

OUR CORRESPONDENTS.

What Some Readers of 'The American' Have to Say

Harry Fischer on Naturalization and Citizenship—Stephen Collins on the Junior Order.

WRITTEN FOR THE AMERICAN.

To the Lion.

[Number One.]

I will read this "To the Lion," because of your assuming the name of Lion. It is said that wisdom is an unlovely name, and many are afraid of it, but I do not think you are in your position of prominence should be affected by the peculiarities of luck. Yet this one thing is certain, the Jesuits have been re-established in all their privileges during your reign as the Vatican monarch, and as the "black pope" is considered more powerful than you, the "white pope," it may be the beginning of a period which will cause disaster to the church.

I do not wish to consider you a pope—a person to whom I must bow, and kiss your foot in my salutations—I wish to consider you simply a man, the same as I am. As far as your position and chances for heaven are concerned, I would not exchange with you, and you may not wish to exchange with me. Nevertheless, I am sure you have often been impressed with the thought that "it is a weary head that wears a crown."

Now, Mr. Pecci, I have many things to write to you, and I am not sure that if I were to write to you a long letter every week, I would have time to say all I wish to say before you will be compelled to face your final account, as you in your life have made it. You have climbed up to your present position by a miserable stairway, and if it were to break someone would be injured by the fall. I once went up the stairway to the "Cave of the Winds," at Manitowish, and I was surprised at many people who would take their families up that flight of steps in order to see an underground passage way. I told the man who had charge of the place, that it was a dangerous stairway, and that it appeared as if someone had broken the board protector on the side and had fallen to the rocks below. He answered: "The stairway is safe. I have seen as many as twenty-one people on it at one time." One person who reached the top of the steps as I came from the trip through the cave was so frightened that it became a serious question respecting the trip down the flight of steps, and was too much exhausted to go through the cave.

I do not say that all the members of your church have ascended to the heights of worldly ambition, that they might go through an underground passage-way in the next world, but I would not want you to ask me how many I thought have taken that trip.

"Be sure you are right then go ahead" is a good motto. "Discretion is the better part of valor" is also worthy of consideration. You should bear these two things in mind as you attempt to manage the affairs of your church. If you are wrong and it is just beginning to dawn upon your mind, be man enough to say you are wrong. If you are determined to storm heaven and earth and take it by force, establish your universal authority upon earth and demand of God the forgiveness of heaven, that you may admit or exclude those whom you will, you must remember that "discretion is the better part of valor" and the time may come when your followers will find that the "mistakes of their lives have been many," and that the mistakes of your life have been awful. If you intend to take heaven and earth do not be so terribly proud that you will permit any one to say of you, "Alter Dens in terra," "Another God upon earth." Take possession in the name of the Lord of Hosts and not in the name of his holiness (the pope). The time will come when you will be compelled to acknowledge that in order to have eternal life, you must in humility come to the foot of the cross, as Mary, the mother of Jesus, came to Him.

It might surprise you if Christ were upon earth and came to your palace, and after having told Him of the vast work of the Roman Catholic church. He should say, "Man, what have I to do with thee?" the same as He said to Mary. Then if you would exhibit good judgment, you will not allow a wave of passion to pass over your face. The color might mount to your cheeks and you might say, "Would you utter such words to the successor of St. Peter to whom you gave the keys of heaven? Your question makes it very evident to me that you are a hypocrite and a deceiver." To which Christ would say many things to show you your true position. He would explain the "keys difficulty," and prove another mistake you have made. The bishop of Peter at Rome, and the many traditions of St. Peter would be so clearly proven to you as false, that you would fall upon your knees and begin to pray with all your might to the "Blessed Virgin," which has always been an insult to the King of Kings. Christ at this point might leave you on account of not being wanted.

Think over these things. Prove all things. Hold fast to that which is good. ALEP.

About The Jr. O. U. A. M.

EDITOR AMERICAN:—Your Jr. O. U. A. M. readers may feel an interest in learning something of the work of organizing in your neighboring states.

It is seven weeks since I left Omaha for Missouri for the purpose of perfecting the organization in this state. St. Louis council No. 1 was instituted last February, and although isolated and beset with many difficulties, it has weathered the storms and is now one of the finest councils in the country. They have about 250 members, and are taking their part in an average of a dozen at each meeting. They have a good treasury and officers and are bound to be a grand success. Last August I instituted council No. 2 at St. Joseph, and shortly after that No. 3 and No. 4 were started in St. Louis by the brothers there, who also instituted No. 5 at Trenton, No. 6 at St. Louis and No. 7 at De Soto. I came to Missouri in November, and on the 9th instituted No. 8 at Edmore, followed by No. 9 in Kansas City and No. 10 at Sedalia. The state council was then instituted in St. Louis, and then No. 11 and No. 12 were instituted by me in St. Louis. I then instituted No. 13 at Hannibal, No. 14 at Holden, and No. 15 at Kansas City. Bro. Chas. F. Smith, the vice-councillor, put in No. 16 at St. Joseph, and I instituted No. 17 at Knobnoster. All other councils are under way in various parts of the state, and Missouri will have an organization which will be able to accomplish our objects. The officers are all doing well, and we have good workers both among the sub-council officers and the state officers. I instituted one council in Kansas, No. 1 of Kansas City, and several others have been started right after the holidays.

The principles of the Jr. O. U. A. M. are so sound and so just, that we soon get over our differences. We have many different sources.

The Jr. O. U. A. M. is a non-sectarian and non-political order. It is misrepresented widely by some as being everything but what it is. It is not an anti-Catholic organization, nor is it's purpose the elevation of any member particularly. Members of all political parties meet in the council rooms on common ground, and as the members of all Protestant churches. It is true that a number of the Roman Catholic clergy have become members of the order, but for all that, the order is not opposing the Catholic religion.

A member of the Roman church cannot be a true member of any secret society not under control of the church. He could not conscientiously join an order whose object was the protection of the American free school system, opposed to any union of church or state, etc. The Roman Catholic church is arrayed against the American institutions for whose preservation the Jr. O. U. A. M. are organized. And here comes in one strange feature which has developed in my experience. In my efforts to organize councils of the Jr. O. U. A. M. I am in some places opposed most bitterly by members of the American Protective Association. Not by the intelligent, sincere members, who are in that association for unselfish devotion to the cause they advocate, but by others who certainly have not unselfish motives. In Armourdale, Kansas, where I had a list of twenty-seven names, members of the A. P. A. have used every effort to prevent the organization. They misrepresented our order and have opposed my work in every way. This is not an isolated case, and your readers can form their own conclusions of the motives of these so-called "Americans."

The objects and principles of the Jr. O. U. A. M., such as the "restriction of immigration," etc., are boldly appropriated by these over zealous "Americans," and they are doing all in their power to injure their own association in the eyes of all fair minded men.

The only way to accomplish the objects of all truly loyal American organizations is by united, harmonious and concerted efforts, not by jealous opposition to each other. The admission of some of these Kansas "Americans" that "if the Jr. O. U. A. M. gets a start here the A. P. O. won't last long," is as ridiculous as it is injudicious. The policy of the Jr. O. U. A. M. is to aid and assist every other patriotic organization, and we believe various orders, which, while they may differ in a number of minor details, can all unite in the common object of the preservation of the institutions of our country.

Thirty-nine years of steady, healthy growth, and our immense membership, extended over the country from ocean to ocean and from the lakes to the gulf, a beneficial system the result of years of experience, gives the Jr. O. U. A. M. a stability and permanency which will resist the assaults of all opposition.

The opposition I mentioned is not from foreign-born members who are ineligible to membership in the Jr. O. U. A. M., but mostly from those who would be "leaders" who wish to control their membership politically for their own preferment. Let all true Americans remember the old American watchword: "United we Stand, Divided we Fall."

STEPHEN COLLINS.

KANSAS CITY, Mo., December 25, 1892.

As to Immigration.

OMAHA, Neb., December 25, 1892.—EDITOR THE AMERICAN:—Dear Sir: Much has been said and much has been written on the subject of immigration. The United States has been, as the general phrase has it, used as a dumping ground for the refuse from foreign lands.

Undoubtedly true it is that there are a great many persons coming from foreign lands, who are brought here by no choice of their own, but by circumstances which are too numerous to mention, some of which perhaps the readers of this journal are familiar with, and then when they are here, take no interest whatever in the welfare of this great republic. On the other hand, it is true that there are persons coming from foreign lands who were good citizens of the country in which they were born and who have a real desire to become good citizens of their adopted country. Some of our grandest citizens were and are men of foreign birth. Anyone who is versed in the history of the United States will readily approve of this statement. Therefore it would not be wise to exclude all foreigners from our shores, but fully on the part of the party or parties who would attempt such a move; for it would be crushed out of existence. This was true of the Know-nothing party.

Some say that foreigners should reside in this country twenty-one years before being entitled to citizenship. I for one think that five years is long enough in which to become acquainted with this government. As I am of foreign birth, and claim to be a good citizen of the United States, I would like to state a few facts which I have personally observed during my residence here. I came to this country young enough to entitle me (according to existing laws) to become a citizen just as soon as I was twenty-one years of age. I did not need to take out my first papers, as they are called, but could get my full citizenship papers at once. I went on the first day of October, 1890, to the district court and procured my citizenship papers, which made me equal to any man under the protection of the stars and stripes. My heart was glad and I rejoiced in the fact that I was now a citizen of the greatest nation on the face of the globe. But how many there are who value their citizenship as little or nothing. I was astonished when I reached the clerk's office, to find a lot of foreigners gathered there, by politicians, to take out their first papers or to become citizens. I thought to myself that there was something wrong either with the court or with the laws, that made citizens by the wholesale of a people who did not know anything of the English language nor of the laws which made them citizens, nor understood the oath which was administered to them by the clerk, in fact they were a people who by their very countenance that they were some of the lowest, uneducated people that Europe produced. O, what a state of affairs! And who is to blame for this? Every good citizen of this country? Why not make a law which will make it a crime for politicians to pay for the naturalization papers of such people? Here is one of the greatest evils: Just before the election that year, I was approached by one of the candidates and he handed me a card on which was written:

To E. E. MOORES, Esq.,

Please let bearer have his first papers and charge to _____ Central Committee.

I think, I said to the gentleman in question, that I would not need my first papers and would not take the money, even if I had to take a pick and shovel to earn the \$2.50 which sum is required for the same. I told him that I would not have such a stain upon my character all my life. I think a man who does not value his citizenship worth \$2.50, becomes by this very act, unfit to become a citizen of this great republic. You will find the papers of the various parties saying be-

lieved directly against the Masonic Society itself, against their whole teaching, their plans and habit of thought and act, so that the poisonous strength of that sect, may be more and more brought to light, and that this may avail to check the contagion of the dangerous plague.

"Haughty on account of its former successes, the sect of Freemasons insolently evicts its head, and its audacity no longer seems to know any bounds; united to one another by the bond of a criminal federation, and by their secret plans, its adepts lend to each other mutual support, and incite each other to dare and do evil.

"In truth, with long and pertinacious labor, Freemasonry exerts itself for this purpose, that rule of the church should be of no weight; that its authority should be as nothing in a state; and for this reason, they everywhere assert, and insist, that sacred and civil matters ought to be totally distinct. By this, they exclude the most wholesome of the Catholic religion from the laws, and from the administration of a country; and the consequence is, they think that whole states should be constituted outside of the institutes and precepts of the church. And

WHEREAS, adopting the language of our late Grand Commander, Bro. Albert Pike, in his reply to the said "encyclical letter of Pope Leo XIII: 'Nowhere in the world, has Freemasonry ever conspired against any government entitled to its obedience, or to men's respect. Wherever now there is a constitutional government, which respects the rights of men, and of the people, and the public opinion of the world, it is the loyal supporter of that government. It has never in any country, been the enemy of the people, the suppressor of scientific truth, the stifler of the God-given right of free inquiry, as to the great problems intellectual and spiritual, presented by the universe—the exhorter of confession by the rack, the burner of women, and the exhumed bodies of the dead. It has never been the enemy of the human race and the curse and dread of Christendom. Its patron saints have been St. John the Baptist and St. John the Evangelist, and not the beautified chiefs and monsters of the inquisition.

"It is not when the powers of the papacy are concentrated to crush the Freemasonry of the Latin kingdoms and the republics of the world, that the Masons of the Ancient and Accepted Scottish Rite of Freemasonry in the United States, will, from any motive whatever, proclaim that they have no sympathy with the Masons of the continent of Europe, or with those of Mexico, or of the South American republics. If these fall into error of practice, or indulge in extravagance of dogma we will dissent and remonstrate; but we will not forget that the Freemasonry of our Rite has always been the apostle of civil and religious liberty; and that the blood of Italian, Spanish and other Latin Freemasons, has again and again glorified and sanctified the implements of torture, the scaffold and the stake of the papacy and the inquisition," and

WHEREAS, "The 'father of his country,' our beloved Brother George Washington and the other Masonic founders of the American republic in carrying out the principles set forth in the declaration of liberty and independence, and forming a constitution in accordance therewith, providing that: 'Congress shall have no power to establish religion or to prevent the free exercise thereof,' against which the encyclical letter of Pope Leo XIII., in 1884 is directly aimed as well as against Freemasonry, and re-affirmed in his recent declaration made known to the world through the public press, therefore be it

Resolved, That we as Freemasons, loyal to the constitutional government of these United States, to the free institutions and laws of our country, as good citizens, and faithful to the principles of Freemasonry which have fallen under the ban of the pope and the entire papal hierarchy at Rome, we will maintain and defend the same at all hazards whenever they are assailed by the enemies of free government, and to which as our Masonic fathers did, 'we pledge to each other, our lives, our fortunes and our sacred honors.'

Resolved, That we extend our fullest sympathy to our Masonic Brethren of Italy in particular, and to our Brethren of all countries in general, where men are condemned and persecuted for attempting to exercise the God-given rights of life, liberty and the pursuit of happiness, the freedom of conscience and the right of each individual soul to worship its Creator and its God, unfettered and untrammelled by any priestly power whatever; and that as Freemasons we will encourage and sustain our Masonic Brethren whithersoever dispersed around the globe, who may be engaged in the defense of our altars and the great light of Freemasonry, and maintaining that liberty and truth which makes us, and all men free, and found in the Word of God.

Resolved, That these resolutions be spread upon our engraved tablets, a copy of the same be forwarded through the proper channels to the secretary general of our supreme council at Washington, with the request that they be forwarded to the supreme council of Italy that our Italian Brethren may be fully informed thereof.

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Resolved, That we extend our fullest sympathy to our Masonic Brethren of Italy in particular, and to our Brethren of all countries in general, where men are condemned and persecuted for attempting to exercise the God-given rights of life, liberty and the pursuit of happiness, the freedom of conscience and the right of each individual soul to worship its Creator and its God, unfettered and untrammelled by any priestly power whatever; and that as Freemasons we will encourage and sustain our Masonic Brethren whithersoever dispersed around the globe, who may be engaged in the defense of our altars and the great light of Freemasonry, and maintaining that liberty and truth which makes us, and all men free, and found in the Word of God.

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good directly against the Masonic Society itself, against their whole teaching, their plans and habit of thought and act, so that the poisonous strength of that sect, may be more and more brought to light, and that this may avail to check the contagion of the dangerous plague.

"Haughty on account of its former successes, the sect of Freemasons insolently evicts its head, and its audacity no longer seems to know any bounds; united to one another by the bond of a criminal federation, and by their secret plans, its adepts lend to each other mutual support, and incite each other to dare and do evil.

"In truth, with long and pertinacious labor, Freemasonry exerts itself for this purpose, that rule of the church should be of no weight; that its authority should be as nothing in a state; and for this reason, they everywhere assert, and insist, that sacred and civil matters ought to be totally distinct. By this, they exclude the most wholesome of the Catholic religion from the laws, and from the administration of a country; and the consequence is, they think that whole states should be constituted outside of the institutes and precepts of the church. And

WHEREAS, adopting the language of our late Grand Commander, Bro. Albert Pike, in his reply to the said "encyclical letter of Pope Leo XIII: 'Nowhere in the world, has Freemasonry ever conspired against any government entitled to its obedience, or to men's respect. Wherever now there is a constitutional government, which respects the rights of men, and of the people, and the public opinion of the world, it is the loyal supporter of that government. It has never in any country, been the enemy of the people, the suppressor of scientific truth, the stifler of the God-given right of free inquiry, as to the great problems intellectual and spiritual, presented by the universe—the exhorter of confession by the rack, the burner of women, and the exhumed bodies of the dead. It has never been the enemy of the human race and the curse and dread of Christendom. Its patron saints have been St. John the Baptist and St. John the Evangelist, and not the beautified chiefs and monsters of the inquisition.

"It is not when the powers of the papacy are concentrated to crush the Freemasonry of the Latin kingdoms and the republics of the world, that the Mason