

## ROME THE ASSASSIN.

A Partial List of Her Most Notable Victims.

The New York World Says the French Catholics "Do Not Consider the Murder of a Heretic a Very Reprehensible Act."

The charge has often been made that when Rome finds she cannot use a person in authority she has a way of disposing of them. In testimony of this we submit the following from the Boston Citizen:

The following were assassinated by Romanists:

Gustavus Vasa, king of Sweden, assassinated by Jesuits, 1590.

William the Silent, assassinated by the Jesuit, Gerard, 1584.

Henry III of France, assassinated by Clement, a priest, 1589.

Henry IV of France, assassinated by Ravalliac, a Jesuit, 1610.

Abraham Lincoln, shot by Booth, a Roman Catholic, 1865.

President Carnot, of France, assassinated by Santo, graduate of a parochial school, 1894.

President Moreno, of Ecuador, assassinated by a Romanist; as were also President Gill, of Paraguay, and Presidents Balta, Gutierrez, and others of Peru.

These are a few of many. The life of James I was attempted by the gunpowder plot; the assassination of Queen Elizabeth was twice attempted, and also the assassination of Leopold I of Germany; Prince Morice of Orange; Louis XV of France; Napoleon Bonaparte (several times); Louis Philippe; Napoleon III; Queen Isabella (by a priest); King Amadeus; Prince Ferdinand of Portugal (and his son and successor was mysteriously poisoned); Franz Josef of Austria; King Umberto, of Italy, and Ferdinand II, all of these by Roman Catholics—mostly Jesuits. The life of Queen Victoria has been attempted by a Roman Catholic; Bismarck's life was attempted by a Jesuit; Mayor Harrison of Chicago was assassinated by Prendergast, a Roman Catholic. Guiteau, the murderer of President Garfield, was of Roman Catholic parentage.

A telegram in the New York World, dated Milan, July 13, says that Santo's mother was half-crazed over her son's crime. She seemed to think it was somebody besides Carnot who had been killed. The dispatch continues:

"They want to make me believe," she continued, "that Santo killed the president of the French republic, an unbeliever, a heathen; they say that to quiet me, but I believe in my heart they are telling an untruth." Up to a few weeks ago even Parisians did not know that Carnot belonged to the sect of the Theophilanthropists (Friends of God and Man) founded at the end of the last century, and pronouncing against baptism, though otherwise following so closely the teachings of the Catholic church that at one time "Friends" were admitted to the benefits of that institution in France. And already the knowledge of this fact has permeated to this secreted spot, thirty kilometres from Milan, to be utilized as a means of assuaging a great crime, for these semi-civilized people do not consider the murder of a heretic a very reprehensible act."

### PATRIOTISM.

Rev. Lewis L. Thomas, of Coloma, on the Public Schools.

The following is an extract from a sermon delivered by Rev. Lewis L. Thomas, of Coloma, in the M. E. church:

Patriotism is a favorite theme. It is the soul of poetry, the breath of the loftiest literature, the heart of oratory and the fountain of love and admiration. Who can forget the epics of Homer and of Hector, of Tell, Hannibal, Emmett, Kossuth, Washington, Lincoln, Logan (and a host of others); Napoleon at Waterloo, the six hundred at Balaclava, Sheridan at Winchester, have thrilled the hearts of Byron, Tennyson, Emerson and Reid. Country love and love of God are the two pillars across which stretch the arch, inscribed with all that is beautiful and noble in thought and form and color. But patriotism must have a cause. Every effect must have an adequate cause. A causeless effect is unthinkable, because an impossible thing. Patriotism is more than indigenous. It is a product and a growth. The blood of a warrior ancestry, stretching back five hundred years, surged through the soul of the hero of Appomattox. The conqueror of the world was a son of a conqueror. Hannibal kissed, while a babe, the sword of Hamilcar, and at the altar swore eternal enmity to Rome.



Constantine, the great, grew great at the knee of his warrior father. The marvelous heroism of ancient Greece and Rome sprouted and rooted at the bedside and at the feet of the illustrious teachers, sages and philosophers. Hence, because of the principle, the founders of our republic recognized the importance of carefully inculcating patriotic principles in the minds of the young, and very early established schools in every neighborhood, and so marvelous was the result that Lord Cornwallis declared the educational instincts of the colonists hastened independence half a century.

Our public schools need no eulogy from us. As Webster said of Massachusetts upon the floor of the senate: "She needs no encomium. There she is, behold her for yourself!" So we would say, the public school needs no encomium. Behold them! The most eminent educators of both hemispheres have exhausted the vocabulary of praise. To add anything more would be superfluous and redundant. We venture, however, to make a few remarks that appear to us to be very important. First—that patriotism does not consist in mere denunciation of that which is unpatriotic. We may denounce that which is unpatriotic and yet be an enemy to the institutions which we strike for. A law-breaker, though zealous in denunciation of anti-American principles, is as much an enemy as the other by action if not in word. The government is made up of individuals. Its strength is determined by the individuals which go to make it up. If they be loose, slack and corrupt, so will be the government.

The brick building is made up out of individual bricks, and the wall is no stronger than the strength of each brick in the same.

Again we venture to say that our public school system is in deep and grave peril.

"Our public schools are priceless. The nation's hope and joy. And paid by the hand that would their usefulness destroy."

The whole nation at last realizes that many agents and agencies are combined for its complete overthrow and destruction. The agents and agencies thus employed are not to be enered at. They are thoroughly organized, splendidly equipped and officered, and backed by millions of men and money. Many of them have profound convictions and noble, unblemished characters. Though differing with them, we are always compelled to remember two things—they are, probably in the main conscientious, but their conscience has been shaped and moulded by forces antagonistic to our American institutions. The pope and Uncle Sam are enemies. They represent antagonistic principles. Uncle Sam offers no American minister to the vatican; he accepts no papal nuncio from the vatican. There is a mutual jealousy of prerogative. The pope seeks to prove another Tiberius Caesar or Macedonian Alexander in the conquest of the whole world. Uncle Sam has nothing to say regarding the pope's ambitions or even doings as long as they are trans-Atlantic, but when they appear on this side of the great sea, and especially north of the great equator, Uncle Sam frowns, and with clenched fist cries, "Hold on, there!" Nor is this halt ordered against Rome as Rome, but against Rome as anti-American. This distinction needs to

be kept continually in mind. Our war is not with what the pope is, but with what the pope does and seeks to do. We, as Americans, care nothing about the pope's beliefs or disbeliefs. We care nothing about his benedictions or his anathemas. We are absolutely indifferent to his commendations or denunciations. Though she was our ancient foe, and wasted our store-houses and murdered our sires, the grace of God saves us from bitterness and wrath against her.

We can offer the prayer of Stephen, "Lay not this to their charge," and even now we can throw the broad mantle of charity over much that she says and does, excusing her on the ground of ignorance, and praying for her in the language of Jesus, "Father forgive them, for they know not what they do." Were the Greek or Anglican churches to seek to do what Rome attempts, we would be as decided in our opposition to them. Were any government to do what Rome has done we would have long since declared war. Were the Methodist, Baptist or any Protestant church to take the stand Rome has taken, they would be speedily torn up by the roots, and they ought to be. So far from us waging war against the Romish church as such, we have, on the other hand, gone to the uppermost extreme of hospitality; first, because Rome is a stranger in a strange land, and hence is our guest; and second, because she comes in the name of what we all revere, religion. But it must be remembered that when hospitality is outraged by the guest, the duty of the host ceases.—Benton Harbor, Mich., Banner.

### Tired Of It.

DEAR PECC: I saw a man a few days ago who said he was an A. P. A. and did not care who knew it. He said he had been a charter member of an association in the Bay state and thought there was a demand for that organization. He said, "I am tired of building Roman Catholic churches." I said, "The Protestants are generally solicited to aid them in building their churches, hospitals, etc." He answered, "I know of a circumstance which can be proven. A certain priest went to a poor family and asked them to give him some money as their proportion of the amount which should be raised. The man said, 'I am poor and have a very large family and cannot give a cent.' The priest said, 'I will give you an order on the county for a ton of coal and a lot of groceries, and then you can give that amount to me. It will go through all right.' When things are managed in this way, I think there should be a change, and persons who will not ask any questions when priests give their orders, should be either asked to resign or be left in the cold by the votes of the people."

This is the statement made by this man who thinks there is a demand for the A. P. A. and who thinks the priests are acting dishonestly and teaching their followers to do the same. Let me make some suggestions to you. Do not let your priests act as if they thought the end justified the means. While your church people say your church does not teach it, if they do not practice it, something is very strange. They believe this doctrine or they must be classed as robbers, etc. If you ever expect to have your church suc-

ceed in the United States, or any other country that is worth owning, you must teach your people honesty.

These are cold facts and you can do what you choose about it, but you will follow my advice, or not succeed.

The little hatchet story would prove that George Washington was not a Roman Catholic if nothing else would.

Honest people think it pays to be honest; fools think it pays to be "sharp." You must stop those coal thieves. But who is to be blamed? Is it the priest, the system or the man who is the head of the "machine?" Absolve te are the magic words that makes the coal thief as white as snow; and those words might be uttered by another coal thief.

Let us picture to ourselves a "robbers' roost." Every one of the fellows are expert robbers. And to legalize their evil deeds, each robber in the "roost" is to confess what he has done to one of the partners in business. And when an officer of the law comes to arrest one because of his dark deeds, he then calls all the "roost" to fight this "pirate," because he had no right to arrest him on account of telling another robber all about the matter.

There are a great many coal thieves who think they are abused, and the unfortunate robber with the same right thinks he is abused, and thinks the liberty of the land is but an idle fancy. Yours truly, ALEPH.

### The Church in Italy.

In a thoughtful article on the religious sentiment and the moral problem in Italy Prof. Barzellotti, of the University of Naples says that the gospel remains to day, as Goethe has said, the most elevated and advanced product of the human conscience.

Its precepts, inculcating charity and love of one's neighbor, can still be of greater social influence than any teaching inspired by the scientific conception of the struggle for existence. The only great power in christian society that has been able to resist the dissolving spirit of criticism is Catholicism, which is daily gaining in strength, both in Europe and in America. Whether this is an evil or a gain may be discussed from a historical or a philosophic point of view, but the impartial observer, the political student above all, should recognize the fact.

The church and the papacy are still, in spite of growing religious indifference, the most important political and moral factors with which the state has to deal and which it must take into account, especially in view of any national danger. To believe, as many do in Italy, that one can afford to ignore this power and leave it out in calculating the possibilities of the future; not to understand that by injuring and diminishing it one weakens the available moral force of which the state has so little to spare; not to recognize that by its very origin and the spirit of the gospel the papacy enters into all social questions, while the Borghese state remains outside, is truly a deplorable lack of political wisdom.

Such a method of governing has had the following result—namely, while the reputation and moral power of the Italian states have been growing less during the last twenty to thirty years the papacy has been growing stronger. Only a few days ago, during the popular excitement produced by the rising

of the agrarian community in Sicily, the *Tribuna* of Rome, a journal that cannot be called conservative, turned to the clergy, asking why they did not use their authority to control the people. The clergy, who until now have been called enemies of the country by politicians of all parties, might well shrug their shoulders and say: "As you have sown so may you reap."—Chicago News.

### WHICH?

Which is Un-American The A. P. A. or Rome?

For many months I have listened to the newspaper bosh of a lot of uninformed correspondents who persist in calling the American Protective Association an un-American institution. These men are not members of the order and do not know whereof they speak. I would not presume to call a thing of which I knew nothing an un-American institution. These deluded knights of the pen need some information on this subject and they need it badly. I will give them what information I possess regarding the A. P. A. and before doing so will say that I am a member of the A. P. A. and am proud of it. I am an American born and bred, my ancestors were the same, and the family name can be found on the list of the signers of the greatest enemy Rome ever had, the declaration of independence. They taught us the meaning of liberty and now, that we know what liberty is, I am proud to be able to put the old name on record, as it was then, as still ready to fight for liberty. If, when I die, I manage to reach heaven, (Catholics to the contrary notwithstanding) when my honored ancestor says "my son, what have you done for liberty?" I intend to reply, "I am an A. P. A. That ought to prove my love for America and liberty. Now, gentlemen(?) of the Roman Catholic press, I shall give you what information I can concerning the A. P. A."

The American Protective Association was organized for the purpose of protecting the American nation from the machinations of the Roman Catholic church. The founders of the A. P. A. were men of wisdom and they foresaw the effects of Rome on a free country. They knew that Romanism meant death to liberty and knew that a Roman religion for the United States meant a Roman government of the United States. The chief aim of the American Protective Association is to preserve the little red school house. The children of this country are, or ought to be educated in the little red school house. The Roman Catholic church denounces our free public schools as the institutions of the devil. I am not in the denouncing business but the parochial schools are, prima facie, the institutions of Rome, and if Rome is not the devil who is? The Roman prelates are learned men and are fully awake to the situation. They know that this is an enlightened age; they understand that people must have an education in order to be up to the times. Now, why do they fear to have their people educated in our free public schools? Surely our schools have educated a few men of whom the world has heard and whom she has honored. Daniel Webster, Henry Clay, Andrew Jackson, Abraham Lincoln, James A. Garfield, and U. S. Grant are statesmen who were

educated in our free public schools. Surely the above list is an honorable one. When Abraham Lincoln was murdered by a Roman Catholic plot, every nation in the world expressed sympathy for our bereaved nation. Thousands of societies passed resolutions of sympathy. These resolutions are bound in one volume and I defy any one to find a single resolution passed by a Roman Catholic society. Abraham Lincoln was more honored by the neglect and insult of the Roman Catholic church than by anything else.

The Roman church fears the public school because it educates. Rome does not want an educated nation. The chief stock in trade is ignorance and superstition. Rome does not want the little red school house, but the American Protective Association will protect the children of the nation and see that they are educated. The A. P. A. will fight for the liberty of America, religious or otherwise, and if this be un-American, then the A. P. A. is un-American.

DAISY G. MACK.

### Roman Outrages in Canada.

QUEBEC, Canada, August 8.—This city was in the hands of a mob last night.

The Protestant Mission houses were wrecked in three different parts of the city by a howling mob of rioters, variously estimated at from 2,000 to 5,000. The police could not, or would not make a single arrest.

The mob was altogether French Canadians and Roman Catholics. The rioters all belong to St. Rochs and St. Sauveur.

They were inflamed by the utterances of a French paper describing a Mission house in the French-Canadian suburbs of St. Rochs as a Salvation Army barracks, and by reference to murderous assaults committed in Quebec some years ago.

They sacked the French Mission house of the Anglican church and hurled stones at the Salvation Army barracks in sight of the police.

The damage to property is heavy and the terrorism existing among the missionaries is very great.

The whole police force is kept under arms and it is reported that the Royal Canadian artillery is confined to its barracks in the citadel, and that ammunition is being served out.

The mayor has promised protection to the missionaries if they should resume their meetings today.

### Good News From Tennessee.

NASHVILLE, Tenn., August 6, 1894.—Editor THE AMERICAN: We held a county election here on the 2nd of this month in which the A. P. A.'s made a clean sweep, electing the entire county ticket, and thirty-six out of the forty magistrates that were elected in the city. I am proud to be able to say that Davidson county is at last in the hands of American people for the first time in twenty years. The A. P. A.'s have done what no other party has ever been able to do—broke up the "court house ring," and cleaned out every Roman Catholic from cellar to attic. We have proved to the world and these "post hole diggers" that the A. P. A. has come to stay. But this is but the first of a series of victories which we intend to gain. Our membership now numbers about 8,000 in the county and the order is still swelling rapidly. I hear that Knoxville and Chattanooga have also held elections in which the A. P. A.'s were victorious. Yours truly, A SUBSCRIBER.

### Sound Principles.

The following are the principles adopted by the Polish congregations who are leaving the church of Rome in thousands to form an independent Catholic church.

First. All the church property belongs to the congregation, and not to the bishops. Second. The congregation will elect their own priest, or approve the ones sent by the bishop. Third. The congregation will exercise perfect freedom in regard to the education of children. There shall be no compulsion in regard to sending of their children to parochial schools. The parochial schools must be furnished with American textbooks and the American system of teaching. Fourth. Perfect freedom of the press.

### Parnell's Brother.

Mr. John Howard Parnell, brother of the late "chief," will contest Meath, Ireland, at the next election. He was formerly an extensive fruit grower in Georgia, but succeeded to the Avondale property on the death of Mr. C. S. Parnell. Mr. Parnell is a protestant, and stated to be very like his late brother. There is every likelihood of a tough fight, and the priests (led on by Bishop Nulty) will not find it so easy this time to gain a victory.