection, and subjected to the general laws which govern other institutions, there would be little to say except by way of comment on the ingenuity and assurance of the woman who accomplished such a remarkable business feat. But when we remember that in the case of nuns, the usual laws relating to death and burial are suspended, the whole matter takes on a different light. Who ever heard of an inquest held over a nun dying suddenly? In the case of an ordinary mortal, there must be a regular burial certificate and various formalities, all of which are disregarded in the case of women who draw their last breath behind convent walls. Waiving the question why our government permits this cool over-riding of the regular mortuary laws by which other people have to be governed when they depart this life, can any intelligent mind fail to see that to allow insurance among nuns is to put a premium on murder? How very easy to put away a nun who is for any reason objectionable to the priests or the other inmates. There will be no questions asked. In fact the outside world will not know of her death at all, but the convent will be rid of a troublesome member, and the holy mother church will get the money. The company which is willing to insure life under such peculiar conditions is either in some way in collusion with Rome or else has very little business shrewdness.—*Woman's Voice.*

The Vital Issue of the Day.

This is the issue: America must either Americanize Rome, or Rome must Romanize America. That is the problem which this nation must solve in the future. The Romanists say that we attack their religion. Let us see: Rome has assailed our public school system. She will, if she can, destroy it. In order to do this she has entered the arena of American politics. She stands now in the full blaze of its light. Let her look well to the joints of her armor. She has put her religion into our politics; let her take it out, or stand the consequences. When she takes her church out of our state affairs, our state will not meddle with her church. We want no Protestant or Roman Catholic machinery in our American politics. Rome is both an ecclesiastical institution and a political machine. We attack the machine, and not the institution. We protest strongly against her sectarian politics. Let us protest against Protestantism when it is wrong; let us protest against Catholicism when it is wrong; let us protest against every form of evil; let us go on protesting till every wrong is righted, till the truth in all things is established, till justice everywhere triumphs, till every high and holy hope in politics, in religion, and in ethics, receives its fruition.

What this city, state and nation need to-day is a little more of Jesuitical pluck, minus its duplicity, a little more Roman Catholic persistence, minus its secretiveness. Now, in season and out of season, by day and by night, in religion, in politics, in our schools, in our benevolent and charitable institutions, in our legislative halls and in the halls of congress, in the press of our country, on our police, on the streets, in our saloons, everywhere and at all times, Rome is at work. She is silent, secretive, cautious, affable; when she can, she flatters; when she cannot, she tries to intimidate; she rewards her

dupes and persecutes and tortures her enemies. She dislikes discussion, for it would be her ruin. What she has the power to do she thinks that she has the right to do. She always acts much more than she talks; and her actions are generally far from being in the line of her talk. She does not need to say much because she is so thoroughly trained. You always hear from her at the ballot-box. She is as persistent in carrying out her policy as are the laws of gravitation. She is as thoroughly organized as are the forces of the universe. Will you stand still with folded arms, and see our public schools, the just pride and the glory of our nation, founded by the toil and the wisdom of our fathers—will you see them go down under the crushing power of the Roman hierarchy?—*Prof. H. H. Lincoln, in Boston Investigator.*

BISHOP M'CABE.

What a Methodist Bishop Thinks of Rome.

"I wonder if the pope would receive a little counsel from a Methodist preacher? If so, here it is: "Be quiet, old man! The world has slipped by you. Some nations that are free from your yoke will never put it on again, and they mean to see that all nations and kindred and tribes and tongues shall have the same liberty they enjoy. 'Peter, put up the sword!'—the master told you that long ago. You have used that sword more against the friends than against the foes of Christ. The nations built upon the truth of God have grown too mighty for your control. You cannot convince them, for you have no argument, no logic, and no success in nation building to enforce the sophistry of what you call argument. You cannot compel them, for the military power of the world has passed into Protestant hands. The effort to regain it for Rome has cost you dear. Remember Maximilian and the empress of Mexico. Austria has had her Sadava; France has had her Sedan. Buy no more wisdom at such a price. Neither France, nor Spain, nor Portugal, nor Austria, nor Mexico, nor the South American republics, nor all combined, can restore to your feeble hand the fallen sceptre of your papal states. The attempt to do that will seal the doom of the papacy in Rome itself. The causes you bless have been cursed, and the causes you curse have been blessed. Heaven fall to ratify either your anathemas or your benedictions. The stars in their courses fight against you. The breath of life has been breathed into the nations. The pandemonium of Rome must give place to the kingdom which is not of this world. Be quiet, therefore! Fall into line! Give the people the Bible. Ask the next council to take back its silly decree of papal infallibility, which every sensible man on earth ridicules. You are nothing but a man, and you know it; and all the fawning flattery of the world cannot make you believe that you are anything more than a poor, ignorant mortal like the rest of us. What is the use of keeping up this comedy any longer? Three hundred years ago, when the Armada sailed, it was high tragedy. Times have changed, and it is getting to be low comedy now. Three hundred years ago there were seven million of English-speaking people; now there are one hundred and ten million of them. And, as sure as the sun shines in heaven, this race will victoriously preserve civil and religious liberty for themselves and for all mankind! Be quiet! The soul of John Huss is marching on!"

A Tribute to the Irish.

A speech was made in San Francisco, in 1849, to a great Democratic meeting convened in Portsmouth Square. From the steps of the old adobe, the then municipal hall of the old *ayuntamiento*, a "gentleman" whose name we do not call, addressed the assembled multitude, among whom was a large sprinkling of Irish, mostly New Yorkers, and all followers of the Hon. David C. Broderick. We can, only from memory, give the eloquent peroration of an eloquent address. After dilating upon the splendid character of our enterprising argonauts, who had dared the rounding of the stormy southern cape, the perils of a tropical isthmus voyage and the dangers of a trans-continental passage, in ox-wagon or on mule-back, over the plains; after exhausting the inexhaustible rhetoric of "fertile soil" and "balmy climate," he attributed the discovery of America, in a time antedating the voyage of Columbus, to the Irish; to their wisdom in council and valor on battle-fields he attributed the victorious establishment of a government independent of Great Britain; to the Irish he attributed all the progress made by our country in national, moral and political advancement, and concluded by a splendid burst of eulogium

on our Irish fellow-citizens. "Who," he asked, "first discovered gold in California? I answer, the Irish. Who laid the foundation of the great Democratic party, and who compose its rank and file? The Irish. Who have filled the land with the fruits of their industry? The Irish. Who fill and successfully administer the offices of the country? The Irish. Who have wrought the great industrial achievements—who have dug our canals, bulldozed our iron roads, cultivated our broad and fertile acres? The Irish. Who have erected our great public, private and eleemosynary institutions? The Irish. Who have constructed our pauper homes and built our penitentiaries? I answer, the hod-carrying Irish. And who have filled them? The Irish, be jabbers; and may the devil take them." When the applause had died away, and the confusion subsided, a coat-tail was seen hastily entering the El Dorado saloon opposite.—*The Argonaut.*

Disasters to Political Romanism.

Thus far this has been a disastrous year for the Roman Catholic church in politics. In Washington congress has passed a resolution that hereafter no appropriation of public money shall be made for sectarian purposes. That cuts off all the large sums that were voted every year for the Roman Catholic schools among the Indians, their asylums, hospitals, etc. Henceforth the government appropriations will be used for non-sectarian purposes. To the patriotic members of congress, led by Mr. Linton of Michigan, the thanks of the whole American people are due for the final disposition of this question.

The nomination of Major McKinley as a presidential candidate by the Republican party does not please the hierarchy, who see in him a praying Methodist and a sound Protestant. Mr. Bryan, the Democratic-Populist and Silverite candidate, is also a Protestant, a member of the Presbyterian church in Lincoln, Neb.; and, though nine-tenths of the Roman Catholics will vote the Democratic ticket, they would prefer Mr. Bland, of Missouri, whose wife is a Roman Catholic, as their candidate. Mr. Bland would have been nominated at the convention in Chicago if his wife had been a Protestant. But the fates were against him. It is remarkable that Mr. James G. Blaine's Roman Catholic mother lost him the presidency in 1884. General Sherman's Roman Catholic wife and Jesuit son prevented his nomination and now Mr. Bland's Roman Catholic family have likewise blasted his hopes. Romanism is not good for this world or the world to come. It does not pay for a politician to be allied to Rome. When the political power of Rome is broken, the people will no longer be deluded into believing what the pope or priests tell them, and the door will be open wide for the Gospel of the Son of God to reach them in loving kindness.—*Converted Catholic, August, 1896.*

The Grand Old Waldenses.

The municipal authorities of Breecia, Italy, have given to the Waldenses of that city a venerable Roman Catholic church of the twelfth century. It is well preserved. The Waldensian services were to be inaugurated a fortnight ago. The church will contain 250 people. The Waldensians number 54 members and 28 catechumens, all converts from the Roman Catholic church. There is an audience of from 100 to 200. In Florence the director of the Bank of Tuscany had become a Protestant. He died, and his funeral was one of the largest ever seen in the city. The procession was led by the Waldensian pastor, who conducted an impressive funeral service which served to remove wrong impressions and strong prejudices from the minds of the people. All the great men of commerce, of letters and of science in Florence had assembled in the Protestant cemetery, and they seemed deeply impressed with the story of the hope, joy and love of the eminent Christian whose remains they had followed to the grave.

Twenty-three members had been received in the Florentine church on Sunday in May, 19 of whom came direct from Romanism; twenty-three from the same body are under instruction.

The Waldensian pastor of Ancona recently visited Villa Canale, and while there preached to successive audiences that continued pouring in upon him till 10 o'clock at night, when his voice gave out. The eagerness of the people to hear the Gospel is simply marvellous. Not many years ago the Waldensian pastors were cooped in their Alpine valleys, and with little prospect of evangelizing Italy. Now their influence is felt far and wide, and they are daily gaining strength.—*Presbyterian Witness.*