

**NOT THEIR SENTIMENTS.**

A FEW evenings ago the Sons of Veterans gave a dance in Custer Post G. A. R. hall on Fifteenth street. The dance was to have been preceded by a speech from Hon. John M. Thurston, but owing to some cause to us unknown he was unable to be present, so Moses P. O'Brien was introduced. Instead of talking about the loyalty and valor of the heroes of the late war, Moses started out to abuse the A. P. A. He hardly started before he was hissed down. A social gathering is no place to talk either politics or religion, and the rebuke was a merited one. Good for the boys.

**Rome and the Public Schools.**

The real spirit of the Roman hierarchy in regard to popular education is thus tersely and plainly stated by Cordia Antonelli: "The catechism alone is essential for the education of the people."

Said the Catholic World, of April, 1871: "Education is the American hobby. We, ourselves, as Catholics, are as decidedly as any other class of American citizens in favor of universal education, as thorough and extensive as possible, if its quality suits us. We do not indeed prize as highly as some of our countrymen appear to do the ability to read, write and cipher. Some men are born to be leaders and others are born to be led. The best ordered and administered state is that in which the few are well educated and lead, and the many are trained to obedience, are willing to be directed, content to follow, and do not aspire to be leaders. In extending education, and endeavoring to train all to be leaders, we have only extended presumption, pretension, conceit, indocility, and brought incapacity to the surface. We believe that the peasantry in old Catholic countries, two centuries ago, were better educated, although for the most part unable to read or write, than are the great body of American people to-day."

As early as 1840, the hierarchy under the leadership of Bishop John Hughes, of New York, complained that Protestant ideas were more or less inculcated in the public schools. Parochial schools had then been in existence in this country at least twenty years. What they meant by Protestant ideas is evident by their attempt to secure public money to aid them to establish sectarian schools in which children of foreign-born parentage might be educated, not in the English language, but in language of their ancestors, and where the teachers should be Roman Catholics. This was made by the Romanists of New York a distinct issue in the state election of 1841, and was as direct a blow against the Americanization of the children of foreign parents, and for the triumph of papal authority in this country, as the political victory of the hierarchy in Wisconsin nearly two years ago.

Protestantism has no principle or consistency. It was the creation of a drunken, thieving and lustful mob, and consequently must always act as the mob dictates.—Omaha Roman Catholic Organ.

**THE CANON LAW.**

1. The constitutions of princes are not superior, but subordinate to Ecclesiastical constitutions.
2. The laws of the emperors cannot dissolve the ecclesiastical or canon law.
3. It is not lawful for an emperor to exact anything opposed to the apostolic rules.
4. It is not lawful for kings to usurp the things that belong to priests.
5. No custom of any one can thwart the statutes of the popes.
6. Let no resistance be offered to the apostolic (canon) precepts, but let them be salutiferously fulfilled.
7. The yoke imposed by the holy see is to be borne, though it appear intolerable and insupportable.
8. The Pontiff can neither be loosed nor bound by the secular power.
9. That the Pontiff was called God by the pious Prince Constantine, and that as god he cannot be judged by man.
10. That as god he is far above the reach of all human law and judgement.
11. That all laws contrary to the canons and decrees of the Roman prelates are of no force.
12. That all of the ordinances of the pope are unhesitatingly to be obeyed.
13. We ought not even to speak to one whom the pope has excommunicated.
14. Priests are fathers and masters, even of princes.
15. The civil law is derived from man, but the ecclesiastical, or canon law is derived directly from God, by which the pontiff can, in connection with his prelates, make constitutions for the whole christian world, in matters spiritual, concerning the salvation of souls, and the right government of the church; and if necessary judge and dispose of all the temporal goods of all christians.
16. A heretic, holding or teaching false doctrine concerning the sacraments, is excommunicated and degraded, and handed over to the secular court.
17. Secular princes unwilling to swear to defend the church against heretics are excommunicated, and they are laid under an interdict.
18. The goods of heretics are to be confiscated, and applied to the church.
19. Advocates or notaries, favoring heretics, or their defenders, or pleading for them in law suits, or writing documents for them, are infamous, and suspended from office.
20. The secular powers, whether permanent or temporary, are bound to swear that they will exterminate, according to their power, all heretics condemned by the church; and a temporal lord not purging his land of heretics, is excommunicated.
21. Those signed with the cross for the extermination of heretics, rejoice in the privilege granted to the crusaders for the help of the Holy land.
22. They are absolved from all obligations who are in anywise bound to heretics.
23. Whoever dies in battle against the unbelieving, merits the kingdom of heaven.
24. We do not esteem those homicides, to whom it may have happened

in their zeal for their Mother Church against the excommunicated, to kill some of them.

25. That Catholic princes are bound, both by civil and canon law, not to receive or tolerate heretics, and much more are not to permit their rites, or other exercise of their religion, or rather, their false sect, but are most solemnly bound everywhere, to repel and expel them.

26. The following temporal punishments are to be enforced on heretics: 1st.—Infamy, and the consequent disqualifications for all civil acts. 2d.—Intestability, as well active and passive (that is, they can neither make will, nor inherit what is left to them by others). 3d. Loss of paternal power over children. 4th.—Loss of dowry, and other privileges granted to women. 5th.—Confiscation of all goods. 6th. That vassals and slaves and others are set free from all, even sworn obligations due to their lord or another. 7th. Capital corporal punishments, especially death, and perpetual imprisonment.

27. The canon law forbids all toleration.

28. That Metropolitans and Bishops are to excommunicate him who grants liberty of conscience.

29. No oath is to be kept towards heretic princes, lords or others.

30. Heretics are to be deprived of all civil and paternal rights.

31. The Pope can absolve from all oaths.

32. Every bishop is ordinary judge in a cause of heresy. The reason is because the bishops can ex-officio, and ought to extirpate heretics, and inflict upon them the due punishments, and to this are bound on pain of deposition. Besides, are the inquisitors especially deputed by the Apostolic See. Every bishop in his diocese is thought to be, and in reality is, a natural inquisitor, (literally born inquisitor), so as to have the same power with those already mentioned in a cause of heresy.

33. In every promissory oath although absolutely taken, there are certain conditions tacitly understood, amongst which are: First, If I can; Second, To save the right and authority of a superior; Third, When the oath supposes the honor of the Apostolic See to be illicit."

34. That the Council of Trent, (the last and great authority of Rome), decrees and commands that the sacred canons and all general councils, also the other Apostolic enactments issued in favor of ecclesiastical persons of ecclesiastical liberty, and against its violators, all of which by this present decree it renews, and must be exactly observed by all.

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