

# 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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## THE POPE FORMALLY ENTERS AMERICAN POLITICS.

In a letter to Mgr. Servonnet, the Pope has extended the buckler of his authority over the partisans of his political projects, and especially over "the priests who go to the people," over "the Christian Democrats," and over "the Catholic Republicans" of America. In fact, as a prelat at Rome writes to the American newspapers, "all the legionaries of Rome are placed directly under the aegis of the Holy Father. Could any investiture be marked more plainly?"

This information is contained in a paper published in the Washington Times of July 19th, 1899, and signed Innominatu. It is dated Rome, June 13, 1899, and is understood to emanate from a church dignitary who is virtually the mouthpiece of the pontiff himself. I subjoin that portion of it to which I would invite the special attention of your readers. It is as follows.

"The Holy Father's letter to Monsignor Servonnet marks in more than one way an undeniable and significant advance in the policy of the Papacy. Never has Leo XIII. spoken in a more severe or more penetrating tone. There is something like an accent of suppressed bitterness, like a gesture of royal indignation, in this ascription of his views.

"For the first time, in fact, Leo XIII. extends the buckler of his authority over the partisans of his political projects. We have regretted the doings of the reactionists chiefly because they even apply a 'stigma' to those of your citizens who on all sides are endeavoring to obey scrupulously 'our exhortations and, taking these very exhortations as rules for their lives, are devoting themselves to religion and their country."

"That word is gold. It declares to all: Do not touch those who are faithful to me. To attack them is to commit a disgraceful act, a bad action. The priests who 'go to the people,' the Christian Democrats who carry out the encyclical 'Rerum Novarum,' the Catholic republicans anxious to defend the Church on its great sympathetic side, all the intellectual legionaries of Rome, are placed directly under the aegis of the Holy Father. Could any investiture be marked more plainly?"

"The second step in advance is contained in this declaration: 'It is easy to understand as regards this matter that absolutely nothing has been changed, and that everything rather continues in its integral force. For it would not be worthy of the wisdom of the Holy Apostolic See to give up the decisions it has formed after such ripe consideration, and which it has inculcated with such sustained zeal, so that whoever is of a different opinion must be looked upon as inflicting wilfully on us a serious insult.'

"That is the tone of command! that is the gesture of the indignant Pontiff defending the patrimony of the Apostolic See. To admit the possibility of a change is 'to inflict wilfully on the Pope a serious insult.'

"To look on the Apostolic See as a parliamentary government, drifting about at the caprice of the wind, is more than lack of discipline and disobedience—it is a crime of lese-papacy, it is an insult. Who will again dare after this reproof to spread against Rome the ridiculous gossip and grotesque stories that have been inflicted on us for so long? Let us all examine our consciences. Have we not all, some more, others less, 'inflicted this insult on the Pope?'"

"This harsh lesson will be useful to us. We will become hardened, we will become disciplined. We will be neither humanists without soul, or

steadfastness, nor ignorant, nor humanitarians.

"When a man comprehends a policy he becomes the fighter, the sacred being who, in order to march must heed neither attacks nor approbation. To draw Rome and the Pope into the question periodically, through intellectual frivolity, is contrary to hierarchical piety and to good sense. The pope has the great moderating power; our share is the struggle, the gradual, detailed accomplishment. The pontifical authority is not a reliquary to be borne in front in the slightest skirmishes; it is the higher star that must light and lead us: 'Cruz et dux!'"

"See how inestimable is the result of this intervention. It is the discreet but indisputable assertion that the political and social policy of the Holy Father is not an opportunist programme, personal, variable, changeable, vague, and provisional, but that on the contrary it is an integral part of the permanent patrimony of the 'Holy See.' That is a decisive expression. It is the 'Holy See' which has ripened these instructions, not a man; it is the emanation of the Papacy, in so far as it is the central and permanent government of the Church.

"We do not hope that the word of Rome will convert the incurable or the obstinate, nor do we wish it.

"There are two classes of adversaries; those who sustain us and those who are obstacles; the latter are the indifferent or maladroit friends; we know the others. Without them we should not have gained the ground we have. The fight over Americanism has made us gain twenty years.

"We do not hope that the word of Rome will convert the incurable or the obstinate, nor do we wish it.

"Stripped of its veil the papacy is thus seen by the avowal of one of its chief supporters and even by the express statement of this pontiff, to be what it has always been—an intermeddler in the policies of nations, whose primary theory is that 'to succeed well we must have enemies strongly attached to a party.' How strongly are the warnings of Washington against the baneful influences of party spirit and the consequent triumph of foreign opinion, thus vindicated! How well has Rome succeeded by reason of the party spirit which, by leading its enemies to forget Roman intrigues, and to quarrel and fight with one another, allows a decoy duck to lead the whole nation into the toils of the Jesuits!

"When a man comprehends a policy he becomes a fighter." A fighter for what? Who is going to fight for the policy defined by the pope? And who will not fight for the policy defined by our national constitution? These two policies are contradictory. There can be no such thing as a "Christian democrat" or a "Catholic republican" under our constitution. For there is here an essential distinction between civil and religious things. The Christian democrats are not democrats at all, but mere hypocrites; and so are the Catholic republicans. Both sets of hypocrites are traitors. Our institutions are incompatible with "hierarchical piety." They are consistent only with scriptural piety, and with the enlightened sentiment of mankind. To say this is no doubt a crime of "lese-papacy"—"an insult to the pope"—but America, thank God, is founded upon lese-papacy. On its first banner were the words, "No popery."

JOSEPH BRADFIELD.

MICROGRAPHS.

Is there a similarity between the Roman Catholic priests and the priests of the Old Testament dispensation? If they could agree with the Sadducees, that there was no immortality, it would save them at least from purgatory, from which they are pulled out

by the "shollar of our daddies."

It would be of interest to know how soon there will be a "dispersion" of the Roman Catholics, as there was of the Jews, because of their inconsistency.

It seems strange that the Roman Catholic church takes a translation of the Hebrew, rather than the Hebrew itself. They have the Septuagint, which was translated from the Hebrew in the reign of Ptolemy Philadelphus, about 285 B. C., and with the inspired word, was also translated the apocrypha, which gave a history of the Jews to that time, and the papacy takes all that as inspired. This is why the army (Roman Catholic) chaplains who said he knew Hebrew and read a Hebrew book upside down. All he was required to do would be pronounce some Latin words over the Hebrew and turn it into Greek, just the same as when they change a turkey into a fish on fast days.

Among the Jews there were those who were called "Proselytes of the Gate." They were Gentiles, who accepted the monotheistic faith, and attended some of the observances of the Jews. We might call Henry the Fourth a "Proselyte of the Gate," when he stood outside in the snow, while the pope who was mad and on the other side of the gate would not let him in.

When Sargon led the ten tribes of Israel into captivity he populated this land, which was left by the Hebrews, with Babylonians. And now as the Roman Catholic church seems to think that they have a right of way in the United States, Pechel is sending the inhabitants of the spiritual Babylon to this country to "do, dare and die," voting "ag'in" the government every toluin."

The papal power would be exercised if it were to have the opportunity of a Herod the Great, who had the favor of Rome. They would be very active in looking for the little boy Jesus to see that he would not be sneaked off into Egypt.

As a certain former Roman Catholic priest claimed there was an understanding between the papacy and the sultan during the war against the Armenians, can there be an agreement now between the papacy and the sultan, in the attempt to stop the work of England and the United States in supporting some of the forty thousand orphan children caused by the action of the sultan? As a director the papacy is perfectly at home and always seems to act as if the end justified the means, and could see nothing higher than that.

M. S.

STRIKES.

And now we see the negroes striking and the non-union men being killed by the strikers. This row is going too far. If the government tries to formulate and enact laws that aid the greatest number, why does the government not do something. At the present time, because of the strike out in Colorado, many people, who have nothing to do with either side of the question, are suffering. Merchants make an estimate of what stock they will need, and buy, and then some loaders of the strikers says "We must have a strike," and the many in the state who suffer not only are the merchants suffering, but the ranchmen also and all merchants and ranchmen are tired of this, and want to see an end to a system which may not be considered the daughter of liberty, but of license. If the miners, smelter men and railroad men will not follow these lines of work let them farm, work on ranches, or do anything else, and the demand for the men then will create a better pay. But these men will not do this. They want all to understand that they will "run" the farmers, merchants and all the rest, and do it while having a lay off. If the government exercises wisdom in this direction, there are many who will appreciate it.

Strikes are a child of Romanism. It is a spoiled child and if it is not properly trained, it may cause much trouble to its parents, in the course of time.

W.

## ANOTHER PAPAL DREAM.

The Roman Catholic press bureau is working hard these days, and can offer a few pointers to the circus-boomer. Just read the latest, clipped from the Pittsburg Times of July 16, and it probably was sent to all the dailies. Some did not use it, however. It is dated:—

New York, July 9.—Some hitherto unpublished statements relative to the origin of the idea which has resulted in the peace conference at The Hague will appear in the August number of the Catholic World Magazine, under the title of "The Peace Conference, and What It Might Have Been." "An attempt to secure and perpetuate human peace without the aid of the prince of peace is a foredoomed undertaking," says the article.

Because of the failure of the czar to send an invitation to the vatican to be represented at the peace conference on account of the objection of the Italian government to even an implied recognition of the pope's temporal power, the article recites, an unjustifiable slight was placed upon Leo XIII, who originated the peace conference idea. "This will be news to many," the story continues, "but it is an undeniable, incontrovertible fact, which is here advanced on the highest authority. When the emperor, Alexander III, died in November, 1894, the pope was one of the first to whom formal announcement of the event, and of the accession of his son, Nicholas, was made. The bearer of the ceremonial letters to the vatican was Count Muravieff, whom the new emperor shortly after named minister of foreign affairs and practically chancellor of the empire. The pope was invited to send his representative to the coronation of the new czar. To the special pontifical embassy which went to Moscow for this purpose quite extraordinary honor and attention were paid by the Russian authorities. The special representative of the pope was Monsignor Agairdi, then apostolic nuncio to Vienna, and now cardinal prince of the church, and in his suite was Monsignor Tarnassi, a young ecclesiastic belonging to the papal diplomatic corps.

"When the special mission left Moscow to return to Rome, Monsignor Tarnassi detached himself from it and turned his steps toward St. Petersburg. No secret was made of the fact that he had gone there on a private diplomatic mission to the Russian government. Later on, the fact came out that Monsignor Tarnassi's special mission was to convey a special proposal to the Russian government that the czar should publicly and solemnly call upon the nations of Europe to join hands in an effort for peace and social well-being, and as a first step thereto to begin a reduction in their costly armament and military organizations, which were threatening to lead not only to financial ruin, but also to serious social disaster.

"The pope's proposal was received by the Russian minister with much diffidence, but on the arguments by which it was backed being exposed by Monsignor Tarnassi, the statesmen were won round, and the young czar himself clinched matters by taking up the idea enthusiastically and entrusting the papal representative to inform the holy father that his desire in the matter would be accomplished to the fullest. Even then Holland had been looked to as the most suitable place for holding the projected meeting of the delegates of the powers. It was on this account that Monsignor Tarnassi was appointed apostolic internuncio to partly prepare the way, so far as the court of Holland was concerned, for the coming congress.

"Suddenly," the article continues, "it was learned that, through the petty animosity of the Italian govern-

ment, the pontifical representatives would be excluded from the peace conference. There is no denying the fact that the tidings came as a blow to the venerable pontiff. His work for the conference was henceforward at an end, and he could now only impatiently look on."

In conclusion, the writer thus speaks of the results of the peace conference at The Hague: "But, be it noted, these matters on which the members of the congress reached definite conclusions have relation to what is to take place during war. In other words, the conference is a preparation for the exigencies of war. A peace conference it has proved only in name."

THAT MEAT.

A Denver paper has a cartoon representing Mr. Alger, in trouble with a box of canned meat in his pocket.

"This meat business may be different from what most people think it is, but the circumstantial evidence, at least, points very strongly to a few conclusions. One is that certain members of the Roman Catholic church consider it their duty to do things that are mean, contemptible, underhanded, base, low and diabolical. And it is, that these same people will then try to put the blame upon their enemies and the friends of those that these mean things were intended to injure.

The Roman Catholic hated to have the United States fight Roman Catholic Spain, but did not dare to "peep," because if she had she would have spoiled her future prospects. Then the only way left for her to do would be to fight in secret and cover her steps, and circumstantial evidences are very strong in indicating the course taken. When Mr. Egan made his sharp address against General Miles, he acted just like a man who had been caught in a trap and was wild. He may have prayed to the Virgin Mary for help, and the other Roman Catholics may have helped the Virgin Mary in this instance, to save her reputation among the people of the papal combine.

To put the blame of the canned beef upon Alger, I think is far-fetched, and it will still be thought by many that it was a plan to kill the patriotic men, for there were not many Roman Catholics in the army that went to Cuba, and thus they would deal a blow against the patriotic societies and at the same time help their dear Roman Catholic Spain, and thus fulfill the wish of the pope, and help him to recover from the shock he received when Dewey thrashed the Spaniards at Manila.

There was a man,  
His name was Egan,  
He was in faith,  
A Roman pagan;  
His beef, for soldiers, went a beggin',  
And from the meat he was a leggin',  
When of the stuff they ate,  
He had a row with General Miles,  
And called him names in different styles,  
And Alger, now, attracts his wiles,  
And for a treatment he just spies,  
And he should pull his freight.

—P.

STAND SHOULDER TO SHOULDER.

Newark, N. J., July 19th, 1899.—John C. Thompson; Dear Sir: Paper of 7th before me this a. m. I note "Some Pertinent Questions." Replying, beg to say, I for one most heartily approve the position of writer and am in full sympathy with the stand he takes, and while I am a Prohibitionist, through and through, I am in full sympathy with every reform before the people today. My sincere and earnest hope is that the reform forces of every name and nature may get together on some common ground, stand shoulder to shoulder at the ballot box, drive a wedge of every shade from our midst, restore the government to the people, from whom it has been well-nigh wrested

and that the "Moses" or Joshua may be found who will lead the masses out of the wilderness of corruption. I am, sir, Very sincerely yours,  
CHAS. RIBBAND.

FRIEND THE PAPER.

San Pedro, Cal., July 8th, 1899.—John C. Thompson; Dear Sir and Brother:—I write you these few lines to let you know that when I got my American tonight the wrapper had in some way got torn off and then tied up with a string; and in with it was a paper in the same fix—the address tag on which I herewith enclose. As a consequence Brother Baker is liable not to get his paper of June 30th, and if he thinks as much of it as I do he won't want to miss a single number. Oh! that we had more such papers scattered all over our broad country, that they might awaken other people from their lethargy to the full danger that threaten our beloved country! What is to become of us if the encroachments of that Roman political machine is not soon stopped? God help us when they are sufficiently strong to rule the country as they want to. Upon second thought I think it better to mail that paper direct to the address that came with it, and he will perhaps get it sooner in that way. Yours in the cause of liberty and justice, which does not exist inside of the Roman Church.  
H. M. D.

PLATFORM.

"We, the United Christian Party, in State convention assembled at Des Moines, Iowa, July 4 and 5, 1899, acknowledge Almighty God as the rightful sovereign of all men and women, and the Lord Jesus Christ as the ruler among nations of the earth, and that he is entitled to all the honor and glory, and to whose laws all human enactments must conform to secure the blessings of peace and prosperity, do present the following declaration of principles:—

"That we as a party favor whatever tends to make men and women virtuous, intelligent and happy, and acknowledge that God gave us in His Word the foundation for law and a standard for justice through Christ, for the government of all mankind.

"We hold that all temporal governments derive their just powers from God, through Christ, and by the consent of the governed.

"We recognize the fact that there are many important reforms needed, and that none of these can be accomplished until we acknowledge Christ and unite in His name—not a union of church and state—but a union of all Christian voters at the ballot box for the overthrow of the licensed saloon and all legalized wrong.

"Therefore, we, the United Christian Party, seeking the welfare of all the people, pledge our entire energies to the work of securing a system of government that will make reforms possible.

"Believing that it will be impossible to secure direct legislation without a union of all Christians, we ask all his followers, regardless of nationality, creed or color, sect or previous politics, to co-operate with us at the ballot-box in making this a government which shall be in fact a government from God.

"We therefore declare for the adoption of the system of direct legislation known as the 'initiative and referendum,' together with proportional representation and the 'imperative mandate,' that the power of the people may be justly and effectively exercised; being governed in all things, law-making included, by the standard, 'What Would Jesus Do?'"

ATTENTION FRIENDS.

When writing us send your letters to the address given below. Also make drafts, post-office and express money orders run in my name.

JOHN C. THOMPSON,  
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Omaha, Neb.