

WHAT ROME TEACHES.

In 1900 Hundred Rome Will Take This Country and Keep It—Hecker.

She Boasts That Religious Liberty is Only Endured Until the Opposite Side can Be Put into Effect Without Injury to the Roman Church.

Freemasonry declares its faith in the Fatherhood of God and brotherhood of man, says the American Tyler. Yet the tinsel kind of this latter part of the Nineteenth century business itself in a little selfish circle of "God bless me and my wife, my son John and his wife; us four and no more. Amen." If Freemasonry uses language with even an ordinary degree of intelligence and meaning it plainly teaches one God, the Creator of all things, and that the children of Adam, male and female, black and white, rich and poor, educated and uneducated, moral and immoral, religious and irreligious—as is plainly, positively and repeatedly affirmed in the Great Light—are included in the phrase "brotherhood of man." This is the only kind of Freemasonry recognized as legitimate by the Tyler. In its general work of salvation, Freemasonry can be no respecter of persons. If Masons saw this thing as the truth of their declaration demands, and as they will one day see it, Freemasonry would soon preach a gospel that would compel attention the world over and with a success that should soon lift the dark pall of death that now clothes in oppression and slavery, in ignorance and superstition the great majority of this "brotherhood of man." Listlessness would take her flight from our assemblies, and the non affiliates and those suspended for non-payment of dues would no longer appear as a great army of living witnesses against a dead institution. Masonry, if true to her profession, must be touched with all the pain of poverty and sickness and sorrow and oppression and death of mankind universal. Its closed ears to the cries of starved and outraged and butchered ones of this "brotherhood of man" will not relieve it from responsibility, because they possibly never crossed the threshold of a Masonic lodge nor stood on the Masonic pavement. The one million souls of this "brotherhood of man" in Cuba that have been offered as a sacrifice for liberty of thought and speech and life on the bloody altars of Spain, at the bid of a church whose unfortunate children they were, will cry out eternally against the hypocrisy of a brotherhood that boasted a relationship while their eyes beheld the helplessness, torture and miserable death. The efforts that true Freemasonry has made in the past and is striving for to the death today is that which hath brought every Freemason under a declared sentence of death. The plea is oft and thoughtlessly repeated that bulls of popes against Freemasonry, and edicts of excommunication against the children of its church are of no consequence; that Freemasonry being regulated by the moon, is equally great and high with the moon itself, and therefore beyond injury from the barking of curs, but it is forgot that Roman Catholicism is a beautiful system for the accomplishment of its end, which is the enslavement of its devotees. These people, like all the nations who sit in darkness, are members of this great body—the "brotherhood of man." The essential error of Rome is the idea that the pope is the official representative of Christ with full authority over every member of this brotherhood. To this end her army of workers are found planning and plotting in every country under the sun. The kingdoms of this world are to become her kingdoms. As to where a Roman Catholic can, under such obedience, be a loyal American, we ask the careful study of the following Roman Catholic authorities. The language will admit of no qualification:

Education outside of the Catholic Church is a damnable heresy.—Pope Pius IX.

Education must be controlled by Catholic authorities, even to war and bloodshed.—Catholic World.

I frankly confess that the Catholics stand before the country as the enemies of the public schools.—Father Phelan.

I would as soon administer sacrament to a dog as to Catholics who send their children to public schools.—Father Walker.

The public schools have produced nothing but a godless generation of thieves and burglars.—Father Schaner.

It will be a glorious day in this country when under the laws the school system will be shivered to pieces.—Catholic Telegraph.

The public schools are nurseries of vice; they are godless and unless suppressed will prove the damnation of this country.—Father Walker.

We must take part in the elections, move in a solid mass in every state

against the party pledged to sustain the integrity of the public schools.—McCloskey.

The common schools of this country are sinks of moral pollution and nurseries of hell.—Chicago Tablet.

The time is not far away when the Roman Catholic Church of the Republic of the United States, at the order of the Pope, will refuse to pay their school tax, and will send bullets to the breasts of the government agents rather than pay it. It will come quickly at the click of a trigger, and will be obeyed, of course, as coming from Almighty God.—Mgr. Capel.

"We hate Protestantism; we detest it with our whole heart and soul."—Catholic Visitor.

"No man has a right to choose his religion."—Archbishop Hughes in Freeman's Journal, Jan. 29, 1852.

"If Catholics ever gain sufficient numerical majority in this country, religious freedom is at an end."—Catholic Shepherd of the Valley, Nov. 23, 1851.

"Protestantism, of every form, has not, and never can have any right where Catholicity is triumphant."—Dr. O. A. Brownson's Catholic Review, June, 1851.

"We have taken this principle for a basis: That the Catholic religion with all its rights, ought to be exclusively dominant, in such sort, that every other worship shall be banished and interdicted."—Pius IX. in his allocution to a Consistory of Cardinals, September, 1851.

"Protestantism—why, we should draw and quarter it, and hang up the crow's meat. We would tear it with pincers and fire it with hot irons! Fill it with molten lead and sink it in hell fire one hundred fathoms deep."—Father Phelan, Editor Western Watchman.

"Religious liberty is merely endured until the opposite side can be carried into effect, without peril to the Catholic Church."—Bishop O'Connor.

The Roman Catholic is to wield his vote for the purpose of securing Catholic ascendancy in this country."—Father Hecker, in the Catholic World, July, 1870.

"Undoubtedly it is the intention of the Pope to possess this country. In this intention he is aided by the Jesuits and Catholic prelates and priests."—Brownson's Catholic Review, July, 1864.

When a Catholic candidate is on a ticket and his opponent is a non-Catholic, let the Catholic candidate have the vote, no matter what he represents."—Catholic Review, July, 1894.

"In case of conflicting laws between the two powers, the laws of the church must prevail over the state."—Pope's Syllabus of 1864.

"We hold the state to be only an inferior court, receiving its authority from the church and liable to have its decrees reversed upon appeal."—Brownson's Essays, p. 282.

"We do not accept this government or hold it to be any government at all, or as capable of performing any of the proper functions of government. If the American government is to be sustained and preserved at all, it must be by the rejection of the principles of the Reformation (that is, the government by the people), and the acceptance of the Catholic principle, which is the government of the pope."—Catholic World, September, 1871.

of the spectators. The pope officiated at his own diamond mass, the music being furnished by the choir of the Sistine chapel. The venerable pontiff then attended a mass of thanksgiving, kneeling on a prie dieu. At the conclusion of the mass his holiness, in a strong voice, pronounced the papal benediction. He then took his seat on the throne and received delegations until 10:30 o'clock, when he was borne out on the sedia gestatoria amid the acclamations of those present.

His holiness had a most radiant face and it was evident that he was enjoying excellent health. He received hundreds of rich presents. Emperor Francis Joseph of Austria-Hungary sent him 50,000 florins in gold in a gold casket and the queen regent of Spain sent a massive gold and jeweled goblet. His gift from the United States was a diamond cross, President Fauré sent six sevrès vases, and the present from the sultan of Turkey was a superb diamond ring. Every country sent a large contribution to the Peter's pence fund.

THE FIRST FLAG.

It Was Unfurled on Prospect Hill, Boston, January 4, 1776.

Prospect Hill (known also as Mount Pisgah) was the strongest fortification of the American army during the siege of Boston, and it was here that the Union flag was unfurled for the first time, Jan. 1, 1776, the day on which the new Continental army was organized.

Upon that day copies of the king's speech at the opening of parliament had been sent from Boston by Gen. Howe to Washington. The speech was one better fitted to arouse opposition than submission to the English throne. It stated that the British nation was too spirited and powerful to give up those colonies which had been protected for so many years with "much expense of blood and treasure;" that both its army and navy had been strengthened, and that negotiations for foreign aid were already entered into. The English authorities entertained great hopes of the salutary effects of this message from the throne to the rebellious Americans. Accordingly the hoisting of the Union flag and the discharge of thirteen guns that saluted it were hailed with great delight by the British officers, who supposed it to be a token of submission to the crown.

Referring to these circumstances, Washington, in a letter to Joseph Reed, dated January 4, 1776, said: "The speech I send you. A volume of them were sent out by the Boston gentry, and farcical enough, we gave great joy to them without knowing or intending it. For on that day—the day which gave being to our new army, but before the proclamation came to hand—we had hoisted the Union flag, in compliment to the united colonies. But behold, it was received in Boston as a token of the deep impression the speech made upon us, and as a signal of submission. So we hear by a person out of Boston last night. By this time I presume they begin to think it strange that we have not made a formal surrender of our lines."

The Annual Register, of 1776, gives a more detailed description of the flag. It says: "So great was the rage and indignations (of the Americans) that they burned the speech and changed the colors from a plain red ground, which they had hitherto used, to a flag of thirteen stripes, as a symbol of the number and the union of the colonies."

Previous to this so-called "Union flags" were displayed, but were merely British standards with the legend "Liberty and Property," or "Liberty and Union," set upon a field as emblems of Colonial rights and principles.

In 1855 the Historian, Benson J. Lossing, discovered a contemporary colored drawing that for the first time rendered an authentic presentment of the flag. It was a sketch of the Royal Savage (Arnold's) flag vessel on Lake Champlain in the battle of October, 1776. An ensign was depicted flying at its mast head. This flag displayed the British union—the combined crosses of St. George and St. Andrew—in the usual upper corner, but the field had been changed from the solid red into alternate stripes of red and white. It was doubtless the Union Jack in the corner of the flag hoisted at Cambridge that caused the English to misinterpret it—to suppose that the Americans intended at once to submit once more to the rule of George III.

The colonial Union flag of thirteen stripes was also displayed in Pennsylvania during the year. A letter describing the departure of the American fleet under Admiral Hopkins from Philadelphia, in February, says it sailed "amidst the acclamations of thousands assembled on the joyful occasion, under the display of a Union flag with thirteen stripes in the field, emblematical of the thirteen united colonies."

After allegiance to the British crown had been thrown off, the Jack bearing the crosses of St. George and St. Andrew became inappropriate, and on the 14th of June, 1777, the Continental Congress passed the following resolution:

Resolved, That the flag of the United States be thirteen stripes, alternate red and white; that the union be thirteen stars, white, on a blue field, representing a new constellation.

The colonial troops, while much better organized than ever before, were still without a regular uniform, the occasional buckskin hunting dress of the Southern rifleman or of the frontiersmen being in picturesque contrast to the bucolic homespun of the New England minutemen.

Washington's uniform is described in a letter written July 20, 1775, thus: "His dress is a blue coat with buff colored facings, a rich epaulette on each shoulder, buff under-dress, and an elegant small sword; a black cockade in his hat."

Three of the cannon used at this time are now planted upon Cambridge common. They date from the reign of George the Second.—Harper's Weekly.

NEW YORK, Dec. 29.—A special to the Journal and Advertiser from Washington says: It is current news in Catholic circles that, Christmas day, the Pope made a very important communication to the Spanish government concerning the Cuban war and the attitude of the Vatican toward Spain in the present crisis.

About three weeks ago it became known that it had been represented to the Pope, through the usual channels of information on this side of the Atlantic, that the cause of Spain was lost in Cuba. This was so powerfully influencing European opinion that the Pope took occasion, on Christmas, to address an important communication to his nuncio at Madrid.

The Pope declares emphatically that the Vatican upholds every form of legal government which is not anti-Christian in its situation, and calls the Carlists to account, stating that they, no less than the other subjects in Spain, owe implicit allegiance to the reigning monarchy, and must not attempt to use the cloak of religion to cover purposes that are ulterior to the proper aims and objects of the church.

This will tend to circumvent the Carlists and in a large degree will shear them of importance as the main hold of the Carlists has been the positive sympathy received from the Catholic priesthood of Spain. It will solve, or at least modify the dilemma of the present ministry.

Following this pronouncement the pope deals with the existing war, and sends his especial blessing to the soldiers of the king of Spain.

Discussing the Cuban question the positive statement is made that the Vatican has never construed into an approval of the Cuban cause or disapproval of the conduct of Spain. It has suggested that, where possible, the rigors of war should be mitigated, but under no circumstances has it uttered a word that might tend to encourage the parricidal and fratricidal strife.

Notwithstanding this minimizing the pronouncement is a very distinct victory for the foreign dynasty. The whole influence of the Austrian court was thrown into the balance to bring it about. Christina, the queen regent, is a Hapsburg princess, and for her sake and the love the pope bears his godson, the powerful influence of the Vatican for Spain has been again exerted to save the falling fortunes of the present dynasty.

Trouble in Ireland.

DUBLIN, Jan. 1.—The centenary of the Irish rebellion of 1798 was ushered in here this morning, by a great torchlight procession, which paraded the principal streets, headed by bands of music, playing Irish, American and French national airs. Memories of the rebellion are having an unmistakable effect in awakening national feeling in Ireland. Daniel Fallon, the lord mayor of Dublin for 1898, has his inaugural procession today, and for the first time in the memory of the living the English military bands and escorts were dispensed with. The lord mayor had arranged for the attendance of the military as usual, but vigorous protests were made by the Nationalists through the press against associating red coats with an Irish civic procession in a year which recalls such awful memories of barbarities by English soldiery in Ireland. The lord mayor, in obedience to this outburst, countermanded the invitation to the military.

Thereupon Lord Roberts, the commander-in-chief in Ireland, forthwith recalled his acceptance of the lord mayor's invitation to the inaugural banquet, and the Unionist members of the corporation drew up a protest against the insult offered to the queen's soldiers, and intimated that they could not accept the hospitality of the Mansion House either.

These events have excited a bitter feeling in England, and a London dispatch reports that but for foreign embarrassments the government would undoubtedly attempt a wholesale suppression of the rebellion celebrations planned for the current year throughout Ireland.

HAVE LEFT ROMANISM.

Servite Sisters After Reading The American Four Years Quit The Church.

The Servite Sisters of America are extinct. Their passing became a certainty with the sale of their Chicago home and academy to the Sisters of Providence.

The sale of this large brick structure that was once the center of culture and learning and art in West Chicago has just been completed, and it is to be remodeled and repaired by its new owners and converted into an academy for the instruction of young girls. It brought only \$35,000, which is far below its original cost. Its former tenants have gone out into the world. They have practically left the mother church, and they have laid aside their holy robes and have donned the apparel of the secular. Attached to this transfer of property and the renunciation of sacred vows by the Servite Sisters is a story that teems with the exceptional and peculiar.

The home of the Servite Sisters just sold is situated at Albany avenue and West Van Buren street. The sisters first came to Chicago in 1875, and soon had a flourishing community here. They built the academy and were instructors of scores of children and young people. It was close to 1880 that the first trouble arose, which finally resulted in their entire disruption. It is said that the mother in charge of the community refused to obey an order of a superior and take a trip to England on some trying mission. For this disobedience the nuns were excommunicated from the Servite order. They continued their work under the supervision of Archbishop Feehan, but from the first set back seemed to emanate an ill starred career.

The United Ireland newspaper says: "It would seem as if a heat wave of hell had passed over fair Italy, and had dried up, in the hearts of its people, everything that was noble and verdant, and Catholic. Weak-kneed people have gone over to Freemasonry in large numbers. The utterly depraved have found refuge in the inner circles of the craft. Many people in English speaking countries still regard it as a sort of high class mutual benefit society. In reality its principal purpose is to destroy the Kingdom of God on earth, and substitute that of the devil. This hellish purpose is the first commandment of its decalogue. It says the sanctity of marriage must be destroyed by divorce. Their hellish plot is to set up the kingdom of the evil ones. The Freemasons have sworn to establish Satan. The taking of Rome, in 1870, was planned by them. To corrupt and pollute the infantile mind they selected masters and mistresses of the true blue stripe to administer, in copious draughts, the poisoned beverage of secular education to the children of Italy in their secular schools. They carried their blasphemous cult within the walls of the capitol of Christendom. Female Masons are carefully selected to carry the sacred host to the temple of Satan to be desecrated. The hymn to Satan, at their banquets and in their temples, is so blasphemous and so diabolical, that Marjolotta, who had told of their nefarious practices, dare not translate them from the Hebrew, in which they were written, into an intelligible tongue. Why do respectable men remain in this hell born sect? Because they are not allowed to examine its secrets; they are simply the whitewash that covers the fetid sepulcher of Masonry."

Can a man love his mother and hold his peace while she is thus vilified? Inquires the Masonic Tyler.

Why, Then, Account to a Priest!

ST. PAUL, Minn., Dec. 31.—A largely attended reception was given to-night to the apostolic delegate, Mgr. Sebastian Martinelli, by the citizens of St. Paul at the Ryan Hotel. An address of welcome was read to him by Hon. Daniel W. Lawler. Mgr. Martinelli, after thanking his hosts, said: "The ability of a man and his greatness of heart and mind should be judged by the work he has done and the achievements he has attained. Mankind is made up of domestic, civil and religious society. Leo XIII, with his encyclical letters on marriage on the constitution of civil society, and on the labor question deals with the security of a superior mind with the greatest problems and questions of the day, and strives to promote the prosperity and welfare of society as well as of the nation, pointing out the means to be used for attaining that end and indicating the evils which lead to its destruction or ruin. Among the evils pointed out by the supreme pontiff are the want of individual and social freedom, the want of honesty, uprightness and religion. Because no man can be honest, upright and loyal to his neighbor who is not loyal to his God, who is not impressed with the idea that there is a supreme being to whom he must give sooner or later an account of all his private and public actions.

"There is no need for me to speak to you of the pope's great love for your country and its institutions, nor the interest he takes in its prosperity. The general character of the American people, the nature of your political constitution, based on one of the greatest attributes with which man is endowed, with liberty, stands as a basis and foundation for this hope. A keen observer cannot fail to notice that the marvelous progress made by the Catholic church in this country is due not only to its principles and doctrines but also to the liberty which it enjoys in this free land. Such progress cannot be accounted for unless we admit the intrinsic force of Christian principles and doctrines and the fitness and adaptability of the land in which the seed is sown. Let us therefore congratulate you all for your good dispositions and on the work already achieved, and let me hope that you will persevere with united efforts till it will be completed and become a model for every other state and nation."

In conclusion Mgr. Martinelli paid a warm tribute to Archbishop Ireland. The Monsignor will leave St. Paul next Tuesday, having been the guest of Archbishop Ireland since before Christmas, other guests during the same time including most of the leading church dignitaries of the north-west.

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