

# THE AMERICAN.

## THE MOTHER OF CRIME.

Roman Catholicism Responsible for a Majority of the Criminals and the Prostitution of Politics.

The proportion of criminals in a class of people is a fair criterion of the morality, enlightenment, and superiority or inferiority, as the case may be, of that class.

And it is with this in view that I shall prove that the members of the political hierarchy, which I make my subject, contain more criminals among their ranks than any (we might almost say all) other class or classes of the people of the earth outside the "holy church."

In short, the teachings through which the Catholic church has gained her power cannot but be the foundation of political corruption.

Rome has always tried to rule in every country in which she has had a foothold. She has sought to make her dominion temporal, not spiritual, and has nearly always succeeded.

I have before me a copy of the *Review of Reviews* of May, 1894, an article in which shows the relative Roman Catholic and Protestant population of the different countries of Europe.

The Roman Catholic countries are: Ireland, France, Russia, Austria, Italy, Belgium, Greece, Turkey, Europe, Spain and Portugal.

Protestant countries: Great Britain, Germany, Finland, Sweden, Denmark, Holland and Switzerland.

From the Roman Catholic countries of Europe it is generally conceded, and figures prove, come the great majority of our foreign-born criminals and paupers. The remedy for this is the restriction of immigration; but injury has already been wrought, by the propagation of the foreign ideas which their ancestors brought over from Europe and fostered in this country, into the minds of the millions of descendants of foreign-born citizens.

From the Protestant countries of Europe come our most intelligent, honest and thrifty foreigners, the kind that develop into true Americans.

Let us look at the criminals that the Roman church has educated: The anarchist in France, the socialist in Germany, the nihilist in Russia, the Booths, the Surtees, the Guiteaus, the desperate Slavic and Polish coal miners of the United States; ALL are Roman Catholics.

The truth of the matter is dawning upon America; Chicago trembled under the blow of the anarchists in 1886; the strong right arm of justice broke down the barrier of Catholicism, and the murderers paid the penalty of their awful crime. Again Catholicism showed her teeth. The Clan-na-Gael stood behind her, and Dr. Cronin bit the dust. In 1893 she asserted herself once more and the World's Fair mayor was the victim of rabid Catholicism, personified in Prendergast. And still again Cleage felt the knife, and a Clan-na-Gael mayor sat in the chair which Catholicism had made empty. Thus Catholicism has dealt with Chicago. And so with the nation. She succeeded in the assassination of two presidents—Lincoln and Garfield. The murder of Lincoln and the attempted overthrow of the republic was made in the dying hours of secession, as a last resort. Pope Pius was thoroughly in sympathy with the rebellion. He did all he could to aid its cause; it was "all for the glory and honor of God."

A peculiar feature of Rome's assassination is that the tools always plead, or are called, insane. Thus it must be, for "the church cannot err."

Did it ever occur to the public where the much-abused idea of the "all-hog" (I. C. R. R.) turnstile had its conception? It must have originated in the head of some Romanist who thought to adapt the features of his ideal heaven to this lowly world of ours.

How? Why, on the principle of "high money, high mass; low money, low mass; no money, no mass."

Buy a ticket from Randolph street to Central Station, and if the ticket is good, you can go through the turnstile, get on the train and ride to your death nation safely. This is the same principle upon which Rome does business; give the priest so much money, and it doesn't require much, and he'll say mass that will take you straight through purgatory, high and dry, and set you down at the golden gates with a smile on your face and a crown on your pate that will dazzle St. Peter, till you get through the gate.

The fact that the idea is suited to temporal affairs, however, is by no means a positive assurance to me that it is "infallible" in crossing the "great divide."

Now, take the same illustration in a sensible way. Suppose a ticket-scalper should sell you a bogus suburban ticket; you could get through the turnstile, but when you presented the ticket the conductor would not honor it, and you would be put off at the next station.

Well, the Catholic church is doing a ticket-scalping business; she has advertised herself as the only true route to the land of halisuburbans; she has stationed her priests about as *bona fide* ticket agents; the "sucker" may get through the turnstile, but if he does, he's bound to get off the train, and dollars to contend's at the next station, which, I believe, in this case, is purgatory.

The masses and indigent ones bought with hard cash are not the kind that insure transportation to a life of bliss.

Roman Catholics form 21 per cent. of the population of the United States; they compose 42 per cent. of those who are "working for the government" in the penitentiaries of the United States.

The population of Seattle, Wash., is given in the census of 1890 as 43,837; Roman Catholics form one-eighth of this number.

The Protestant missions of Seattle show to the world that eight-tenths of all the ruined and degraded women who are assisted and reclaimed by them are Roman Catholics. Think of it! One-eighth of the population of a city producing 80 per cent. of the immorality of that city. And yet there is no reason to doubt that the same condition of affairs exists in all cities.

Of the Seattle industrial army, 91 per cent. were foreigners; 62 per cent. were Roman Catholics; 38 per cent. had no religion.

All of which goes to show that Rome is the mother of crime; the doings of Tammany Hall, which have recently been unearthed, are the fruits of ignorance and crime, superinduced by Catholicism. Bourke Cochran and "Boss" Croker are firm believers in the patriotism and efficacy of the Roman Catholic church; that it is efficacious in politics there is no doubt, and that is as far as it goes. The old Tammany of New York, as well as the new Tammany of Chicago, has amply proved that fact. Faith in the efficacy of the Roman Catholic church made Croker a multi-millionaire in a very short time; it is making John P. Hopkins and his papal followers likewise wealthy.

To do away with the corrupting influence of Jesuitism in politics, we must tear the plant up by the roots. The unscrupulous Tammany office-holders, be they Protestant or Catholic, must go first; immigration must next be prohibited to all foreigners except such as are law-abiding, intelligent, industrious and willing to become loyal American citizens; stricter naturalization laws must then be passed; parochial schools must go for once and for all; all convents, all charitable or penal institutions shall be opened to the scrutiny of the public; a tax must be levied upon all church property, as well as ALL property, of whatever nature, and by whomever held; last, but not least, to make the work complete, the voting franchise must be restricted to all persons who are ignorant, mentally incapable, or lawless; this will bar the great majority of Catholics, the tools of the Hopkins and Crokers. A lawless man is one who violates the law in any material point, knowing or believing the law to be such that his act will be a violation thereof. Ignorance in an American citizen is the not being informed upon the affairs of the day and government, upon the law of the land and the duty of an American citizen.

A man mentally incompetent to vote is one who will allow anybody else to dictate to him for whom he shall vote; he is a man who will allow anyone else to govern his opinions and his understanding of the right.

Pass a measure establishing the above mentioned principles as the law and the great majority of Romanists will be disfranchised; the injurious element in any country would be thus disfranchised.

Then permit the gentler sex to vote, under the same conditions, and the purity of the ballot is established, and criminal Rome will have received her death-blow.

A. M. ERICAN.

### Governor Stone Criticizes the A. P. A.

Governor Stone, of Missouri, is very pronounced in his views upon the attitude of the American Protective Association and declares that it will be vigorously condemned in the next national democratic convention. The democracy of Illinois has already expressed itself by resolution as opposed to the embarkation into politics of any secret or prescriptive organization, and, therefore, Governor Stone's prediction is likely to be verified. In a recent interview, Missouri's popular executive remarked: "The order is a revival of the barbarous practices of past ages, when persons were prosecuted for conscience sake. It is unchristian, un-American and savage and cannot but meet the condemnation of all right-minded men."

Governor Stone said he thought many joined the order out of pure hatred and prejudice against the Irish and Catholics. He dwelt particularly, however, upon the belief entertained by him that the A. P. A. leaders are actuated solely by hope of pecuniary gain and political preferment. He was of the opinion that the organization has assumed political proportions that threatened to hold the balance of power, and said that both parties, the democratic and republican, should unite in crushing its further progress.

"But," said the governor, "the task of defeating the alleged ends will devolve upon the democratic party. As in the days of knownothingism, its efforts were unaided so at the present time it must by itself wage war against bigotry and prejudice. Nothing is to be expected from a party like the republican, which is almost inseparably bound up with the A. P. A., and which depends upon the work accomplished

by A. P. A. leaders in the councils of the order."

The A. P. A. claim a membership of 40,000 in Missouri, but have no hold upon the democratic party in that state. When asked as to the growth of the order south of Missouri, Governor Stone said, as far as he could learn, that its membership was limited to no particular section, but extended almost everywhere.

Governor Stone told of a St. Louis leader of the A. P. A., a German infidel, who can neither read nor write the English language. He thought the order numbered many such men, persons who had joined it merely for the purpose of gaining notoriety.

In conclusion the governor said: "I have no great confidence in the liberal-minded American people to think other than that the growth of the A. P. A. will be spasmodic. It is a menace to our institutions, and as such can only be short lived."

As Missouri is likely to present the name of Governor Stone as a presidential candidate, the people are keeping their thoughts upon his independent utterances from day to day.—*Quincy, Ill., Daily Herald.*

### A BIT OF HISTORY.

#### True Story of the Escape of Olivia Neal From a Baltimore Nunnery.

BALTIMORE, Md., July 2.—Editor THE AMERICAN: In the last issue of THE AMERICAN (your paper should be read in every American home) there is an account of the establishments of these priest-prisons or convents. We were cursed by them as early as 1835 in this city. In 1835 screams for help were heard time and again from what was called the Alquist street nunnery. "Help! help! O Lord, help!" In August, 1839, Olivia Neal made her second and successful attempt to escape from this nunnery. The first time she was captured, forced back and punished by a priest named Gildea. On her second attempt this same priest tried to force her back, but she was protected by the people. The first man she asked for protection from the pursuing priest was an Irishman, and a Roman Catholic. He told the priest (he was a brave fellow) he would see him or any man damned before he should lay his hands on her. The excitement was so great that had it not been for some of the cooler heads. The nunnery would have been torn down and every institution of the kind in Baltimore. This was at a time when even the slave-trader was not allowed to run his detention jail without his place being inspected; but delicate white women could be punished and imprisoned in these nunneries by foreign priests, and there was no law to protect them. They were even beyond the power of the act of habeas corpus. At that time it was the boast of every Baltimorean that any woman could walk the streets in safety, alone, at any hour of the day or night. When the priest found that the people were aroused, Olivia Neal was promptly found to be insane. Her friends, who for nineteen years were not aware of her insanity, and then not until she had escaped the second time, stood by the church, and she threw herself on the public for protection, saying she had no friends in whom she could confide. When the growl of the long-suffering American people was heard, she was sent to Mount Hope Hospital, run by the sisters, where she was last heard from. Insane was she? When Rev. Dr. Robert Breckinridge, "the noblest Roman of them all," came into the room where she was, she cried convulsively, extending her arms towards him, and excitedly repeating his name, said: "I claim your protection." If their rules required an insane girl to be lashed and punished by imprisonment, what mercy for those who are sane and make the attempt to escape and do not succeed? Read chapter 14 of the decrees of the twenty-fifth session of the Council of Trent concerning "Regulars and Nuns." Can you go and arrest one of your neighbors, put him in prison as a lunatic, take all his property without a writ de *laquero* latronum?

What an American citizen cannot do, these foreign priests come and do. Do they care for our laws? Any institution which would flog and imprison in a dungeon an insane woman, because she tried to escape should be brought under our laws or destroyed. Little did our fathers imagine, having bought liberty and citizenship at the price of their blood, for themselves and for their children, that men from papal countries should come here and erect their prisons and call them convents, and in the name of religion make subjects of their children and rob them of their liberty and property. Where is the American who can hear a woman cry for help and not go to the rescue? From the inside of these hell comes the cry, "Help! help! O Lord, help!" and those who escape call as Olivia Neal did, "We throw ourselves on you for protection." Friends, Americans, are we as craven sons to give up all our fathers fought and died for? Shall the subjects of a foreign potentate come here and erect prisons in the land that holds their sacred bones and we stand cowardly by, while from these prisons of hell comes the terrified cry of our sisters and daughters. "Help! help! O Lord, help!" Wherever that cry is

heard, cursed be he and palsied the arm of the man who answers it.

NEB.

### Home.

O! Roma! Roma! that drives On the seven hills and gazes out With greedy eyes upon the world— Incessant is thy appetite. Whoa! beat the light of heaven Shows upon the walls the same Great swallows grand for power. Hath it behaved that now still All thy sides.

Thy thought has over leek To rule the world. Within thy heart have fallen kingdoms east That vanished from the face of earth At thy mere breath. Ambition Hath her home within thee, and so crime Has ever harbored there from the will The blood of wolves seems ever still To permeate thy soul, and cause Thou art to war incessant.

Thy high Ambition in the ages past, has led Thee to the gates of highest Earthly power, the nations of the Earth have well nigh all been At thy feet, but thou didst over-reach Thyself, and foist within out. Turn down thy strongest walls And only ruins marked thy place. But in the ashes slumbering, there yet Remained a spark that faun to flame When Christ was born, and zeal to spread His cause grew fast, and good At last came from thy zeal to do.

But soon thy hand grew hard upon The reins, and deep corruption like A wave spread through thy good And blasted all. Since then thy aim Has only been to bring the world Before thy feet, and place the yoke Of bigotry upon the necks of millions.

Thy priests, with open ears, are Hearing half the world confess their sins And thus they bind a chain that holds Their victims sure. In semblance Of the lowly Christ, they come into The houses, and leave a vile red Mark of sin to blot its purity.

The bright of ignorance is hung beside The cross that hangs about the neck Of those who bow to thee. Thy outward pow'r seems as great as e'er It did, but thou art tottering on the brink of ruin. Thou art toothless old And falling to decay, the grave yawns Close beside thee, and soon full length Thy rotting hulk shall fall to rise No more.

AMERNO.

### Dogmatic Guide-Boards.

This intricate world, as we journey on through.

And strive to be honest, just, upright and true—

How many broad guide-boards we meet on the way.

To claim our attention and lead us astray!

The plans for salvation, that bigots have traced, At every conspicuous angle are placed,

And each points the way to the only true road.

That leads souls immortal to heaven and God.

And thus on our journey through life, every day

We meet many guide-boards set up in our way.

That cry to us, "Turn, Oh! Turn into our path.

And shun the damnation of Satan and death."

Those guide-boards, set up in the highway of life,

Create bitter discord, contention and strife,

With loud-mouthed defenders that seek the control

Of pilgrims—their baggage, their body and soul.

Around every guide-board, far out on the plain,

Are bleaching and rotting the bones of the slain,

Of martyrs and ministers—bishops and popes—

Bad wrecks through the zeal of their bigoted hopes.

Then let us go on in our journey through life.

And seek to avoid this contention and strife,

Go on in the way that the Nazarene trod—

And walk, an intelligent image of God.

July 8, 1894. —DOX BOX.

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Rome in England.

Roman Catholic bishops in England have issued an official document, intended to be the basis of a bill to be presented to parliament. They demand for their children public elementary schools under Roman Catholic management, and the maintenance of these schools out of the public fund.

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