

FROM MANY PASTORS.

They Discuss the A. P. A. and the Catholic Hierarchy

They Declare That Church and State Must Be Kept Separate If Civil and Religious Liberty Are Sustained in This Country.

The chairman of the committee of the Protestant Pastors' Association, appointed to call upon the newspapers and procure the publication of this communication, requests us to state that the committee called on the managing editor of the *Appeal-Arkansas* and respectfully requested that this communication be published in his columns, which request was refused. The reason given for refusing was that it was too long, and that they were unwilling to admit such a discussion to their columns.

ARE AMERICAN INSTITUTIONS IMPERILED?

We have observed in our city papers, during the last few months, a great many allusions to a political organization called "The American Protective Association," and the unanimous verdict of Memphis editors seems to be that said organization is wholly vicious, and that it should be promptly suppressed. We have never been in any way connected with that body, and the only knowledge of it we possess has been gathered, partly from its own published platform, and partly from the denunciations of its opponents.

The American Protective Association professes to have but a single object, viz.: to offer organized resistance to the alleged aggressions of the Roman Catholic hierarchy against American institutions. It seems to have adopted, as one of its features, an oath binding its members to absolute secrecy. This we regard as extremely unfortunate, and even dangerous, in all political and ecclesiastical enterprise, and we doubt not that this feature alone will serve to deter thousands of good men from having anything to do with it who are, at heart, in sympathy with its main objects. It is also claimed by those who oppose that organization that it is grossly intolerant, in that it proposes to proscrib all Catholics who are candidates for political offices, and to work to defeat them solely because of their religious faith.

We understand that the members of that body deny this charge as being based on a glaring perversion of their avowed principles; and they declare that they offer no opposition to any man on account of his religion unless he insists on combining politics with it, and thereby makes his religion a cloak for a mere political machine.

As to the truth or falsity of this charge we do not care to inquire; but we do not hesitate to say that we are relentlessly opposed to all intolerant treatment of men merely because their views concerning God and the Bible happen to differ from our own. Any religion which does not involve lawlessness has a right to be protected, no matter how heretical it may appear to some of us. And, even as to the most corrupt and unreasonable faith of mankind, we would wish to see their followers treated fairly and afforded every protection of the laws of the land.

There is a vast deal of difference, however, between a real religious faith, which is concerned with spiritual interests only, and a pretended faith, which teaches lawlessness.

The Mormons, for instance, have a so-called religion; but, inasmuch as one of its tenets is the right of a man to marry more wives than one, we are bound to approve of arresting every man who practices polygamy, and we are not justly chargeable with intolerance for so doing. The Hindu faith allows and commands a good many acts on the part of its votaries which if perpetrated in Memphis, would justly expose them to indictment for crime. In like manner, if a man tells us that his religion requires him to labor for the violent suppression of all other faiths than his own, and to wage war on those political institutions which are the glory and support of our national life, we shall not hesitate to inform him that, in those respects, his religion is a dangerous political conspiracy, which we shall oppose by every lawful means in our power, and we should certainly not wish to see any such man elected to a political office.

We feel that the present is a propitious occasion for inquiring whether there are any real grounds for the alarm felt by thousands of intelligent and law-abiding men in our country in regard to the principles and aims of the papal hierarchy in America. Every reading man knows that there is a growing conviction among men all over these United States that the leaders of the papal church are intent upon enterprises of a political nature, which, if persisted in, are certain to involve our nation in the most disastrous consequences. The fact that these leaders claim to be sincere in what they are doing and declare that it is a part of their religious faith to abolish certain American institutions and to change our fundamental laws does not in the least quiet our apprehensions or weaken our purpose to resist their attempts.

The more sincere and religious they may be in such a vicious undertaking, the more determined ought we to be in opposing them.

In all that we shall now say we wish to be understood that we speak only as private citizens and for ourselves. As citizens of a free government we have duties and privileges as such, and we believe that just at this time it is most fitting that some things should be said on the subject now under consideration. We respect the convictions of our Catholic fellow citizens, and we give them full credit for sincerity. It is one of the great privileges which they and ourselves enjoy in common, that we live in a republic where men of all creeds and of no creed enjoy the fullest civil and religious liberty. May this privilege be theirs and ours forever!

To us it is a matter of profound regret that we have to differ with our Catholic neighbors, not merely in respect to matters of a non-essential kind, but also as to some questions of vital importance. We also deeply regret that in speaking of the beliefs and aims of the papal hierarchy and their agents we may seem to be charging all Catholic laymen with things which a majority of them do not approve at all. The trouble lies in the fact that the rulers of the papal church—the hierarchy of cardinals, bishops, priests, etc.—believe and plan and carry out many things which most of the private members of that church do not endorse or even understand. We shall endeavor, therefore, to be careful to distinguish between the hierarchy and the lay members of the Catholic church, and we shall not knowingly be discourteous or unjust to anyone.

No man can get a proper understanding of this difficult question until he comes to realize how tremendous is the difference between the papal church and every religious body in this country. It is so radically unlike any Protestant church, in various respects, that it is impossible to regard them in the same light. The papal church not only has its own peculiar views of theology, etc., but its whole conception of the functions and missions of the church of Christ in the world is hopelessly at war with all Protestant ideas and forms. Take those political institutions which are the peculiar glory of our national life, as for instance, the separation of church and state, the complete toleration of all creeds and faiths, the complete freedom of speech and of the press, the control of the public schools by the state, free from all sectarian domination, and open to all classes alike, and it is but simple truth to affirm that every one of these priceless institutions is cordially hated by the papal hierarchy as being crimes against the church of Rome and usurpations of the pope's prerogative, which every good Catholic is bound to fight against as long as he lives. We dislike extremely to have to say, but we have not the slightest doubt that if the pope and his hierarchy only had the power to annihilate those institutions they would do so to-morrow. They sincerely believe these features of this American republic to be not merely undesirable but positively wicked, and that they are to be endured by Catholics only so long as they are unable to abolish them.

To begin with, the papal hierarchy is not merely a company of ecclesiastics, working together for the furtherance of purely spiritual interests, but they are a body of politicians, and a band of diplomats as well. They are at once the dignitaries of a church, the officials of a secular government, and the leaders of a political party. The pope has his ambassadors and nuncios at the various courts and capitals of the nations; and his bishops and priests are as distinctively involved in political schemes as are the professional politicians of our great cities. This all grows out of the fact that several of the cherished dogmas of the papacy are purely political in character and have only a remote connection with things spiritual. The serious part of it is, that these dogmas are directly antagonistic to those sacred American institutions for the preservation of which rivers of blood and millions of treasure have been freely poured out. If any man doubts for a moment the political aims of the papacy in America let him read the following extracts from an encyclical letter of the present pope, dated November 7, 1885, and reported by cable to the *New York Herald*:

"We exhort all Catholics to devote careful attention to public matters, and take part in all municipal affairs and elections, and all public services, meetings and gatherings. All Catholics must make themselves felt as active elements in daily political life in countries where they live. All Catholics should exert their power to cause constitutions of states to be modeled on the principles of the true church."

Here we have "marching orders" from headquarters, and they are being loyally obeyed in every city in this Union right before our eyes.

The worst of it is, however, that the papal hierarchy is not only a sort of political party, but it is a secret and oath bound organization. The pope has been very severe in his denunciation of the Masonic order on account of the feature of secrecy which it embodies, and which so far as we know, does no harm; and yet, where under the whole heavens

can there be found any association of men more completely pledged to absolute secrecy than are the bishops of Rome and the priests? What newspaper reporter could obtain access to one in a hundred of the numberless chaplains and confessorial of Roman ecclesiastical? When has the general public of Memphis ever been invited to attend the meetings of Catholic priests or priests where church affairs were under discussion? Read the following extract from the official oath taken by Catholic bishops at their consecration:—"I, N., from this hour, will be faithful to my lord the pope and his successors; the counsel they intrust to me I will never disclose to any man, to the injury of the pope." This one feature of the Catholic church is enough to make it plain that when Protestant churches or the civil authorities undertake to deal with it for any purpose whatever they stand at a tremendous disadvantage; that ironclad secrecy, like a high wall of separation, excludes that communion from the public view, whereas all other religious organizations in this land stand out distinctly in the light of day, with no concealments to make, and no schemes to be hidden from the public eye.

There would be ample grounds for alarm if the papal hierarchy, in its character as a secret political party, was thoroughly American in its origin, and wholly in subjection to the authority of our national constitution, whose protection all Catholics enjoy equally with all other citizens. But, on the contrary, the rulers of the papal church, in this country have taken an oath of supreme allegiance to a foreign prince—an Italian pope. That foreign prince, according to their oath, is entitled to the first claim on their loyalty, and they are solemnly bound to obey the commands of the pope in preference

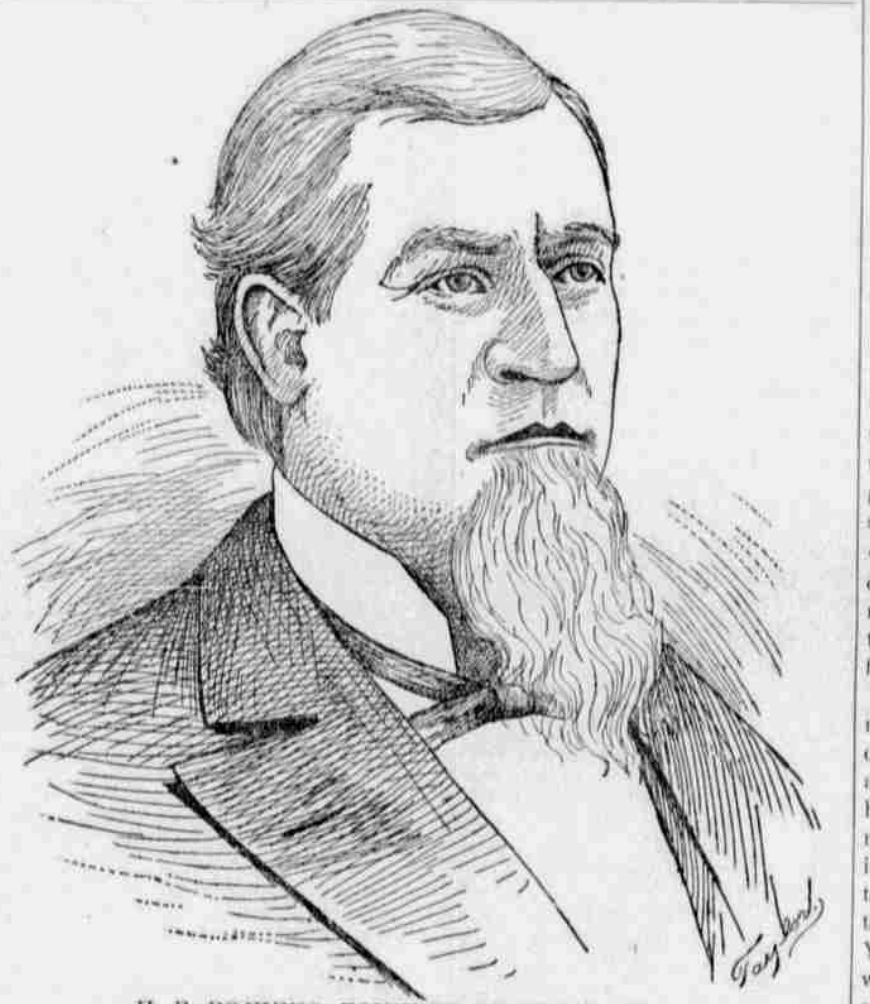
to those of the government. The Roman Catholic profession of faith, which received the sanction of the Baltimore council of 1884, contains the following oath of allegiance to the pope: "I pledge and swear true obedience to the Roman pontiff, vicar of Jesus Christ, etc." Then read another extract from the bishop's vow, from which we quoted above: "I will assist them," (that is, the pope and his successors) "to retain and defend the papedom and the royalty of St. Peter against all men. I will carefully conserve, defend and promote the rights, honors, privileges and authority of the pope. I will not be in any council, pact or treaty in which anything prejudicial to the person, rights or power of the pope is contrived. And if I shall know any such things, I will hinder them with all my power, and will speedily make them known to the pope. To the utmost of my power, I will observe the pope's commands and make others observe them. All heretics and all rebels to my lord, the pope, I will persecute and impugn." If we turn to the Revised Statutes of the United States, we find the law which defines the sort of allegiance that this republic requires of all foreigners coming to this country to enjoy the privileges of citizenship. The law reads thus: "The alien seeking citizenship must make oath to renounce forever all allegiance and fidelity to any foreign prince, potentate, state or sovereignty, in particular, that to which he has been subject." Now, the naturalized Catholic prelate has taken two oaths of allegiance: One to the pope, vowing to be true to him "against all men," and one to the republic, swearing that he has renounced all other allegiance and that he will be loyal to our national constitution, and all the laws made in pursuance thereof. No mortal can keep both of these oaths, for they are mutually contradictory. Which of the two will the naturalized Catholic bishop from Europe be likely to regard as binding? Bear in mind that the pope claims, and all his hierarchy concede, that he is as infallible as God himself, and that he has a divine right to exercise supreme temporal power in every

nation, under heaven and to dictate its policy and laws. Just imagine, for a moment, that six or eight millions of Roman Catholics migrate to this country, accompanied by a full complement of bishop and priests of the Greek church; all sworn to remain loyal to the emperor and to labor night and day to convert this republic into despotism like Russia, and all under special orders to mix freely in our politics, and get a pull on the office seekers and the politicians, and, whilst vociferously demanding the fullest liberty of worship in America for themselves, condemning the most brutal persecution of the Jews, Lutherans, and all other faiths of Russia! How long would the real lovers of human liberty in this republic endure such a situation?

(Continued next week.)

KANSAS CITY, Mo., March 22, 1891.—Editor THE AMERICAN: Strange things are happening every day, but the strangest of all was witnessed last Saturday evening when a Methodist minister met with the Roman Catholic hierarchy and publicly kissed the pope's toe, as reported in the *Sunday Times*. This high-salaried preacher of the Grand Avenue Methodist church gave the hand of Methodist fellowship to a Roman Catholic priest, crawled before the big sensual priest as being a very unworthy speaker himself, and remarked that Father Dalton is the orator in these parts.

What think you Americans of the Grand Avenue M. E. church when your preacher stands up before Roman priests and tells them that your preacher is a poor little i, as compared to them? And how Dr. Mitchell did try to make St. Patrick out a Methodist, and didn't the priest turn the joke on little i, when he told him it was no such thing. St. Patrick was a Roman Catholic.



H. F. BOWERS, FOUNDER OF THE A. P. A.

to those of this government. The Roman Catholic profession of faith, which received the sanction of the Baltimore council of 1884, contains the following oath of allegiance to the pope: "I pledge and swear true obedience to the Roman pontiff, vicar of Jesus Christ, etc." Then read another extract from the bishop's vow, from which we quoted above: "I will assist them," (that is, the pope and his successors) "to retain and defend the papedom and the royalty of St. Peter against all men. I will carefully conserve, defend and promote the rights, honors, privileges and authority of the pope. I will not be in any council, pact or treaty in which anything prejudicial to the person, rights or power of the pope is contrived. And if I shall know any such things, I will hinder them with all my power, and will speedily make them known to the pope. To the utmost of my power, I will observe the pope's commands and make others observe them. All heretics and all rebels to my lord, the pope, I will persecute and impugn." If we turn to the Revised Statutes of the United States, we find the law which defines the sort of allegiance that this republic requires of all foreigners coming to this country to enjoy the privileges of citizenship. The law reads thus: "The alien seeking citizenship must make oath to renounce forever all allegiance and fidelity to any foreign prince, potentate, state or sovereignty, in particular, that to which he has been subject." Now, the naturalized Catholic prelate has taken two oaths of allegiance: One to the pope, vowing to be true to him "against all men," and one to the republic, swearing that he has renounced all other allegiance and that he will be loyal to our national constitution, and all the laws made in pursuance thereof. No mortal can keep both of these oaths, for they are mutually contradictory. Which of the two will the naturalized Catholic bishop from Europe be likely to regard as binding? Bear in mind that the pope claims, and all his hierarchy concede, that he is as infallible as God himself, and that he has a divine right to exercise supreme temporal power in every

lie and that the Roman Catholic church cannot promulgate a new doctrine. No, Priest Dalton, it cannot. It is the same old dragon spoken of in Revelations by John of Patmos, who was to have a name on her forehead the great mother of harlots; who was drunken with the blood of the saints and with the martyrs of Jesus. This is the same old Roman church that put three million Christians to death and kept the Christ in Bible away from the people for twelve hundred years and the whole world in darkness and ignorance; this is the same Roman church that murdered the first reformers, and burned Wycliff and cast his ashes on the Severn sea, and burned Tyndal and came so near killing Martin Luther.

Yes, Priest Dalton, it cannot promulgate a new doctrine; it is ever the same. The people of Kansas City had some rocky proof of that a few months ago, and some more evidence this week when a Catholic offered \$500 for proof which will satisfy Priests Dalton and Lillis that Mr. Cooper went to hear a lecture that the priests did not like him to go to.

I am an American and have been a Methodist for thirty years, and I don't see how one being those can sit and hear a priest tell us that Rome is the best friend this country has or can have. Surely Priest Dalton takes us Americans for fools, and no wonder for we have allowed Romans to dictate our affairs so long that they have become our masters. We must even ask them if they will take offense if we go to hear a lecture.

Americans, it is time we were throwing off this yoke and showing them that there are not many little i's among METHODISTS.

Has to Hide His Paper.
CARBON HILL, Ills., March 25, 1894.—Friend Thompson: Enclosed find \$1.00 for another six months of your paper. I would rather have that paper than any one that I know of. There are not many here that take your paper, but they are just crazy for mine, I have to hide mine until I get done with it.
A FRIEND.

USURPED AUTHORITY.

Rev. Dr. Farrell Preaches Against Mixed Marriages.

Opposed to Marriages Between Catholics and Non-Catholics—Should Be Permitted Only Between Man and Wife.

"Mixed Marriages" was the subject of the Rev. Dr. Farrell's sermon at St. John's cathedral last evening at St. John's cathedral. It was a continuation of his series of sermons on marriage and divorce.

Dr. Farrell spoke in part as follows: "We have rejected, my dear brethren, the usurped authority of the state over matrimony. We have seen that the secular power has neither the right to bind or loose, neither the right to declare a marriage valid nor to loosen the divinely appointed bond."

"It is time now that in contrast to this usurped power, we should dwell on the authority of the church over the sacrament of matrimony, an authority which comes from Christ and from God. Her legislation, we claim, is most wise, and in all, among all her laws, there are none wiser than this one which we take for the subject of meditation tonight—her law against mixed marriages. You know what I mean by a mixed marriage; it is a marriage between a Catholic and a non-Catholic."

"I confess that the subject is, indeed, a delicate one. I have regard for the feelings of those who are already joined in such an alliance. I wish not to disturb their peace of mind. I would not cause them one anxious thought. My purpose is to speak to you young men and young women and to warn you of the dangers that are found in these so-called mixed marriages. I know that the hand of the holy father trembles when he writes the permission for one of his children to enter into such an alliance. I know how heavy the responsibility sits upon the bishop who grants a dispensation for such a union. I know much better, perhaps, how sad it is for the priest to examine into such a case with almost prophetic vision of the evils and the dangers that lie in such a marriage. Therefore, although my words may wound some, they cannot fail to do good to many."

"Although it is well some times for the church to spare the feelings of those who are not of her fold, and of those of her children, to whom she has granted permission, still in matters of such grave moment and importance it would be wrong; it would be a sin and a crime for priest or for church to connive at evils that are so apparent and to pass over lightly dangers that are so found."

"Now what are these dangers in a mixed marriage? There are two principles which I claim such a marriage acts directly against. First of all men have not the true idea of marriage; men in the world, I mean, and Catholics have caught the contagion, and they, too, have not that high idea of true marriage that they should have. You know from what we have seen what a real marriage should be. There should be a unity, a perfect unity. Not only a unity of interests, not only a single love made out of two loves, but a unity of mind, a unity of heart. A perfect union is the ideal of a true marriage. Men and wife should have but one thought; they should have but one soul, and all the wants of their lives on earth should be guided by that single, simple truth, they are two in one flesh."

"Now, let me ask you how is it possible that there should be a perfect union between two of different faiths and beliefs. Is not religion important? Does it not enter into our every act; at least should it not enter into all our thoughts and designs, and will there not be a barrier from the very first day between husband and wife who kneel not at the same altar, scarcely adore the same God?"

"How will their lives blend when the most important element of life must be distinct and separate in the nears of both? How will their minds blend when one contradicts the other? Will it not be the seed of many a bitter quarrel? Will it not be the foundation for many a dispute and has it not been in your own experience the foundation of much unhappiness and many separations? If marriage were what the world thinks it to be then I would say it makes no difference. If marriage means only the betterment of your condition in life, if it means only an increase of wealth by the joining of two estates, if it means only the raising, perhaps, of you to a higher position by a fortunate alliance, if it means, oh how shall we say it, if it means only the gratification of the lust of your bodies, then it makes no difference whether the one of your choice be Catholic or Protestant. But we know that that contract in itself is high and honorable and dignified, and I say it makes all the difference in the world. A mixed marriage is the seed of discord, the foundation of disunion. We know that marriage is a sacrament, we know that it represents the union of Christ and His church."

"Husbands, love your wives as Christ loved His church, and that union must be forever, because Christ cannot be separated from His spouse, the church. Now take this idea of a Catholic mar-

riage and compare it with a marriage by a Catholic to one out of his faith. Is there any representation of the union of Christ and His church? Is there any supernatural grace? Is there any supernatural love? Is there any real conviction that that bond is indissoluble, that that life can never be broken, except by death? The Catholic marriage must be so. I care not how honest the man may be who promises that he will cleave to her whom he makes his wife forever. He may mean it then, but, unless he has the grace of God, unless religion seals that promise, I will not trust him. I cannot trust him that he will keep his promise and remain faithful to her whose he makes his wife for life."

"The Catholic marriage; how beautiful it is. Have you ever dwelt upon the nuptial mass, how the church takes her children into her very sanctuary and joins them together with her blessing, how she prays over them that they may be strong and noble, that they may make a great and valiant woman like those of old; how she holds her hands over them and gives them her blessing, which is fruitful of grace? How in that banquet of love, Jesus comes as He came to the wedding of Cana; how Mary is there, the mirror of true womanhood. The sun shines on such a wedding, and it is the sun of grace. The bells ring out their glad peal and the angels answer them in heaven. Now how does the church celebrate the marriage which she cares not for, which she permits only because of her greater evils, because she fears greater evils to come. The priest is present there indeed, but there is no sign of his office. He wears the garb of a simple man. He is not there as a priest of God; simply as a witness to that sad ceremony. The church turns away her face whilst the words are said; there are no prayers; there is no blessing; all is cold and empty, and this is what perhaps many of you think of exchanging ceremony of mother church." [Cleveland Evening Post.]

History of Jesuitism and Some Phases of Catholicism.

Continued From Page 4.

and so we put the question before the American people, oppose Protestantism to Romanism; our institutions give and protect all citizens alike, but a papal bull from the pope at Rome would to every true Catholic be the ruling power with him. So I would say to every true American citizen here that if you value your free institutions, your schools, your good government, your homes, your lives, and in short all that secures peace and happiness to any people, oppose yourself first, last and all the time to Romanism. Let it be the lifelong purpose of your lives to oppose it and not let it get a foothold on our free land and country, for where they gain foothold all these depart. Stand fast therefore in the liberty wherewith Christ hath made you free.—Kansas City American.

CITY.

ARE you a subscriber to THE AMERICAN?

GET your friends to add their names to our subscription list.

The DeWolfe-Hopper Opera Co. will arrive in this city by special train over the Missouri Pacific Monday afternoon.

The Missouri Pacific Railway Co. have given notice that California rates will be restored to old figures April 15.

The Week at the Fifteenth St. Theatre.

Henshaw & Tonbroeck's will be the attraction at the Fifteenth street theatre tonight and Saturday evening with a matinee on Saturday afternoon.

Miss Rose Melville, the soubrette with the Zeb company, which plays at the Fifteenth street theatre for four nights, commencing with the Sunday matinee, April 1, is one of the cleverest soubrettes of the day, and of all the funny character parts that were ever introduced on the stage, Miss Melville deserves great credit for being the originator of the funniest. She plays a part in the last act called Sis Hopkins, and it is entirely a new characterization to the stage, and she actually gets more laughs in five minutes than some comedians get in a whole evening. Besides the new character Miss Melville introduces several catchy singing and dancing specialties, and wears some stunning costumes.

DEMAND POND'S EXTRACT - AVOID ALL IMITATIONS.

FOR ALL PAIN Rheumatism Feminine Complaints Lameness Soreness Wounds Bruises Catarrh Burns Piles

USE POND'S EXTRACT It will Cure.