SIMS AT WASHBURN.

A Papist Mob Allowed to Intimidate and Insult Citizens by a Papist Marshal.

WASHBURN, WIS., Jan. 15, 1894.

This town has perhaps witnessed such a shaking up as it never before experienced. On Wednesday evening Prof. Walter Sims, of Michigan, delivered a lecture in the opera house, which was packed to its utmost capacity. He spoke on the subject, "Who are True Americans?" His lecture was an eye-opener to many of our sleepy Protestants, and a bad expose of Rome's scheme to overthrow Protestantism in this country. Our town is run by Roman Catholics, and what is worse still, their unprincipled so called Protestant sympathizers. The Washburn *News*, a paper that represents that style of newspapers whose political policy is best represented by a "good Lord, good devil" service, with the balances very decidedly over on the papist devil's side, came out in a column report in praise of the Roman Catholics. The article accused the professor of abusing the pope, cardinals, bishops and priests, but failed to print proofs which were adduced to show that no "good Catholic" can be a good American citizen. This paper misrepresented on the one hand what the professor stated, while on the it said things calculated to encourage the priest in his incitement of his ignorant dupes.

As many were disappointed in being unable to get in the house to hear the first lecture, a second one was announced for Friday evening. Upon it becoming known that the professor was going to speak on the "Public vs. the Parochial Schools," a number of Roman Catholic town officials and their Protestant, unprincipled, office-seeking politicians got together, no doubt, to consider ways and means to prevent the next lecture. Threats were prevalent, and boasts that the lecture would not take place, and dark mutterings, intimated that the professor would not get out of town alive, etc.

When Friday evening came, however, the house was again filled with our most intelligent citizens. A mob began to gather in and about the saloons, which here, as elsewhere, are largely kept by papists. It was evident that trouble had been determined upon. People, as they passed to the hall, had to run the gauntlet of a stream of vile utterances, such as no other institution except the mother of harlots and abominations could teach its members to use. Utterances were used such as could emanate from no other vice-laden system than that of papal corruption. When the professor left his hotel, in company with a couple of friends, to go to the hall, a mercenary up, "Here he comes, boys!" and let a roar of inter-persed with vile utterances, etc. His presence, however, seemed to cow their spirits, and he passed into the hall without being molested.

The opening of the meeting seemed to be a signal for howls and threats, and Romish billingsgate and curses that must have made St. Torquemada and the army of holy inquisitors turn over in their graves with envy. In the mob were half-naked, whisky-pickled papists, and Irish Roman Catholic pugilists, with a sprinkling of other nationalities. The marshal, O'Sullivan, a papist bully, as he proved himself to be, aided and abetted the un-American display of Romish vice and ignorance. It was altogether one of the most practical object-lessons, illustrating what the Roman Catholic church is doing for American civilization that could possibly be presented. It was a "world's fair" to our best citizens, revealing the fruits of Roman Catholicism.

The professor, before he began his lecture, drew attention very sarcastically to the fact that the parish priest had provided him very kindly with a company of his church graduates, to serve as an example of what that church could produce in their parochial schools. "This is a fitting illustration," remarked the speaker, "of what our nation is coming to under Roman Catholic control." He continued: "I have read the report published in the *News* of your town, and especially that part which states that I made charges without giving any proof. This statement I pronounce an unqualified falsehood." At this point he reproduced his proof of the previous lecture, called upon persons in the audience to examine it, which they did, and pronounced it genuine. "Out of Rome's own mouth we condemn her," said the professor.

During the lecture, a call was made for a prominent doctor who was in the hall. It was afterwards discovered that an A. P. A. had been set upon and that his shoulder had been broken. The marshal had been called, and his Roman Catholic assistants appealed to, but they were on the other side. The mob remained out in the hall and upon the street until the lecture was over. The whole affair was one that illustrated the need of the A. P. A to secure American citizens for office, who are not the servants of priests and the obligated subjects of the pope of Rome. The next election will see that men are put on guard who will do their duty. The aiders and abettors of riot will find themselves adjudged both un-American and treasonous, and condemned to private life.

The professor stated that mob law and riot are the only weapons of defense that Romish priests have at their command. They dare not face the truth. They have nothing with which to disprove the charges that are made against their religious political despotism.

The Nunnery.

MR. PECCI: There has been a "fad" in the church during past centuries to leave the society of mankind, or almost entirely leave it and go to some solitude and there try to become as nearly perfect as possible. A little of this would do a person no harm but excess in it has made fools of many men and women. And the Roman Catholic church of today has these same peculiar modes of existence which were commenced hundreds of years ago and should have died in infancy. They were not content to become monks and live in the forests and mountains but they must add to their odd manner of existence, preaching from a pillar. Symeon Stylites, who lived near Antioch, preached from a pillar, thirty-six feet high, to the crowds who came to see him as well as to hear him. There are some men who would never, in this world be heard from if they had not some method of this kind to call the attention of the world to them.

The nunnery "fad" must have a place among the idiosyncrasies which the church, of which you are the supposed head, has accepted and adapted to your conditions of life. The first regular nunnery was started by Pachomius and presided over by his sister. There were young women who wished to seclude themselves from the world but would not go to the deserts and forests as the men did and this is one of the causes at least of the convents having an existence. But, my dear friend, as the reputation of the Pharisees was not as good at the time of Christ as it was at the time when this sect was organized, the convent of today has not the reputation those convents had when there were young women who were influenced only by mistaken zeal.

We find, after the convents came into existence the celibacy of the clergy was considered meritorious and then enjoined. But, Mr. Pecci, if you do not make a change in your arrangements, you will have trouble in the future as you have had in the past. The people of enlightened countries will not always tolerate convents which have been proven many times to be prisons, and they will not tolerate a pack of men who are forced to follow the life of a celibate and who are often the slaves of the wine cup.

It has been stated a certain league of young women of your pagan church will enter the convent if they are not successful in getting a Protestant husband. It has often been stated by your clergy that the great Roman Catholic church will not tolerate mixed marriages, and that is strong evidence that this statement must be true, because a person must always take the reverse of any statement made by the clergy regarding the attitude of your church toward Protestants.

There was formed in St. Louis a society of young people for the purpose of consultation regarding the work of that particular denomination of that city. In this society there were wealthy families represented, it is true, and that is one of the reasons for the ill-will of some one else. A secular daily paper stated a Protestant denomination had formed a society so that there would be inter-marriages between members of that denomination. It might have been a good idea if this were done, but it had not been done, but as this body of young people which represented both wealth and refinement, on account of the cause of their meetings, would exclude the persistent Roman Catholic, it made them mad and they must show their anger by accusing them of an act that some people might think would suggest narrow-mindedness and meanness. Some Roman Catholic would consent to marry the daughter of some wealthy churchman, and a Roman Catholic young woman, who confesses often to some priest, would be angry if she could not marry some Protestant of wealth and thereby help support the pope at Rome and Satolli at Washington and have all the children baptized in the true (?) church of Rome. And if a similar league for women exists among the Roman Catholics in St. Louis it would be the means of more young Roman Catholic women being compelled to spend their days in a convent.

If all the deeds were known as the deeds in the lives of men, who are historical figures in the Bible, are known, I am quite sure you would have odd bricks to build prisons with, and some one else would build them for you if you did not, and punish those who deserved punishment.

As I have penned these lines, I have thought of one young Protestant woman who almost became an inmate of an institution near St. Louis, and I know whereof I speak.

She had attended the school which was taught by nuns and was about to leave the school on account of finishing the course of instruction. But as the time drew near the Roman Catholic priests began to use all their influence to have her become a nun. They were successful to the degree that at last she began to consider it somewhat. One of the nuns, who taught at the seminary, saw this and asked her to go to the top of the building with her, and they went to the belfry, and there she told the Protestant she would tell her something at the risk of her life, but would do it because she would want a friend to do the same for her, and there advised her not to enter the convent as a nun. If she were to become a nun the priests would have her under their power and at any time if they wished to end her life no one in the world would know a word about it. She then told her not to let any one know that she had given her this warning and returned from their retirement among the vesper bells.

The Protestant then began to make arrangements to have her people call for her; at the same time the priests tried in every way possible to thwart her plans, but at last, as she saw her relatives coming she jumped through a window and left the would-be prison.

My advice to you, Mr. Pecci, is, teach a little more morality to your people out of the book you call the Protestant Bible and it will be better for you, for this world and the world to come. Your convent prisons and your celibate priests are a disgrace to the name of religion, and as it stands you endorse it.

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