

# 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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## MEXICO AND ROMANISM

Our Neighboring Republic Under Protestant Rule.

Expulsion of the Jesuits in 1873—No Power in the World is so Debasing as That of Jesuitism.

Rev. Wm. Butler, D. D., is one of the leading missionaries and authors of leading missionary literature among the Methodists. His missionary life has been spent in India and Mexico. He has published elaborate volumes on both countries. His latest publication is fresh from the press, and is entitled, "Mexico in Transition from the Power of Political Romanism to Civil and Religious Liberty."

It is an indictment of and a philippic against political and ecclesiastical and priestly Romanism. The nearness of Mexico to the United States, coupled with its past and prospective history, makes it an interesting country to the government, the merchant world and the various denominations that have established their missions in its borders. As a papal country Mexico today retains only a part of the immense area which she once called her own, yet her present size is "ten times larger than Great Britain, and nearly equal in extent to France, Spain, Austria, Lombardy and the British Isles combined."

In 1888 Mexico had an estimated population of 11,632,924. Of these twelve per cent. are supposed to be European extraction, twenty-eight per cent. mixed, and sixty per cent. aborigines. Such is the fertility of the land that it is estimated that it could sustain more than one hundred millions of population.

From a table showing the exports from Mexico to the United States and the total exports to all countries, we select the exhibit every fifth year since she entered upon the control of her present government and have this

Years.	Exports to the United States.	Total Mexican Exports.
1872-73	\$11,997,659	\$11,594,000
1877-78	12,344,000	20,285,000
1882-83	15,739,997	41,897,000
1887-88	21,038,639	48,985,000
1892-93	43,022,449	65,575,395

The imports from the United States in 1888-89 were \$22,660,420. Mexico wants our petroleum, clocks and watches, quicksilver, lamps and gas fixtures, silks, woolen goods, hardware, printing presses and type, books, papers, rails, locomotives, tools, machinery of all kinds, well-boring apparatus and pumps, canned meats and preserves, scientific instruments, pianos and organs, educational appliances, plated ware and cutlery, telegraph wire, agricultural machinery of all sorts, railroad carriages for passengers and freight, and a hundred other articles which she does not produce but constantly requires and for which she is now paying the highest prices, in addition to the cost of four thousand miles of freight charges to English and German importers.

At the close of Maximilian's empire Mexico had but one railroad, with 260 miles of track. Today she has them running in all directions, with an average of about 6,300 miles, and is building more. Of telegraph lines, in 1867 she had but a few short connections; now she has telephone and telegraph lines which aggregate over 60,000,000 miles.

The revenues of the country are now estimated at over \$56,000,000.

The spread of education, the extension of the railway system, the increase of industries under the protection of an enlightened government with the increasing consciousness of the rights and duties of civil and religious freedom, are fast bringing the country to the orderly and peaceful development of her great resources.

Rome began her rule in Mexico by sweeping away by red-handed violence the intellectual stamina of the nation as well as its records and literature.

Many of the educated men of Mexico, disgusted with the manifestations of money-getting system of Romanism, are infidels or free-thinkers like the same class of men in France and Italy, while many of them who are not infidels cannot reconcile the doctrine of their church, of money for masses, with common sense or with the justice of God.

Indulgences are constantly seen as advertisements on the church doors in Mexico without any attempt at concealment.

The pictures of purgatory, provided to make the requisite impressions on

those who have lost friends, are frightful. One of them, purchased in Mexico, lies before us. It represents a lady shut up in this miniature hell, surrounded by thick walls and the window barred by heavy irons. On her wrists is fastened a yard of heavy chain, while the lurid flames rise round her to the height of her shoulders. In agony she lifts up her manacled hands as in imploring supplication to her living friends to furnish the aid that shall end her misery, and deliver her from the place of torment. No wonder that such pictures, among the ignorant people, do the work they were intended to accomplish.

His subject leads Dr. Butler to make numerous references to Europe, France and the United States. Note the following references to the history attending the avowal of papal infallibility; consider it, and say if Europe ever before saw any such chronology as this: 1870. July 14—Infallibility proclaimed by the pope and his council. July 15—War proclaimed against the only leading Protestant power on the continent by Napoleon III, "the oldest son of the church."

Sept. 1—This eldest son captured by this Protestant king.

Sept. 20—The pope and his capital captured by a king whom he had excommunicated.

Oct. 2—The appreciation of the Roman people of the pope's paternal rule expressed by their almost unanimous decision against it!

Our dispatches have recently announced that a new head of the Jesuits

Abyssinia	1832
Malta	1834
Russia	1723
Savoy	1724
Paraguay	1733
Portugal	Sept. 1759
Prohibited in France	1762
Spain again	1764
Spain, colonies and Sicilies and Naples	1767
Parma and Malta	1768
All Christendom, by bull of Clement XIV, July 21	1773
Russia	1776
France again	1804
Canton Girona	1804
Naples again	1810
France again	1816
Moscow, St. Petersburg and Canton Solesur	1816
Belgium	1818
Brest (by the people)	1819
Russia again	1820
Rouen Cathedral (by the people)	1825
Rouen schools	1828
France, eight colleges closed	1829
Great Britain and Ireland	1829
France again	1831
From entering Saxony	1834
Portugal	1834
Spain again	1835
Rheims (by the people)	1838
From entering Lucerne	1842
Lucerne again	1845
France again	1845
Switzerland	1847
Bavaria and Genoa	1848
Papal States, by Pius IX, Sardina, Vienna, Austria	1848
Several Italian states	1859
Sicily again	1860
Spain again	1868
Guatemala	1871
Switzerland	1871
German Empire	1872
Mexico (by the viceroys)	1851
Mexico (by Comofort)	1856
Mexico (by Congress)	1873
New Granada, since	1879
Venezuela	1879

has been elected. Dr. Butler says: This hateful society, whose machination gives the religious world no rest, prepared the plan which God reversed in Mexico. Standing back in the shadow, they work unseen day and night for their purposes, by the use of the confessional they can lay their hands on every secret of social and personal life in every family where they have a representative of their religion. And as to politics and public men, no power in this world is so debasing as that of Jesuitism.

"This society, founded by Ignatius Loyola, August 15, 1534, conditionally sanctioned by the bull of Pope Paul III, September 25, 1540, unconditionally approved by him in 1543, has had a most troubled existence, and has in some way succeeded in winning a vast amount of ill-will of both rulers and people."

JESUITS EXPELLED FROM

Saragossa	1555
LaPalmiterra	1558
Vienna	1566
Avignon	1570
Antwerp, Portugal, etc.	1578
England	1579, 1581, 1584, 1586
Japan	1587
Hungary and Transylvania	1588
Bordeaux	1589
The whole of France	1594
Holland	1596
Touron and Berne	1597
England again	1602
Denmark, Venice, etc.	1604
Venice again	1606
Amura, Japan	1612
Shimla	1613
Prussia	1618
Naples and Netherlands	1619
China and India	1622
Turkey	1625
Turkey	1628

in connection with the expulsion of the Jesuits a law was enacted by congress to facilitate prompt action in any case of return. It was entitled "The Pernicious Foreigner's Act," and certainly was sufficiently offensive as a title. It was designed to save time, so that, without waiting for process of law, the person could be met and promptly told to leave. Not only so, but all foreigners coming to reside in the country were required to appear

before a magistrate and be duly registered, with name and abiding-place, so as to leave no loophole for undesirable (or "pernicious") people to remain. It became my duty as superintendent, as our missionaries arrived to see this regulation complied with. Invariably the smile would pass around when we appeared, and the magistrate would courteously ask us to excuse the trouble which the act gave us, observing: "Of course, sonor, the law is not meant for you missionaries. We have no anxiety about your coming in. But we have to act in a way that is impartial. Please excuse the trouble of this attendance here." They knew we did not, as law-abiding people, regard it as any hardship and we were respected accordingly.

Dr. Butler gives a very interesting account of his purchase of the monastery of San Francisco as the headquarters for the mission of the Methodists: "To my great satisfaction I found the property just what we required, and at once made earnest efforts to secure it. But I learned that one of the parties whose signature was necessary was a fanatical old lady, who would rather see the building go up in smoke than sold to Protestants. What to do I could not imagine. We needed the place so much, the location was admirable, central yet quiet, and our work, already begun, was suffering for lack of a proper center of operations. But here was delay and uncertainty. We could only seek divine help and wait.

"What is it?" I explained the circumstances—how we were anxious to secure a suitable property for our work, but that the bigoted old lady would not be willing to sell it to us and I feared to trust any broker in the city lest they should be induced to fail us.

"He asked: 'Would you trust me?' I felt free to say I would. 'Have you any money?' Yes, the money was ready in the bank. 'Well, say nothing until I come to you tomorrow morning, and I will arrange it all for you.' I reminded him that I was a Protestant missionary and that he was a Catholic, but he said, 'What is it? Have \$500 ready for me tomorrow.' He came the next day, took the money, paid the installment, and obtained the receipt. The property was his and all secure. As soon as the papers in the case were ready he took me to the government office, and made out a deed to me as agent of the missionary society of our church, and the circus of Chiarini was ours. He had meanwhile, when his purpose leaked out, an enticing offer to be unfaithful to us, but he spurned the temptation and in due form made it over to us.

"Surely the hearts of all men are in the hands of God, and He has His own way of answering the prayers of those who seek His aid. Here, when I needed it so much after all my anxiety, was this warm-hearted Irishman brought in good time 12,000 miles across the world, attracted to me by a common interest which that 'land of the Voda' represented to us both, ready to do a service that I could not safely ask my

expressly declared to be the right and privilege of His ministers.

"The attitude of the papacy during our civil war was a source of anxiety to our government and to thoughtful men. Individual exceptions there were undoubtedly, but the general trend of the Roman church was unfriendly. As if by a subtle instinct the lowest member discerned that he could have no interest in preventing the power of this nation from being crippled, or its prestige as the great Protestant republic destroyed. Their vote was generally thrown against the war, as the enemies of our country at home and abroad desired. For a contrast look at the various Protestant sects of our land, and see how loyally they rallied to the help of our government to the last hour of the conflict. There is a reason for this marked distinction—our downfall would have been the failure of Protestantism at this culminating point."—*Boston Citizen*.

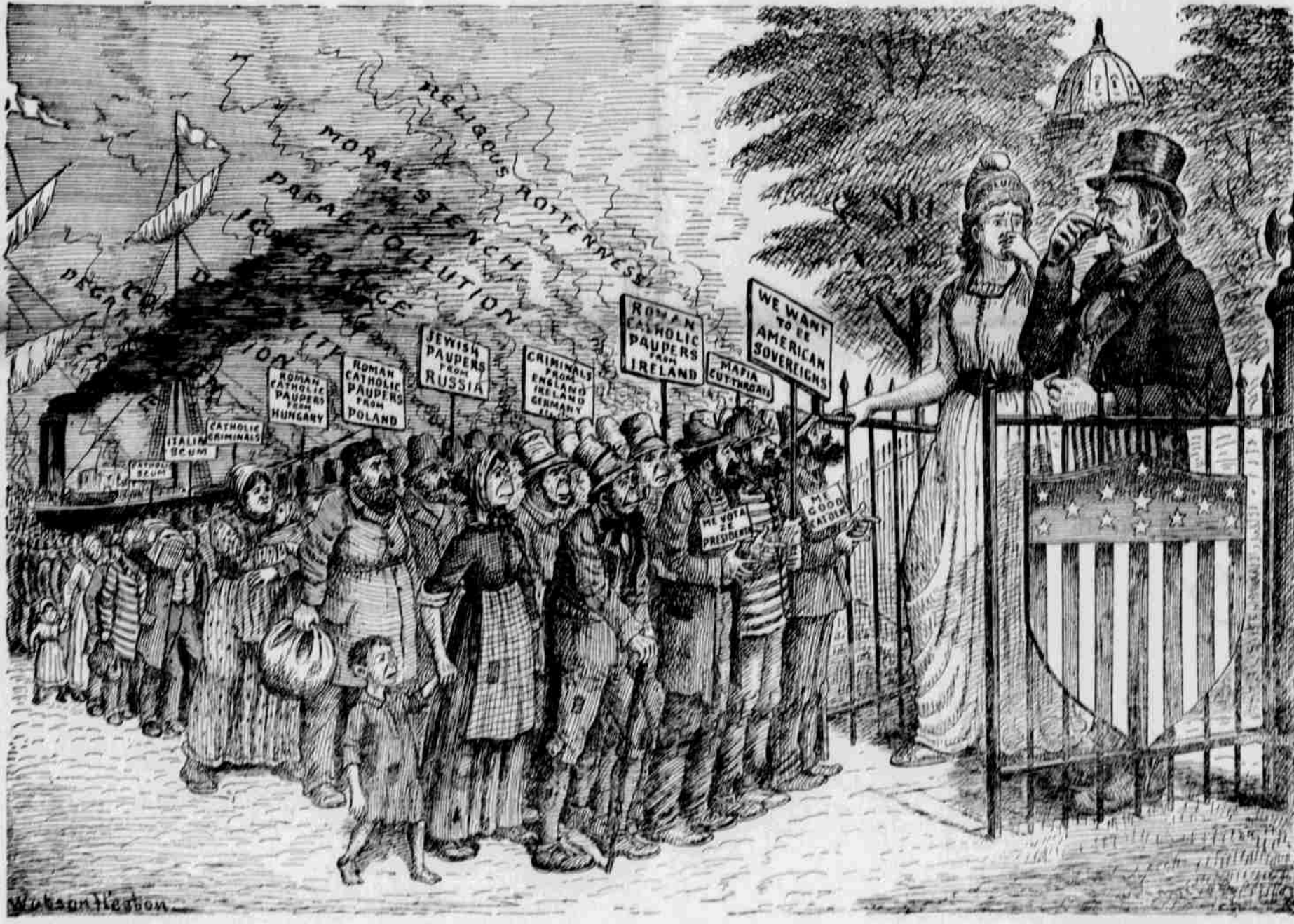
**Romanism a Human Invention.**  
That the church of Rome is a purely human institution, can be shown from the fact that the doctrines which she holds now as divine, and which militate against God's word, and never taught by Christ or His apostles, crept in to the church centuries after the Son of God was on earth.

Romanism is really a novelty, but Protestantism is founded upon truth eternal.

The following is a chronological table of the principal errors of the church of Rome:

1. Supremacy of the pope: Title of universal bishop first assumed in 606; Decree of council of Trent, session XIV, 1551.
2. Worship and veneration of images: First decreed by the second council of Nice, 787.
3. Celibacy of the clergy: Second council of Lateran, 1139.
4. Private confession to a priest: First introduced by Pope Innocent III, 1215; not decreed by council until council of Trent, session XIV, 1551.
5. Withdrawing the cup from the laity: The council of Constance, 1422, session XIII.
6. Purgatory and prayers for the dead, council of Florence, 1439.
7. The canon of Scriptures corrupted: The apocryphal books introduced. Council of Trent, 1546, session IV.
8. Tradition decreed equal to Holy Scripture: At the council of Trent, session IV, 1546.
9. Justification by works, and not by faith in Christ: Council of Trent, session IV, 1547.
10. Seven sacraments first mentioned by Peter Lombard, fifteenth century. Decreed by council of Trent, 1547.
11. The doctrine of intention: Council of Trent, session VII, canon XI.
12. Transubstantiation: First broached by Paschasius Rhaderus, ninth century; first taught as doctrine by Innocent III, 1215; first decreed in council of Trent, session XIII, 1551.
13. The sacrifice of the mass: Council of Trent, session XXII, 1563.
14. An external sacrificing christian priesthood: Council of Trent, session XXIII, 1563.
15. Sacramental salvation: Council of Trent, session VII.
16. The invocation of saints, relics, etc. etc.: Council of Trent, session XXV 1563.
17. The Roman church called the mother church. Council of Trent, session IV, 1546.
18. The persecution of heretics (Protestants): First enjoined, fourth council of Lateran, 1215, and confirmed at council of Trent, session XXV.
19. Cursing adopted as Romish arguments: Council of Trent, 1545, 1563. (Note: The decrees of the council of Trent are enforced by one hundred and twenty-six anathemas or curses).
20. The creed of Pope Plus IV, December 9th, 1564, consisting of twelve new articles of faith added to the ancient Nicene creed. This creed of 1564 is now the rule of faith of Roman Catholics, and the official oath of all Roman ecclesiastics.
21. The immaculate conception of the blessed virgin; December 8th, 1854, enjoined by the authority of Pope Plus IX, against the Scriptures and councils and the creed of Pope Plus IV, wherein it is not to be found.
22. The infallibility of the pope, which became a dogma in 1870.

**MONEY TO LOAN.**  
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MEXICO IN TRANSITION