

THE AMERICAN.

A WEEKLY NEWSPAPER.

"AMERICA FOR AMERICANS."—We hold that all men are Americans who swear allegiance to the United States without a mental reservation in favor of the Pope.

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ROMANISM VS. A. P. A.

A Des Moines Writer Addresses a Few Words to the Priests.

The Roman Church Described by One of the Faithful Who Thought he was Assailing the A. P. A.

DES MOINES, Ia., January 3, 1893.—EDITOR AMERICAN: As a member of the A. P. A., I ask the privilege of answering through your columns, a windy attack upon the above association by Priest Jesuit F. Nugent.

A recent issue of the *Catholic Messenger* expiates upon the "cautious God-like influence of the Catholic home." I wonder if the rowdy makers, Larry Hunts, Swifts, Callahans and other "French" thugs, who have for years figured in police and penitentiary circles in this state were reared under the above mentioned "holy influences?" Under what influence were the Irish Roman bootleggers reared who infest the city, since they were prohibited from attending the "Godless public schools?"

Since the wisdom, intelligence and virtue of the age, past and present, is and has been embodied in the Roman Catholic church how can you censure the "clay-pipe-headed A. P. A.'s?" Will not their brittle heads be an advantage to you and your intelligence following when you resort to your favorite national pastime of wielding the shillalah and cracking skulls? You doubt that there is any "excuse" for the existence of the A. P. A.'s. I should think that the recent election in Iowa would furnish you with something of an excuse for their existence, even while you are crowing over the Roman Catholic victory on the national issue.

Mr. Nugent, the "excuse" for the existence of the A. P. A.'s is the fact that such a fastening of the "beneficiary" institution—the Roman Catholic church exists under the management of "his wickedness" whose present seat of government is about the Quirinal—the magot that has made serious and lasting trouble for every government where it has taken root. They will exist whether satisfactory to you or not, and will be a thorn in your side until you, as a church, shall have called out the "beneficiary" institution—the A. O. H.—to quiet them. To quote from Mr. Monahan, the object of the A. O. H., is to "care for the sick and bury the dead," but why they should drill with guns when their intentions are so pacific, is a question that Mr. Monahan or yourself, Mr. Nugent, are perhaps best able to determine. Think you they would bury any dead A. P. A.'s that might "accidentally come within the range of those small calibre rifles—45-70s government standard. Of course they are heretics and the "Holy Terror," Leo XIII, has clearly defined your duties toward them. You say that the Roman church would not permit an organization within its folds whose object was the "overthrow of Protestantism." As the policy of the Roman church by its own declaration is that of extermination of heretics, it would seem that there were no necessity for "organization for that purpose" within its fold. The infamous doctrine that the "end justifies the means" and which you ascribe to us as one of our principles originated in your church and you know it. You have never let go that principle long enough for us to catch it if we would. Of course it would be impertinent to ask or even guess as to the objects of the Clan na Gael or R. M. C. B. A. and many other of your secret societies, but with a copy of the constitution and by-laws of the A. O. H. before me, whose laws also govern in a measure the Hibernian Knights and Hibernian Rifles, and probably the Knights of St. John, one need not conjecture as to the aims of the latter societies.

Would you, Mr. Nugent, as spiritual advisor of those loyal A. O. H.'s be willing to leave at home your dual character of God Almighty and Roman Catholic priest, descend to the lowly dignity of an ordinary citizen and take your oath that the intention of the A. O. H. is pacific; that they do not drill with arms and that their principle is not church first and country a matter of secondary consideration, and that one of their cardinal principles is "to present a bold unbroken front to the enemies of their church?" Of course you could dodge this point by defining, to suit the occasion, who the "enemies of your church are?" Whether your

definition would be accepted by heretics or not would depend upon the amount of truth you would be willing to put into your statement. It sounds strangely to one who has read church history when a Roman Catholic priest begins to talk of "moral rot and decay," and "meeting on the street and shaking hands with the man whom it was intended to stab the next day." You are well versed in the tricks of your church, Mr. Nugent. That sounds very plausible, your church history considered. It makes one think of the historical night of St. Bartholomew, murder of Dr. Cronin and the later "removal" of Mayor Miller, of South Omaha. Your priests and other titled church officials assail any and all American institutions, denouncing them in the most unmeasured terms—not to say incendiary, and if the press of the country does not applaud your sentiments it says nothing, actuated of course by love in the first instance and fear of your displeasure in the second. On the other hand any attempt to "cuss" or discuss the methods of the Roman Catholic church is nine times out of ten the signal for the raising of a mob, as in the very recent cases of Slattery at Keokuk, Iowa, White at Muscatine, Iowa, and Lyons at Chey-

enne, Wyoming, to say nothing of hundreds of similar incidents too numerous to mention, which have occurred in this country. During Mr. White's lectures in this city recently, your article in the *Register*, Mr. Nugent, deploring mob violence rather seemed to countenance it in certain cases. Had a mob been raised upon the occasion of his last lecture, yourself and Messrs. Flavin and Schmidt might possibly be obliged to ignore pastoral visits to attend to the more profitable business of purgatorial praying. The "moral rot" element was out and watching in the interest of free speech. Speaking of "moral rot," is it possible that previous to writing that article you had been reflecting upon the holy vows of celibacy you have taken and probably broken, or have you been meditating upon your present convent system—filled with unwilling or otherwise depraved victims? Of course not. A man like yourself, in full health, the pet of his congregation, with everything to stimulate the animal passions in the way of diet, assurance of secrecy, etc., could not do otherwise than live the strictest life of celibacy if he tried to. Would it puzzle you in the least to account for the existence of certain beings? I sometimes wonder if it would not be easier for you to do so than to account for the existence of the A. P. A.

General Sherman, in an article copied in the *Register*, declared that he was not and never could be a Catholic, that he did not choose at that time to give his reasons but had them. While in an unconscious condition, just before his death, his Jesuit son administers the rite of "extreme unction" and your church history in the future will record him as one of the greatest generals of the rebellion and a staunch Catholic. Great is the virtue of wax and holy oil when applied by the Roman Catholic priest. According to your church doctrines upon the subject of marriages contracted outside of the church, how

will the offspring of such a union compare religiously with the offspring of an unmarried priest? Would you hold up the hypsotic you mentioned, yourself, or would you let Rowdy Magher hold him up first for the benefit of the church and throw him into quick-lime afterwards? Is it to be construed as an evidence of the pacific intention of your church that the A. O. H. paraded the streets of Cincinnati on Columbus day with rifles? Was it a like evidence that members of your church desecrated the tomb of Lincoln, the man martyred by it? Have the desecrators been released from the Illinois penitentiary? Why not incorporate that history into your parochial school text books? Could you not make a home application of the term "whited sepulchres?" Is "fealty to Great Britain" a more hideous crime than fealty to the "scarlet beast" of the Vatican? How is it you understand so well about packed juries and religious restrictions? Do you consider yourself an adept at "damning with faint praise?" I judge so from your feeble defence of Protestantism. What you do not know about the benefits of "liberty of conscience" is not worth knowing. Please explain, also, best means of destroying

do otherwise at present, banishment of it from Austria because it has no remedy, the beer garden and the low brothel, the open saloon and the "more respectable" dive, recognize intrigues against governments and also any means of exterminating heretics. All these conditions your theology will fit if the price of absolution is in sight. But of course it would be a long for the A. P. A.'s to propagate Protestant doctrine, yours is so much superior. Could you see any difference—aside from a religious one—between the recent Methodist assemblage at Omaha, with open doors and queen's English, and the Roman Catholic gathering at New York with closed doors and Latin? A. P. A. signifies the upholding of the United States government; Catholicism its subversion. That is no "excuse" of course for the existence of the former. Will it "shake your faith" to be informed that there are Orangemen enough in Great Britain to defeat "Rome rule" for Ireland and enough in this country for the "holy Roman Catholic church" to mob now and then? Did it make your head ache when the Second Regiment band of Chicago played "The Boyne Water" at the first inauguration of Gov. Boies? Which in

claims such great antiquity. Possibly the prince of devils of this age, Leo XIII, is a descendant in a direct line. Was it the influence of an apostolic benediction, or the result of a visit to a Roman Catholic bootlegging establishment that inspired an A. O. H. in this city to state that in the basement of St. Ambrose church there is one thousand stands of arms with cartridges to match? When not influenced by either of the above conditions at what range could the average A. O. H. hit a "clay-pipe-head?" Mr. Nugent, if you will foist upon us the term "misfit" please accept a token in return. There is some chance of alteration in a misfit article of any kind but there seems to be little or no hope for a rotten theology of which you are an able exponent. As you have more influence with the Des Moines press than any Protestant clergyman could have, will you not have this published as an answer to your letter? Be charitable and remember that the efforts made by a "clay pipe-headed" A. P. A., who can only boast of two years attendance at a "Godless" public school, could hardly be expected to compare with an "intellectual" giant, particularly in response to such a polished shaft as your article on the A. P. A.

A Vicar's Resignation and Protest.

The Rev. Canon Stirling, writing from New Malden, of which he was the vicar, sent the following on the 22nd ult. to the bishop of Rochester, who has accepted the reverend gentleman's resignation: "It is my painful duty to state that I have today, with feelings of profound grief, executed the deed of resignation of this benefice. In placing my resignation in your lordship's hands, I may be allowed to say that the recent judgment in the Lincoln case has rendered it impossible for me to retain my connection with the Established church as she now is, with popery caught by her clergy on every hand, her communion tables turned into 'altars,' her ministers into 'sacrificing priests,' her churches into 'mass-houses,' and with 'auricular confession,' inculcated, practised, and where possible, enforced. All this is done under the eyes, with the knowledge, and under the protection of the bishops who first introduce the 'wolves in sheep's clothing' into the fold and then shield them when the flock remonstrates. My lord, I have been for forty-one years a plain English clergyman. I must decline now to be longer associated with Romish priests. That the Church of England will be punished for her apostasy from those Protestant principles and truths of which she was in better days the bulwark, is as certain as that tomorrow's sun will rise. Disestablishment and disendowment would appear to be rapidly approaching. I can only pray that it may please Almighty God to 'cleanse and defend His church,' for unless cleansed from popish doctrines and popish practices she will not and cannot be successfully defended." The letter concluded with thanks to the bishop for his kindness and courtesy to the writer. Mrs. Patton.

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Rise and Guard.

The Brooklyn *Chronicle* in its issue of December 9, 1892, takes the Iowa State *Register* to task for its servile attitude toward the Roman church. It truthfully states that it was the first newspaper in the state to wage a warfare against that great and powerful religio-political organization—the Roman church. The *Enterprise* has the honor of being second in the field, and it is gratified to know that such papers as the Keokuk *Gate City*, Muscatine *Journal* and Cedar Rapids *Republican*, are taking up the fight and doing all they can to enlighten the people as to the objects, aims and progress of our

enemies. The *Enterprise* has been charged with attacking the Catholic religion, but never in its columns were seen even a word that furnishes foundation for such a charge. It has directed all its attacks toward the church as a factor in politics and sought to defend so far as able the free institutions of America from the continued attacks of Romanism. The public school system is one of the most highly prized of all our institutions, and anyone who reads will know that it is the avowed object of the Roman church to break it down. It protests against Roman Catholics paying taxes for its support and openly advocates a division of the public money, a share of which shall go to the support of its parochial schools. If they accomplish either one of the above aims they will continue to encroach on the liberties of the American people until they have no liberties left, but will be at the beck and call of the Roman priestcraft. After enjoying four centuries of freedom it will be hard to go back to papal despotism. American people must rise up and guard against such a catastrophe.—*West Liberty Gazette*.

New York Herald on Immigration.

The Philadelphia *Record* fears that the anti-immigration movement founded on race prejudice. It might be, in part. There is no doubt a deal of race prejudice in the mind of some of the Philadelphians who are chickens for the New York market, no one blames them for locking doors of their coops at night. Patriotic Americans who read the daily papers can scarcely escape race prejudice, but they are certainly excusable for wanting to look out for their nation against fresh kind. Try the Amer



enne, Wyoming, to say nothing of hundreds of similar incidents too numerous to mention, which have occurred in this country. During Mr. White's lectures in this city recently, your article in the *Register*, Mr. Nugent, deploring mob violence rather seemed to countenance it in certain cases. Had a mob been raised upon the occasion of his last lecture, yourself and Messrs. Flavin and Schmidt might possibly be obliged to ignore pastoral visits to attend to the more profitable business of purgatorial praying. The "moral rot" element was out and watching in the interest of free speech. Speaking of "moral rot," is it possible that previous to writing that article you had been reflecting upon the holy vows of celibacy you have taken and probably broken, or have you been meditating upon your present convent system—filled with unwilling or otherwise depraved victims? Of course not. A man like yourself, in full health, the pet of his congregation, with everything to stimulate the animal passions in the way of diet, assurance of secrecy, etc., could not do otherwise than live the strictest life of celibacy if he tried to. Would it puzzle you in the least to account for the existence of certain beings? I sometimes wonder if it would not be easier for you to do so than to account for the existence of the A. P. A.

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it. Are not those pen pictures which you so graphically portray with an artist's eye and hand, showing the nefarious ends and aims of the A. P. A. full life portraits of the church you represent? Could they have been drawn by any other artist save one educated in the church of Rome? Could you not substitute "Romish church" for "A. P. A." in many places in your article and pay a deserved tribute to Rome? One sentence would then read, "that the end and aim of the Roman church is to wreck" not itself but the United States government. Yes, you can easily take home your own sentiment "the end justifies the means." Mr. Capel could afford to do so when he stated at the "order of the pope school tax collectors would receive bullets instead of money." Does he belong to the A. O. H., and is his division armed with 45-70s? Do you think that your "wooden warehouse" illustration would be more difficult for an intelligent community to swallow than your historical "holy coat of Treves," the "relics of St. Anthony," the several "heads of John the Baptist" that you have stowed away for the veneration of the faithful, the fifty or more "legs of the ass" on which our Lord rode into Jerusalem, the "vial of the breath of St. Joseph, caught by an angel," or the wonderful removal of that wonderful structure from the Holy Land to Italy—a second removal in Italy without the loss of a timber, crack in the plaster or injury to the chinaware?

When it comes to "misfit theology," the term does not apply to your religion as you make it conform to all conditions, countries, climates and crimes—bull fighting on Sunday in Mexico and Spain, persecution of other creeds wherever you are, Sabbath desecration in Switzerland, persecution and banishment of the Salvation Army from that country, toleration of Methodism in America because it cannot

your judgment is more preferable in a citizen, the "clay-pipe head and chicken heart" of an A. P. A., or the massive intellect and dark complexioned character of the average priest of Rome? What are your feelings when you read the reports of wardens of penitentiaries, if you ever read them, to see the large percent of your faith that are "persecuted for righteousness sake?" If any of your statements were to be believed, I should be more than pleased to learn of your opposition to any society that would "take the bread from the mouth of an innocent babe because its father was a Protestant." Possibly you would turn the father over to the A. O. H., the fellows who never drill with guns, that is "hardly ever," and if the "innocent babe" had any property, secure it for the church. Then to avoid any chance of having it grow up to be educated in the "popelless" public schools, baptize it to insure salvation and wring its neck for safety.

Did you ever hear of a teacher in a parochial school who "prayed as her Protestant mother taught her?" Had you not better find an instance of this kind before you begin "dragging hypocrites from the shadow of the Vatican," or prate about "whited sepulchres?" As a lover of even handed justice why not use your influence to make public the confession of Ice Man O'Sullivan, in connection with the Cronin murder? The people of Cook county and Illinois, having had the bills to float, are interested in it. Why not open your convents and give to those who desire it their liberty? The Mexican war veterans "met with no papal bulls," other historians do not agree with you. Some think the "bulls" were there but their horns were not as well developed as at present. The "devil quoting Scripture to Christ on the mountain" could have no possible connection with the A. P. A. The Roman Catholic church is the only institution which

Mr. Nugent, the people are wider awake now than at any time for the past fifty years and, if I mistake not, the "mene mene tekel upharsin" of your destiny is written upon the wall of this republic. That blighting curse and greatest enemy of human liberty—the church of Rome—is making its final struggle.

May God grant that the A. P. A.'s shall be successful in the "propagation of Protestant doctrines" that the gloom of papal night may not descend lower upon our beloved country; that from the boisterous billows of the Atlantic to the placid waters of the Pacific; from the cool dark waters of Superior to the sunny climes of the Gulf stream, our people may be united around our glorious standard—the flag of our country, and in the future as in the past, this land shall be the *Aegle* of universal liberty to the oppressed of all the lands who can appreciate the priceless boon, and to you, Mr. Nugent, if you are content to remain here and not abuse your privilege.

A. P. ANDERSON.

Catholics.

The Irish Catholics are to be whipped in by the German Catholics. Father Corrigan, an Irish priest, is quoted from *Freeman's Journal* as saying: "I oppose two things. First, the attempt to Germanize America by means of the church. Second, the denunciation of the public schools as abominational." This was a criticism of the German congress and for this he has been called to stand trial by Bishop Wigger. To the outside world there is a fight for control by the German Catholics and a revolt by the Irish. That the German Jesuits will apparently be overcome at the first onset, may be safely predicted, and the Irish will appear as the champions of the school and free Americanism, but in the long run the Germans will make the Irish