

HOW ROME CHANGES.

AN ARTICLE FOR FAIR-MINDED NEBRASKA EDITORS.

Which Completely Settles the Attitude of the Roman Church Toward the Public Schools.

Some gentleman living in the interior of the state has sent us a clipping from the Bradshaw Express, a paper edited by Mr. Will R. Burr. Mr. Burr begins his article with this assertion:

"It is the policy of the Express to remain non-sectarian as well as non-political, but the recent growth of a new organization known as the A. P. A. has led us to investigate a few of the wildest stories being circulated among the masses, and it is no more than just that our readers should have the benefit of all we have been able thus far to discover. In this article we do not propose to touch on the political significance of this movement, although in our opinion there is the place to look for the primal cause. We will simply discuss two or three of the principal charges brought against the Catholics of America and try to show them up in their true light."

To an American citizen it is both amusing and humiliating to witness the frantic efforts of some milk-and-water editors as they attempt to throw cold water upon the movement known as the A. P. A., by sustaining the members of the Roman Catholic church against religious persecution—a thing that does not exist in this country today, has not and never can as long as there is an order of the A. P. A. as strong as there is at present. The great objects of the A. P. A. are the securing to every citizen of

- Religious liberty,
- Equal and exact justice;
- The complete separation of church and state;
- The perpetuation of the public school system as it exists today;
- The restriction of immigration, and that they owe primary allegiance to the United States instead of the pope.

If a member of the A. P. A. believes in less than what is set forth above, he is subject to dismissal from the order, and he who charges that the grand body of A. P. A.'s believe in less is supremely ignorant of the principles of the order and justly entitled to the contempt of the members of the order and the commiseration of all those gallant men who sympathize with the movement now making for the preservation of our dearly purchased, our blood-bought institutions. The time is one when men are needed. Men of will and men of power; such as are rallying under the A. P. A. banner from Maine to California and from Michigan to Texas; and not such men as cannot distinguish the difference between political Romanism and a christian church. The time has come when men of all nationalities and all creeds must band themselves together if they desire to hand down to their posterity the liberties and institutions surrendered to them by their forefathers. Rome has declared that she will possess this country in 1900. Are you ready to give up your independence for the ignorance, superstition and vice that follows Roman ascendancy, and which has blighted Spain, Portugal, Ireland, Mexico, Hungary, Austria and the South American republics? If you are, listen to the words of those men who fawn upon the hand that is outstretched in feigned friendliness, while the other holds the chains with which to bind you to a task-master more relentless than any who owned slaves prior to the war of the late rebellion, a master who claims the power to save or damn at will, and who has pronounced, infallibly, against the public schools and in favor of parochial schools. Mr. Burr admits that some Roman Catholic prelates have in the past threatened and visited upon members of that church certain penalties because they allowed their children to attend the public schools. He is probably aware that these prelates acted under the instructions of their bishops, who, in turn, were working under the decisions of the third plenary council of Baltimore. If he is aware of those facts then he knows that Mgr. Satolli has not changed—in fact, he had no power to change, for the pope had endorsed the work of that council, and no power inside the Roman Catholic church dare assume to set aside what has been approved by the pope—the decrees of the third plenary council of Baltimore, and that the pope's letter has but confirmed the law there laid down. If he knows anything about the Roman Catholic church he knows she never changes—she is always the same. That is so then the laws which Peccolli endorsed and which the council of

Baltimore enacted are still in force. In fact they are in force for there is no way, in the Roman Catholic church, to change, revoke, or repeal a law once enacted by a council and confirmed by the pope. According to a dogma of that church the council, together with the pope, is infallible—cannot err—and the very fact that that is the teaching of the Roman church precludes all hope for a change, since a change would brand her and her head not as an infallible institution, but as one quite as fallible as you and others. To emphasize this we will call your attention to this excerpt taken from an article which appeared in the Roman Catholic Quarterly Review, of New York, a paper edited by Orestes A. Bronson, and endorsed by the highest church dignitaries in this country. Bronson, in that article, said:

"What the church has done, what she has expressly or tacitly approved in the past—that is exactly what she will do, expressly or tacitly approve in the future, if the same circumstances occur."

That declaration contains much to think about. It means that when she has the power she will set aside all the laws guaranteeing liberty of speech, of worship and of the press; that she will set up in this fair land, as she did in beautiful Spain, the holy inquisition, and reduce this nation of free men to a condition of revolting serfdom, and the

agitation of the Fairbault plan, has at last come to an end, settled by the voice of supreme authority, decreeing in explicit terms that the legislation of the councils of Baltimore in relation to education are to be, as they have always been, the rule and principle of our guidance. The holy father's words are authoritative and direct, and leave no room for doubt or subterfuge on the part of those who sought to introduce their innovations amongst us. In reference to Mgr. Satolli's propositions, the holy father declared that they are to be understood as keeping well within the limits of the decrees of the councils of Baltimore and any other interpretations put upon them than these decrees will strictly overrule. "ARE TOTALLY ALIEN FROM THE MEANING OF OUR DELEGATE AS THEY ARE ASSURELY FAR FROM THE MIND OF THIS APOSTOLIC SEE."

The Catholic Citizen also, in the same issue, republishes the following opinions from Catholic papers:

The pope emphatically endorses the council of Baltimore in its demand for parochial schools, and whilst he does not directly rebuke his Fairbault plan he leaves no doubt as to his position as to that plan, which, it is needless to say, he does not endorse. The fact is, his holiness' "toleration" of the isolated incidents of Fairbault and Stillwater is far from the liberals' interpretation of toleration; protest would have had us believe.—Portland Catholic Sentinel.

By these final instructions of the holy see, the Catholic position on the educational issue remains PRACTICALLY UNCHANGED. There is no departure from the traditional policy of the

went, the box broke open and a number of rifles were exposed to view. Now, it would not require a very smart man to see that that story was a hoax. Almost any school boy could have told Mr. Burr that wine was shipped in casks, not in boxes long enough to hold rifles, and it would not have been necessary to write to a Lutheran to get a denial of a Roman Catholic fake. We don't believe any of the stories that are being circulated which state that rifles are being shipped to priests as wine, as statutory, or as anything other than rifles, but we do believe the priests are secretly urging their members to arm—to join the A. O. H., the Catholic Knights, and kindred associations. We know that the Hibernians are armed. We have seen them with Winchester rifles on their shoulders marching in processions; we have read of their being admitted into the national guards in Illinois; of their having their rifles blessed by the bishop in Galveston, Texas, and of an encampment of more than 1,000 men at Fort Wolfe Tone, every one of whom attended mass before going out to drill; we have read of these things in the daily press—which no one will have the hardihood to accuse of being unfriendly to Rome—and in the Catholic press, which would have no reason for publishing the circumstances if they even imagined they would jeopardize the interests of Rome.

Exactly the same story, from South Omaha, and then from Lincoln. God only knows how far it has traveled since, but wherever it is, it is the same ball-headed fabrication started, we verily believe, by a Romanist in order to blind Protestants to the fact that Romanists are arming. Arming! And to what end? To subjugate this nation!

Do you ever read of the Presbyterians, the Baptists, Methodists or other christian denominations organizing military companies? Do you ever hear of them starting societies, the two main provisions in the by-laws being that the membership shall belong to a particular denomination, and be capable of going through the manual of arms. Yet Rome does this very thing. We have the constitution and by-laws of the A. O. H. On page 16 you will find section 26 of article 9 reads as follows:

"No person shall become a member of this order who is not Irish or of Irish descent through either parent, and a practical Roman Catholic."

Section 29 of article 10 reads: "Any member who shall talk of any business that may transpire in the division room or place of meeting, to other than members in good standing, shall be tried by the standing committee, and if found guilty, expelled, never to be re-admitted."

Will Mr. Burr please tell us why there is necessity for such secrecy in a christian denomination which neither

intelligences to an ordinary house-keeping, and not half as independent as a common green parrot that says what you never ask it to say.

Let Rome keep her hands off the public schools;

Let her disband her army;

Let her say to Peccolli, your theory that the laws of the church are above the laws of the state does not meet our approval;

Let her say priestly dictation in matters purely political must cease;

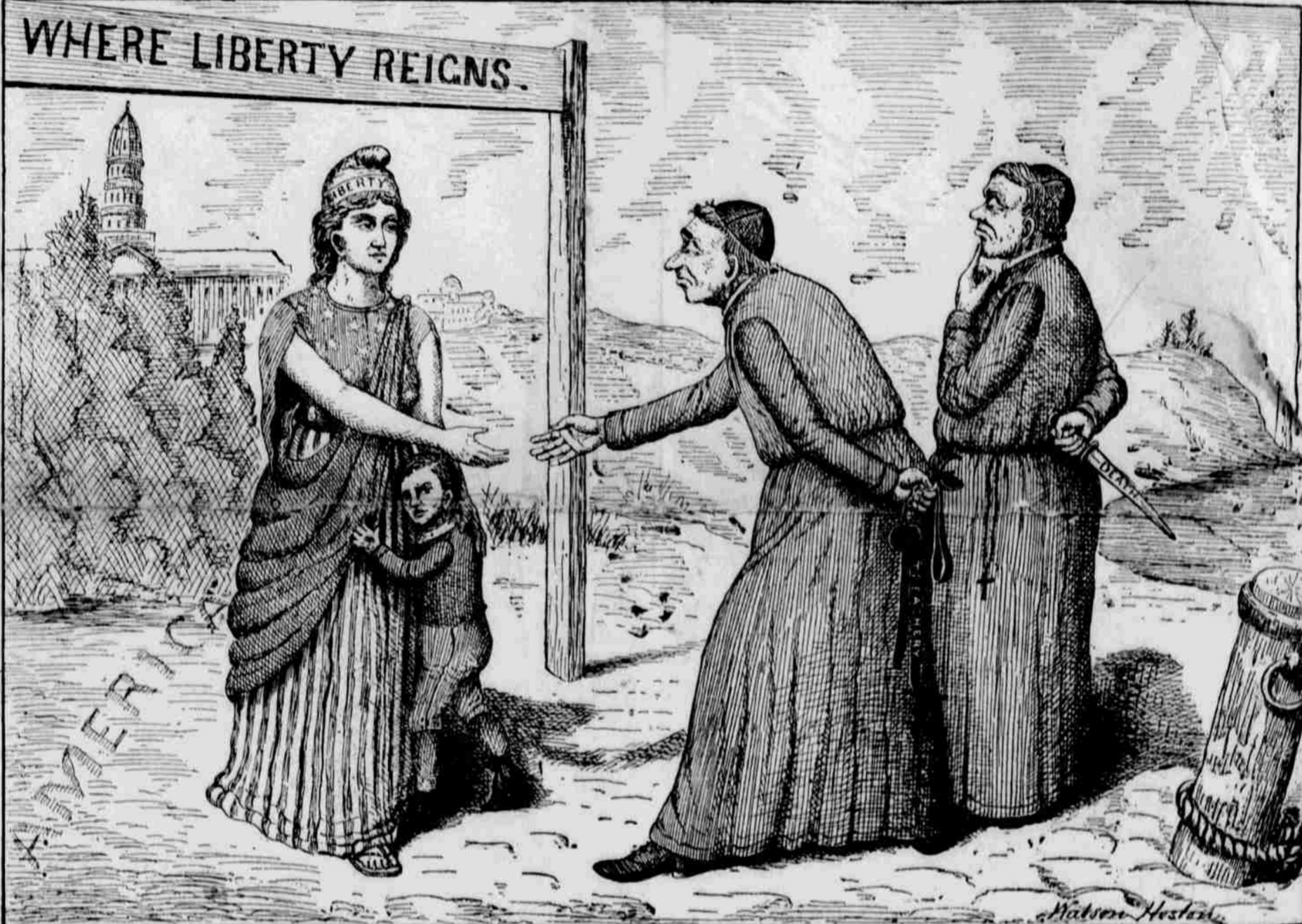
Let her drive out of her communion the robber and the harlot, on the wages of whose sin she grows rich;

Let her dispell ignorance, superstition and vice;

Let her point to one Roman Catholic country dominated by priestcraft and cursed by popes that equals this grand nation;

Let her teach Christ and Him crucified; not treason;

Let her obey the laws of the land and not abridge the constitutional guarantees of free speech, of a free press, and the A. P. A. will soon pass out of existence. But as long as she does not teach those things, as long as she defies the laws of this republic, as long as she assails the public schools, every loyal American must be, at heart, a loyal A. P. A., and Mr. Burr, if he is not a Roman Catholic, will be with us.



WHERE LIBERTY REIGNS THE TYRANT SEEKS TO SLAY HER.—La Solle.

first move in that direction is now being made against the public school system. Rome has not hesitated to brand it as "Godless," as a "nursery of vice," as "immoral" and as "vicious."

However, we never ask the public to take our word for any statement derogatory to the Roman church, we never assert a thing we cannot prove; we always produce Roman Catholic authorities to sustain our position, and in this instance you will find we have not departed from our general rule.

To convince you that our position is tenable so far as it relates to the present attitude of the Roman church toward the public schools, and that Satolli did not and could not change the decrees of the council of Baltimore, and which are still in force, we will invite your attention to this opinion published in the Milwaukee Catholic Citizen July 1, 1893, from the Catholic Journal:

It upholds the decrees of the council of Baltimore, and the decision is in every way satisfactory to the advocates of christian education. The decrees were emphatic in declaring that a parochial school must be established in every parish as soon as the financial conditions would allow. They furnished to the bishops the necessary means of disciplining the rebellious members of the flock who sent their children to other schools, where the faith of the little ones would be in danger; and these decrees the holy father does not alter, amend or annul. On the contrary, he declares them to be in full force, and as binding as they were when issued by the bishops of this country.

Does that sound as though the policy of the church had changed? We guess not. Mr. Burr has simply, as has too many other editors who have a Roman Catholic patron, had dust thrown in his eyes by the American pope. All American editors have to do to know where Rome stands upon any issue is to read her past history. She is today what she was yesterday, what she was at any previous date, otherwise she is not infallible, and the Roman Catholics can take either horn of the dilemma, as can also those Protestant editors who imagine they see so much toleration in the Roman church.

So much for the school question. Now let us look at the other question of which Mr. Burr disabuses the minds of his readers. It is the question as to whether Romanists are arming. He takes up a report—we may term it a wild cat report—about a priest at West Point, Neb., having a consignment of rifles shipped to his address, and billed "sacramental wine." As the report

It is our opinion that Romanists start absurd reports like that from West Point, Neb., in order to divert the attention of the public from what they are doing openly. Just think how absurd these stories are, then ask yourself if any sane Protestant would be foolish enough to start them. The public has become alarmed at the mighty army that is drilled and ready to take the field at the command of the pope, and the jesuits have reasoned like this: We will start absurd stories, have them disproved and break the force of this mighty wave of American indignation which is rolling over this land.

The Roman Catholic church intends to capture this country, even by force of arms, or we are mistaken in the signs of the times. She is now plotting treason by warring upon the public schools. Besides, Peccolli said in his encyclical of January 10, 1890, that when the laws of the state and the laws of the church conflict, the laws of the church are to be unhesitatingly obeyed. If that is not treason, what is it? Are we going to permit a foreign potentate to tell 10,000,000 residents of this country that they do not have to obey the laws of this land? Are you going to allow such a thing to occur. We certainly will not close our eyes to the danger, nor will we close our eyes to the absurd stories circulated, evidently by the jesuit.

Mr. Burr is right in his condemnation of those fake stories about arms being shipped to Roman Catholic priests. They are the worst of nonsense. We have had people tell us of a coal heaver in Council Bluffs who dropped his shovel down a coal chute at the cathedral, and when he crawled through a window to get it, saw a hundred or two Winchester rifles; we have had the same story told us, locating the church in Omaha; later on it came to us; iden-

contemplates the overthrow of the republic or drags its religion into politics?

Section 65 of article 26, says: "In order to encourage and control the formation and maintenance in the Ancient Order of Hibernians of America of an UNLIMITED NUMBER OF MILITARY COMPANIES, the membership of such companies to be composed of men in good standing in the order, so as to afford to all who may be admitted to the ranks the opportunity of acquiring a thorough knowledge of military drill and discipline according to the United States tactics, a military division of the order is hereby authorized."

Section 79, article 30, winds up with this declaration:

"This constitution shall be in force from and after the first day of August, A. D. 1892."

From these quotations, editors who propose to be fair, as Mr. Burr says in the case with himself, can see that the A. P. A. is not fighting the Roman Catholic church on account of its religious teachings, neither on account of unfounded rumors, but on account of its political teachings—which it claims is a part of morals—and on account of its well known zeal in organizing and equipping an army composed exclusively of members of the Roman church.

What is the cardinal principle in the Roman Catholic church? Obedience. To What? The teachings of the church. The laity never get so rich, never get so high in political stations that they do not have to OBEY. There is no liberty in the Roman Catholic church. The mind, the conscience of every member has been seared by the hot iron of obedience, until they can conceive of no nobler freedom, no grander liberty than is founded in debasing, abject, servile obedience.

SEEKING FREEDOM.

French-Canadian Congregationalists Want to Get Away From Romanism.

COLUMBIA, S. C., June 29.—Governor Tillman has received a letter from Dr. Joseph Allard, pastor of the French Congregational church, of Fall River, Mass., asking what inducements would be offered to French Canadians, and large numbers of Roman Catholics, who are ready to follow their example, "to settle in South Carolina." The doctor states that he was selected to make inquiries at a meeting of French Congregational ministers. He says that they are worried over the question as to how they could best free themselves from "the unceasing persecutions of their Roman competitors, because they had the courage to break away from the superstitions and tyranny of Romanism, to accept evangelical Protestantism." He states that the colony will consist of fifty families, after which 500 more will be sent. This state had been specifically recommended to "find sympathy and encouragement greater than any southern people are generally afforded at the constantly increasing progress of the Roman Catholic Church in Lafayette's prediction, that the liberty of the American republic is destroyed, it will be the work of Roman Catholic priests to be realized "if things go as they have been going."—Chicago Herald, June 30, 1893.

Kept a Prisoner in a Convent.

COLUMBUS, O., June 17.—Carrie Rodgers, a 16-year-old girl of Pittsburg, made a daring escape from the convent of the Good Shepherd at Columbus, O., Thursday night. When she pretended to sleep the elderly sister under whose charge she was placed lay down, and finally entered the land of nod. The girl then arose and made her escape by means of a rope made of the knotted sheets. Part way down the rope broke. She fell, and notwithstanding an injured limb scaled a 10-foot wall. Miss Rodgers then went to Arthur Wolfrey's house, No. 44 Cypress avenue. Previous to this she asked shelter from a family that reported the escape to the convent authorities, and the police were notified. Mrs. Wolfrey gave the girl a hot supper, and she told her story in detail. She said her parents were dead, and she was sent to the convent by relatives. Her complaint against the convent was that she was kept a close prisoner against her will. As she was a Protestant they imposed heavy tasks upon her, principally sewing and planting potatoes in the convent garden; that they gave her insufficient food. Mrs. Wolfrey reported her, and she was returned to the convent.

Warned a Viper.

Rev. J. Lansing in "Romanism and the Republic" writes: "Father O'Connor said to me: You are reaping in New England what you have sown. You have made the Roman Catholic Church what it is; you have given the money to build their churches and their schools, and now they turn and try to destroy you. You have warned a viper in you bosom that is now trying to sting you to death. And he told the truth."