

A PERTINENT QUESTION

Can a Sect, Directly or Indirectly, Assume a Political Form.

And at the Same Time Be Shielded by the Amendment to the Constitution of the United States.

The most pertinent question with which the minds of the American populace has recently been agitated, is: Can a sect, directly or indirectly, assume a political form, and at the same time be shielded by the amendment to the constitution of the United States, as set forth in article I, viz: "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof; or abridging the freedom of speech, or of the press; or the right of the people peaceably to assemble, and to petition the government for redress of grievances"?

This section causes many thoughts to arise in the mind of one who has looked deep into the formation of the Roman Catholic church, its present actions and its past history, together with the assimilated issues which have been gathered from that church's publications of today, thereby compiling the fragments of misconceived presumption into the nucleus of an assertion, justly verified, that a member of the Roman Catholic church is not a legal citizen to any jurisdiction, except the principality of which the pope is the divine and monarchical ruler. For a wide spread proof of this assertion we need not cause the reader a lengthy research for facts, but can refer to an open issue of the subject as published in the *Catholic News*, April 26, 1893, of New York; if this is not sufficient proof, a recourse can be had to the "Secret Instructions of the Jesuits," a book quite easy of access, which thoroughly explains itself with regard to authenticity, and which, when compared with the open workings of the church, clearly defines to the reader the duplicity of the religio-political organization. Another authority, and one who was the secretary to the tribunal of Madrid from 1790 to 1792, Don Juan Antonio Liorente, might be perused with some interest as regards the subject.

The "History of the Reign of Ferdinand and Isabella, the Catholics," by William H. Prescott, furnishes some ready reference, as well as a well connected representation of the events closely in harmony.

The before mentioned article from the *Catholic News* has been thoroughly distributed throughout the country, and copied by many papers, but it should not lose flavor even at so late a date, therefore, a portion is given as follows:

"These good folks, serious and humorous—mostly the former—forget or ignore the position in which the pope stands toward all Catholics. A man is a Catholic first and a lord-mayor afterwards, a Catholic first and an Englishman afterwards, and a Catholic first and an American afterwards. A good many Catholics forget that."

Using their own assertions and the world's history for a base, we will delve into the all absorbing depths of unprejudiced reasoning and investigation of the present standing in the United States.

The pope pays tribute to our country with assertions to the effect that he is pleased with the government and desires it to prosper. This is not to be doubted in the least, for he desires to rule the land with a hand of supreme power in the future, and knows that if such a conquest could be obtained with the concentration of all possible and loyal Catholics from the old world brought here as subjects, that the strongest monarchical power could be formed which has ever existed. To attain this end, which could not be accompanied by an outright force of arms at the beginning, stratagem and years of labor must be resorted to, thereby little by little, gaining a hold of the country's propelling powers. Even today such a mass of the offices of public trust have been seized upon, that certain measures which pertain to the church draw money from the national and state funds to assist in their workings. In a recent issue of one of the church's publications, the editor, a priest, went so far as to assert that if these un-American associations were not disbanded that the Catholics would form a party for the support of its church. The time has come, and the secret workings of the Roman Catholic church have been so well aired that they must either come into the field as the political body which they represent, or sink into their proper channel as claimed by religious bodies. They have been antagonistic to every principle which forms the composite parts of the United States of America, and especially to those factors which are most derogative to the church's progress for the usurpation of political power—the free school system and the restriction of immigration. The persecutions, to the liberty which God has intended man, has cramped to the last degree in all countries where the Roman Catholic church has wielded power, and even the bright soil of America has become tainted with much which reflects the events of other lands.

The Society of Jesus, or Jesuits, is an important portion of the church's political power, and an organization which is fast gaining force in this country; as a rule almost all of the nations have at times suppressed the order for its malicious interference with the political, and more or less felt the galling bonds which were woven by the order. The works which have been produced by various historians, concerning the order, are too numerous to mention, and yet among many can be found the secret instructions of the Jesuits: one chapter of the code is given below, which can be deducted to the mind of the reader to whatever scope his credulity may place it.

"Chapter XVII.—Of the methods of advancing the society.

1. Let our members chiefly endeavor at this, always to act with humanity, even in things of trifling moment; or at least to have the outward appearance of doing so, for by this means, whatever confusions may arise in the world, the society of necessity will always increase and maintain its ground.

2. Let all earnestly endeavor so to shine in their learning and good example, that other religions (?) especially those of the clergy, etc., may be

eclipsed, and the common people at length drawn in to request us to discharge every office. And let it be also publicly declared that a very great fund of learning is not so absolutely necessary in pastors, provided in all other respects they discharge their duty as they ought; for the society can assist with advice on emergencies, for which reason it has good offices of this sort in a particular esteem.

3. Let kings and princes be kept up in this principle, that the Catholic faith, as matters now stand, cannot subsist without the civil power, which, however, must be managed with the greatest discretion. By this means our members will work themselves into the favor of persons in the highest post of government, and consequently be admitted into their most secret councils.

4. It will be also proper to entertain their curiosity with the newest, choicest and most genuine transcripts that can be purchased from all places.

let no methods be omitted, with cunning and privacy, by degrees, to increase the worldly interests of the society, and then, so doubt, a golden age will go hand in hand with an universal and lasting peace, and the divine blessing of consequence attended the Catholic church.

5. But if our hopes in this should be blasted, and since offences of necessity will come, our political schemes must be cunningly varied, according to the different posture of the times; and princes, our inmates, whom we can influence to follow our counsels, must be pushed on to embrace themselves in vigorous wars one with another, to the end our society, (as promoters of the universal good of the world), may on all hands be solicited to contribute its assistance, and always employed in being mediators of public dissensions; by this means the chief benefices and preferments in the church will, of course, be given to us by way of compensation for our services.

ELOQUENT MR. BROWN

He Answers Jesuit Sherman in the Farnam Street Theatre

Before an Intelligent and Appreciative Audience, Numbering Fully 2,000 People.

Thursday evening, June 15, 1893, Rev. H. D. Brown lectured in Farnam Street Theatre before 2,000 people. He came to this city, not because he was sent—but because he wanted to come, and because a number of American citizens had requested him to come and give the citizens a talk.

Long before the hour for the lecturer to begin his discourse every available seat was taken and many interested persons were standing about the aisles, while the stage was graced by many prominent men.

Mayor Geo. P. Bemis acted as chair-

United States army, (applause) and I never studied in France. I am simply a Methodist preacher in the state of Nebraska" (Applause.) And about the best patrimony I have received from my father was a good healthy constitution, with a fair strength, and a body of respectable size, (applause) and so I am here as the Lord made me to talk about "Romanism as a Political Power." That is my subject, for I notice the papers and some of our friends, and even our honored chairman, have it that I am to speak on "True Americanism." Now I want to tell you that I didn't get my subject from Father Sherman, and after looking over his lecture I concluded the very best way to answer it would be to lay down principles that would be American principles, and answer it by statements of facts, for I do not care to talk very much about a discourse that is mostly sympathetic talk and boast. I want to say to our Catholic friends tonight, if there are any here, against

but we do suppose it as a political power. You want to remember, ladies and gentlemen, it is one thing to maintain a church creed, but it is another thing to maintain a political platform. It is one thing to sustain your church and worship as you think is right; it is another thing to organize a political power and to go out into the political world with a church organization and wield its influence into power in the political field. We accord to churches certain privileges and courtesies, but when a church becomes a political organization and proceeds to elect officers and to dictate our legislation, and begins to bring the entire land under the influence of that organization, then the public opinion in this country condemns that church. As a minister of the gospel I could not do anything that would condemn me before the public mind more quickly than to go out in a political fight, to engage in political war and try to wield the influence of my church in political matters. So I am here to talk about Romanism as a political power.

Romanism is a church; it is claimed to be a church by its votaries; it teaches some of the doctrines of christianity, but it teaches all the doctrines of idolatry and idolatrous worship at the same time. While it is christian in a sense, it is pagan also in a very important sense, for while it only teaches a part of the doctrines of christianity, it teaches all the doctrines of paganism. Paganism is immoral in its teachings and Romanism is immoral in its theology; paganism is intolerant in its spirit, and Romanism is intolerant in its spirit. So Romanism is alike unto paganism, it is immoral, it is intolerant, and bears the features of paganism all along. Now I would like to say to you Roman Catholic friends, Father Sherman advised you to have speakers arrested who spoke slanderously of the Roman Catholic church, and take them into court and have them fined. Now I say here publicly that in the theological works of Romanism, immorality is taught, and in their worship they are idolatrous, and in their spirit they are intolerant. Now if that is not true it is slanderous; if you want to have me arrested you can do so. (Applause.) But I said Romanism was a political power. Let us look at it for a few moments. There is certain resemblance between Romanism and a political power in, first, Romanism has a complete organization, and without this organization there is no political party that can succeed. Political elements spring up in our midst, but they amount to very little until they are thoroughly organized, and when their power is brought to bear by organization then we realize some of the effects of these factors. Well, Romanism is organized thoroughly; there is probably no better organized force in all the world than the Roman Catholic church. It has been in existence for centuries, its organization is complete, and there is no political party in all the world that is better organized than the Roman Catholic church. Leadership is another thing that is necessary, and the Roman Catholic church has its leadership, and that leadership is never wanting. A political party is never successful without a leader, and when the great leaders in our political parties pass away, other leaders must rise up and take their places before they can succeed. So Romanism is always provided with a leader, and the directions of this leader are carefully observed down to the lowest priest. Then Romanism is founded upon political principles. If we study any political party we know something of its nature and its work, when we examine its principles. I come to you and tell you that I preach free grace, righteousness, and pardon and faith in Christ, you say that is all right, they are the doctrines of the church; but I come to Romanism and they talk to me about free speech, and the temporal power of the pope, about the rights of property, and the political rights of their people, and I conclude that underlying this organization there are political principles, and I am not at liberty to call it a spiritual organization, for an organization that deals with these political matters, such as free speech and the rights of property and the right of life and protection, and all of these things, must be a political party, and so we hold it responsible. Then the Roman Catholic church has a representative as a political body. When Satolli, the pope's chief emissary, came to this country, the representatives of foreign governments at Washington, the diplomatic delegates, passed a resolution to admit him to a seat among them. And recently there has been heard a voice coming from Rome asking that an American legation be established at the vatican. They desire to be recognized as a political party, and this thought is arousing some of our people. The editor of the *New York Advocate* has been rather conservative upon this question, but when they requested, among other matters, a legation to the vatican, he said this matter would "bring on a conflict in this country in comparison with which the anti-slavery conflict was a comparatively peaceful exchange of sentiment." So Romanism is recognized as a political power, and it requests a legation as a political power among the nations of the world. But then, again, a political party always casts a solid vote, and so does Romanism. Romanism always casts a solid vote. There is nothing else that so specially marks it as a political power as the fact that it casts a solid vote. There is not a politician in the country who does not know very well if he will go to a locality and see the priest he can secure the Roman vote of that locality. It makes no difference where the Roman Catholic man's name is, you may find one on the republican ticket, and one on the populist ticket, and one on the democratic ticket, they will get all the votes of the Romanists; they will concentrate on their Roman friends. Romanism casts invariably a solid vote, and so we hold it responsible as a political power.

Mr. Sherman came among you and put himself on exhibition as the "son of his father." (Applause.) I say he was the son of his mother. (Loud and continued applause.) Because his mother was a Roman Catholic and his father was a Protestant. Romanism has been making arrangements for the last fifty years to take possession of this country, and they have had an eye on the army of the United States, and it has been published in our public prints that Rome sent her fairest women her

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A NEW LAOCOON.

5. Nor will it contribute a little to our advantages, if, with caution and secrecy, we foment and heighten the animosities that arise among princes and great men, even to such a degree that they may weaken each other. But if there appear any likelihood of reconciliation, then as soon as possible let us endeavor to be the mediators, lest others prevent us.

6. The nobility and the populace must, by all methods, be persuaded into a belief that the society was instituted by the direction of divine providence, according to the prophecies of the abbot Jachim, that by this means the church, though depressed by the attempts of heretics, may be raised again to its primitive lustre.

7. The favor of the nobility and superior clergy, once got, our next aim must be to draw all cures and cannonships into our possession, for the more complete reformation of the clergy, who heretofore lived under certain regulation of their bishops, and made considerable advance towards perfection. And lastly, let us aspire to abbacies and bishoprics, the obtaining of which, when vacancies happen will very easily be effected, considering the supineness and stupidity of the monks; for it would entirely tend to the benefit of the church, that all bishoprics, and even the apostolic see, should be hooked into our hands, especially should his holiness ever become a temporal prince over all. Whereupon,

IX. Finally, the society must endeavor to effect this at least, that having got the favor and authority of the princes, those who do not love them at least fear them."

The greatest struggle, politically, to be hoped, is now on the verge of the historical epoch of this country, and without a doubt the elections in the coming years will be classed as Catholic and anti-Catholic. No party has grown with such rapidity, or so closely banded together as the incoming American association, which has made itself so clearly felt at recent elections with its wonderful growth, in a little over two years, of about 1,500,000 members. Besides, there are several patriotic orders which number up in the hundred of thousands ready for the support of the country's freedom from foreign powers.

The Roman Catholic press has used every term which could be formed from the English alphabet into words, denouncing this new party, and orders of similar cast; notwithstanding these epithets, the rank and file fill with remarkable speed, and the power wavers not which will force the aspirant for this free country's ruling seat back into his proper surroundings, with the weapon of every free country's weapon, THE BALLOT.

HARRY H. HINDE.

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man of the meeting.

Rev. Harper, of Valley, delivered the opening prayer, after which the vast audience sang "America." Mayor Bemis then introduced Rev. Brown, prefacing the introduction with some sentiments which found a responsive chord in every American heart.

Rev. BROWN spoke as follows:

LADIES AND GENTLEMEN: I am glad to greet you this evening, because I am always glad to greet loving, patriotic citizens of the United States, and I feel I am before such an audience this evening. I was glad to hear you sing "America," for that song always inspires my soul. I love to sing of the land that I love, and the land that gives me a home. I notice by the papers that I have been advertised to make answer to Father Sherman. I am a little embarrassed by that fact, because, after carefully reading the lecture of the honorable gentleman, I must confess I do not find in it very much to answer. (Applause.) But for the encouragement and enlightenment of Father Sherman and his friends, I want to say that I am not a spavined, political hack, nor a renegade priest, neither am I entirely out of employment; I am the pastor of a church that gives me a good home and pays me a salary, but I cannot resist the invitations and opportunities to come out and say a few words upon this grand subject that is now occupying the thought and the attention of the American people. My father was never a general in the

personally I have nothing to say, and I accord to you the same privileges and the rights that are enjoyed by the Protestant people of the land. You have a perfect right to belong to the Roman Catholic church, if you wish to do so; and you have a right to worship according to the usages and forms of that church; you have a right to enjoy all the religious privileges that are guaranteed by the laws of our land, and I do not know anybody that wants to interfere with you in the enjoyment of those rights or privileges. I say to you now, if you are here tonight, you have just as good a right to be a Roman Catholic as I have to be a Methodist, or my friend here a right to be a Presbyterian, and yet that grand man, "the son of his father," says that this is a religious war, and that you want allow these Catholic people to belong to the church they wish, and worship as they choose. I throw it back as an insult upon us; we do allow them to belong to whatever church they choose, and enjoy the same religious privileges that are enjoyed by other people. Only this evening at the supper table at the hotel a gentleman was speaking with me about this matter. Well, he said, I don't pay any attention to the churches; I think one denomination is just as good as another; he thought that the Catholics were just as good as any of them. We are not opposing the Roman Catholic church as a church,