

A ROMANIST HAS NO HOPE.

This question is answered in the negative by Mr. Richard Bagot, an English Roman Catholic of distinction, in an article that was published in an Italian periodical recently, and has been translated into English for Little's Living Age of Boston. Mr. Bagot says he selected the Italian journal, Nuova Antologia, for his article in order that the vatican may be enlightened regarding the fallacious hope that England will some time become Roman Catholic. "I am convinced," he says, "that the English people have not forsaken and will never forsake that strong and robust Protestantism to which it has remained faithful for something like four centuries."

The article should be read in full, but we quote generously from it in order that our readers may see how the hierarchy and the Jesuits and Paulists have deceived the people by their boastings that England and the United States were "going over to Rome." The tide is all the other way; Catholics are becoming Protestants far more numerous—ten to one—than all the accessions to Rome. Archbishop Ireland said at the Catholic Congress in Baltimore in 1889, "We must make America Catholic. God will it." No, it is the will of God that the Catholics in America should come to the knowledge of the truth, and they are coming. As to England becoming Catholic Mr. Bagot says:

"With the death of Cardinal Manning there died, as well, all the true and genuine progress of the Roman church in England, and there was at the same time inaugurated an epoch of ecclesiastical agitation and demagogues whom Manning would never have encouraged.

"The truth is that Roman Catholicism in England, far from being a progressive movement, is and has been for several years quite stationary, if not on the decline.

"Yet the Catholic press, both English and foreign, assures us that no month passes without a considerable number of converts being received into the fold of the Roman church, and every little while their papers publish imposing lists of these conversions.

"We also read of new churches built, of the foundation of monasteries and religious houses—in short, of a general stir, which is supposed to signify an extraordinary activity and an increasing development on the part of the Catholic church in Great Britain.

"Now, in point of fact, no one has ever thought of denying the missionary zeal of the Roman church under all circumstances, but as for the spread of Catholicism among my fellow-countrymen I shall try to show that it has only been a superficial movement, influencing neither the thought nor the real religious sentiment of the Anglo-Saxon race.

"Having seen the superb Catholic churches of London and the other English cities so crowded with devout worshippers of both sexes, while the functions of the Roman faith are performed with a luxury and pomp hardly to be found in Rome itself, what wonder if the foreigner remains impressed and goes away after mass firmly persuaded that the triumph of Catholicism in England can be the affair of but a few years at the most? How is the foreigner to know that of that crowd which he has seen present at the service three-fourths are probably not Catholics at all and have not the slightest intention of submitting themselves to the spiritual authority of the pope?

"The majority go out of curiosity, to enjoy the music and the spectacle—for few are diversions of an English Sunday. And if we examine closely the much vaunted conversions to Catholicism we shall find that only a very few of the converts are of a calibre

which enables them to exercise any strong personal influence over the thought of the people. Among the recruits that the Catholic church has enlisted in England during the last twenty-five years there are barely a dozen prominent persons. Men of science, of letters and of politics, one and all, save for the rarest exceptions, are conspicuous by their absence from the list of the converted; it is not among these that Catholicism gains its new adherents.

"The majority of the conversions occur among tradespeople and women of the middle class in the great cities. Now, it is perfectly evident that to one who is concerned merely with the form of faith professed by a human being, the soul of a cheesemonger is just as valuable as that of a minister of state. But, from a practical point of view, the value of a conversion depends essentially on the intellectual or social position of the convert.

"Now, while statistics show us that Roman Catholicism in England is stationary, with a tendency to retrograde, the international Catholic press and clergy assure us that it is steadily on the increase. How are we to reconcile these contradictory statements? That the spiritual part of Catholicism has made noteworthy progress during the last fifty years is an undeniable fact. The development of the 'Oxford movement' has led to a reform of the Anglican on the lines of the Catholic church. There is not a function of the Roman church which is not imitated by the Ritualists. 'But this would seem to show,' Italian readers will exclaim, 'that Catholicism is really becoming popular among the English!' Not at all! There is no Roman Catholicism without the pope, and in the Anglican churches every one is free to be his own pope. One large section of the Anglican church has imitated the spiritual and dogmatic stand of the Roman church, but it has omitted all its political side and has raised up in these last forty years a self-styled Catholic church, which gets on very well without any pope and want nothing to do with one.

"The hierarchy of the Roman church in England, no less than the vatican, views this pseudo Catholicism with scorn; but at the same time with a certain satisfaction, because they fancy that it is their game which the Ritualists are really playing when they accuse the dogmas and doctrines which belong in reality to the Holy Roman See. This supposition is, however, another illusion of which they will eventually be disabused.

"Recent events in England show clearly that there is a limit to the tolerance of the Roman Catholic religion, which not even the Anglican church could pass without the traditional Protestantism of the English nation rising in revolt. Unluckily for the hopes of the Roman Catholic party this robust Protestantism explodes over precisely those doctrines which are integral and essential parts of the Roman faith, as the supremacy of the pope and compulsory confession.

"If the Anglican church finds itself powerless, as it most certainly does, to introduce the confessional into English religious life, how can Roman Catholics delude themselves with the notion that its introduction will be permitted to them? On the other hand, that the Roman church should make concessions to English prejudice in the matter of the confessional is simply impossible. The system of obligatory confession is too powerful a weapon, both spiritually and politically, for the Roman church to be able to abandon it, even at the price of winning schismatic England back into the fold.

"There are many other circumstances, social as well as dogmatic and political, which will always present insuperable obstacles to the conversion of my country to Roman Catholicism."

Like all intelligent, honest and hon-

orable Roman Catholics, Mr. Bagot despises the Jesuit and Paulist juggling which misrepresents the truth regarding conversions to Romanism. Cardinal Manning knew the Jesuits well and kept them at a distance. After his death the famous society came into favor in England as the Paulists did here, and as Mr. Bagot says, "there was inaugurated an epoch of ecclesiastical agitators and demagogues whom Manning would never have encouraged." He pays this tribute to Manning, whose eyes were opened to the real spirit of Romanism in the last ten years of his life, during which he did not once visit Rome:

"Cardinal Manning was thoroughly acquainted with his fellow countrymen, and cherished no illusions about their probable conversion to the Catholic faith. Born a Protestant, educated at a Protestant university, for many years a prominent ecclesiastic of the Established Church, he had enjoyed every opportunity for studying the English character. It is, therefore, fair to presume that he could clearly distinguish between that tolerance which the English are wont to accord to every form of religion—believing as they do that each man should be free to choose his own road to paradise—and a disposition to embrace the Roman Catholic faith."

Roman Catholicism is no more congenial to the American people than it is to the English. It is not and never will be acceptable to the Anglo-Saxon race. As in England and Scotland, as Mr. Bagot says, "the greater part of those who profess the Catholic faith are of Irish descent," so in the United States there are so few American Catholics that they are lost in the crowd of Irish and Germans. To the great mass of American people Romanism is the religion of the foreign element of the population, and this will always be the case while the relation of the individual to God must be determined by a pope in Rome, a foreigner, who claims divine right to govern the souls and bodies of men. Archbishop Ireland and a few men of his way of thinking would like to see the church in this country "Americanized," and this was the inducement held out by the Paulist Fathers to the Protestants who listened to them for the last few years. "We will have a Catholic church here distinct from the superstitious Roman type," they said in substance. "It will be American, suited to the genius and adapted to the free institutions of our country."

[The above was taken from the Converted Catholic, and is about one-half or two-thirds of the article which we intended to print in full, but owing to carelessness or design on the part of some employe in the office where we have our type set, the remainder of the copy was burned in such a way as to render it useless. If possible we will secure another copy of the Converted Catholic and continue the article in a future issue of The American.—Editor.]

MICROGRAPHS.

Priest Persons, of Trinidad, Colo., calls the public schools, "godless public schools." He probably means the schools have no images in them.

If people parade the streets in a town in France and cry, "Down with the Jesuits" the United States had better take a hint.

The Roman Catholic church prefers the reign of General Otis to Aguinaldo. Why? Otis uses government money to pay the priests for praying for souls that the priests say are in purgatory, but who cannot prove it. General Otis seems to be fired with zeal by the papal religion, and he should be "fired" with zeal by the United States, a proper man put in his place.

The kissing bug has found its way to the Philippines. The little black faces run and say, "General, Ob! 'tis." The Roman Catholics can be popular in

that line now, as it is on the lips of every little black Roman Catholic in the islands. Hobson only had one to ask the favor, but in the Philippines the woods are full of "Ob! 'tis gang."

If General Otis finds there is danger of his being called back to the United States he might appeal to the minister to Spain to have that nation use her influence with the United States to have him retained. This would also be well pleasing to the pope, and Archbishop Ireland.

It is reported that Rev. A. McKein has distributed 2,500 bibles in Porto Rico. This is exactly what they need there, and that will help to destroy the paganism which they have been taught for pure Christianity. If Mr. McKein were to go to the Philippine islands General Otis would be very apt to send him home, because of the wishes of the Roman Catholic archbishop, who is the power behind the throne, if reports may be relied upon, and there are many of them.

The Mission and Sunday School work being done by the Christian Herald should be assisted by all people. Ignorance, as a result of Romish teachings, is the cause of this necessity for special effort.

New York, the city of the many Roman Catholics, is having a revival on Broadway. The gospel tent has some of the best preachers in the country to call the people to repent of their meanness, and the Roman Catholics of that town have their share. Let the good work go on till Mr. Corrigan, the son of the saloon-keeper, makes his appearance on the scene.

Almost all of Spain's colonial possessions have gone that she may have bread to feed her hungry and sustain her many Roman Catholic priests and her papal institutions. The way of the transgressor is hard.

Many citizens of the United States are expecting that China will soon take on a new lease of life, by being divided between the nations or by some other method. If this is the case, the presence of the United States in the Philippines will help the civilization of that country. But, in that case we must not have the management of these islands in the hands of Roman Catholics, a la Otis.

When Japan began to develop it was a surprise to many to see the increase in the newspapers, and now a similar thing is occurring in China. If Otis continues his reign in the Philippines we may not expect many newspapers there very soon.

If the large number of bibles in India is greater than former times it is a sign that Romanism is correspondingly weaker there.

If \$19,000 has been appropriated for Hawaiian Missionary Board to prosecute the work in the Philippine islands, it is a good idea. They will help much to show the natives that they are not the pope's pets, and will thereby save the lives of many soldiers.

If London preachers are preaching by telephone to the sick in the hospitals why can they not spare a wire for the vatican at Rome, where the pope is a prisoner.

It is stated that the American Bible society has distributed over 64,000,000 volumes of Scriptures in a hundred languages. But please do not tell the pope this or he will surely curse the society.

It is proposed by Roman Catholic authorities to have a celebration at the dawn of the twentieth century, and among other things they want a huge bonfire. This will remind them of the Inquisition, and that they may be able to aid their imaginations, it might be wise to have some niggers tied to a stake and place it in the center of this large bonfire. And there might be a few bibles to be burned to give flavor to the occasion. Semper eadem.

It is thought that a home for ex-priests will be established at Sevier. Six more Roman Catholic priests have

left the pope and are preparing themselves for the Protestant ministry. Let the good work go on. The pope is afraid of France and the bad work done there by the papal church may have a reaction and our best Protestant work may be in that land of the St. Bartholomew's massacre.

Let the people see that the \$1,500,000 left by Robt. C. Billings of Boston does not get into the hands of those whose religious propensity is "too numerous to mention," and always ready to be servants of the public if well paid for it.

The czar of Russia is on the right track now. There are 10,000 villages in Russia where there are no schools. He may have recognized that intelligence helped the United States against Spain, and therefore begins to act. Let the pope also take a hint, if he wishes to stay in the procession.

In five months there were 10,000 copies of the gospel sold in Uganda, Africa. If General Otis had been there he would have told those gospellers that they had no business "nosing" about there and would have sent them out of the country, as he did in one district in the Philippines.

If it transpires, as it has been suggested, that Dreyfus will be convicted again to save certain army officials, it might be very safe to suggest that those army officials are either Roman Catholics or are influenced by Roman Catholics.

The Americans at Manila are being praised by Roman Catholic priests in the United States. That looks bad. Something is wrong. They did not praise the Americans much when they were in Cuba. Ask Otis about it.

SIMILARITY.

There is a similarity between the actions of Nero, the emperor of Rome, and the Roman Catholic church at the present time; at least the wire-pulling element of the church, which is a very important part of it. According to careful historians, Nero either set the city of Rome on fire, or it was set on fire and Nero rejoiced in it.

Nero hated those who were true to Christ and his Word. He had no use for them. He thought a dead Christian was better than a live one. That peace and tranquillity would be companions to him if this class of people were not in his presence, city or country.

After Nero had rejoiced in the fact that Rome was burning he had an idea. It was not put into his mind by a Jesuit because the Jesuits were not in existence at that time. The Roman Catholics did not really come into existence until about five hundred years after this. But Nero had an idea. It was a Jesuitical idea; or we may say that the Jesuits have ideas from the same guardian angel that visited Nero. He put the blame of firing the city upon the Christians, and had them put to death. Some think Nero set the city on fire that he might have an excuse to kill the Christians, and when he rejoiced it was not especially because of the city burning, but because of his intense interest in his little anti-Christian scheme.

If it is possible for a Jesuit to play a double game he will do it. It is his duty to do it, if by it he can aid the work of the Holy Roman Catholic church, the mother of all churches. The work might dishonor Christ; it might cause the death of many of Christ's true followers; but to their minds these Christians are heretics, and therefore, to them, enemies, and the Nero schemes are the kind to work from morning till night, in the city and country, in municipal affairs and in affairs of the government, at home and abroad. The Nero game is the "watchword." Work for your church and hide your tracks. He that is not with us, upholding all that the pope claims, is against us. Fight every foe, either in the dark or throw dust in

the people's eyes so they cannot see. "We say the end don't cure the means. But let me tell you now. They're deeds of death and bloody scenes. And to our pope (black pope) we bow." T. I. A.

AFRAID.

The Roman Catholics are afraid of the influence of Dr. King's book, and they might well be afraid of it, because it will shake the props on which their political religion stands. Dr. King has spent many years in this work and he now is causing his influence to be felt. When all the congressmen read that book and begin to act, the pope's managers will find that the ghost of the A. P. A. society still is in the land and will not down.

T. R. C.

ADDITIONAL EDITORIAL.

BEWARE OF THE JESUIT.

[Continued from 4th Page.]

allegiance but that which he owes to the general of his order; he has no right to go, no right to stay except upon the express order of his superior; he is a piece of clay in the hand of the man who is above him, and is moulded and fashioned as that man desires him to be; he is a slave; he does not dare practice the rights that are natural or inalienable to all mankind, and he has taken the most damnable view against Protestants and against non-Catholic governments, yet, he has the effrontery to appear in public print and attempt to settle questions of morality and of government for a free and enlightened people! The less this Jesuit has to say in this community the better off will his unsavory order be, for the people of Omaha are a reading and a thinking class, and it will take more than one Jesuit to hide the crimes against liberty of conscience that have been perpetrated in the name of religion by the blood-stained, perjuring, treasonable order of which he is a member, if he becomes too conspicuous.

WHAT IS A JESUIT?

A man who believes black is white if his superior tells him that is a fact.

A man who must be as a staff in an old man's hand, moving in whatever direction his superior wishes.

A man who has no will of his own, but does the will of the Jesuit who is in authority over him.

A man who assumes the roll of a beggar today, a philosopher tomorrow, a prince the next day after.

A man who can kill, lie, perjure, defraud, disseminate, torment, strife, act as peace maker, intrigue, raise insurrections, if ecclesiastical utility demands.

A man without a country and without a home.

A man who practices evil that good may come.

A man with a double allegiance outwardly, but a single allegiance in his heart.

A knave, a traitor, a tool.

An implacable, unflinching, sleepless enemy of everything Protestant.

A true follower and disciple of the devil.

In short, a Jesuit is a militiaman of the devil.

As a former patriot fell, stabbed to death by a Jesuit, because of his opposition to that infamous order, he snatched the dagger from his wound, held it aloft, and in a voice that should resound through the ages exclaimed, "Behold the pen of the papacy." So today while a Jesuit in Omaha is hypocritically writing of liberty of conscience being a natural and an inalienable right of man, we exclaim, "Behold Spain, Ecuador, Chile, Portugal, and the south of Ireland, samples of the brand of liberty of conscience tolerated by the society of Jesuits and the church of Rome." Do you want it in the United States?