

THE AMERICAN

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THE AMERICAN IS THE CHAMPION OF ALL PARTISAN ORDERS—THE ORGANS OF NONE

OCTOBER 12, 1894.

EVERYBODY should attend the open meeting to be given by Council No. 24 Saturday night.

We have a few McKinley souvenir badges left, which his admirers can have at 10c and 25c each.

PEORIA, Ill., has a colored A. P. A. council of about 250 members, and our correspondent says, "there is not a traitor in the ranks." Good.

Pius IX. in 1864 said: "The Roman pontiff cannot, and ought not, to reconcile himself to or agree with progress, liberalism and modern civilization."

THE annual session of the Supreme Council of the World, W. A. P. A., will be held in Denver next year. Its session for this year was held in Chicago last week.

THE A. P. A. is growing rapidly in Iowa, Kas. The council was started some six weeks ago and has now over 120 members. The leaders expect to have a membership of 500 in a few weeks.

WHAT we need in congress are statesmen who are patriots in the highest sense of the term, men of moral stamina, who will not be turned from the path of duty to their country by the jesuitical advances and intrigues of a foreign ecclesiastical power.

THE Catholic Standard, of Philadelphia, publishes statistics which show there are more Roman Catholics in the saloon business than all other people, whether they have any church preference or not. This is a bad showing, but it is commendable for them to acknowledge it.

EVANGELIST J. V. UPKIDE will preach Sunday night at the First Christian church cor. Twentieth street and Capitol avenue, taking as his subject "The Strength and Weakness of Catholicism." The pastor, Rev. T. E. Cramblet, extends an earnest invitation to everybody to come and hear Mr. Upkide.

C. L. CHAFFEE is making a campaign in behalf of the Republican ticket, such as was never made in this county before and if one can judge from what people are saying it is going to be a winner. Mr. Chaffee is ably assisted by Secretary Lewis and the entire committee in his efforts to elevate politics and conduct the campaign on conservative business principles.

THE fact must not be lost sight of that Ed. Smith, the Democratic nominee for county attorney, is the especial pet of the Roman Catholic wing of the party. If elected he will oppose the collection of taxes assessed against unimproved church property held for speculative purposes. The laboring men, and the businessmen for that matter, can reduce their own tax bills by insisting that every other piece of property bear its portion of the burdens of taxation. A county attorney who will owe his election to the influence of the Roman church would not dare to insist upon unimproved church property being taxed. Defeat Smith and elect Baldrige.

BISHOP MATZ, the Roman Catholic bishop of Colorado, remarks in his October pastoral that the A. P. A. is a "monster," and says that "it is sectarian bigotry, which, led on by a set of fanatics, bids fair to outdo the followers of Cromwell and the maniacs of the French commune." He also states that the Roman Catholic church in Colorado is passing through an appalling crisis from the effects of the A. P. A., and urges Roman Catholics to vote for men who are above prejudice, party passions and sectarian bias. We understand this to be a part of politics which the A. P. A. is fighting for. He further states of the A. P. A. that "it carries the constitution of the United States in one hand and the Bible in the other." We would ask, what more do honest people want?

CHEERS FOR MAJORS!

Last Wednesday afternoon and evening Edward Beewater, editor of the Omaha Rose, spoke to large and enthusiastic audiences in the beautiful city of York. His speech was directed against Thomas J. Majors, the Republican candidate for governor, and a businessman of that city, who was here Thursday morning buying a large bill of goods of Allen Bros., the wholesale grocers, came to our office and related what he had seen with his own eyes. According to his report, the audience was largely in favor of Majors, yet they were kind enough to greet the Rose with applause when he was introduced. From that moment until he reached the place where it became necessary to mention the name of the Republican nominee everything was as quiet and orderly as a Methodist prayer-meeting. But as he uttered "Tom Majors," an old, bewhiskered citizen whom everybody in the town knew and respected, arose, swung his hat about his head, and proposed three cheers for Tom Majors. They were given with a will. The old man sat down, put his hat in his lap, while his face was wreathed in smiles. Mr. Beewater proceeded. Again he had occasion to say "Tom Majors," and again that bewhiskered individual arose and proposed three cheers for Tom Majors, which were given louder, if possible, than the others. The speaker, who is the only Simon-pure Republican in Nebraska, looked nettled, but he is a tenacious, persevering fellow, so he took up the thread of his speech where it had been broken by the cheers for Majors and proceeded. A chamber of death was never more silent than the York opera house was when the editor got his hair to lay down and be quiet while he proceeded with a speech that was being punctuated with applause. He spoke for a time and steered clear of "Tom Majors," but just as the old citizen in the first row of seats was growing restless and nervous, the speaker jerked out something about corporation tools, railroad dominations and Tom Majors. In a minute York's old, time-honored citizen was on his feet, his hat was whirling about his head, and he was proposing three cheers for Tom Majors. The vast audience of men and women wearing blue ribbons on which was printed a picture of "Tom Majors, the Next Governor," inspired by the example of their fellow-townsmen, arose as one person, waved hats, handkerchiefs, canes, umbrellas and fans, and fairly raised the roof of the building as they gave three cheers for Tom Majors. When quiet reigned the speaker took occasion to say that if they valued the fair name of their city—even if they all intended voting for Majors—they would keep quiet, stop cheering for Majors and allow him to finish his speech. From then on until the close there was no demonstration, yet those who read the editor's account of his reception and the speech he delivered would never have known that York city and county was going for Tom Majors by an overwhelming majority. Yet that is what we are told is going to happen in November.

WHO PAYS THEIR CAMPAIGN EXPENSES?

CHICAGO, Ill., October 4th, 1894.—EDITOR THE AMERICAN—Dear Sir: Being in deep sympathy with anything which bears the name "American," and as I understand the Independent American Citizens' Party are, according to their platform, pledged to everything American, I would like to ask you, Mr. Editor, through the columns of your valuable paper, two questions, viz.: Where does the Independent American Citizens' Party secure the funds for carrying on its campaign? And why does the Independent American Citizens' Party use the Chicago Times above all other papers as its official organ?

The reason I ask this, Mr. Editor, is owing to the very conflicting rumors which have been circulated regarding the Independent movement, and in justice to yourself and to all American-loving citizens, I request the publication of this letter in your next week's issue, along with your answer to the same.

I am heartily in favor of an Independent movement, and over my own signature do not hesitate to say that I would do all in my power to advocate the same, so long as it was conducted honestly and fearlessly.

Trusting you will furnish your readers with the desired data, I am respectfully yours,

JOHN ANNAL.

We are pleased with this letter. Pleased because it shows the sentiment which pervades the hearts of thousands of honest American citizens who are seeking the truth with regard to the Independent American Citizens' Party; and we are pleased because it affords us an opportunity to disabuse their minds of the impression that Democratic money is paying its campaign expenses, or that Democratic papers are its official organs.

The first question Mr. Annal asks is "Where does the Independent American Citizens' Party secure the funds for carrying on its campaign?" From the candidates on its ticket, from the men and women who organized the new party and by private subscriptions from men in sympathy with the move. Neither its managers nor any candidate upon its ticket has accepted—nor will they accept—money from any other source. They are not conducting a boodle campaign. That is one of the things they abhor—one of the things they condemn—and one of the things they will not resort to. They are conducting a campaign on conservative,

business methods. They do not propose to buy a vote; neither do they propose to allow the other fellows to buy one if they can prevent it. The candidates chip in when a hall is hired and bear the expense, while the speakers who appear and discuss the issues of the day do so without asking, expecting or receiving any compensation for their services. Nearly every man who has done any work for the new ticket has done so "without money and without price," and what few of the army of workers have been paid for their services, must admit they have been poorly paid for the work done. But they, like the others who have donated their time and their services have not been working for the paltry sum the committee was able to pay them for distributing campaign literature or for circulating petitions for signatures; they have been working for principle—working to lay securely the foundation which will elect a Protestant as mayor of Chicago next spring, who will not feel called upon to discharge men in official positions simply because they belong to the Masonic order, or because they are members of patriotic orders. This move is to redeem Chicago from Rome rule, from gamblers rule, from saloon rule, and from the influence of harlotry and thieving. It is to be in favor of the home, of American liberties, and against anything and everything which tends to jeopardize the purity of the first or the perpetuity of the latter.

The second question which Mr. Annal asks is: "Why does the Independent American Citizens' Party use the Chicago Times, above all others, as its official organ?" It does not. It has no organ. That it does not, and that the Times does not consider itself the official organ of the Independent American Citizens' Party our friend will readily admit if he stops and thinks for one moment. By referring to the files of the Times he will find that it has been the party's worst enemy. While pretending to be friendly it has referred to the ticket put up by the Independent American Citizens' Party as the "A. P. A. ticket," as the "Sims ticket," and in various other ways attempted to give the movement a black eye. While we do not think the designation of the Independent American Citizens' ticket as the A. P. A. ticket would cost the party a single vote, it is evident to us, that the designation was made with that intention; and the same idea was uppermost when the same paper attempted to make it appear that the Independent American Citizens' Party was a one-man party, and that one man was Prof. Sims.

But it is not in the news columns of a paper where men acquainted with journalism look for an endorsement or a condemnation of a new move. They go to the editorial page; and in no instance have we seen the Independent American Citizens' Party endorsed there. We have seen many cuts at the Republican party being afraid of the new ticket—evidently made in the hope of keeping Republicans away from the new party.

The rumors which Mr. Annal refers to were started by either Democrats or Republicans for the purpose of injuring the movement with just such honest-conscientious men as our correspondent seems to be; and are on a par with the lies usually sprung during a campaign against candidates on opposing tickets.

In order to be fair with our opponents we shall not resort, and the Independent American Citizens' Party managers will not resort to the methods employed by old line politicians who proceed upon the Jesuitical line that the "end justifies the means."

We are not fighting the Republican or Democratic parties; we are fighting for principle, and we ask all those men who believe the encroachments of partisan politics upon that grand order, the American Protective Association, will eventually result in its disestablishment to come out to the polls and cast their votes for the nominees of the party which is built squarely upon its declaration of principles.

If this answer is a little lengthy we believe it is concise, and that it will satisfy our friend who has been kind enough to ask the questions. Should any other elector feel disposed to ask us any questions we shall endeavor to answer them to his entire satisfaction.

We endorse and live up to the principles laid down by the Independent American Citizens' Party, which appear on another page of this issue, and to which your attention is respectfully directed.

THE prince of Monaco, who runs the largest gambling institution, or as it should be more correctly described—gambling hell in the world, recently presented Pope Leo with a golden vase said to be worth \$30,000. A magnificent regal gift indeed, notwithstanding the source from whence it emanated, it is not stated that Leo had any scruples in accepting the gift.

MCGREGOR council No. 62 of Indiana, located in Brazil, a city of 8,000 inhabitants, has a membership of 800 and will have 1000 by November 1st. This is good for a city of this size and in a Roman Catholic region.

EX-PRIEST SLATTERY and his estimable wife are doing good work lecturing at Binghamton, N. Y. His lectures have been attended by large and appreciative audiences.

AN ABSURD CLAIM That the Temporal Sovereignty of the Pope is a Necessity.

The recent convention in this city of German Catholics—Roman—"resolved" on some things which seem very strange in this progressive age of the world. Among other things it resolved, in effect, that "the social question" cannot be solved without the re-establishment of the church in control of society. In a not very remote past the church was the governing power in the world, with St. Bartholomew, the Sicilian vespers, the Waldensian and many other cruelties, the torture chamber, the fagot, and the stake, as the fruits it bore, and the horrors of the French revolution as one of the reactions against its ruler. What guarantee have we that, if placed in control of society again, its future would be any better than its past.

The convention resolved also that parents have the right to choose their own schools and teachers, and Romanists the right to establish and govern their own parochial schools. If these schools and these teachers meet the standards established by the whole state, no American will dispute these propositions. But they must meet those standards, or they have not a shadow of right to existence under the protection of the state, nor can the voluntary assumption of the burden of supporting them be held to in any wise excuse papists from other burdens imposed by the state on all citizens alike.

Perhaps the most absurd and at the same time the most insidious "resolution" was that "the temporal sovereignty of the holy see is indispensable for the true government of the church." What does this mean? Does it mean only the sovereignty over a little district immediately around the residence of the pope? Or does it mean that construction of temporal sovereignty which of old enabled the head of the church to interfere with the administrative affairs of any papal country whatsoever, in the pontiff's judgment, advisable in the interest of the church or its members? If the former, the question is one exclusively for the kingdom of Italy. If the pope should decide to emigrate to America and establish his residence in this country, it would become a question for the United States, and whatsoever state he might elect to reside in, and their decision would not be at all likely to coincide with the resolution of this convention.

If "temporal sovereignty" is to be given the other meaning, and justify the church in dictating, or even advising, the political policy of any state, it is as archaic and outworn and impossible as the Ptolemaic cosmogony. Astronomy can never again go behind Copernicus, nor government lapse into theocracy or ecclesiocracy. But however it is a curious phenomenon that such resolutions could be seriously considered and gravely adopted by any body of men in this last decade of the nineteenth century. They either mean nothing at all, and so are mere child's play, or their tendency is subversive of every principle of the civil state whose protection alone enables these men to meet and "resolve" in peace.—N. Y. Advertiser.

Good and Pure Government.

The chief function of good government is the preservation of liberty. Wherever political corruption exists, there liberty is threatened. The dissemination of false standards of political morality throughout various metropolitan districts of the United States is jeopardizing the cause of American liberty and threatening the destruction of the American republic itself. It is chiefly in the large cities, with their polyglot population, that misgovernment and injustice find encouragement. There is no royal road to municipal reform and urban defecation. It is only by conscientious work, incessant work, that our politics can be refocussed.

The growing disregard for law and order and for the rules of common honesty on the part of large numbers of both public officers and private persons is one of the alarming signs of the times. There ought to be a revival of Spartan simplicity and Spartan sincerity in the midst of us. Laws founded in righteousness and justice must come to be our common rule of life. Those who love good government and hate political iniquity will prove their faith by the manner in which they discharge the sacred civic duties and responsibilities that rest upon them. Each elector who shirks his civic obligations is guilty of individualism. "To secure the empire of the law not only over the actions, but over the sympathies of the people is the very first end of enlightened statesmanship, and the degree in which it is attained is the very best test of good government," writes the brilliant and versatile Lecky in his "History of England in the Eighteenth Century," Vol. II., page 218.

Qualified electors who will not vote should be disfranchised. Non-voters are not constituted elements of the American commonwealth. "Loyalty is in the English a sub-religion," says Emerson. Loyalty is the test of good citizenship in all free states. While the American idea of loyalty may in a minor degree diverge from that of the English, yet throughout the English-

speaking world the cause of pure government is enshrined in the heart of every loyal citizen. A constitutionalist's loyalty and patriotism shine forth at the ballot-box, around which the moral forces of civil society must gather. The moral grandeur and the exalted patriotism of a free nation will find expression at the ballot-box. But the franchise should be restricted to those who are competent and worthy to exercise it. The bribable suffragans must so far as possible and practicable, be expelled from the body of the citizenry of America. The vicious, the venal, the criminal, the inebriate, the ignorant, have no more right to propagate their species through the medium of the ballot-box. Citizens of character and persons of principle should govern the world. Mind, not muscle, should steady the ship of state. "The true greatness and welfare of nations depend mainly on the amount of moral force that is generated within them," declares Mr. Lecky.

Good government obtains wherever the moral force of the community is sufficient to overcome the force of the immoral and the unmoral. The unmoral citizen, passive, easy-going, non-civic, neglectful, careless, indifferent, is not a factor in the political progress of the age. The unmoral and non-voting citizen, being a practical nonentity, is no more worthy to be counted among the exponents and exemplars of political purity than the immoral and venal voter. The consistently moral citizen will exercise the sacred right of franchise. The supposedly good citizen who will not vote, is an intransigent and flagitious enemy of all good government, of all political reform and of all patriotic principles. The free and enlightened citizens of the American republic must band themselves together for the necessitous purpose of perpetuating the principles of liberty, freedom, law and pure government, and for the dissemination of popular education. There is exigent need of associations, societies and clubs for the maintenance of good government—greater need than for organizations whose sole object is the propagation of theories of morals or theories of esthetics.

ADALBERT BEACH.

Kate Field Answered.

KANSAS CITY, Oct. 4, 1894.—EDITOR THE AMERICAN: Miss Kate Field in a recent lecture, referred to in the St. Louis "Post-Dispatch" of September 16, and over her own signature, says: "I deplore a movement that seems to me to be unconstitutional." She has reference to the American Protective Association. I fail to see where or in what way the question of constitutionality can arise under our laws that may relate to any secret society. That clause in the constitution of the United States that says no person shall be debarred from suffrage or office on account of religious opinions has nothing to do with secret societies, and all well-informed persons know this to be a fact. It is the ignorant and shallow-brained Romanist who harps loudest on this subject. At the time the constitution was adopted as the paramount law of the land, a peculiar condition of affairs existed. We had the old Puritans, the Free Thinkers, the Agnostics and the infidels, so-called, all of whom had engaged in the war for independence, and all were patriots, with Thomas Jefferson and Thomas Paine prominent among them. That provision, then, that we find in the constitution was put there to prevent religious bigotry from disfranchising non-Christians and unbelievers in religious dogmas. It has nothing to do with the individual opinion or rights to vote for whom you please, but if a Catholic, or Protestant, or non-religionist is elected to office or offers to vote, then the constitutional provision referred to becomes at once active and operative, and says you can't deny this person the office or his vote on account of his religious or non-religious belief. This question has never been in the courts of the United States, and would not for a moment be entertained by any United States judge. It would be a silly proceeding. The A. P. A. organizations have a right as such to cast their votes against a Roman Catholic for office, as the Clan-na-Gaels, Hibernians, Knights of St. Patrick, Jesuits, and other Roman Catholic societies do cast their votes for their own kind only. It is a common remark among the ignorant to say: "The A. P. A. is unconstitutional." They are only "poll parrots," and repeat what they hear some poor fool say. All Protestant institutions of charity, reform, or learning are always glad to have the authorities, the public, and the newspaper reporters visit them, and welcome them. They take it as a compliment. Why do Roman Catholic institutions fight against it? JANUIS.

Duluth News.

DULUTH, Minn., Oct. 9.—McGolerich, who claims to be bishop of Duluth, is about to preach a few sermons. He will use these subjects: "Popes and Their Persecutors." "Did Jesus Christ Appoint a Head for His Church?" "The Government of the Church—Bad Popes." "The Rise and Progress of Heresy in the World." "What the Church's Enemies Say of Her." "Modern Persecution—Is peculiar methods." The A. P. A. will get a good sound roasting of course. They get that every time the good bishop gets a

"crack" at them. But "Mac" had better deal with the "Bad Popes" very lightly, as they were infallible and unable to sin. If the A. P. A. pulls through the ordeal, readers of THE AMERICAN need not be surprised. We are getting used to it. ZENITH.

IT HAS been understood that General Mann was the choice, and would be the nominee of the Independent American Citizens party for the office of state treasurer, but at the last moment—when it was too late for the managers of the movement to circulate a new petition and place another man upon the official ballot—he refused to allow his name to appear on the ballot as the candidate of the Independent American Citizens party. While General Mann is capable and would make an efficient officer, his action in letting the new party "hold the bag" while he goes on the ticket as an independent Republican will not enhance his chances one bit. With this condition staring us in the face we cannot see, at this time, which one of the candidates could be consistently supported by members of the Independent American Citizens party. But for the despicable tricks practiced by the friends of Henry Wulff we should advise his election over a man who trifled with the confidence of the new party managers, and deserted them at the last moment. As it is, we shall keep our hand out of the fight for a week or two, until the managers of the new party decide what is the best thing for their movement; when that decision is reached we shall accept it as an honest conclusion, and if in line with what we believe is for the best interests of the A. P. A. it shall receive our support. It seems to us as though its influence ought not to be exerted for Mann.

POLITICAL NOTES.

Every voter should register this year. Last year's registration will not count for anything when you come to vote in November.

The West Side Republicans propose having a grand rally Monday evening at their hall, Forty-Fourth and Leavenworth streets. Several prominent speakers will be present.

Boyd and Deaver are entertaining their admirers in Omaha this week, while Mercer is looking after his fences in Sarpy county. As the campaign progresses the congressional fight becomes more interesting.

Jas. Allan is conducting a clean and active canvass for representative, and we believe his election is pretty generally conceded. He has hosts of friends among laboring men of Omaha, and they know that they can depend upon him.

Benson Place will be taken possession of next Tuesday night by the Republicans. They will hold a big meeting in the town hall, which will be addressed by Judge Tipton, Attorney J. A. Williams and a number of other noted speakers.

The Republicans of South Omaha are preparing for a big time next Wednesday night. They have secured Pivonka's hall, Twenty-Fourth and L streets, and will assemble to listen to speeches by J. W. Johnston, Thos. D. Crane and H. H. Baldrige.

Clifton Hill Republicans propose to have a love feast at Forty-Fourth and Grant streets next Monday night. Hon. E. M. Bartlett and Philip E. Winters, together with a large number of candidates, will be present and address the meeting.

There will be a grand rally of Republicans of the Seventh and Ninth wards at the club hall, Forty-Fourth and Leavenworth, next Monday evening, which will be addressed by Hon. J. A. Williams, Hon. A. W. Jeffris and Hon. A. S. Churchill. Every Republican in those wards should turn out.

SEDALIA, MO., NEWS.

(From our Special Correspondent.)

The court house was filled Saturday night, October 6, with the best people of Sedalia to hear a lecture by Rev. D. B. Ray, of St. Louis, on the subject of "Political Romanism." Many of the weak-kneed Protestants were made to open their eyes. Every sentence that the speaker uttered was proven by stern facts. Round after round of applause greeted his remarks, showing that our people appreciate the need of the American movement, and that they are heartily in accord with the A. P. A. in this vicinity. A sermon was delivered Sunday afternoon by Rev. Ray, in the Methodist church, on a similar subject, to a large assembly of interested people.

The members of the A. P. A. are working with zeal in every part of Pettis county, and American literature can be found in almost every house. Those who desire to subscribe for, or buy a single copy or more, of THE AMERICAN can do so by calling on B. F. Shook, room 14, Ingenritz building, Sedalia, Mo.

Last Friday night some one painted on the pavement in front of the court house, these words: "Lecture on Political Romanism tonight in court house." The letters were about one foot square. The morning following a man was seen trying to abolish the sign with ashes and lye, but he did not succeed. They remained as plain as ever.