

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.

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OFFENSIVE FOREIGNISM

Was Responsible for the Organization of the A. P. A.

And it Has Declared Unending War on the Enemies of the American Public Schools.

One of the largest secret political patriotic organizations the world has ever seen, and surely the greatest America has ever seen, is that known as the American Protective Association; or, as its enemies call it, the "A. P. A."

This great organization had its rise from the same circumstances which brought the Order of United American Mechanics into being—the offensive aggressions of foreign sentiment against Americans and American institutions. Its history and the work it has done, the slanders that have been and are being daily uttered against it, are known to all. Its influence in politics has been one of the most potent factors of the day. Wherever it has taken part in a political struggle it has been on the side of decency, fighting the fight of honesty against corruption and holding up the American flag.

Unlike the Junior Order of United American Mechanics, it does not say that a man must be born in America to be an American or to belong to the organization, but it does say that he must be truly American in spirit if he expects to win the favors of the American people. It declares that a man cannot be a foreigner in sympathy and sentiment and be an American at the same time. It has declared unending war on the enemies of the American free school, on the debauchers of the franchise, on ballot-box stuffers and on everything un-American, whether civil or ecclesiastical.

Thus it has brought upon its head the vituperation, the slander and the venom of the political and ecclesiastical potboilers of all parties and creeds in the land. Its members, when discovered, have repeatedly been discharged from their situations and denied the privilege of earning their daily bread, no matter how respectable, how intelligent or how faithful in the discharge of their duties, or what inalienable rights they may possess.

But in the face of persecution it has grown in numbers until today it has upon its rolls over 3,000,000 members, while its influence extends over at least 1,000,000 more of voters who have not taken its obligations, but who believe in and act upon its principles.

It has been said that the A. P. A. consists principally of Orangemen from Canada and the provinces. This is not so. If its membership had been brought from Canada it would have practically depopulated that country. Over 90 per cent of its great membership are native born.

The A. P. A. has the distinction of being the only American patriotic society that has so far caused un-American foreigners to fear its influence that they have openly instituted organizations to combat it.

The A. P. A. is now in its ninth year. It was organized in Clinton, Iowa, by Henry F. Bowers, a lawyer.

He was born on the 12th of August, 1837, in the city of Baltimore, Md. He was educated, such education as he received in Iowa, by the candle light of our fireside.

He has been twice elected county recorder of Clinton county, Iowa, having served an apprenticeship prior to that in both the clerk's and treasurer's offices of the county, also in the council of our city of Clinton, Iowa.

After his term of office expired he was admitted to the bar and practiced law, and is still in the practice, having been admitted to the supreme court of the state and district and circuit courts of the United States.

He held a commission under Governor Gear, now United States senator from Iowa, with the rank of lieutenant-colonel of cavalry, a special commission being given as a reward of merit for services rendered in the days of darkness in our nation, when every heart and hand was needed.

His family consists, at the present time, of himself, two sons and a daughter.

His church relation is that of a Methodist, having inherited it through Nelson Reed, my mother's uncle, who was a co-worker with Dr. Coke in established Methodist in America.

rights under our national constitution, and to, if possible, which I am content to direct his belief and worship. It has always thus resulted, and always will. Neither do sincere men as rulers make it better, but rather worse; for the more sincere is the belief in such a system the more devotion to and more zeal in carrying it out will be manifested. It is because of this that some of the best and most conscientious emperors of pagan Rome became the worst persecutors of Christians, not merely because they were Christians, but because they were transgressors of the system under which Rome existed. The gods and their worship were so interwoven with the laws of the state that it was impossible for a Christian not to be a transgressor, a 'rebel,' a 'traitor,' an 'enemy of the state, because not friendly to the gods.'

"And I saw one of his (the beast) heads, as it were wounded to death; and his deadly wound was healed; and all the world wondered after the beast." (Rev. xiii, 3.) The Papal head of the beast, that system of legalized Christianity that prevailed from the time of Constantine until the light and liberty of the gospel of Christ preached by the reformers wounded it to death, is to be healed or restored to more than its former power and authority. The beast is to be a living, acting power up to the second coming of Christ, whose coming is to be immediately preceded by its revival and persecution of the remnant of the seed of the woman (last generation of Christians).

THE SCRIPTURAL BEAST.

Elder A. W. Bartlett Believes it Refers to Romanism.

Elder A. W. Bartlett preached last evening, says the Chicago Inter Ocean of November 23, at the Seventh-Day Advent Church on Forty-sixth street, taking for his text:

And I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his head the name of blasphemy. And the beast which I saw was like unto a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion; and the dragon gave him his power, and his seat, and great authority. . . . And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the lamb slain from the foundation of the world.—Rev. xiii, 1, 2, 8.

He said: "The sea in this text, as in Daniel vii, 2, is a symbol of multitudes, nations, tongues, and people. (Rev. xvii, 5.) Daniel saw four great beasts, symbolizing dominant world empires, rising out of the ever-restless surging sea of humanity, as the result of winds blowing upon it, or strife among the nations. So the beast of our text symbolizes a mighty government among men to arise in a similar manner.

"Observe that this beast includes the characteristics of all the symbols of Daniel. It has the mouth of the lion, the symbol of Babylon; the feet of a bear, the symbol of Medo-Persia; the body of a leopard, the symbol of Græcia, and ten horns, which was a distinctive characteristic of the fourth great iron-toothed beast, which symbolized Rome. This shows that this composite beast is the lineal descendant and successor of all these symbolic empires, which have been dominated by Satan or the dragon, through one continuous system of opposition to the people of God.

"But what does this beast symbolize? A wild beast in prophecy represents an earthly government apart from the normal, legitimate, civil rule which is in harmony with God's plan of government among sinful men, and to which he commands all men to be subject. All the great beasts of Daniel were symbols of religion—political empires, or leading human governments after having been perverted from their normal functions as purely civil powers. Therefore we conclude that the beast of our text, the lineal descendant of these symbolic governments, is a symbol of the Papacy or the unholy union of Christianity with the state—legalized Christianity. That the union of church and state is here symbolized is evident from the following:

"And they worshiped the . . . beast. And it was given unto him to make war with the saints, and to overcome them; and power was given him over all kindreds, and tongues, and nations. And all that dwell upon the earth shall worship him whose names are written in the book of life,' etc. (verses 2, 7, 8).

"This beast is worshipped, and compels the worship of itself, and persecutes or makes war against the saints. It is, therefore, a religious power, for it is worshipped. It also has civil authority, for it makes war and puts to death the saints of God.

"A purely civil government never persecutes for religion's sake, nor can it invade the inalienable rights of conscience. Its object will be rather to protect the conscience of all alike, irrespective of religious belief. It can only take cognizance of civil acts, or the relations between man and man, rather than between man and conscience.

"A purely ecclesiastical organization cannot persecute. It has not the power to impose fines, imprison, take property or life, however much it may desire so to do. It is a union of religion with the state that begets that monster of hypocrisy and cruelty, that relentless enemy of civil and religious liberty—the Papacy—that professedly Christian nation symbolized by the beast of our text.

"And the dragon (Satan) gave him (the beast) his power, and his seat (throne), and great authority (verse 2). From these words we learn that Satan's power, wisdom, and cruelty center in this infernal system of legalized religion. It is Satan's kingdom upon earth, and from this throne his power is exerted against Christ and his people and liberty.

"It has been well said that the effect of such a system is blasphemy to God, the unholy exaltation of man, putting man in the place of God, and persecuting the most sincere, courageous, and holy. Such a system puts itself in the place of God as lord over conscience,

and gets itself forth as man's savior and judge, insofar as it assumes to direct his belief and worship. It has always thus resulted, and always will. Neither do sincere men as rulers make it better, but rather worse; for the more sincere is the belief in such a system the more devotion to and more zeal in carrying it out will be manifested. It is because of this that some of the best and most conscientious emperors of pagan Rome became the worst persecutors of Christians, not merely because they were Christians, but because they were transgressors of the system under which Rome existed. The gods and their worship were so interwoven with the laws of the state that it was impossible for a Christian not to be a transgressor, a 'rebel,' a 'traitor,' an 'enemy of the state, because not friendly to the gods.'

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"A thrilling sign of the near advent of Christ is the present world-wide revival of the Papacy. We would not be understood as applying the word 'Papacy' to the Roman Catholic Church exclusively—for when the religion of Greek, or Roman Catholic, or Protestant is enforced by the state, there is the Papacy.

"Everywhere the tendency of the church is to seek the aid of the state in her desire for power. Preachers and our great Christian young people's organizations have gone into politics to stay. "Creeping up from the darkness of the dark ages, this hideous monster, Papacy, is intently watching to seize the throat of liberty in our land and set back the dial hand of progress of centuries. It thrusts itself into the noonday of the opening of the twentieth century, not that it might be benefited by its light and freedom, but that it may suppress and obscure them.

"The forces are now marshaling for the greatest and final conflict of the ages. This battle is being fought between righteousness and sin, liberty and slavery, the traditions and commandments of men and the word of God. Michael (Christ) and his angels again fight against the dragon (Satan) and his angels. Satan, through the Papacy, or legalized Christianity, and Christ through the 'remnant' church, which keep the commandments of God and have the testimony of Jesus, now form the line of battle. (Rev. xii, 17.) The whole world is rapidly taking its stand on either side; but victory is sure in Christ only by steadfast obedience to all the commandments of God."

Rome's Military Orders.

The Chicago delegates to the biennial convention of the Catholic Knights of America returned from Decatur Saturday.

The following officers were elected for the ensuing two years: Very Rev. O. J. Macken, Decatur, spiritual adviser; Henry A. Pecher, Chicago, president, Branch 314; B. Mussman, Effingham, vice president, Branch 174; J. S. Maloney, Tanner City, secretary, Branch 727; N. Eversmann, Effingham, treasurer, Branch 174; P. A. Cox, Red Bud, trustee, Branch 266; Rev. C. J. Eschmann, Cario, trustee, Branch 230. J. P. Morrissey of Danville was president of the convention.

The Catholic Knights of America was founded in Nashville, Tenn., in 1877, under the auspices of Very Rev. P. J. Feehan, bishop of Nashville, and now Archbishop of Chicago. In 1880 the order was chartered. On the death of a member, \$2,000, \$1,000 of \$500 goes to the delict or relicts. There is now a reserve fund of over \$340,000, to be drawn upon only in the event of a great calamity or epidemic. There are 700 branches, with a membership of 24,000, in nearly every state in the union. Up to November 1, 1896, \$7,007,133.35 has been paid to beneficiaries.

There is a military division, numbering 4,000, under Major General Leo J. Kudeski. Illinois has two regiments, commanded by Colonel Thomas J. Ford of the Chicago Zouaves and Colonel Edward McCusker of Danville. They are attached to General A. W. Jager's brigade.

The supreme council will convene in Mobile, Ala., in May, 1897.—Inter Ocean.

With Protestant Money.

MINNEAPOLIS, Minn., Nov. 11, 1896.—Last month the Roman clergy met at Grafton, North Dakota, to lay plans for the building of a cathedral at Fargo; and they laid them, too. They will circulate a subscription list throughout the state, and everybody will be asked to donate. The lady beggars will canvas the state and a "straw vote," as it were, will be taken. North Dakota is about 10 to 1 Protestant, hence Protestant money will build a \$50,000 cathedral in Fargo for Rome.

Although nothing of the kind was stated, (and the Protestants do not know it), there will be a list made up of those not subscribing to the fund, which will be kept for "future reference." Rome always does this. There is not an A. P. A. council in the state of North Dakota, hence it is unlikely that any trouble will be experienced in raising the \$50,000.—Zambot, in Houtzdale Observer.

RUSH TO ROMANISTS.

Plain Truths From an ex-Member of That Church.

Roman Catholics Dare Not Open Their Eyes, Their Ears or Their Conscience.

At the meeting at People's Temple at Boston last Sunday Rev. Mr. Murray read the scriptures and Rev. Mr. Faunce led in prayer, after which Miss Belle Mozart sang very finely the solo, "I Will Extol Thee."

Dr. Powers of Chelsea, was then introduced and spoke, for a few moments on the part taken by the various patriotic orders in the recent election. As according to the daily press, they cut no figure at all, he wrote to Supreme President Echols asking for latest information. To his first query, "Has your order come out of the campaign as strong, efficient and united as it went into it," the answer was emphatically "Yes." Dr. Power's second question as to the results in electing men to congress and other official positions, favorable to the order, received likewise a very encouraging reply. Out of forty-eight congressmen from Illinois, fourteen when interviewed pledged themselves to A. P. A. principles; one was doubtful and three against. To his next query, "What is the great duty of the hour?" the answer was to build up our organization. We should be prepared to fight harder than ever for our principles. The state secretary of Oregon wrote that in all the "doubtful states" it was the vote of the patriotic organizations that turned the scale for McKinley.

The speaker of the afternoon, Evangelist Thomas Rush was then introduced. After thanking the audience for their cordial greeting, he said humorously that he never wished to differ from good Brother Bradbury, but the latter in his speech of introduction had alluded to him as never having had a college education, when the fact was that he did attend college two years, and one of his teachers in that institution could not write his own name.

Mr. Rush spoke in substance as follows: "My Roman Catholic friend, I am going to talk very plainly to you. I hold in my hand the most authentic ecclesiastical history Rome has ever put forth, a work which has the papal sanction; and also the book which contains her system of laws. But I wish my Catholic friends to understand distinctly that I did not leave the Roman church for any quarrel I had with it. If I could only convey you to that sublime Book of books, the Holy Bible, and show you the joy that is in my heart, even with my wife on what I fear is her dying bed—that dear wife who says to me every time I leave her, 'Thomas, you will not be alone. The dear Jesus will be with you; and I shall not be alone for he will be with me—you would understand why I came out.

I challenge any Roman Catholic present to disprove the statements I shall make here today. Rome knows that we tell the truth. She says we are lying about her. God knows there is no need to lie about her. Take but that one book, the Douay Bible, and that will paint her black enough. My subject today is 'The Inside and Outside of Romanism.' I claim to know something about both sides. Brother Bradbury has remarked about my being taken into a prelate's palace when I was but 7 years old. That prelate was my mother's cousin. In his household I had unusual opportunities for studying Rome from the inside. I remember that on one occasion the archbishop gave a great banquet, and the big dining hall was packed with priests. At the close of the banquet after every imaginable dainty had been served, the whisky was passed around, and the archbishop and one other high ecclesiastical dignitary, were the only ones able to rise from the table.

Every student of history knows that Rome has always been trying to make Protestants think she is not so black as she is painted. For thirteen years I was in that machine, and I know all about it. I left it because God opened my eyes and showed me the need of a living Christ. She is a gigantic fraud, and has been for eight hundred years. Go to any Catholic book-store, and you will be confronted by a picture of St. Patrick wearing a mitre, when it is a historic fact that the mitre was not known until the 11th century; seven hundred years after St. Patrick was dead and gone to glory! Rome tries to make you believe that she reads and studies the Bible. I am a poor man, but if there is a Roman Catholic priest who will take me into any Romish cathedral, and produce a Bible or Testament within its wall I will give him \$50. Some of you may say that you have seen the Bible on the priest's desk the same as in Protestant churches. No, that was not a Bible at all. It was the missal, the Romish mass book.

Rome commands celibacy. Yet we are told in first Timothy, third chapter, second verse, that a bishop must be blameless, the husband of one wife; and in the fourth verse, 'one that ruleth well his own house, having his children in subjection with all gravity.' Thus we see that her law in this matter is opposed to the law of God. But does she keep her own law? Leo IX., Nich-

olas II., Alexander II., and Pope Hildebrand, had to issue stringent laws against the priests living in concubinage. And they are worse today.

You remember the case of Archbishop Pucell, how he and his brother robbed the poor people of Cincinnati of five millions of dollars; of Father Patrick of New York who robbed poor Mary Sheridan on her dying bed. After giving her extreme unction, he asked her, 'Have you any money, Mrs. Sheridan?' She told him she had \$750, which he took; and not content with this, searched between the two mattresses and stole her two bank books, representing nearly \$5,000. Mrs. Sheridan got well, and when she tried to get back her stolen money she found the priest who had robbed her in the hospital suffering from a shameful disease. 'Don't forget, my brother and sister, that while these poor girls led astray through the confessional may not be your girls, your daughters, yet they are somebody's girls, somebody's daughters, and it is your duty to say that such a cesspool of corruption shall not exist in your midst.

There is not a priest today who is not making his living by false pretenses. You must admit this, unless you are willing to admit that there is such a place as purgatory.

I challenge you to give us one case of a man being excommunicated for his immoral life. Go to the North End, and see how many of the bar-keepers and frequenters of the dance halls and other places of immodesty are members of her communion. Was it because of his morals? No, McGlynn was excommunicated? No; he was excommunicated because he dared assert his rights as an American, and say a word for the Little Red Schoolhouse and Old Glory. During that time not a Roman Catholic church would have allowed McGlynn within the fence, and had he died no Catholic cemetery would have given him burial. Yet in 1890, on Endicott street, in the city of Boston, what did we see? The dead form of a notorious prize fighter, resting in the precincts of a Catholic church, with a pair of boxing gloves laid on the casket, and Father Scanlan sprinkling it with holy water!

We have been called bigots, but my Roman friend, who are the genuine bigots? Did you ever hear of a Roman Catholic leaving so much as 50 cents to a Protestant church? A priest asks in a Roman Catholic magazine called The Pastor, why this is. You know that only a priest has a right to ask questions. You must let the priest see for you, but keep your eyes shut, hear for you, but your ears must be sealed, speak for you, but your lips must be dumb. You can open nothing but your pocket-book and that you may open as wide as you have a mind. The priest asks, 'Is it not ungracious of Catholics to refuse to give to Protestant institutions?' And the answer is 'Protestants hold that you may be saved in any church, but Catholics admit of no salvation outside their own communion. Protestants will be damned anyhow, and you may as well get all you can out of them in this world.'

Mr. Rush gave other quotations, showing that this is the Romish doctrine, and that taught without question in parochial schools. He said that Rome attacks the morals of Protestants, saying that matrimony outside of the church is "concubinage of the filthiest kind," and yet one pope for a large money consideration not long ago allowed a certain prince to marry his niece, and another one his mother-in-law. And the Pilot, owned by Archbishop Williams, the organ of Romanism in Boston, did not have an issue for fifteen years which did not contain the standing advertisement of prize fighter, John L. Sullivan. Speaking of Rome's claim to be an ally of the temperance cause, Mr. Rush alluded scathingly to the nuns of Brooklyn, who run a beer-shop in the basement; and how he saw a load of beer kegs going to the nunnery in Cambridgeport for St. Patrick's eve. But why did they not go to some priest's house instead of a nunnery? Rome and Rum are Siamese twins. Cut the head off of one and the death of the other is not far distant. He hoped to see the time when the fair women of our land will have the ballot. A woman's vote could not be bought for a glass of whisky.

"Rome claims to love 'Old Glory.' She does not love it worth a cent. Yet there are thousands of Roman Catholics who hurrah for the stars and stripes, and refuse to send their children to the parochial schools. When you meet such give them a cordial greeting, and say, 'God bless you for your backbone.'

Rome controls the press. On this platform for over eight years you have had some of the profoundest thinkers, and most brilliant divines that are in the world today. Has the press given you any notice? Not a single one, but it will give plenty of space to report a Jesuit address. Thank God, we have today two papers that are not dead—the American Citizen and the Woman's Voice, and it does me good to see them wherever I am, and think of the noble men and women who stand at their head.

I thank you for your kind greeting and I hope if we never meet in this world again we shall meet beyond the River of Time.—Woman's Voice.

KAIN'S PASTORAL.

What He Thinks of Mixed Marriages and the Public Schools.

Archbishop Kain has just issued another "Pastoral Letter" to the "clergy and laity of the arch-diocese of St. Louis," which is awakening considerable interest. On the subject of Christian burial he has this to say: "When a Catholic has not only abandoned the practice of his religion, but lived a notoriously wicked life and has

died without any sign of repentance the church should not be asked to perform her sacred rites over his dead body.

"If, at the eleventh hour, the poor sinner, like the repentant thief on the cross, seeks to make his peace with God, the Church will not deny him Christian burial. But in this case, if his crimes have been notorious, his relatives must not ask that he be buried with all the solemn services with which the Church follows her faithful children to the grave."

We wonder what the reverend gentleman would do with a modern Voltair—would he bury him as did his predecessors the noted infidel.

On the subject of mixed marriages the archbishop has this to say:

"The Church exacts a solemn promise from the non-Catholic, first, that the Catholic shall enjoy complete liberty of conscience, and, second, that all children born of such marriage shall be baptized and brought up in the Catholic religion. Unless this two-fold promise is made, it is useless to apply for a dispensation permitting such marriage, for it could not be granted. Hereafter these mixed marriages must take place in the rectory or priest's residence, and not at the home of the contracting parties. Every Catholic should know that by contracting marriage before a Protestant minister he incurs ex-communication; that is, by his own act he is cut off from membership with the church. It sometimes happens, too, that such marriages, on account of annulling impediments, are absolutely invalid in the eyes of the church."

The Protestant that would enter into a marriage contract under such stipulations is unworthy the name. Of course he incurs ex-communication, for this, according to Catholic nonsense is one of the sacraments of the jurisdiction, all persons married by any one save a priest is living in open adultery. His next treats of "Christian Education," thus: "Let them attend schools where the principles of our holy faith are recognized as the first principles of all earthly science. We cannot caution you too strongly against those schools where divine faith is either openly traduced or silently ignored, or where secular teaching is placed above the divine."

This, of course, every one will readily understand to be a thrust at our public schools, upon which Catholics have ever waged a ceaseless warfare. They hate a public school as a certain animal does a red flag. He also dwells at some length on Catholic societies and "Forbidden Societies," placing among the latter those detestable—Catholic—Orders known as *Masque Knights of Pythias*, *Odd Fellows*, and of course, *Sons of Temperance*.—American Baptist Flag.

Still Strained.

NEW YORK, Nov. 16.—The strained relations which have existed for so long between Archbishop Ireland and Archbishop Corrigan were given another sharp shock of severance today by the publication of the remarks of Rev. Father Phelan of St. Louis, in his paper, the Western Watchman.

While Cardinal Satolli was here he exerted all his diplomatic craft to restrain any outbreak from the supporters of the rival archbishops. Archbishop Corrigan is said to have assured Satolli that he was eager to meet Archbishop Ireland in the utmost friendliness, and desired above all things to avoid anything resembling contention. Archbishop Ireland's submission came, too, but not as promptly as that of his rival, and is said to have annoyed, not only Cardinal Satolli, but also the Pope. It is from this time that the western archbishop seemed to lose his influence in Washington.

Priests here say that if the cardinal should apply for a coadjutor his preference would undoubtedly be for Archbishop Ireland, but that the power of Archbishop Corrigan would undoubtedly be exercised in preventing his rival's selection. It is said that Father Phelan's article, if it has done nothing else, has served to prove that the apparent peace in the Roman Catholic church in America, so much assured by Cardinal Satolli while he was here, had not assumed a permanent condition, and it will require all the ability of Archbishop Martineau actually to realize it.

A Disgrace.

The mayor of New York has issued a public appeal to the churches of that city to permit the use of their Sunday school rooms five days in the week for public school purposes, thousands of children being unable to get into the overcrowded school buildings.—Exchange.

It is a disgrace to this nation that such a state of affairs exists anywhere within our borders, but New York is not alone in this particular. While sleepy and weak-kneed Protestants slumbered the enemy was busy sowing tares. Wherever the Romanists have held sway the public schools have been degraded. Philadelphia has been termed the only American city in the United States, but Romanism seems to have been doing its work there, too, as that city is also sadly lacking in accommodations for her school children. Will Americans ever rise above penny, and with a heavy hand smite the black brood that is making this country a by-word and reproach to other nations, depriving the right of education to the millions of our people? It is a disgrace to this nation that such a state of affairs exists anywhere within our borders, but New York is not alone in this particular. While sleepy and weak-kneed Protestants slumbered the enemy was busy sowing tares. 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