

THE AMERICAN.

A WEEKLY NEWSPAPER

FOR AMERICANS—We hold that all men are Americans who swear allegiance to the United States without a mental reservation in favor of the Pope.

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ELOQUENT MR. BROWN

He Answers Jesuit Sherman in the Farnam Street Theatre

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

Continued From Last Week.

Just after the decree of infallibility was promulgated in 1870, there was a little discussion like this in the New York papers. The New York Herald, which was a little bit mild in this question, said this: "There are thousands of Roman Catholics in this land who do not place Rome above the United States, and whose patriotism cannot be subverted by fealty to religious dogmas and creeds."

The New York Tablet (Roman Catholic) in its issue for November, 1872, replied: "The Herald is behind the times and appears not yet to have learned that the thousands of Catholics it speaks of are simply no Catholics at all. If it does not misrepresent them, Gallicanism, which denies the temporal power of the pope, is a heresy, and he who denies the papal supremacy in the government of the universal church, is as far from being a Catholic as he who denies the incarnation or the real presence. The church is more than country and fealty to the creed God teaches and enjoins through her is more than patriotism. We must obey God rather than man."

That is what the Pilot said, but it ends it up by the sentence there that would be accepted by everybody in one sense of the word, "We must obey God rather than man." That is true, but I deny the right of any church organization to assume the place of "God" to me, and dictate to me my political allegiance. (Applause.)

Father Sherman said a good deal about the constitution. And so we all love the constitution. We say, all hail to the constitution that guarantees to us our civil and religious liberties. It is the grandest political document known among men. We all love it and honor it. We will all be true to it. We have amended it as our wisdom suggested from time to time. We have defended it with our money, our blood and our lives. We have fought a terrible war, and that war was UNION. Our constitution is popular among the nations of the earth, for people are coming to us by the hundreds of thousands, and we have been very prosperous under our constitution, for we have become the wealthiest nation on the face of the earth. We love our constitution.

Father Sherman says if a man does not accept the constitution, and the whole of it, he is not a true American; and I want to say to Father Sherman that he and the Roman Catholic church are the most bitter, determined and terrible enemies of the constitution that we find in all the world. And now let us notice and see if what I have said about that is the truth. One of the very first declarations of our constitution is "that the people of the United States do ordain and declare, that is to say, vested in the people is the right to govern themselves; the right to make their laws." And so the constitution declares that this is one of the inalienable rights of men, but Romanism says, "all power is vested in the pope, and from him must come all the principles of legislation. Romanism says the people are simply to obey, and the hierarchy are to make the laws for them. Romanism denies the right of the people to make their laws, and at this very starting point of our constitution there is a terrible war between Romanism and the constitution of the United States. We say the constitution of the United States is the supreme law of the land. The laws of our state cannot be enforced until they are decided to be in harmony with the constitution of the United States, and the most dignified court of the world is the supreme court of the United States, and the sole business of that court is to decide whether or not the laws are in harmony with the constitution of the United States. But with Romanism the supreme law of the church and the world is the law of the pope, and the pope claims the right to set aside the laws of states and nations, according to his own sovereign law. The pope authorized Satolli to come here and proceed with his work, notwithstanding the position of constitutions. There is an irrepressible conflict between the principles of Romanism and the principles of our constitution. When Victor Emanuel went into Rome on September 20, 1870, the temporal power of the pope fell from his hands, and the Roman Catholics in this country held indignation meetings and declared that they would restore to the hands of the pope the temporal power of Italy. Up to date they have failed to do that. (Applause.) And it is among the pos-

sibilities that they intend to bring him to the United States and give him what they failed to give him in Italy. So that after reigning upon the banks of the Tiber for a thousand years, he is to come to reign a thousand years upon the banks of the Potomac. I pray God to forbid that ever being consummated. I don't believe we will ever allow it. Our constitution says no state-church, but Romanists says they have the right to demand of the state that Catholicism shall be the church, to the exclusion of all others. And while I think of it, let me refer to that speech of the celebrated man—I mean the son of a celebrated man. (Laughter.) He said that where the population was divided into three or four parts equally among the churches, of course the best thing we could do would be to give religious liberty; but he said if ninety or ninety-five per cent of all the inhabitants belong to one church, then the state better join that church. While we say if there is one per cent of the inhabitants belong to a church—it is their inalienable right to do so. The difference is, Romanism puts religious liberty upon the ground of expediency, while we put it upon the broader and grander ground of right. It is your right to worship God as you choose; it is your right to belong to whatever church you wish, but Romanism says you shall belong to my church, and whenever we have the power we will bring you into it. If you will study this subject a little more, you will see that down here is the fundamental difference between Protestantism and Romanism. Romanism claims the right for the hierarchy to decide upon the meaning of the Scriptures, and that it is for the people to accept it. Protestantism places a Bible into the hands of the people, and says, study that Bible and believe what you think is true.

Another thing, our constitution declares that congress shall pass no law that will crush our freedom of speech, while Romanism is at war with the constitution on that point, for Romanism does not allow free speech. What did Father Sherman advise you to do? He advised his Roman Catholic friends to have an eye on these speakers that come around, and to get out injunctions and stop them. Isn't that a bright idea? (Applause.) I suppose he never would have thought of that if he had not been the son of General Sherman! Stop these lectures they are talking against Romanism. Is that freedom of speech? No, sir. I suppose Father Sherman would stop me and my honorable friend on the platform here, a man who has grown gray in this work of exposing the errors and the cursedness of Romanism. I understand he is to address you tomorrow night, and I hope you will all come out and see him—Rev. J. G. White. (Loud and continued applause.)

Our constitution guarantees to all of us the right of free speech, and a free press, and free thought, but Romanism says they have a right to demand of the state that they shall not allow a free expression of opinion; that they shall not allow free speech. And if they believe in free speech, why have they mobbed and tried to kill this grand man more than thirty times? (Applause.) Talk about free speech—Romanism is the only organization in all our fair land, and it is advertised to the world that she will throttle and kill her opponents before she will allow them free speech.

The first time I spoke on this subject there was a synopsis published in one of our periodicals, and in a few days I got a letter from a gentleman, who said, "I have read your address. I believe you understand you have taken your life in your own hands." And I got a good many letters from others, who say we would like to have you come to our town and make a speech. There are a good many Romanists in our town, but we will protect you. Do you suppose if I was to talk about other denominations—Methodists, Baptist, Presbyterian, or any Protestant denomination, that anybody would write to me, come and make a speech and we will protect you? Romanism has the reputation of throttling free speech. They don't allow it. Rev. J. D. Nelson, a member of the New England Methodist conference, went to Brazil, and because he taught Methodist doctrine they arrested him, and he served four months in jail, while his wife took his meals to him, and all because he dared to say in a periodical, "It was idolatrous to worship the Virgin Mary." That is what they call free speech. Now, Romanists have the right to worship the Virgin Mary in this country if they want to, and they have a right to worship their images if they want to, but they have no right to put me in jail for saying it is idolatrous to worship the Virgin Mary, and when they advocate that kind of doctrine they are at variance and at war with the constitution of the United States.

I might say much more in regard to their differences and their faith to the constitution of the United States, but I think I have said enough to show you that they are decidedly at war with us in regard to our constitution.

Father Sherman was exceedingly annoyed about a poor priest he had met and talked with, and who lived down in Missouri. It seems that some man went there and made a speech about the confessional, and his people were very much disturbed about it, and they said, "if this is the way it goes, and if this is what they know of the confessional, we feel disgraced." And now Father Sherman says, is that free speech? If it is, let us all go off, all of us poor Roman Catholics, into some lonely isle of the east and stay there. (Applause.)

Let them go, and peace go with them. (Loud and continued applause.) We will have a better time governing this country after they are gone. (Applause.) We could grade our streets, build our railroads, and run our city government without them. (Laughter.) But what about that priest in Missouri? I think a church that can't stand the light of day better go down, and if the confessional won't bear discussion before a public audience, then the confessional better be done away with. We have an idea that free discussion and open investigation is a good thing, and any subject that won't endure that kind of examination is unfit to live. Why he makes the pitiful plea, "I all but shed tears when I read it." Why, he says, "Isn't the priest the guardian of his people, and isn't the priest the guardian of those women that are shut up in the convent?" Well, God pity the women if they are!

Now, we know that for years Romanism has declared openly and above board its intention to take possession of this country. This has been their declaration, and their plans have been laid to this end for many years past. They intend to capture, and to hold and control the United States of America. A long time ago the pope said he was "more pope in the United States than in any other country in the world." He sent his representative here, and he journeys in great pomp and ceremony across the country. He is here to represent his master—the pope. As I cannot dwell longer upon this subject, I want to read you a few lines that were written on this subject by an oracle of their church:

"The people need governing, and must be governed. They must be ruled. The first lesson to the office is OBEY; the first and last lesson to the people, individually and collectively, is OBEY. There is no obedience where there is no authority to enjoin it. The Roman Catholic religion, then, is necessary to sustain popular liberty, because popular liberty can be sustained only by a religion free from popular control, above the people, speaking from above and able to command them, and such a religion is the Roman Catholic. IN THIS SENSE WE WISH THIS COUNTRY TO COME UNDER THE POWER OF ROME. As the visible head of the church, the spiritual authority which Almighty God has instituted to teach and govern the nation, we assert his supremacy and tell our countrymen that we would have them submit to him. They may fare up as much as they please, and write as many alarming and abusive editorials as they choose, or can find time and space to do. They will not move us, or relieve themselves from the obligation Almighty God has placed them under, of obeying the authority of the Catholic church, pope and all."

These arrogant words came from an oracle in their church, Orates A. Bronson, and very clearly indicate the intention of the Roman hierarchy. And Bronson said that undoubtedly the Roman Catholic church intended to take possession of this country, and he said in this they would have the aid of the Jesuits and priesthood throughout the land. And another Roman priest, Father Hecker, said that by the end of the century "the Catholics would outnumber all other believers," and he then warns us to look out when that time comes.

Now, then, I come to what seems to me to be an important part of the subject, and it is this, and I promise you to be as brief as possible, for I don't wish to impose upon your kind attention and good opinion. The question I ask at this point is, How can they do it? How is all this to be done? They are vastly in the minority. What are their plans, and by what political arrangements do they expect to capture this country, and bring it under submission to the pope? So in regard to the political plans of Romanism I want to say some of their indirect plans are their architecture and their great institutions. They over-awe the public mind by their great institutions, and the sublime architecture of many of their buildings; but directly their political plans are being carried out, first, by priestly authority. Their people vote as the priests direct. The priests are the political agents all over the country, and they carry out

the political plans of Romanism, and there is no organization that can compete with them in this direction. They cast a solid vote by means of the authority and the faithfulness of their priesthood. Then, again, they wield the commercial patronage of ten millions of people. They know the force and the value of commercial patronage. The priesthood wields the commercial patronage of the entire church, and if they have ten millions of people they wield the commercial patronage of their ten millions of people. The merchants of this city understand it. They know if they break with Rome they do not get the trade of Romanism. All over the country business men understand this, and they are asked to contribute to the building of a Catholic church, and if they do not do so, from that time on they are marked men, and they get no Roman patronage. The same thing is true in their political work. They ask for offices, and they get them, because the commercial influence, the weight of their money, and weight of their patronage in the commercial world is wielded in this political contest for all it is worth, and when it is perfectly solid and handled by careful, shrewd politicians it amounts to a very great deal. Then Romanism acquires and maintains a vast amount of influence by means of its property. Romanism gathers vast amounts of wealth. A generation may die, and does die, but the church lives on, and from one generation to another, their church is accumulating property. An old man went into the hospital in Brooklyn, and they wrought upon the sympathies of the old man, as they know how to work, (he was worth millions of money and property) and before he died he decided it all over to the Roman Catholic church, and by means of their political influence they have held it there without paying a dollar of taxes on it. A Protestant girl went into one of their schools and they proselyted her, as they know so well how to proselyte Protestant girls. For the love of your country and your God never send your child to a Roman Catholic school. They proselyted this girl and finally she became a nun, and she willed her great millions over to the church, and with these great millions they are building a large institution in the city of Washington. They know how to accumulate property. At one time they owned two-thirds of the property in Mexico, and the time came when the country had to confiscate it; and at one time they owned two-thirds or three-fourths of the property in England, and the country had to confiscate it there.

And then, again, they wield an influence by suborning the press in some lands, by some way or another; just how I do not know—I am not here to say. I don't like to thus arraign all the newspapers in the land, but I am here to say that Roman Catholicism has throughout the country had more thorough reports in the great papers of the land than Protestantism has had. In the city of Boston there are great meetings held every Sunday afternoon on the subject of the public schools, and they have the most talented speakers in all the land, and they have able discourses, and it would seem that these discourses ought to receive some attention in the press—some notice in the press—but it is a fact they receive none at all. After these meetings had been running quite a while, under a challenge one paper did attempt to report them for a little while, but the Roman Catholic Pilot in New York city advertised for their people to boycott that paper, and all other papers that reported these meetings, and so that paper quit reporting them. The other day there was a grand address in Music Hall in Boston, and the hall was completely filled, but the press the next morning said nothing about it, but there was a column and a half eulogistic notice of the blessing of the corner-stone of a parochial school, which took place in a remote district. A Washington paper devoted twenty-six columns of a single issue to the exercises of the commencement of the Jesuit college at Georgetown. And so it goes.

Rev. Lester T. Townsend, of Boston, read an article awhile ago at the preachers' meeting in New York, in which he most strongly arraigned the press, and he said that the great papers of the day did not report Protestantism at all as it ought to be reported. The fact was they reported Romanism and its interests, and the news from Romanism, far more than they reported Protestantism; and he spoke to one of the editors in the city of Washington, and he said, "Why is it you do not report these Protestant matters?" The editor replied, "You know this is a Catholic city, and we cannot afford to make the church mad." Mr. Townsend went on and gave case after case where they had ignored great Protestant interests. And he said he was able to magnify it many times over, and his statements have not been contradicted.

In some way Jesuits have brought the press of the land under their influence. It is not for me to say how they have done it; I cannot tell, I am not here to say. If it is true that they boycott, and do boycott the papers that report Protestantism to bring them to serve them in the way as was suggested by the Pilot in New York, I would like to whisper to you a little suggestion: "It is just possible that Protestant money is worth just as much to these papers as Roman Catholic money." (Applause.) I am glad to see that the papers of this city are giving some little attention to Protestantism as well as Romanism, and I hope they will grow in grace and of the knowledge of the truth as it is in all the land.

To be Continued.

ABOUT PAT WELSH.

How He Was Treated at Odebolt, Iowa, by Romanists.

SIDNEY, Neb., June 24, 1893.—To the Editor: The papal church is doing a great deal of free advertising for the anti-Catholic societies.

Ever since I was a boy 18 years of age I have regarded the Catholic church as a mysterious institution, being foreign and antagonistic to other denominations; but the proof did not come until the beginning of 1890, when Mr. Patrick Welsh lectured on Romanism at Odebolt, Sac county, Iowa.

Mr. Welsh was to deliver two lectures at the Odebolt opera house. When the night arrived for his first lecture he had a good house. Before he commenced his lecture he gave the priest, Father Perchong, the following challenge, as near as I can remember: "If the priest is here and wishes to contradict my statements, he is at liberty to do so after I'm through talking, and as long as the audience is willing to listen, and if I can't prove what I have said I will shut my mouth and keep it sealed forever on the subject of Romanism. But don't interrupt me till I'm through talking."

I call the above a fair and manly challenge. Mr. Welsh had only spoken about fifteen minutes, and was exposing some of "the rottenness of Romanism," as he termed it, when the priest arose and said, "Allow me ask you a question," but as the question was a little ahead of the time, Mr. Welsh said, "Sit down till I'm through talking." That answer was a stone thrown at a hornet's nest, for the Catholics began to hoot and hiss. Mr. Welsh and some of the merchants tried to quiet the cattle down, but their blood was up. They belted and were ready to stampede. I have been among cattle and I have heard them bellow, I have seen a solitary dog sit on a lonely hill-top on a moonlight night and express his inner feeling by giving that doleful, blood-curdling howl that would almost chill a man's blood, I have passed through the woods at the ghostly hour of midnight, and have had my hair stand almost on end as some solitary hoot-owl perched upon a limb would rend the midnight air with an unearthly blast, I have heard the screech-owl send forth her shrill treble notes into the night air that would cause sad thoughts to pass through the belated traveler's mind, but I never heard anything as hideous as that howl that came from the maddened throats of those Roman monsters at Odebolt.

One of the animals yelled, "pull him down; let Father Perchong speak—Father Perchong must speak," and then the brutes made a mad rush for the stage, but they were not quite as brave as they thought they were, for as some of them were about to mount the stage Mr. Welsh took a revolver from his pocket and told them to come on. Then they dared him to shoot, knowing full well that he wouldn't harm them as long as they did not molest him. Mr. Welsh seemed to take it all very cool, for he finally sat down on a chair, but his coolness was like wormwood in the mouths of the angry Romanists, for one of them shouted, "You coward, you are afraid to go to the hotel!" This challenge was responded to by Mr. Welsh with, "Shut your mouth; I'm not afraid of you or anything like you." And true to his word, after waiting a few minutes he took his hat and coat and walked right through the hot bed, for the Roman thugs were on the left hand side, right in front of the one door that led to the stage. The marshal was sent for several times, but he did not put in his appearance until the most of the row was over, and when he did come he did not arrest the disturbers of the peace. Why? Because he was a snak Romanist. Father Perchong mounted a chair and addressed his followers awhile, and finally the crowd dispersed. But the end was not yet, for (thanks to the Odebolt councilmen), they ousted the Roman marshal and put a better man in his place, and Father Perchong was brought up before the bar of justice and fined \$50 and costs for inciting a riot.

The second night the opera house was filled to its maximum capacity, and there was no disturbance.

That is the way the Catholics advertise for us. Poor benighted heathen. Keep right on, it does us a great deal of good.

I think that it is high time that the American people are aroused, for there are some that do not realize the danger, in fact there are some that don't know about it, and there are others that will not be convinced, for their Catholic friends are bathing their faces with the holy water of deceit, and to that class we must apply the old maxim, "Where ignorance is bliss it is folly to be wise."

Let us have more patriotic speeches and lectures, and let us give the devil his due. Let us revive the spirit of the old revolutionary patriot, Patrick Henry, when he exclaimed, "Give me liberty or give me death," or of Daniel Webster when he exclaimed, "Liberty and union, now and forever, one and inseparable."

Let us protect our free institutions of learning, our homes, our friends, our press and the rights of the orator, i. e., free speech, our country and our government from the encroachments of that vandal that sits upon his nest imprisoned in the vatican hatching out plots and schemes of hellish iniquity, antagonistic to religious liberty and good citizenship.

One would think that the filthy imps that dwell in the darkest and bottomless pits of hades would shrink from committing such heinous deeds as the papal church is guilty of which have and can be proven by history.

Let us stand firm and not get discouraged, even if we do have a modern Arnold in our midst occasionally, such as R. L. Quackenbush, (the quack in the bush), the ex-editor of the Tri-City Blade. Wouldn't he make a brilliant star on the editorial staff of a Catholic newspaper? (a jack lantern.) Yours in F. P. P., A. C. GOETZ.

THE BONACUM CHARGES.

Remarkable Accusations Made Against the Bishop by His Priests.

When Bishop Bonacum, of Lincoln, arrived at Bishop Scannell's residence late Thursday afternoon, June 22nd, Monsignor Satolli and his party were just entering carriages to inspect the smelting works. Mgr. Satolli said sharply to Bonacum, "Your conduct is most offensive to me." Not another word was said and Bishop Bonacum was compelled to wait there until the party returned in the evening. He then signed the demands of the priests. Mgr. Satolli left at once for St. Paul to join Archbishop Ireland.

The charges preferred against Bishop Bonacum by these priests are of a most serious nature. They are to the following effect:

He has never held a synod in the diocese, and governed by his own whim, he has suspended five ministers without trial or warning from Rome to restore priests, and has left them to die of hunger and cold among Protestants.

He has stirred up war of blood and persecuted his clergy.

He has been in law almost every day of his arrival in Lincoln, better known in the law courts by his own cathedral.

He has induced his parishioners to subscribe large sums for improvements under promise that they would not be called on to pay immediately, and then place their notes in court and entered suit for their collection.

He has spent money in travel which he collected for missionary work.

He has mortgaged the cathedral to a layman in St. Louis for \$15,000.

He has gone into speculation with two priests of the diocese of St. Louis to purchase land at Lincoln, a part of which he seeks to unload on this diocese at more than double the cost.

He has encouraged the building of convents where they would be exposed to ruinous competition and authorized the incurring of debt which there was no prospect of paying.

Fifty thousand dollars are due to the convent in Hastings, which the bishop refuses to pay, and which he declines pay interest on.

He is openly charged by a broker in St. Louis with cheating and deception.

The other convents of York, Rulo and Falls City are also heavily embarrassed, with no hope of liquidating the debt.

He is untruthful. Few priests in the diocese will believe his word, and in his malicious untruthfulness he has scandalized the public by denunciation of the clergy, publishing that his priests are "infamous and notorious criminals."

He has not preached a sermon since he came here seven years ago, and the priests are heart-broken.

He has never made a financial statement and has certainly appropriated large sums of money.

The charges close with this sharp thrust:

He has had a passion for speculation since he became a bishop, and this is a disease with him, for during the years he served in the diocese of St. Louis, before his consecration, he was an open and notorious gambler, spending days and nights at the gambling table. He had two parishes in the diocese of St. Louis, in both of which he caused trouble, and by the people of which he is mentioned with scorn. In one he left a score of lawsuits, in the other a debt under which it is still groaning.

These charges are signed by ten well known priests, and were sent to Mgr. Satolli in February and filed for this meeting and the investigation which will follow.—St. Louis Republic.