

P. A. The American, and Christianity.—III.

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But THE AMERICAN is indignant because we do not present proof of our categorical negatives.

It also objects to our use of what is known in logic as the argumentum ad hominem. It accused the Roman church of certain atrocious sins against kings and Protestants, in times past and present.

As THE AMERICAN thought it an undurable wrong, to be visited upon all American Roman Catholics, that Pope Plus VII declared the marriage of Protestants illegal, in 1808, we thought it perfectly just to hold all Anglicans, including our self, criminally responsible, even over here in America, for those English penal laws which did the very same thing with regard to the marriage of Roman Catholics and Protestant dissenters.

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Moreover, this is not Roman Catholic history, but English history. Lord Clarendon had no love, it is very true, for Cromwell's troopers, and he would not be at all likely to soften any of their atrocities or hide them away.

Neither does he hold the sins of to-day responsible for the infidels of the French revolution who defiled a courtesan, and another infancy, youth, nor old age, but shed the blood of all, in the name of God.

THE AMERICAN would hardly wish to see American Masons responsible for the persecutions against liberty and piety committed by some of the tyrants in 1870, when they led the mob, and shed some of the blood of Paris.

It is a "very falsehood of the devil to attempt to stir up religious strife and persecution to-day, by going over and recounting the dreadful crimes against christianity which were committed by" Protestants?—ED. AMERICAN.]

Roman Catholics are foolish when they attempt, as some of them do, to deny or palliate the crimes against Christ's religion committed by Philip of Spain, or the Duke of Alva, or the Dominicans of the holy office. The massacre of St. Bartholomew is indefensible. Their defence, should be that there is no atrocity of Roman Catholic persecution that is not paralleled in the fierce history of Protestant persecution. The numbers racked, tortured, gibbeted, and burned by Roman Catholic persecutors may far exceed those tormented and destroyed by Protestant and Anglican persecutors, but that is only a question of arithmetic, and of the extent of the field of operations. But manifestly the question of the numbers destroyed by one

When Protestant ministers here and now, or any others, look to rekindle the fires of persecution and religious hatred and passion, by holding up the infamous terrors inflicted by Roman Catholic persecutors, while they say never a word about the infamous terrors inflicted upon Roman Catholics, and upon yet another by their own forefathers, they deserve to have laid upon their backs the indignant lash of public exposure by every honest, fair-minded man.

But it will be said that since the pope is believed to be infallible, and that since he approved of the horrid persecutions of the inquisition therefore Roman Catholics of to-day must believe that they were right, and that if opportunity occurred, the pope and they would re-light the fires of persecution again. Well, we do not care to deal with such abstract possibilities. What has happened, we presume, may happen again.

But suppose we take a Protestant possibility. Protestants, at least orthodox Protestants, believe in an infallible Bible, and in their own infallible interpretation of it. Two hundred years ago the Puritans so interpreted it that they felt justified in extirpating "Roman Catholic idolaters," even as the Israelites were justified, four thousand years ago, in extirpating the idolatrous Canaanites. Anglicans even were not slow in so interpreting Holy Scripture as to justify themselves in persecuting both Roman Catholics and Covenanters. Now, then, if Roman Catholics must justify what an infallible pope sanctioned two or three hundred years ago, or since, why is it not equally incumbent on our Presbyterian and Congregational brethren to justify all that their fathers infallibly drew out of an infallible Bible, and go themselves and do likewise?

Curiously enough, William of Orange seems to be chiefest among the "American" saints. But he violated the treaty of Limerick. Instead of the security in life, religion, and property which that treaty guaranteed, he robbed the Roman Catholics of their lands to bestow them upon his mistress, Elizabeth Villiers, Countess of Orkney, and upon Bentinck, Ruvigny, and Gineckell, the infamous ministers of his vices. Under his infamous administration, "it became the fashion," says an English writer, "to reward nameless English services at the expense of Ireland. Pensions and sinecures, which would not bear the light in England, were charged on the Irish establishment, and even the bishoprics were given away on the same principle."

Irish industry, trade, and manufactures were all but prohibited. In religion, William utterly, ruthlessly violated his solemn ratification of the treaty of Limerick, and became fiercely intolerant to Roman Catholic Ireland, while he moved heaven and earth to secure toleration for the Presbyterians of England.

Roman Catholics refused to keep faith with heretics; but were they any more infamous than William of Orange, who refused to keep faith with Roman Catholics? But it is pain and travail to rake up again these infamies of the past. But compulsion lies on us, in the interest of justice and fair play.

"THE AMERICAN" charges us with trying to justify one wrong by another. We strive to do nothing of the sort. We have as little sympathy with Roman Catholic bigots as with Orange zealots. They are both a horrid blot upon the religion of the Crucified. But fair men might all try to cover up, out of sight, these gaping wounds of the past in this land, if these bigots would let us, and try to live together as christians, even though we cannot yet worship God at the same altars, or see, eye to eye.

(Continued on Fifth Page.)

The A. P. A.

Upon the 13th day of March, 1887, in the city of Clinton, Iowa, council No. 1 of the state of Iowa, and the first council of the A. P. A. in the United States, was instituted with a membership of seven men, by its founder, the grand, noble hearted and unselfish patriot, Henry F. Bowers.

Never for a moment did this handful of brave, loyal men anticipate that the spark of patriotic fire they kindled was designed to leap like an electric flash from heart to heart of sturdy sons of Uncle Sam and like a huge conflagration sweep on from city to city consuming the enemies of American liberty like chaff in its irresistible march to victory.

First in the list of patriots, foremost in the ranks of fame, high among the heroes of the nineteenth century, will be written the names of Bowers and the fearless men who gave their time, their energy, their patriotism in this perilous hour to help save the God-given institutions of this "noble republic" from the martyr-stained hands of the black-hearted, treacherous enemy of liberty—Romanism."

These men, deeply read and learned in history and politics, scented afar off the struggle that is now bursting upon us; saw through the mist of the future the shackles that Rome was forging for American liberties, as she forged

them for Europe in the middle ages. These men saw that while their countrymen were sleeping outside the temple of liberty, the hoodies of the pope were tearing down the altars within, filling its public offices, getting a hold upon the public treasury, grasping the army with one hand, and the navy with the other, until it needed but for the slumberers to step a little longer to supplant the American eagle with the tiara, and the stars and stripes with the yellow and white flag of popery.

On that memorable Sunday afternoon, in the seclusion of a private office near the banks of the "Father of Waters," the mighty Mississippi, when that first individual member, in the presence of his God and the founder of the order, solemnly pledged himself with the obligations of pure patriotism in that moment was turned on the alarm which has continued to increase in volume day by day. There slumbering patriotism commenced to awake and break its fetters of Romish bondage; there began that labor of love for country by a body of patriots who have given all and asked for nothing, whose only reward has been a satisfied conscience unadorned by gold or political preferences, men who have not been ashamed or afraid to fight the foe, while ruin and boycott stared them in the face; men who when the battle has been won, have with tears of joy gladly retired to the rear willing again to serve in the ranks without other trophies than the crown of honesty and duty.

The growth of the organization has been marvelous—the most remarkable of any ever known. For the past four years it has had an average increase of nearly five thousand members per week and today it is increasing much more rapidly than ever. This increase has been spontaneous, not the result of coercion, of drumming, or the hope of reward—for there are no financial benefits attached to it. On the contrary, those who join this movement have to go into their pockets for the expenses of this great body from the very first, knowing full well, too that they would be attacked by Rome through the press and pulpit by boycott and bullying of every description and that they would incur the enmity of those little dogs among Protestants who creep after and fawn upon Romanism in every part of the land.

Despite the apparent fact that from the first this movement has been unpopular with political leaders and so-called statesmen, has been openly and utterly condemned, misrepresented, vilified and attacked by its enemies, the Romish church, the scheming politicians, the Jesuits in disguise, the vote-sellers, the ward-healers and the ring-leaders who turn friend against friend, brother against brother, and keep the American people forever divided with the pestilential bugaboo of partisanship, despite this the uprising has been phenomenal. It is the grand reaction—revolution, if you please.

At the late supreme meeting held the first week in March, 1893, delegates from twenty-two states and Canada were in attendance, representing upward of one million membership, and the movement is destined to double itself before March, 1894. Yet all this growth has been accomplished without any inducements being held out to men to become members of the order.

From the first this has been pre-eminently a movement of the people. The old party bosses and partisan loaders are "not in it," and neither can they get in. The order has no use for them, in fact the membership is composed largely of men who are disgusted with the corruptions of partisan politics, and sick of the apathy and supineness so prevalent in Protestantism—in Americans generally—who allow Rome to trample in the dust their most cherished institutions, without a word of protest; and allow the many tentacled monster to seize and control city after city without even a murmur.—American Eagle.

Read and Reflect

Is the title of the A. P. A. Primer, which is particularly adapted to work men into the A. P. A. organization and to build up councils, without explanation. It is a 12-page pamphlet, 5 1/2 by 3 1/2 inches in size. They give the object of the order, and in building up councils they surpass anything in print. Price \$4.50 per 1,000; \$2.35 per 500. Sample copies by mail, 70 cents per 100 or 25 copies for 25 cents. Address, J. W. Hile, Kansas City, Kansas.

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Notice to Creditors. STATE OF NEBRASKA, Douglas County. In the County court of Douglas county, Nebraska, April 15th A. D. 1893. In the matter of the estate of Joseph Cleburn: The Creditors of said estate and all other persons interested in said matter will take notice that the creditors of said estate will appear before this court on the 26th day of June, 1893, on the 26th day of August, 1893, and on the 26th day of October, 1893, at 10 o'clock A. M., each day, for the purpose of presenting their claims for examination, adjustment and allowance. Six months are allowed for the creditors to present their claims and one year for the administrator to settle said estate, from the 18th day of April, 1893. This notice will be published in THE AMERICAN for four weeks successively, prior to the 26th day of June, 1893. All claims not filed on or before the 26th day of October, 1893, will be forever barred from consideration: in the final settlement of said estate. Witness my hand and official seal this 15th day of April, 1893. [SEAL] J. W. ELLER, County Judge