

THE AMERICAN.

A WEEKLY NEWSPAPER.

"AMERICA FOR AMERICANS."—We hold that all men are Americans who swear allegiance to the United States without a mental reservation in favor of the Pope.

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MASONRY IN CUBA.

Translated for the American Tyler from "La Gran Logia," Habana, Cuba, by Bro. Eli Broad.

To define Masonry is not so easy as might be believed; its ends are so diffuse, so beautiful its results, and so noble its means, that it would be vain to pretend to inclose its spirit in one phrase only; whatever word, whatever idea with which we may wish to represent it, always results short, poor, ineffectual and improper. We thus see that the grand lodges of England, Scotland and France, and many other authorities on the matter—amongst them the immortal La Fayette—have pretended successively to give a clear and perfect definition of the Masonic Institution, calling it a "Beautiful system of morality," an "Ancient and honorable institution, composed of individuals of all nationalities, creeds and conditions." "An order whose polar star is philanthropy, and whose principles inculcate devotion and virtue and morality." "A knightly order which proposes the perfection of man." A "Philosophic, progressive and philanthropic institution that investigates the truth, studies morality, and exercises beneficence." "Finally our grand lodge concisely designates it "An organic institution of morality."

All these definitions are beautiful, meditated, and profound; but they do not fill the object of impregnating, so to speak, him who ingresses into our institution with all the grandeur it encloses. For new Masons, for those who come to our lodges not knowing the philosophic language, it is necessary to define Masonry in a more tangible manner. We have to avail ourselves of the multiple comparisons, we have to materialize the ideal of the Masons. Many of these, seeing that the Grand Orient of France writes—erroneously for certain—on its banner the motto, "Equality, Liberty, Fraternity," cannot be convinced that Masonry should not take part in politics. Others, witnessing the rude war already waged and still sustained against us by certain potentates of the church—who excommunicate and curse us—always associate in their tribulation of conscience a religious idea with the ends of the institution. There are brethren who, taking the consequence for a cause, only see it in a society of mutual aid. It is sufficient to convince us that Masonry is not a religion, to observe that in its ranks there is room for adepts of all religions, sects and beliefs; a phenomenon that is not verified in the true religions, which systematically reprove one another, and mutually condemn each other. Masonry does not adore any God, but admits His existence; understanding that there is an unknown cause, superior to our intelligence, which rules the worlds, and designates it with the name of T. G. A. O. T. U., and does not believe it necessary to render Him any other cult than the practice of good actions and obedience to the fixed, constant, and eternal laws, which emanating from Him govern the universe. Masonry does not suppose the G. A. O. T. U. keeps an account of the actions of each mortal to reward or chastise him; but that our happiness or misery proceeds from our selves according to the good or bad interpretations we give to the law of nature; from whence we see that our association opines that human felicity is enclosed in wisdom.

We see, therefore, that Masonry, without being opposed to religions, has known how to take from them the only point in which all are of one accord: the existence of a Supreme Being, invisible to our eyes from day to day in its totality. With that element, and relieved of the ligatures of superstition and fanaticism, Masonry goes forth in search of truth, whose discovery it hopes to realize confiding in human perfectibility. If Masonry professed any political end, we should not see in the same temple the most lofty sovereign near the modest worker, we should not see the monarchist by the side of the demagogue, or the haughty aristocrat near the rustic peasant. We should not witness reigning amongst such heterogeneous elements that fraternal concord which characterizes our association. The felicity of the people is one of the ends of Masonry, yet, instead of pretending to obtain it like the political systems, dictating and modifying laws, it expects to gain it ennobling and perfecting man, inculcating principles of morality, charity and justice, and saying in his ear: "We are all equal; we are all brethren." Masonry respects the civil and political organization of the country where it is worked, and limits itself to ministering to the government, citizens who, possessing sound criterion, [unconscionable honesty, and gentle passions, per force will make the people happy who elect them as their chiefs. From the fact that we, as Masons, assist and protect

each other should not be deduced that our association is one of mutual aid—the material and moral aid is not more than a very small part of our program—after offering to love our neighbor as ourselves. Why not, if we place ourselves and purse within his reach? Our charity does not assist only in helping a brother in poverty, nor of teaching the ignorant; we occupy ourselves in addition to destroy odium, predisposition and malevolence; fomenting in exchange fraternal love amongst the members of that great family called Humanity. We always unite science with virtue because we believe that a perverted wise man is as pernicious as a virtuous ignorant—the former is a tyrant, while the latter is only a fool. We deduce from what has been said that Masonry pretends to dignify the human race, impelling it to abandon vain preoccupations, and not to waste that rich treasure called "Time," and to follow the path of progress, and on wings of science and virtue seek and discover the spring of human felicity which we Masons symbolize with light. That light, clear, infinite, and radiant, today only reaches us as a faint and growing crepuscule on account of a thick veil which occults it from our eyes. To break and sever the thick and extensive cloud of ignorance, fanaticism and voice that binds and deprives us of beneficent rays of the sun of truth is the end that Masonry pursues. Its work is slow, but its progress is certain—one by one our institutions will break the chains which enslave man, without any further aid for such a rude task than morality, science, and virtue, these being the only means of gaining such a beautiful end. We have seen that Masonry without being a religion, a political system, or a relief society, participates of the disposition of the three; it can therefore be defined by saying that it is an association of free men, who fulfill the natural law, practice the religion of the conscience, and observe the politics of liberty, and propose by noble and moral means prompted by the light of human intelligence, to gain a knowledge of T. G. A. O. T. U. Let us compare Masonry to a pharos which, situated at the port of human felicity, serves as a guide to society in the obscure and stormy sea of existence. Since this light shone for the first time it has never been extinguished. It shone brighter, it is certain, in another epoch; today it is nothing more than the weak reflection of what it was in Cuba; but let us not take this passing decadence as a direful presentiment of death and destruction. No! Masonry is today just as alive as it was in other times; it exists latent in the hearts of its sons, like the fire in the center of the earth, and thus as the fire from time to time makes its appearance in the form of eruptions and earthquakes, in the same manner Masonic ardor will recover suddenly all its strength and splendor as soon as our institution runs the risk, as soon as we awake those valuable brothers who as men to the end and wearied with fatigue have gone to strengthen their enthusiasm in a restoring sleep. We should let them slumber. We know they do not abandon us; let us keep watch over them, so that when a sinister cloud covers the horizon of our aspirations we shall know how to call those brothers, and they will come filled with enthusiasm to engross our files and to fight by our side. We, who do not sleep, should limit ourselves at present to being simply sentinels always ready to give the warning voice. Let us look after our work and prevent the clouds from invading our camp, and although for want of workmen the construction of the temple of truth does not progress as it should do, let us prevent at least the ivy from covering it, the thorns from obstructing the pathway, and procure that its ramparts may be seen from afar. A frozen blast of lassitude crosses the field of our association tithing our files; for sometime past we see—not without alarm—that Masonic activity is declining very notably—we see numerous brethren leave our side—why do they go? Is there no labor for them? Is there anything in actual Masonry which displeases them? Our law prohibits us from asking he who leaves us his reasons for so doing; but nobody prevents us from trying to discover the cause of so many withdrawing. Without having the pretension to state that we have easily found the key to the enigma, we will advance the hypothesis that the retreat of our brethren is due to the little severity generally observed in the admission of candidates, and the facility with which the degrees of Fellow Craft and Master Mason are acquired. This tolerance brings us as an immediate consequence the formation of imperfect brethren: who badly understand the object of the institution, and who pretend to conduct it by distinct paths from the one it has up to the present followed. The old Masons, the dear

defenders of the institution, do not agree with the tendency observed to substitute quality by quantity, nor can they permit that our march should be inclined toward distinct ends from those which from ancient times Masonry has laid down, hence those integral brethren, always true to their principles, and remembering their obligation, prefer to retire rather than to provoke schisms and discord. If the evil expressed is due to the cause indicated, it is very easy for us to conjure the danger—let us strengthen the difficulties offered to the ingression into Masonry; let us double the exigencies to advance and exalt, let us abase, if it is necessary, the ritual; let us multiply the sessions of instruction, making the Entered Apprentice and Fellow-craft work and thus we shall keep the curious at a distance, and tire the indolent, and although less numerous, we shall be stronger and worth more.

LOUIS DEMIOT.
Penrith, N. S. W., June 20, 1895.

CATHOLICS OR PYTHIANS!

The Pope's Secret Order Decree to be Strictly Enforced.

The Catholics of Kansas City who are members of the Knights of Pythias have taken no united action regarding the papal Pythian decree, which was read in the eighteen Catholic churches of this city during the morning services last Sunday. The decree is written in Latin, but was translated into English in order that the congregations might understand its import. It condemns the Knights of Pythias, Odd Fellows, and the Sons of Temperance, an eastern order. The right of any Catholic to become a member of any of these three orders is denied, and Catholics who have joined any of them are given the alternative of renouncing the church, or the order. Catholics who refuse to abide by the decree will be denied the sacraments of the church, and in the event of death their bodies cannot be buried in consecrated ground. The decree was promulgated several months ago by the Roman congregation, composed of cardinals and high dignitaries of the church. It was signed by the pope and then became a law, binding upon every Catholic in the world.

So far as known, no Catholic in this city is a member of the Sons of Temperance or the Odd Fellows, but it is estimated that about 100 belong to the Knights of Pythias. Some of these will undoubtedly renounce the church, but it is expected that the majority of them will cling to their religious faith. Obedience to the decree of the Holy See is early inculcated in the minds of Catholics, and it is seldom that they oppose any order, no matter how harsh or severe it may seem. When the Catholics joined the Knights of Pythias it was not an interdicted order, and so the decree of the pope is in the nature of a retrospective law. They had paid many dues and were entitled to insurance, all of which will be lost if they obey the decree. On this account, many of the Pythian Catholics announced, when the decree was first made public, that they would ignore it. The reading of the decree in this diocese was delayed for many months in the hope that its terms might be modified so as to exempt those Catholics who had joined the condemned orders before the decree was promulgated. Rome refused to change the decree, and so last Sunday Acting Bishop J. J. Glennon ordered it read in every Catholic church in the diocese. The diocese extends as far east as Glasgow.

Rev. Father Glennon was asked how he intended to enforce the decree. Would he investigate, and after discovering the Catholics who were members of the condemned orders, refuse them admission to the church and recourse to the sacraments? Father Glennon smiled, and said he did not intend to do anything of the kind. It was a matter, he said, between every Catholic and his own conscience. Disobedience to the decree would be a sin, and a Catholic would be in a rather anomalous position if he received his pastor in order to approach the sacraments. Confession is a necessary preliminary to the sacrament of communion, and if a Catholic were a Pythian the fact would necessarily come out at confession. Absolution, of course, would have to be refused him in that event. As the matter stands, the doors of the Catholic church in this city will not be closed to Pythians, but if they are conscientious they will not be Catholics—only visitors.—Kansas City Star.

Recalled Stormy Times.

"Well, that looks natural," said the old soldier looking at a can of condensed milk on the breakfast table in place of ordinary milk that failed on account of the storm. "It's the Gail Borden Eagle Brand we used during the war."

A NEW COUNCIL.

Junior Order of United American Mechanics Growing in Wyoming.

CHEYENNE, WY., July 25.—EDITOR THE AMERICAN: I am pleased to report the formation of Winona Council, No. 2, at Buffalo, Johnson county, Wyoming, July 9, 1895, with the assistance of Bros. A. D. Kelley, J. P. Councillor of Washington No. 1, and J. Cargahelmer, vice-councillor of Washington No. 1. The officers for the present term are: Councillor, Joseph Rumann; vice-councillor, John H. Sage; junior past councillor, Dr. Park Holland; assistant recording secretary, W. E. Hathaway; financial secretary, Z. R. French; treasurer, M. S. Mead; recording secretary, Charles Taylor; outside sentinel, Charles Turner; inside sentinel, William Miller; conductor, Zachary Taylor; warden, E. B. Mills; chaplain, John Kinney; trustees, E. M. Short, W. W. Morgaridge, John Southard.

This council was instituted upon the petition of twenty-six of Buffalo's leading Americans. It will be a great power for good, and the men selected for officers indicates that the prospector for Americanism, like the prospector for precious metals, will find the richest veins where it was least expected to find could be made. There are doubtless many rich deposits of Americanism that await the enterprising prospector. Such a strike has been made at Buffalo, where Bro. Reimann so happily took the initiative. The membership of the new council are zealous and enthusiastic, and it will be many months before Winona No. 2 will close in due form, about having conferred "virtue, liberty and patriotism" upon some worthy citizen. Bros. John Kinney and Charles Kinney, father and son, are among the charter members.

It has now been demonstrated that the State of Wyoming contains people who glory in the name American, and who realize the propriety and necessity of joining heart and hand for the protection of American institutions and for the propagation of patriotism, and who will shed their blood or sacrifice their lives, if necessary, in defense of those principles which lie at the foundation of the American Republic. We pledge to each other fidelity and loyalty to the Stars and Stripes and the little red school house.

D. A. HASTINGS,
Deputy National Councillor of Wyoming.

The Papal Power Will Die Hard.

Those who suppose that the papal power in American politics can be easily put down will doubtless be disappointed, for that haughty, crafty and despotic power will not be surrendered without a mighty struggle. But so long as there is a good prospect of success the papacy will, of course, be mild and apparently loving and friendly, but inwardly hidden and running in all its operations; but it will do all it possibly can to create ill-feeling between nations or a conflict of some kind, if possible, in order to direct the attention of the American people from the patriotic political issue. But if this cannot be done, I am not sure but it will excite riots in different places, leading to bloodshed and murder, with the same end in view.

In the war of Independence, the Tories of this country who opposed the war were as injurious to the American cause as was the British army. Now in this country, today, some of the party politicians, heads of departments and would-be office-holders who sympathize with the papal hierarchy, seem to be willing, thoughtlessly or otherwise, to sacrifice our free institutions, or even the life of the Republic, upon the altar of party success, and they are more of an obstruction to the patriotic cause than is the papacy itself.

Now, whether the death of the papal power in this country shall be hard or easy, sudden or lingering, die it must; for American patriots will never permit, under any circumstances, the pope of Rome to rule or direct the politics of the Republic, and wherein he has already obtained political jurisdiction, it will soon be wrenched from his polluted hands by the patriotic ballot and placed under the control of true Americans, where it really belongs.

The International Protective Association will probably hasten the death of the papacy as a political power in all the earth, for the order will not permit it, when driven out of one place, to flee to another; for in all countries, except where the papal power is absolute, it will in the near future surround the "old man of the Vatican" on all sides, and even in strong papal states it will have a tendency to encourage the patriots, though in the minority, to assert their God-given rights to break the galling chains of papal despotism with which they have been bound so long.

The more thoughtful of the papal

hierarchy are now looking with gloomy forebodings into the future as never before. They see plainly that unless they can succeed in disrupting the A. P. A., which they are trying to do by urging some to join the order under false pretensions of loyalty, on purpose to betray it, or weaken its influence in some other way, they must of necessity submit to the inevitable. But we venture the assertion that the American and International patriotic orders cannot be wrecked by their political enemies, but that they will continue to steadily grow in political influence and power until our land shall be delivered from the galling yoke of papal despotism.

J. G. P.

Stole the Flags.

A dispatch from Boston, dated July 17, says:

There was considerable excitement in the vicinity of Berkeley street and Columbus avenue at 2:30 this morning, when a watchman at the Youth's Companion building discovered several young men tearing down the American flag from the People's Temple.

Throwing up a window, the watchman discharged a shot from his revolver to attract the attention of a policeman. Several officers responded to the report and the young men took to their heels, followed by a policeman.

During the chase several more pistol shots were fired to bring the men to a stop, and finally two of them surrendered.

At station 5 they were booked Joseph and Theodore Ducett, brothers, aged respectively 20 and 22, who claim to live at 26 Cazenove street. Four American flags, 9 feet by 6, were found in their possession, and are supposed to have been stolen.

The young men claim to have been born in the British provinces. What their object was in stealing the flags could not be learned at the time.

This morning the two men were arraigned and pleaded guilty, and were sentenced to one month each in the house of correction. No evidence was offered and the men had no explanation to give. They had no counsel. Altogether the men were charged with the larceny of nine flags.

[People's Temple, where the flag thieves were discovered, is Rev. Dr. Brady's church, where many patriotic meetings have been held recently.]

A Bit of Sarcasm.

The intolerance of the A. P. A. is very sad. Everybody regrets that such bitterness of bigotry should poison the sweet fountains of our national life. Indeed, the only compensation for its existence, if compensation there can be for such a calamity, is the zeal for kindness and charity which it has aroused by way of opposition. When did the secular press ever teem with such encomiums of Christian charity and universal tolerance as now? Is it not beautiful to behold this spirit of anxiety for the amenities of life, this solicitude for gentleness and fair dealing, where once was the discord of political strife and the dishonesty of partisan spirit? And how very sad that any should dare to suggest that the zeal of the press is not altogether disinterested or that the quality of its mercy is somewhat strained. Who that knows the character of the average newspaper can doubt that these many editors who feel called upon to rebuke the intolerance of the A. P. A. have departed from their wonted greed and truculence, and have espoused the cause of the abused Romanist through a spirit of disinterested charity which will not be repressed? And is not this a spectacle to melt the hardest heart?

—Pacific Baptist.

Fire Due to a Faction Fight.

ROCHESTER, July 17.—The parochial school connected with the Church of the Holy Cross at Charlotte was burned this morning. Warrants have been issued for the arrest of the janitor, John Cronin, and his sister Nora, both of whom are in the employ of Father Fitzgerald.

Officer Denise of the Charlotte police states in his affidavit that he saw Cronin coming away from the building just before the fire was observed. The officer and others pursued the man, and he dashed into the priest's house. The officer went in and Cronin's sister Nora put out the light so that Cronin escaped.

There have been two factions in the church, and several incendiary fires in the village have been attributed, by one side, to the other faction.

A. P. A. in England.

A test question was put to the English "Liberal" element—the Roman party in England—to vote a small sum toward building a monument to Oliver CROMWELL. This was a "test." The resulting opposition of the said "Liberals" in Great Britain to that

"test" has been the fall of the Rosebery administration and the "landslide" opposition. Vorily, the British A. P. A.—active Protestant association—caught the "priest" napping that time, and exposed his disloyalty under his profession of loyalty. Who was a greater liberal to England than CROMWELL? And yet these modern Liberals have put on CROMWELL'S cloak to down his liberalism. It is said that American A. P. A.ism has spread to all countries where Romanism has a foothold, and the people are being awakened to the dangers of Romanism. It looks as though the papal power were doomed to destruction. People see the folly of temporizing with Rome. People now understand that "A house divided against itself cannot stand." People disbelieve the divinity of popes. People believe in the divinity of man, all men. A. P. A.ism is "vox populi" ywhere, in all lands and among all peoples.

Hurrah for the A. P. A.!

N. A. LIST.

A Bright Inspector.

The Pittsburg Dispatch reports the following incident as having occurred at a recent election in that city. This election inspector is a fair sample of the Irish politician in Lowell:

At a down-town voting precinct a resident of the ward came to vote late. He was dressed in working clothes, and looked indeed like a Hungarian, judging by his swarthy and smoke-begrimed face. As he stepped to the window to put in his ticket, the inspector, an Irishman with a rich brogue, asked: "Name please?"

The man gave his name and address. How long have yez lived here?

Eight years.

Where were yez born?

Missouri! Have yez ever been naturalized?

The matter was explained satisfactorily, a big laugh was given the inspector, and the man's vote taken.

Sized up Wrong.

Congressman Doolittle of Washington, who is now in Japan, has been airing his Americanism in a very silly fashion. When the emperor recently passed through Yokohama, Doolittle procured a long flagstaff upon which he fixed the Japanese and American flags. Thus fitted out he went to the depot, and when the royal train came in Doolittle and his big flagpole were the most conspicuous objects in the pageantry, the silly flag-bearer emphasizing his conspicuousity with a display of antics which exasperated the United States naval authorities in attendance. The Japanese seemed to regard it as a good joke, however, and it is rumored the emperor will decorate him for his silly performance.—Daily Exchange.

The Utter Slavery of It.

One has only to consider what effect would be produced by the President of the United States, the Queen of England, or even the Emperor of Russia issuing an order forbidding his people to become Masons, Knights of Pythias, or Odd Fellows, to realize the utter slavery into which the millions of the Pope of Rome have fallen. It takes one's breath to think that in this day of intelligence, of world-wide intercourse and boundless opportunities of knowledge, that men should be found so degraded as to permit an Italian impostor to address them upon such a subject, much less to command their obedience.—Louisville, Ky., Freedom's Banner.

Shaking Up the Dry Bones.

WORCESTER, Mass., July 22.—We will parade in Boston on July 4, 1896, not with 5,000 but 25,000 patriots in line. The occurrence of last Fourth opened the eyes of many erstwhile weak, spineless Yankees. Boston papers always go in strong on lawlessness in the western cities, and it came home to the Hub with peculiar pungency. Thousands of Jr. O. U. A. M. flyers have been scattered over the state. Several new councils will soon be instituted.

Lynn Dealers Boycotted.

The Catholics are giving Lynn citizens an example of their system of oppression. Two respectable firms, W. F. Talbot & Co. and John Patterson, have been boycotted for selling the Standard and American Citizen. Young Irish hoodlums hang around in front of the two stores to insult people going in and out, and denounce in vile terms everything American.—Lowell Herald.

Some Jr. O. U. A. M. Statistics.

Over 2,000 councils in United States, with a membership of over 200,000. Twenty-eight state councils. Order represented in every state except Vermont and New Mexico.