

ROMANISM DISCUSSED.

WHAT THEIR DECREES REALLY MEAN AND CONTAIN—THEY SAY

"Catholicism (Romanism) is the Most Intolerant Creed, it is Intolerance Itself, it is the Truth."

In the presence of this over-riding claim, the state has nothing to do with the education of its future citizens. The attitude of the papacy toward our public school system was clearly and forcibly presented by the Rev. F. T. McCarthy, in a lecture delivered in Boston in December, 1887. He stated emphatically that he was not giving his individual opinion, but that of the Roman Catholic church—a fact, that is evident not only from the syllabus of errors, but also from the fundamental principles of the papacy. "The state," said Mr. McCarthy, "has no right to teach, no right to educate. When the state steps in and assumes the work of the teacher, then there is an invasion of the individual rights, of the domestic rights, of the rights of the church, and of divine rights. There are no circumstances under which the state is allowed to teach. The Catholic church teaches that if Catholics have other schools to send their children to, where they can receive a fitting education, and they send their children to godless schools, * * * they are guilty of mortal sin, we cannot allow this state of things (the public school system) to go on, without imperilling the salvation of your children and your own salvation." The papacy is at open war with the public schools of this country. The policy adopted by the papal hierarchy is very simple. The third plenary council of American bishops, held in Baltimore in 1884, outlined it as follows: "Two objects then, dear brethren, we have in view, to multiply our schools, and to perfect them. We must multiply them till every Catholic child in the land shall have within its reach the means of education. * * * Pastors and parents should not rest till this defect be remedied. No parish is complete till it has schools adequate to the needs of its children, and the pastor and people of each parish should feel that they have not accomplished their entire duty until this want is supplied." Active steps are being taken to carry out this policy, and the priest who has the ability to establish a parochial school and fails to do it, thereby gives sufficient ground for his removal. The principal means employed in undermining our school system is the Roman Catholic vote. There were in the United States in 1883, 72 Roman bishops, 6,546 priests, and 6,832,000 laymen. Not only in ecclesiastical but also in political matters they are obedient to the pope. This is a tremendous power to rest in the hands of a shrewd and aggressive foreigner; and as recent events show, it is being skillfully used to build up the Roman church. Votes are traded for favors and money. In the days of the notorious Tweed, several hundred thousand dollars were appropriated from the public treasury for the support of Catholic parochial schools in New York. There are at present large Roman Catholic institutions in New York city—the house of the sisters of mercy on Eighty-first street, and the Catholic Protector in Westchester—that are supported by the city treasury at a yearly expense of more than half a million dollars. The two former institutions are built upon blocks of ground, worth hundreds of thousands of dollars each, that were given by the city through the favor of the Tammany ring. These gifts were made in payment for political influence. "The authorities of New York city," says the Rev. Dr. Strong, "during the eleven years preceding 1880, gave the Roman church real estate valued at \$3,500,000, and money to the amount of \$6,820,471; this in exchange for Roman votes, and every cent of it paid in violation of law." This illustrates the papal method. The same bargaining is going on in other cities; and in Poughkeepsie and New Haven a division of the public school fund has been secured, yet the papacy is not favorable to the education of the masses. It seeks above all things absolute obedience on the part of its adherents. Intelligence among the laity is recognized as a dangerous possession, for it ministers to their independence of thinking, and makes them more critical of the teaching imposed upon them by priestly authority. Any activity displayed by the papal hierarchy in popular education is forced by the existence of Protestant schools. The establishment of parish schools giving an education worth the name, is a measure of self-defense. The Jesuits, with all their lauded activity in education, never had the intellectual elevation of the masses at heart. With them education was a means of combating Protestantism, and of begetting a bigoted attachment to the Roman church. Wherever the papacy has had full control of education, the masses have been brought up in ignorance. It is a Jesuit maxim that "A man should be well educated, the people should be led; reading and writing are enough for them." When Victor Emmanuel took possession of the papal states in 1870, only five per cent. of the

population could read and write. In thrift and intelligence Roman Catholic countries do not compare favorably with Protestant countries. Manuagay's judgment on this point is just as it is positive: "During the last three centuries, to stultify the growth of the human mind has been the chief object of the church of Rome. Throughout christendom, whatever advance has been made in knowledge, in freedom, in wealth and in the arts of life, has been made in spite of her, and has everywhere been in inverse proportion to her power. The feeblest and most fertile provinces of Europe have, under her rule, been sunk in poverty, in political servitude, and in intellectual torpor, while Protestant countries, once proverbial for sterility and barbarism, have been turned by skill and industry into gardens, and can boast of a long list of heroes and statesmen, philosophers and poets. From the preceding discussion we may easily deduce the line of action that is necessary to protect our institutions, particularly our public school system, against papal aggression. We should carefully observe the insidious movements of the papacy. Recognizing the separation of church and state wisely made by the constitution, we should nowhere tolerate sectarian legislation. Maintaining the right of the state to educate its citizens, we should forbid the appropriation of any public funds to sectarian schools. All public school offices should be filled by the recognized friends of popular education. The rights of conscience should be maintained and defended by the state.

It has been charged by papal writers that the word Protestant signifies resistance to the emperor and pope, or to all lawfully constituted authority. Nothing could be farther from the truth. Luther and his co-adjutors simply returned to the scripture principle, that in matters of faith we should obey God rather than men. The protest of the evangelical princes at the Diet of Spire, in 1529, was not against authority, but against a usurpation of authority that undertook to tyrannize over the christian conscience. The principle of the reformers was not absolute liberty to do as men please—a doctrine that issues in social and ecclesiastical anarchy; it was freedom to obey the dictates of a conscience illumined by the word of God. This freedom, instead of leading to confusion, conduces to order. The scriptures became its law, and in accordance with their teaching every evil passion is restrained, honor is rendered to every rightly constituted authority, and discord is banished by brotherly love. In the Protestant creeds that resulted from the reformation, we find, along with many points of substantial agreement, a number of articles directly opposed to the distinctive tenets of Romanism. All the points of difference, however, may be reduced to three comprehensive and fundamental principles, stated as follows: 1. The Holy Scriptures are the only rule of faith and practice in religion. 2. Man is justified by faith alone. 3. All believers become priests unto God. These principles, which constitute the basis of Protestantism, will be found, when taken in their full significance, to provide a firm basis for popular education.

1. Protestantism places the Bible in the hands of the laity. It is looked upon, not as a volume unsafe because of its obscurities, but as a treasure invaluable because of its divine truths. No mediating priesthood is needed for its interpretation. Its moral precepts are unmistakably plain. Through the reception of the gospel in its transforming power into the heart, a christian consciousness is produced—a consciousness that is the highest qualification for apprehending the Scriptures in their spiritual significance. Having once been brought into harmony with divine truth, the soul instinctively discerns and appreciates what it needs. The general use of the Bible, encouraged by Protestantism, renders popular education a necessity. This truth has been clearly presented by a distinguished French scholar, "In rendering man responsible for his faith, and in placing the source of that faith in Holy Scripture, the reformation contracted the obligation of placing every man in a condition to save himself by reading and studying the Bible. Instruction became then the first of the duties of charity, and all who had charge of souls, from the father of a family to the magistrates of cities and to the sovereign of the state, were called upon, in the name of their own salvation, and each according to the measure of his responsibility, to favor popular education. Thus, Protestantism placed in the service of education the most effective stimulus and the most powerful interest that can be brought to bear upon men.

2. The principles of Protestantism do not unduly depreciate the present life in the interests of the life to come. Our mission here is not to fast, to make pilgrimages, and to withdraw into monasteries, but faithfully to perform the duties that come to us in every relation of life. Religion is not a thing apart from our daily labors, but a spirit sanctifying our whole life. Protestantism takes away the stigma of worldliness from the duties of secular government and domestic life,

which are regarded as divine institutions. To fulfill the duties of this rich human life, as contemplated by Protestantism, intelligence becomes a necessity. No glass should be left in ignorance. Education is an interest of the state no less than of the church. Its aim should be to fit the young for useful living in every right relation. "Even if there were no soul," says Luther, "and men did not need schools and the languages for the sake of christianity and the Scriptures, still, for the establishment of the best schools everywhere, both for boys and girls, this consideration is of itself sufficient, namely, that society, for the maintenance of civil order and the proper regulation of the household, needs accomplished and well-trained men and women. Now such men are to come from boys, and such women from girls; hence it is necessary the boys and girls be properly taught and brought up.

3. In Protestantism nature is restored to its rights. Under Romanism, which unduly magnifies a system of dogmas and inculcates a one-sided religious life, the physical universe is depreciated. Protestantism looks upon the present world as a field for serving God in the exercise of our native powers and in the discharge of our natural duties. The wondrous beauty of nature is appreciated; its phenomena are studied, and the knowledge thus acquired is turned to account in the service of men. It is not an accident that the leaders of modern science have lived in Protestant countries. Protestantism encourages investigation, welcomes discoveries, applies new ideas, and favors progress. A leading benefit of this appreciation of nature is new basis to education. A true science of education has been established, the principles of which are found, not in some theological tenets, but in human nature. The effort is made to develop the native physical, mental and moral powers in the direction of a perfect manhood. The repressive and cruel discipline of the middle ages has given place to a fostering and gentle training. The school room is made attractive, and study pleasant; the natural activity of children is utilized, and their innate desire for knowledge is gratified. To use the strong language of Luther in the address already quoted, "Our schools are no longer a hell and purgatory, in which children are tortured over cases and tenets, and in which with much flogging, trembling and anguish, they learned nothing."

4. The principles of Protestantism concern man primarily as an individual. It is here that we discover a fundamental and wide-reaching difference from Romanism. Under Romanism the church is the supreme object of concern. This fact, which lies at the basis of Roman Catholic education, largely controls the subjects of study and the methods of instruction. According to the Catholic view, the chief end of education is to make faithful and obedient members of the church or subjects of the pope. This was clearly illustrated in the educational activity of the Jesuits, who sought as their chief object, not to elevate humanity by an increase of knowledge, but to check the reformation by bringing up adherents to the Roman church. On the other hand, Protestantism, which on this point is thoroughly evangelical, recognizes the worth of the individual man. This is its central point. It conceives the purpose of life to be a faithful discharge of every duty, both private and public, in the fear of God. Man is placed in a position of independence, and dignified with the responsibility of ascertaining and performing his duty immediately in the sight of God. There is no mediating priesthood, with power over his faith and conscience. To qualify him for this high station, education becomes a necessity and an inalienable right.

5. Protestantism gives rise to popular education. Influenced by their fundamental principles, the reformers early began to labor for the establishment and improvement of schools. Education remained through Luther's whole life a cherished interest, and he has treated of it in many of his writings. There is scarcely any phase of the subject he did not touch upon, and everywhere with mastery penetration and judgment. "If we survey the pedagogy of Luther in all its extent," says an able German educator, "and imagine it fully realized in practice, what a splendid picture the schools and education of the sixteenth century would present! We should have courses of study, text-books, teachers, methods, principles and modes of discipline, schools and school regulations, that could serve as models for our own age. In the course of a few years, through the labors of the reformers, the Protestant portion of Germany greatly multiplied the number of schools, which, though defective in many particulars, were far superior to any that had previously existed. Protestant nations were the first to establish a system of public schools. Roman Catholic nations initiated them only under the stress of political necessity, and then, in opposition to papal teaching, which makes education an exclusive function of the church. The countries at present most distinguished for intelligence and freedom are Protestant. When the

papacy, under the shock of the reformation, began as a measure of self-defense to exercise more rigidly its repressive authority over the intellects of its adherents, Catholic nations gradually fell behind in the march of progress. In so far as any nation, as France, Austria or Italy, has freed itself from ultramontane domination, it has bestowed greater care upon the instruction of the people, and removed the reproach of illiteracy. The superiority of Protestant training was magnificently attested at Sadowa and Sedan. The relation of Protestantism to popular instruction is clearly seen in the educational history of the United States, while Mexico, under papal domination, has been weighed down by illiteracy and superstition, our country has achieved distinction for the intelligence, freedom and prosperity of its people. The foundation of this remarkable progress was laid by the Puritans in 1647, when the general court of the Massachusetts colony passed the following order: "It being one chief object of the old deluded Satan, to keep men from the knowledge of the Scriptures, as in former times, by keeping them in an unknown tongue, so, in these latter times, by persuading from the use of the tongue, that so, at least, the true sense and meaning of the original might be clouded by false glosses of saint-seeming deceivers; that learning may not be buried in the grave of our fathers in the church and commonwealth, the Lord assisting our endeavors, it is therefore ordered, that every township in this jurisdiction, after the Lord hath increased them to the number of fifty householders, shall then forthwith appoint one within their town to teach all such children as shall resort to him to write and read, etc." Other colonies followed the example of Massachusetts, and thus popular education of this country sprang directly from Protestant principles.

(To be Continued.) A PRIEST SUED.

He Tells a Wife and Mother She Has Been Living for Years in Concubinage.

A Canadian priest has gotten into the clutches of the law at the instance of a man who thinks about matrimonial matters for himself. A blacksmith of Montreal has sued the priest of St. Bridget church for this grave reason: He has been married some seven years and is now the father of six children. The wife has made known to the priest that her husband and herself are fourth cousins and were married without a dispensation from the church. The priest tells this wife and mother that she has been living all these years in concubinage. He tells her that the church annuls the marriage. He repairs to the home of this couple, uses violent language and terrifies the woman. He proposes a remedy. What is now a heinous crime can be made a holy thing, simply by a dispensation from the church. A dispensation costs one hundred dollars. The new marriage ceremony also costs a few dollars. The blacksmith is not quite ready to admit that he has lived all these years in sin, and that his happy little children are all illegitimate. But the priest prevails with the wife and she abandons her home. The husband sues the confessor for breaking up his home and inducing his wife to leave her family. He has caused this avaricious and designing priest to think that one man at least has not abdicated all his rights and privileges to a religious gain gotten by force and unholy measures.—Exchange.

German Catholics Bad Citizens.

The German Catholics last week held a congress in Newark, N. J., which was notable for the bold expression of treasonable sentiment by the priestly speakers who addressed the people. The church, by them, was repeatedly put ahead of the government, and they declared their allegiance to it in these words: "We approve what St. Peter approves; we recommend what he recommends; we condemn what he condemns, and we tolerate what he tolerates."

On the school question particularly do the utterances deserve attention. In the resolutions adopted the congress declares that, "following the many declarations of the holy see, particularly of Pius IX. of blessed memory and our present gloriously reigning holy father, and abiding with the direction of our episcopate and the third plenary council of Baltimore, we see in the training of Catholic parochial schools the only means effectively to preserve a d protect faith and morality, and we declare school without religion, in its nature and as experience teaches, dangerous. It is this sad experience to which the demoralization of society to a great extent is due." And the resolutions further call upon "all our Catholic fellow-citizens to give their votes only to such candidates as take a correct stand on the school question."

In a speech by Priest Heinen are these words: "The church alone is the proper institution to take charge of the education of children. Her is the right and province of the church, in this respect, limited to only religious education. A religious trust must also be applied to secular education, which is worse than worthless if it is not in-

spired by religion. I claim, therefore, that there is only one school worthy of the name, and that is the parochial school. If we expect that our schools shall have the desired influence on the minds of our young people, then religious instruction can never be considered a mere secondary affair, but it must, on the contrary, be placed far above secular instruction of any kind. Don't let us be unnatural sons and daughters; don't let us hasten the death of our mother tongues. If that language [German], so dear to us, is to die, then let its death be natural. For the present let us remember that this language is not dead yet, but is, on the contrary, very much alive. We demand that this language be taught in our parochial schools. What the heroes of the German Ultramontane party have done in the old country we hope to be able to accomplish in this country—in this alleged free land of America. I therefore now propose three cheers for the parochial schools, and especially for the German parochial schools."

There is no need of comment on these sentiments. They are distinctly antagonistic to American principles, and if carried out would make an alien religious government paramount to our state and national governments. The holders of them are bad citizens.—Free Thinker.

HE WAS THERE. Roman Catholics Who Deserted the Army in the Mexican War Were Branded.

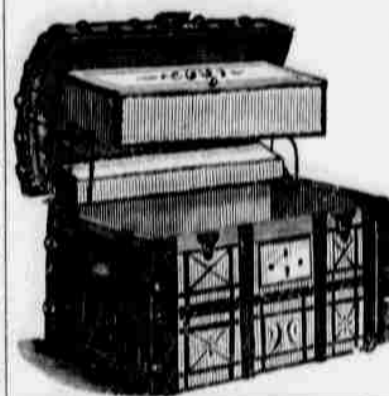
DENVER, Col., Oct. 5, 1892.—EDITOR AMERICAN. Sir,—Please allow me a little space in your paper in regard to Murphy's denial of the desertions of Roman Catholics in Mexico. I served in that war under General Scott. I was second duty sergeant in company C, First New York, Col. Ward B. Barrett

Commanding. I was camped at the place of execution and saw the whole affair,—sixteen whipped and branded and eight hanged. Riley was whipped and branded, he was one of the 16 so punished. They were all Catholics. A Catholic Priest walked along and held a crucifix up and each of the eight kissed the same, so if Murphy says Mr. Stark lies he, Murphy, is the liar and not Stark, for as I said before I saw the whole thing, I was not over 30 feet from those whipped and branded and not over 75 feet from those hanged and know whereof I speak. The brand was the letter D on right cheek. I helped take some of the prisoners—Riley among them. A few days before the battle of Churubusco small sheets of print were distributed through the camp offering 100 acres of land and a commissioned office in Mexican army to all who would desert the Americans and join them. The same was done in Taylor's army from whom most all the deserters came.

Now Mr. Murphy there are a number of thousand of old Mexican Veterans left that know you, and not friend Stark, to be the liar, and I hope some of them will see your statement and tell you so. CHARLES L. THOMPSON.

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