

# 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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## REV. DR. J. Q. A. HENRY,

Of Chicago, Lectures in Boston on the Subject of Papal Aggression in the United States.

Priestly and Papal Fulminations Against the A. P. A.—The Hibernian Constitution.

Rev. Dr. J. Q. A. Henry, formerly of San Francisco, now pastor of the La Salle Avenue Baptist Church, Chicago, lectured on July 22d at the People's Temple in Boston. He said:

"I have not time to refer to the numerous other patriotic institutions, but confine myself entirely to the American Protective Association, familiarly known as the A. P. A. One would suppose that Leo XIII. had been studying the scurrilous and blasphemous encyclicals of Pope Pius IX., to cull out all the contumelious suggestions and insinuations that might be used to describe the horrible features of the A. P. A.

Archbishop Riordan, of San Francisco, said that it originated in hell; that it came up through the sewers of the streets; and so for months it was called by the euphonious name of the Sewer Rats. I have respect for a rat that is not satisfied with its dark, mephitic surroundings, and desires to come up to the light. I have respect for the man who wants to come out from a malignant institution; but not for the man who, like the dog, will return to his vomit, and like the sow to her wallowing.

And Archbishop Riordan also said that the A. P. A. had come up out of the sewers into Market street. Yes, they have come to Market street, and they are there still, and they will be there in the middle of the road, and will keep there, under the blessing of God. Sixteen months ago there were two councils in San Francisco; now there are twenty. There are 200 councils in the State of California. And, they are composed of people who cast good solid American votes against every Roman Catholic vote that can be mustered. Yes, and they outnumber the Roman Catholics twice over.

When the time of voting came, the A. P. A. fired out the opponents of the interests of the public schools. And the A. P. A. hold the balance of power in the great State of California. And that organization will control it for the glory of God and for the emancipation of the people from the clutches of Romanism. Yes, and the A. P. A. are getting out on the "main" street, and I think they will get out on Washington street and Tremont street, here in your beloved city. And I should not be surprised if they occupied the thoroughfare to the state-house within the next fifteen months.

Rome claims that the A. P. A. represents nothing more than the spirit of wild beasts, and should be hunted down. Give it time and it will die, they say.

We don't propose to let it "die." Rome said she would kill me. She would put a dagger into my heart. She said I should never leave San Francisco safely. The *Monitor* came out with a statement that it was a pity that I should be allowed to go out alive, thus setting the thugs to take my life, if possible.

But I went down to a store and bought this little silk flag [showing it, amid much enthusiasm], and have worn it over my heart, and I said: "If they put a dagger into my heart, they must do so through the Stars and Stripes, and if they did that they would call out 20,000 young men to avenge that insult to the old flag. [Great applause.]

Bishop Keane said of the A. P. A. that it was the dying kick of bigotry. What do you think of that kick? It is only a youngster in age. Notwithstanding, it did "kick" last fall in California. Lincoln was once asked how long a man's leg ought to be, and he said: "About long enough to reach from his body to the ground." Now, the A. P. A. are about 3,000,000 of voters, the brightest, brawniest and brainiest, and it can clearly reach down to the ground. And in 1896, when it does "kick" and Rome does not "feel" the kick, it will be a miracle.

A Roman Catholic asked his priest what a miracle was. The priest gave the Patsy a tremendous kick, and then asked him if he understood what a miracle is. "Did you feel that kick?" "Yes."

"Well, Pat, if you hadn't felt it, it would have been a miracle."

When the A. P. A. kicks political Romanism in 1896, it will be a miracle if Rome does not feel it from Hell Gate on the east to Golden Gate on the west.

Now, what are some of the reasons for opposing the A. P. A.? First, it is secret. Rome well understands that

fact. The truth is, that Rome fears secrecy if it is against her own interests. She knows the power of organization. She does not fear any number of men and women, provided they are dissevered and unassociated. But when the leaders in the country have their hearts fired with the genius of American liberty, and get their eyes open and get their power concentrated, then Rome fears.

And then they criticize this movement as being un-American. They say we do not admit to the A. P. A. people born under some other flag—the English, Irish, Germans, Scotch, and others. But we do not ask anything about where a man was born, but "Are you a genuine, bona fide American?" It does not become Rome to criticize this order as being un-American, when the hierarchy is in its aims, in its spirit, in its intrigues and in its methods, its machinations and its malignity of assault upon our institutions, utterly malicious. In its hide, hoofs and hair Romanism is the very incarnation of that which is alien and un-American.

At this point the speaker quoted from the preamble and the constitution of the Ancient Order of Hibernians, showing that it is intensely Romanist, that it can be composed only of Irishmen, that it is under the absolute control of the bishops and priests, that its purpose is entirely out of harmony with the genius of American institutions.

"The Hibernian spirit is opposed to true Americanism. The American spirit is in favor of true Americanism. That spirit is possessed of the four principles:

1. Love of liberty.
- Rome never has loved liberty; never has given it where she ruled.
2. Love of law.

While Rome has one-seventh of the population, she gives the far largest number of thugs, criminals and vicious classes to the American Republic today. We say to the people: "Be law-abiding citizens." But Rome says: "Be law-defying citizens."

3. The true American citizen reveres womanhood.

There are no better fathers and no better mothers than are in this free land. We stand for the protection and the defense of imperial womanhood. But the confessional, the convents, the beastly and debased priesthood corrupt and debauch womanhood, from childhood to the time of old age. The A. P. A. believes in delivering imprisoned nuns from nunneries and from the slavery of the confessional, and from the tyrannical priests in the convents.

4. Ideal Americanism has love for God and the truth.

We have a belief in God, as shown by the pilgrim fathers when they enacted the first charter of liberties, beginning it "In the name of God, amen."

"Beware," said the speaker, "of the secret work of the Romanist servant-girls in your household. A Methodist minister in San Francisco had a Romanist servant-girl, and that girl, taught by her church to do so, took the little daughter of the Methodist minister and carried her to the Roman Catholic cathedral and had her baptized. This was done to save the soul of the child. Who of you knows but your own boy or girl has thus been secretly taken and baptized into the Church of Rome? Who can know it? I don't want my child baptized in any such way as that, in an unholy fashion. I think we should wake up to this question of the servant-girl. They are able to get at your family secrets, your conversation, your reading, your literature, your company, and by and by these secrets of yours can be brought up by the priesthood to your utter injury if they so desire.

Now, why has this A. P. A. organization come into existence? First, from the fact of the attack upon the public schools. They succeeded in Boston in putting certain books out of the schools. You had a fight, and you succeeded. Rome does not want history taught by your text books. She doesn't want her children to know the facts concerning the history of the nation, of all nations, and indeed of Rome. I stand for history. History is written. Rome cannot change it. She seeks to suppress it or modify its study.

And another reason for this organization is in the need of good citizenship. Rome has large control, and where she has it we have had citizenship. The father confessor has too much power for ill in this land. Ecclesiastical powers dominate too largely. This association wants civil institutions to be dominated by civil rulers.

Again, the frequent desecration of Old Glory has caused an intense spirit of devotion to be manifested in this society, the A. P. A. It has the spirit of '76, and this organization proposes to rally to the standard of our faith and hope, and defend it against all odds.

It has been said that the A. P. A. should be censured because it brings religion into politics. Does it? Only Mormonism and Romanism ever have done that. Methodism, Presbyterianism—these do not do it. The A. P. A. is organized for the purpose of carrying politics out of religion.

Here statements were quoted from the *Catholic World*, the utterances of Priest Phelan, etc., and he then said: "The American people can stand the little red school-house, but it cannot stand the red hat. It cannot stand a church whose sole existence is by reason of the political intrigues, the political infamy, the political corruption of the Roman Catholic hierarchy. We have no contest with any man on account of what he believes religiously. If a man wants to kiss the pope's toe, let him do so freely. If he wants to be a Romanist, let him be one; but do not let him draw that Romanism into the political arena, or he will be 'downed.'"

The speaker here unfolded the principles of the American Protective Association, dwelling on each point sufficiently to reveal its significance.

"But," say some persons, "if I become an A. P. A. I shall be boycotted." Well, two could play at that. Sixty millions of freemen could play at the boycott with ten millions of Romanists, if they so desired.

The speaker quoted from the thirteenth and the eighteenth chapters of Revelation, and showed in what way Almighty God will finally boycott the harlot of Rome. In Buffalo a man came an A. P. A. His Roman Catholic neighbors suspected it. One came to him, and another, and another, and asked him: "Are you an A. P. A.?" He got so tired with them that he went and had a sign painted thus: "A. P. A. Butcher." And his trade increased to a most remarkable extent. There are twenty-five butchers in Boston who could afford to have those words painted in letters of red, white and blue, and their trade would not diminish, but increase, as their brethren would stand by them and not let them suffer.

The A. P. A. is set to maintain principles and institutions that Rome utters curses and anathemasizes. Listen to the utterances of Pope Pius IX.: "Those who assert the liberty of conscience, or religious worship, sit anathema" (or, in other words) "Let him be damned." "All who advocate liberty of speech, sit anathema" (let him be damned). "All who maintain that in countries not Catholic the free exercise of other religions may laudably be allowed, sit anathema" (let them be damned). Anything else? Yes. "All those who assert that the pope ought to come to terms with progress, liberalism and modern civilization—let them be damned."

That is Romanism simon pure. Now God is calling the spirit of prophecy to make known in Daniel what shall be, and let us hear it. The judgment of history, of the Bible, of the Christian consciousness, of human reason, of human happiness, of human hope, of pure womanhood, of sweet childhood, of Protestant Christianity, of time and of eternity, of Christ and of Almighty God is sitting in condemnation on Romanism—and she shall be destroyed by the brightness of His coming.

### MIRACLE OF GUADALUPE.

Image Possessed by a Washerwoman With Strange Attributes.

MEXICO CITY, July 26.—A new apparition of the Virgin of Guadalupe is reported, but it is not true, as has been said, that Archbishop Alcarin has vouched for it. The story is told in this:

Matilde Perz, a washerwoman, had an old basket of flat-irons and other objects, including a small image of the Virgin of Guadalupe. Entering the room where the basket was the night of June 17, Matilde was astonished to see a light issuing from the basket. Upon examining it she found that the illumination came from the image. She placed it on the wall and invited sick people in her humble neighborhood to visit it. They went in throngs and, touching the miraculous image, which continued to shed supernatural light, were all healed. Newspaper reporters who saw the image assert that it sheds a violet light.

**Not Bad. Read It.**

An early settler is one who pays his bills promptly. We would like to see more early settlers find their way into our office.—*Phillipsburg Journal*. To your earnest expressions, Bro. Blair, we respond with a fervent "amen."

**Another Miracle Wrecked.**

PARIS, July 26.—A train crowded with pilgrims returning from the Shrine of St. Dauray, was wrecked near the town of St. Brieu today. Twelve persons were killed and twenty-five injured.

### STAND BY THEM.

Rome's Attacks on Our Schools and Our Youth.

The assault on the Christian Endeavor convention at Montreal by a howling Romanist mob; and now the unrebuked attack of Priest Phelan on the same great body of Protestant youth, two and a quarter millions strong, as their representatives gather in Boston, is but one of the straws that indicate the spirit of Romanism and the outcome of Roman Catholic teaching. This liberty-loving nation has been repeatedly called upon to look in amazement at Rome's intolerance when one leaves her fold, for conscience sake.—such instances being made conspicuous in the attack upon an ex-priest at Savannah; and every place in the land where the telegraph and newspapers reach will hear of her violence and brutality in the unprovoked attack upon the school-house and flag on Independence day, in the capital city of New England; while two empires look on as Manitoba, standing against Rome's hostile attitude to public schools, modeled after the pattern of the United States, hears her champion read, from assumed reports, of the shocking immorality of these schools which are the pride of every lover of American soil and liberties.

No member of her communion loses place in her ranks or caste with her hierarchy for saying, as did Priest Phelan in a set of resolutions presented at one of their gatherings, that:

"The present system of public schools is a curse to the country and a flood-gate of atheism and sensuality, and of civil, social and national corruption; and the children turn out to be learned horse-thieves, scholastic counterfeiters, and well posted on schemes of devilry."

Nor has Archbishop Kain of St. Louis or Mgr. Satolli dealt out discipline to this same priest, as, speaking of the great gathering of Christian Endeavorers, he says, among other equally shocking things:

"The corrupting tendencies of such heterogeneous gatherings of young people cannot be overestimated, and for downright viciousness and depravity they have never been equaled since the horrid Saturnalia of Greece and Rome."

Any amount of insult may be heaped upon millions of the flower of our young people, and the most outrageous charges made against our glorious system of public education; it is passed over in silence by Archbishop Kain of St. Louis, and the Mgr. Satolli, who lords it over Rome's ecclesiastics, for, though expressed in an impolitic way and in unguarded language, it differs not a whit in its spirit from standard Roman Catholic authorities living and dead. But let an attempt be made to get, in our courts, justice meted out to a bishop, and every word printed in approval must be promptly retraced.

A man rises in the Manitoba legislature, and the Associated Press reports him as quoting the opinions of prominent Protestant ministers in the United States that our public schools had sapped Christianity, and that girls had given testimony unfit to read concerning these schools. Called to account by patriotic men, this same man rises to a question of privilege, and purports to read extracts from reports, so says the Associated Press despatch, to the effect that a large proportion of the inmates of houses of bad repute in Boston ascribe their downfall to the public schools, and this when the statements are not only false in every particular, but when, as Mr. Pettigrove, chairman of the Boston school committee, says:

"I can assure you I never heard of any official document giving such information as he (Mr. Maltine) is said to have quoted, nor do I know of any statistics upon that subject that have been published by anybody."

This is a statement that would be repeated and re-echoed by every school committee in the land.

Whence spring this and other low and dastardly attacks upon our public schools and our young people? Perhaps the question cannot better be answered than by some reference to standard Roman Catholic authorities, for it is from champions of this church that these onslaughts come, and popes, councils, prelates, priests and laymen are alike involved. Indeed, it seems to be those who wear the tiara, and robe themselves in the "red and purple," who lead in this vilification, and the poor Catholic who joins in an attempt to vindicate his church in bloody riot, and violent attack on freedom of speech and conscience, seems but to be interpreting into acts the creed he has been taught by those who claim from him implicit obedience.

In 1889, for example, a book was published by John Murphy & Co., received the endorsement of 380 of the "high and

highest church dignitaries"—Cardinal Gibbons pronouncing it "an excellent repository for those who wish to supply themselves with ready materials for treating the subject of Christian education," and offering the author his "congratulations on the manner in which he has handled this vital question."

Quoting from the first Plenary Council of Baltimore, held in 1852, we find that a policy of antagonism is thus early outlined by the rulers of the church, for:

"As it is evident that the system of public education in most of our states is calculated to serve the cause of heresies by imbuing the minds of Catholic youth with the false principles of the sects, we admonish pastors \* \* \* to watch narrowly lest they use the Protestant version of the Scriptures, or recite the prayers and hymns of the sects. It will be their duty to prevent books or exercises of this kind from being introduced," etc., etc.

From this date began that open attack on the morality of our public schools by the highest dignitaries of the Roman church, which calls them, among many other things, "mischievous," "baneful to society," "a social plague," "godless," "immoral," "diabolical," etc., and which found unrestrained expression as to the morals of our whole body of public-school children in the following utterance of the Second Plenary Council of Baltimore, in 1866:

"Besides, the morals and examples of their fellow scholars are generally so corrupt, and so great their license in word and deed, that through continual contact with them, the modesty and piety of our children, even of those who have been best trained at home, disappear like wax before the fire."

Later, in 1872, the Sacred Congregation of the Propaganda, in its instructions to the American bishops, went even further than this, and cast the gravest reflections upon our whole body of noble Protestant teachers, for, as a reason why the Public State School system is "by its nature fraught with danger," we are told that:

"Teachers indiscriminately of every sect are employed \* \* \* who are left free to sow errors and the seeds of vice in tender minds."

But it remained for the coming of Satolli and the official document entitled "For the Settling of the School Question, etc., the Most Rev. Francis Satolli to the archbishops assembled in New York" to cap the insults offered to the long-suffering American public concerning her much-prized schools by that church, which, while it prates so loudly of morals, furnishes most of our criminals and one-half to three-fourths of the inmates of all our juvenile reformatory institutions, though constituting but a small fraction of our population.

For this autocrat among the American prelates says:

"It was held for certain that the public schools bore within themselves a proximate danger to faith and morals, \* \* \* because teachers are chosen indiscriminately from every sect, and no law prevents them from working the ruin of youth—so that they are at liberty to instill errors and the germs of vice in tender minds."

Think of the Pope of Rome; the Sacred Propaganda; Mgr. Satolli, and the archbishops of this country, putting into cold type such a conception as is embodied in these words concerning the nearly half a million teachers who are employed in the public schools of these United States. And think what must be the temper of mind and heart of these Roman Catholic teaching prelates who desire that our teachers, chosen for excellence and good character, as well as education and ability, should be prohibited by law from instilling errors and the germs of vice in tender minds, and consider, for one moment, what must be the thought of these high church authorities concerning child and school life when they add:

"Likewise, certain corruption seemed to impend from the fact that in these schools, or at least in many of them, children of both sexes are brought together for their lessons in the same room."

Is it any wonder that children brought up under the training of prelates like this crowd, our reformatory institutions, and that out of homes where such leaders govern pour the riotous mobs of our great cities? Let McGlynn, who doubtless knows whereof he speaks, be the only witness we here summon—Catholic versus Catholic—to give an answer to tirades like these; and these are his words:

"This talk about the immorality of the public schools is a brutal, beastly calumny upon the American people."

Let not the American people forget that all the columns heaped upon our

public schools, and by inference those who are responsible for them, the American people, are freshly reaffirmed in the letters accompanying the documents we have quoted, signed by the present so-called liberal pontiff, Leo XIII, for says he:

"We again as far as needs be, declare that the decrees which the Baltimore Councils, agreeably to the directions of the Holy See, have enacted concerning parochial schools, and whatever else has been prescribed by the Roman pontiffs, whether directly or through the sacred congregations, concerning the same matter, are to be steadfastly observed."

Nothing retracted, no steps retraced, no slander withdrawn, no opposition ceased; but the same bitter words, the same constant strife with our schools, and the same shameful criticism of our youth, children, teachers, and, by consequence, of the millions who are in sympathy with them. This is the spirit of Romanism today, as it has been from the beginning—a spirit of intolerance, whose measure and bitterness can only be known to students of history.

We are making history now. Rome has boldly declared her purpose to rule this land, and she has already tried her hand at making and unmaking presidents, governors, legislatures, and officials from the highest to the lowest round. Her slimy trail can be seen everywhere even now, and the only way left us, in view of her arrogance and intolerance, is to organize as patriots all over the land to save our priceless heritage from her foul grasp, and may God speed the right.

### RECEIVER APPOINTED

For the St. Francis Children's Hospital and Orphan's Home at Tiffin.

TIFFIN, O., July 31.—Alonso Burman has been appointed receiver by Judge Melhorn, of the common pleas court, for the St. Francis Children's Hospital and Orphan's Home of this city, at the instance of Rev. W. B. Fleck. Thirty years ago the home was founded by Rev. Joseph L. Bihn, who prior to his death, in 1863, had increased the property until it included over 700 acres of valuable land, and the buildings and appurtenances are first-class, the value of the property being \$50,000. Per request at the death of Father Bihn, the property went into the hands of Rev. Fleck, against whose control some of the inmates of the home, who have given all their earthly belongings to the institution, protest, and a board of directors has been elected at a meeting held today, at which Archbishop Elder, of Cincinnati, was present, and, if the court decides in their favor, the board will have charge of the institution. Rev. Father Fleck states that the property was instituted by the Rev. Father Bihn, who put his fortune into it, and while the Catholic church as an organization never contributed to the enterprise, an effort is now being made, in the name of the church, to obtain possession of the property. Nearly 200 persons are taken care of at the home, and the outcome of the suit is looked forward to with intense interest.

### Not to Employ Foreigners.

NEW YORK, Aug. 2.—Naval Constructor Francis J. Bowles, who succeeded Constructor Fernald in charge of the construction department of the Brooklyn navy yard, is reported as contemplating some radical changes in that department. He began on Thursday, when he removed Chief Draughtsman C. S. Richson and put in his place T. B. Southard, whom he brought from the Norfolk yard with him. A rumor from Washington has it that Constructor Bowles is determined to replace all foreigners in his department with American-born citizens. From the same source comes a rumor to the effect that there is a suspicion in the war department that many of the foreigners now in the construction departments of the various yards are in the employ of foreign governments and have furnished them with blue prints of the designs of many war-ships.

### Religious Statistics.

According to the religious census report just issued the total communicants of all denominations in the United States is 20,612,806, who belong to 185,177 organizations or congregations. These congregations have 142,521 edifices, which have sittings for 43,564,863 persons. The value of all church property used exclusively for purposes of worship is \$679,630,139. There are 171,036 regular ministers, not including lay preachers. There are five bodies which have more than 1,000,000 of communicants, and ten more than 500,000. The leading denominations have communicants in round numbers as follows: Catholic, 6,250,000; Methodist, 4,600,000; Baptist, 3,725,000; Presbyterian, 1,280,332; Lutheran, 1,230,000; Protestant Episcopal, 640,000.—*Inter-Ocean*.