

THE MUNICIPAL LEAGUE.

An Impartial Statement of Its Origin and Purposes—Americans Who Support It Should Do So With Their Eyes Open.

SAMOSET IN THE SADDLE

Whatever Its Purposes the Roman Catholics are the Controlling Spirit—Jesuit W. A. L. Gibbon's Threat That He Would Defeat Pro-stant Principles and the A. P. A. With the Municipal League

A LARGE BOODLE FUND RAISED TO DIVIDE REPUBLICANS.

THE AMERICAN desires to be entirely fair in the discussion of the Municipal League of Omaha. Whatever seeks to improve government, in any department, is worthy and will receive the support of the American Protective Association, whose object is the up-building and perpetuation of the American system.

Nor do we now wish to go in detail into another aspect of the central body, to-wit: The intimate relations which some of the members bear to the managers of some of the great corporation interests of our municipality.

It is interesting at this time to know that W. A. L. Gibbon, Jesuit Roman Catholic, is reported to have said that he would use the Municipal League to defeat and destroy the A. P. A. In this work he has some able lieutenants, notably C. J. Smyth, Roman Catholic manager for Bryan and Holcomb, and member of the Ninth ward league; also T. J. Mahoney and the entire active membership of the Samoset club.

Last spring there was organized the Municipal League of Omaha. The plan of the league was previously discussed and agreed upon in the Samoset Democratic club of this city. One of the conditions of membership was that no one who was an active worker in the Republican party should be permitted to become a member of the central council, now called the "inside ring" by those who are familiar with the workings of the institution.

Last Friday night the central council of imperial power met in secret session. The "dicky birds" that nestled behind the pictures on the walls tell a story of surprising interest. It was agreed that a ticket should be indorsed, but very little progress could be made until the A. P. A. came up for discussion. And the A. P. A. had no friends there. Samoset had decreed otherwise.

And then the "dicky birds" wondered what the matter with Lyman Richardson? Surely he is not a Roman Catholic. Surely he wants to see the "bulwark of the republic," our public schools, protected from the insidious foe of Romanism.

The spontaneity with which this body came into being, rising up like a spectre from the ground, would have challenged less attention if the membership of the central power had been somewhat different from what it was. In the list of names is found several Roman Catholics and a Jesuit, and yet in its published literature it is declared that the league is non-partisan and non-sectarian.

Well, the ticket for the school board was completed by striking off Mr. Mullen and substituting Mr. Gilmore, a Roman Catholic, and the august central council threw itself back in their chairs and felt that a good job had been done—because Samoset had been placed.

But before we leave the school board question allow us to call your attention to two very amusing things. You remember the central body of the Municipal League endorsed Jonathan Edwards as a suitable man for the city council—he was nominated for the school board. It also endorsed Rev. T. E. Cramblett as a competent man for the school board. He was nominated. Now, do you find either Rev. Cramblett's or Mr. Edwards' name on the school board ticket it has endorsed since the nominations were made? Oh, no; they were Republicans! The whole Republican ticket is said to be A. P. A. Samoset endorse an A. P. A.? Never! Samoset endorse a Republican? Well, we guess not. They and the league are "agin" the Republicans and the A. P. A. And won't they make them sweat? Oh, my!

Now, let us see what it has done for the Republican party and the A. P. A. in the endorsement of councilmen. How do we find things down in the First ward? The local branch, before the nominations were made for the council, endorsed Tom Lowry, a Roman Catholic Democrat, and Jonathan Edwards, a Protestant Republican, for the position. Edwards was not a candidate for the council, so the league's endorsement went to Lowry, and as there has been no effort to set that endorsement aside, does it not naturally follow that Lowry is the favored candidate in the First ward?

In the Second ward the Samosets were assured that Flynn would have no trouble in knocking out his Protestant opponent, so the league was advised that it need not show any marked preference for the Roman Democratic nominee of that ward over the Protestant Republican. In other words they had the pins so arranged that they had a

"dead mortal crotch" and didn't want them "monk yod" with. In the Third ward Mr. McAndrew, a Roman Catholic, was playing an uneven game with Sol Prince. It would never do for Sol Prince to get back into the council, and so J. R. Getty, Republican, was indorsed on a Citizens ticket to divide his vote and insure the election of McAndrew.

In the Fifth—well that was a knotty question. In that ward a Roman Catholic had been nominated on the Democratic ticket, and Samoset wanted him elected. But the Republican nominee was too strong. How would they break him down? Who was the man to divide his vote? It would not do to nominate a Democrat on a Citizens ticket; not at all. The question was to find a Republican who could carry the Democratic vote that would likely go to Saunders. And the solution was found when A. T. Rector came into the field.

In the Sixth ward C. L. Jaynes had received the Republican nomination and Geo. Tierney, Roman, the Democratic. The great Sixth ward was liable to elect Jaynes by 700 or 800 majority, and that would never answer the purpose of Samoset. Who could best divide the vote? was the question. When the name of Mr. Gould P. Dietz was suggested it was thought he might succeed, and so Mr. Dietz was indorsed on the Citizens ticket. Thus another sacrifice was offered up to his country. The indorsements thus made will no doubt be officially made public before election. In the meantime the ward-holders of the Roman Catholic church are straining every effort to make the scheme for dividing Republicans succeed. While professing to be a movement to reform municipal politics, it is already known that a large boodle fund has been raised to help the league nominees. Jim Croighton was discussing the local situation on Farnam street Wednesday afternoon and seemed quite jubilant over the prospect, saying: "We have got the d—d A. P. A. down for once." Why was Croighton so confident? Perhaps he knew of the amount of boodle that had been placed at the disposal of the candidates put up as aids to the Roman Catholic nominees of the Democratic party.

Out in the Seventh ward the Municipal League endorsed Geo. N. Hicks, the Democratic aspirant for the council, before the nominations were made; and that endorsement stands today. Mr. Hicks is the league's choice for councilman, and it will attempt to turn down that old soldier, the old tried, true and honest Charles L. Thomas, so that a Democrat who will vote as the Democrats dictate may sit in the council chamber for the next two years and dole out pap to the "only true church."

STOP THIEF!

An Injustice to the Song Writer of the Patriotic Revival.

WHEREAS, Some persons have been publishing and vending my copyrighted songs contained in my book, "The Singing Patriot," and never have gained permission from me in any way, I desire to inform them that any one printing or selling my songs are liable for damages, and unless it is stopped the strong arm of the law will be appealed to for aid. This does not apply to the councils and camps using my songs or odes. I take it as a compliment that the patriotic orders have sent out over two million copies of my "Little Red School House" songs and nearly twenty thousand copies of my book. They should get my consent, and at least state from what books the songs are taken. This is all I desire in the case of the odes, but stealing and selling my songs by the thieves must cease.

Patriotic papers please copy. O. E. MURRAY.

Leo's Star Reporter. NEW YORK, Oct. 20.—Some time ago it was reported that Father Ducey was attending the sessions of the Lexow police investigation as a star reporter for the pope, and that Father Ducey's reports on the investigations of Tammany Hall methods were forwarded with promptness and dispatch to the papal authorities at Rome. Later an indignant denial of this report was cabled here from Rome. The denial, however, appears to be of little avail, for this week Father Ducey is one of three clergymen who are attending regularly the sessions of the Lexow committee. He always comes early and remains until adjournment, following closely the testimony and the incidents of the proceedings. None of the reporters, in fact, could give at the close of a session a more accurate and complete account of what has been done. He is an apt judge of human nature. As a witness goes upon the stand Father Ducey puts on his glasses and studies the man's face critically, after which, with the picture clearly fixed in his mind, he leans back comfortably in his chair and listens.

INCONSISTENT DR. M'GLYNN.

Rev. M. C. Peters Compares His Utterances at Cooper Union in 1890 and at Staten Island in 1894.

NEW YORK, Oct. 15.—In his sermon last night in Bloomingdale Reformed church the Rev. Madison C. Peters drew a comparison between the Dr. McGlynn of 1890 and the Dr. McGlynn of 1894. In the remarks preceding his sermon he said:

"All Americans love Dr. McGlynn for the enemies he has made. The most vigorous opponents of Romanism have never used the condemnatory words of 'the Roman machine' that Dr. McGlynn did in 1890 and 1894, when, to use his own words, 'the machine made the mistake of liberating him.' But Dr. McGlynn, the unfrocked priest in 1889 and 1890, the champion of American ideas, is an entirely different man in the restored priest of 1894. In his address last Sunday at Prohibition Park Dr. McGlynn said: 'The demand for public funds for what are called sectarian schools does not necessarily mean antagonism to American institutions.' In Cooper Union, February, 1889, in his lecture on 'The Public Schools and Their Enemies,' he said: 'Never be guilty of dividing your school fund among the various churches and sects. You, in such a case, would be guilty of destroying one of the greatest and most potent instruments for building up and maintaining one great, free, common nationality. A large part of the zeal for maintaining these church schools comes from the clannishness of foreign nationalities that wish to perpetuate themselves here as if in hostility to our American nationality.' October 7, 1894, Dr. McGlynn declares that 'this country is in no danger of pope or priest,' and that there is 'no justification for the existence of any organization against Romanism as a political machine.' January 5, 1890, Dr. McGlynn said: 'The pope in politics has been the curse of every nation. I must teach you to distinguish between the errors and crimes of the ecclesiastical machine and the ideal church of Christ. Nowhere is the church more hated than in the so-called Catholic countries. There he (the ecclesiastical) is shunned as though unclean. The sight of his shovel hat and sleek face at the window of a car empties the whole compartment and gives it to him alone. If you want to see an absolute devotion to the church you must look for it where the church has become deprived of her wealth and benefactions, and largely freed from Rome's dominion and diplomacy. These extremely incredible, ignorant Roman diplomatists, want a man at the seat of our government.' Dr. McGlynn continued (1890): 'The way to get anything from the Roman machine is to show your teeth rather than to be too humble. So long as Catholic people give the pope to understand that he can do what he pleases with them, and to allow an archbishop in New York to forbid an American priest to make a political speech or attend a political meeting without first obtaining the consent of the Sacred Congregation of the Propaganda, which does not know but what Florida is a suburb of New York, and Mobile a street in San Francisco, so long as Catholics let the Roman machine, of which the pope is a mere puppet, do this, that machine will use Paddy in Ireland and German Paddy and American Paddy as pawns on the political chessboard, to be sold out at any time for what it can get in return. The archbishop doesn't want priests in politics because it is poisoning on his preserves. It is a fact that he sent for a Democrat to assure him that I had been prohibited from speaking in the George campaign. This same archbishop asked me to go down to Washington to secure preferment for one of his friends from Cleveland. Is it not time for us to protest that it is no part of our religion to engage in adulation of a poor old bag of bones, seventy-eight years old, with one foot in the grave? Have no fear of me, I defy the malignity of Rome. I give them warning now that if they attempt to hound me with the arts of which they are such masters, I will expose them. I have only told things which politicians and well-informed people have known in the past, but I give them warning that I am full of knowledge of events the tale of which will make the country too hot to hold them. They had better let me alone.' 'These 'gems' from Dr. McGlynn's patriotic meae are well worth admiring. Dr. McGlynn excommunicated and Dr. McGlynn restored show conclusively that there can be no such thing as freedom in the Romish church. October 7, 1894, Dr. McGlynn said: 'No one has muzzled me.' At these words he drew himself up proudly, says the report. Now if Dr. McGlynn is not 'muzzled,' I will give \$100 if he will deliver any one, or I will give him \$1,000 for ten of his Cooper Union lectures, if he will deliver them in this church, word for word, as he delivered them in Cooper Union in 1890. And we will give him as cordial and hearty a reception as he has ever received from his warm-hearted parishioners of St. Stephen's. Sunday evening, January 12, 1890, Dr. McGlynn said: 'If I could not do any better I would make my living at selling peanuts rather than go on my knees to Corri-



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gran.' The Prohibition Park address was nothing if not 'going on the knees to Rome.' We Don't Want Them.

NEW YORK, Oct. 19.—Archbishop Corrigan some months ago wrote to Rev. Abbe Cohn, the head of the Sulplion order of priests in Canada, requesting a branch of the order be established in this city. The archbishop promised to build a seminary. It was announced yesterday the offer had been accepted. The training of ecclesiastics is the principal work. The cost of the proposed seminary will be \$1,000,000.

Deafness Cannot Be Cured by local applications, as they cannot reach the diseased portion of the ear. There is only one way to cure Deafness, and that is by constitutional remedies. Deafness is caused by an inflamed condition of the mucous lining of the Eustachian Tube. When this tube gets inflamed you have a rumbling sound or imperfect hearing, and when it is entirely closed deafness is the result, and unless the inflammation can be taken out and this tube restored to its normal condition, hearing will be destroyed forever; nine cases out of ten are caused by catarrh, which is nothing but an inflamed condition of the mucous surfaces.

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Pamphlet. Extracts from United States Congressional Record, containing address of Hon. W. S. Linton and discussion in congress upon sectarian appropriations of national money to Indian education, and the vote thereon; also remarks made respecting a requirement to teach the English language in New Mexico after admission to statehood, and two separate votes rejecting such a requirement.

WANTED—Agents in each town and county to sell the greatest book of the age. Errors of the Roman Catholic Church and its influence on the General Government today, with History and Progress of the American Protective Association (A. P. A.). Over 70 pages and illustrated with 18 full page engravings. Send 50 cents at once for complete outfit and terms. Special terms given on other fast selling works. J. H. CHAMBERS & CO., 117 1/2 N. 4th St., St. Louis, Mo.

WHY PRIESTS SHOULD WED BY DR. JUSTIN D. FULTON. This is one of Dr. Fulton's best books. It deals with the question of celibacy of the priesthood from a religious standpoint; also the past and present history of the Roman Catholic Church. Price, in cloth cover, 1.0c Sent postpaid on receipt of price, by AMERICAN PUBLISHING CO., 1615 Howard Street, OMAHA, NEB.

AMERICAN PUBLISHING CO., 1615 Howard Street, OMAHA, NEB. PERSONS desiring information relative to the A. P. A. or wishing to secure the establishment of a council of the order in any village or city in the United States can obtain full particulars by addressing C. T. Beatty, Room 88, Home Bank Building, Detroit, Mich.

Articles of Incorporation of the Shoshone Gold Mining Company.

ARTICLE I.—NAME. The name of this Corporation shall be Shoshone Gold Mining Company. ARTICLE II.—PRINCIPAL PLACE OF BUSINESS. The principal place of transacting the business of this Corporation shall be the City of Omaha, Douglas County, Nebraska. ARTICLE III.—GENERAL NATURE OF BUSINESS. The general nature of the business to be transacted by this Corporation is the location, acquiring, buying, owning and holding of real estate and personal property, rights, privileges and franchises of every name and nature, which is, or may be necessary or useful in owning, operating and conducting the business of mining.

ARTICLE IV.—CAPITAL STOCK. The amount of the Capital Stock of this Corporation shall be four thousand five hundred dollars, divided into forty-five shares of the par value of one hundred dollars each—to be paid in as follows, to-wit: Twenty-five per cent. on the 1st day of November, 1894; twenty-five per cent. on the 11th day of December, 1894; twenty-five per cent. on the 11th day of February, 1895; and twenty-five per cent. on the 11th day of April, 1895.

ARTICLE V.—TIME OF COMMENCEMENT AND TERMINATION. The time of the commencement of this Corporation shall be the 11th day of October, 1894, and the time of the termination of this Corporation shall be the 11th day of October, 1895.

ARTICLE VI.—INDEBTEDNESS. The highest amount of indebtedness or liability to which this Corporation shall at any time subject itself shall be the sum of three thousand dollars.

ARTICLE VII.—OFFICERS. The affairs of this Corporation shall be conducted by a Board of seven Directors to be chosen annually by the Stockholders on the second Thursday in October in each and every year.

ALBERT L. DEANE, AUGUST WANNFIELD, HENRY C. AKIN, HAROLD ACKLAND, JAMES W. DONNELL. STATE OF NEBRASKA, ss. County of Douglas, ss. On this 11th day of October, 1894, before me, Clinton N. Powell, a Notary Public in and for said County and State, personally appeared the above named persons, James W. Donnell, August Wannfield, Henry C. Akin and Harold Ackland, incorporators of the Shoshone Gold Mining Company, who are severally known to me to be the identical persons whose names are affixed to the foregoing instrument as incorporators, and so verally acknowledged the same to be their and each of their voluntary act and deed.

In witness whereof, I have hereunto set my hand and notarial seal the day and year last above written. [SEAL] CLINTON N. POWELL, Notary Public.

"Convent Life Unveiled."

BY EDITH O'GORMAN. This little work relates the bitter experience of a young lady who was induced through the cunning of the Jesuits and the Sisters of Charity to enter a convent. Her story of the heartrending scenes enacted in those dark of inquiry is told in a convincing style. Price in cloth \$1.25, sent postpaid by AMERICAN PUBLISHING CO., 1615 Howard St., OMAHA, NEB.