

THE AMERICAN.

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"AMERICA FOR AMERICANS."—We hold that all men are Americans who swear allegiance to the United States without a mental reservation in favor of the Pope.

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NOTES AND COMMENTS.

MISS ELIZABETH MCCARTHY was employed as cashier at Hayden Bros'.

The evening of November 3rd Miss McCarthy left Hayden Bros' employment.

Sunday morning, November 25, 1894, she left her home at 1006 South Twenty-third street, and went to the convent at Twenty-ninth and Hamilton streets.

The doors of that institution swung open and she entered. It is said she took the vows prescribed and donned the usual habit of the order.

During Sunday Lizzie McCarthy's mother, surmising where she was, went to the convent also, knocked at the door and was admitted within the uninviting walls.

What was said by the mother to those heartless nuns, God and they and Mrs. McCarthy alone are able to tell, and the lips of all save those of the mother are sealed forever.

Her's, however, were open a short time after her admission into the convent, and emitted such loud cries that neighbors rushed into the street to ascertain the cause of the screams.

Above them, struggling against the infuriated nuns, upon the very threshold of the convent door, was the heart-broken mother, pleading and crying that her daughter might be returned to her.

At times she was more than a match for the combined forces of the nuns, and would shake them off and would re-enter the dark, gloomy, forbidding portals of the living tomb.

A moment later they would push and pull her to the very threshold, and with a mighty rush attempt to knock her from there into the yard below, but she stood as firm as adamant.

And what mother would not who loved her daughter as Mrs. McCarthy most assuredly loved her child? What one would not stand against the assaults of those who would rob her of her treasure?

But finally her strength failed, even while American men and women stood in the street some thirty feet below, agape with wonder if not with absolute fear, that an outrage like this should be perpetrated in their midst, before their eyes!

Then she reeled from the threshold, staggered down the stairway and almost fainted from over-exertion as her feet rested upon the unhallowed ground that surrounds the unholy institution and its misguided occupants.

She stood a moment, as one dazed, sobbing as though her heart would break, while copious showers of tears rained from her eyes; then she started back; she battered at the door, called to her child, but the only answer was a hollow, mocking echo of her own imploring voice.

Again she turned, descended to the yard and wept; wept, oh, how bitterly, for the child which superstition or priestly wiles had robbed her of, and those who watched and wondered, wept, no doubt, with her in her poignant grief.

Finding her cries, her appeals and her knockings availed her nothing, she left the loathsome spot and joined the neighbors in the street below, to whom she related the cause of her trouble and the reason of her ejection.

To them she told the story of her daughter's entrance into the convent which we briefly related in the opening paragraphs of this narrative, and some say that she affirmed that her daughter was not of age and was detained without her consent.

This last statement is probably an error, as we called at Mrs. McCarthy's home today and was told by Lizzie's brother that she was of age, and had been anxious to enter the convent for nearly three years; that she was a frail girl, had taken a liking to the sisters, and often talked with them when they came to the store.

He also stated that his mother was asked by the sisters if she did not want her daughter to get married instead of going in there, and that his mother answered that she would rather her girl would do anything that was honorable than have her shut herself up in a convent.

We who know the tricks of the priests and the nuns, and the flattery and fawning they use to entrap the unwary will sympathize with Mrs. Mc-

Carthy in the loss of her daughter—for she is dead to the world—can only be talked to through an iron grating, and can only leave those walls when death has released her spirit.

THE ARMENIANS have appealed to the pope to use his good offices with the Sultan. They should trust in God and keep their powder dry.

In our remarks prefacing Rev. G. W. Bemis' article one week ago we said: "Rev. G. W. Bemis sends us an item clipped from the *Oakdale, Neb., Sentinel*. He accompanies it with the statement that the Northern Pacific makes a practice of boycotting Protestant ministers. This is not to be wondered at as the greatest Roman of them all, Jim Hill, is at the head of the system, unless we are wrongly informed." Jim Hill is at the head of the Great Northern, not the Northern Pacific. The similarity of the names had something to do with tangling us up.

In the Roman Catholic church at Cottbus, England, the other day, a shocking accident happened while a marriage ceremony was being solemnized. The bride carried a lighted taper, and while leaning forward to answer a question put by the priest, her veil caught fire. She was enveloped in flames, and became unconscious. The priests and the marriage party rendered speedy help, and bore the bride, with her dreadful burns, still unconscious, from the church to a neighboring hospital. This should be a warning to young women to not engage in "whispering with the priests," particularly when carrying lighted candles.

SEVERAL weeks ago we published an editorial opinion from a New York paper in which Reed, Morton, McKinley and Harrison were mentioned as possible candidates for the presidency on the Republican ticket. We did not endorse, neither did we attempt to controvert the ground taken by that paper, yet a friend in Chicago, who evidently mistook the New Yorker's opinion for ours, wrote to us as follows: "In your issue of November 24th, 1894, you name four of the leading Republicans of the country as prospective candidates for the presidency of the United States in 1896, namely, Harrison, Reed, McKinley and Morton. As one of a thousand in Cook county who believe in America for Americans, and that our country should be governed by Americans, allow me to suggest the name of one who is not ashamed or afraid to have it known that he is an American, and who I believe would make the best president this country has seen since Lincoln and Garfield, and that is W. S. Linton, of Michigan."

IT DOES NOT always pay to endorse a new movement, even if it does have the word American embodied in it. A case in point has been brought to our attention through reading the *Lowell, Mass., Herald*. In it we find an item relating to the O. O. O. A., the prospectus of which appeared in full in our columns November 24. From that paper we take this extract: "A new organization for the protection of American institutions, purporting to be akin to the A. P. A. with the secret features eliminated, was organized at Gloucester, Sunday night. Its platform is much the same as the A. P. A. platform is supposed to be, the chief object of which is to protect American institutions from usurpers. Seventy-five members affiliated themselves with the order at Gloucester, thirty of whom are Roman Catholics. It is known as the Open Order of Americans. While the objects of the new organization, so far as known, are commendable, the affiliation of Catholics with it gives it the appearance of a ruse to offset the influence of the A. P. A. This new order might effect the A. P. A. in one way. As is generally known, there are quite a number of sympathizers with the A. P. A. outside the order, who hold aloof on account of the secrecy of the order. As the new order purports to have the same objects in view as the A. P. A., this class of people might be drawn into the new order. It would be advisable to wait until a little more is known about this new organization, however, before you take it into your confidence."

THE gullibility of some papers—or the apocryphal amount of amusement for intelligent Americans. Just which category the *Mail* of Chicago should be placed we leave it to our readers to decide after they have perused this item about McQuaid and Ireland: "Bishop McQuaid of Rochester loves controversy as much as most ministers of the gospel love peace. His attempt to stir up a controversy with Archbishop Ireland of St. Paul promises to give him all he wants of it. During the New York campaign an attempt was made to ar-

ray the Catholic church with all its ecclesiastical machinery in support of corrupt Tammanyism and Hillism. Appeals to religious prejudice were put forth as a desperate resort to save the Tammany ticket. Archbishop Ireland, who was in New York, sharply repressed a letter from a Catholic priest in which this appeal to bigotry and sectarianism was made. John W. Goff, the man who uncovered the rottenness of the Tammany machine, was himself of the Catholic faith. Archbishop Ireland's resentment of the attempt to bolster up corruption in politics under the cover of the church was a great help to the friends of good government. It was appreciated by them, and Bishop McQuaid's jeremiad at this late day only helps to bring out more fully the extent of the archbishop's services. If there were more Irelands and fewer McQuaids there would be no A. P. A. movements in American politics." But let us not forget that the man who "uncovered the rottenness of the Tammany machine" was not a Roman Catholic. Rev. Dr. Parkhurst is entitled to the credit and the honor.

THE times are hard indeed when Rome cannot think of some new scheme to get herself advertised before the people. She has recently announced that she will establish a daily paper in New York City to fight her battles. The dispatch from which we glean this information reads as follows: "Arrangements are about complete for the issuing of the new newspaper daily devoted to Catholic interests. Several well-known newspaper writers of the metropolis have been engaged and the services of many priests distinguished for their acknowledged literary attainments already secured. The prime mover is the Rev. Father Maher, who has won fame in the empire state as an author of religious books. The board of directors of the new newspaper enterprise as at present constituted is composed solely of priests. Many dioceses are represented in the directorate. It is not proposed that ecclesiastics only shall direct affairs; prominent Catholic laymen, respected as successful business men, will be among the stockholders." It seems more than strange to us that the priesthood should find it necessary to establish in New York, of all cities, a daily paper which should be devoted to "Catholic interests." Where is the *Sun*? What has become of the *World*? And the *Times*? And all the others which denounced the A. P. A.? Have they ceased being champions of Romanism?

"LABOR AS MONEY." Through it one young man of Omaha has sprung into national prominence. You may ask who and we answer, it is none other than John O. Yelser, the attorney. Nearly a year ago Mr. Yelser contributed an article to the *Omaha World-Herald* which was afterward copied by us. That article gave Mr. Yelser the foundation for a most interesting and instructive story which he now has the gratification of seeing published in book form. And that book is one which the reader peruses with interest. He does not read the first chapter and then throw the volume aside determined to find something more interesting or more instructive. He reads it through to the end, then falls into a reverie and wonders if it is possible. The title of the book is "Labor as Money," and immediately suggests that the volume is devoted to a discussion of social economy—a question of much interest to our people today, when hundreds and thousands of them are seeking work that is not to be had. In his book Mr. Yelser points out the way relief can be obtained, and he does so in a way that is anything but tiresome and uninteresting. An impartial reading of the book will convince any one that it has merit, and is destined to have a sale in excess of even Mr. Yelser's fondest expectations. Having had the privilege of passing judgment on it before it was submitted to the publishers, and having since its publication had a beautifully bound volume laid upon our desk for review we feel constrained to award Mr. Yelser the credit of being both original and practical in the presentation of his theory, which we believe will work in practice. It has been published by and bears the imprint of the Arena Publishing Company, a thing that gives it standing and attests its worth.

CHICAGO is always infested with beggars, but their numbers increase during the winter months. Probably the least deserving and at the same time the most persistent class is to be found in the ranks of the Roman Catholic sisterhoods. They, in their pretended religious habits, go into every store, into every mansion and into every hovel asking for something for charity. The storekeeper gives

them to avoid a boycott, the lady in the mansion answers their appeal because it is customary, and the woman in the hovel because she superstitiously believes in their blessings and their curses. But they, of all the beggars, should not be tolerated, because their collections go to maintain a system that is in conflict with our form of government, and keeps in ease and luxury a celibate priesthood that is scheming to destroy the American public school system, in order to establish upon its ruins the poorest kind of parochial or sectarian schools, and those sectarian schools are to be under the direction of the Roman Catholic church. These beggars should be arrested and fined because they obtain goods and money under false pretenses. The *Dispatch*, in speaking of beggars, recently said: "Here is an object lesson. Friday night Officer Phalen of the West Chicago avenue station arrested Mrs. Anna Brennan, an old woman who was begging on Milwaukee avenue. Saturday morning she was arraigned for trial before Justice Severson. She was white-haired, wrinkled, ill-clad and wore on her feet a pair of shoes discarded by some man. She made a pitiful plea, which moved the auditors to tears. Justice Severson dismissed the case and gave the woman a dollar. The police matron also became interested in her and taking her downstairs gave her a warm meal and a little money. When the matron's back was turned Mrs. Brennan hid the money under her dress and this movement being observed suspicion was aroused and an order was given to search her. Mrs. Brennan objected and fought like a tigress but without avail. Around her waist were found several bags of money, aggregating \$165 in bills, silver and gold. Chicago's streets are now patrolled by a full corps of professional beggars. They are adepts at their work of deception and it is impossible for the unsophisticated to tell whether they deserve charity or not. There is only one way to checkmate these frauds. Refuse individual aid. Do this as an inflexible rule. Refuse all requests and demands of street beggars. Refer all applicants to the nearest relief station of organized charity. In this way no worthy applicant will be overlooked and no fraud will be encouraged."

MOST assuredly the Roman Catholic church dabbles in politics. She does so not only in this country, but also in every other country where there is a bishop or a priest. Recently she was actively engaged, in a certain district in England, in an effort to elect a priest named Croskell to a seat on the school board of Leeds, England, an account of which we clip from an English paper: "An effort is being made by some of the Irish Roman Catholics, who seem to put politics in the forefront of religion, to detach a certain amount of support from the Rev. Charles Croskell, the adopted candidate of this religious creed, and to transfer it to the secularist. A couple of letters from this class of Irishmen of the professed Home Rule type, have appeared in a Radical evening paper, and the suggestion contained therein have evoked the following letter, which was read in all Roman Catholic places of worship in the city yesterday: 'BISHOP'S HOUSE, LEEDS, November 14th, 1894.—DEAR REV. FATHER: I am most anxious that Father Croskell's election, as a member of the Leeds school board, should be made safe beyond all doubt. In order to do this every Catholic voter must give his 10 votes to him. I hear that our people are being advised by writers in one of the Leeds evening papers to split their votes and give Father Croskell only 8 votes, and the rest to others. If they follow this advice they will court certain defeat. I have, however, full confidence in the thorough loyalty of my Catholic people, and feel certain that they will not listen to such counsel. When they learn, through you, how deeply anxious their bishop is, that we must on no account, by the division of our votes, endanger our candidate's return, every Catholic, to a man, will vote solidly for Father Croskell. My people, thank God, have always been loyal and true. They have never failed me yet, when I have appealed to them, and they will not fail me on this occasion, when the issues are so momentous to our Catholic schools. I ask, then, every Catholic voter to give every vote he possesses to Father Croskell, whom both clergy and laity have chosen as their representative. With a hearty blessing for yourself and your people, believe me, dear Rev. Father, yours devotedly in Christ. WILLIAM, Bishop of Leeds.'" For the information of those who do not understand the system of voting in England we will state that it is the same as that used in this country, except that when there are to be one or more persons elected to the same kind of a position, then, instead of voting for 15 different men, you can

vote 15 votes for one man. It is an abominable exception and will always afford Romanists an opportunity to work in a tool of their church.

THE regents of the Nebraska State University must have been hard up for a candidate to bestow the degree of Doctor of Laws upon, when they picked upon Joseph T. Duryea, a man who was virtually ostracised and driven out of Boston because of his attitude toward the public schools of that city, and who recently made a trip into New Jersey for "his health."

A RECENT dispatch from Washington to the *Chicago Herald* describes the opening of congress, and contains a notice of a floral tribute which a distinguished and honored member of that body received. Americans will not think less of the recipient because he has not found the way to the heart of the *Herald* correspondent, for they know well that he is working for Boss Peckham's next friend, John R. Walsh. This is what he said: "A Michigan man, Linton by name, received and buried himself behind the most remarkable of these. It was the little red schoolhouse. This little red school created a sensation. Beautiful as it was, some of the Republican statesmen did not like its appearance in their midst. When Tom Reed came in he actually frowned at it. It was too obvious a reminder of the phase of bigotry, proscription and un-Americanism which had helped the Republicans win a large part of their recent success. The man Linton, of whom few people had ever heard before, called down upon himself this dubious distinction by making a ranting, bigoted speech in the house last summer when the Indian appropriation bill was under consideration. He openly advocated discrimination against a certain church in the expenditure of money appropriated for education of Indians. The organization of bigots which had something to do with the recent elections, or at least the editor of their organ, who perhaps was looking for an advertisement, ordered this floral fandangoo of a local dealer and himself carried it with a reveling pride to the capitol. Unwelcome as the thing was to every true American, whether Republican or Democrat, it was attractive as a work of the florist's art. No prettier little red school house stands amid the woods or at the edge of a field in this broad land. It had its windows of glass with slaking cords for the sash, its front door standing wide open, its belfry with a real bell and a bell-ropes which one of the page boys could not for the life of him resist the temptation to yank a few times while the chaplain was in the midst of his prayer."

A CIRCULAR letter from Rev. J. G. Tate, G. M. W. of the A. O. U. W. of Nebraska states that a canvass of the western half of the state has been made, with the exception of a few lodges yet to be visited, and the result shows that there is no time to lose if we would save our brethren from suspension in the Order and from hunger and cold during the coming winter. The condition of the need of our brethren and some of our lodges is, indeed, appalling. There will not be less than one thousand members who will need relief for the common necessities of life. The result of the vote on postponing the next session of the Grand Lodge has made provision for the assessments of our needy brethren. Up to date the vote is 333 "Yes," and 17 "No." The Grand Lodge Finance Committee has already appropriated \$8,000 from the Grand Lodge General Fund to meet this emergency. Thus far we have done well. It now becomes our duty to make provision for such of our members as are unable to care for themselves. Hundreds of our members with their families must have help, and that at once. We, therefore, appeal to you to do what you can as individual members as well as in your lodge capacity to meet the exigencies which are upon us. The following plan is suggested to you: First—We ask for a thousand volunteers who will contribute \$5 each to this fund. Here is an opportunity for the well-to-do to put into practice that charity which is the foundation stone of our temple. Let every man who is able send us \$5. Second—We appeal to each lodge in this state to send us such an amount as it can spare from its general fund or raise among its members. Whether your gifts are great or small, send us something so that you can participate with us in the exalted privilege of ministering to the needs of our brethren. Permit me to suggest to our lodges that entertainments might be given, to which the general public could be invited; a small admission fee might be charged, and thus furnish an opportunity to your neighbors, who appreciate the good work we are doing,

to contribute their mite to this good work. Each lodge, of course, will be guided by its own condition and surroundings. All contributions of money, clothing, etc., should be sent to J. G. Tate, Lincoln, Neb.

ANYTHING that relates to "Old Glory" always interests our readers, and when they get hold of anything that relates to its history, into a scrap-book it goes. That, accompanied by a desire to leave a faithful account of its origin for the edification of future generations, induces us to reproduce the following local item which appeared in the *Chicago Inter Ocean* Wednesday morning, December 5, 1894: "A private exhibition showing the evolution of the American flag was given last evening in Parlor O of the Palmer House by Augustus Bedford, national secretary of the American Flag Protectors, whose grandfather, Hon. Peter H. Wendover, a congressman from New York, designed the present flag. The first flag was the St. George Cross, which was the emblem of the colonies from 1497-1686. Next, King James sent the Governor Andros flag in 1686, which had wider bars than the former one, with the monogram 'J. R.' and a crown in the center. The union jack was in vogue from 1707-1773, when the pine tree flag was adopted. It consisted of a white background, upon which was the tree and the phrase, 'An Appeal to Heaven.' This was followed by the General Putnam flag, a red background with the mottoes, 'Qui transtulit sustinet' and 'An Appeal to Heaven' inscribed thereon. The Colonel Moultrie flag had a blue field with a crescent and the word 'Liberty' inscribed on it. The Cambridge flag, consisting of a combination of the union jack and red and white stripes, was designed by Washington. It was followed by the Gadsden flag with yellow ground, a coiled serpent and motto, 'Don't Tread on Me.' The first flag of the independent states war floated in 1777. It consisted of thirteen stars in a circle and thirteen stripes. The flag of the war of 1812 had fifteen stars and fifteen stripes. The present banner was approved by President Monroe April 4, 1818." The next morning the same paper contained the following additional account: "Augustus Bedford, the national secretary of the American Flag Protectors, whose headquarters is at Boston, and who is tarrying a few days in the city, entertained a few friends in the lobby of the Palmer House yesterday morning by throwing some interesting sidelights on the unwritten history of 'Old Glory.' When General Washington was called upon to design a flag for the troops during the early years of the revolution it was a perplexing question in his mind until he chanced to notice the coat-of-arms of his grandfather, Colonel John Washington, which was decorated with three stars and stripes of red and white. Immediately he patterned a banner of thirteen stripes, with the union jack in the field. At first the stripes had no significance until some amusing rumors were spread abroad in England. It was said by certain representatives of the court that the numeral 13 figured very prominently in Washington's domestic affairs. The general, they remarked, had thirteen warts on his neck; his wife had thirteen phalanges; one of his favorite felines had thirteen rings on its tail, and Washington took thirteen trips around his residence before breakfast. After these reports were widely circulated the general took a serious turn and asserted that the thirteen stripes denoted the thirteen colonies. In 1777 General Washington, Hon. George Ross and Robert Morris were delegated to design the national colors. They decided upon alternate stripes of red and white with thirteen six-pointed stars in a circle to form the field. This pattern was shown to Mrs. Betsy Ross, of Philadelphia, who protested against the six-pointed star on account of its irregularity and difficulty of construction. Thereupon she folded a scrap of paper in such a manner that by one cut with the scissors she could produce a five-pointed star of beautiful symmetry. The committee acted at once upon her suggestion and adopted the star with five points. She made the first 'star-spangled banner' and exhibited it to the committee at her home, No. 239 Arch street, Philadelphia. For sixty years she made all the flags for the use of the government in this house, which is still standing as it was at the period, with slight alterations."

WHEN you have read your paper send it to some friend in some remote corner in some county in the state, and ask him to pass it around among his neighbors. Also request him to send for sample copies, and add his name to our list for one year.

AMONG the appointees of the newly elected county officers of Cook county, a few, a very few, American names appear.