

POLITICAL ROMANISM!

DANGEROUS PLAGUE-SPOT ON THE BODY POLITIC

The Lutheran Evangelist Sounds the Alarm and Defends the American Protective Association.

It is an old law in human affairs that when bad men conspire, good men must combine. It is the conspiracy of the Roman papacy, so open, defiant, mischievous, devilish and treasonable that has led to the organization of the American Protective Association. It is the attitude of that semi-political, Roman Catholic institution that makes it possible and necessary. It is the aggression of Romanists that is causing its rapid growth. For a long time the people did not know, or were slow to believe that the Romish papacy was seeking to dominate civil and political affairs in the republic. But they are becoming aroused. They now see that Rome is the enemy of our public schools and our free institutions. We are beginning to take papal system for what it is. We see that it is the same old unscrupulous foe she has always been, of civil and religious liberty. The tocsin of alarm against her encroachments has sounded, and the hosts are gathering from near and far. We propose to protect our government, our institutions and our land. We are determined to resist the invasion of the pope, the priests and their emissaries. We are organizing for that purpose, and our organization is the American Protective Association. It is not a political party, but has its members in all parties. It asks the support of no party, and makes no pledges to any party.

We are called together by common interest, cemented by common danger, prompted by patriotic motives, controlled by the great principles of liberty, convinced of the justice of our movement, animated with hope and confident of success. The A. P. A. does not exist for small or selfish purposes. It lays no plans against individuals, or trade or commerce. It orders no strikes nor boycotts. It stands on the broad principles of Protestantism, the brotherhood of mankind, the equal rights of all, and government by the people. Its members believe in American home rule, and the complete exclusion of Rome rule. They believe in protecting our public schools from all inter-meddling of Rome's bachelor priesthood, in the exclusion of low class immigration, and in the prevention of the naturalization of foreigners for at least fifteen years after they come here. They protest against any ecclesiastical body, as such, interfering with the duties and privileges of citizenship. They mean to maintain our laws, liberties and institutions inviolate, that they may bequeath them, as an untarnished inheritance, to their children and their children's children.

Let it be observed that the A. P. A. is not arrayed against the rank and file of the Catholic people as a people. It is their best friend, though they know it not. It stands to protect their liberties from the priestly despotism of the papacy, though they are not conscious of it. For, mark it, if official Catholicism gets the ascendancy it so covets and seeks diligently after, all the people, Catholic as well as Protestant, will suffer. Where priestcraft rules, and the clergy have immunity from law, there the people are driven like cattle, robbed, peeled and reduced to unconscious serfdom. Go to Roman Catholic countries and see how it is with the ruled people. In French Canada, where priests rule, seventy-five out of every hundred are illiterate; in Hungary, fifty-one; in Chili, seventy-three; in Poland, ninety-one; in Venezuela, ninety; in Brazil, eighty-four; in Mexico, ninety-three, and so on in every country where the papacy and the priests have their way. What guarantee is there that it would be any better here if their rule was once fastened upon the republic? The day will come, do doubt, when the intelligent children of obsequious Catholics will be glad there was an A. P. A. to resist the political machinations of priests and prelates. For them the association is a God-send in the "nick of time."

We meet with Catholic people who will not believe that their church is scheming to subvert our civil government. We don't wonder at that. As a people they are ignorant of the plans of their own religious leaders. They are not expected to know or concern themselves about church government. Bishops and priests take no council of the people; there is only one thing they

take of the people, and that is money, or its equivalent. But they never give any account of the expenditure of that money. Official Rome rules absolutely, and the people obey implicitly. They don't know as much about their own church as Protestants of ordinary intelligence know of it. They are kept in ignorance, and ignorance makes priestly dominance easy. They are afraid of their priests.

A few months ago Mr. Phelan, a priest from St. Louis, preached in our city a funeral oration of a brother priest. In that address he vilified Protestants and glorified the priesthood. He said at one place in his remarks: "The fate of this country and of this people is in the hands of the priesthood." Was that intended for prophecy, for threat, for intimidation, or was it impudence, priestly bravado and old bachelor conceit?

God pity the people whose priests are Phelans! "Like priest, like people." Bachelors are dangerous men, and none the less so because they wear gowns and pose in secret confessional. The idea that such a class of men, from Phelan to the pope, should have control of the method and means of education, and should be obeyed as the oracle of God, is simply monstrous. The pretensions, the assumption, the schemes, the conspiracies of the whole confederated priesthood, in society and in the

Romanist and after that an American. For Catholic people, as a people, it has only respect and good will. It accords to them as their right, direct and inalienable, every liberty that is common to all Americans.

But as long as the Roman Catholic papacy claims the right to dominate the state and civil government, and seeks to enforce that assumed right, so long will it aim, as a matter of duty, safety and loyalty, to keep civil control out of Roman Catholic hands. It will make the fight boldly, openly; not with clubs and guns, but with principles, facts, reason, argument and ballots. If this organization will be defeated it will be with its face to the foe. But it is not afraid of defeat. It cannot believe that our civilization is going to halt and take a backward movement. Romish supremacy would impose upon us the principles, methods, proscriptions, disabilities and inquisition of the middle ages. Protestantism once led us from all that, and we shall never go back. But mark this, we dare not sit down like optimists, when we know the emissaries of the pope are planning scheming and working to subvert our government, and in its stead, to elaborate and build up a system that shall be subservient only to the interest of the papacy.

It is no time to falter, to be half-hearted and indifferent when Roman

before a Presbyterian judge had, although pronounced "technically guilty," they were let off on their personal recognition, because the judge was wise enough to see that it was a bit of persecution.

Now turn to the Syracuse judge. I clip the following from the Syracuse Standard of May 24th:

Church history had an inning in police court yesterday when William Hennessey and Michael Casey were brought up before Justice Mulholland for disturbing ex-Priest Slattery's meeting at the Alhambra on Friday night. Slattery and his wife, the "ex-man," were on hand and they listened to a lecture from Justice Mulholland that they ought to remember for some time. He said:

"I am an old man, Mr. Slattery, and I have seen forty or fifty men of your kind, Mr. Slattery, with all due respect to you, for no one will accuse me of being over religious or a bigot, and it is my observation and my judgment that when a man leaves a church and then runs around and tries to besmirch it that that man is a fraud every time, as he is not sincere, he is not honest, he is not manly."

Then turning to the offenders the justice said: "The idea of Billy Hennessey and Mike Casey going there as the representatives of the holy Roman church and making fools of themselves

the Roman Catholic church asserts political and religious supremacy to the pope.

2. That a good Roman Catholic cannot be a good American citizen so long as the papal supremacy both in the political and religious governments of this country is rejected by our constitution.

3. That the Roman Catholic church has at the present time an armed force on American soil.

4. That the Roman Catholic hierarchy have been instructing for years their followers in an effort to gain control of this government at the polls. That her policy has been, and still is, the colonization of her people in the large cities. That, as a result, the large cities of the east and west have been for years under control of the Roman Catholic church.

5. That the Roman Catholic church rule has tended to the increase of illiteracy and crime. Without such results her power cannot be sustained.

6. That the Roman Catholic church dogmas and teachings are opposed to any and every form of liberal government that comes from the people apart from her dictatorship.

7. That the Roman Catholic church is a foreign political as well as a religious organization, and therefore a dangerous menace to American liberal institutions.

any interference with the religious or political rights of our loyal fellow-citizens. We protest them severely as we do our own, through seven-eighths of the people of the United States are outside the pale of that great church. But it is against their avowed and traditional meddling with our free institutions, notably with our magnificent public school system, that we loudly and in the name of freedom and of truth and of God, protest. It is a notorious fact that today in several of our large and growing cities now under their control, they hold the key to the money of the municipality; whilst in the state and in the United States they manage to draw largely upon the public treasury for the support of their sectarian institutions. Of the yearly appropriation from the treasury of the nation for the support of Indian schools, much more goes to the Roman Catholics than to all the schools of all the Protestant denominations. It should be known to every citizen that the general bodies of the leading churches of the country call for the adoption of an amendment to the national constitution forbidding the appropriation of public money to any and all sectarian purposes. A league embracing representative people all over the country and of all creeds and parties has been formed to labor for the adoption of this amendment. Nor will its adoption be resisted by anybody except the friends of this foreign religio-political power.

It is gratifying that the secret orders of the country are awakening to the attitude of the papacy toward them all, except such as are in their own communion. They have orders of their own. Your correspondent has never been in any secret order, and has always accorded to every man the same right which he claims for himself in that regard. To be or not to be in any order, loyalty to which does not conflict with loyalty to the church and to the flag, is a question of individual liberty. It is given out officially this week, in the public press, from Mgr. Satolli, at the university in this city, in reply to a letter from the inspector general of the Knights of Pythias:

"That a permanent committee of bishops has been appointed to study the question of the Knights of Pythias and similar societies. At present this order is not under the ban of the church. If those who belong to it present themselves for the reception of sacraments, the judgment as to their admission is left to the confessor. As to those who do not belong to the society, the direction of the church is that they should be deterred from joining it pending the study of the question." Such is at present the situation. Mgr. Satolli does not propose to give any decision before having received the report of the aforesaid committee.

Jesuitical adroitness cannot blind the average American citizen. We are not among the literates of Italy or Ireland, or of any country kept in darkness by the papacy. The A. P. A.—American Protective Association—a new organization having a million voters, chiefly in the northwest, and adding about a thousand a day, lives solely to guard American institutions. Clergymen, with other professional and business men, native and adopted, and of all parties and sects, swell its ranks. A Roman Catholic making loyalty to the United States paramount to loyalty to the hierarchy, can be a member of it, it is said. Its work is done quietly, with no sounding of trumpets. The American citizen who is not loyal to American institutions ought to find a home elsewhere than under our flag. With the saloon we will have to bear until we can root it out; but at any price, we will preserve and defend the principles of freedom and intelligence and public virtue all over the land. That order of General Dix: "If any man pulls down the flag, shoot him on the spot!" still thrills the heart of the nation—north and south, east and west.

Truly, etc.,
B.
In the Lutheran Observer.
WASHINGTON, D. C., April 8, 1893.



"Be to the poor like one whansane. And haud their noses to the grunstone. Ply ev'ry ane o' legal thieving. No matter, stick to sound believing." Burns.

ONE OF A VERY NUMEROUS CLASS.

state, must be resisted and defeated. We must do it for ourselves and for the people now under their dominion.

This is a free country. It was made such by our intelligent, heroic liberty-loving, Protestant ancestry. There is the widest liberty for men to organize parties, sects, societies and orders—secular and religious. Under this Protestant liberty, Roman Catholics have established within this country various orders and societies. These are the Jesuits, Franciscans, orders of monks and nuns, Knights of Father Matthew, Hibernians, Knights of St. Patrick, St. Paul's Cadets, Knights of the Red Branch, Knights of St. Peter, Knights of Columskill, Clan-na-Gael, and still others. Into these no Protestants are admitted, none indeed who do not take communion at the altars of the Romish churches. And nobody objects to them having these organizations. No one seeks to break them up. But strange as it may seem, as soon as people other than Roman Catholics choose to organize an association from which Romanists are excluded, then there is a hue and cry among the Catholics. That the priests should denounce it would be expected, for official Rome denounces all secret societies, from the noble order of Free Masons to the humblest. This organization has no fight against the Catholic church, as far as it is a religion, but against the Catholic church as a meddler in politics and the government, it will fight to the desperate end. It realizes that eternal vigilance is the price of civil and religious liberty. It proposes to be true to the stars and stripes, and to every principle and institution of our free, popular Protestant government. It will resist every encroachment upon the same by political and ecclesiastical foes. It will resist as an enemy of our government every man who is first a

Catholic and not only planning, but to an alarming degree, succeeding. Already they have captured every strategic point in the United States; they have subjugated our cities, they have throttled our newspapers; they have debauched our politicians; they have robbed our treasuries; they have stabled our common schools, and are advancing to complete control in this nation as fast as they can. The conflict is not simply coming, but is now on. Every man, every Protestant, should come to the front, take a position, and stand up for his principles, his faith and his country. Don't be a trimmer, a craven, a coward. Get down off the fence on one side or the other. Are you the son of Protestant ancestry? If so, don't prove unworthy of them. It is coming to be Rome or anti-Rome. The contest deepens, you hear the sound of it on every hand; it is talked on the streets. Politicians in their speeches, though they try hard, can't ignore it. It will face you in the caucus, in the convention, in the canvass and at the polls. The slogan of the Roman Catholic is: "For the church and the holy father." Let the Protestant rallying shout be: "For God and home, native land and liberty."—Lutheran Evangelist.

TWO DECISIONS.

A Judge in Washington, D. C., and a Judge in Syracuse, N. Y.

While Bishop McNamara was scattering his bills here to announce his coming lectures on Romanism, as I have said in a previous letter, the three lads whom he had employed for this work were arrested. This was a part of the pope's plan to prevent the light from coming to the eyes of his dupes. The charge was "distributing handbills on the streets." They were tried

They ought to be ashamed of themselves." He then told them that the interruption of any public meeting is the violation of an ordinance. The challenge to debate, he said, was extended to priests or bishops, because Slattery was perfectly safe in the challenge. No clergyman would be little himself by paying any attention to it. But Hennessey and Casey were neither priests nor bishops and it was an assumption on their part to attempt to say anything in the meeting. The men were discharged.

About Justice Mulholland's religion we are not positively informed, except as he himself volunteers to tell us that he is not "over-religious." However, his name and his decision combine to help us out. Here is a case where a gentleman and his wife undertake to deliver a course of lectures. When they are disturbed by two men who desire to break up the meetings and these two disturbers are arrested and brought before the magistrate for punishment, what happens? The accusing witnesses are lectured by "his honor" and told that they are frauds, insincere, dishonest and unmanly, while the accused are dismissed after being told that they had disgraced themselves by going to hear such frauds, and attempting to vindicate the "holy Roman church."

Evidently the A. P. A. has not yet struck Syracuse, and just as evidently there is great need of its work there.—Chase Roys, Washington, D. C., in Patriotic American.

His Challenge.

I challenge to public discussion any bishop, priest, jesuit, or any person who will produce authority as a representative of the Roman Catholic church on the following articles:

I will affirm and prove.

1. That the teachings and dogmas of

8. That the Roman Catholic church is not the christian church of the Bible but that she is a counterfeit wholly condemned by the Holy scriptures.

9. That the attempted interference of the Roman Catholic church with this government is treasonable to our constitution. WALTER SIMS.

TWIN CLOUDS.

They Float Above Our Nation's Horizon in Plain Sight.

The saloon power and the power of the papal hierarchy are the twin clouds that float above our nation's horizon. You need no magnifying glass to discover them, nor can their danger be unduly magnified. I propose to write of foreign, religio-political power, with headquarters at Rome, and planting itself at Washington—a menace to the republic. The hierarchy is a growing power in our national capitol, and in the growing cities of the nation.

It has long been her boast that she will and must rule America. Her hand today deposits the ballots that govern our greatest cities, and her influence is a growing power in state and national administration. We Americans are large-hearted, generous and unsuspecting. So long has the cry of "wolf!" fallen upon our ears that, Samson-like, we sleep serenely and dream, whilst being shorn of our strength. The Philistines are at our doors. The secular press very largely is afraid to say a word against the papacy. It freely denounces the Sabbath and the Lord of the Sabbath, but it crouches at the feet of this intolerant religio-political power, with its million imported ballots. Even the religious press is slow to interpret the handwriting on the wall, and sleeps under the soothing influence of a sweet lullaby. We all heartily and honestly disclaim

Ex-Priest McGlynn on Rome.—"Have no fear for me. I defy the malignity of Rome. I love them warning now that if they attempt to hound me with the acts of which they are such— I will expose them. I am only told things which politicians and well informed people have known in the past, but I give them warning that I am full of knowledge of events, the tale of which will make the country too hot to hold them. They had better let me alone."

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