

THE AMERICAN.

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"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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MURDERED AN A. P. A.

Postmaster George M. Singer, of Dunfee, Ind., Bound, and Gaged, and

His Head Pounded into a Shapeless and Almost Unrecognizable Mass—He Was 70 Years Old.

FORT WAYNE, Ind., Sept. 17.—One of the most brutal murders ever committed in northern Indiana shocked the residents of Dunfee, a small village ten miles west of Fort Wayne, at an early hour this morning. The village postmaster, George M. Singer, was found in a pool of blood in his room above the office.

He was bound and gaged and his head was pounded into a mass. It lay upon the pillow of the bed and presented a ghastly sight in its bloody environment. The man was 70 years old, and his locks and hoary beard were streaked with blood clots. During life he was a popular, inoffensive and respected pioneer citizen. He had been the village postmaster ever since the office was established.

At the coroner's inquest, held this afternoon, the post-mortem examination established the fact that the blows administered on the head caused death. The body arrived in Fort Wayne tonight to be prepared for interment. The victim of the tragedy was one of the most prominent A. P. A. leaders in northern Indiana.

ROMANISM IN HISTORIC LIGHT.

When we hear of the Church of Rome making pretences to "philanthropic" and "benevolent" enterprises, "the right interpretation of biblical truth," and "its love for and desire to benefit humanity," we are led to inquire if there is not something wrong—a mistake—somewhere, either in history or in the pretences of Rome.

That Rome does make some show toward benevolent institutions and enterprises, none will stop to question, but the nature of those institutions which she is disposed to favor, are within her own pale—wholly subject to her authority and discipline; they must bear the "image and superscription" of "Romanism," and be entirely free from governmental inspection or investigation. If the institution does not bear her "marks," Rome is not there as an organization to assist in its maintenance. But those institutions which she does recognize and own, she will practice self-denial almost to excess in order that they may be supported. In this, we all might do well to follow her example.

It may be alleged that some of these institutions maintained by Rome, such as "hospitals," "homes," etc., are open to the patronage of all alike. This we concede to be true; but at the same time, they are all operated with the view and intention to win and conserve to the Romish church all who are unwarily seduced or thrown into them. It is urged by the operator of such institutions that a good and kind act has been performed upon their patients, and in return for it the patient should compensate the church by writing with it, and thus not a few are induced to use their means and influence to augment the power of Romanism.

Do sound reason and criticism admit that in this there is any room for the Romish organization to make any pretences to charity, benevolence or hospitality? I think not; as well may a man who is kind, loving, and charitable to his family and others because of personal interests, therefrom make pretences to benevolence, charity, etc., while at the same time the poor, the needy, the sick, etc., are left unprotected for—left to suffer on, if their care be not of personal interest to him. Is there any charity or benevolence in this? Let him who readeth judge; this is an exact illustration of Rome's benevolence; Romans are only charitable and benevolent for the sake of personal ends and self-aggrandizement. Such a benevolent (?) institution should not be allowed to exist in a land of civilization. It should only be looked upon and treated as a "relic of the past," an institution of the "dark ages," instead of being warmed, fostered, petted and encouraged by this enlightened Christian nation.

It is also continually urged by the Church of Rome that to her is given the inalienable right to teach the truths of God's word perfectly; and yet at the same time many of her teachings and practices are not in harmony even with



JOHN IRELAND—(Baltimore, 1884)—We can have this country in ten years. Let me give you three points: The Indians, the Negroes and the Public Schools.

her own acknowledged version of the Bible. This Rome does not deny, but satiates the mind of the inquirer in the following manner (which I had from the lips of a Romish priest less than a week ago): "When any of the teachings or practices of the Catholic church seem not to be in harmony with the plain text, it must be remembered that the Bible sustains the same relation to the church that the Constitution of the United States does to the general government of the nation. As the supreme court interprets the Constitution of the United States, so the organized church is the divinely instituted supreme court to interpret the divine law and apply the same." And yet further this same priest of Rome contended that "the church had authority to set aside any paragraph or part of the Bible it saw fit to, and to enact new laws at its discretion." Does not this show us why the Roman church has been so successful in gaining members? Every objectionable rail which might keep flexible persons from coming into the church has been thrown down, and her communicants allowed to do as they please, almost—except to refuse to support the church—lechery, inebriety, and general debauchery not excepted. When we look at Rome's history do we not at a glance see the manifestations of her absurd transcendence of authority, has she not become "wise above that which is written?" Does not her view of the interpretation of scripture lead her into many ridiculous positions before an intelligent world? Just notice the following: Prayers are addressed to Virgin Mary; communicants kiss the pope's toe; celibacy of the priesthood; the allowance of indulgences; plenary indulgences in this life and in the life to come; the communion cup withheld from the laity, and the infallibility of the pope. When we look at these doctrines of this hierarchical Romish institution, do they not appear bold-faced and impudent, and manifest a lack of discretion and judgment?

Can anything be any more out of harmony with God's design than the celibacy of the priests? Do any of the rest of the above enactments of Rome appear less in harmony with God's design than this? Surely these are they who put "darkness for light" and "bitter for sweet." Where, even in their own version of the Bible is the celibacy of the clergy enjoined? Not a scrap of evidence can be found. Never but once in their Bible, is any mention made of a prayer being offered to the dead, and that prayer was not granted; yet in the Romish church prayers offered to the dead are a fixed practice. How persons of even average intelligence can remain faithful (?) adherents of such an institution is more than I am able to comprehend.

I can conceive of no reason why such enactments are made as those above referred to other than to keep the people in ignorance as to their real doings, as in 1870, when the pope was declared infallible. It was only one of the nations of the earth might become ex-

cited and agitated, and thus give the Romish tools in this and in other countries an opportunity to secure a more sure footing; for while all eyes were on the operations of the few in the Vatican at Rome, it afforded a good opportunity for that biggarded Jesuitic—secret conspiracy—of Rome to secure positions and possessions almost without contending for them. And the same might with credence be affirmed of the circumstances surrounding the occasion of many other edicts of the Romish church.

Does any one question the correctness of my position? I ask him to examine the annals of unwritten history, that is, begin to investigate these matters for himself. Look at the long train of circumstances which led to the assassination of the immortal Lincoln by Wilkes Booth, then his trial and sentence to be executed, as presented in "Fifty Years in the Church of Rome," by Father Chiniquy, and you will also be convinced that in this Romanism had become quite well paralyzed, and it must needs do something rather out of the ordinary line to hide and cover their shame until they could again paint their face and appear in another garb, and it came forth in 1870 with the "infallibility of the pope." They should hide for very shame.

Some may now ask, "Did this project work effectually?" and "Is the Romish church recognized in this country?" With shame I answer "yes," and every American citizen should revolt at the thought of such a tyrannical foe being recognized in this fair land of ours.

The question has been repeatedly asked whether Rome would perpetrate the same outrages now, if she dare, that she has practiced in the past. We can only judge the present and future by the past, and the past furnishes a record that should be utilized as a warning, and serve as an example of what may be again, to put us on the lookout and in the watch tower.

The Roman church now seems ready to eulogize many whom she once condemned, tortured or put to death. We mention Columbus, the discoverer of America, as one who, notwithstanding his wonderful adventures and discoveries, because he dared to take the opposite side of a disputed question with Romish leaders, was honored by a death in chains at the direction of the pope. Now by them he is canonized as a pure saint, and to his name is attached the prefix "St.," and I don't know how long it will be ere Girolamo Savonarola, who was hanged, his body burned and the ashes thrown into the Arno in 1495, at the pope's orders, will be honored with a like prefix to his name, and even now such may be the case for aught I know to the contrary, for a Dominican of a few decades ago writes his life as that of a "moral, political and religious reformer whose love for liberty brought upon him persecution and the crown of martyrdom." The accusations brought against him were because he cried out against the corruptions of the papacy.

The Roman church is guilty of having committed some of the most atrocious crimes that can be mentioned or that the vilest mind can imagine. The horrible massacre which occurred on St. Bartholomew's day, Aug. 24th, 1572, was one of the most diabolical acts of perfidy, injustice and cruelty which has ever stained the character of our race. Everything was horrible in this unexampled assassination; religious zeal was changed into an impious frenzy, feelings of the most sacred nature were annihilated. Under the direction of the infamous Duke of Guise the soldiers and populace en masse, at the signal of a toll bell, flew to arms, seizing every weapon that came to hand, and then rushed in crowds to every quarter of the city of Paris. The most horrible sound that was heard was the cry, "Kill the Huguenots!" Every one suspected of being a Calvinist, without any distinction of rank, age or sex, was indiscriminately murdered. The air resounded with the horrid cries and blasphemous imprecations of the murderers, the piercing shrieks of the wounded and the groans of the dying. The gateways were choked up with the bodies of the dead and dying, and the streets presented a spectacle of mangled limbs and of human bodies dragged by their butchers in order to be thrown into the Seine. Palaces, hotels and public buildings were reeking with blood. The infuriated assassins became desperate in the slaughter, until one Cruse, a jeweler, displaying his naked and bloody arm, vaunted aloud that he had cut the throats of more than four hundred Huguenots in one day. During this horrid period every species of the most refined cruelty became exhausted; the weakness of infancy proved no impediment to the impulse of ferocity; children of ten years, exercising the first homicidal deed, were seen committing the most barbarous acts, and cutting the throats of infants in their swaddling-clothes. About sixty thousand in all were slain in this inhuman slaughter.

The news of this massacre was welcomed at the Vatican at Rome with the most lively transports of joy; cannons were fired, bonfires were kindled, and a solemn mass was celebrated at which Pope Gregory XIII. assisted, with all the splendor which that court is accustomed to display on events of the most glorious and important consequence. Surely this massacre was the holiday of the infernal world!

Where is the old bachelor in the Church of Rome from the pope down to the lowest officer who will dare to dispute or deny that their church was guilty of perpetrating and endorsing such an atrocious massacre? If there is any, let him now speak.

Now let us notice a few of those horrid torturings of the Protestants by the Romans during the reign of Louis XIV. of France, whose troopers, soldiers and dragoons entered into houses of Protestants where they married and defaced their household stuff, broke their looking-glasses, turned their

dining-rooms into stables for their horses, and treated the owners with the highest indignity and cruelty. They bound to posts nursing mothers and let their infants lie languishing in their sight for several days and nights, crying, mourning and gasping for life. Some they bound before a great fire, and when they were half roasted let them go. Some they hung up by the hair and some by the feet, in chimneys, and smoked them with wet hay till they were suffocated. Women and maids were hung up by their feet or by their arm-pits and exposed stark naked to public view. Some they cut and slashed with knives, and after stripping them naked stuck their bodies with pins and needles from head to foot, and with red-hot pinchers took hold of their noses and other parts of their bodies, and dragged them about the rooms till they made them promise to be Catholics, or till the cries of these persecuted creatures calling upon God for help induced these wretches to let them go.

On such scenes of desolation and horror the papal clergy feasted their eyes and made them only matters of laughter and sport.

Such acts as the above serve to show us the applied desire of the Roman hierarchy to benefit man. Again let us look. It is said of Louis XIII. that his greatest pleasure was his thought of driving heretics (Protestants) out of the kingdom of France, and thereby purging the different religions which corrupt the church, and this he said after the great slaughter of over one hundred thousand persons, the destruction of nine cities, four hundred villages, two thousand churches and ten thousand houses. This all had the highest sanction of the papacy. In what light does this reveal Rome's desire to benefit humanity? Yet further: The Duke of Alva and his bloody tribunal spread universal consternation through the provinces of the Netherlands; and, though the blood of eighteen thousand persons, who in five years had been given up to the executioner for heresy, cried for vengeance on this persecutor and his adherents, yet they gloried in their cruelty. Philip II., in whose reign these atrocities were committed, hearing one day that thirty persons at least had a little before been burned, requested that a like execution might be performed in his presence, and accordingly he beheld with joy forty victims devoted to torments and to death. One of them, a man of distinction, requested a pardon. "No," replied the king coldly, "were you my own son I would give him up to the flames if he obstinately persisted in heresy."

Again, during the reign of Queen Mary, many were the horrid outrages committed upon Protestants, by the instructions of Romish leaders. Hunter, a young man about nineteen years of age, was one of the unhappy victims of those who were zealous for popish supremacy. Young Hunter was concealed in the house of his father, when Bonner, that arch-hangman of popery, threatened ruin to the father if he did

not deliver up the young man. The son, hearing of his father's danger, made his appearance, and was burned alive.

Let me present one more historic fact before I conclude. A woman of Guernsey was brought to the stake in the seventeenth century, without regard to her advanced pregnancy, and she was delivered in the midst of the flames. One of the guards snatched the infant from the fire, but the magistrate who attended the execution ordered it thrown back, "being resolved," he said, "that nothing should survive which sprang from a parent so obstinately heretical."

When we consider, on the one hand, the purity of morals and the purity of faith which generally distinguished the victims of persecution; and on the other hand, the proud, pampered priests, abandoned without shame to every species of wickedness, we can scarcely find words sufficiently strong to express the indignation and horror which arise in the mind when it views this striking contrast, and contemplates such scenes of impiety and crime. Could a religion which breathes good will from heaven toward men be more basely misrepresented? To represent religion as consisting in certain incomprehensible dogmas, and to attempt to convert men to Christianity, and to inspire them with benevolence, by fire, and racks, and thumbscrews, and tortures, is as absurd as it is profane and impious, and represents the divine being as delighting in the torments and death of sinners, rather than that they should return and live.

Has the Being who maketh His sun to cheer the habitations of the wicked as well as the righteous, and whose tender mercies are over all his works, commissioned such bloodthirsty monsters to act as his ministers of vengeance, and to torment and destroy the rational creatures he has formed? The very thought is absurd and blasphemous in the highest degree. All His beneficent operations in creation around us, and all the gracious promises and declarations of His word, stand directly opposed to such hellish practices, and condemn the perpetrators as audacious rebels against the divine government, and as nuisances in the universe of God.

Now, in conclusion, I will say that the present attitude of the Roman church toward Protestants is, as it ever has been, one of relentless opposition. With them superstition is considered valuable, and ignorance is bliss. This may be seen in their opposition to our institutions of free education. Every loyal citizen in this country who has the right of franchise should consider it his duty to oppose any Roman Catholic being elected to office.

ALGONQUIN, Ills., Sept. 10, 1895.

Preparing for War.

At first Rome was frightened at the A. P. A.; but the reaction has set in, and now her minions are bolder than ever. They have found so many time-serving, weak-kneed, truckling Protestant politicians who are willing to do anything or betray any principle for the sake of Catholic support, that Rome has taken fresh courage and is preparing for a grand assault on our American institutions all along the line. If there was ever a time for Americans to organize, it is now. The A. P. A. should be maintained at all hazards.

When Romish hoodlums attack an A. P. A. procession in Boston the Fourth of July, simply because it is headed by a "little red school-house"; a mob of crossback daggers drive the negroes from their homes at Spring Valley, Ill., and the entire Catholic population of Omaha resists the new law in regard to police commissioners, simply because it is said to be an A. P. A. law, it is high time that every loyal Protestant in America joined the A. P. A. We must organize, and never forget that eternal vigilance is the price of liberty.—The Fair Dealer.

They Talk Down South.

We have heard it said that a certain merchant reviled the A. P. A. not long since, styling them "none but a class of low down scum." We are credibly informed that a week after this remark was made the same merchant found his sales so decreased that he said he would have to close doors if such a state of affairs continued. Those who are acquainted with the following of the A. P. A. in Augusta, with its hundreds of the noblest of American citizens in its ranks, men in mercantile and mechanical pursuits, in the arts and professions, men who are admitted to be first in their lines, smile at the petty spite and vilification of such people.—American Eagle (Ga.)

Ah, we know you! We know the clerical party; it is an old party. For a long time you have tried to put a gag upon the human intellect. Every step which the intelligence of Europe has taken has been in spite of you.—Victor Hugo.