

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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A NEW SOCIETY.

The Last "Expose" of the Objects of the A. P. A.

A good deal of feeling is being engendered, particularly along the line of the Union Pacific railway, by the organization of the A. P. A., or American Protective Association. In its aims and purposes the A. P. A. is practically identical with Know-nothingism, which raged with such violence in this country during the decade preceding the war. It is only natural that the organization of a society with the objects and aims of the A. P. A. should create a great deal of bitterness. In order that some definite idea of the organization may be secured, and that no one may be induced to join it under the impression that it is a purely American organization, when, as a matter of fact, it is essentially non-American in its fundamental principles of bigotry and intolerance, we give herewith the obligation taken by each candidate for membership.

"I hereby declare that I am a firm believer in a deity. I am not a member of the Roman Catholic church, nor have I any sympathy with Roman Catholicism; that in my opinion no Roman Catholic should be allowed any part or parcel in the control, or occupy any position in our public schools; on the contrary, I realize that the institutions of our country are in danger from the machinations of the Church of Rome. I believe that only by the removal of Roman Catholics, right and true American sentiment be fully subserved, and that by the concerted and continued efforts of the lovers of American liberty can only such results be consummated and continued.

"I pledge myself to defend the government of the United States and of the state in which I reside against invasion, disorder, treason, rebellion, either by ecclesiastical, local or foreign foe, and against the usurpation of temporal or spiritual power, whereby men become slaves to party and the Roman Catholic church.

"I am willing to bind myself by a vow sacred and inviolable.

"I am a Protestant and have been for..... years.

"Occupation.....

"Recommended by.....

This is the list of questions which each applicant must fill out:

Have you made application to join this order before?

Do you wish to unite with us?

What is your name?

Age? Height—feet, inches?

Color of hair? Complexion? Color of eyes?

Place of residence?

Occupation?

Are you a voter? If not, will you become one?

What induces you to make this application?

Do you believe in a deity?

To what church organization do you belong?

Do you belong to any secret society? If so, what society?

Are you willing to bind yourself by a vow, sacred and inviolable?

Are you in favor of maintaining the principles of one general unsectarian free school organization?

In your opinion is the Roman Catholic church the true church?

Do you favor Roman Catholics holding the civil, political and military offices in this country, men who owe allegiance to the pope of Rome?

Do you believe in the Roman Catholic confession?

Are you a Protestant?

How long have you been one?

Were your parents Protestants?

Are you willing to aid your fellow man to the exclusion of the Roman Catholic church?

And are you willing, in order to do so, to renounce and denounce the pope now sitting at Rome?

Are you willing to pledge yourselves to defend the government of the United States and of the state of this government in which you reside, against invasion, disorder, treason, rebellion, either by local or foreign foe, ecclesiastical power, and against the usurpation of temporal or spiritual power, whereby men become slaves to party and the Roman church?

Dated this.....day of.....1891.

[L. S.]

Proposed by.....

After the election, the member takes this oath:

"I hereby denounce Roman Catholicism. I hereby denounce the pope now sitting in Rome or elsewhere. I denounce all his priests and emissaries all over the world and the diabolical intrigues of the Roman Catholic church. I will not knowingly vote for nor appoint, nor assist in electing or appointing a Roman Catholic, nor any person sympathizing with Roman Catholicism, to any political position whatever, and in all my public and political actions will be governed by the principles of this order.

There should be no place in any decent American community for any society which is based upon bigotry and fanaticism, and which flies in the face of the federal constitution which guarantees religious freedom and expressly declares against test oaths.

The above appeared in the Cheyenne Daily Leader as an editorial, the 28th day of April, 1892.

To those men who have assumed the obligation in the A. P. A., the foregoing excerpt will afford no end of amusement. To them it will demonstrate that the fool-killer has not been in the vicinity of Cheyenne for some time, or that the truckler who contributed that article to the Leader is a *rara avis* which has just drifted into the community, by direction of the holy(?) Roman church(?)

In the first place, the order does not resemble the old know-nothing movement. Either the writer in the Leader is ignorant of the laws of that organiza-

tion, or he is ignorant of the rules and regulations of the A. P. A. No man acquainted with both organizations would maintain that they resembled each other in even one essential point, because they do not. We know what we are talking about. Our father was a know-nothing—who saw the error of his ways and married an English woman. We are an A. P. A. The know-nothings believed in stopping immigration—the A. P. A. believe in restricting it. The know-nothings would not support a foreigner for office. If an American-born citizen was contesting for the place. The A. P. A. will support any man for office who does not owe primary allegiance to the pope at Rome.

We care not whether a man was born in Ireland, in German, in France, in the Scandinavian countries, or in America, so long as he is a Protestant. It is not the birthplace that determines a citizen's fealty to his country; it is his acts, his life and his professions. No man can be a loyal American citizen and a loyal Roman Catholic at one and the same time. These are two things which will not assimilate. It is impossible for night to transform itself into day and retain the character of night. It is equally impossible for a Roman Catholic to swear allegiance to the United States when he has a mental reservation of prior or first allegiance to the church—the pope.

Any man who is acquainted with the oaths of the bishops, the cardinals and the priests, who have taken orders in the Roman Catholic church, knows that those oaths are diametrically opposed to the oath of allegiance required of every alien who seeks to become a citizen of the United States. Any man who is a Roman Catholic, and recognizes the dogmas of that alien political organization, knows that he does not have any ideas which run counter to that of the bishop as promulgated by the priest. This statement cannot be controverted. We defy any Roman Catholic to prove other than what we have stated. We do not have to go back to the dark ages in order to prove this—we know of instances that have happened within six months that will let the wind out of any attempted vindication of the Roman machine which may be attempted. The writer of the article—a ridiculous fabrication—is acquainted with these same instances to which we refer, or he is a consummate ignoramus.

Those Romans who furnish A. P. A. obligations, in job lots, to their gullible readers, never stop to reason out that the American association does not have a separate obligation for every town in which a branch is organized; yet, from a perusal of some of the effusions which have emanated from the diseased brains of unscrupulous and designing children of the Roman church, one would naturally suppose that each local assembly is supplied with a special obligation. To prove what we say, we ask you to compare the above obligation with the one printed below, which we take from the St. Joseph (Mo.) Daily Gazette, of Saturday, March 26, 1892:

"In the American Protective association the candidate is stripped absolutely nude in an ante-room and a long, narrow United States flag thrown about his loins. He is then blind-folded and with two escorts, carrying drawn swords, is escorted around the lodge-room, while the officers and members sing the national anthem and patriotic songs. The candidate is then made to kneel before the altar on both knees on the hard floor of wood and with the left hand pressing a Bible to his lips and the right arm extended directly upward its full length the index finger pointing toward heaven, an open coffin containing a human skeleton, whose eyeballs are glowing lamps, on either side three armored knights in front, resting the points of three glistening swords on his naked left breast opposite his heart, two armored knights on either side, beyond the coffin, holding the keen edges of two swords to his naked throat and nape of neck. The hood-wink is then suddenly removed and the waving of flags all over the lodge-room, and the shout of: 'God save our country from its ever increasing and plotting Roman foes!'

The candidate is then made to take this fearful initiation oath:

"In the name of God, in the name of this glorious country and its Protestant founders, in the name of the Sacred Order of the American Protective Association, I,.....(the candidate's name) in the presence of the tried, true and loyal brothers here assembled, do of my own free will, most solemnly promise and swear, without any mental reservation or equivocation whatsoever, that I shall keep forever sacred and inviolate all the secret ceremonies and workings of this sacred order under no less a penalty than this and my subsequent obligations may provide.

I do furthermore solemnly and sacredly promise and swear that under every circumstance I will protect a brother member of this sacred order, and his family against all his enemies, especially those swearing or owning allegiance to the pope of Rome, with my every means, and that I will willingly sacrifice my life in such protection if need be.

I do furthermore solemnly and sacredly promise and swear never to cast a vote for any person for private or public office or trust who directly or indirectly acknowledges allegiance to the pope of Rome or the Roman Catholic church, and I furthermore promise and swear that I will use all my power and influence to prevent others from casting their ballots for any other person directly or indirectly connected with the Roman Catholic church, all of which persons, so acknow-

ledging allegiance to the pope of Rome, I do hereby pronounce to be the unwelcome foes of my glorious country and its free institutions, especially its public schools.

I do furthermore solemnly and sacredly promise and swear that I will absolutely abstain from all social and religious affiliations with every and all persons or persons, directly or indirectly, owing allegiance to the Roman Catholic church, and that I will use my utmost endeavors to cause my friends and acquaintances to do likewise.

I do furthermore solemnly and sacredly promise and swear that I will absolutely abstain, so far as the same may be within my power, from all business relations with every and all persons or persons directly or indirectly acknowledging allegiance to the Roman Catholic church, and that I will use my utmost endeavors to prevent my friends and acquaintances from patronizing in any business way, whatsoever, any and all persons directly or indirectly acknowledging allegiance to the pope of Rome or his emissaries.

I do furthermore solemnly and sacredly promise and swear that until my death I shall do my utmost to bring within the fold of our sacred order every true Protestant American who seeks the welfare of this glorious country and whom I may believe can be safely entrusted to make unceasing warfare on her unrelenting Roman Catholic foes to sacrifice his property and life, if need be, in circumventing and destroying the same.

I do furthermore solemnly and sacredly promise and swear to obey all the present and future rules, laws, instructions and orders of whatever nature of the American Protective association coming from its regularly constituted officers and authorities under no less a penalty than having my heart twice pierced through and through, my head severed from my body front and back, my body and soul cast into hell, there to dwell in an eternity of agony, if I should at any time hereafter violate this, my solemn and sacred obligation, so help me God.....

Prior to the publication of the above lurid obligation in the columns of a truckling Protestant daily, the Iowa Catholic Messenger, of Davenport, Ia., March 12, 1892, had published the following as the real, authentic and only true oath of the A. P. A.:

".....In the presence of Almighty God, and these witnesses, do solemnly promise and swear that * * * I will keep inviolate the secrets of this organization; * * * I will not knowingly vote for, recommend for, nor appoint, nor assist in electing, or appointment, a Roman Catholic nor any person sympathizing with Roman Catholicism, to any political position whatever. * * * I will never reveal any of the signs, grips, words, pass words or other mysteries of this order, or the names of any of its members, or its numerical strength, to the uninitiated; I will hold these principles above my party animosities; I will always give a brother of this order preference in all matters of business, and also in my act of elective franchise, all things being equal. * * * So help me God....."

But these do not cover the ground. We have seen twice as many more, all differing as widely as the above. But three will suffice to convince any man—reasonable or unreasonable—who is not a member, that the parties who try to foist upon them such ridiculous and widely differing A. P. A. oaths, that they are manufactured for the occasion, without a shadow of truth or the semblance of reason to back up their charges.

Rome and her votaries need not worry, her days of political power are numbered. She has lost much of her prestige—she will lose all of her false glory! God, in his infinite wisdom, has allowed her to attain the zenith of her power in the first sphere of her ambition, and before the transition to her next has fairly begun, He strips her of the mask of religion, and behold! she stands forth a political monstrosity! Caring nothing for the souls of her children—caring only for political power, and personal aggrandisement of the tools of the fraud that sits on the Tiber!

Yet foolish Protestants, or Jesuits who sail under the guise and cloak of Protestantism, prostitute the cross to thwart the aims, purposes and objects of the loyal men who have banded themselves together for the perpetuation of our form of government and its free institutions.

Lying, purgery, any questionable method, is resorted to by Jesuitical Romanists, to further Romanism and tear down Protestantism. Protestantism has always been on the defensive; it ever will be. Romanism has always been the aggressor—it will never be in any other position. Rome rules through superstition and fear. Protestantism by love and reason. The latter believes in and practices toleration; the former is intolerant to the highest degree. This is proven by the fact that you never hear a Protestant objecting to the organization of a new branch of the Ancient Order of Hibernians, which is composed entirely of Roman Catholics, and in which no man is admitted who has not been to confession at least once during the year preceding his applying for membership. You always hear the Romans "sneak" when they learn that the Protestants have organized an American order. If the Romans are so tolerant, why do they resort to all manner of means to keep men from joining a Protestant order? Why do they boycott? Why do they discharge their employes? Why do they, as foremen, make it so unpleasant for Protestants that they are forced to resign, or throw up their situations? Why do they assault members of American orders? If such acts are acts of

toleration, we have always had a wrong conception of what toleration really consisted of. We have always thought such acts were the offerings of bigotry and intolerance. We still believe them to be such, and we still believe the Protestants have as much right to associate and league together, as have the Romanists. Such editorials as that which precedes these few comments will never change this opinion. We believe in but one country, one flag, and one head of our government—the president. Any man who believes in more is a traitor, and there are a good many in this country!

JOANNA.

A Well Written Bit of Authentic History.

Joanna was born in 1479, and died in 1555. She was the daughter of Ferdinand of Aragon and Isabella of Castile, and spent her youth in the court of Spain. When nineteen years old she was married to the Austrian archduke, Philip the Handsome, who as Duke of Burgundy had been for nearly twenty years the sovereign of the Netherlands. In February, 1500, she gave birth to a son, who became the famous Charles the Fifth, whose empire covered half of Europe and all of America.

In my early historic reading I learned to know her as the "Mad Princess," who had to be restrained and incarcerated for fifty years, and to this day she is almost universally so regarded. When anything becomes stereotyped in history as a fact, it is generally acquiesced in that when an error is discovered it is almost impossible to correct it. Robertson and the older writers took the madness of Joanna to be a fact, because her parents and son said so, and later writers follow them without any further inquiry. Appleton's Cyclopaedia makes no mention of Joanna, except simply that that was the name of Charles' mother, and Chambers' Cyclopaedia says that Charles, at the death of his grandfather, took possession of the throne of Spain, "his mother, Joanna, being of disordered intellect and incapable of reigning."

But a few years ago sundry letters and documents of her day were found in the fortress of Simancas, near Valladolid, where the archives of Castile have long been deposited, which threw much light upon her character and life, and show that she was the victim of one of the foulest and most unnatural conspiracies that Romanism ever planned, for her father and mother and son were the active conspirators. Instead of being crazy, she was only sane, but so strong of mind that half a century of oppression and wrong and suffering was not able to produce insanity. She was intellectually bright, and inherited most of the good qualities of her parents, and none of the bad ones, and she imparted to her distinguished son the characteristics which made his greatness.

Her father was so devoted to the church that he is known in history as Ferdinand the Catholic, and her mother was almost equally zealous. The church had now become so corrupt and the clergy so immoral, that many persons, from a mere sense of the fitness of things, refused or neglected the observance of some of the rites and ceremonies of the church, and were consequently sharply dealt with as heretics. To meet this state of affairs, Ferdinand and Isabella had the inquisition firmly established in Spain, and fed its moloch jaws with thousands of their best subjects. They expatriated hundreds of thousands of the Jews, who took with them most of the learning and much of the wealth of the nation, and they also expelled the Moors, who took with them much of the industry and enterprise and culture of the country, and all this because these were heretics. They had such horror of heresy that they made Spain poor and robbed her of her learning and high civilization, that they might make the church supreme, and despotic and cruel.

Joanna was born and nurtured while these things were going on. In the daily conversation of her mother and her mother's household, she heard of the whip, and the rack, and the *auto-da-fe*, as the church used them for the honor of the mild and loving Jesus, and unfortunately for her she had some natural conscience and an innate sense of right and wrong, and became indignant at such cruelties and wrongs, and refused to observe the leadings rites of the church. This was her *madness*, and the real and only cause of all her subsequent indignities and sorrows. We have the testimony of one of her jailers, in a letter to her son, Charles V., that her mother used the torture to compel her to comply with all the church's requisitions, and with very limited success.

This greatly grieved her royal mother, who thought that as a heretic and rebel against the church she was endangering her soul. It also involved

in her mind a grave question of state. Joanna was the undisputed heiress of the crowns of all Spain, with its newly discovered America, and of Naples and Sicily, and it became an interesting question of ecclesiastical policy, whether it would be expedient to allow so much civil power to pass into the hands of a heretic. Her mother had a very decided opinion upon the subject, and very deliberately formed her plan for carrying it out. At the meeting of the Cortes in 1502 and 1503 she submitted the draft of a law changing the succession, so that at her death the government of Castile should pass to Ferdinand, provided Joanna was absent, or unwilling, or unable to personally administer the government. The true reason for this change was not given, for the church was so unpopular that a strong party would most probably espouse her cause, so the unnatural mother privately circulated the insinuation that Joanna was not of sound mind. The clergy readily took up the hint and published abroad that she was crazy, of course, she must be crazy, for no one would endanger her soul from heresy without being crazy. Her unsoundness of mind was decreed by the church, and in those days of ignorance and no newspaper press, the popular mind was easily influenced and made to acquiesce. Henceforth Joanna was the "Mad Princess."

At the age of nineteen she was married to Philip of Burgundy, and taken at once to the Netherlands, where he had reigned as sovereign for more than fifteen years. In February, 1500, she gave birth to her oldest son, who became Charles V., and the most powerful prince of Europe. Her husband had not discovered any symptom of insanity, and allowed her to worship God in her own way. During the six or seven years' residence in the Netherlands, she most probably met with some new ideas on the subject of religion, which strengthened her repugnance towards the church, for in the community were scattered some Vaudois and Lollards and Poor Men of Lyons, those reformers before the reformation, who produced in that country the great multitude of Protestants which Philip, her grandson, so mercilessly persecuted. She permitted no Spanish priest to belong to her household, but waited upon the ministrations of some French ecclesiastics of liberal views, and attended mass and confession just when it pleased her, and that was by no means frequently, and in later years she refused to do so altogether.

Her mother died in 1504, and under the plea of insanity, her father usurped the throne of Castile. To this she made no objection, for she had no ambition to rule, but her husband did, and wrote to a confidant, "Ferdinand has put into circulation a false report of the madness of his daughter, and other absurdities of a like kind, solely with a view to furnish himself with a pretext for seizing her crown." In 1506 Philip and his wife went to Spain to look after his rights. The father and husband had an interview, and Ferdinand very readily agreed that, because of Joanna's "malady," Philip should take the throne. So Philip had his wife immediately imprisoned upon the ground of her insanity, and Ferdinand started for Naples, of which he was also the king. But in a few days Philip sickened and died, and unquestionably from poison. This put Ferdinand in full possession, and he allowed his daughter to remain where her husband had placed her.

The young widow had many suitors who seemed to be satisfied with her sanity, and among these the powerful Henry VII. of England, who had considerable knowledge of the family, as Catharine, Joanna's youngest sister, had married his oldest son, and now a widow was about being married to his second son. But Ferdinand hastened to have it known abroad that, "to his great vexation," his daughter could not marry again. And he removed her to Tordesillas, and there confined her in a lonely house, without any liberty or comforts, and utterly excluded from the world, and allowed communication with none except two female keepers.

In 1516 Charles came to the throne, and for some reason a commission of physicians was sent in 1529 to examine the mental condition of his mother, and Pope Adrian, then a cardinal, and one of her jailers, made the following report to the emperor, of their inquiry: "Almost all the officers and servants of the queen assert that she has been oppressed and forcibly detained in this castle for fourteen years, under pretense of madness, while in fact she has always been as sound in mind and as rational as at the time of her marriage." And yet that unnatural son permitted her to remain in that condition for thirty-five years more, until she died. Doubtless her mind became more or less morbid under such treatment, but she would have been more than human had it not.

Her hostility to the church increased with years and ill treatment, so that neither persuasion nor torture could force her to go to mass or make confession, or observe any of the church ceremonies, and in the end refused extreme unction. On the morning of her death the celebrated theologian, de Soto, as pious a man as the church could allow, visited her and reported, "Blessed be the Lord, her highness told me things which have consoled me. Nevertheless, she is not disposed to the sacrament of the Eucharist." Her granddaughter said, "She committed her soul to God, and gave thanks to Him that at length he delivered her from all her sorrows. Her last words were, 'Jesus Christ crucified, be with me.'" Thus died the "Mad Princess," on the 12th day of April, 1555, at the age of seventy-six, and after a close confinement of forty-eight years.—*Rev. Jas. B. Souther, D. D.*

MRS. LEAVITT MOBBED.

The World's W. C. T. U. Missionary Attacked in Pernambuco.

PERNAMBUCO, BRAZIL, April 6. [Special Correspondence.]—I had a new and painful experience here night before last. A well-dressed Catholic crowd, mostly students, took possession of the building in which the second of a course of lectures was to be given, and prevented the lecture by disorderly rushing about, shouting, hooting, etc. The fact that the bishop was in the building and in the room, at least part of the time, and took no steps to quell the riot, shows that he was not averse to what was going on, if he had not promoted it.

When it became apparent that the lecture could not be given, I left the building with Mr. Nind, an American gentleman, my interpreter. The crowd had rushed down stairs in advance, as soon as they saw me putting on my mantle. No sooner was I outside the gates than my clothing was pulled at, stones and clods were thrown. One stone made quite a large bruise; another did no harm, as it was spent when it hit me. A big clod burst as it hit my arm, most of it lodging in the folds of my clothing.

A group of six or eight policemen was standing near enough to see all that went on, but they did not interfere. Some of the stones went over us and hit the pavement in front of us. Two Brazilian gentlemen, Protestants, joined us when the stones began to fly. We found afterward that all of us were hit. After the crowd ceased to follow us, the policemen started toward them. The crowd had probably been drilled to do just what they did.

The probable cause of the affair is the recent removal of images from the hall of justice, in Rio de Janeiro, by the Selbairat. This has grown into "churches desecrated, images torn down by the vile Protestants" by the time it reached this place. My interpreter is a Protestant.

A member of the Junta and the president of the Lyceo de Artes had given me permission to give the lectures in the hall of the latter society, upon the assurance that they would not be religious in their character. I kept carefully to this plan in the first lecture, and should have in the others had I been allowed to give them. Indeed, I treated the subject just as I have in the presence of thousands of Buddhists, Brahmans, Moslems and Parsees, without raising a ripple.

The American and British consuls will inquire of the Junta what is the meaning of the affair. The British consul very wisely remarks: "Foreigners must stand by each other. This is an affair that touches all foreigners."

I expect to be at home by the 25th of May. I have had more than fairly good success in forming Unions, though I have not formed them in all places visited.—*Mary Clement Leavitt, in New York Voice, April 28, 1892.*

Seamstresses.

Ye ladies of fashion who through the stores through, Alike in the sunshine and wet. Look sharply, and see, in the shopping you do, If blood's on the bargains you get.

You read now and then of an elegant line Of garments so cheap and so nice, And greatly you marvel that clothing so fine Can ever be sold at the price.

You hasten to buy them, but what do you buy? The blood that is wrought in the stuff, The lives of your sisters who suffer and die, That you may have bargains enough.

If raiment you find that is fit for your wear, In texture and finish a gem, Look closely, look sharply, and what see you there? Starvation from collar to hem.

The bargains you get, do you know what they cost? Though plainly the price marks be set, The lives of the starving, the souls of the lost, Yes, those are the bargains you get.

—N. Y. Sun.

Everyone should call upon W. S. Hoston, 2808 Leavenworth street, for all kinds of tin or galvanized iron work. Tel. No. 1315.