

SETTLES IT.

Satelli Comes Down Flashed Upon the Freemasons.

The Tyler has in the past year been severely criticised on account of the pronounced position it has taken in regard to the attitude of Rome toward Freemasonry. We speak of that to be fully known, when we said that the antagonism of the papal power against Freemasonry as an institution were universal, and made no exception whatever. In reply to this, our assertion, we have been repeatedly told that the antagonism of the papal power against the society confined itself to the Masonry of Europe, and that English and American Freemasonry were exempt from the ban of war to the bitter end declared against all other branches of the institution. The Tyler is, at last, in a position to settle this disputed point to the full satisfaction of both its readers and itself, as well as of clearing its skirts of the allegation that its utterances against (not Romanism as an individual religion) the religio-political aggrandizement of the hierarchy of Rome in America. To this end, the subjoined correspondence is submitted, as fully establishing the truth of what we have repeatedly asserted, viz., that Rome was at deadly war with Freemasonry per se, and made no exceptions whatever. To the truthful authenticity of this correspondence, the editor of this paper pledges his Masonic word, and our readers can take it as being fully examined and thoroughly vouched for. Names are withheld for obvious reasons, but are bona fide, as well as place from which the letter of inquiry was sent.—Ed. of Tyler.

NOVEMBER 12, 1893.—MR. SATOLLI.—My Dear Sir: As an American citizen, I have greatly admired the broad and liberal spirit of your acts and speeches in the United States. I am an Episcopalian by profession, and a 32nd degree Mason, and I write you to ask that you may investigate Freemasonry in the United States before you return to Rome, that you can state truly your personal observation of his holiness, the pope, that as the United States, Freemasonry is not, and never has been, antagonistic to the church, but that all its fundamental principles are in harmony with the doctrines of Christianity. Such men as Washington, Benjamin Franklin, Hancock, and many others of great national fame, were all Freemasons. Chauncey M. Depew, of New York, is a member of my lodge in New York. I have been reading that most excellent work, "Abridged Source of Religious Instruction; Apologetic, Dogmatic and Moral, for the use of Catholic Colleges and Schools," by Rev. Father F. R. Schoupe, and the wonder is why your church opposes Masonry as taught in the United States. I beg of you to make a most careful and thorough investigation, and have the ban removed. It will benefit your church, and you can get our magazines, monitors and institutions. I was profoundly impressed with your great speech in Chicago, in which you told all the Romanists to go forth with the Bible in one hand and the constitution in the other. That was grand, I am, respectfully,

To this letter the following brief and terse reply was received from Mgr. Satelli, which certainly leaves nothing to be surmised in regard to the attitude of Roman Catholicism toward American Freemasonry.—Editor.

WASHINGTON, D. C., December 18, 1893.—Dear Sir: In answer to yours of the 19th inst., I must say that Freemasonry is essentially anti-Christian in its principles and aims. It is questioning the intentions and behavior of the individuals who belong to it. Such a society has been clearly condemned by the church, which has come to such a decision after a careful and serious examination. Believe me, dear sir, yours respectfully, F. SATOLLI. Deleg. Apoc.

Here, then, we have the full corroboration of all we have ever advanced against Rome in its relation to Freemasonry. What the Romish church anathematizes is provisionally dead and damned, and when put out of the way or removed, by whatsoever means, is a faithful service done for God. Hence, the direct inference is that to kill, burn and destroy any and all that pertains to Freemasonry, is in direct consonance with the edict of all popes who have anathematized the institution.—Tyler.

God Mocked.

DAYTON, O., April 3, 1894.—Dear AMERICAN: Rome showed her cloven foot and forked tongue recently in this city, through one of her imported devotees of the old woman on the Tiber—the whore drunk with the blood of saints. The occasion was at the funeral of one of Dayton's public school teachers. The deceased had for a number of years been a good and faithful teacher, and to say this means he had not been as blind a bigot and as devout a holy Roman Catholic as the emissaries of the harlot would wish. And here hangs a tale. Educated for the priesthood he turned aside and devoted his life to teaching the rising generation to think for themselves. Independent of the church he moved in. At the last moment his wife called a priest, and at the funeral, at which a large number of his Protestant friends were, the tool in charge of the ceremonies delivered one of the most sacrilegious and shocking harangues that it falls to the lot of man to hear. Ladies were insulted, men damned by the wholesale, and God mocked. Only the high and mighty Roman church had the keys to admit anyone to the sacred portals of heaven. Nothing but the earnest prayers of the

church could get such a man inside the desired heaven. Nothing would move the church to earnest prayer save money. Put up the money and the soul will be saved. What a confidence game! Where is the law against three-card monte? A few years ago the nation was shocked at selling men's bodies for money; but here under the cloak of religion the sale of souls goes merrily on.

Where the money is to be tucked stuffed, the soul into heaven straddled. Yes, priests take in the money to get drunk and visit the charlatan and bewitching house. How long will an avenging God permit such things? Where is the point of human endurance at which patience ceases to be a virtue, is a growing question? The end doth not yet appear.

A LEADING JESUIT SUCCEEDS. Father A. Lambert Deserts Rome and Becomes a Convert to Protestantism.

The Rev. Father A. Lambert, one of the leading missionary priests of the Redemptorist order of the Roman Catholic church, a Jesuit and an officer in the papal army, has renounced the priesthood and withdrawn from the Roman Catholic church. His withdrawal from both the church and its priesthood is voluntary on his part and is due entirely to the fact that he has ceased to have faith in the tenets of Rome, and therefore his conscience would no longer allow him to remain either in the priesthood or in the church. His renunciation is complete and final. He is now with Protestant friends in this city who have offered him an asylum until such time as he may determine what he will do.

For a month Father Lambert, who is known all over the United States and in the West Indies as a most eloquent preacher and missionary, has been holding missions in Roman Catholic churches in Brooklyn. Up to last Thursday he was preaching daily and nightly missionary sermons at St. James' pro-cathedral, in Jay street. He came to this city Saturday and took refuge with Protestant friends.

He immediately notified by telegraph the pastor of St. James' that he would not return. Yesterday he notified, by letter, Father Wissel, the superior of the Redemptorist fathers, at Saratoga Springs, where he made his home, that he had renounced the priesthood and the Roman Catholic church. He has also sent the following letter to Rome, addressed to the superior-general of the Redemptorist order:

NEW YORK, March 21, 1894.—Very Rev. Father Rans, C. S. S. R.: Reverend Sir: I deem it my duty to inform you that from today, my canonical standing being perfectly regular and unquestioned, as you well know, I freely and deliberately withdraw from the priesthood and communion of the Roman Catholic church. The decision I now take is the outcome of a long mental struggle and much thought, and it is not without sorrow that I have taken this step, for it is hard to sever the relations of twenty-one years. But I could not forever resist the voice of my conscience. I had to obey it at last, and the logical consequence of that obedience is the step I now take.

Knowing what I know, having seen what I saw, and heard what I heard in the Roman Catholic church, I cannot any longer force my mind into submission to the Vatican, nor can I any longer admit the claim of the Roman Catholic church and clergy to rule, not only in religious questions, but also in purely scientific, social, and even political matters.

The intolerance and duplicity which almost from the day of my ordination to the priesthood I found and met in the Roman Catholic church have become utterly unbearable to me.

Having also come to the conclusion that there is only one High Priest, the God Man, Christ Jesus, and only one sacrifice for sin, not to be repeated, and in consequence doubting my powers and faculties as a priest, I could not act otherwise than I do here and now. Had I remained any longer in the Roman Catholic church after coming to this decision, I would have debased my manhood, and that I could not do.

Father Lambert was seen last evening at Christ mission, in West Twenty-first street, where he is making his home with Rev. James O'Connor.

"I have for a long time been questioning the truths of the doctrine I preached," he said, "and having once come to disbelieve in their truthfulness as a method of salvation, and having, as I stated in my letter, lost all faith in the church of Rome, the only thing I could do as an honest and honorable man, was to renounce my vows and leave the Roman church. This I have done. I am now in the hands of my God and my Saviour, Jesus Christ. They have in my hour of trouble lifted up friends for me, and I am secure in their love. Jesus, whom I trust, will keep me."

Father Lambert was born in Belgium and educated in that country, being also ordained a priest there twenty-one years ago. He labored in the West Indies as a missionary for several years. Then he returned to Belgium and came to this country five years ago. Since coming here he has labored in the Catholic missions throughout Canada and in the state east of the Mississippi. He is about 40 years old. He is of dark complexion and has black hair and eyes. He is a man of great intellectual powers. He is known wherever Catholic missions have been held, and has been considered one of the leading missionary priests in the country.—New York Times, March 22.

Will Move Against the Nuns.

Last week the American called attention editorially to an alarming condition of affairs in certain parts of Cambria

employed as teachers in the public schools, and the Roman Catholic clergy "banned" things like "one cent ears." We argued that the board of officers of the state council act in the matter as they did in the case in this city, and take steps to have the abuses stopped, and we are pleased to announce that such action will be taken, the state council having sent us the following:

"Please give space to this communication in your next issue, so that your correspondents may know that the board of officers of Pennsylvania are aware of the nuns teaching in some of the schools of Cambria county; that we considered the subject some three or four weeks ago, and intended to take it up when the Riverside case was settled, and that we are now acting in the premises, the Riverside case being dismissed. It is a pleasure to note the unanimity among the members in endorsing our position, at least three-fourths of the council having passed resolutions to that effect."

Since receiving the foregoing, we have learned that Bro. Kerr has visited Cambria county, we suppose for the purpose of investigating the statements, and it is certain that the contest will be made.

The American of last week created something of a sensation at Gallitsin, where the objectionable practices are most common. It stirred up both the Catholics and Protestants, and there was a lively hurrying and skurrying among the people complained of, the schools were visited and the children questioned, and a general turning-over took place. The exposure made in the American upset them completely.

The result of the crusade to be made by the board of officers will be awaited with intense interest. After the settlement of the Pittsburgh case, public attention somewhat abated, but it will be again regained, and this time it will be a victory much more satisfactory than the retreat made by the sectarian contingent in the Riverside school.—Pittsburg, Pa., American.

From New York.

There are revivals of different kinds. True patriotism has its revivals as well as does genuine religion; things that are akin. There was a revival of patriotism in 1851-'55, which swept the old Whig party, the open foe and the secret friend of slavery, out of power. There was a revival of patriotism in 1861, when the thunder of Beauregard's cannon reverberated from the shores of the Atlantic to the peaceful waters of the Pacific, and was seen in the majestic uprising of a nation that had been lying supinely at the feet of slavery, fast bound by the tyrant's triple thongs. The times indicate a new revival of patriotism, evoked by the constant encroachments of the papal power on the educational systems, the political offices and the public treasury of the nation. There can be no question as to the alarm felt by the American people at the attitude of Rome; at the assumption of power by the hierarchy; at the monopoly of offices in the cities, and the increasing danger of a church that claims this country as its rightful prey. The two great political parties seem helplessly bound by the priesthood. Bishops help debate public policies, and politicians obey the nod of a mitred head as surely as the slave obeys his master. The larger of the American cities are under the rule of the political bosses, most of them foreigners and Romanists, Crocker and Sheehan in New York, McLaughlin in Brooklyn, and the like in other cities, rule the masses, and by their control over the political machines, force on the voters men who ought to be repugnant to every honest man.

The alarm, and the determination to resist these encroachments are seen in the organization all over the country of secret orders differing from each other, but all anti-Romanist. Already the orders have made themselves felt in the west, and their influence is gradually spreading eastward. The opposition to the Roman Catholic church is not religious, but is arrayed against the hierarchy as a political machine. Men of all classes are uniting in the American Protective Association and other orders of the same general character and the same ultimate determination, and the outbreak will come as suddenly as the old Know-nothing movement broke out in New England and New York. That movement was premature, as the times were not ripe for its development. It lacked consistency, consideration and adhesion. The present movement grew out of its roots slowly and is taking hold of the very life of the nation. It enters politics as a new factor and must be recognized by politicians as a new force in the political world which cannot be ignored. The fact that the Vatican has instructed Archbishop Satelli to influence Catholic members of congress, in Washington, in favor of America's sending a diplomatic representative to the Vatican, will tend to make this force more potent, and extend it from local and municipal to national politics.

The elections of last fall and this spring are significant and it is folly to call them simply republican victories. They are the uprising of the people against boss rule, and the fruits of the revival of patriotism. They indicate an undecurrent of feeling, thought and sentiment that is a growth, the

products of which are to be read blessings all over the land. In New Jersey it was honesty and virtue against vice and crime. In New York it was purity against corruption; good men against bad men, law and order against anarchy.

How far these recently organized societies went into the issues and affected the results I do not know, but certainly they were felt. These new forces in politics were felt in various directions and wherever it was felt it was against "Rum, Romanism and Rebellion." The very springing up of these orders, composed of men pledged to support and defend the public schools; to prevent grants of money to sectarian purposes; to keep the hierarchy from subjecting the government, is a mark of the revival of patriotism. It is a significant fact that the political bosses in all our large cities are generally Irish Roman Catholics. The church controls them, and they control the ignorant masses of the population. There is something under the defeat of the democratic party besides hard times. It is a protest of a revived and aroused patriotism, that is determined that American principles shall rule America. This revival may make many blunders; it may be marked by extravagances; but like all genuine revivals it will separate the chaff from the wheat, the good from the bad, and leave a large revivalism of purity, piety and patriotism. The injection of sectarian issues into our national politics is not to be contemplated with satisfaction, yet it is an undeniable fact that the American Protective Association is numerically increasing at a rapid rate. The movement differs from the Know-nothing episode in that it is divested of the violent and turbulent features that characterized the native Americanism of that period and soon brought it into disrepute. As it then existed, the Know-nothing party was rather an incident or offshoot of confused political convictions than the outgrowth of any well defined public demand. The revival of religious issues at this time is due to wholly different causes from those that marked its original conception. It is in different hands and is composed of elements that may acquire great strength, and should it attain the proportions of a national issue, will surely lead to grave results.

It may be that the American Protective Association is but an ephemeral body soon to pass out of existence, but I know of nothing so well calculated to increase its members and make it a political power of ominous proportions, as reflections upon the schools that are doing so much for the enlightenment and advancement of civilization.

No American citizen likes to be told that "the Catholic education is the surest safeguard of the permanence throughout the centuries, of the constitution, and the best guide of the American in civil progress."—J. W. SMOOT.—In The Toronto Sentinel.

This Thing Must Be Smashed.

New York dispatches speak of a well known young girl of that city who is about to enter the Convent of Perpetual Adoration, and the papers have this to say of the coming event:

"As pure as the lilies which will greet her, this girl will enter the chapel at 3:30 o'clock in the afternoon, dressed in heavy corded white silk. Her fair head will be crowned with a wreath of orange blossoms, and she will lean on the arm of her father, and with him she will kneel at the altar, where she will take her vows.

After leaving the church, still on the arm of her father, she will walk for the last few hundred feet upon ground which is not enclosed by the gray walls of the convent. For the last time she will see the blossoming tulips growing in their beds; for the last time she will cross the threshold of the outer convent. The little procession will then proceed to the parlor, which is an oblong room with a hard, varnished floor, furnished with six wooden chairs. The heavy oaken doors at the north end of the room will open and as she shall pass through she will know that for the last time she has touched the hands and lips of the ones whom God gave her.

For half an hour her parents will be left in their bereavement, and then the raising of a curtain will show them the daughter whom they can never again see except through a double iron grating. The silk dress, the bridal veil, and wreath will have disappeared, and in their place will be the white habit of the nun. The head which has so fondly nestled against the father's bosom will have had the locks—which have been the pride of the mother since babyhood cut away, but the merciful headress of the nun will hide the marks of the scissors. For a few minutes the conversation may continue through the bars, then the curtain will fall, and the parents will know that their daughter no longer is in their keeping, and that, save the monthly communications which they are allowed through the bars, she is dead to them this side of the grave.

After death these gentlewomen are laid in plain pine coffins and taken through the corridor of the cloister down to the basement of the convent, where shelves have been prepared for their reception. When the coffin is pushed in the end of the receptacle is

county, this state, where nuns were seated with cement, and the life which had been devoted to prayer and self denial is ended."

Divorced of all romance and sentimentality, this thing is a horror. It is a ghastly travesty on the teachings of the meek and lowly Jesus. The iron hand of the law should be invoked to prevent it, and punish the perpetrators guilty of investigating a free American girl into a life imprisonment.

The Niagara is neither a religious nor a sectarian paper. It is a believe in the principal that every man, woman and child in this land is entitled to liberty, and it should be guaranteed to them at every hazard. This thing of which these papers speak is a monstrosity. It is a legacy from the ravings of Antony the Egyptian and not of Christ. It is abhorrent to the spirit of American institutions. Free and enlightened citizens like Cardinal Gibbons and Archbishop Ireland, and the clergy of all denominations, should rise in their eloquence and put a stop to a practice so revolting as the separation of a Christian family in the holy name of religion.

In all history there is nothing so shocking, divorce, unclean as it is, is an angel of light compared to it, because divorce permits the separated members of the family to go free in the enjoyment of their liberty.

Here is the case of a pure young girl voluntarily and then involuntarily imprisoned for life. She has committed no crime, and yet her beautiful hair is shaved or cut off and she must continue the balance of her days behind barred doors, bereft of the love of parents, sister and brother and all the holy, endearing influences of a Christian home. This thing ought to be smashed, and the law should see to it hereafter that no innocent person in this free land shall be imprisoned for life behind the bars of a religious or any other building in a manner so revolting as these New York papers describe. Everyone of the principals in the coming affair ought to be arrested and sent to the penitentiary for conspiring against the liberties and happiness of American citizens.

American Protective Association Spreading All Over the United States.

There is at the present time a widespread and general uprising and agitation by the American Protective Association all over the United States. This order is having a wonderful spread, and the discussion of its principles from the rostrum, the pulpit and by the press shows the lively interest manifested in it by the masses. In many places these discussions have reached the point of violence and have been emphasized by the use of clubs, bricks, stones and even revolvers and guns. The movement seems to possess at least one of the elements of a true reform, in that opposition seems only to intensify and fan the flame of ardor of its devotees into a fierce burning fire. Persecution seems only to add fuel to its flames. All this is not mere accident or chance; there is a deep-seated cause at the bottom of it all, and the mere blow and bluff of its opponents will not do it, nor will the flimsy, catering, pampering, fawning toadyism of a lot of half-baked Protestants, ever be able to stay the tide which has set in to sweep Romish interference out of our governmental affairs, our public schools and our public institutions of every kind. The opposition to the A. P. A., both Catholic and Protestant, so far as noted seems to be doing battle with their own mind. They set up a false theory and argue from a false basis of their own conjuring instead of meeting their foe on their chosen ground. They fret, roar and howl about interfering with religious rights when the aim of the order is only to prevent Catholic interference with politics, public institutions and public schools. They plead the loyalty of Catholics in the late war and discovery of this country by a Catholic as an excuse for their usurpation, forgetting that 65 per cent of all deserters were Catholics and that Catholics fought in the rebel army against the union as valiantly (?) as did those of the north, just about. Now, it is a very easy matter to draw the line, and the first impeachment is that Roman Catholics are seeking to subvert and undermine this government and its public institutions and gain power and control of the same. The American Protective Association is organized to prevent this, and we challenge discussion.—The Homer Independent.

Inequity of the Police.

There have in the past few weeks been too many displays of a lack of decision and discipline on the part of Kansas City's police department, Chief Speers knows it to be his duty to prevent crime as well as to aid in the punishment of the criminal. He should act upon that knowledge. Mountains are made of molehills; so riot, bloodshed and much bitter feeling grow out of petty causes. It is the duty of the police to suppress the cause.

A great scandal has arisen over frauds perpetrated in the West district of the Ninth Ward last Monday. Two policemen were detailed to that district. They obeyed the order of a ward heeler when told to leave the voting booth. The fact that ward heelers wanted

them to vote was the best possible reason for their presence in the booth. This is but one of many cases. Chief Speers knows of constant violations of the law that he ignores, because, he says, he cannot secure convictions. It is his duty to aid in convictions, but that is but part of his duty. It was wrong to cause the arrest of law breakers promptly and persistently. Law-breaking would, in a great measure, at least, cease. If all crime games and policy shops were raided every night, or even once a week, these houses would cease for they would have no patrons. It would not be necessary to have a single conviction.

And if there were no convictions the people would know where to place the responsibility. No man knows this better than Chief of Police Tom Speers.—K.

On Top in Washington.

The Americans were victorious at the recent city election in Tacoma, Washington. We see in this, signs of America's sons standing for their own, and the time is not far distant when loyal Americans will not have to step down to give room for recent importations from the old world.—Lafayette, Ore., Ledger.

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