IS IT IN THE BIBLE?

Mr. Peevi,
St. Paul, who wrote of the church of your fathers,
Called noble those men who had studied the word.
To see if doctrines the preachers were teaching,
Were perfectly right or something absurd.

The men of Berea were called noble noble,
Because of this spirit of search after light.
But men who are noble in your Grand Army,
Are those who show spirit of search after light.

Show me, dear Peevi, some place in the Bible,
Where God allows us or commands us to pray
To the dead, though saints they're called by your clergy,
That we may have blessings here day after day?

Away on the other side of the mountain,
From the place where Moses repeated the law,
And thundered those threats against idol worship,
Find you divine statements which God never saw?

Why then represent for our adoration
The pictures and scriptures we see in your halls?
The Trinity made by hands that are human,
You have no permission, God's, Peter's or Paul's?

Where do we find in the pages of Scripture,
Permission to worship images of saints,
Who have passed from earth to the regions of hades?
This picture, though pagan, Rome constantly paints.

Where are we taught in the books of the Bible
To offer the body of Jesus the Lord,
And when did the Lord establish a priesthood
For unfinished service? 'Tis not in the word.

Where do we find in the spirit's long message,
That the bishops of Rome Saint Pater succeeded?
Where do we find he is called a chief bishop?
If you need instruction, then take it and read.

Where are we taught we must pray in a language
That men do not know any more than Choctaw?
Those who should worship are thinking of business,
Unconsciously praying while wagging their jaw.

And where are you taught that you must prohibit
A priest from selecting a lady he loves,
To be a life partner? They all should marry
And shut up the convents, the place for your doves.

Are we commended to worship the relics
Of saints, and of those who are given this name,
Their bones and their buttons, their boots and their buckles,
In true adoration and worshipful praise?

Where do we find that a pope is appointed
To solve doubtful questions with wisdom divine?
Infallibility is mere presumption,
And you will not win if you "fight on this line."

Where is the passage where Mary the Virgin
Is styled Queen of Heaven—the kingdom of light?
Christ said to Saint John, "Behold, there, thy mother,"
But she is not queen, and you are not right.

Where is it stated in the sacred records
That special permission must come from the pope,
For those who desire to study the Scriptures,
For plausible reasons for having a hope.

Where in the word do we find it recorded,
That your church can treasure the deeds of the just,
Peddle indulgences over the country,
For means to build churches and satisfy lust?

Where are you told that the saints are so holy
That "works of supererogation" you hold
Can have any revenue for its credit,
To give to the people to whom Tetzel sold?

Where did God give to the popes of the Romans,
The right to depose any king he may hate,
And call from the grave they call purgatory,
To enter the portal, though late?

The words which are written have been suggested,
By reading a hand-bill all papists should see,
That they may know that the papal religion
Is not what the Saviour would have it to be.

Step from your throne to the plane of a mortal,
Hold up yourself and your church to your view,
And then ask yourself, "Should I not be doing
The work that man, Aleph, is trying to do?"

—ALEPH.

Romanist Robbery.

A recent traveler in Mexico says that in Gaudelope the beggars go to the priests with a part of what they gain by begging, and in that way keep on good terms with them. The priests are their partners.

At first sight that looks shocking, but on investigation, as the Rev. I. J. Lansing has pointed out, that is really nothing worse than the every day case right here in what we are wont to look upon as civilized America. What do professional Roman Catholic beggars in the United States do with what they get? What do the block-headed nuns who go into the stores, do with the fruits of their begging? They certainly do not spend it on dress, nor does much of it go for food, nor does an appreciable proportion go for those purposes for which the money is ostensibly collected. These professional beggars, of whom the country today is far too full, are begging for the priests and the Roman Catholic church.

In the nation's capital they have the run of the public department; they can go where others cannot penetrate; soliciting the heads of those offices and the clerks and all subordinates, the employes of the government in any capacity, in short, everybody, for money which they generally get. Indeed it is said, and doubtless on good authority, that if any one refuses to comply with the demands of these black-robed robbers that man is marked, and some have been known to have been discharged because they have so offended them and for no other known reason.

It is further said that scarcely a congressman arrives in Washington before he is set upon with the determination to extort money from him. He has much more trouble to evade their importunacy than has the president the invasion of office-seekers.

Is that very startling? No. Why, there are merchants here in Toledo who would not dare to turn these beggars from their stores—such cases as that of Mr. Hunter of Detroit are exceptionally rare. A very large proportion of our storekeepers have a constant fear of the boycott before their eyes which they recognize as the inevitable outcome of refusing to give these women what they choose to demand.

Then lotteries are another form of robbery in which Catholic priests are adepts. We know that lotteries are pronounced criminal by the laws of the government, but Catholics can carry them on with impunity. When does the Roman Catholic church ever have a fair without a lottery and the attendant gambling?

There is in the methods of this church as much chance as there is in a game of cards. A cane, a scarf, a gold watch, any one of a hundred things is used in these raffles or lotteries, and the tickets are scattered broadcast in order to rake in money for the church.

What is the traffic in relics but the most audacious robbery? And is not the sale of amulets, charms, scapulars, and medals as bad? Quite recently the New York *Independent* published column after column to prove that it was right and wise to sell medals, etc., which were to be put into wells and watering troughs to keep people and cattle from getting sick, and to be used to protect people from storm, accidents, deaths and so on. And all these articles are sold today everywhere where Rome can keep people sufficiently ignorant to purchase them. The church nets millions of dollars annually by the sale of these things.—*Columbus Record.*

How Rome Ruins the Public Schools.

The following extract from a Waterbury, Conn., paper of last week, will give an idea of how Rome attempts to ruin our school. It is said that the people of Waterbury have selected as chairman of their school board a Roman Catholic priest, and recently two of the public school teachers (Roman Catholic women) were found drunk—one of them lying on the floor of the school room. How is that for a Yankee (?) city! And yet the Waterbury clergy and press—with one exception—dare not open their mouths in protest. The paper, referred to, says:

"The public schools of this city have come to be a hissing and a by-word in the communities all around us. The press is holding them up to public contempt and ridicule. Papers published in other cities continue to come to us with animadversion and inuendoes that are bitterly hard to bear. We were asked again last week, this time in New Haven, 'What kind of public schools have you in Waterbury?' We have grown quite weary of that question coming to us from abroad; but is it not quite time that it was seriously asked right here? We are being publicly shamed and disgraced by the awful scandals, long hidden, that the light is now revealing.

"There is a class of public speakers and writers that has long and continuously, and virulently denounced our American free schools as being immoral, godless, infidel,' etc. It begins to look as though the indictment was true, at least if the Waterbury schools were justifying these grave charges. It looks so, but is it so? Is the American free school system on trial in our city? Is it the Roman or the American idea that stands at the head and front of the Waterbury public schools today? Which controls, Rome or the Republic? Beyond all doubt the successor of St. Peter carries the keys.

"Were false charges ever made, and, afterward, the proofs to make them true? Was such a jesuitical thing ever done in the history of a naughty world?"—*Independent Loyal American.*

Where Rome Rules.

No wonder more than a million people have migrated from Canada to the United States, when it is known that in the Province of Quebec the clergy can declare a perfectly legal marriage invalid and the children of the couple thus married illegitimate, and in this high-handed proceeding the courts have sustained the clergy. A pitiful case in point is thus recited: One Pichette, who lived near Montreal, was married five years ago and lived with his family happily until his wife told her priest, Desjardins, in confession, that she was a fourth cousin of her husband. The priest at once declared that unless a dispensation permitting the marriage had been granted, no marriage existed. When he learned that no dispensation had been granted, he went to Pichette's house, told him and his wife that they were living in sin; told the wife that she was an evil woman, and that her children were illegitimate, and ordered her to leave Pichette at once. If Pichette and his wife would confess their wickedness and beg permission to marry, they might be allowed to do so. Pichette refused to admit that he was such a wretch as the priest declared him to be, but the woman yielded and left her home. Then Pichette appealed to the courts for redress, and got none. Judge Loranger, before whom the case was tried, declared the facts to be as Pichette represented them, but that there was no law in Quebec to help him. —*American-Tyler.*

Harvard College.

The president of Harvard college should not pay a Roman Catholic to lecture at Harvard college from money left by a man who detested Romanism to such an extent that one of the course was to be directed against this ecclesiastical organization. The Dudleian lectures, so called because the money to defray the expenses was left by Hon. Paul Dudley, chief justice of the supreme court of the commonwealth of Massachusetts, consists of four, and the third of this number is on the following subject: "For the detecting and convicting and exposing the idolatry of the Romish church, their tyranny, usurpations, damnable heresies, fatal errors, abominable superstitions and other crying wickedness in their high places, and finally that the church of Rome is that mystical Babylon, that man of sin, that apostate church spoken of in the New Testament."

The Roman Catholic did not lecture on this third subject, but a Roman Catholic lectured on one of the other subjects in the course. While we are surprised that the president would consent to this, we are quite sure the act of the college has caused many more to know of the existence of this course and this subject, which is so objectionable to the papal church. We do not think the president would take this course so as to produce a greater good, but we think it has. It may be the means of starting a live A. P. A. society in the aged and famous institution. The Roman Catholics now have a society there, and they will plan against the welfare of the country. Why not have a society which shall plan for the country's welfare.

PHILO.

Papal Statistics.

The Quincy, Ill., *Journal* has obtained a copy of Hoffman's Catholic directory, the German official year book of the Catholic church of the United States. From the very interesting statistics the following totals are taken: The total Catholic population of the United States is 8,306,695; there are 14 archbishops and 75 bishops, and hence 14 archdioceses and 75 dioceses; there are 9,388 clergymen, of which 6,495 are secular and 2,443 regular; the total number of churches is 8,477; there are 3,485 stations and 1,763 chapels; there are 463 charitable institutions; there are 245 orphan asylums and 26,533 orphans; the number of parochial schools is 3,587, and there are 738,269 children attending parochial schools. There are 36 seminaries, 127 colleges, 656 academies and 1,843 secular students.

Married.

ORTMAN—KELLAR—At the German Catholic church in Omaha, Neb., Tuesday morning, June 27, 1893, Mr. Chas. Ortman to Miss Jennie Kellar, Rev. Glauber officiating.

Mr. Ortman is a young business man—an American Catholic—and his bride is an estimable young lady with American ideas. THE AMERICAN wishes them happiness and prosperity, as long as they remain Americans first and Roman Catholics afterwards.

TO ORGANIZE.

First—Pick out seven or more of your friends who are earnest, conscientious, loyal Protestant Americans, who favor the principles published elsewhere by the state president of the A. P. A. in Nebraska.

Second—Have them sign a blank application for a charter which you can draft in about the following form: J. S. Hatfield, Columbus, Neb., state president of the A. P. A. in Nebraska: We the undersigned citizens of [name your town] and of the United States, believing in the principles set forth over your signature, would respectfully petition you to grant us a warrant or dispensation for the organization of a council of the A. P. A in this town.

Third—State the night you will be ready for the organizer.

Fourth—The initiation fee is usually placed at $2 and the dues at 50c per year.

Fifth—Care should be taken in the selection of charter members, as men are quite often taken in as charter members who had better have been kept outside altogether.

To The World's Fair.

Save time and avoid the crowd in the city by buying tickets over the "Great Rock Island Route" and stop off at Englewood near the World's Fair gate.

Electric line from the "Rock Island" depot direct to the gate. *Time, ten minutes. Fare, five cents.* You can check your baggage to Englewood and avoid trouble and save expense, as Englewood is in the great suburban hotel district near the fair, and you can have your baggage sent to your quarters at once.

Remember, the Chicago, Rock Island & Pacific is the World's Fair Line for reasons given above.

JOHN SEBASTIAN,
General Ticket and Passenger Agent.

We wish to call the attention of our eastern Iowa subscribers to the fact that our friend C. H. Judd, 745 First avenue, Clinton, Iowa, is our agent. He will be pleased to have you all call and see him, also take all your friends with you.