



WILL HE AWAKE TO THE NEEDS OF THE HOUR.

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.

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 blackguards.—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.

"I acknowledge no civil power."—Cardinal Manning, speaking in the name of the Pope. S. R. S., 1873.

"The Pope, as the head and mouth-piece of the Catholic Church, administers its discipline and issues orders to which every Catholic under pain of sin must yield obedience."—Catholic World, of August, 1868.

"In 1900 Rome will take this country and keep it."—Priest Hecker.

"The will of the Pope is the supreme law of all lands."—Archbishop Ireland.

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A dispatch says that burglars entered the apartments of the Sisters of Mercy at Frankfort, Ky., and carried off valuables. Priest Major woke up and shot at them, but they escaped. What business had Priest Major there.—Houtzdale Observer.

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Influence of the Orange Institution.

Of all the patriotic orders now in existence none have done more in the cause of protestantism than the Orange Institution. Since its foundation it has maintained a steady advance, and in every country wherein it has gained a foothold its influence has tended toward the betterment of mankind. It is in no sense a political organization, but it enjoins upon all its members a strict obedience to the laws of any country of which they may become citizens. The following are some extracts from its constitution which may be of interest to some of our readers:

Article II—Objects of the Order—This order is formed of persons whose object is to support the principles and precepts of the protestant religion; to maintain the constitution and laws of the United States; to preserve inviolate civil and religious liberty; to improve the moral, intellectual and social rights of its members; to give generous, mutual and material aid and assistance to unfortunate and distressed members; to afford consultation to the afflicted, to afford proper attendance and care for the sick and dying, and to perform the last sad rites of burial; to care for and provide a fund for the relief of the widows and orphans of deceased members; to educate and provide for the education of their children and to see that they receive a proper training and an laws of the United States and the great understanding of the constitution and principles of government upon which such laws are founded; to maintain the free, non-sectarian public school system of the United States and oppose the use of public funds for sectarian purposes; and to otherwise promote such laudable and benevolent purposes as may tend to the due ordering of religion and Christian charity; and lastly to maintain the supremacy of law, order and constitutional freedom.

Membership—No person shall be admitted to membership in the order except he be 18 years of age, and under 55 years of age at the time of receiving the Royal Arch degree; he shall be a Protestant in his religious belief, as must be his wife (if married). He shall be of good moral character, in sound bodily health, with no defect calculated to shorten life, capable of earning a livelihood for himself and family, and a believer in God the Father, Son and Holy Ghost; shall be an actual citizen of the United States, or shall declare his intention of becoming the same; he shall be able to read and write, and be otherwise possessed of a good common school education.

Who Cannot Be Admitted—No person who is or has ever been a Roman Catholic or who shall educate or cause to be educated, his children or any children in his charge in any Roman Catholic school, convent, nursery or monastery, shall be admitted to membership in the Orange Order. And no person who is engaged in the wholesale or retail of intoxicating liquors as a beverage, or who is an habitual drunkard, or shall follow any questionable occupation for a living, shall be eligible for membership.

The Orange Order has always opposed superstition of every kind, and has maintained that the laws of any government were superior to those of any religious organization, whether

it be Roman Catholic or Protestant, claimed superiority over government; that intelligence promotes the establishment and conduces to the perpetuity of good government; that public schools are essential to the safety of the state; that such schools should be free from ecclesiastical influence and control; that persons disloyal to the government or to the public schools should be rigorously excluded from teaching therein.

That primary temporal allegiance is due to the government which protects our lives, liberties and property; that ecclesiastical authority should not be permitted to interfere with civil government, nor to meddle with the relations of the citizen and the state; that coercion of the citizen in the exercise of his rights and franchises, and condemned every order that dared differ, the institution has come in for its share of papal condemnation. What it has done for the north of Ireland will stand as a monument of right and justice for all time. It has been foremost in the fight for free, non-sectarian public schools for Canada, and out of its rank and file has come the best citizens of that country. The kindly influence of the Orange Order has sown the seed of patriotism in the United States, out of which has grown many of our patriotic societies.

The order itself has undergone some changes during its existence, but the great principles upon which it is founded have remained the same, viz: The right of private judgment, and in the untrammelled freedom of opinion under the guise of spiritual or religious authority should be punished as a crime against the state; that it is the duty of the citizen to defend the constituted authorities and institutions of the country against corrupt and inimical influences as well as against armed assailants, to the end that our glorious heritage of freedom may be transmitted unimpaired to posterity. The constitution of the United States may be regarded as an epitome of what they hold and teach. They have no secret principles or hidden aims. The members of the order are known in all countries as Orangemen, in honor of the noble William of Orange, who did so much for the cause of universal liberty. In the United States, where every one loyal to our government and institutions is necessarily an Orangeman at heart, though he may not wear the regalia, adopt the honored name because of its universality.

To propagate and defend these principles, they are united by a solemn covenant of friendship and fraternal fidelity, and constitute a brotherhood whose bond of union is "Justice, Truth and Righteousness." As a fraternity it aims to practice the precepts of its profession, to relieve those who are in distress, to help the widow and the fatherless, and to encourage virtue, industry, frugality and patriotism.

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