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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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A ROMAN PAPER UTTERS SOME BOLD WORDS.

Representatives of the papacy in this country have not taken kindly to the report of the United States Insular Commission on Porto Rico. It was not to be expected that they would be pleased with a report drawn up by Protestants, but neither was it anticipated that their sentiments on the point would be expressed in a tone of bitter hostility, as was the case. For example, note the following from the Catholic Standard and Times, Philadelphia:

"Nothing could well be more offensive toward Catholic sentiment than the tone of the Insular Commissioners' report; nothing possibly more odious than its recommendations to the government on the subject of its relation toward the Catholic church in Porto Rico. The suggestion to absolve priests and nuns from their vows, in order that they might be at liberty to follow the example of Luther and Catharine von Bora, so stupid yet so full of wanton malice, transcended all the bounds of rational conception of a process of severance between church and state. It simply destroyed its own pretext of action. It recommended the state to interfere, wilfully, impudently and wickedly, with the lawful concerns of the church. This recommendation, if we are to trust the report now in uncontradicted circulation, has been repudiated by the president, and the gentlemen who made it have been rebuked for their arrogance and ignorance in making it. Should this turn out to be the case, we are sure the fact will be hailed by many as a most gratifying one. It would be quite in keeping with what we already know of the president's disposition. His disapproval of religious intolerance was markedly shown last year in the Washington sermon affair. We may easily believe that he is a man of liberal mind himself, and we may also conclude that his public experience would cause him to shrink from the indorsement of insult to any religious body in the country as very bad politics indeed."

What is the trouble? Has the government been recommended to force Catholics in Porto Rico to do something contrary to the papal religion?—No; not at all. The recommendation made by the commission was, "That priests and others who have taken the vow of celibacy may be permitted to renounce said vows and enter into marriage relations, the same as other people." They are left perfectly free to do in the matter as they choose. They are not to be bound in the matter by the law of the land.

Under Spain, they were bound by the civil law, and for breaking such vows could be punished as criminals; for under Spain, with its union of church and state, the laws of the church were, in most things, a part of the law of the land. The United States, as represented by the commission, simply does not propose to maintain this arrangement in force. Let the Catholic church regard such things as sins if she will; the government will not for that reason treat them as crimes.

The papacy complains of being "insulted" by this recommendation, yet in its very complaint it makes a fling at the great reformer and his wife, which might with much more reason be taken as an insult by Lutherans and other Protestants; for "the example of Luther and Catharine von Bora" was not meant in any complimentary sense.

This papal authority hopes that this recommendation, representing only the American principle of severance be-

tween church and state, "has been repudiated by the president," and that "the gentlemen who made it have been rebuked for their arrogance and ignorance in making it." This is odd language—the language of one who sees Protestantism and American principles of government far on the decline in the United States. This is the significant feature of the matter.—Sentinel.

ITS CLAIMS ARE HID.

H. J. Washington: Q. What is the future of the Catholic Roman church. Will it modify its vital elements to meet the demands of growing universal intelligence?

A. The priesthood of the Roman Catholic church bows gracefully to the public sentiment in the United States, and professes to admire its institutions. The policy of that church has always been to submit to conditions it could not change, and bide its time. It never loses sight of its purpose, nor abates its determination to take advantage of the first opportunity promising success.

A tyrant itself, it has been the prop of tyranny and the supporter of kings. It has despised the rule of the people, and repeated that they had no right to govern themselves. It repeats this today in Europe, but in America it is for liberty and the people! Yet the church is one and unchangeable! The leaders may profess to admire liberal institutions and adopt the new thought of the age, but the belief, the creed of Catholicism remains unchanged from the dark ages. It cannot be changed for it is claimed to be God-given, infallible, the work of infallible writers; the popes in the long line from St. Peter have been infallible, and to now claim that this has been a world-wide mistake would be to sweep the foundations of the church away.

The church must remain, many of the members may absorb the new thoughts of the day, and experiencing the joy of true freedom will leave the organization. On the other hand many members of Protestant churches seeing the inconsistency of their composite faith will go over to the certainty of the mother church.

The great conflict of the future will be between the Roman Catholic church and the hosts of free thought. Protestants will be compelled to join one or the other of these forces. The claws of the tiger are now concealed in the velvet paws but they are as sharp and the force behind them as merciless as when it supported the Inquisition.

There are not according to its own statement more than ten millions of Catholics in the United States. Allowing one voter to every five gives two millions of votes to be cast with whichever party the Pope through the priests may dictate. That body of voters thrown to one side or the other is able to give success to the party they desire to win. They are then the real rulers of this country today and their only check is the policy not to make themselves or their measures so conspicuous as to excite the people to rebel against them. The Catholic church, as a government of the most despotic kind, within a government of the people; with a membership which is demanded to vow allegiance to the Pope and Pope alone, an allegiance which is above the professions of citizenship, is a menace to liberty, and should be carefully watched, and her professions should be taken for what they are, idle words to lull suspicion until the time for action.

In the Cuban question and the Philippines, the church by its bishops has come to the front and sought to lead the government. It has exhibited the real motives which have always dominated its movements—Hudson Tuttle in Progressive Thinker.

IN PORTO RICO.

Mr. John Eaton, writing to the Christian Herald, makes this state-

ment regarding the effect of the Roman Catholic work in that land.

"The theory that the common people cannot be trusted with the Scriptures has had its legitimate effect. The priesthood have not only kept the Word from the people, but have disregarded it, as a rule, for themselves. They have been the blind leaders of the blind, and paid for this perversion from the Spanish treasury."

The papacy is the same all over. Some work should be done in the Philippines to counteract the bad influence of the papal church in those islands. Let all the people help this work of the Christian Herald, and lead to the light those who have been lead astray. E.

AMERICAN SENTINEL OPINION.

The papacy stands for a union of church and state. Its adherents claim to be good citizens of the state, and are such, no doubt, in many cases. But they can be good citizens and at the same time good Catholics, only in a state which is united with the Catholic church. Roman Catholics can be good citizens of the United States only to the extent that they repudiate the principle of church and state union.

A letter from Mr. W. J. Morgan of this state, who holds the office of comptroller, to the Rochester Union and Advertiser, states that "the Rev. O. P. Farren, Roman Catholic clergyman, received \$1,200 last year for his services as chaplain of the State Industrial school. And these 'services' were performed under the 'Freedom of Worship' bill passed some years ago by the New York legislature, after much discussion, under the provisions of which Roman Catholic priests were to be permitted to hold religious services in certain state institutions, without cost to the state. This was what advocates of the bill said when it was before the legislature; but it was before the legislature; but it turns out that the state now pays such clergymen \$1,200 a year, and in addition allows '\$5 a month for car fare for the Sisters of Charity.'"

The French police at Rennes in hunting for the assassin of M. Labori, chief counsel for Dreyfus, carefully searched a Jesuit institution on the outskirts of that city, as a place where the fugitive might be expected to have fled. That the Jesuits are league with the anti-Semites of France, is a fact well known to the French authorities.

It is generally believed that France is on the verge of a revolution. A pent-up volcano is heaving the foundations of the republic—a volcano of moral and political depravity. The leading men in public life—high generals in the army, an ex-president of the republic, and others—appear on the witness stand under one another's accusations as liars, perjurers, forgers, etc.—men utterly without conscience; while the mob parades through the streets of Paris shouting "Death to the Jews."

What has brought France to such a condition? The answer may be summed up in the words, Jesuitism and militarism. Two great forces represent the opposition to the French republic. Both are natural enemies of republican government.

And these two evils—militarism and the church in politics—are rapidly on the increase in the United States.

INTERNATIONAL SUNDAY SCHOOL LESSON.

Zech. 4:1-14. Sept. 17, 1899.

1. Where was Zechariah born? 2. In what year did Zechariah deliver this prophecy? 3. Was he a priest as well as a prophet? 4. What was peculiar in regard to Zechariah and an angel, when he prophesied? 5. Do we need an angel now for some people? 6. Of what does this candlestick, or candle-labrum, with seven lamps, remind us? 7. What other numbers besides seven are frequently found in the Bible? 8. What does the number "7"

signify? 9. What does the light from these seven signify? 10. What was on either side of the candlestick? 11. If it is the duty of every Christian to shine where can we find the olive trees? 12. If the letter of the law were to cease and these pipes from the olive trees make a constant supply for these lamps, how does it apply to us? 13. What did Zechariah do in the presence of this angel? 14. Can we talk to God? 15. Is it wrong to ask God for information? 16. Why was the angel surprised Zechariah did not know what those things meant? 17. Do not many wise men ask seemingly silly questions? 18. Who was Zerubabel? 19. Who is the Spirit? 20. What was the cause of the Israelites being in captivity? 21. Must we depend upon the Spirit now? 22. Is the help of man always satisfactory? 23. If we go anywhere for God will God open the way? 24. How was the Red Sea made passable? 25. Is it easy to exercise faith when we go in the opposite direction from the way God wants us to go in? 26. Is God omnipotent? 27. What is meant here by the headstone of the building? 28. What is the meaning of despising the day of small things? 29. Why can God be pleased from the beginning in regard to the consummation of these things? 30. What were the two olive trees symbols of? 31. What kind of lamps are we? 32. How does God supply these lamps with oil? 33. Can we shine without the power from God?

A. Does the Roman Catholic church have any visions? B. Should not an angel awaken them? C. Can the many candles of the papal church do the work of the Holy Spirit in the heart of man? D. Does the papal church work by might and power of armies and diplomacy or by the power of the Spirit? E. Are there mountains in the way of the papal church? GENERALS OTIS AND HALE.

Now there is a time between General Otis and General Hale of Colorado. According to very many reports General Hale has no use for General Otis, but is too much of a gentleman and diplomat to talk too much. Why the government retains General Otis at his work in the Philippine islands is a question. There is one thing sure. If this party does not do something very soon with or without General Otis there will be much less show for their existence another four years. It may be that the people who are trying to retain General Otis has this thing in view, among many others. But I do not accuse the Democratic party with so low a crime as that. But there are Roman Catholics, and they want Otis there for his grand help to their pagan church, and while the Roman Catholics flock about McKinley and kiss his foot prints they undoubtedly lay plans that their dear church may have free course and be glorified by the advent of the party in which there are so many which are pets of the pope.

Let General Hale return to the United States and let the people know what this government is supporting there in the way of a general, the devoted son of the pope. N. T. I.

ROME AND THE CALENDAR.

"The Pope in Error" is a heading which appears in a leading Protestant journal in this city, as if a papal error were a thing rare enough to call for comment. The pope is charged with being in error regarding the calendar:

"Certain foregivings from the Vatican seem to imply that the pope thinks the next century begins with 1900 instead of 1901. The Times, commenting upon this, says: 'It is a fact beyond intelligent doubt or argument that the next century begins January 1, 1901. Of course this is a point which involves neither doctrine nor dogma, and therefore the venerable head of the Catholic church might be mistaken about it without throwing any light

on his claims to infallibility. But still it is so simple a matter no mistake should be made by anybody, and least of all by a man with a mind as keen and quick as that of Leo XIII.'"

If the pope is in error over the calendar, it need not be thought a strange thing for it would not be the first error that the papal church has made in her reckoning of time. There are a number of these that stand charged against her, and have stood so for centuries.

The pope reckons the beginning of the day at midnight. In truth it begins at the setting of the sun.

He reckons the year as beginning January 1, in mid-winter. In truth it begins with the awakening of spring.

He believes that Jesus Christ was born as the babe of Bethlehem on December 25. In truth no person knows the day of Christ's birth, but all evidence is against December 25 as the date.

He reckons the day of Christ's resurrection as falling always on the first day of the week; which is as obviously false as to suppose that the day of Christ's birth would always remain the same day of the week.

Calendar error, indeed, is a "strong point" in the papal church. These errors have a purpose to serve; and it may be there is a purpose to be served in making 1900 the first year of the new century.—American Sentinel.

STRIKES.

Strikes which, it is claimed, are managed principally by Roman Catholics, are in every part of the country. It is said, by those who understand the situation fully, that strikes in Colorado have put that state in a condition that will require a long time to redeem herself. The merchant, not expecting a strike, buys a certain amount of merchandise and he has his goods and no sale for them. Most people have not money to buy. The ranchmen are trying to make a living. Some are well-fixed financially and others are compelled to watch every nickel. They have but little sale for a long time for the produce. Some strikers go to a camp where they have no union and demand that all the men there join the union. Some do and some do not. Those who do not are crowded to a railroad station, at the points of rifles, and warned not to return. It has been stated by some, who are inside of the union, that if they oppose these methods they are threatened with death if they do not leave the camp. The people who are affected by the actions of this class of people think it is about time the government does something to stop it, if we have a thing that might be called government. In the mines the people receive so much they will not work for farmers who are unable to pay very much. Yet at one of these mines, where they were being paid well, they strike and cause a coal famine, and will not permit any one else to come and work the mines. Why are these things not stopped? Let there be a law punishing with imprisonment those who foment these strikes. It is stated that one man went to three or four mining camps where the men were satisfied and got them to strike. Why should that man not be punished because of the loss of money and suffering he caused to others. Is this a free country so that a man can cause suffering to hundreds, yes, thousands, of people and yet go free? Is liberty license?

Let these things be gifted and it will be found almost always that papacy is at the bottom of it. R. W. I.

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NOSE BLEED.

It is too bad the pope has the nose bleed. He had a terrible blow in the face by some one who managed the peace conference. You see the pope wanted to be there and when there, he would have played the game "Heads up I take, tails up you lose," but he was not there and now he is telling what he would have done if he had been there. If the pope has the nose bleed from the effect of the slap in his face, it would be wise for him to keep quiet and the people may forget the little circumstance. Holland has not had her fight with Romanism for nothing.—F. I. T.

ARE MAD.

We continue to see more of the temper of the pope's pets. They hate the sight of the picture of Dewey. Why? Because he thrashed their dear Spain so and the dear pope was so worried over the affair and now the pope may lose all the money he loaned to his dear Spain, that Dewey thrashed. These Romanists try to influence the democrats against Dewey and say that Dewey is in favor of McKinley. The only thing they hate Dewey for is because he is not in favor of the pope when he (the pope) wants to run this nation.—W. C. T.

MICROGRAPHS.

They can say what they please about John Ireland losing his hat, or the hat he wanted, and about the many dazed things he tried to do and did not do, but he has his McKinley yet and he will work his strings well and if we may judge of the past will catch some large fish. What would he do without a McKinley? A person who is so him for what the patriotic people more than this papal ogan.

The attack of the many Roman Catholic policemen of Philadelphia on the brass drum of the Salvation Army is a loose act. Some say the Jesuits are back of the attack. But the Jesuits say they are not. And those Jesuits do not lie about it, because they say they do not. Every man who lies is a liar, but the Jesuits say they do not.

There is a limit and then the Jesuit and the rest of the Roman Catholics must show their temper and their plans and loose a point, and this is one of those times at Philadelphia. Their temperature got so high they exploded, and then the people could see that their great love for this government etc., was all "Jesuitical palaver."

And now there is a strikers' union the larger part of the leaders of which are Roman Catholics. They are no satisfied with having almost every thing their way; they want full control of all the strikes and then that of everything else. Is this a nit scheme? Of course they would say no, and they always tell the truth.

The pope will now write a letter at state what he would have done if he had been at the peace conference. This means that he was mad because he was not invited to attend. His nose is on of joint and he had better keep quiet and not show his face.

Clerks of the departments at Washington are still supporting a paga church which they hate because the nuns are permitted to come and be and thus act as spotters for their dog collared priests to whom they confer all.

Archbishop Chapelle, it is reported has gone to see Secretary Root. Probably he will try to do for Cuba at Porto Rico what General Otis is doing for the Philippines.

There is a union of the North and South through the work of the papal societies. It is pleasant to see unanimity of purpose between the two sections of the United States.

As usual the Roman Catholics are fighting the public schools and enrolling them in every way possible. Should these men be put on the school boards?