

BETWEEN CANTERBURY AND ROME

The Famous Canterbury Song Restored from Its (Conspicuous) Oblivion by N. A. List.

FROM THE AMERICAN: "Between Canterbury and Rome," these are the words used by the Anglican Rev. Williams (of Omaha) in his attempted answer of your questions...

I suppose these are associated (in his mind) to express the extreme of religious opinion—between Protestantism or Intelligence on the one hand and Romanism or want of Intelligence on the other hand.

Therefore if we could find out the origin or meaning of "Canterbury" we might thereby see what is meant in the phrase "between Canterbury and Rome," and having found out the meaning of "Canterbury" contrast its meaning to attain to the meaning of the word "Rome."

Experience has taught mankind all they know. What our ancestors learned they have transmitted to us, in blood or deed, and a great deal of this history is concentrated around "Canterbury and Rome."

Let us examine our history for the meaning of the word "Canterbury." I suppose that Ancient Kent was divided into "Hundreds" and Canterbury being the Capital of Kent, its original meaning was the "Hundreds City" Cant being same as Cent, a hundred.

Some say St. Paul preached in Canterbury. Some say St. Augustine established a christian church there and preached the gospel to the Angles(?)

From this Canterbury I suppose the Archbishop of the Anglican Church attains to the dignity of "Primate of all England;" this archbishop has cleverly declined to attend the Roman Catholic congress at Chicago.

Let us try and find the derivation of Canterbury: CANTERBURY, from A. S. Cantwara-burg (Cantwara, gen. pl. of Cantwara, Kentishmen; burg, or burh, or gen. burge, a city.)

(Ancient) Durocraenis Civitas. (A. S. Dict.) KENT, name supposed to be Celtic signifying a corner or projection. (Ency. Brit.)

HUND, a hundred, Centuri. CENT, Kent. HUNDRED-MANN. The chief of a hundred men, a centurion. (A. Sax. Dict.)

The kingdom of Kent \* \* \* in the days of Julius Caesar \* \* \* was always governed by four Petty Kings of the British race.

The Saxons arrived in England in 428. St. Augustine in 597. A. Sammes' Hist.

"Lewin says, Canterbury has been the capital of Kent from the time of the Romans." N. & Q. II-74-p, 331.

These authorities establish the meaning of Canterbury to be the Hundreds City. There is Chaucers "Canterbury Tales" these Tales may have some reference also to the Ancient Canterbury Song. This Song has ONE HUNDRED LINES, and thereby expresses the SCIENTIFIC CADALA.

It is said to contain: The Key used in building the Pyramid.—"The Secret in writing all Ancient Literature sacred or profane—also, its form of verse, speaks its author; having such transcendent merit it must receive general attention, and that is the object of presenting the battle between Canterbury and Rome in

THE FAMOUS CANTERBURY SONG.

PRELUDE.

Give hear O ye Heavens and I will speak And hear O Earth the words of my mouth My doctrine shall drop as the rain my speech shall distill as the dew As the small rain upon the tender herb and as the showers upon the grass Because I will publish the name of the Lord Ascribe ye greatness unto our God He is the Rock His word is perfect For all his ways are judgment A God of truth and without iniquity Just and right is he They have corrupted themselves their spot is not the spot of His children They are a perverse and crooked generation Do ye thus requite the Lord O Foolish people and unwise Is not He thy Father that hath bought thee Hath He not made thee and established thee

PART I.

Remember the days of old Consider the years of many generations Ask thy Father and He will show thee Thy elders and they will tell thee When the Most High divided to the nations their inheritance When He separated the sons of Adam He set the bounds of the people According to the number of the children of Israel For the Lord's portion in His people Jacob is the lot of His inheritance He found him in a desert land in the waste howling wilderness He led him about He instructed him He kept him as the apple of his eye As an eagle stirreth up her nest flutteth over her young Spreadeth abroad her wings taketh them beareth them on her wings So the Lord did lead him and there was no strange God with him He made him ride on the high places of the earth That he might eat the increase of the fields And he made him to suck honey out of the rock and oil out of the flinty rock Butter of kine and milk of sheep with fat of lambs and rams of the breed of Bashan and goats With the fat of the kidneys of wheat and thou didst drink the pure blood of the grape

PART II.

But Joshua was not fat and kicked Thou art waxen fat thou art grown thick thou art covered with fatness Thou hast forsaken God which made him And lightly esteemed the Rock of his salvation They provoked Him to jealousy with strange Gods With abominations provoked they Him to anger They sacrificed unto Devils not to God to Gods whom they knew not To new Gods that came newly up whom your fathers feared not Of the Rock that begat thee thou art unmindful And has forgotten God that formed thee And when the Lord saw it He abhorred them Because of the provoking of his sons and of his daughters And he said I will hide my face from them I will see what their end (shall be) For they are a very froward generation Children in whom is no Faith

PART III.

They have moved me to jealousy (with that) which is not God They have provoked me to anger with their vanities And I will move them to jealousy with those which are not a people I will provoke them to anger with a foolish nation For a fire is kindled in mine anger and shall burn unto the lowest Hell And shall consume the earth with her increase And set on fire the foundations of the mountains I will heap mischief upon them I will spend mine arrows upon them They shall be burnt with hunger And devoured with burning heat and with bitter destruction I will send the teeth of beasts upon them With the poison of serpents of the dust The sword without and terror within Shall destroy both the young man and the virgin The suckling also with man of grey hairs

PART IV.

I said I would scatter them into corners I would make the remembrance of them cease from among men Were it not that I feared the wrath of the enemy Let their adversaries should behave themselves strangely And lest they should say our hand is high And the Lord hath not done all this For they are a nation void of counsel Neither is there any understanding in them O that they were wise That they understood this That they would consider their latter end

PART V.

How should one chase a thousand And two put ten thousand to flight Except their Rock had sold them and the Lord had shut them up For their Rock is not as our Rock Even our enemies themselves (being) Judges For their Vine is the Vine of Sodom And of the Fields of Gomorrah Their grapes are grapes of gall their clusters are bitter Their wine is the poison of Dragons And the cruel venom of Asps Is not this laid up in store with me And sealed up among our Treasurers

PART VI.

To me (belongeth) vengeance and recompense Their foot shall slide in (due) time For the day of their calamity (is) at hand And the things that shall come upon them make haste For the Lord shall Judge his people And repent Himself for His servants When He seeth that their power is gone And there is none shut up or left And ye shall say where are their Gods (their) Rock in whom they trusted Which did eat the fat of their sacrifices And drink the wine of their drink offerings Let them rise up and help you and be your protection See now that I even I am He and there is no God with me I kill and I make alive I wound and I heal Neither is there any that can deliver out of my hand For I lift up to Heaven and say I live for ever If I whet my glittering sword And my hand take hold on judgement I will render vengeance to mine enemies And I will reward them that hate me I will make mine arrows drunk with blood And my sword shall devour flesh And that with the blood of the slain and the captives From the beginning of revenges upon the enemy Rejoice O ye nations (with) His people For He will avenge the blood of His servants And will render vengeance to His adversaries And will be Merciful unto His Land and to His People

As Rev. Williams is an Anglican will he, or any one else, be so kind as to send the "secrets" and "author" of this song. I believe it is also called the "Song of the Attraction of Gravitation." If this be so its secrets will be a revolution in History.

TOLERATION.

EDITOR AMERICAN: The American people are the most tolerant of all people on the face of the earth. This may be well, and it may not be so well. Of a good thing it is possible that there may be too much; and it is barely possible that even this good thing of toleration may be over done. We dislike to see hide-bound and illiterate people, whether in church or state—a people living, moving and having their being in the ruts and grooves of the by-gone, shutting out every ray of new light, turning away from all growth and development, interposing obstacles in the pathway of progress, and clinging to thoughts, purposes and methods whose best claim to recognition is their antiquity. This is one of the extremes in modern civilization, unblest with elevating influences and better think-

ing of today. But is it not possible that an extreme may be discovered in the opposite direction? While so very tolerant of opinions, ideas, and even actions, is it not possible that we, as a people, have not been sufficiently upon the alert to guard against possible dangers? While so vehemently clamorous for civil liberty, have we clearly marked and defined the boundary line between liberty and licentiousness?

With perhaps a disordered brain, and dissatisfaction with circumstances surrounding them, large numbers of our citizens are making assaults upon our government and its methods of administration—upon our laws and the manner of their enforcement—yes, upon the very principles and procedures that characterize our republic, that would not be permitted in any other country of the world. It will be noticed, too, that these assaults proceed almost wholly from that portion of our citizens who have become such by adoption—from foreigners who came to us to escape from the hardships and tyrannies of the dynasties of the old world. Through the press, from the platform, (and may we not include the pulpit?) are these assaults made. The language, thoughts and purposes of these assaults are not unfrequently atrociously incendiary, un-American and treasonable. And yet, by reason of regard for free speech, the freedom of the press, and the sanctity of the pulpit, such assaults are scarcely noticed by the people at large, so great is the measure of our toleration. Sometimes, indeed, restraining hand may be laid upon a Horriest, and Chicago anarchists may test the strength of hemp. But such are rarely exceptional cases, and our people await the overt act of bloodshed or of threatened felony.

And the ordinary excuse for inaction in this regard is couched in terms about as follows: "Oh, we are perfectly safe; our government and its institutions are too strongly entrenched to be seriously affected by the frothings of these crazy cranks. Let them ventilate their puny spleen, if it will do them any good." And they do it, with a vehemence and pertinacity which, whether it does them any good or not, is becoming, day by day, and more and more destructive of good order and of a wholesome regard for constituted authority.

So of the assaults made upon our common school system. In the earlier day of such assaults, (made almost entirely by the servile tools of the Roman hierarchy), scarcely so much as a passing thought was given to the assailants or their nefarious operations, so popular had the system become, and so great was the general confidence in its solidity and indestructibility. Taking heart from what appeared to them as public indifference, the enemies of free schools grew bolder and more determined in their efforts to break them down, and in their demands that a portion of the public funds be set apart for the maintenance of their own schools, the parochial institutions, until at length attention began to be attracted in this direction. But "toleration" was the hymn again sung, and slight was the opposition offered. Now followed the effort on the part of the enemy to secure control of the public schools and to man (and woman) them with teachers of their own. In far too many instances the effort was practically successful; and then, as a natural consequence, the Bible took its departure from the school room, and, far as courage extended, Romish methods were introduced, and our school system began to tremble. Some alarm now began to spread, and many thought the time for action had come. But temporizers and political fishers for Romish votes stepped to the front, and declaring that there was no danger, again clamored for "toleration." With some—indeed with many—the plea did not avail as before; and the battle in behalf of free schools began in earnest—thank God! in numerous places crowned with a pronounced and glorious success. The battle is still on, and though popish cardinals and envoys extraordinary may create a toleration lull in certain quarters of tolerating assurances and Jesuitical pretenses, the battle for education and intelligence will not cease until the victory is universal and complete.

The time is come when the fact should be proclaimed, and understood by all, that AMERICA IS FOR AMERICANS—not necessarily and inclusively native-born Americans, but those that are such in sympathy, faith, principle, heart and life. Nothing short of this should be tolerated in all our broad land. If among us there be any who will not freely accept this platform, with all that it implies of loyalty and patriotism, and of devotion to those institutions that have made our country great, and grand, and glorious, let it be understood that they shall be regarded as trespassers and outlaws, and having full and immediate permission to betake themselves to such governmental asylums as may afford them more congenial laws and institutions. H. A. G.

Rev. Frank Crane's Lecture.

The skies were propitious Friday night, and a large audience gathered to hear the second of the Rev. Mr. Crane's lectures on Mexico. The subject was, "Three Hundred Years of

Romanism in Mexico, and the Struggle for Liberty." The subject was one which is quite difficult of treatment, as it involves a chapter of history that is perhaps as tangled as any other in the world's records. The long struggle of the Mexican liberals against European tyranny, the terrible odds that fought against them and their final triumph were graphically pictured. The treatment of the subject was serious and marred by none of the narrowness or one-sidedness into which the speaker, from the nature of his subject, might have been easily betrayed.—World-Herald, May 13.

ROMANS ASSAULTED.

Brutal and Outrageous Conduct of a Romish Priest.

The beautiful charity of the Roman church, extolled by knavish priests and soul-moribund ministers is only a smiling mask put on by the priest and nun when there is "money in it." While the mass-mill is kept going the priest smiles the beautiful smile of charity. You can get a seat and witness the opera of the mass in the big Romish churches for some twenty-five cents, more or less. But the greedy priest has no patience with "dead-heads." If you don't pay for a seat you are not wanted. The "elevation of the host" is regarded by deluded Romanists as the most solemn and sacred portion of the mass; but even during that holy exercise the greedy priest, rather than see a parishioner witness the show without the necessary payment, will not hesitate to take him by the nape of the neck and fling him out into the street. It is "no money, no mass," every time. Here is a case which occurred in St. Louis, as reported in the daily papers of April 10: The Rev. Father Brennan, pastor of St. Lawrence O'Toole's church of this city, is a well known priest. He has for some time been troubled by persons who persist in standing up in the rear of the church and blocking the aisles so that the regular pew-holders have often found it difficult to get through. Some time ago he posted a notice at the door to the effect that blocking up the church door would not be permitted. This seemed to have no effect, and yesterday morning he decided to put an end to the trouble if he had to use force.

Father Watson was celebrating mass and had just reached the elevation of the host, when Father Brennan made his appearance at the front door of the church and undertook to disperse that portion of the congregation kneeling at their devotion there. He announced that all gathered there must either take seats or get out. Quite a number moved down the aisle and took seats; others, however, remained where they were. Incensed by this disobedience, Father Brennan repeated the order, and, by way of emphasis, held open the door. Realizing what was required of them, about twenty-five or thirty indignant worshippers filed out. One man, however, remained on his knees in his original position. He either could not hear the order or would not obey.

Striding over the man, Father Brennan took him by the lapel of his coat and made him stand up. The man was James Boyle, a boilermaker, and a regular worshiper at the church. "You must either take a seat or get out of here," reiterated Father Brennan in a louder tone, attempting to lead him toward the door.

"This is not your church, but is the house of the Lord and the property of this congregation," was Boyle's answer. The remonstrance only further angered the already excited priest, who replied by a threat to summon a policeman and have him ejected. More words followed, and Father Brennan took the law into his own hands and attempted to force the man from the building.

A struggle ensued, during which Boyle was thrown or knocked to the ground. With a muttered curse he rose to his feet and slowly made his way out of the building, closely followed by the priest.

About fifty members of the congregation, who had witnessed the encounter, also followed the pair to the sidewalk and expressed their indignation in no measured terms. A number of the more excitable indulged in open threats to mob his reverence, and for a moment matters assumed a threatening aspect.

Detective Smith, who was one of those ordered to leave the church, created a momentary diversion by showing his star and threatening to arrest the first man who raised any disturbance. Father Brennan walked from the scene and sought the shelter of his residence, which adjoins the church. At the time of the encounter he was wearing his sacred vestments.—Exchange.

World's Fair.

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Tuesday, May 30th, the Burlington Route will sell excursion tickets to Sheridan, Wyo. (good to return until June 5th) at the very low rate of ten dollars for the round trip. Tickets will be accepted for passage on train No. 5, leaving Omaha at 10:15 a. m., May 30th and arriving at Sheridan at 3:30 p. m. May 31st.

Through sleeping cars, Omaha to Sheridan. Returning, special train leaves Sheridan Friday evening, June 2nd, reaches Omaha, Saturday evening, June 3rd. Tickets will be honored on this train and also on regular returning trains.

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Americans Should Read.

Rev. Charles Chiniquy's "Fifty Years in the Church of Rome," price \$2.00. Also "The Priest, The Woman and The Confessional," price \$1.00. T. M. Harris' "Assassination of Abraham Lincoln," price \$2.50. "Maria Monk," price 75c. "Secrets of the Jesuits Exposed," by Rev. Thomas Leyden, price 75c. "Our Country," by Rev. Josiah Strong price 35c. "Why Priests Should Wed," by J. D. Fulton, price 50c and \$1.00.

It Costs More

to stay at home than to take advantage of the Burlington's ten dollar excursion to Sheridan, Wyo., Tuesday, May 30th. Ask the ticket agent at 1324 Farnam street for further particulars.

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