

FOREIGN ROMANISTS.

What Does This Indicate? It Means That a

Powerful, Antagonistic Element is Growing up to Rob us of our Liberties.

The following address was delivered at the annual meeting of the Alumni of Friends Academy, Le Grand, Iowa, by Milton Mann:

Upon one corner-stone, laid deep in the foundation of this great nation, we read the inscription: "All men shall have the right to worship God according to the dictates of his own conscience." Under the broad archway thus erected by the constitution of the United States, have come representatives of every religious sect known to the world. Among these have come a particular sect in such numbers and with traditional ideas and customs so diametrically opposed to the free spirit of our institutions, that the student of present day history finds himself grappling with the question: "Does Rome menace the United States?" Three million human lives were sacrificed before the teachings of Christ obtained a solid footing on earth. Christianity was finally established, yet only a few centuries passed when we find this degenerate so-called christian church persecuting its fellow men with the same ferocity that retarded its own establishment. This fact is one of the mysteries that make up the history of the human race.

The spirit of Christ being again manifest in man, no persecution, not even death itself could retard its onward march. Again the hand of man is raised against his brother "for conscience sake." But right, being one of God's immutable laws, must triumph, and today the world enjoys comparative liberty of conscience.

For thirty years the houses of York and Lancaster, England, wasted their substance in factional quarrels over petty differences, till finally their resources were exhausted. Foreign powers took advantage of her divided and weakened condition, and threatening England with an invasion, the two powerful houses were compelled to overlook petty differences and unite their strength for mutual protection. England was thus saved. The Protestant churches of America have carried on a "War of the Roses" for thirty years, without seeming to realize that they were all threatened by a common enemy, or that the time had arrived when a united and harmonious action is necessary to save home and country from transplanted Romanism.

By your fruits shall ye be known. Applying this sacred standard to the Roman Catholic church, what have we? Italy, the cradle of Roman Catholicism, a country where popery has had undisputed sway for fifteen centuries, is morally and spiritually in a most pitiable condition. Her people are the most dangerous and undesirable who seek shelter under the American flag today. What has Catholicism done for this unfortunate people? It has stifled every instinct that would lead to a higher and nobler life, leaving her treacherous, cowardly and sensual. How different it is with Protestant Scotland. Her people become our most desirable citizens. They are industrious, temperate, law-abiding and conscientious. We welcome them to our shores, not because they embrace the Protestant faith, but because they become good and loyal citizens of the United States.

Romanism is carried to heathen lands by the power of the sword to add territory to the papal dominion. Protestantism is carried by the love of Christ and His teachings, swelling up in the hearts of those who do his will. For many decades Congo, Africa, was under the forced observance of Catholic forms of worship, but the people continued to live in the same degraded condition. No holy desire animated their souls for higher and better living. Not so with people to whom the living truths are carried direct by Protestants, pure and undefiled by blasphemous meditations of a self-styled "Vicar of Christ." A new life is enthused into being, they immediately set about clothing themselves, building houses, cities and towns, creating commerce, tilling the soil and giving God the praise.

To nineteenth century intelligence, many of the customs and institutions comprising the Roman Catholic church, appear monster engines of iniquity. It is blasphemous to assert that God demands the destruction of the loving ties of home and family by heads of the church. Instead, they should be found setting practical examples of temperate home life, where the loving attributes

of Christ could grow and ripen into perfect fruit. Compare the so-called celestic lives of Catholic priests with the happy home life of Protestant ministers. No loved ones meet at the door and with laughter and song and childish prattle drive away care and sorrow that must come to every human heart. But instead, temptations stronger than the united will of any human being, gather thick and fast about his soul to drag him down to hell.

The brutalizing and shameful methods of convent life are a greater blemish upon the fair record of this nation than are the harems of Turkey on that. The poor victims who are induced to enter these living tombs find no soul satisfaction there, but the life they are compelled to lead stifles every pure and holy impulse. The confessional is developed in many instances to the most damnable institution that cunning and licentiousness could conjure up. All this is stoutly denied by supporters of Romanism, but their denial has come to be regarded as an unmistakable evidence of ignorance. Look into the faces of their ordained priests and read there the story to which I have simply given you the index, and you will exclaim, "Hypocrisy is not an evil which walks invisible except to God alone." Look into the haggard lifeless countenances of the sisters of charity. How

have been steadily on the increase till now we have about one in every six. At this rate it will be but a few years till they will be in the majority in this country. When that time comes, good-bye to our loved American institutions; good-bye to free public schools, which have been the nation's just pride for so many years; good-bye to free speech and free press; good-bye to civil liberty and freedom of thought.

The incessant war waged by Rome against our public schools should for ever stamp her as a common enemy of true American citizens. The Roman Catholic church dare not allow free schools and free thought, for with these come freedom of action, which would destroy the power of the pope to rule the people as with an iron rod. Free schools, free thought, free action; these are the principles upon which this government is founded. When these are attacked, the life of the nation is threatened.

Go into any Roman Catholic congregation east of the Mississippi, and you will find it composed almost exclusively of foreigners, their children and grandchildren. What does this indicate? It means that a powerful, antagonistic element is growing up in our midst, destined to rob us of our liberties. Special efforts are being made to make converts in leading families of this nation, that they may accomplish their

purpose in politics. They spare no pains, but employ every means known to cunning and designing men, to fill our senatorships, judgeships, and even the presidential chair with representatives of popery. The present senate of the United States contains four Roman Catholics, a most deplorable fact when we consider that they hold an allegiance to the pope at Rome over and above that of the country that has thus honored them.

Perhaps in no other city in the United States has Romanism made such broad inroads into the liberties of this country as it has in the city of New York. The state of New York not unfrequently casts the deciding vote as to who shall be president; thus with her tens of thousands of blind followers of Rome, it is not impossible for Rome to say who shall occupy our presidential chair. The pope and his votaries watch with a snake-like vigilance the political moves of this country, and to carry out his slightest preference, is regarded by his subjects in this land as their solemn duty. Who was it that defeated James G. Blaine for the presidency in 1884? Designing politicians were quick to heap the blame upon the head of Gov. St. John of Kansas, who had the courage and christian fortitude to stand up for law and morality in the defense of prohibition. Gov. St. John did not prevent James G. Blaine being president of the United States. The pope at Rome decided he should not be, and the Roman Catholic votes of the state of New York were cast for Grover Cleveland. James G. Blaine not being in full fellowship and good standing with the Catholic church at that time, did not receive their votes on that occasion.

Every city and town in Iowa today, whose population is more than half Catholic, has ever despised and disre-

garded our prohibitory laws, propagated and put in operation by the united efforts of Protestant churches in the interest of law and morality. The two cardinal principles of the Roman Catholic church are: 1st. You must believe as the church decrees. 2d. There is no salvation outside the church. Such teachings blind every Roman Catholic and tend to make him a subject and a tool of despotism. What place have we in our body-politic for such teachings as these? The claim of the Roman Catholic church to infallibility is disgusting to nineteenth century intelligence. All dogmas and all decrees made by the pope are claimed infallible and irrefragable. That is to say, all blunders and all mistakes made in past ages of ignorance and superstition, cannot be set right. Thus you see a dead-lock was early put on the wheels of progress in the Roman Catholic church, and we find her today just where she was a thousand years ago. The church is not entitled to any credit for liberal tendencies or reforms you may imagine are taking place within her organization, as they are simply evidences of the progressive spirit of the age, thrust upon her by outside influences against her will. The blood-bought institutions of this country are galling to the Roman Catholic church, and she impatiently bides the time when her

Beer Instead of the American Flag.

The Lincoln Journal says: "Patriotic Nebraskans who are vexed because no American flags were to be seen on the state building at Chicago on the Fourth of July may console themselves with the thought that the basement of that structure contains the finest collection of empty bottles in Chicago. You must not expect Commissioner Garneau to do everything." The above may be of some consolation to the few patriots who were sober enough to notice there was no American flag to lend patriotism to the alliance celebration of Deleto's grove. Bro. Lemon says: "It was rumored that several kegs of beer had been shipped from this place to Deleto's grove on the Fourth." That fact may account for the absence of the flag.—*David City Tribune.*

WESLEY ON ROMANISM.

An Appeal to the People of Great Britain by the Founder of Methodism.

There appeared in the *Public Advertiser* in 1780, the following letter by Rev. John Wesley:

"Sir:—Some time ago a pamphlet was sent to me, entitled, 'An Appeal from the Protestant Association to the People of Great Britain.' A day or two since a kind of answer to this was put into my hand, which pronounces 'its style contemptible, its reasoning futile, and its objects malicious.' On

Mohammedan or Pagan. You may say, 'Nay, but they will take an oath of allegiance.' True, five hundred oaths; but the maxim, 'No faith is to be kept heretics,' sweeps them all away as the spider's web. So that still no governors that are not Roman Catholics can have any security of their allegiance. Again, those who acknowledge the spiritual power of the pope can give no security for their allegiance to any government; but all Roman Catholics acknowledge this; therefore, they can give no security for their allegiance. The power of granting pardons for all sins, past, present and to come, is and has for many centuries, been one branch of his spiritual power. But those who acknowledge him to have this spiritual power can give no security for their allegiance, since they believe the pope can pardon rebellions, high treason and all other sins whatsoever. The power of dispensing with any promise, oath or vow, is another branch of the spiritual power of the pope. And all who acknowledge his spiritual power must acknowledge this. But whoever acknowledges the dispensing power of the pope can give no security for his allegiance to any government. Oaths and promises are none, they are light as air; a dispensation makes them all null and void. Nay, not only the pope; but even a priest, can forgive sins. This is an essential doctrine of the church of Rome. But they that acknowledge this, cannot possibly give any security for their allegiance to any government. Oaths are no security at all, for the priest can pardon both perjury and high treason. Setting, then, religion aside, it is plain that, upon principles of reason, no government ought to tolerate men who cannot give any security to that government for their allegiance and peaceable behavior. But this no Romanist can do, not only while he holds that 'no faith is to be kept with heretics,' but so long as he acknowledges either priestly absolution, or the spiritual power of the pope. 'But the late act (you say) 'does not either tolerate or encourage Roman Catholics.' I appeal to matter of fact. Do not the Romanists themselves understand it as a toleration? You know they do. And does it not already tolerate what it may do by and by encourage them to preach only to build chapels (at Bath and elsewhere) to raise seminaries, and to make numerous converts day by day to their intolerant, persecuting principles? I can point out, if need be, several of the persons. And they are increasing daily. 'But nothing dangerous to English liberty is to be apprehended from them.' I am not certain of that. Some time since a Romish priest came to one I knew; and, after talking with her largely, broke out: 'You are no heretic, you have the experience of a real christian.'—'And would you,' she asked, 'burn me alive?' He said, 'God forbid! unless it were for the good of the church.' Now, what security could she have had for her life, if it had depended on that man?



Dedicated to the Girls of the Civilized World

Watson Haddon, Catholic, Mo.

THE CHURCH'S USE FOR WOMAN.

unlike the buoyant, life-inspiring faces of those animated by the spirit of Christ without the mediation of mortal man. Away with a so-called servant of Christ who will not say "Mass" or offer prayer for the poor parishioner who has not the stipulated sum of \$1.00 to pay for the same. In justice to many who are wearing the yoke of Romanism, let me say that many pure and holy lives emanate from that church, despite the barriers it is constantly rearing in their pathway. Such persons serve God under any circumstances, and would serve Him much better were they free from the load imposed upon them by priestcraft and popery. What is it that contests every inch of ground before the onward march of civil liberty and freedom of thought? Roman Catholicism. The chariot of progress and enlightenment is being drawn over the opposing bodies of myriads of debauched priests. But the question which interests us most is, "What will be the outcome of the encroachments of Rome upon the liberties and institutions of this country?" A Catholic swears allegiance to the pope at Rome, first, last and all the time. This allegiance is first and above any civil authority exercised by the country in which he lives, so that every Roman Catholic in the United States today has sworn to obey the mandates of the pope of Rome, notwithstanding such dictation may be in direct opposition and violation to our civil authorities. Is it not plain that such people cannot be true and loyal citizens of the United States in the strict sense of the word? They come here and enjoy our liberties, commerce and national greatness, but hold their allegiance to the pope at Rome.

In 1790 there was but one Roman Catholic to every 134 citizens in the United States, since which time they

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numerical strength will warrant her to undertake to cast them to the devil from whence she claims they came. Already we have conclusive proof that she is arming her members for the purpose. The Ancient Order of Hibernians and other kindred organizations are said to have about three quarters of a million men under arms; one or more Roman Catholic military companies in every large city, well armed and well drilled, are well-known acts. Private letters also intimate that they are coming into Michigan. That a military movement exists among the Roman Catholics in this country, none can deny. The rank and file of the Roman Catholic church are as willing today to re-enact the bloody scenes of St. Bartholomew's massacre as they were in 1572.

I quote the warning of a noble Frenchman, whose name will ever be dear to the American people. LaFayette said: "If ever the liberty of the United States is destroyed, it will be by Roman priests." Duke of Richmond, governor of Canada in 1819 said: "The church of Rome has a design upon this country, and it will in time, be the established religion, and will aid in the destruction of that republic."

Let us never forget then, that no man can be a devout Catholic and a loyal citizen of the United States; let us remember that to be a citizen of this country in the true sense of citizenship, there must be no mental reservation in favor of the pope at Rome. If we do this, supporting our convictions with our ballots, we can withstand the encroachments of Romanism. Let us, as joint-heirs of a land favored by God, place upon our colors for future political guidance, Down with popery, and America for Americans.

the contrary, I think the style of it clear, easy and natural; the reasoning in general strong and conclusive; the object or design kind and benevolent. And in pursuance of this kind and benevolent design—namely, to preserve our happy constitution—I shall endeavor to confirm the substance of that tract by a few plain arguments. With persecution I have nothing to do. I persecute no man for his religious principles. Let there be as 'boundless a freedom in religion' as any man can conceive. But this does not touch the point. I will set religion, true or false, utterly out of the question. Suppose the Bible, if you please, to be a fable, and the Koran to be the word of God. I consider not whether the Romish religion be true or false; I build nothing on one or the other supposition. Therefore, away with all common-place declamation about intolerance and persecution for religion! Suppose every word of Pope Plus' creed to be true; suppose the council of Trent to have been infallible—yet I insist that no government not Roman Catholic, ought to tolerate men of the Catholic persuasion. I prove this by a plain argument—let him answer it who can—that no Roman Catholic does or can give security for his allegiance or peaceable behavior. I prove this: It is a Roman Catholic maxim, established not by private men but by a public council, that 'No faith is to be kept with heretics.' This has been openly avowed by the council of Constance, but it was never openly disclaimed. Whether private persons avow or disavow it, it is a fixed maxim of the church of Rome. But as long as it is so, it is plain that the members of that church can give no reasonable security to any government for their allegiance or peaceable behavior. Therefore, they ought not to be tolerated by any government—Protestant,

The good of the church would have burnt all the ties of truth, justice, and mercy; specially when seconded by the absolution of a priest, or, (if need were) a papal pardon.

If any one please to answer this, and set his name, I shall probably reply. But the productions of anonymous writers I do not promise to take notice of. I am, sir, your humble servant,
JOHN WESLEY.

City Road, Jan. 21, 1780.

Rev. Sam Small on Rome.

Evangelist Sam Small says: "I would not trample upon the right of any Roman Catholic in America, to which he is entitled equally with myself. I would not take away from him one of his religious liberties. But men must not make their religion the cloak of disloyalty, and under the guise of religion seek to undermine the foundations of the very house of refuge into which they have been admitted. We believe it is as near to heaven from America as it is from Italy. We believe we can get communication from God direct in Boston, as easily as we can get it by way of the vatican. We believe we can practice holiness according to the revealed Word of God without getting the imprimatur of the propaganda upon it, and we propose to have this perfect religious liberty that has been declared in this country, and to maintain in it its integrity, dealing it out as freely to the Roman Catholics as to any other denomination, and keeping for ourselves as much as we give to others. Men must not claim for themselves liberty while they are the servants of corruption, and demand that we put down our liberty in order to allow them to exercise their license.

Go to Dyball's for fine candles, 1518 Douglas St.