

THE AMERICAN.

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John C. Thompson, Editor. W. C. Kelley, Business Manager.

OMAHA, FRIDAY, MARCH 17, 1905.

The American is the champion of all patriotic causes—the organ of none.

TO THE READER. If your name is not on our subscription list it should be. From Portland, Maine, to Portland, Oregon, and from Chicago on the north to Charleston, S. C., come the same endorsements.

The Roman Catholics of Lafayette, Ind., may have thought the pope had his representative here and no expert had a right to open his mouth.

There is a demand for anti-Catholic literature in Ireland and the demand has not been met by the publishing house of one periodical, which is caused either by the loyalty of some of the news agents to the pope or the extreme hungering after something that is contrary to the pope and his followers.

The Presbyterians, Methodists, United Presbyterians, Episcopalians, Congregationalists and Baptists have declined to receive any appropriation from the government for schools among the Indians. Have the Roman Catholics done likewise? No! They want half a million a year.

The papers are commenting on the fear of the Roman Catholics in America forming an independent church and having their own bishop or bishops and letting the pope care for the church in the rest of the world.

Children are turned away from the Protestant schools of Sao Paulo, Brazil, because there is not room enough and because the Protestants do not have money enough to build a larger building.

The Catholic Mirror of Baltimore, consoles itself by the following: "Certainly the church is not unmindful of the great leaning in her direction at present."

The church of Rome will drop on her knees in the mud before any nation she cannot rule. If she is so very glad to be in harmony with all nations why does she not forsake some of her heathen notions, let her members study the whole Bible and judge for themselves, allow the priests to marry, tear down their convents, and stop telling a pack of lies about miracles of persons of questionable character whom they call saints?

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THE WORLD MOVES.

There is not only a revolution in the land but there is also in other lands with the person which emanates from Rome. A part of the people in Mexico are making a desperate effort to abolish the system which has sustained the power of the church of Rome.

The bishop of St. Asaph has received the Rev. James Waring, Roman Catholic priest, into the Church of England. The reverend gentleman was formerly stationed at Wrexham, and was one of the Passionist fathers.

Let all who are interested in the welfare of America see that their influence is devoted to open the eyes of some of the devotees who worship at the Roman shrine.

ROMISH INTOLERANCE.

Omaha is not the only place in the world where Americans are subjected to indignities by Roman police officers. It happens wherever Rome has a subject or a tool for police judge.

SEDALIA, Mo., Council No. 38, American Protective Association: On Monday evening, November 7, 1892, while Friends Blue, Kissner, Nelson and Gillfillan were peacefully walking along the public highway, neither intoxicated, riotous or disorderly, they were halted by the entire police force, six in number, and commanded: "Hold up your hands, you A. P. A. sons of b—s."

There was no resistance. The friends acquiesced peaceably and submitted themselves to be thrown into a filthy dungeon, there to await the deliberation of the Romish inquisitors (for such they are in this city) and on the morrow be fined the aggregate of \$350.00 on false charges of disturbing the peace, resisting an officer and carrying concealed weapons.

The Romish octopus has so entwined its poisonous tentacles about the judiciary of this city that Police Judge Rauck and Prosecuting Attorney Cashman (both Romans) openly discriminate in favor of the Roman Catholic criminals, so that with all these circumstances in mind, is it strange that these friends should look to the county criminal court for justice? Hon. Bud. Hastin, the ablest lawyer in the city, has been retained by these friends, at their own expense, to plead their case at the April term.

It now becomes a matter of principle with us whether we should allow these drunken Irish policemen, who are in collusion with the judge and prosecuting attorney in their efforts to down the A. P. A., to thus trample on the rights of American citizens, simply because they are A. P. A's.

Holding an opinion to the contrary, it is the unanimous act and vote of this council that circulars be sent to every council in the United States soliciting financial aid for the prosecution of these Romish policemen, against whom there is a good case.

This blow must be decisive. The A. P. A. must give up its brave fight, or the Romish policemen, whose authority is painfully dictatorial, must be taught to respect the rights of Americans. If we fail, then farewell A. P. A. If we are victorious, with public opinion stirred up to the pitch of desperation, as it will be on the day of trial, a victory second only to that of the never-to-be-forgotten Battle of the Boyne will be celebrated in Sedalia. Any amount, however small, will be thankfully received.

LOGAN C. THOMAS, His Ohio Wife, Sedalia, Mo.

On the editorial page of the Mid Continent, of St. Louis, we read the following:

"An ex-priest of the Romish church was dangerously wounded by being shot, with intent to kill, by an organized mob of Catholic partisans in Lafayette, Ind., recently. Scarcely 'dared' to tell the public what steps led to his leaving that church. To the honor of Indiana's press and public sentiment it is said that the leaders of the mob, some of them prominent local Catholics, have been indicted on a most serious charge. They organized the attack and carried it out in a crowded hall thereby endangering the lives of many through a panic that followed. Shortly after, came the news of the burning at Kankakee, Ill., of the home of Father Chisholm, a man long hated and feared by the Roman Catholics; at one time a noted priest, now a noted opponent of that system. The prosecutor of the case in Lafayette was warned in threatening letters not to undertake his investigations. But such threats were futile. We are glad to note that the leading Romish priest of that city condemned the riotous acts committed in zeal for his church. It will be good if the flocks are thus instructed beforehand, that while the laws of the country afford the freedom of religious worship, they also guarantee the freedom of orderly assemblies and the right of speech. On nothing is the American conscience or the American honor more sensitive."

We may add that the entire Protestant press should instruct the people how to vote so that a smaller number of the men who are in sympathy with and assist in forming plots for the success of the Roman Catholic church may be less.

LEO'S jubilee has come and gone, and as a pleasant reminder Leo managed to net the nice little sum of two and a half million dollars—not bad for a birthday present. It would, indeed, be interesting to know what proportion of that vast sum was wrung from the poor, down-trodden, landlord persecuted, starving Roman Catholic peasantry of "Ould Ireland." There is no doubt but that an immense amount of wealth is hoarded up in the vaults of the vatican. Money all the time pouring into the pope's treasury, but very little, if any, ever allowed to pour out. This rapacious greed for wealth by the pope will be one of the great factors in the ultimate downfall of the vatican, and the sooner that downfall takes place, the better for modern civilization.

The special session of the grand jury called to investigate the riot at the opera house in Lafayette, Ind., on Thursday, January 26, during which Professor Rudolph, an ex-Catholic priest, who was delivering a lecture on Romanism, was shot by a mob which rushed on the stage, returned a list of twenty-eight indictments late on Saturday morning. No arrests were made until yesterday, when Sheriff Gaddis sent out eight deputies who gathered in fourteen of the indicted. Peter J. Clark, street commissioner, Philip McCauley, J. B. Murphy and William Temple were indicted on five counts each, assault and battery, assault with intent to kill, disturbing a public meeting, conspiracy and riot. All the accused gave bail in the sum of \$1,200 each. Ten others arrested, indicted for riot, were admitted to \$400 bail each.

A very pleasant surprise party was given at H. H. Kirby's 3936 N. Twenty-second street, Monday evening, March 12th, it being in honor of Mrs. H. H. Kirby's 48th birthday. The surprise was given by about thirty ladies of Progress council No. 2 of W. A. P. A. Principal, among the presents was an \$18 tea set, and cakes, with other good things too numerous to mention. Card playing, singing and spinning yarns were the order of the evening till 11 o'clock, when a bountiful supper was served, after which all started for home, well satisfied that the surprise was a success to a finish.

MGR. SATOLLI'S mission to the United States seems to be becoming an element of discord among the prelates and priests of the Roman Catholic church in this country. We are glad to see it, as nothing will tend to lessen the baneful influence of Rome more than internal dissension among themselves; so let the good work go on. Let them quarrel among themselves all they want to. If this should continue to be the result of Satolli's advent in this country, then let him stay right here.

WHAT excuse can the city council of Omaha offer for not compelling the Convent of Poor Claire to lay a sidewalk along their extensive property on Hamilton street. On what grounds should the convent be exempt. Poverty cannot possibly be offered as an excuse. The city council should at once instruct the board of public works to see that the work is done. It is an injustice to the adjoining property owners who have laid sidewalks to make an exception in favor of the convent.

JACK WALTERS has been nominated by the Romans for mayor of South Omaha. If the respectable people of that city do not bury him beneath a drift of ballots the 4th of April, we will lose considerable confidence in humanity.

JOHN KNOX.

Rev. Thomas Anderson, of Calgary Baptist church, delivers a scholarly address to Class Gordon, on the life and character of the great Scotch reformer, John Knox. Mr. Anderson said:

I desire first of all in behalf of the church as well as myself, to speak a word of welcome to the friends who join us in worship this evening. Personally it is a pleasure for me to greet you. I can almost smell the heather of my native heath this evening. It requires me to look into your good Scotch faces and to behold your stalwart, manly forms. Some of the grandest specimens of muscular christianity it has ever been my pleasure to look upon hailed from the land of Bruce, and Wallace and Burns. I am glad to greet you this evening as citizens of a land where the name of Scotland is held in such high esteem, and if you are not citizens, then tomorrow morning before breakfast make good time to the court house and take out your first papers, for no man has a right to live in this country who refuses to shoulder the responsibilities as well as accept the honors of citizenship, and help perpetuate the blessings we are enjoying in this land.

I am glad to know, however, that while the Scotchman has a deep love for his native Scotland, that while we have a justifiable pride in its history, very generally they are loyal and patriotic to the land of their adoption. It has been a source of no little gratification to me that all over this land the American has a very large and warm place in his heart for the Scotchman. I fail to see the prejudice that I have sometimes seen manifested towards those of other nationalities. The Scotchman seems to be peculiarly favored in this regard. May such peculiar favor not exalt us, but lead us to strive, rather, to prove ourselves more and more worthy of such kindness. And yet, after all, when I come to think of it, this kindness on the part of the Americans to the Scotch may be but a just payment of a lawful debt.

I do not know but what this land of liberty in which we rejoice and of which we sing so lustily would not have been had it not been because, under God, of a certain work accomplished by a noted Scotchman. I do not know but the liberty we enjoy and the fact that every man in this land is a high priest before God is due in no small measure to the life and work of one of Scotia's sons. The man to whom I allude is a man whose name ought to send a thrill through every Scotch breast, at least—John Knox. It surely cannot be without profit for us this evening if, for a short time, we look at this man's life, and if thereby we catch some of the inspiration that flows from it, we will leave this place better for having come together and better fitted to discharge the duties of citizens and as christians in the land where the providence of God has cast us.

His was a noble figure looming up in his century of certainly many notable and not altogether ignoble figures. His was a character that made its impress on that age as few characters did on the age of the brilliant Queen Bess; the age of Spenser and Tasso and Shakespeare as poets; the age of Kepler and Copernicus as astronomers; the age of Luther and Zwingli and Calvin as theologians; the age of Raphael and Angelo as artists, and on one side of this galaxy of noble figures there rises the pale, taciturn son of Scotia occupying a place, doing a work, making his impress on that age and of all succeeding ones and doing a mission which I was about to say the world, of all these other men, could have least dispensed with. And the fruit of his work is the Scotland of the nineteenth century; aye, the America of the nineteenth century. John Knox was the harbinger of that Puritan movement in England. To Knox, more than to any other one man, we are indebted for the full development of Scotch Puritanism of the fifteenth century. That movement, we know, went outside over the walls of his own locality into England, and was the cause, or at least one of the most important causes, for that English Cromwellian Puritanism of the sixteenth century. With the sword of a Cromwell on the one hand, an open bible on the other; with the sword to see to it that the bible was kept open and given to all alike to read and understand for themselves.

The seeds of that movement in England, we know full well, were carried by the providence of God across the waters and transplanted in this country. And so we can see, it seems to me, without any stretching of the imagination, the hand of a Knox moulding this land, this nation, in the most plastic period of her career. Did I then exaggerate when I said that America owes much to Scotland? It was John Knox who, while a student at the University of Glasgow, had for his teacher John Major, who could sit in his professor's chair and give utterance to such truths as these, so extreme and revolutionary in those times, "The strength of a king depends on a free people, and it is from a free people that a king derives his power. A free people can depose from his throne a king and appoint some one else as they had the right to appoint such a one at the beginning." Major could sit quietly

in his class room and give utterance to these truths, but it was a John Knox who put into them the dynamic of his unconquerable energy and kindled their ever the last, exploding the shallow protestations of the slyest right of kings and so making a republic possible; so making the American of today one of the inevitable fruits of such teaching.

Surely, then, as Scotchmen, there is much reason why we ought to familiarize ourselves with the history of this man, for, if as some one has said, the history of Scotland is the history of the reformation, then the history of the reformation is the history of one man, John Knox, and as Americans we ought to be interested in the study of such a man as this.

The facts of his life briefly are these: Born of humble parents at Gifford Gate, a suburb of Hadington, in the year 1505; he attended the grammar school at Hadington, and at the age of sixteen entered the University at Glasgow. In one of the old college registers his name is found with other students as being incorporated on the 25th of October, 1522, or 1526, I think. For some reason or other Knox leaves the university before taking his degree. Perhaps on account of poverty, as has been the case with many noble students since. For many years he sinks entirely out of view, and we read nothing concerning him. This we know, however, that he took orders and entered the Roman Catholic priesthood. To his duties of a secular priest, for such he became, he probably combined that of teaching. The first time we see him in history is in company with George Wishart, one of the fearless reformers immediately preceding Knox. We know nothing as to the time or the manner of Knox's conversion to the Protestant faith. If Wishart is not his spiritual father, it is certainly owing to the influence of Wishart that Knox is led to come out boldly and espouse the Protestant faith. Being of a naturally thoughtful and independent mind, it may have been that for some time previous to this he had been led from his own study to see the errors of the church in which he was and have his eyes opened gradually to the light. Or it may have been the result solely of his contact with those heroic men, only a few of them, who were seeking to lift up their voices for the truth amid all the corruptions and darkness that was settling over the church. In any case we must believe that to George Wishart, that heroic soul, one of the first martyrs for the cause of the reformation in Scotland, (the beginning of a noble army whose blood dyed the heather of their native heath for the truth), must be given the credit of, under God, moulding Knox and to no small extent making him the character he became. He seems to have accompanied Wishart for some time in the capacity of his guard, carrying about with him a two-edged sword, accompanying Wishart on his preaching tours, and we see him first of all more particularly as he goes to Hadington with Wishart on a certain memorable Sunday when the spirit of that reformer was particularly despondent, because even the friends of the new cause were beginning to prove unfaithful; because of all it meant some of his friends proved untrue, and there on the 26th of January, 1546, in the church at Hadington, Wishart preaches a memorable sermon and leaves for Lothian. Knox desired to go with him, as had been his habit, but Wishart, having a presentiment of what was to come, turns to him and says: "No, go back to your bairns and God bless you. One is enough for a sacrifice." That night Wishart was taken prisoner, and in a few days was burned at the stake. It was true of Wishart's death, as one of the enemies of the reformation was forced to say of the burning of Patrick Hamilton, the first martyr of the Protestant cause in Scotland, "that the smoke of his burning infected all on whom it blew." One man thus powerfully intected was John Knox, and the intensity of that infection we see in his subsequent life as he there took a stand and entered upon a work which he did not lay down until death.

Following Wishart's cruel martyrdom, there came the murder, the foul murder, of Beaton, the man who, of all others, was responsible for Wishart's cruel, fiendish death. And not only had Beaton been responsible for that, but for countless other things, and so, while his murder was perhaps merited, still it cannot but be deplored. Following Beaton's death, those who were implicated in it were forced to flee to St. Andrew's Castle in order to escape the vengeance of his friends. Those who were implicated and fled to this castle were accompanied by a number of other refugees, and Knox, himself, although not implicated in this murder, was forced to flee thither to escape the vengeance that was liable to fall at any moment in those days on all who were suspected of thinking for themselves in those matters.

Knox was in St. Andrew's Castle with some of his pupils, for at this time he probably was engaged in the work of a teacher. I cannot take time to dwell at length as to how he was led to take up the work he did. The conviction more and more grew upon those who were acquainted with him that he was the man for the hour, and so one Sunday morning John Rough, the preacher

in the castle, after a sermon on the call to the ministry, turned to Knox, who sat in the audience, and appealing to him said, "I remember you yet to refuse this vocation as you hope to avoid the heavy displeasure of God," and then turning to the audience he said to them, "Was not this your charge to me?" They replied, "It was, and we approve it." Knox was completely unmanned. He burst into tears, retired to his closet and there before God he took up that work which he did not lay down until he breathed his spirit into the arms of his God.

I cannot take the time to speak at length on the condition of things that presented themselves as Knox enters upon his life work. I have already anticipated this part, and so in the briefest fashion I will allude to it. Scotland politically was in a deplorable condition. Indeed, patriotism was well nigh dead. The people were in a semi-barbarous condition for the most part. Our own Carlye speaks of it as a "rough barren country, with continual broils, dissensions and massacres." Religiously its condition was even worse, if possible, the most hideous corruptions being in the church. Avaricious, cunning, cruel, wily, licentious, low, coarse, groveling, murderous priests held everything that was worth holding in Scotland. "The church had ceased to be a resort for those in need of spiritual food, and had become a market for indulgences and relics. The priests themselves were densely ignorant, not understanding the meaning of the prayers they were paid to mumble." But better days are about to dawn. John Wycliffe, the morning star of the reformation, had appeared in England. On the continent Luther had appeared and many of his writings and teachings had found their way into Scotland, and so in these days God was at work preparing the hour for the man as well as the man for the hour. Such was the condition of things when Knox comes from his closet to enter upon his work. After his first sermon in St. Andrew's Castle his auditors were forced to make the remark, "that others had knocked off the branches, but Knox strikes at the roots as though he would destroy the whole tree."

But Knox was soon to experience what fidelity to God must cost. Henry the VIII. dies in England, to whom, in some measure, must be given the credit for the safety of those refuges in that castle. After his death the castle is besieged, and after some time, certain promises being made to those inside, they yield, only to have those promises most shamefully broken, as was the condition invariably with Rome in those days. Knox, with others, is taken captive, and it was the fate of Knox to be condemned to the inhuman, demoralizing existence of life as a galley slave. That meant being chained with many others, hand and foot, to the oars of a boat and compelled to tug at these oars incessantly, in many cases for twenty-four hours without cessation, until the unhappy wretch would fall in his chains out of sheer exhaustion, and unless he recovered, or if he died, as was often the case, thrown overboard, or if he did not die, beaten until he mustered up sufficient courage to begin his work again; fed by someone else, the hands and feet so chained that they could not wait upon themselves. Such was Knox's fate for many months. But even then his magnificent courage did not fail. On one occasion the officer in charge of the boat in which Knox was confined was determined to have the prisoners do homage to the image of the Virgin Mary. This Knox refused to do, maintaining that it was an idol and nothing more. The officer insisted, but Knox was firm, until finally the officer, determined that Knox should give it a kiss of adoration, forced it to Knox's lips, but Knox, watching his opportunity, raised his hand, clutched the image and threw it into the river, exclaiming, "let the lady save herself; let her learn to swim, she is light enough," and Knox, and no Scotchman in that boat, was ever tried so to do violence to their own convictions in doing that which their inmost souls told them was idolatry. Some time after this the boat of Knox was coasting along the borders of Scotland, and Knox, pale emaciated, apparently a dying man. There rises off on the coast of Scotland the steeps of St. Andrews, and some one asked the dying man what it was. He recovered strength sufficient to say in substance, "Weak as I now am I shall live to one day glorify God with my voice in that place," a prophecy that became literally true.

Edward VI. coming to the throne in England, a brief respite is granted to the Protestants which is soon to end in vengeance by the accession of Bloody Mary. Possibly by his intercession Knox is given his freedom to go back to his native land. After the death of Edward, Knox for sometime travels over the land everywhere proclaiming fearlessly the truth that makes men free. But Bloody Mary had now come to the throne; Mary of Guise, a most bitter Catholic, one who hated the name Protestant as it is possible to hate anything. It seems that Knox must meet with the fate that ultimately befell Cranmer and Latimer. He was urged to make good his escape while he may. At last he yields to the solicitations of his friends and takes his

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