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A WEEKLY NEWSPAPER.

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

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KAIN HAS RETURNED.

Preparations for the Diocesan Synod to Be Held Next Month in St. Louis.

Jurisdiction of the German Churches to Be Considered—The Public School Question—Selection of a Rector for the Cathedral.

Archbishop Kain is expected home to-morrow from his summer vacation. When he arrives, active preparations for the diocesan synod will be commenced at once. It is to be opened September 8, at the Kenrick Seminary. The priests of the diocese have already taken the preliminary steps of writing out their selections for the board of "consultors," which is to assist the archbishop at the synod and to continue as his council of advisers in time to come. Each priest was given a blank ballot, on which to place nine names. From these nine, the three having the greatest number of votes will be selected, and the archbishop will choose three others. The last of the ballots was sent this week to Father May, the secretary of the synod.

One of the "statuta proponenda," or proposed decrees, to be submitted at the synod will cause considerable discussion. It provides that every rector in the diocese shall build a school in his parish within two years; and that parents shall be compelled to send their children to their own parish school, on pain of being refused sacraments of the church. The last clause is the part that will excite opposition. A certain diocesan priest said of it yesterday that it was "a retrogression" and he was "very sorry to see it." The clause is made more impressive by the fact that Archbishop Kain, when bishop of Wheeling, W. Va., did refuse absolution to those "recalcitrant families," as he called them, who sent their children to other than parish schools. In West Virginia, too, Catholic schools are by no means so well equipped as in many other states. When he took this action, an appeal was made from his decision, and Rome sustained the appeal. At the time, he was very indignant, but it is said that in the years since then he has grown more liberal, and the clause may be inserted in the decrees merely to see what the sentiment is in this diocese. At a dinner given several weeks ago at the Christian Brothers' College he announced to his priests that he had been checked in the school question by the pope, but he never had made "an act of contrition" for his conduct. This gained him considerable applause from the conservative element of the clergy present, but the liberals were better pleased when he added, "I am willing now, however, to go the full length that Archbishop Ireland has gone in the matter of education." Archbishop Ireland, as is well known, favors the public schools.

There will be a great controversy in the Synod over the German churches. Archbishop Kenrick long ago decided that the German churches were only "succursal chapels"—that is, auxiliary chapels, not existing by their own right, but by a privilege. Instead of boundaries, only "lines" were given them, and they were included, each as a whole, in the parish of some English church. Thus, for instance, St. Nicholas' German church has always been in the parish of St. Bridget's, a "succursal chapel," from which the young people, as they learn the English language, can go into the English church. Archbishop Kenrick thought that in a generation or two the Germans would no longer need their German church, and such chapels as St. Nicholas' could then become independent English churches. He said it would never do for the Catholic church to perpetuate a foreign language in America, and to bring about a more speedy Americanization he refused certain privileges to the German churches.

Rev. William Faerber, of St. Mary's German church, sent a request to Rome shortly after Archbishop Kenrick's death asking that all this be changed, and that the Germans be "placed on the same footing as the English speaking churches." This would eventually lead to the appointment of a German Vicar General, and the German churches would become unchangeable institutions. There are eighteen German churches in St. Louis, a larger number than in any other city in the United States. Among the laity the old people are in favor of such recognition. The young folks, however, it is said, are generally opposed to the petition. The old people say that if they should leave the German churches

for the English after such division was made their withdrawal would be made so public by forms which would then become necessary that it would injure them in business among their friends who are Germans. On the other hand, the young folks say they are not at home in a German church after they have become Americanized. The English speaking priests say that such a division would drive many of the young people out of the church altogether, and might eventually lead to schism and disruption. The German priests are, of course, in favor of it, as under the present rule they are uncertain of their parishioners.

Archbishop Kain so far has skillfully dodged the question. For a long time before he came into authority it was the custom to have two retreats each year, one for German priests at St. Anthony's, and one for American priests at St. Vincent's. When he came into authority he simply wrote a letter to every priest—German and American alike:—"You will be present at the annual retreat,—day of —, at Kenrick Seminary." He divided the priests into two companies, for convenience, but he paid no attention to nationality.

It is not known what was the answer from Rome to Father Faerber, but the proposed decrees of the Synod do contain provisions granting to the German priests the long-restricted privileges of administering certain sacraments, etc. Certain English-speaking priests are of the opinion that these provisions are inserted in order to have them voted down. Archbishop Kain has power to enact any rule without the suffrages of his priests, but he has generally shown a disposition to yield to their wishes.

It was thought by many persons that the decrees would overrule the custom favored by Archbishop Kenrick of performing marriage ceremonies only in the parish of the bride. Twice in the last year Archbishop Kain has overruled it. In each case the pastor of the bride refused his consent, but the Archbishop took the matter out of his hands, and the ceremony was performed at St. Alphonsus' church. In the decrees, however, Archbishop Kain has returned to the opinions of his venerable predecessor. He says: "We strongly wish all marriages to be solemnized in the parish of the bride, as that is sanctioned by custom and propriety." A priest said yesterday, "The longer the old archbishop is dead the more do we find out how wise he was."

The question of boundaries and the appointment of a rector for the cathedral, and of ten irremovable rectors, will be the other most interesting subjects of the synod. It is generally believed that Father McCaffrey, of St. Patrick's, will be appointed cathedral rector. Gossip among the priests has it that he may not accept, because his own parish is more desirable. The Cathedral is new, and three or four churches are near it, to take up the territory, so that it may be five years before the parish is in a flourishing condition. The archbishop also will probably have his residence at the Cathedral rectory, and the clergy generally prefer to be at a little distance from their ruling ecclesiastic.

The business of the synod will most likely be all dispatched in one day, as the details are to be practically decided beforehand.—Globe-Democrat.

SACERDOTALISM.

It Is Declared to Be Incompatible With True Christianity.

Priestcraft is the product of every age, the defender of every bigoted creed, the chief foe to Christianity and greatest curse to mankind.

The sacerdotal corporations which tyrannize over the masses betray their intrinsic infamy by the fact that, while they willingly lend a mercenary support to political oppression, they do not seem to regard as a divine thing the worship they impose, and by which they most of all desire to aggrandize themselves. Hence the greatest evils have been inflicted upon humanity in the name of religion.

The auto da fe took the place of human sacrifices, and a new monopoly, embracing almost every source of knowledge and enjoyment, did for many centuries plunge the nations in ignorance and despair.

Any system that places human intermediaries between the individual believer and his Creator, is in direct conflict with man's right and the law of Christ.

After truth, emanating from the manger and the rural simplicity of Judea, struggled through centuries to make the nations free, and, in the strife with craft and power, became but the more enthralled, the ancient depth of degradation was again nearly attained, when the pope resolved to

pose as the Pontifex Maximus of the ecclesiastical fabric which he had built up around him in open opposition to the councils and commands of the dear Savior of the world, for whose authority he blasphemously substituted his own.

When Jesus Christ appeared on earth, he came to destroy ecclesiastical tyranny, by founding a kingdom purely spiritual, one that might be admitted into all countries without the cumbersome use of sacerdotal enginery. Whatever may be the modifications of the civil constitution, and the vicissitudes of climate, or time, he prescribed only two ceremonies, which have a noble simplicity, and can be observed wherever men reside, without priests to mystify or turn them into a perverted use. Every thing was left, both by Jesus and the apostles, to the judgment and conscience of those who might embrace the true religion, and follow only the Word of God, as best expounded and exemplified in the lessons and life of the great Redeemer. They well knew that therein nothing is said of sacred places or stated feasts; of pious journeys and pilgrimages, or of oppressive ceremonies binding on those whom the truth has made free.

The whole earth is God's temple; in every place, man can lift up holy hands, every creature of God is clean and good, and no worshiper is to have dictated to him, by earthly authority, the attitude and language in which he shall divinely adore. Jesus attacked the pernicious traditions and presumption of the ancient priesthood on all occasions, and did it with an earnestness, which evinced itself by the most vehement reproaches. He compared all their merely human precepts to poisonous plants, which must be entirely rooted up; he bitterly censured the Pharisees for taking so much pains to make proselytes to a disfigured religion, and finally engaged to deliver the poor oppressed people from the whole burden of the Mosaic law, and give them the easy yoke of a pure, spiritual religion instead.

The priests, those promoters and protectors of superstitions, who had hitherto claimed for themselves the authority of an indispensable mediator between God and man, and thus rendered themselves of great importance, were to be deprived of their influence forever; for he who knows God to be a condescending and affectionate Father can apply to Him directly, and needs not a prior introduction from such mediators and confidants.

Centuries after the great Atonement, after the formal Redemption of the human race, the Romish priesthood manufactured ceremonies and commands, invented by their craft and cunning, by which they fastened the most stupendous chains on the human mind.

The enquirer after truth was drawn away from the words and examples of the Great Teacher, and confused by those who shouted around them their own articles so violently that the voice of the only Infallible Master was nearly drowned.

And what were the substitutes for the plain teachings of the New Testament, but miserable skeletons, freezing abstractions, unintelligible dogmas, as dubious to the understanding as they are repugnant to the heart.

But the truth of Christ has at last prevailed again, the power and the curse which the Romish priesthood exercised and fulminated against mankind is broken.

The searcher after true light and strength will discover the antiquated chimeras and priestly ruses that Romish priestcraft had placed upon his path leading to God; he will indignantly, with the strength of his Savior, push them aside, and will then run rejoicingly, like an unbound giant, in the way of holiness.

Our prayer is that this may be read by many thinking Roman Catholics, and that the words will sink deeply into their hearts and cause them to accept the truth for which they yearn and which will set them free.—Primitive Catholic.

Daily More Apparent.

That the spirit of American patriotism is spreading through the land and increasing in intensity is daily more apparent. The principles set forth and maintained by the patriotic orders are being recognized, and the more they are understood, are being accepted as correct. Living patriotism, actuating every citizen and governing in all official positions and controlling the legislation of the nation, is admitted to be the great need of the country. Political parties are taking notice of this spirit which is pervading the masses. The press of the country is giving attention to the inspiration of the hour, and are admitting, and even complimenting, the good work patriotic organizations are accomplishing.—American Flag.

DUTIES OF ROMANISTS.

Leo XIII. Lays Down the Rule For Their Action.

Claims That He Holds on the Earth the Place of God's Omnipotent, and That True Romanists Must Obey in Everything.

Again we quote from a leaflet sent out by Rev. J. A. Lansing, of Boston:

Leo XIII., according to his biographer, was separated from his family at eight years of age, and placed under Jesuit care, and was educated at the colleges of that society at Viterbo and Rome. This same authority declares that after the death of Pius IX., the cardinals, assembled in conclave, Feb. 17, 1878, as their first official act, entered into an agreement to the effect that:

"They renewed all the protests and reservations made by the deceased sovereign pontiff, whether against the occupation of the states of the church, or against the laws and decrees enacted to the detriment of the same church and the Apostolic See;" "and that they were unanimously determined to follow the course marked out by the deceased pontiff, whatsoever trials may happen to befall them through the course of events."

Elected to be pope on this platform, and with his Jesuitical training, this so-called "liberal pontiff" has made in these seventeen years a record that none need mistake. What he claims as pope was never more brazenly or blasphemously put, even in the darkest of the middle ages, by any pontiff, than in the recent encyclical calling to Christian unity. Addressing this missive thus, "Apostolic Letter to the Princes and Peoples of the Universe," Leo XIII., after the two introductory paragraphs, says of himself:

"Now, therefore, since we hold on the earth the place of God Omnipotent, we declare that all men may be saved," etc., etc.

Has any pope ever claimed more! Could any pope ever claim more!

In this document the duty of Romanists is summed up in the following terms:

"And above all, may they take to themselves this law, to obey in everything the authority of the church, not with restrictions and reservations, but with the whole soul, and with the greatest willingness."

In these two propositions, the claim to the authority of God Himself, and the demand for unquestioning obedience, you have the key to the papacy of the nineteenth century, equally as of the dark ages; and the only way in which to look upon Romanists or Romanism, till they break with these assumptions, is from this standpoint.

In his first encyclical, Leo XIII., according to his biographer, O'Reilly, uses language like this, after drawing a fearful picture of the condition of the world:

"The cause of all these evils lies principally in this: that men have despised and rejected the holy and august authority of the church, which, in the name of God, is placed over the human race, and is the avenger and protector of all legitimate authority * * * If any sensible man in our day will compare the age in which we live, so bitterly hostile to the religion and church of Christ (i. e. Romanism) to those blessed ages when the church was honored as a mother of nations, he will surely find that the society of our day * * * is moving straightway and rapidly toward its ruin, while the society of the former ages, when most docile to the rule of the church, * * * was adorned with the noblest institutions," etc.

In order to carry the world back to those "blessed ages" (historically called the "dark ages") Leo XIII. says:

"We declare that we shall never cease to contend for the full obedience to our authority, for the removal of all obstacles put in the way of our full and free exercise of our ministry and power."—(See No. 11.)

This means, as everyone knows, the restoration of the papacy to all the power it once had over the nations, and this, he says, must be:

"Not only because the civil sovereignty is necessary for the protecting and preserving of the full liberty of the spiritual power, but because, moreover—a thing in itself evident—whenever there is a question of the temporal principality of the Holy See, then the interests of the public good and the

salvation of the whole human society are involved."

What then are priests and people exhorted to do? They are to "Unhesitatingly reject all opinions, even the most widespread, which they know to be in opposition to the doctrines of the church."

That there may be no blunder in details, particulars are named in this utterance of seventeen years ago, and hear ye, O American People! on what lines these rallies are to be made by united Romanism, as she obediently follows the behests of her sacerdotal leaders. They must obtain control of education, and so save the children from the influence of public and state schools, for this kind of education "clouds their intellect and corrupts their morals;" they must make exterminating war upon the "impious laws" which allow civil marriages, because those thus joined in wedlock, "desecrating the holy dignity of marriage, have lived in legal concubinage instead of Christian matrimony;" and above all, they must every faithful Romanist do, this must "obey their superiors."

"Every Catholic should rigidly adhere to the teachings of the Roman pontiff, especially in the matter of modern liberty, which, already under the semblance of honesty of purpose, leads to destruction. We exhort all Catholics to devote careful attention to public matters, and take part in all municipal affairs and elections, and all public services, meetings, and gatherings. All Catholics must make themselves felt as active elements in daily political life in countries where they live. All Catholics should exert their power to cause the constitutions of states to be modelled on the principles of the true church."

In this summary we have the statement in a brief form of what was more fully elaborated in an encyclical issued at Rome five years later, and published in the Boston Pilot and the Catholic News in February, 1890,—the most important document sent out by this pontiff, so far as the American people are concerned politically. For whether delivered ex Cathedra or not, according to Dr. Smith and all other standard Romanist authorities:

"Of course a Catholic is bound not only to believe what the pope defines ex Cathedra, but also to accept and obey whatsoever he commands."

Now note the teaching of Leo XIII. as to the duties of his followers, in this extraordinary letter, and see the need for organizing all lovers of our civil and religious liberties in compact bodies to offset the plain purpose of the papal leaders to control legislation in this Protestant land. For, after asserting that "the Catholic religion is the only true religion," and assuming that the laws of the church are of equal force and validity to the teachings of the Lord Jesus Christ, he says:

"But if the laws of the state are in open contradiction with Divine law, if they command anything prejudicial to the church, or are hostile to the duties imposed by religion, or violate in the person of the supreme pontiff the authority of Jesus Christ, then indeed it is a duty to resist them and a crime to obey them,—a crime fraught with injury to the state itself."

This means in plain Anglo-Saxon that when any law is passed, or any action taken by any government which the proper Romanist authority deems "prejudicial" to the interests of the church, or affecting "the person of the supreme pontiff," resistance becomes a duty, obedience a crime. And this, mark you, is not the teachings of Hildebrand and of the middle ages, but of Leo XIII. and the nineteenth century. And he adds:

"Since the fate of the states depends principally on the disposition of those who are at the head of the government, the church cannot grant its patronage or favor to men whom it knows to be hostile to it, who openly refuse to respect its rights, who seek to break the alliance established by the nature of things between religious interests and the interests of the civil order. On the contrary, its duty is to favor those who, having sound ideas as to the relations between church and state, wish to make them both harmonize for the common good. These principles contain the rule according to which every Catholic ought to model his public life."

Here we have a distinct call by the highest authority known to Romanists for the massing of the Roman Catholic vote to carry out a policy hostile to the genius of our American life and the entire movement and spirit of the age.

The relations of church and state he affirms to be:

"That cases happen in which the state demands one thing from the citizen, and religion the opposite from

Christians; and this undoubtedly for no other reason than that the heads of the state pay no regard to the sacred power of the church, or desire to make it subject to them. No one, however, can doubt which is to receive their preference * * * for it is an impious deed to break the laws of Jesus Christ for the purpose of obeying the magistrates, or to transgress the laws of the Church under the pretext of observing the civil law."

In all the relations of life Leo XIII. therefore blasphemously demands:

"Perfect submission and obedience of will to the church and the sovereign pontiff, as to God Himself. In fixing limits of obedience, let no one think that it is due to the authority of bishops, and especially the Roman pontiff, merely in matters of dogma. Man's duties, what he ought to believe, and what he ought to do, is by divine right laid down by the church and in the church by the supreme pontiff."

In view of the fact that Romanists are taught that there is but "one true church, and that church has but one head, "the Roman pontiff," and that their salvation depends upon their submission in all things to his authority, it becomes a matter of grave concern to know what application Leo XIII. makes of this doctrine of divine right to politics, in a country where majorities rule, and on this subject he leaves neither his followers nor the people of these United States in the slightest doubt, for his application of this teaching to the duties of citizens is put in terms like the following:

"The civil prudence of individuals seems wholly to consist in faithfully executing the precepts of legitimate authority. In effect, he (the pope) has to order and regulate the actions of Christian citizens in view of the realization of their eternal salvation. It will be thus seen how indispensable it is that besides the perfect concord which ought to reign in their thoughts and actions, the faithful should always religiously take as the rule of their conduct the political wisdom of the ecclesiastical authority. Furthermore, in politics, which are inseparably bound up with the laws of morality and religious duties, men ought always and in the first place to serve as far as possible, the interests of Catholicism. As soon as they are seen to be in danger, all differences should cease between Catholics. Now the Roman pontiff is the supreme ruler of the church. The union of minds, then, requires perfect submission of will to the church and sovereign pontiff as to God Himself."

Silent acquiescence in the decisions of the pope and his representatives is enjoined, and it is taught that—

"The actions of superiors ought not to be struck at with the sword of speech, even when they appear to merit a censure."

When the question of education by the state is reached, the following paragraph will be all, perhaps, we need to cite:

"It is therefore a strict obligation for parents to be careful and neglect no effort to energetically repel every outrageous injustice of the kind, and to maintain exclusive authority over the education of their children."

Here, then, we have the attitude of Rome and her commands to her prelates and people throughout the world, as voiced by her highest authority. Is it any wonder that men raise the question as to whether one can be a loyal Roman Catholic and a loyal American citizen at one and the same time? And is it not the bounden duty of all lovers of American institutions to stand together, and as one man, against the power that blasphemously arrogates to itself what is claimed by Leo XIII. and his obedient followers?

Rome and Freemasonry.

This dispatch shows how exceedingly bitter the papal church is against the Freemasons:

QUEBEC, August 24.—Archbishop Begin, of this diocese, coadjutor to Cardinal Taschereau, has just issued to his clergy a circular regarding the anti-Masonic congress which meets next month in Trente, in the Austrian Tyrol. The archbishop expresses hearty approval of the objects of the conference, announces that he has formed a committee to aid the executive committee of the conference and asks for information regarding the growth of Freemasonry, which is denounced as an "infernal sect" and a "diabolical organization" in the various parishes in the diocese.

This Is True.

Just so long as there is a pope sitting at Rome, attempting to regulate the affairs of the nation, just so long will patriotic Americans watch with jealous eyes the movements of his secret police in this country.—California Standard.]