

I have found THE AMERICAN the best Advertising Medium I have ever tried. A. M. GIBSON, (Shoemaker), 115 No. 10th Street.

THE

AMERICAN,

THE AMERICAN
BEST ADVERTISING MEDIUM IN THE
WEST. 15,000 READERS.

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.

PRICE FIVE CENTS

VOLUME II.

OMAHA, NEBRASKA, FRIDAY, JULY 22, 1892.

NUMBER 20

ROME'S ATTITUDE.

She Opposes all Governments of the People Secretly.

Prof. Geo. P. Rodolph, Ph. D., in his book, "The Great Roman Anacronism," says:

"Romanism is afraid of a republican form of government, and yet Romanism is prospering under the constitution of the republic."

"Read what Archbishop Ireland, of St. Paul, Minnesota, said at the Catholic congress at Baltimore in November, 1889: 'Of inestimable advantage to us is the liberty the church enjoys under the constitution of the republic. No tyrant here casts chains around her; no concordat limits her action, or cramps her energies. She is free as the eagle upon the alpine heights, free to spread out to unobstructed flight her pinions, to soar to highest altitudes, to put into action all her native energies. The law of the land protects her in her rights, and asks in return no sacrifice of these rights, for her rights are those of American citizenship.'

Any clear minded American can see from this eulogy on religious freedom that Romanism takes the advantage over the constitution of the United States and boldly encroaches upon this constitution which protects religious liberty. Romanism is not satisfied with freedom in the exercise of its religious worship; not satisfied with the protection of its rights, which is guaranteed by the constitution; but it has been sedulously at work not only to maintain full freedom of religious worship, but actually to subvert this country to Romish rule. The same archbishop said: 'Our work is to make America Catholic. If we love America, if we love the church, to mention the work suffices. Our cry shall be, 'God wills it,' and our hearts shall leap with crusader enthusiasm. The conversion of America should ever be present to the minds of Catholics in America as a supreme duty from which God will not hold them exempt.' When Romish bishops publicly preach the 'Reformation of the United States, is it policy for Americans to ignore the encroachments? Our country is flooded with literature pointing out the schemes of Romanism; danger signals have been hoisted in every State of the Union, and yet our people are blind to the fact that the enemy is not only marching in upon us, but has already gained a solid footing in our midst, is controlling many of our cities and schools, and to a great extent, the press and the pulpit. Hundreds of thousands of dollars are yearly drawn from the public treasury for the Romanization of American youth, white, colored and Indian; public offices are entirely in the hands of Romanism in the cities of New York, Boston, San Francisco, Buffalo, Cincinnati, and of hundreds of smaller cities, towns and villages from the Atlantic to the Pacific, and from British America to the Gulf of Mexico. Our politicians go hand in hand with Romanism, and our population of sixty-three millions of 'free American citizens' is so completely vitiated by Rome rule that free speech and a free press are nothing more than a mockery, and men who dare to express their thoughts by word of mouth or in print are systematically boycotted by the priesthood and by the priest-ridden hordes of Romanism. American liberty is at stake; and the twentieth century will only know it as a thing of the past unless a general revolution will eventually snatch it from the emissaries of Rome and restore it to the American people. The grandest fundamental principle of the republican form of government, expressed in our immortal declaration of independence, "that the just powers of government were derived from the consent of the governed" will forever be buried where the one-man-power of the papacy obtains control of the destinies of a nation. Romanism and the republic can never harmonize; there can be no peace and harmony where the white and yellow flag of the papacy is floating in the breezes alongside of the red, white and blue of American independence. Romanism does not want to be tolerated; Romanism is not satisfied with equal rights; Romanism is not content with religious freedom; Rome wants to rule and control, to subjugate and to dominate.

Since the loss of the temporal power in Rome (1870) the papacy has made constant efforts to attain civil authority in the United States. This is not done in secret, nor under cover, but openly and boldly. Tract number 46 of the Catholic Publication Society, on the "Temporal Power of the Pope," tells it plainly in these unmistakable words: "How can this independence of civil authority be secured? Only in one way. The pope must be a sovereign himself. No temporal prince, whether emperor, or king, or president, or any legislative body, can have any lawful jurisdiction

over the pope. What right has the pope to be independent of every civil ruler? He has it in virtue of his dignity as the vicar of Christ. Christ himself is king of kings; but the pope governs the church in the name of Christ and as His representative. His divine office, therefore, makes him superior to every political, temporal and human government." With this "divine claim" in sight, can any American citizen believe any longer that the Roman Catholic church is satisfied with equal rights and the protection of our constitution? Pagan Rome has ruined the republic of pagan Rome; the papacy has warred against kingdoms and empires from the days of Boniface III and Emperor Phocas (607); from the days of Gregory VII and Emperor Henry IV of Germany (1073) down to the days of Pius IX and King Victor Emmanuel (1870), and the same papacy that ruined the Roman republic is now employing the same tactics and the same means for the establishment of its sacerdotal and pontifical supremacy over the republic of the United States of America.

While the American people imagine that they live in perfect safety and are not afraid of any danger to American liberty, from without, they are blind to the busy stir of their greatest enemy in their very midst. The political divisions among the ruling parties keep the people busy fighting for some unimportant issue; it is either free tariff or protective tariff, and the constituents of the different political parties fight for these imaginary planks in their so-called party platforms as though the future weal or woe of the whole nation depended on their campaign. The close observer can readily perceive that the political issues of our free country are vastly dictated and fluctuated by foreign magnates and by American capitalists. The average American voter, especially the foreign-born citizen, who was reared under autocratic rule, prides himself of the republican privilege of the "ballot box," and he casts his "free vote" with a dignity and pride that gives him the satisfaction that his vote is just as necessary for the destiny of American liberty and free government as the whims of an emperor or king for the maintenance of a throne. Our people at large imagine that they are part and parcel of the government while they have the right to vote; and now that the Australian ballot is becoming so popular, the "sacredness" of the secret ballot box is considered unimpeachable. After every campaign and election, however, the constituents of the winning party discover that they have voted a set of politicians into office, and that these politicians and tools of monopolies are simply laughing over the credulity of the people; and they go on changing old laws and making new ones for the benefit of the rich, for boodle and bribery, and the constituents of their own party are given a few smaller offices of civil reform service and now and then a little appropriation of some kind or other to keep them quiet, while the constituents of the opposing party seem to be resigned to their fate, and take it for granted that the "spoils belong to the victors." Thus the nation is kept in a constant uproar for political prominence, and has to suffer under the enervating system of political demagoguery which favors the few in power and opens the way for foreign enemies to enter into our land of freedom and to crush our boasted liberty, because they find us unable to resist.

Romanism is taking advantage of this condition of affairs, and the papal authority is insidiously advancing in America. When the "infallible" head of the Romish church sees fit to condemn certain political opinions, or certain forms of government, the faithful must sustain the decisions of the "holy" father under penalty of excommunication. In answer to the question, "Are priests bound to obey the civil laws?" Romish theology gives the following decision: "They are certainly not bound to obey those laws which are repugnant to ecclesiastical immunity, to their state and to the canons. They are bound to obey those laws which concern especially the common welfare." (Gury, part I, number 93, page 38.) Priests and people are only enjoined to obey those civil laws which benefit their church, and are approved by the papal authority; for the pope claims to be above all civil authority. This doctrine can be found in all books of Romish theology and all catechisms. Such discrimination of the laws of a civil government, taught and practised by a religious body, is the source of disaster, of rebellion and of anarchy; and such a doctrine necessarily disfranchises all subjects of the papacy under the government of the United States.

The masses of our American people do not know that the "holy" Roman Catholic church in America is anything else than a "peculiar" system of re-

ligious belief, with a Latin service and long gowned priests, subject to the regulations of their bishops and the pope of Rome. Our people do not understand the Catholic service, and pay no attention to it; but they are likewise ignorant of the fact, witnessed by a bloody history of one thousand years and more, that Romanism is a well organized political power, which is diametrically opposed to all other powers on earth. The last decade of the nineteenth century will furnish abundant proof to all who have hitherto considered the church of Rome to be nothing but a church, that they have been grossly deceived. History repeats itself, and the United States of America will ere long witness the outbreak of religious fanaticism and of religious war; and Romanism will most assuredly conquer our nation and make America Catholic, not only in faith, but also in politics. Those who take the Catholic church to be simply a religious body, like other christian churches in America, will do well to consider the workings of this huge papal anacronism.

The Pope's Latest Order.

The pope thinks that the time has come for Catholics to take a hand in politics, at least in the diocese of New York, and force denominational schools. In his latest letter to the bishops of this province he commands them, at their next meeting, to seriously deliberate as to the best means of preventing the children of Catholic parents from attending schools where instruction in the Catholic creed is not given. Moreover, he says to the bishops, "we desire that you should endeavor to induce those who govern in your various states, and honestly acknowledge that all things the most salutary to the republic is religion, to secure by wise legislation such a mode of teaching as shall not offend the religion and conscience of Catholics, who, equally with their non-Catholic fellow-citizens, furnish the means of education. We have the conviction, based on the fair-mindedness and practical prudence of your countrymen, that they can be easily brought to lay aside suspicions and prejudices offensive to the church, and to recognize freely the services of that religion which dissipated pagan barbarism with the light of the gospel and created a new society with all its glory of christian virtues and human culture. Such considerations will, we hope, lead every man in your country to the conclusion that Catholic parents should not be forced to build and support schools and institutions they cannot use for the education of their children."

What this means is, in plain words, that the Catholics shall force, by means of their ignorantly compact mass of voting tools, our state government to set up and maintain denominational schools, giving the selection of teachers and course of study to the officials of the various sects. That the pope has given this command at the present time, and for this diocese, shows that he knows the power of Tammany Hall and is not only willing to use it, but intends to use it. And there is too much reason to fear that he will use it successfully. He may not be able to establish the system of denominational schools at once, but his tools may find some way of turning state funds over to Catholic schools, as they now obtain money to maintain their asylums and convents on the pretext of supporting children which would otherwise become state charges. The *Freeman's Journal* says: "With union, fearlessness, and perseverance in our ranks, we can win in this battle for religion and education one of the grandest of victories, not only for ourselves, but for the mass of our countrymen who fail to appreciate the de-christianizing influence of an instruction which sharpens the wits at the expense of the hearts. If, in the deliberations recommended by the holy father, our bishops map out a plan of action which, in their judgment, will be feasible and satisfactory, they will find a ready co-operation in carrying it out from laymen, who have for years been hoping and praying for some such word from those whose duty it has been to take the initiative in such an important matter. Pope Leo has spoken wisely and well. Close up the ranks, friends of faith and fatherland, and stand together in a grand determined effort for that which is ours in the nature of things and ought to be ours without question, at this day of our civilization."

The plan of action will undoubtedly be a demand for appropriations for Catholic schools, whether the other sects get any or not, and the co-operation of the laymen will be to vote as they are ordered.—*Truth Seeker.*

ADVERTISEMENTS inserted in THE AMERICAN are sure to bring a profitable return to the advertiser. Americans, watch the columns of this paper!

ROME AND EDUCATION

What Romanism Would Substitute for Our Fine Public School System.

Rome as a teacher is no new thing. She has a record. What is that record? Who is this that denounces our American public school system to be godless and infidel, unfit for the education of her children, and claims to have a better way? What that better way is we have seen. Now what are its fruits? What superior enlightenment has she imparted to the nations that have long been under her dominion? What progress in morality, piety and the arts and sciences? For answer let us turn to those countries where she has long held sway, where for centuries she has had everything pretty much her own way, and we will take a survey of these lands at a time when she ruled over them without let or hindrance. In Austria, the papal states, Rome, Spain, Portugal, Roman Catholic Ireland, Mexico, Cuba, Central America, and the South American states, crime, pauperism, and illiteracy prevail to a far greater extent than in non-papal countries. These facts are as clearly seen as the rivers, lakes, mountains and cities of those lands.

Facts are stubborn things. Take the following from a report published in 1854, from judicial returns, of persons prosecuted for murder:

In Protestant England there were prosecuted for murder in each million of the population, four.

In Ireland, before the great emigration, there were forty-five.

In France, where murder was classified rather scientifically, thirty-one.

In Austria, thirty-six.

In Sardinia, where one part of the kingdom was under Protestant influence, twenty.

In Tuscany, eighty-four.

In the Holy States, where the holy church had most manifestly everything its own way, one hundred.

In Sicily, not quite so intensely demoralized by Romanism, it comes down to ninety.

But in Protestant England, let it be borne in mind, the proportion is four.

Take Mexico, with an endless list of priests, rich adornment for the clergy, every facility for the church to carry out her own plans, and with no Protestants to impede the progress of the priesthood in any direction, and here is a fair intellectual specimen of the education and culture which Romanism aims to give. That land has dense clouds of ignorance brooding over her people, like the volumes of darkness enveloping the earth before the majestic words of the Everlasting were heard, "Let there be light." For more than 300 years the Romish church has had control of Mexico, and what are the results? Rev. Dr. Green, visiting at Pachuca, says: "Potatoes sell for a penny apiece, and you buy them one at a time, for the seller cannot count." Think of it! In 300 years, the parochial schools in Mexico have not taught the people to count potatoes, and not much else than the catechism. In the same letter Dr. Green says: "Yesterday was Sunday, and the lord archbishop attended the bull fight after mass, in his clerical robes, and applauded the fun, and graciously remarked that it was one of the most skillful he had ever seen." As with Mexico, so with the South American states, where the Roman hierarchy has controlled education for ages, and the result is pauperism, ignorance, disorder, crime, lawlessness. Go to the continent of Europe and begin with France. In 1889 one-half the inhabitants of that country could neither read nor write, yet Rome had been the teacher. From the illiterate half come 95 per cent. of the persons arrested for crime. From the other half come only 5 per cent. Listen to the testimony of Victor Hugo as to Rome's teaching in France:

"Ah! We know you. We know the clerical party is an old party. This is which has found for truth those two marvelous supports—ignorance and error. This it is which forbids to science and genius the going beyond the missal, and which wishes to cloister thought in dogmas. Every step which the intelligence of Europe has taken has been in spite of it. Its history is written in the history of human progress, but it is written on the back of the leaf, etc.

What of Spain! That country of illustrious memories, with successions of mighty kings, proud armies, vast fleets, invincible heroes; with her fertile lands and the wealth of the Indies added to the vast resources of her own people. Spain, where the church was mightier than the kings; where the inquisition seized the loftiest and lowliest, and measured out stint without timidity; where for centuries the church sat an imperious queen, mistress of every Spaniard and all that he had, ought to show the exact marks and

monuments which Rome aimed to produce, and Spain bears the harvest the church planted, and dense, accursed ignorance is one of those harvests. Of Spain's 16,000,000 people, 12,000,000 can neither read nor write. Might not the American people, using Victor Hugo's language, say to Rome: "You wish us to give you the youth to instruct; very well. Let us see your pupils. Let us see those you have produced. What have you done for Spain? Spain, magnificently endowed Spain, which received from the Romans her first, and from the Arabs her second, civilization; from providence, in spite of you, a word—America. Spain, thanks to you, rests under a yoke of stupor, degradation and decay. Spain has lost the secret of the power it obtained from the Romans, the genius of art it obtained from God. And it has received from you, in exchange for all you have made it lose, the inquisition, which you would like to establish here, which has burned on the funeral pyre millions of men, which disinterred the dead to burn them as heretics. This is what you have done for Spain and this is what you want to do for America. Take care; America is a lion, and is alive."

On getting nearer to Rome, what of Italy? Despite the beauty of its climate, the fertility of its soil, the fine genius of its people, and the heritage of renown which the past has bequeathed to it, what was Italy when Immanuel entered Rome? A land of ruins and in that land where, for long centuries, legions of priests and nuns had labored, and hundreds of popes had reigned, many of them with a temporal as well as spiritual scepter, out of 21,000,000 of people, 17,000,000 could neither read nor write, and an American official stationed there said that the humblest district school in the backwoods of America was infinitely superior to the parochial schools of Rome. On the authority of Metamier, in Rome in 1854, out of 4,543 births, 3,160 were foundlings, three-fourths of whom die in the Romish asylums, where misery, rags, beggary, indolence, and every species of vice and immorality abound. And this is the consecrated city of the pope with its 10,000 papal priests, monks, nuns, and in a population of only 500,000.

But why continue? Look at Ireland. The parliament commission of 1870 reported as a result of Rome's system under clerical management that there were in Ireland "untrained teachers, untaught scholars, and an ignorant population." The British census of the following year, 1871, showed that the meager instruction which his eminence, Cardinal Cullen, thought sufficient for the Irish youth was given only to a part, and that in Connaught where the Roman Catholic population was the largest, 51 per cent. were returned as illiterate, while of the Protestants only 11 per cent. were so returned, and the report of the inspector general of prisons showed that while the Roman Catholic population of Ireland was about 34 to 1, the criminals were at the rate of six Romanists to one Protestant. Crossing the Channel we find the same state of things in England. The Roman Catholic *Times* of April 17, 1885, notes 13,675 Romanists committed at Liverpool against 2,130 Protestants in a population nearly five Protestants to one Romanist. This state of things, the paper says, Roman Catholic public "cannot contemplate without feelings of sadness and humiliation." Again, Father Nugent, who played an important part at the Roman Catholic congress recently held in Baltimore, and who is the chaplain of the prison at Liverpool, alluding to the immorality prevailing in that city, said, as reported in the *Catholic Times*, November 12, 1886:

"Nine out of ten of the girls to be seen at night along the London road and Lime street were Catholics; there was no use hiding it. The sisters of Notre Dame had 1,500 girls.

"Under their charge what became of them after they left school? They went into places where they got work, and instead of going home at night went out with their companions."

The *Tablet*, a Roman Catholic paper of high authority, so recently as November, 1888, published an article in leaded type, in which the writer says:

"I was astonished to find, when engaged in another matter, that the percentage of juvenile criminals of Catholic parentage was out of all proportion in England to the relative Catholic population. Upon looking into the matter I found that we Catholics contribute more young criminals than any other religious denomination."

Crossing the Atlantic and coming nearer home we find the same state of things in Canada. Take the province of Quebec, where 16 per cent. of the population are Roman Catholics, 29.12 per cent. of the criminals are Roman Catholics. No wonder that the Baltimore plenary council of 1886, should

say as it did: "It is a melancholy fact and a very humiliating avowal for us to make that a very large proportion of the idle and vicious youth of our principal cities are the children of Catholic parents."

Or that Dr. Brownson should say: "The worst governed cities in the union are precisely those in which Catholics are the most influential in elections and have the most to do with municipal affairs. We furnish more than our share of the rowdies, the drunkards, and the vicious population in our large cities. The majority of the grog-sellers in the city of New York are Catholics, and the portions of the city where grog-selling, drunkenness and filth most abound are those chiefly inhabited by Catholics; and we scarcely see the slightest effort made for a reformation."

In a word, no one can examine the carefully-prepared statistics of prisons, reformatories and industrial schools abroad, where Rome has untrammelled sway, without coming to the conclusion that Roman Catholic schools, as compared with American public schools, are propaganda of ignorance, superstition, vagrancy, pauperism and crime, and yet this is the system which Rome proposes to substitute for our public schools. The advice which Dr. McGlynn gave to his congregation at Cooper Union, New York, may well be repeated here as we close this series of papers. Dr. McGlynn said: "Cherish your public schools; listen not to their enemies, no matter whence they come. Make these as complete and perfect as you can. Show no favor to any rival system. If you will not exercise the right, if you will not assume the right to forbid rival systems together, at least do not be guilty of the incredible folly of nursing and fostering and actually, by appropriations and tax exemptions, encouraging rival systems. Never be guilty of the folly of dividing your school fund among the various churches and sects. You, in such a case, would be guilty of destroying one of the greatest and most potent instruments for building up and maintaining one great, free, common nationality.—*Boston Traveller.*

A Priest's Blessing

Extract from a speech of the Rev. John Nash Griffin, minister of Harold's Cross church, Dublin, at the annual meeting of the Irish church mission, held in London, on the 30th of April, 1882:

"I pray to God to pour down all vengeance on those who sent their children to the Killybeg school on last week (particularly). May the devil be their guide on the right and on the left, lying and rising, in bed and out of bed, sitting and standing, within and without. May all misfortunes attend their families and labors.

"And any person or persons sending their children to this school henceforth, may be struck blind and deaf, so as never to see any of their children again, and may the children sent to the school go wild. May they never leave the world until they become such examples as that the marrow may come through their shin bones. May they be pained both standing and sitting, and may they never leave this world until they are in such a state that the dogs would not bear coming near their carcasses when dead.

"I pray to God that every child who goes to this school, that for every day he spends in it, his life may be curtailed a twelve month, and that they may enjoy a year of maturity, and that those people who sent their children to the school, that their crops and their goods may be taken away by the devil, and may all these misfortunes attend any person taking their posterity in marriage thirty years hence.

I pray the Almighty to hear this prayer (!!!) as the minister of God, and I now strictly command this congregation to kneel down and pray to God to grant me my prayer." (!!!)

This curse was pronounced by a Mayo man, the Rev. Michael Meehan, Roman Catholic priest of Carrigabolt, near Killybeg.

A convention of jesuits of the Missouri province was held in St. Louis last week, for the purpose of selecting three delegates to the international convention of the society, which meets in Italy in September. The latter convention chooses the general of the society, who holds the position for life. The last general of the society was Father Anderliedy, who died last winter.

A new republican club was organized recently, electing Geo. Wilson president and D. S. Lowery secretary. It meets every Saturday evening at the corner of Ames avenue, and Thirty-second street.

AGENTS WANTED:—At THE AMERICAN. Call and see us or write for particulars.