

THE AMERICAN

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IS MASONRY TO BE ROMANIZED? The thousands of Masons throughout the world who have read the American Tyler while it has been under the editorial management of John H. Brownell will regret his retirement from the responsible position he has so long and so ably and so fearlessly filled on that paper, which occurred with the issue of August 15, 1899.

New York, Sept. 4.—A dispatch to the Journal and Advertiser from Rennes says: The anti-Dreyfus press of Paris seem to think they struck a vital blow at the defense this morning when they printed proofs that Dreyfus is a Freemason. This charge has frequently been made by the Catholic press, which is equally bitter against Dreyfus and the Masons, but up to now proof has been lacking.

When one reads that and then reads the editorial spoken of above which appeared in the Tyler he naturally wonders if Brownell has been succeeded by a Jesuit. If not, how can we account for this editorial?

The London Chronicle of London, England, has, for some time past, given over its columns to Roman Catholic correspondents who discuss Freemasonry and the ban placed upon it by the Romish church.

The Tyler is much gratified at the apparent awakening of these progressive Romanists. The old-fashioned arguments of Roman Catholic writers—that Freemasonry is bad, because it is bad, and that it is terribly wicked because the heads of their church have said so—have, for the first time in our experience, been challenged by Catholics who appear to have an opinion of their own, and do not hesitate to express it; and we can but acknowledge a feeling of satisfaction that it is so—for we are firmly convinced that once Roman Catholics have the pluck, or secure the necessary permission, to examine Freemasonry for themselves, they will soon find it is by no means the "bogey" they have always been taught to consider it, and a better understanding all round must necessarily result.

This correspondence has brought to the front members of the Romish church who boldly ask why they are prohibited from joining an institution which has the support and patronage of the highest in the land, and which professes and practices the best principles of their religion; and more than one of the writers has evinced a determination to override priestly interference in this particular, and go straight to the head of their church for an explanation of the prohibition, and, if

may allow to be expected, a thorough inquiry into the whole matter under the admitted altered conditions of the case. It seems to me so absurd that two great organizations, both professing to work for virtually the same objects, should be so widely separated as Freemasonry and the Church of Rome have so long been, and it is only on the principle that religion has been the cause of the most bitter and the most terrible disputes in the history of the world, that one can even excuse the gulf which exists at the present day between them. Are we on the verge of a reconciliation? We sincerely hope so, but if it does not come just yet we can but regard the candid expressions of opinion on the part of many of our contemporary's correspondents—as a most gratifying step in the right direction. We only ask for a fair and free consideration of our position—conferred upon in the minds of our rabid opponents in the Romish church.

AS TO CHARITY. Jesuit Dowling has again appeared in a signed article in the World-Herald and this time he Jesuitically assails the charity of the late Colonel Robert G. Ingersoll. He does not say that Ingersoll was not charitable, but he wants to know wherein his charity existed or of what it consisted—assuming that where there was so great a pretense there should be some outward, visible evidence.

Without assuming the role of a defender of the dead agnostic, but assuming the ground taken by this Jesuit, who knows neither law, loyalty or morality from the code which he was taught, and which he, in obedience and under compulsion, against reason and in the face of facts, teaches to others, we ask, as does the Great Teacher in the New Testament, "Why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye?" We have heard in the days that are gone of the great charity of the Society of Jesus (how blasphemous!), and we know that their cardinal vows are poverty and obedience, assumed no doubt that they may the more conveniently practice charity. Yet no one of any repute has ever yet recorded the fact that that presumptuous society, collectively or as individuals, had ever succored an individual or a community in the hour of its distress, yet the society of the Jesuits is probably the richest of the many fabulously wealthy orders which permeate the Church of Rome; and all its wealth has been filched from the people under various, eye manifold false pretences—the chief of which pretences being that the order was a charitable and a benevolent institution.

We are glad that this Jesuit, who pines for public notoriety, who, without provocation, vaults into the very center of the editorial page of a contemporary, has chosen this subject of charity for his theme, as it affords us an opportunity to unveil his society's game—that of wheedling money from the feeble-minded and the devout rich for a purpose that—assuming the ground taken by the Jesuit—has as yet been unfulfilled. If it is necessary for Colonel Ingersoll's friends to produce a case, singular and noteworthy, of charity, to prove that he was entitled to the credit that attaches to great charity and unfeigned liberality, will not Jesuit Dowling feel it incumbent upon him, since he, for his society must receive many donations and bequests for the specific cause of charity, cite a single noteworthy instance of the charity of his order? If not, why?

We are so used to the brand of men who, like snakes, insinuate themselves, and crawl into every possible position where they think to advance and enhance Jesuitism, and then, when challenged for the proof of their pretensions, which must be similar to those they have so vociferously demanded of another, glide noiselessly back into their dens until another auspicious moment, then as silently and as adroitly worm themselves back into a position to command public attention, that we shall expect this particular member of this band of pests to sneak to his retirement without furnishing the desired proof and then, when the incident is forgotten, brazenly reappear to advise and settle questions of both national and international importance. Such is Jesuitism. Such will be the attitude of Dowling,

unless this exposure can force him to play the part of a man. We shall not LEARNED A LESSON.

It is possible that some well-intentioned Christians may be perplexed on a point which nettled this editor for a long time and that is, how if we are to follow the teachings of the Bible, can we oppose Romanism and corrupt men for public positions? Should we not love our enemies and do good to those who spitefully use us? We had been wicked so long, had done all that other men do, and had counted ourselves as good as certain church members, forgetting that man was not given us for a guide, but Christ, that when we saw we were measuring ourselves by the wrong standard we determined to turn completely around and do only those things which we found sanctioned in the teachings of Christ. There we found the doctrine of brotherly love permeated every sentence, and that was something we had never practiced, simply doing unto others as we would that they should do unto us. But we got hold of the doctrine wrong and while we worked hard to do as we believed Christ taught, we could find no atom of love for those whom we had persistently and conscientiously opposed for more than seven years. We saw in this a falling short of the ideal, and steadfastly studied the word of God for light on the question. Finally it came. We took up the question, "Who was Christ's brother?" and when we had allowed Him to answer, we found no difficulty in practicing brotherly love.

Christ was teaching and His mother and His brothers came seeking Him and the word was carried to Jesus and He answered (Matt. xii, 48, 49 and 50): "Who is my mother and who are my brethren?" And he stretched forth His hand toward His disciples and said, "Behold my mother and my brethren! For whosoever shall do the will of my Father which is in Heaven, the same is my brother, and sister, and mother," clearly indicating that only those who did the will of His Father who is in Heaven was a member of the family. If that would not settle who was entitled to a brother's love this instance would: "I pray for them; I pray not for the world, but for them which thou hast given me. \* \* \* Neither pray I for these alone, but for them also which shall believe on me through thy word" (John xvii, 9 and 20.) But, you say, if they are not our brothers, then are they not our neighbors and should we not love our neighbors as ourselves? That is Christ's doctrine. But who is a neighbor, according to Jesus' definition? Go to Luke x, and read the parable found in the 25th to the 35th verses: "And behold a certain lawyer stood up and tempted Him, saying, 'Master, what shall I do to inherit eternal life?' He said unto him, 'What is written in the law? How readest thou?' And he answering, said: 'Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself.' And He said unto him, 'Thou hast answered right; this do and thou shalt live.' But he, willing to justify himself, said unto Jesus, 'And who is my neighbor?' And Jesus answering, said, 'A certain man went down from Jerusalem to Jericho, and fell among thieves, who stripped him of his raiment and wounded him, and departed, leaving him half dead. And by chance there came down a certain priest that way, and when he saw him he passed by on the other side. And likewise a Levite, when he was at the place, came and looked and passed by on the other side, but a certain Samaritan, as he journeyed, came where he was, and when he saw him he had compassion, and went to him and bound up his wounds, pouring in oil and wine and set him on his own beast, and brought him to an inn, and took care of him. And on the morrow, when he departed, he took out two pence and gave to the host, and said unto him, 'Take care of him, and whatsoever thou spendest more, when I come again I will repay thee. Which, now, of these three thinkest thou was neighbor unto him that fell among the thieves?' And he said: 'He that showed mercy on him.' Then said Jesus unto him: 'Go and do thou likewise.'" This clearly indicates that

to whom you a good turn is your neighbor, and that, while you are on the part of the neighbor toward the whole human family your action does not make them your neighbor. It is their acts toward you that determine who is your neighbor, if this parable means anything. These instances of Christ, together with His driving of the money changers out of the temple, as recorded in John ii, 14 and 15, convinced us that Christ would oppose evil wherever he found it, and for that reason Romanism and corrupt politicians will be as vigorously assailed by us hereafter, as it has been in the past.

CARDINAL GIBBON'S MESSAGE. Here is a message from Cardinal Gibbon: "To the people of whatever faith, have courage, have confidence, no matter how you are weighted down by past sins, Christ's blood will make you free."—Omaha World-Herald.

Then where does the Roman Catholic priest with his prayers or masses for the dead come in? Gibbon is fooling the great mass of the people, or the Church of Rome is fooling all of her communicants. Either the Roman Catholic Cardinal Gibbon is deceiving the public in that message, or he has deceived and robbed every Roman Catholic for whom he has ever said mass.

It is not often that the father and son, both managing editors of a daily paper at different periods, are, at different times, accused in the columns of other daily papers, with having raped or seduced girls in their employ, yet such charges have been published against Edward Rosewater and his son Victor Rosewater, both now connected with the Bee; and the worst of it is, the charges have not been made by innuendo, but have been stated in a bold and fearless manner—so bold and so fearless that the people must wonder at their nerve in attempting to associate with respectable people and in their effort to dictate the nominations as well as the policy of the great Republican party in Nebraska. These charges may furnish the key to the support so ardently and persistently accorded certain vicious characters who have stood for office in the past. A "fellow feeling would make them wondrous kind." If these charges are not disproved it would not be out of order for them to unfurl a banner over their headquarters with this inscription, "Virgins Ruined Here."

THE POULTRY DOCTOR. If you are interested in poultry, by all means send 25 cents in postage stamps to the Associated Fanciers, 400 North Third street, Philadelphia, Pa., for their new book, on the diseases of poultry. Although comparatively small, it is so concise, terse and lucid as to be of great value to the fancier and breeder of poultry. It shows how to manage and rear fowls, how to detect their different ailments, and how to treat them by either allopathic or homeopathic remedies. It is from the pen of Mr. John E. Diehl, the well known American Poultry Association judge, one of the highest authorities on poultry.

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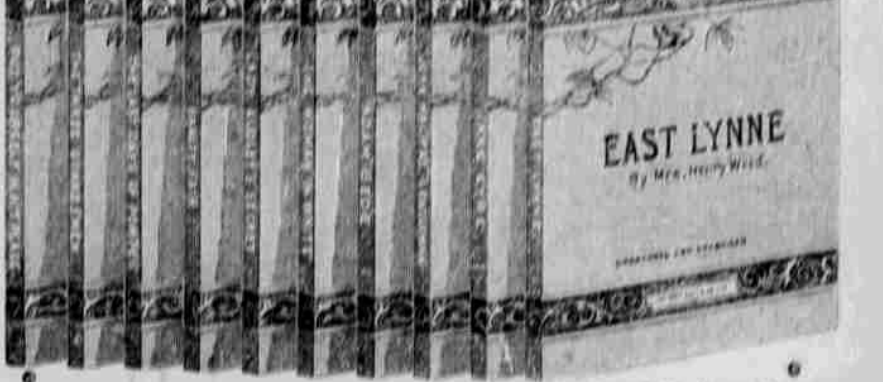
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