

NOT INFALLIBLE.

Pope Leo XIII. Rescinds a Decree of Pope Clement XIV.

One of the boldest acts of Pope Leo XIII. is the brief issued in July, 1886, restoring to the Jesuits all the privileges which had been abolished in 1773. Pope Leo had allowed the Jesuits to exist again as a society, but without restoring to them the many privileges they used to enjoy before the famous decree of Clement XIV. So it was reserved for Leo XIII., who was thought to be a superior man, to accomplish an ignominious deed which his predecessors in this century had not dared to do.

This brief of restitution of Leo XIII. has provoked in Italy a very serious movement against the Vatican, which is continually growing, as it proves that the pope wishes to lead the world back to the accursed times of the middle ages, and as it declares war with modern liberal institutions. Indeed, we shall see in another article how heinous these privileges are which he bestows again in our days on the hated Jesuits. For the present we wish only to put Leo's brief of 1886 side by side with Clement's brief of 1773 so as to get a clear idea of the pretended harmony and infallibility of popes.

It is known that the courageous Pope Ganganelli (Clement XIV.) hearing awful charges against the Jesuits, the doctrines they taught and the crimes they committed, had all these charges carefully examined by a committee of cardinals, and as these found the charges proved, he issued a long and solemn brief, abolishing for ever in virtue of his apostolic authority, the Society of Jesuits, and pronouncing excommunication against whatever person would dare at any time to act in opposition to his decree. And now we see Pope Leo (Leo XIII.) issuing another brief in which, in virtue of his apostolic authority, he declares that he wants the Society of Jesuits to enjoy again all the privileges they did enjoy before Clement XIV., whose brief he expressly abrogates.

This is an open rebellion against Pope Clement's authority, as he had declared the Society of Jesuits abolished for ever, in perpetuo.

Had Clement the right to order that the abolition should last for ever? Certainly he had, according to the Roman Catholic view of the authority of a pope. Therefore Pope Leo could not oppose his predecessor's decree; and besides, by doing so, he has fallen under the excommunication pronounced by Clement. Nay, the actual pope may rightly be considered by all Romanists as excommunicated.

But besides this general awful contradiction between these two popes in their exercise of their apostolic authority, there are many points in their briefs on which they utterly contradict each other. Pope Leo says in his brief that the Society of Jesuits "has been commended by the Council of Trent." Pope Clement in his brief has said explicitly that he had carefully examined whether the said society had been commended by the Council of Trent, and had found that it had not. Here are two pretended infallible ones who contradict one another about what has been done by the Council of Trent.

Pope Clement says in his brief, "Dolens ac Redemptor noster," that he abolishes the Jesuits' society because "they teach doctrines which the apostolic see has condemned as scandalous and immoral."

Pope Leo says in his brief, "Dolens inter alia," that he bestows again on the Jesuits all former privileges, because "the Jesuits are the source and defence of wholesome and solid doctrine." Everyone knows that the doctrines of the Jesuits are today exactly what they were at one time of Clement. Here then is one pope declaring these doctrines "scandalous and immoral," and another pope proclaiming them "wholesome and solid." See how the infallible popes agree in proclaiming what is the orthodox doctrine of their church!

Pope Leo says, "in order that the Jesuits may work with increasing zeal in the Lord's vineyard for the salvation of souls," he bestows again on them all their privileges. Pope Clement said, on the contrary, that "in order that the Jesuits might better work in the Lord's vineyard for the salvation of souls," he dissolved their society and abolished their privileges, which he considered as a hindrance to the good work of the salvation of souls. Here, again, what is by one pope thought good is by another considered bad.

Moreover, Clement says that "the members of the Jesuits' society are most obnoxious (infestissimi) to the welfare of Christendom," and that "the church can never have lasting peace so long as that society subsists." Pope Leo, contrariwise, exalts the Jesuits' society as most beneficial to the church. Which of the two popes is right and which is wrong? Certainly they cannot both be right; for the Jesuit society is one and the same as it was in the last century. They themselves openly boast that they have never changed; and when one of their generals was asked to modify somewhat their society he boldly answered, "Sint ut sunt, aut non sint." "Let them be as they are, or let them not be at all."

It is clear that there is an utter contradiction between these two briefs of Leo and Clement, bearing precisely on the very matters on which the Romanists say that the popes are to be believed infallible, namely, "doctrine and morals."

We shall show in another article, as stated before, what the privileges of the Jesuits are; it is enough for us to have shown in this a sample of the shocking contradictions that exist between the pretended infallible Roman pontiffs.

A GREAT TRUTH

Expounded by a Leading Writer of One of the Great Roman Catholic Countries.

Michelet in his great work, "L'Amour" (L'Amour) says: "THE FRENCH GIRLS ARE MORE PRECIOUS IN PASSION THAN OTHERS. THIS IS THE RESULT OF A CATHOLIC EDUCATION. NOTHING CAN MAKE THEM MORE SO THAN THIS." Michelet told one of the greatest truths ever written by any author in any book. Let us view the method in which a Catholic girl is brought up and educated, and see how this lamentable condition is brought about. While yet a little child she is taught that the priest is the veritable embodiment of God. She is taught that this man who is called father is more to her than her own father, and that he is infallible. She sees her older sisters in consultation with him when he comes to the house, and she grows to look upon him as a good and wise man. She becomes used to his presence, and acts as if he were a member of the family. What I mean by this is that instead of acting in an artificial manner she acts as her true self, and he is thus enabled to study and understand her nature. This she does, and does in a thoroughly scientific manner. Just notice a priest on a visit to some parish family and you will find that he carefully watches and studies the children of the family. First the priest acquires a thorough knowledge of the children. Then the children are sent to school—to a good Catholic school—and are educated in a good Catholic way, and are finally made good Catholics, if possible. The priest has now acquired a perfect knowledge of the child's disposition and character, and is ready to commence his diabolical work. Now the little girl is just budding into womanhood. She is just approaching a new existence, and is about to blossom forth as a woman. She is just at that period when a few words from a trusted and trustworthy adviser will make or mar her. A few words of good advice will make her the sweetest thing that ever breathed—a pure and innocent young woman. A little bad counsel will make her a curse to all humanity—an unchaste woman. Just at this critical period of her life she becomes a communicant of the Catholic church. She studies with the priest, is advised by the priest, and finally becomes a member of his flock. She then goes to confession. Now comes the critical test. Will she return from confession as pure as she entered, or will she come out with her head full of impure thoughts and ideas suggested by the artful questioning of the priest? Will this priest, this father, this "infallible," use his knowledge of her character and nature to accomplish her ruin, or will he use it as a father should? Will he advise her rightly and aid her to become a true woman, or will he betray his trust and make her a creature unworthy of respect? For me to answer the question would be more than foolish. I give you the answer of the leading writer of one of the great Catholic countries. Speaking on this subject he says: "The French girls are more precious in passion than others. This is the result of a Catholic education."

A BIG BLUFF.

It is rumored that a certain prominent and presumably 'clean' First ward alderman is not pleased with the lecture delivered by Walter Sims at Central Music hall. In fact it is said that he has told Leo Richardson "not to bring his—deputy A. P. A. gang into the First ward again if he knew where he was at." This is a great big bluff by a great big bluffer. The idea that poor little Bath-house Johnny can run the American Protective Association of Chicago is about as ridiculous a proposition as we have ever heard. Better far, Johnny, for you to try and bluff your heels into taking a bath. You might bulldoze them, Johnny, but the American Protective Association is not being bluffed just now. Tend to your bath-house, Johnny, and let us alone. We don't want to hurt your business. You are not in the same line as we are. You only want to wash a few Chicagoans but we are trying to wash the whole United States, and if we do, Johnny, you will have to devote all your time to your bath-house for we will wash you clean out of politics.

Religious War Impending.

In the last number of the Forum F. M. Winston, a Chicago lawyer, who has carefully studied the religious aspects of our social problems, states his growing convictions that a "religious war is impending in American politics, in which the Catholics will be opposed by all other sects and by men of no religion at all, and will be so overwhelmingly defeated that the ward politician will shun their friendship."



A Little Coquette.

You're a little coquette, Daisy darling, But your heart is as warm and as true As the sunshine that comes with the summer, As the flowers when refreshed by the dew; You are bonnie and fair, little maiden, Though as shy as the sprightly gazelle, And your smile is so sweet and so winning It will throw o'er each heart love's fond spell. You're a little coquette, Daisy darling, With a bright, beaming face daisy to mine, And the charm of your presence enraptures me, While no voice thrills my fond heart like thine; You're as winning as a maiden can be, love, And as graceful as a queen on a throne, With a smile that the fairest might envy, Though a little coquette—all my own. You're a little coquette, Daisy darling, As you sport 'mong the flowers on the leaf; And your eyes are as bright as the sunbeams When they fall with soft love-light on me; You're as fair as the bloom, little maiden, That sheds sweet perfume 'round your way, And your song thrills the heart of the robin As he sings summer's first roundelay. You're a little coquette, Daisy darling, And your power is more potent than gold; With your fair, dimpled face ever near me 'Tis oft the old love tale I've told; You have heard my fond words, little maiden, 'Till your heart beats in rapture so shy—I can tell by the charm of your presence—I can see by the light of your eyes.

A LEGAL MURDER.

(From Chicago American.) Today (or yesterday, according to the date of our paper) Prendergast, the Roman Catholic murderer of Mayor Harrison, was to hang, and this fact brings to mind a certain legal principle laid down May 25, 1894, in the public school by Anna Mortimer, a teacher in Room 1, Grade 8, in a school near Humboldt park. On that date the question of cranks was being discussed, and Miss Mortimer, who at about that time wore her scapular in her pocket, said Prendergast was a crank, that some parties were composed of cranks, naming as examples the A. P. A. and the prohibitionists. She said Prendergast was a crank; he was a crank on the subject of killing Mayor Harrison, and that he had a legal right to kill the mayor. A large number of the scholars hissed at the remark and several arose to answer, but the teacher refused to allow them to talk. This incident but emphasizes the claim we have always made that Rome teaches it is not murder in the eyes of the church when one of the faithful takes the life of a heretic—a Protestant. That Miss Mortimer is a good Romanist we have every reason to believe, for a few days prior to making this remark she sent a young lady to the cloak-room to get her pocket-book, and that young lady in extracting the book, pulled out also a rosary. It is time Miss Mortimer were given a vacation. Protestant parents will not approve of their children being taught the pernicious doctrines of the Roman Catholic church, particularly when they do not believe a "legal murder" can be committed by others than officers of the state.

Held the Bequest Void.

Some time ago a prominent Roman Catholic died in Mobile and bequeathed \$2,000 to be used for the masses for his soul. The court held the bequest void, because there was no living beneficiary of the trust endeavored to be created, the soul not being an entity, in contemplation of the law. This receiving money for the purpose of praying some poor soul out of purgatory don't seem to find favor with honest judges.

THE AMERICAN can be obtained of all wholesale newsdealers. Ask your dealer to handle it.

A GENEROUS OFFER.

An eminent physician discovered some years ago, two of the most valuable agents for alleviating human suffering, and used them with unequalled success. These remedies have been placed in our hands to be made public in this manner: To any person sending 50c we will forward Dr. Chase's Original Formula for the positive cure of Cholera, Diarrhea and Dysentery, invaluable to be had in the house for cases of emergency, and notwithstanding the absurdly low price, there will be SENT FREE Dr. Chase's Plain Talk to Women on Painless Childbirth, and the Natural Method of obtaining this inestimable boon. Address, THORN & CO., 96 Longworth St., Cincinnati, Ohio.

WATCHES for trading and specializing, from \$1.50 up; price list free. Safe Watch Co., P. O. Box 193, New York.

Advertisement for watches and jewelry, featuring an image of a watch and text: "\$25 to \$50 per watch. Gentlemen, wear of quality 'Old Reliable' watches. Only genuine way to receive ready and quick service, for, upon, only quality does, in fitting to mental mind. No expensive, polished or machinery. This is a one operation, last for 12 years. See watch when taken from the plate. Every family should have one. Price with quality. Trade large. W. F. Harrison & Co., Cincinnati, O.

Advertisement for the Grand Lodge Loyal Orange Institution, United States of America. Officers listed include Francis C. Campbell, M. W. G. M., and Robert W. Johnston, Supreme Secretary.

Advertisement for the Orange Principles, published by the Grand Lodge Loyal Orange Institution. It discusses the principles of the organization and its goals.

Advertisement for the National Council, listing various branches and their meeting schedules across different states.

Advertisement for the State Council of Illinois, detailing its structure and the duties of its members.

Advertisement for the State Council of Nebraska, listing its members and meeting times.

Advertisement for the State Council of Missouri, providing information about its branches and activities.

Advertisement for the State Council of Kansas, listing its members and meeting schedules.

Advertisement for the State Council of West Virginia, detailing its organizational structure.

Advertisement for the State Council of Colorado, listing its members and meeting times.

Advertisement for the State Council of Oklahoma, providing information about its branches.

Advertisement for the State Council of Texas, listing its members and meeting schedules.

Advertisement for the State Council of Louisiana, detailing its organizational structure.

Advertisement for the State Council of Arkansas, listing its members and meeting times.

Advertisement for the State Council of Mississippi, providing information about its branches.

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Advertisement for the State Council of Georgia, detailing its organizational structure.

Advertisement for the State Council of Florida, listing its members and meeting times.

Advertisement for the State Council of South Carolina, providing information about its branches.

Advertisement for the State Council of North Carolina, listing its members and meeting schedules.

Advertisement for the State Council of Virginia, detailing its organizational structure.

Advertisement for the State Council of West Virginia, listing its members and meeting times.

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Advertisement for the State Council of Tennessee, listing its members and meeting schedules.

Advertisement for the State Council of Mississippi, detailing its organizational structure.

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Advertisement for the State Council of Georgia, providing information about its branches.

Advertisement for the State Council of Florida, listing its members and meeting schedules.

Advertisement for the State Council of Louisiana, detailing its organizational structure.

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Advertisement for the State Council of Georgia, detailing its organizational structure.

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Advertisement for the State Council of Georgia, detailing its organizational structure.

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Advertisement for the State Council of Arkansas, listing its members and meeting schedules.

Advertisement for the State Council of Mississippi, detailing its organizational structure.

Advertisement for the State Council of Alabama, listing its members and meeting times.

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Advertisement for the State Council of Florida, listing its members and meeting schedules.

Advertisement for the State Council of Louisiana, detailing its organizational structure.

Advertisement for the Patriotic Order Sons of America, listing its members and meeting times.

Advertisement for the American Orange Knights, detailing its organizational structure.

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