

THE AMERICAN.

A WEEKLY NEWSPAPER.

"AMERICA FOR AMERICANS."—We hold that all men are Americans who swear Allegiance to the United States without a mental reservation in favor of the Pope.

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ROME'S HOPE.

An interesting Article by "Watcher"—
Burning Protestant Books.

EDITOR AMERICAN—Dear Sir: So much has been said and is being repeated frequently in our public papers about the progressive tendencies within the Roman Catholic church, that it is not to be wondered at that so many Protestants sleep, and when confronted by A. P. A. facts and work, regard the whole thing as being merely of the night-mare order, and the result of over heated imagination or political scheming, etc., etc.

Our leading newspaper of the west, the *Omaha Bee*, is no exception to the almost universal prostration of the press before the fraud on the Tiber. Witness its article on Bishop Ireland and his prospects for the cardinal's hat in the issue of Sunday, 20th inst.

If the said bishop was all our shrewd *Bee* paints him, he would renounce his associations and come out of the monastery with headquarters at Rome.

Where does Bishop Ireland stand on the school question? For, or against the public schools that have accomplished so much for our fair America? If his endeavor to overthrow the doughty champion of right in the person of Indian Commissioner Morgan, and consequently destroy his work and influence is to be taken as an indicator, then is Bishop Ireland opposed to American sentiment, as it finds expression in our public school system.

Progressivism within the Roman system, except in a very qualified sense, is not to be found. Why should anyone look for it? Rome's proud boast of unchangeableness is not a vain one. Seeming change she has betimes, but change essentially she can not, no more than can the leopard change his spots.

The *Osservatore Romano* of Rome in defending Archbishop Ireland from the charge of disagreement with the vatican, says "that he energetically supports the strong resolutions adopted in Baltimore in '89, in favor of the temporal power," and continuing, says that "there is no more ardent or more zealous defender of the pope in America, and none more devoted to his sacred person or more desirous of supporting the views of his holiness, than Archbishop Ireland."

The *Asservatore Romano* knows whereof it affirms, and its declaration stands opposed to that of the *Bee* in the matter of progressivism. How can a man be progressive and be a defender of papal claims?

Christ, whose vice-gerent the pope claims to be, would not have earthly power though thrust upon him, and indicated pretty clearly that all who should follow in His steps as teachers of His religion, should never lord it over their fellows, nor aspire to earthly power.

D'Aubigne says truly that undue elevation of the ministry or priesthood in any religion, but indicates antagonism to the religion of Jesus.

Speaking of Rome's unchangeableness, the following translation from a Roman Catholic periodical will be of interest to your readers, and should inspire our common Protestantism with greater determination to combat the Jesuitical schemers wherever they may show their hands, and it is becoming more and more difficult to know them where they work under the garb of Protestants. Truly the time is at the door when even the elect may be deceived.

La Bandera Católica, (the Catholic Banner,) printed in Barcelona, and bearing date July 27, 1883, referring to the burning of a large number of gospels, by order of the government, in Barcelona, says:

"UN AUTO DE FE.

Thank God, at last we have turned towards the times when heretical doctrines were persecuted as they should be, and when those who propagated them were punished with an exemplary punishment.

Under the pretext of falsely-called religious tolerance, which revolutionary winds brought to this classic country of Catholicism, the irreconcilable enemies of our most holy religion have been carrying out their plans, and have scandalized the world with the propagation of their impious writings.

Fortunately the cry of indignation which such scandalous conduct drew from the hearts of all good Catholics, has found an echo in the consciences of our rulers, who, although late, have now listened to the voice of duty, giving full satisfaction to good Catholics by a wise and opportune order for the burning of a number of Protestant books, which evil disposed persons were introducing into the country in spite of the vigilance of sincere Catholics.

But Catholic Barcelona, the country of saint Eulalie, and blessed Oriol, has had the very great pleasure of witnessing an *auto de fe* in the last part of this 19th century. On the 25th inst., the festival of the apostle James, in the custom house yard of this city, one of the most glorious traditions of the Catholic religion was carried out by the burning of Protestant books, destined to pervert the tender hearts of our children.

It is in vain that the sons of Satan

lift up their voice and cry out against this most righteous act, which is but the beginning of a glorious era, of a new epoch, in which the brightness of the sun of righteousness, with its purest light, will dispell the darkness of ignorance and error. There is but a step between this event which we now record and the setting up of the holy inquisition.

What we now want is the good will and united efforts of pure and true Catholics. It seems that the government is disposed to carry out our desires, and it is only right that we should take advantage of this—new turn of affairs, in order to reach as soon as possible the goal of our aspirations.

Onward, thou good and sincere Catholics! The happy day of our social and religious regeneration is not far off!

The 'Auto de Fe,' with which we are now occupied, is a clear and evident proof of the certainty of our indications.

The re-establishment of the holy tribunal of the inquisition must soon take place. Its reign will be more glorious and fruitful in results than in the past, and the number of those who will be called to suffer under it will exceed the number of the past. Our Catholic heart overflows with faith and enthusiasm, and the immense joy which we experience as we begin to reap the fruit of our present campaign exceeds all imagination. What a day of pleasure will that be for us when we see Freemasons, Spiritualists, Free-thinkers and anticlericalists writhing in the flames of the inquisition!"

That Roman Catholics may not be ignorant of the deeds of the inquisition in the past, there is the following in another column of the same number of *La Bandera Católica*:

"We judge our esteemed subscribers will read with great pleasure the statistics respecting those who suffered under the holy tribunal, from the year 1481 to 1808, when this, so venerable an institution, was abolished. As our readers will see, it refers to Spain only. We are unable to give the numbers of those who suffered in other countries."

Here follows statistics which aggregate 347,704 persons who suffered from that infernal institution, beside this it is stated on good authority that 5,000,000 persons left Spain to avoid the inquisition.

And this is the system that has planted itself within the borders of our fair land, and not content with the freedom which the spirit of Protestantism accords them seeks persistently to overthrow the very tree which shelters them. Where is the wisdom in allowing this enemy to freedom and progress, to maintain her fortresses in the shape of nunneries and monasteries through the length and breadth of the land, bidding open defiance to the laws requiring the registration of births and deaths, and holding in durance vile many who would gladly breathe the air of freedom again without those prison walls? O! America! America, when wilt thou rise in all the majesty of thy greatness, and declare thy people free, and insist on implicit obedience to righteous laws from all who have the protection of thy star spangled banner?

I trust that many will hear Rev. Cook of Boston, when in Omaha. He is an eye-opener. Yours in the cause,

WATCHER.

OUR NATIONAL BAND.

A Classic Theme—The Voice of a Vine—
An Afternoon With Music.

Saturday afternoon we saw and heard the United States Marine Band, now on its tour from "ocean to ocean," when it stopped to rest here and leave a few of its pleasant notes at the Gateway City.

To see the band is a part of the programme. Its *esprit de corps* is nationality; take a note of its national representation—a blending of modesty, ease and intelligence—the American type in deportment, tho' seen through features grown on other lands, that here express *Et Pluribus Unum*.

The Dress—the scarlet coat, so neat and trim, with its white cords of graceful pose, the blue pants and red stripes, all, is speaking of the harmony in the forms and garments—ords and laws—our laws, in space. This *toute ensemble* gently reminds us of (our Bryants Homer) *Iliad's* classic lines:

..... A crowd of figures on a dith.

..... Fashioned by the artist's passing skill.

Then to see and hear them play. The hall is nearly a square with galleries, so we sit back in the corner, in the sky parlor. Now, they are—the motion—the stroke—my, what a drove of sound comes crashing and squeaking amid the beams and projecting angles, nooks and cranies, surrounding our seat. Soon these are toned and smoothed over with the oil of sound, then fear-fades, and motion and music, to eye and ear, are touched with charming harmony—so quick does the great Sousa judge the hall's acoustics.

Every number is a pleasure, still more pleasing. The public's pleasure is their sweet desire.

See and listen—the piece is difficult, some sacred, classic theme: Away in distinct and independent notes of harmony each instrument seems whirling, distant, more distant, (by the cadence of the sound) they seem to travel, far apart, then come gently rolling nearer, nearer, back, swing into line with ecstasy, and seem to express

some happy greeting of long absent friends. Here's a revolution! Science flowing in sweet music's strains? Our national band is teaching national harmony. The theme: "The Music of the Spheres." These may only express "our system," but a higher thought stands by; gravitation prevades all space. "Apollo's Lyre" was thus expressed:

Coming down from the alden.

A long line that is golden.

With strings, and glory, and song.

The instruments are soft with melody, can ought be more so? The flute and voice are placed in contrast—sweet flute, and sweeter voice. See those sounds go passing by through space.

How smoothly rolls and swells the human voice, the flute's notes droop behind and scarce keep up, the perfect notes go rolling unobstructed; the flutes retarded, fall behind and loose the race. What a sweet, round, soft, soothing, happy voice that flows with art and grace in genius gifted way. Come, touch a tender chord. "My Old Kentucky Home Once More."

The incense of tears speak the hearts' sweetest praise, and we silently say: God bless Marie Decca, La Belle Ohio, the beautiful, the attraction, our emblem of the Voice of a Vine.

We listen through the remaining numbers, and see the band rise and hear them roll in triumphant strains, our national anthem. We leave, but take with us the sweet, pure voice and pathos in "Our Old Kentucky Home Once More."

Would Like an Answer.

OMAHA, March 28, 1892.—To the Editor of THE AMERICAN.—In your last issue I noticed an article entitled "Stand up Mr. Rosewater," in which the writer asks him to define his position in regard to the Roman question. I venture to say that the above question will become as familiar to us as the question, "Who struck Billy Patter-son," before Mr. Rosewater answers it, unless he finds that it pays financially to voice the sentiments of the A. P. A.

Any person who is a close observer could tell pretty near where Mr. Rosewater stands on this question, and where he has stood since his return from Europe; but in case I may be mistaken and do him an injustice, I would like to have him answer the following questions, which if truthfully answered, will leave no doubt where he stands on this important question:

First. Was it not your intention Mr. Rosewater, to break up the A. P. A., when you called your council of friends at the Millard hotel, shortly after your return from Europe, and did you not personally denounce them, (the A. P. A.'s,) and declare that the organization must be broken up; is not that a fact, Mr. Rosewater?

Second. Did not you and John Rush have a conversation in which it was agreed between you that provided he raised so much money, that you would help him with the *Bee* to break up the A. P. A., and is it not a fact that you refused to carry out your part of the agreement after you discovered that the A. P. A., had carried the primaries for the county convention?

Third. Is it not your honest opinion that the agitation for flags on the public schools buildings of this city is only a little display of sentiment on behalf of its advocates, and don't amount to much, as you expressed in the *Bee* a short time ago?

Fourth. Is it a fact that you were and still are so ignorant of the duplicity of the Roman Catholic church, in regard to our public schools; that you actually believe that patriotism, and not a desire to get a portion of the public school fund, prompted Archbishop Ireland to turn over the parish schools of his diocese to public control?

If Archbishop Ireland did it from patriotism, why did he make the condition that the sisters and brothers of the church should be hired for teachers, when we are all told that what they, the sisters and brothers do, is done for charity's sake, and not for cash?

Now, Mr. Rosewater, would you kindly inform some of your Protestant readers, who desire to know, if you actually expect them to take stock in your eulogy of Archbishop Ireland in the Sunday issue of the *Bee*, or were you just dishing up a news mess of sop, for the purpose of catching the Irish republican vote to help you as a delegate to the republican national convention, believing that your eulogy of Archbishop Ireland would pass unnoticed by your Protestant readers, and you could carry water on both shoulders?

Come, Mr. Rosewater. Stand up and answer. We desire to know where you stand on these questions, time is getting short.

ANA. P. A.

Joseph All Young, a Catholic priest of Newark, is alleged to have enticed nine-year-old Marie Rose into a room and brutally assaulted her.—*Salem (N. Y.) Review-Press*.

THE TEMPORAL POWER.

How and by Whom It Was Acquired.

The pope at Rome and his very dear friends are making desperate efforts to re-establish his once usurped temporal power. "Give me my temporal power," plaintively cries the pope. "Return to the pope his temporal power!" indignantly cry his friends. The question with regard to the pope's temporal power engages many minds. Books are published, articles are written, meetings are held, speeches are made, petitions are signed, and nothing is left undone to re-establish it. It may be interesting to know how the pope succeeded to temporal power.

John, the bishop of Constantinople, claimed a prerogative above his fellow-bishops, and therefore assumed the title "universal bishop." And this title was confirmed to him by the council of Chalcedon. Pelagius II, bishop of Rome, called that an execrable, profane and diabolical procedure. Gregory of Rome called that an execrable, profane and diabolical procedure. Gregory of Rome 604, the rival of John, and envious of him, though he styled himself "the servant of all servants" protested: "Peter hath the keys of the kingdom, and the power of binding and loosing is committed unto him. The care and principality of the whole church is committed unto him and yet he is not called the 'universal apostle'—yet this holy man, John, my fellow-priest, labors to be called 'universal bishop'; I am compelled to say, O, corruption of times and manners! And again, whoever adopts or affects the title of universal bishop has the pride and character of antichrist and is in some manner his forerunner in this haughty quality of elevating himself above the rest of his order." Thus spake a man who is catalogued by the Romish church as pope and considered in this quality as infallible. But his very successor, Boniface III, also catalogued as pope, and in this quality also considered infallible, had no scruples whatever about adopting that proud title. And how did he attain to it? John, bishop of Constantinople, bore that title with some show of human right, for it was confirmed to him by a council of bishops. But Boniface attained to that title by the grace of a usurper and murderer. Phocas, the usurper and murderer of the emperor Maurice and his family, conceded that title to Boniface; with the privilege of transmitting it to his successors. The pope now employs this title and office as a stepping stone to a higher eminence; it is the key to his accession to temporal power. He now insinuates an authority over governments and kings. Formerly the Roman bishops employed themselves in converting the neighboring cities and towns. Necessity, gratitude and custom inclined the new churches to ask advice and council and help from the Roman bishop. And whilst they considered themselves on an equal footing with him, they freely honored him as their spiritual guide. But his advice now became absolute commands, and he demanded as a duty the honor freely paid him. And says Mosheim: "They encouraged appeals with regard to controversies or difficulties to themselves; they assumed the care of all the churches, as if it were a part of their official duty; they appointed vicars in churches, over which they had no claims to jurisdiction; when they should have only been mediators, they assumed to be judges; they required accounts to be sent to them of the affairs of foreign churches; they endeavored to impose the rights and usages of their own church upon all others as being of apostolic origin; they traced their own elevation from St. Peter; they maintained that their fancied prerogatives belonged them to by divine right; they threatened with ex-communication from the church those who would not submit to their decrees; they set up and deposed metropolitans in provinces over which they never had legally any jurisdiction; and each successive bishop of Rome was careful at least not to lose anything of the illegal usurpations of his predecessors; if he did not add to them."

Once universal bishop, the cunning, arrogant pontiff set out to become a universal potentate. Step by step he advances in securing to himself temporal power until he becomes master of the world.

The adoration of the saints and the worship of images had gradually found its way into the church. This evil made rapid progress during the Seventh century, being encouraged by the priests. About the beginning of the Eighth century Leo, the Greek emperor, reigning over the east and the west, residing at Constantinople, began openly to oppose the worship of images as being idolatrous. But George II, in-veighed against him. He wrote him a letter in which he defended the images, declaring them to be "the genuine

forms of Christ, His mother and the saints." And then he says: "Christ recommends to the impudent and inhuman Leo, more guilty than a heretic, peaco, silence and implicit obedience to his spiritual guides of Constantinople and Rome. You assault us, O Tyrant, with a carnal and military hand! Unarmed and naked we can only implore Christ that He will send you a devil for the destruction of your flesh and the salvation of your soul." And then he goes on to intimidate him, threatening to call to his support the barbarians of the west against him: "The remote and interior kingdoms of the west present their homage to Christ and his vicegerent (i. e., the Roman bishop). The barbarians have submitted to the yoke of the gospel, and the pious barbarians are kindled into rage; they thirst to avenge the persecutions of the east, (against image worship). Abandon your rash and fatal enterprise; reflect, tremble and repent. If you persist, we are innocent of the blood that will be split in the contest; may it fall upon your own head. But Emperor Leo was not shaken in his conviction and resolution. He issued an edict, against the idolatrous use of images, his zeal as a christian, it must be confessed, is praiseworthy; but in his capacity as king his interference with the business of the church was unlawful and proved fatal. When the news of the emperor's edict reached Rome, it excited indignation and revolt. The emperor's statutes were pulled down and an attempt was made to elect another emperor in Leo's stead. Gregory is credited with encouraging the rebellion and of prohibiting the Italians from paying tribute to Leo. But while defending image worship and exciting rebellion he died. He was succeeded by Gregory III., a man more arrogant and presumptuous than his predecessor. Immediately upon his elevation he wrote to the emperor: "Because you are unlearned and ignorant, we are obliged to write to you rude discourse, but full of sense and the word of God"—and then explaining the use of images, that they are not looked upon as gods, but as symbols which should bring to memory the persons represented, he continues: "We might, as having the power of Peter, pronounce punishment against you, but as you have pronounced the curse upon yourself, let it stick to you. You write to us to assemble a general council of which there is no need. (The Roman popes always dreaded a council). Do you cease to persecute images, and all will be well; we fear not your threats." Is there not an insinuation of pre-eminence over kings and governments in this and the preceding letter? Likewise does not the haughty aggressive tone of these letters imply great influence over temporal powers? Were not those letters written with the intention of striking terror into the heart of Leo and compelling him into submission, not by the word, but by the sword? The language of the popes has always been such. In 703 Gregory excommunicated all those who should oppose the images. Italy being now in a state of rebellion, Leo fitted out a fleet with the view of subduing the rebellious conduct of his Italian subjects, but the fleet was wrecked and the object of its mission frustrated. The Roman bishop was now master of the situation. The Italians were eminently attached to him and the barbarians lately converted to Christianity bestowed on him that honor and obedience which they formerly paid to their druid priest. The bishop of Rome felt the strength of his influence and realized the power of his position. He now negotiated with the court of France, offering to withdraw his obedience from the emperor and give the consulship of Rome to Charles Martel, prime minister of the French court, if he would take him under his protection. But France found it inconvenient to comply with his request, and in the year 741 the emperor, the pope and Charles Martel died. Emperor Leo was succeeded by his son, Constantine Copronimus, Gregory III. was succeeded by Pope Zachary, and Charles Martel was succeeded by his son, Pepin. It is with Zachary and Pepin we have to deal now.

Childeric was king of France. Pepin, his prime minister, aspired to the throne. But how was he to attain to it? He had some conscientious scruples with regard to the manner of attaining to it. But he found a way out of the difficulty. He admitted his conscientious scruples to the decision of Pope Zachary, viz: Whether it would be just in him to depose his own sovereign Childeric, and to reign in his stead? Pope Zachary, as a faithful minister of Christ, ought to have taught Pepin the meaning of the fourth commandment. He should have reminded him: "The powers that be are ordained of God. Let every soul be subject to the higher powers." Rom. viii. He should have admonished him to "Render unto Caesar the things which are Caesar's,"

Math. xxii. But the business of Pope Zachary required the aid of a foreign ally. He saw in the success of Pepin his own advancement, and whereas one devil does not cast out another, he satisfied the conscientious scruples of the usurper and gave him an affirmative answer. Pepin in consequence deposed his sovereign Childeric, cast him into a monastery and assumed the title of king. Zachary died not long after. Stephen III. succeeded him.

Italy was at this time rent by dissension and discord. Aistulph, the king of the Lombards, took advantage of this state of affairs and gradually obtained possession of the Greek provinces in Italy. Elated with success, he endeavored to take Rome, the ancient capital. But now Stephen got on his mettle, Rome, holy Rome, ought to belong to none but the pope. He hastily called Pepin to his assistance, and Pepin, crossing the Alps with an army, forced Aistulph to relinquish the possessions he had usurped—some twenty odd cities, including Rome—not to the Greek emperor, to whom they rightfully belonged, but to Stephen II., pope at Rome, to whom they did not rightfully belong. Thus the pope, an abettor of usurpation and treachery, received, by the aid of Pepin, the usurper and traitor, from Aistulph the robber, robbed domains, and was thus established a temporal monarch, and thus attained a temporal power. This was in the year 755. From this epoch dates the temporal power of the pope.

As the pope became "universal bishop" by sanctioning usurpation and murder, by the grace of Phocas, the usurper and murderer, so he also attained to temporal power, sanctioning usurpation and treachery, by the grace of Pepin, the usurper and traitor. Gregory VII. 1073-1085 attained to the zenith of papal power. It was this man's aim to make all Europe one great empire of St. Peter or tributary to the Roman pontiff, all kings vassals of the Roman pontiff—and he well nigh succeeded. Well, and how did the pope employ their temporal power? No, we will not go into detail. We will confine ourselves only to this statement; whilst he, by reason of his ecclesiastical power east all the world of Christendom into the fetters of error's mazes, ignorance of truth, divine, heathenish superstition, gross unbelief, and by reason of his temporal power forcibly kept them in that state, he himself by reason of the plenitude of his liberty, indulged himself freely in every sin, every crime, every abomination known to God and forbidden by His law. No wonder the poor prisoner in the vatican is now again fishing for temporal power.—*Lutheran Witness*.

From Underwood.

UNDERWOOD, Ia., March 21, 1892.—EDITOR AMERICAN.—Sir: I did not, until recently, know that such a paper existed in Omaha. But as an old admirer of our Philadelphia organ, I send you greeting.

George Washington once said that he could "wish that the Marquis De La Fayette was the only foreigner on our shores," and, in fact, the best statesman of those days foresaw our present troubles. I live in a melody of God's recklessness with clay, and am as poor as the last pickings of the bones of Job's turkey, but I'll frankly say that I stand on the Washingtonian platform on this question. I do not mean to say, nor would I be understood as saying that we have not many noble citizens of foreign extraction. I was in the war of the rebellion, and some of the most reliable soldiers we had were Irishmen. If I had to risk my neck as a colonel of a regiment composed of any foreign nationality represented on our soil, I would call for a thousand "paddies."

But while this is the case, I cannot help but deplore the fact that they acknowledge a higher power than conscience. Priestcraft, unfortunately, is over and above all, and in its efforts and tendencies, it is the enemy of free schools and liberal laws.

We have had proof enough of this effort to combine church and state to awaken the most sluggish and indifferent to a moral sense of their duty. Demand after demand has been made to divide the school fund to enable them to establish parochial schools, and it seems high time that this matter was calmly considered, and the people decide whether they desire Roman Catholic rule.

If the majority of American citizens are content to have a sectarian division of the public school fund, and are ready to take the responsibility to say that our public school system shall be dismembered and dethroned, then we should be made aware of the fact by an open expression, and not left to grope our way in the dark.

I know that a goodly number who do not desire such a consumation are holding back opinions from mercenary reasons—they fear to lose custom by a frank avowal of their belief. Such a course can be attributed to but one source, and that is *concordia*.

The very people whom they are trying to deceive by this regime, are not ignorant of the facts, and think the less of them for their cowardly cringing before the power of a pope they despise; and to posterity they are doing an irreparable wrong. Let us speak out. R. BRITTON.