

# THE AMERICAN.

A WEEKLY NEWSPAPER.

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

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## NOTES AND COMMENTS.

The mysteries of sleep may never be explained.

Yet there are those who believe implicitly in dreams.

They may have seen some things which we have never seen; if seen, have passed unnoticed.

To illustrate:

In an early day two families removed from an eastern state, and located in Iowa.

Each family was blessed with a beautiful baby girl at about the same time.

The children grew to be young women.

They became as sisters; were always in each other's company.

They attended church together; going one Sunday to the Methodist church, the following to the Roman Catholic.

This was pursued for some months, then the Roman Catholic girl, an estimable, sweet dispositioned girl, declared her intention of entering the convent as a novice.

She begged her chum to accompany her, but this the Protestant declared she never could do, at the same time imploring her friend to give up the idea.

For weeks they argued, then the Roman Catholic girl bid adieu to her friends and took the vows of a novice.

At first she was allowed to visit her home, but the time between the visits gradually lengthened, and finally ceased altogether.

Then the mother began dreaming of her daughter; she saw her in tears; saw her hold out her hands in supplication; aye, she heard her implore her to take her from the convent.

Night after night she saw the same sorrowful face, the same look of supplication, the same unutterable marks of grief.

Suddenly the apparition ceased to annoy her sleep, but at the same time it began to appear to the school girl friend.

She became so impressed with the idea that something was wrong with her friend that she decided to go and ask for an interview.

She went; but her friend was at her prayers, and would not see any one.

She returned home, only to dream again of her friend and her woe.

The next day she and her brother appeared at the convent and asked permission to see their friend, but the request was denied on the ground that visitors were not received that day.

The young folks became suspicious; they asked when they could see her, but were put off with evasive answers, so they appeared at their friend's home and related their experience.

Instantly the mother remembered her dreams; she became imbued with the idea that something was wrong, and set off immediately for the convent.

Admission was refused he also; then she became hysterical and threatened to call in the aid of the courts if she was not allowed to see and converse with her daughter.

Rather than have "scandal" brought upon the institution, the mother superior told her to await a time and she would suspend the rules and allow her to talk with her daughter.

After what seemed to her an age, the mother was taken into a room, in one side of which appeared an iron grating about a foot square. Back of this all was dark.

Another—wait, and a face haggard from suffering, with eyes red from weeping, appeared before the opening.

"Mother!" said a supplicating voice.

A scream was the only answer. The face retired from the grating, the inanimate form of the mother was borne from the convent, and in less than two hours the town was wild with excitement.

Men and women crowded around the convent doors and demanded that the girl be brought forth.

The priest appeared; assured the people there was nothing wrong, and advised them to disperse.

This they refused to do, shouting for

the nuns to bring forth the girl and let her speak for herself.

Finding his assurances were of no avail, the priest threatened to have them all arrested, but changed his mind when he saw the father of the girl and a peace officer approaching the convent.

The peace officer had a writ of habeas corpus, and demanded the body of the girl.

While the nuns talked to the officer, the mother superior and the priest bound and gagged the girl, put her in a covered spring wagon and attempted to make away with her by the rear gate, but the crowd, growing impatient, had surrounded the convent enclosure and caught the two wretches just as they turned into the street.

The priest jumped from the wagon and made his escape, but the mother superior did not fare so well, as her skirts caught upon the brake and threw her heavily to the ground.

The girl was discovered, released from her shackles, and conducted to her home.

Then it was that the truth became known; that she had been maltreated by the priest and mother superior, ravished by the priest while confined in a cell, and was nearing the day of maternity.

Could anything be more terrible? Yet such cases are of daily occurrence, even if they do not all become known to the public.

COUNCIL No. 6, A. P. A., will meet at 1206 North 18th Street, Wednesday evening, January 23, 1895. All the friends are requested to be present.

THE death of Major John B. Dennis, in Connecticut, last Wednesday will be regretted by a host of friends in Omaha, where he was a familiar character for a number of years.

We may be wrong but if we are not we can see why the pope now has it in for the K. of P. The K. of P. has excluded saloonkeepers. Nine out of ten saloon keepers are Romanists. It is but natural the pope should fight for his own children.

BISHOP John P. Newman will deliver a lecture Sunday morning at 10:30 o'clock in Trinity M. E. church, Kountze Place, that will be of particular interest to Americans. Our readers should hear the bishop. He is an American from the ground up.

A FRIEND asks if it is a fact that THE AMERICAN was issued for the last time last week. We will say it was issued for the last time—before Christmas. We now expect to issue fifty-two more numbers before next Christmas, but as this is the last number before New Year we desire to wish you all a happy, prosperous New Year.

THERE is nothing like sticking to a thing. About one year ago Bishop McNamara attempted to lecture in Kansas City amid the most exciting scenes. Today he announces that he will celebrate the anniversary of the assaults on him and his wife by returning to the city and delivering a series of lectures. We wish him success. We know Rome will not repeat her warfare on him, because she has learned that physical opposition to the A. P. A., and to what she terms "Itinerant" lecturers, has an effect the opposite to what she desired. Long live McNamara! Long live the A. P. A.!

It is currently reported that Rosewater, through some of his tools, expect to have a bill impeaching Judge Scott introduced into the next legislature of Nebraska. It is hardly necessary to inform the members of the legislature that the fight being made upon Judge Scott is not against Scott, personally, but against the A. P. A. Scott is the object in sight—the A. P. A. the thing aimed at. It is merely a Roman Catholic scheme—a jesuit trick—and should be promptly sat upon. Our advice to the legislature is to let Mr. Rosewater fight his own battles. A few more campaigns like the one just ended will deplete his resources to such an extent that he will exist only in history. Besides, he does not carry this judicial district, or this county, in his pocket, and if the members of the legislature are wise they will keep out of this judicial controversy. Let Rosewater and Scott settle it. It is merely a personal matter. The public is not interested in the question at all.

It is meet that we should as the old year fades into the past and the New Year stretches out into the future, thank the many friends who have given

us their cordial, earnest, hearty support since we first began publishing THE AMERICAN, and we do thank them for what they have done. Without their assistance we never would have made the paper a success. It has been their dollars, their quarters, and their fifty-cent pieces that has made it possible for us to print and circulate so excellent a paper, week after week. But if we have relied upon them through God for their kind and generous assistance, in the past, it is our pleasant duty to place our trust in the same unfailing agency. As we take up the work of the new year, confident of success, firm in the belief that we are right, and thankful that we have been spared so long to battle against the common enemy of our country and our God, we thank you one and all for your assistance and your uniform courtesy. May you always find as true and loyal friends as we have found among our patrons. May we all live to realize that "God's will is done," and that He does all things well.

THE effect of Romanism on a judicial officer cannot be better illustrated than by quoting this dispatch from Fond du Lac, Wis., under date of December 18: "In the circuit court today Judge Gilson overruled the demurrer in the matter of the guardianship of Gertrude Klein, the pretty little Sheboygan girl whom Mr. and Mrs. Ira A. Bean were very desirous of adopting. The case is appealed from the Sheboygan county probate court, in which Judge Gilson set aside an order of adoption which Mr. Bean had secured for the child. The petitioner alleges that Judge Gilson set aside the order on the ground that the petitioner is not a member of the Roman Catholic church. The motion to strike out certain portions of the petition regarding Judge Gilson as being a Roman Catholic and prejudiced because of that fact was granted. The respondent was given ten days to answer the petition. The case will stand for trial at such time as the court may fix after the answer is served."

THE opinion that interested persons are endeavoring to create in favor of pensioning people who have filled official positions for years, should be frowned upon. Just now there is talk of passing a law in Illinois, pensioning lady school teachers after they have taught in the public schools continuously for twenty years, and male instructors who have served in the capacity of teachers for twenty five years may be retired on half pay. But Illinois is not the only place where the pension idea has taken root. In Omaha the board of fire and police commissioners are talking—or we will put it this way—the papers credit the board of fire and police commissioners with cherishing the fond delusion that they have the power to keep Jack Galligan on the pay-roll in the fire department until death ends his miserable existence. Just why the public should be called upon to support a drunken, foul-mouthed, degraded Irish Roman Catholic who has neither a record as a competent official or a respectable citizen, the aforementioned papers do not state. All we have to say is, if the commissioners know when they are well off, they will not carry Jack Galligan on their pay-roll after the day he is dismissed from the position of chief of the fire department. The public is long suffering, but there is a point where forbearance ceases to be a virtue.

ALMOST since the day Judge C. R. Scott took his position upon the bench as one of the Judges of the judicial district, he has been assailed by the daily press. This is not to be wondered at as the daily press of Omaha is, like the daily press in every city, opposed to any man who is a member of the A. P. A. or in sympathy with the American Protective Association, unless he will turn traitor to the people who elected him and become their subservient tool. The Bee has been particularly bitter in its attacks upon the venerable jurist, yet hardly more so than the convert, jesuitical thrusts made through the World Herald by a pseudo Romanist. It is not out purpose to defend Judge Scott against the personal and malignant attacks of the Bee, or to palliate the insinuations promulgated through the columns of the World Herald, for the public is well aware of the fact that the editor of the Bee has no use for a man who is not his abject slave, while the party with which the World Herald affiliates is a Rome-ruled that it dares not be what its business manager would be were it not for his environments. Yet we want to say a word in behalf of Judge Scott. Remember what we say is not in his defense, for he is able to fight his own battles, and we have enough to do in our chosen line—that of showing up the designs of Rome against our free institutions—without taking

the fight off his hands. But the thing we want to say in Judge Scott's behalf is that he is the first and only judge who has had the moral courage to refuse to naturalize ignorant foreigners who have asked to be endowed with the greatest American privilege—the right to cast a ballot. He has taken the position that a man who seeks to become a citizen of the United States should be conversant with our form of government; should be able to read and write; should know something about the constitution, and that he should be a law-abiding, law-respecting man. This position will be endorsed by every truly loyal American citizen. It is a position any other judge on the district bench can occupy with credit to himself and benefit to the country. Heretofore the candidate for citizenship had only to appear before the district clerk and have the oath administered to him. He was not asked a question touching his qualifications, only ordered to hold up his hand and be sworn. We think this one act of Judge Scott's, in behalf of his country, will outweigh, in the minds of a majority of our people, the many little, insignificant acts which personal malice and jesuitical interests have magnified to unreasonable proportions, in the columns of the daily press. We do not think Judge Scott is infallible, neither do we believe him either crazy or a fool, but that he is, as some of the leading attorneys at the bar put it, "the best judge on the bench." These same attorneys have accorded to Judge Ambrose the honor of being the best attorney.

A CORRESPONDENT in the Patriot, of San Francisco, recently had this to say: "The pope's slaves have informed the American Protective Association that it has no right to exist as such, i. e.: It has no right to say anything in regard to the management of governmental affairs. Well, does not the country belong to the American patriots? Who gave it to the pope and his angels? They claim that Columbus discovered America; such, however, is not the case, as Lelf Erickson sighted America in 1001. He was an Icelandic navigator. He discovered this continent nearly 500 years before Columbus was ever heard of. However, Christopher Columbus was a Roman Catholic, so this explains the matter. It is just about as reasonable as to make this claim as it is to state, as some of the Roman Catholics have done, that George Washington was a Roman Catholic. The American patriots unfortunately invited those officious scoundrels of the world to come to our shores and to partake with them a Thanksgiving dinner, and after entering the dining hall, to our surprise the ungrateful wretches attempted to turn us out and take possession. But we are sure the genuine Americans are not so foolish as to permit them to take charge and place their favorite at the head of the table as master of ceremonies. We have fed and clothed them, furnished them shelter and all the necessaries of life. We have permitted them to crowd our own poor, but worthy, citizens out of our charitable institutions; we have been obliged to be taxed for the purpose of building jails and prisons in which to confine them for the commission of every crime that can be named. We have tried to educate them so that they might make a presentable appearance in the world, and by the natural kindness and generosity of the American patriots they have permitted them to hold municipal, state and even national offices, and just as soon as they found out that they had the power they commenced pensioning the poltroons, who had hitherto been paid \$125 per month, besides their perquisites, such as permitting the lower classes of people to openly violate our laws in keeping open dives, gambling houses, etc. Now, as 60 per cent of our public school teachers are Roman Catholics (the very and only enemy of our public schools) they wish to pass a bill at the next session of the legislature to pension school teachers. This may be very well; but reverse the matter. Suppose 60 per cent of the public school teachers were Protestants; do you believe the Roman Catholics would be in favor of pensioning them? Not much. It almost appears as though the Roman Catholics had hypnotized the American people, since they so readily consent to almost any proposition the tools of the pope present. American patriots, you know that just so long as you permit this trash to remain in the United States that your sons and daughters will not be permitted to hold any remunerative positions, nor to learn trades, nor to study the professions if by any schemes or lies on their part they can prevent this. But they will compel you and all that you hold dear and dear, not only to be their servants, but their slaves. The Roman Catholics are always saying the dagoes must go, the Chinese must go, the Mormons must go, the Germans

must go; but these classes have given the American people less trouble than the pope's Irish. If a vote of the American patriots could be taken in the United States, I have no doubt it would be unanimous to drive the pope's tools out of the country. Let us American patriots, therefore, make a determined effort to stamp the Roman hierarchy under foot right now and settle the question of who shall rule the United States once and for ever."

THOSE people who think Roman Catholics have the right to think for themselves, are about to have numerous examples before their eyes, early in the new year. At that time the edict will go forth, "give up your church or your lodge." While we are not infallible we venture to say that you will see the slaves of superstition falling over themselves in their mad scramble to get back into the rotten old hulk that plys the waters of ignorance and bigotry. They will, with scarcely an exception, leave the lodge for the church. A dispatch from Baltimore, Maryland, dated December 27, 1894, says: "The papal decree admonishing Catholics to avoid membership in the three societies, the Odd Fellows, Sons of Temperance and the Knights of Pythias, will be read in the Catholic churches next Sunday. Every one of these orders has many Roman Catholics on its membership lists, to whom there is now a choice of two courses—either to give up their church or sever their connection with the societies. The subject of placing these three societies under the ban has been under discussion in this country for several years, but no conclusion has been reached, until now, because these societies had among their defenders archbishops, who, by their efforts at the annual meeting held in 1892, effected a compromise. It was decided to examine their constitutions and rituals before deciding whether these societies should be condemned. At the meeting in Chicago of the archbishops in 1893, the objects and methods of these societies were discussed and the verdict in favor of their condemnation was unanimous. It was decided that they should be included with the secret societies, either affiliating directly with the Masons or following their methods, and as such they were inimical to the Roman Catholic church. This decision was forwarded to the college of cardinals at Rome, where a committee was appointed to act upon it. After a long and exhaustive examination this committee ratified the decision of the archbishops and Pope Leo XIII has now given the edict his official sanction. This was sent by Cardinal Rampoll, secretary of the college of cardinals, to Mgr. Satolli, with instructions to promulgate it to the priests of the United States. The priests throughout the country will not discuss the probable effect of the edict against these societies on their Catholic members because, as a high ecclesiastical authority of the United States said, it is a delicate subject to discuss and there are special reasons why they should refrain from saying more than that those societies were condemned because the archbishop evidently held that they were antagonistic to the church."

APROPOS to what we have said about pensions in another article, the following, taken from a Chicago daily paper, may be interesting: "A bill is to be presented to the legislature providing for a pension system for veteran teachers in the public schools. The board of education is empowered to retire any female teacher who shall have taught in the public schools twenty years, three-fifths of the time to have been spent in teaching in this city. The male teachers, of whom there are comparatively few, may be retired after twenty-five years' service. The pension is to be one-half of the salary paid at the date of the retirement, but must not exceed a thousand dollars. The fund out of which pensions are to be paid is to consist of 1 per cent of all salaries of school employes, of fines and amounts deducted from salaries for neglect of duty, and other miscellaneous sources which may be provided by law. The 1 per cent, which amounts to about \$30,000 a year, will furnish the bulk of the money. These sums will have to be invested and the income from them will pay the pensions. It is evident that it will take some years to accumulate enough money to pay a comparatively small number of pensions. But there must be at this time a number of teachers who have served their twenty years, many of whom would be glad to retire on half pay if they had a chance. In the case of a policeman, he not only has to serve twenty years, but he must be 50 years old. There is no such requirement as to teachers. Many of the female ones begin at 18. By the time they have

served twenty years they will be only 38, and ought to be most efficient then if they were efficient at any time. How far the board would use wisely its power to retire teachers cannot be told in advance. If the pension fund were small, as it will be for some years to come, and the number of teachers who wanted to be pensioned was large, there might be a good deal of log-rolling to get these coveted positions, where there was a steady income with nothing to do. A teacher pensioned at 38 might draw her pension and also engage in some other business which would bring in more than the half of her pay she had given up. Or the board might use this pension plan as a means of getting rid of teachers who were and always had been inefficient, who ought to have been dropped long before, but who had sufficient influence to enable them to keep their places. For 'influence' does its work in the schools as well as in other branches of our public service. If all the teachers were starting in fresh this 1 per cent and the money collected from other sources might make a sufficient pension fund. For there would be a great many lapses among the female teachers. Many would die and more would get married. But the proposed system will start off with numerous candidates for retracy, and it may be that after a short time the young teachers who will have to wait from fifteen to twenty years for pensions will not like to be paying out a hundredth part of their salaries for the benefit of pensioners who may live for thirty years after they have been retired. Very possibly one of the first demands made on the board if the bill passes will be for a small increase in pay sufficient to cover, and a little more than cover, the 1 per cent withheld. Then the taxpayers would be called on to pay the pensions rather than the teachers. Or if the number of deservng applicants for retracy was large and the fund was not large enough to provide for them all the tax-payers would be called on to contribute to the fund in some other way. The legislature may want some statistics before it acts. It may want to know how many teachers are eligible for retracy now, and how many ought to be retired, and how many years' accumulations will be required to provide pensions for them. No information bearing on these points has been printed yet."

A LOCAL paper says the taxpayers of Omaha will approve of the plan of pensioning Jack Galligan while he is in his present condition. Don't you believe it! They might have approved it had Galligan's sickness been the result of an accident while in the discharge of his duty, but when it is the result of self-abuse—of drunkenness, etc.—they will most strenuously object.

THE Inquisition. The work of the bloodthirsty inquisition swept Protestantism almost entirely out of Spain for three centuries; to secure the triumph of popery many thousands of innocent persons were slaughtered, merely because they would not accept the false doctrines of popery. And what has been the result? A nation of infidels! We do not say this on our own authority, but on that of the leading Roman Catholic newspaper of Spain, *El Correo Espanol*, which, in a recent issue published an article entitled, "Eighteen Millions of Catholics in Spain." In this article it is declared that "in Spain there are five millions of Catholics, viz., three and a half millions of women and one and a half millions of men. The rest, it affirms, are infidels, spiritualists, or anything they cared to call themselves. Catholics they certainly were not, for they never worshipped in Catholic churches, and no one could tell from their life and conversation that they had any respect for religion."—*English Churchman*.

MUST NEVER BE. Bill Springer—beg pardon; Hon. William M. Springer, congressman from Illinois and an enemy to Americanism—introduced a joint resolution in the house last week authorizing the appointment of Martin F. Morris, judge of the court of appeals of the District of Columbia, a regent of the Smithsonian Institute. This is a papist trick, and must never be permitted to take place. Morris is not an ordinary Romanist; he is a full-dressed Jesuit, and the Smithsonian Institute must not be allowed to fall into their dangerous clutches. The library and other sources of education in that great institution would be Romanized quickly if they got possession of it. Americans all over the land should quickly pour into congress earnest and emphatic remonstrances against this Springer-Satolli scheme. Deluge your congressman with protests at once.—*United American*.

Read Whitney's add. He deserves American patronage.