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JOHN C. THOMPSON, Editor.

OMAHA, THURSDAY, AUG. 13, 1891

The mistake must not be made that this warfare is being made against particular Catholics. It is against the church as a political organization.

AFTER you have read this paper give it to a friend. Let the interest spread.

HOW MANY ARE THERE.

Not all the pleasant nor all the unpleasant things have been said about the A. P. A. or its members, that will be said, yet a great deal has been said, and while some things have been told in a serious way, others have been recited that bristled with humor. To the latter the following belongs. Ex-Mayor Broatch will no doubt enjoy this as much as any one. Here it is as we heard it:

"A few days ago one of the pope's lackeys called upon ex-Mayor Broatch at his office on Harney street and asked him to look over a list of names he had. The ex-mayor is an obliging individual. He took the roll of paper from the man's hand and began to scan the names written thereon. Some names were familiar to him, but a great many more were the names of total strangers. Finally the former head of the city government grew weary of his task, so he hesitated a moment, glanced at his visitor, and ejaculated, 'Yes, yes; but what is it for?'

"Oh; those are the White Caps—those bigots who are fighting the Catholics; but they don't amount to much; they won't cut much of a figure this fall."

"Then Mr. Broatch took another look at it, handed it back and walked out on the street with the individual who possessed the names of the White Caps. They had not gone far when they parted company and a few minutes later the ex-mayor run onto John McDonald whose name was on the list as a White Cap. Now, every one knows how thick John and the ex-mayor have been in days gone by, so when the every day greeting was over, John heard that stereotyped expression, 'they say you're a White Cap,' to which he made answer, 'Who says so?'

"Why, father so and so was in my place a few minutes ago and he

showed me a list which contained the names of all the White Caps.'

"Is that so! How many names did he have on his list?'

"He said there were about twenty-five hundred.'

"Is that all?'

"Why! How many do you have, for God's sake?'

"Oh, about five thousand in this city and about nine hundred in South Omaha; but, say Broatch, don't call me a White Cap, I am not in it,' and they walked away speculating on what the future contained."

Now you have read the latest story about those bigots; those White Caps, who are excluded from the Roman societies—for which they are no doubt thankful—and who will not allow the Roman warriors to join their association! The Romans, in a spasm of fear, cry: Is there no way we can kill them off? Can we not drive them out with ridicule! Oh, those tin-horn patriots whose sires and grand sires fought to annex to this union the Lone Star State while Irish Ramanians who had desert-dwived being court-martialed, hanged and branded as traitors! (Col. C. G. Minor.) Is there no way to terrorize you? Are you proof against lies and slander? Oh, you Protestants! will not this choice morsel from [Rev.] F. P. McCarthy, which appeared in the Roman organ of this city the 8th of August, 1891, convince you that you are wrong? "The savages and filthy forefathers of those who are now crying out so vigorously against denominational schools for the Indians were scraped and cleaned, christianize and directed toward civilized pursuits and modes of life in the monastery schools of old." Will you stop now, you midnight assassins, you constitution defilers, you conscience stiflers, and members of the Omaha Mafia! Cease organizing or we shall loose our dogs of war! Cease, or we will elect nothing but Romans this fall! Cease, oh cease, or we will—

Bah! Some people who wear a great big cross on their back make some other people extremely languid. You will find it requires considerable work to get a public teat in a Roman's mouth this fall.

FORM YOUR OWN OPINION.

Constitutions guard the rights of personal security, personal liberty, private property and of religious profession and worship."—Kent's Commentaries, Vol. 1, Page 407.

I do further declare the doctrine of the church of England, of the Calvinists, Huguenots and other Protestants, to be damnable. * * I will help, assist and advise all or any of his holiness' agents, in any place wherever I shall be and to do my utmost to extirpate the heretical Protestant doctrine, *destroy* their *power, regal or otherwise.—Jesuit oath

I will use my best endeavors to promote civil and religious liberty.—From the Oath Furnished American societies by Roman Sympathizers.

EXPERT ACCOUNTANT.

I want a situation in a business house run by a Protestant. Am an expert accountant and A1 salesman. No fancy salary expected. Address, "Protestant" care of THE AMERICAN.

SOME CHURCH HISTORY.

President E. B. Andrews, of Brown university, delivered a speech before the society of Christian Endeavor at its last annual meeting, in which he used some language that the Ensign of Minneapolis does not agree with, but it does agree with the following quotations from a little history published by this same President Andrews, and bearing the title of "Brief Institutes of General History":

Pages 283-4.—Amid such currents of feeling [as described in previous pages] it was impossible that the church should be revered and valued as before. Various special causes [seven such causes are named] aided the depreciation of her, turning it in many quarters into contempt and hatred. 1. The great schism of the west, A. D., 1378 to 1417, two rival popes, seven years of the time three, with credentials of apparently equal validity, thundering excommunications at each other. 3. The inquisition, organized by Pope Innocent III. and extensively used the Albigenses, but always unpopular with the masses, especially in Germany. 6. The contrast of the poverty of even the royal laity with the wealth of ecclesiastical institutions, and the exorbitant demands on their behalf urged by greedy and assuming churchmen. 7. Most serious of all, the moral corruption in ecclesiastical circles, especially in Italy. Popes practiced open concubinage and simony, and in governing the church ["God's church, gloriously good"] purely in their own interest, made free use of poison and dagger. Prelates who paid for high places were butchered, that these might be sold again. The worst was under Pope Alexander VI [Rodrigo Borgia]. His court was a den of fiends, embracing an assassin-in-chief, a professional poison-mixer, a numerous harem. The moral gangrene spread to monasteries, laic life. Bastards were too common to bear stigma, the words "honor and "virtue" lost their old meanings, morality sunk to a level lower than Epicurean. [Such was the church in "the years before Luther."]

Page 286.—"Pope Alexander VI." says Macchiavelli, "played during his whole life a game of deception. Never did a person so often break his word, or pay less regard to his engagements." Caesar Borgia [one of the illegitimate sons of the pope] often did his father's and his own assassin work. He would go about Rome in the night with a squad of ruffians, and the next morning a half-dozen bodies of murdered men would attest their diligence. [Caesar Borgia, besides being the pope's son and a wholesale murderer and thief, was also an archbishop, a cardinal and duke—a man of education and artistic tastes, and held up by Micchiavelli, in his famous "Prince," as the model ruler.] For such as the Borgia did not dare or care to take off in this way, they had a white pleasant-tasting powder to poison withal, killing gradually. The father [the pope] died, and the son almost, from accidentally drinking wine which they had drugged with this powder for use in removing a cardinal. There is awful satire in the Decameron, First Day, Second Novel, about the Jew Abraham, converted to Christian-

ity through a visit to Rome. He reasoned that a religion able to live in spite of such utter godlessness in the highest places must be of God.

Page 294.—Luther was at Rome in 1510 [when he was 27 years old.] He had expressed to Spalatin, March 13, 1510, his uncertainty whether the pope was anti-Christ or anti-Christ's apostle, and in the letter of 1520 he appeals to Leo (i. e., Leo X. who became pope in 1513 about ten years after Alexander VI) if it is "not true that nothing exists under the wide heaven more ugly, poisonous or hateful than the Roman court. For it far surpasses the vice of the Turks, insomuch that although Rome was once the gate of heaven it is now a much wider opened mouth of hell—such a mouth, alas, through God's wrath, that no one can shut it."

After quoting the above the Ensign goes on to say: "Alexander VI., he it remembered, was an infallible pope, the holy and apostolic father, the successor of Peter, the vicar of Christ, the supreme head of the church—"God's church, gloriously good." Deny this infamous wretch's infallibility and apostolic sovereignty, as Christ's only deputy then on the earth, and you have destroyed the only foundation of the church today; for as a rope can be no stronger than at its weakest point, so unless every link in this apostolic chain is equally infallible and authoritative the whole succession stops and becomes defunct, and the church itself must die, because there can be no transmission of the divine prerogatives. Christ is shut up to the necessity of communicating his gospel and his ordinances through such a putrid mass of foulness and abomination, for there is no other possible way of making known his will to men. It were bad enough, infinitely too bad, for a good man blasphemously to assert his right to be called the vicar of Christ; but for such men to make the claim as those who held the papal office in 'the years before Luther' is also about rage upon the most ordinary decency. To be asked 'to speak respectfully of the Pope' is an offense against respectability. If he is the 'head pastor' of the church to which Paul addressed his chief epistle, then he had better allow his people to read the epistle, and read it also himself, not excepting the thirteenth chapter. Instead of this he refuses to circulate the letter, denounces the Bible societies that seek to circulate it, and even denies the authenticity of the letter as Paul wrote it—allowing only a scanty use of a Latin translation."

For downright fearlessness of expression we can commend this Baptist journal. Why are not more of the denominational papers found exposing the frauds and impositions practiced in the Roman church? It is not because they are unaware of the fact that they have been and are still practiced, but because they fear they will wound the feelings of some two-faced Romanist who does not possess brains enough to determine whether truth can be "vindicated or refuted." Fight for your country and your God. Romanists contend for their church and their—pope—who has usurped the position rightfully belonging to Christ.

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