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"AMERICA FOR AMERICANS."—We hold that all men are Americans who swear Allegiance to the United States without a mental reservation

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The Irish Roman Catholics of Chicago pretend to aim at John Bull, but intend to strike Uncle Sam.

WOULD HAMPER THE GOVERNMENT

Irish Roman Catholics To Fight the Administration

If It Dares Enter Into An Alliance With Great Britain—Another Kick To Keep Protestants Apart.

Popery Protests.

Chicago Ill., May 24.—The United Irish societies of Chicago, at a big mass meeting in Central Music hall, presided over by John M. Smyth, have adopted resolutions emphatically condemning the suggested alliance between the United States and Great Britain. The resolutions denounce the alliance as uncalled for and nationally degrading, and at variance with American traditions and the sentiments of a majority of the American people, who are not of British birth or ancestry. It declared that such an alliance would result in an European combination against, and would make us partners in the crimes of the British empire against weak states and defenseless peoples. The resolutions "call upon the American government, executive and legislative, to repudiate a policy so suicidal that could not fail to fill with disgust millions of loyal American citizens."

The principal speaker, John F. Flerty, said: "We will fight this alliance on the platform and at the polls. We are willing and eager to fight for Amer-

ica, but we will never fire a shot or lose a single drop of blood for England."

Tetzel and His Indulgences.

The following extract is from Thomas Carlyle:

The Monk Tetzel, sent out carelessly in the way of trade, by Leo X, who merely wanted to raise a little money, and for the rest seems to have been a pagan rather than a christian, so far as he was anything, arrived at Wittenberg, and drove his scandalous trade there. Luther's flock bought indulgences; in the confessional of his church people pleaded to him that they had already got their sins pardoned. Luther, if he would be found wanting at his post, a false sluggard and coward at the very centre of the little space of ground that was his own and no other man's, had to step forth against indulgences, and declare aloud that they were a futility and a sorrowful mockery, that no man's sins could be pardoned by them. It was the beginning of the whole reformation. We know how it went; forward from the first public challenge of Tetzel, on the last day of October, 1517, through remonstrance and argument; spreading ever wider, rising ever higher; till it became unquenchable, and enveloped all the world. Luther's heart's desire was to have this grief and other griefs amended, his thought was still far other than that of introducing separation in the church, or revolting against the pope, father of Christendom. The elegant pagan pope cared little about this monk and his doctrines; wished, however, to have done with the noise of him; in the space of some three years having tried various softer methods, he thought of fire. He dooms the

monk's writings to be burnt by the hangman, and his body to be sent bound to Rome, probably for a similar purpose. It was the way they had ended with Huss, with Jerome, the century before. A short argument—fire. Poor Huss, he came to that Constance Council, with all imaginable promises and safe conducts; an earnest not rebellious kind of man; they laid him instantly in a stone dungeon "three feet wide, six feet high, seven feet long;" burnt the true voice of him out of this world; choked it in smoke and fire. That was not well done!

I, for one, pardon Luther for now altogether revolting against the pope. The elegant pagan, by this fire-decree of his, had kindled into noble just wrath the bravest, if also one of the humblest, peaceablest; it was now kindled. These words of mine, words of truth and soberness, aiming faithfully, as human ability will allow, to promote God's truth on earth, and save men's souls, you, God's vicegerent on earth, answer them by the hangman and fire? You will burn me and them for answering to the God's message they strove to bring you. You are not God's vicegerent; you are another's than his, I think! I take your bull, as an emparchedment lie, and burn it. You will do what you see good next; that is what I do. It was on the 10th of December, 1520, three years after the beginning of the business, that Luther, "with a great concourse of people," took this indignant step of burning the pope's fire-decree "at the Elster Gate of Wittenberg." Wittenberg looked on "with shoutings;" the whole world was looking on. The pope should not have provoked that "shout!" It was the shout of the awakening of nations.

The quiet German heart, modest, patient of much, had at length got more than it could bear. Formalism, pagan popeism, and other falsehood and corrupt semblance had ruled long enough; and here once more was a man found who durst tell all men that God's world stood not on semblances but on realities; that life was a truth and not a lie!

Anti-Papal Library at Florence.

Rev. Dr. Alex. Robertson writes as follows to the London Bulwark:

It has come to that. The poor old creature of a pope is only now thought worthy to be a sport of the Italians in the theatres of their country. He plays well, and is now amusing all classes, for none are so poor but they can afford to laugh at him.

A new public library is about to be founded in Florence by the Italian minister of public instruction. It will be quite unique of its kind. No such library has ever before existed nor can be found the wide world over. For it is a library to be composed solely of books condemned by the Congregation of the Index of the papal church—a library of the pope's prohibited books.

Its construction will differ materially from that of all other libraries. In making a library the books are got first and then an index of them is drawn up; but in this case the index is already there, and the books have to be got to correspond with it. There will be little difficulty in getting such books together however, because as the books condemned by the pope are generally those that men most value, they have been carefully preserved in spite of his prohibition, sequestration and burning. The papal papers in Italy are crying out against the establishment of this

new library, because it will be an insult to the pope, and will contain "books that will corrupt the heart and life." The former we grant in one sense. It will be an exposure of the hatred that pope and papacy bear to light and truth. But the latter complaint is ridiculous. It will be one of the purest libraries in the world, because so few harmful books are to be found on the Index, few will be found in this new library. I do not think the idea of founding such a library originated with the minister, but he certainly deserves all praise for having it taken up; let us hope he will go through with it. He has Italy at his back. No books are prized like the prohibited ones.

There is no Roman Catholic theological faculty in any university within the bounds of the kingdom (Italy). There were such faculties, even after the formation of the kingdom, but some years ago all were swept away. And why? Not in hostility to religion, not even the Roman Catholic religion, but because it was found that the Roman Catholic university theological professors taught lies instead of truth, hatred to the king instead of love to God, obedience to the pope instead of loyalty to law, immorality instead of religion; and I have not the slightest doubt if a Catholic university is established in Ireland, the Irish professors that may be appointed will do exactly the same.

Winning a Wife.

A little incident from the life of William the Conqueror states that when he was only the Duke of Normandy he had fallen in love with the Princess Mathilde of Flanders. She was proud and haughty and had refused the

noble lovers who were anxious to win her hand. The wily Norman studied her character carefully, and, when he had mapped out his plan of campaign, rode into the town one day when she, at the head of a party, was going from church. He sprang from his horse by her side, boxed her ears soundly, pulled her off her steed, rolled her vigorously in the mud, told her that he loved her and rode away. The astonished princess was infuriated and swore all kinds of vengeance. After her rage cooled down, however, she said to her father that, upon reflection, she had come to the conclusion that the only man who could treat Mathilde of Flanders in that manner should be her husband. They were married and the union turned out to be one of the happiest marriages in the history of royalty.—New York Mail and Express.

An Italian Opinion.

Signor Crispi ex Prime Minister of Italy, and generally recognized as Italy's greatest statesman, is quoted as saying that the decadence of Spain is due primarily to the Roman Catholic religion. "The prime cause of Spain's condition is the general state of ignorance—in the upper, as well as in the lower classes. It is the priesthood, absolutely sovereign everywhere, which has led that fine country into ruin."

Somebody Knows Now.

A conference of the priests of this vicinity was held at Hubbard last Friday. There were seventeen of them in attendance, among them being the Rt. Rev. Bishop Scannel of Omaha. As yet no publicity has been given of the conference.—North Nebraska Eagle.