

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.

ACCORDING to the *Arkansas Gazette* the Romans celebrated Washington's birthday in Little Rock, and all the *Gazette* could say about the entertainment was that Priest (the paper said father) Fitzgerald suggested that the pope canonize Washington. This is an innovation. Think of Rome canonizing a heretic. Horrors! That priest must have been in his cups to make such an egregious ass of himself.

THERE was quite a lively time in the senate in Washington, D. C., when House Bill No. 8479 was up for consideration, Thursday, Feb. 21. The measure under consideration was the appropriation bill for the Indian department, and it excited many senators into declaring their protest. It was amusing to read the report of the proceedings in the Congressional Record. The American sentiment had warned all of them that church and state must be separated and they fell over one another to get on the popular side, by making a pretext of doing what the people wanted.

THE bill introduced in the Illinois state legislature by Representative Jonathan Merriam should become a law. In comment on his bill Mr. Merriam said: "The purpose of the bill I introduced is simple. It is to repeal the vicious provisions of the special act of 1845 and the still more vicious amendatory act of 1861, by which the archbishop of Chicago is created a corporation sole with full power to buy land, property of every kind and character, to hold, mortgage, sell in trust for the Catholic church, such property being held in the name of the church ostensibly for church purposes only, thereby giving the archbishop of Chicago power to acquire and hold vast tracts of realty in the city and elsewhere without taxation or contributing anything for the support and maintenance of the government by which it is protected. It is estimated that the holdings of every kind in Illinois already reach the enormous sum of \$65,000,000. Under this power the archbishop of Chicago holds valuable tracts of realty in all the large towns and cities of the state, particularly valuable tracts in Chicago. In the smaller cities like Bloomington, Springfield, Quincy, and Peoria the Catholics hold many of the choicest tracts and most valuable property. The bill has been referred to the committee on revenue, of which Mr. Jones, of Iroquois, is chairman, and of which I am a member. It will come up in due course of time and be acted upon by the committee and reported back to the house at an early day. This bill is believed to be in the interest of the revenues of the state, and is therefore deemed eminently proper that it should be referred to the committee on revenue. I believe the time is not far distant when the people of the state will require the churches to set an example of honesty by paying their fair and equitable proportion of taxes for the protection of their property. If this was done it would go far towards wiping out the crying evil of tax dodging."

A STORM of unusual proportions must be scheduled for the reaction of this terrestrial sphere immediately surrounding Omaha. The *World-Herald* has actually published an account of the doings of a Roman Catholic monk without heading it "A. P. A. Riot," and without laying all the blame on the anti-Roman lecturer. This necessitates an explanation. We want to know where Carl Smith was when that item slipped through. Somebody has not been attending to business. This must not happen again. The account the *World-Herald* published is a dispatch from Savannah, Ga., under date of February 26, and reads as follows: "Savannah escaped a riot tonight through the intervention of the militia. The trouble was precipitated by ex-Priest Joseph Slattery's lecture. For several days efforts have been made by members of the Ancient Order of Hibernians to revoke the ex-priest's permit to deliver the lecture, but the mayor upon legal advice replied that it could not be done. Threats were made against the lecturer, and the chief of police and a detail of officers were ordered on duty at the hall where the lecture was to be delivered. The lecture contained no offensive language, but the crowd which had gathered on the outside began to hurl stones through the windows, and angered the audience. The police ordered the crowd to disperse. It refused to do so, and kept shouting and jeering. The mayor was notified, and after a consultation with the chief of police decided to order out the military. After the military arrived on the scene there was comparative quiet. The streets were cleared for a block in every direction and the

troops remained on guard until the disturbance had subsided, when the lecturer was brought out of the hall and escorted by a squad of twenty police, surrounded by two battalions of soldiers, walked to his hotel. The crowd followed and jeered along the streets, but there was no attempt at an open attack. Half an hour after the ex-priest's wife was escorted from the hall to the hotel by a squad of police." The next day the following dispatch was sent out from the same city: "Everything has been quiet in Savannah today. The disturbance of last night, precipitated by ex-Priest Joseph Slattery's lecture, has subsided, and no further trouble is anticipated. Mrs. Slattery was to have lectured at Masonic hall this afternoon, but the Hebrew association, which has the hall under lease, cancelled its contract with Slattery and the lecture was postponed. Five hundred ladies assembled to hear the ex-priest's wife, and finding the hall closed went to her hotel. Failing to secure a renewal of his contract for Masonic hall, arrangements were made for Odd Fellows hall, and Slattery's lectures will be delivered there tomorrow under police protection."

This office has been flooded with complaints about the treatment citizens of Kansas City have been subjected to who attempted to see and converse with Philip Martin, the negro who was hanged about two weeks ago. Some of these complaints were oral while others were written, but they all were burdened with the same wrong—rights denied to Protestants which had been freely given to Roman Catholic priests. One of these written complaints is from Rev. I. Mills, pastor of Pleasant View Baptist church, of Kansas City, Kan. He says he wants a word with Marshall Stewart in regard to the injustice done Protestant ministers of that city who had previously visited the jail and had appointments with Martin to see him before he was executed. He sees no reason why the hour should have cut any figure, and believes the eleventh hour would have been as acceptable to Martin, who was about to go before that supreme, last judge, before the court of last appeal, as if it had been earlier in the day. Rev. Mills says it is generally supposed and believed that a minister is entitled to admission to jails at any time to give religious instructions and consolation, and that because Marshall Stewart thought the Roman priests had won the prize was not sufficient reason for him to deny the "affected" minister admission to Martin's presence. He declares that nine of every ten of the murders are committed by Roman Catholics, and that the same proportion of those who are hanged for murder are of the same faith. He suggests that the responsibility of public positions if placed occasionally in the hands of negroes would tend to elevate that race; and he incidentally throws out the idea that an A. P. A. is a man to be proud of, regardless of the flings of the daily press. The other communication comes from "Joe the Turk," a traveling evangelist who is allied with the Salvation Army. It is a letter to Martin under date of February 14, and reads: "I am Captain Garabed or Joe the Turk, a traveling evangelist in the Salvation Army, and for ten years have been solely engaged in the work of trying to get people to turn from their evil ways and prepare for death. While stopping in the city for a few days, I learned you were condemned to die tomorrow. I hurried to the jail in company with some lady Salvationist but was denied admittance. Although we could not reach you, you will soon stand before the living God. We played our cornet, and sang inside and outside the building, and I trust you heard it. As soon as this reaches you if you have not already prepared, get on your knees and ask God to save you. He is your hope. Remember the thief on the cross. Jesus had mercy on him, so he will on you. Enclosed you will find a badge, please pin it on your coat, we are praying for you. Time is short prepare, you are hastening to eternity." This letter was signed Joe the Turk. As near as we can learn the marshal denied admittance to every one except Roman priests and sisters. Why this should be in a free country such as we are supposed to have, I know not, but here in Kansas City it appears, it is becoming so Romanized that ere long we will have a Miss Solemnis, a Miss Cantata, and a Miss Pontifical sung in our country jail, and the right of admittance thereto denied to all except those who kiss the popes toe. What say you citizens of Jackson county and Kansas City.

The charge has been made so frequently through these columns that the Roman Catholics were voted like so many cattle—just as the priest directs—that it seems foolish to reiterate the charge; yet we shall do so, and

submit the words of a great daily paper as evidence of the fact. The paper we shall introduce in evidence will be the *Chicago Tribune* of Feb. 18, 1895. Before putting the paper in evidence however we shall make a brief statement, so that the situation may be thoroughly understood by our readers. For some months, yes, for some years there has been dissension in a Polish Roman Catholic church. The archbishop placed one man in charge—the Poles wanted a different one—and a contest began. Since then all manner of stories have been in circulation. One is to the effect that the church, St. Helwig's, was completed some seven years ago. At the time there was an indebtedness of \$25,000 on it. For seven years the pew rent has been \$7,000 per annum, or \$49,000. Besides the money derived from pew rent, there has been thousands of dollars raised in various ways. One informant thinks at least \$5,000.00 has been raised which, added to the pew rent, would have made \$54,000. He says if the original debt had stood for seven years and the interest has been compounded, the money raised would have paid the indebtedness and left a surplus in the treasury of \$4,000, enough to have paid for heat, light and sacramental wine. But instead of the debt being wiped out, the members find that, after contributing liberally for seven years, the church is \$47,000 in the hole. In other words the laity are \$76,000 worse off than the day they completed their church. Some of the more intelligent Poles have discovered that something is wrong and have asked for an accounting from the priest, a thing he refused to make. Then came riotous times. Policemen were placed around the church to guard the priest. But they only caused a more bitter feeling. Then some of the intelligent Poles decided to throw off the yoke of priestcraft. They held meetings, and this is the result of one reported by the *Tribune*: "The erstwhile congregation of the Rev. Joseph Barzinski of St. Helwig's church yesterday carried the resolution against his priestly authority into the political field, deserted the Democratic party in a body, and formed a Republican club with a membership of 700. The new club is the 'Kosciusko Republican club' of the Fifteenth ward. The new club promises to grow until every Democratic Pole in the ward—and there used to be 1,800 of them—has enrolled himself as a working and voting member. Yesterday afternoon a mass-meeting was called at Dzielow's hall for the purpose of forming a Republican club, and at 6 o'clock over 500 men had succeeded in signing their names to the lists and 200 or 300 more were shouting their allegiance. The officers of the new club are: President T. L. Pette; Vice-President, Michael Wachowski; Secretary, Joseph Pokorski; Executive committee, J. Tesmer, John Teitzki, F. Pacholski; Sergeant-at-Arms, Joseph Ostrowski. Speeches were made by Michael Wachowski, J. E. Henry, Hugh McAdoo, W. Ray, Anton W. Rudnick who was for years president of the biggest Polish Democratic club in the city; Max L. Kasmar, J. Waranko, J. Skajja and Adam Jakubowski. When they finished and the meeting adjourned the normal Democratic majority of the ward of 2,500 had been practically turned into a safe Republican majority. This is how all of this came to pass. The Rev. Vincent Barzinski and his brother, the Rev. Joseph Barzinski, have, it is said, controlled, politically, the Poles in all that region for years. They owned the one daily Polish newspaper. They were close to Mayor Hopkins. But there came the revolt at St. Helwig's church and the hegira of the Rev. Joseph Barzinski. Thus far the revolting parishioners triumphed. Soon policemen began to patrol the streets. Women were ordered into their houses, and children driven off the sidewalks. So say the angry parishioners, and it made them mad. There was a big Democratic club in the ward, good for 1,800 votes. It called a meeting about a week ago, but most of its members were attending a meeting of the parish committee. The members of that committee are the officers of the new Republican club. When the Democratic president called the club to order there were just twenty-three members to answer to the long roll-call. The little handful began to discuss the advisability of endorsing some one for alderman when the chairman's eyes were gladdened by the sight of the old club members coming in by tens and by fifties. They filled the hall. They asked what the order of business was and were told. And then one of them got up and made a speech. He said that there was but one man who could be the logical candidate of the party in the ward. He presented the name of the Rev. Joseph Barzinski. With a mighty shout the meeting endorsed the nomination and the members went out. Then and there died Polish Democracy in the Fifteenth ward. Sat-

urday the parish committee held a meeting and ordered a few hundred notices to be distributed, calling for a meeting to discuss the advisability of forming a Republican club among the Poles. They argued that many had remained Democrats because they had been ordered from the pulpit so to vote, but now that they had shaken off the priestly yoke there might be some who would feel free to vote as they saw fit. The meeting was a tremendous surprise to themselves and a yet more tremendous surprise to the Democrats of the ward. Mike Ryan dashed about with an utterly dazed and bewildered air. Was the world coming to an end? That solid phalanx of 1,800 votes melted away like butter on a hot pancake, and, alas, it was the enemies' cakes that were being buttered! Seven hundred enthusiastic crowded into the hall. They shouted "We are free! free! We can vote as we please!" In the speeches that were made every reference, however veiled, to the bondage under which they had suffered was greeted with shrieks. In three short hours the political revolution was effected."

MARIA MONK.

The Nun Who Escaped From the Hotel Dieu, Montreal, Canada. Fresh Developments.

In the winter of 1890 and 1891 the celebrated Chas. Chiniquy, commonly called Father Chiniquy, and now probably the most famous ex-priest in the world was in Washington, D. C. Here he delivered a course of nineteen lectures on Romanism. He was then in his 82nd year, being now 1895, he would be 86 years old.

It fell to my lot to serve as his assistant and I was with him daily for about three weeks. Being one day alone with him in his room, I asked whether he knew anything about the story of Maria Monk and her famous book, *Awful Disclosures*. Chiniquy was about 26 years old at the time of Miss Monk's escape, in 1835; and I knew that he had been much in Montreal where the Hotel Dieu is situated. He replied that he did, and that one occasion, when he had become too ill to continue his arduous labors as a priest and "Apostle of Temperance," as he was often called, his bishop sent him to "that very hotel to take some needed rest, saying to him: 'The sisters will give you a room, and nurse you tenderly, and you will soon recover your usual health.'" While he was there a very old nun often came into his room to minister to his wants; and one day he asked her whether she knew anything of the story of Maria Monk. She replied that she was well informed on that subject, and had read her book, "*Awful Disclosures*." "Well now," says Chiniquy "were you here during the time when she claims to have been here?" "Yes," she said, "I was here and I knew her well." "Then," says he, "I wish you would tell me whether the awful statements she has made of deeds done in this nunnery were true."

Upon this question, the old nun was greatly agitated and begged to be excused from answering; but on being pressed for an answer, consented, provided he would promise never to reveal anything she said until after her death. He promised, and she then stated that Miss Monk's statements in that book were true; and says she, "I have seen worse things done here than anything that she has told."

My attention was again turned to the Maria Monk affair, by seeing a little pamphlet recently published in London, Eng., by a Catholic house, endeavoring to prove that Miss Monk's *Awful Disclosures* were a fraud. I read the pamphlet through; but it does not seem to me to disprove any part of her story. Besides, this statement of the Rev. Chiniquy is a direct confirmation of the truth of Miss Monk's story, new evidence, which I have never before seen published.

But I have just received, most unexpectedly, some very interesting and very reliable statements from another source.

While Friend Traynor, State President of the A. P. A., was in this city recently, he gave me the name of a Rev. gentleman now living in New York City, from whom valuable information concerning Miss Monk might be obtained. I wrote to him, and received substantially the following: That it was his mother, who first protected Miss Monk, when she arrived in that city after her escape from Montreal in the year 1835.

He says: "It was extremely difficult to select a refuge with any promise of safety, as spies were alert and numerous, and danger of discovery was increasing." The name of this protectress was Mrs. Sarah W. Reeves, famous for her beauty, breadth of mind, dauntless courage, and sublimity of character, combined with such lovable traits and womanly graces as commended her for this charge in a time of great peril. Her love of justice, hatred of wrong,

and unflinching devotion to humanity, decided the question, and watchman Hogan seized a favorable opportunity, and secretly hurried Maria Monk to Mrs. Reeves's residence where she and Mrs. Hogan welcomed her at midnight. She was immediately secreted on the top floor, previously prepared for her, which she occupied for months, where, when restored to health and strength, she wrote her famous book, *Awful Disclosures*."

"The truths it contained were terribly emphasized by the subsequent excitement, and flood of vituperation with malignant persecution, coupled with threats of assassination."

"It is idle folly to attempt to discredit her book in the face of the venomous fury aroused, and the consternation which forced the leading minds of the Roman Catholic church into the controversy."

"Maria Monk at length, tired of her captivity, and one day incautiously approached a window, and was recognized."

"That night a mob beset the house, demanding her immediate surrender." "They were dispersed, and another mob appeared the next day."

"The third day, Fifth street from Avenue D to Avenue C was filled by a frenzied mob of howling fanatics (Roman Catholics), who threatened to raze the house to the ground, unless Miss Monk was surrendered at once. Mrs. Reeves preferred to take chances rather than surrender. So the neighbors rallied and guarded the house until Miss Monk was safely conducted to other quarters three days later. My mother often repeated this story, but had I received your inquiry five weeks sooner, I could have given some startling details," for his mother died just five weeks ago.

"The words quoted are as I received them from the son of this heroic mother. If Miss Monk was not an escaped nun, why did the priests stir up Romish mobs to recapture her? And if those convents are not places of lewdness and wickedness, why did Pope Innocent VIII. publish a bull demanding reformation in monasteries and other religious places, and declare that 'members of monasteries and other religious houses lead a lascivious and truly dissolute life.'"

Why is it that all escaped nuns tell the same story of those prisons?

For my part, I should deem it truly wonderful that those escaped women should all agree so well, though wholly unknown to each other, and living in widely different times and far remote from one another. Every lawyer accustomed to sift and weigh evidence, knows well that witnesses cannot so agree in all the essentials of a story as these escaped nuns do, unless they are telling the truth.

This book should be in every family in the world. The boy or girl who has read it, will not be likely to be beguiled into the dens of Romanism.

Yours truly, CHASE ROYS, 631 F St N. W., Washington, D. C.

Escaped From the Convent.

Monday morning, Feb. 18, 1895, between two and three o'clock, Miss Nellie Carr and Miss Ada Decort, two young girls, who had been detained for several years against their wills, escaped from the unlawful prison, known as the Convent of the Good Shepherd—Academy of the Holy Rosary of the Dominican Sisters—The Seven Sorrows, or the lot of prison buildings behind the big high walls at the corner of Eighth and Madison streets, this city. Plucky little Nellie Carr planned the way of escape, and the two girls, having hidden their shoes at the foot of the stairs Sunday night, early Monday morning proceeded to carry out their plans. Secreting their dresses under their capes, shoes and ready for the bath-room, they politely approached the mother superior, asked for the keys to said room, and, receiving the same, proceeded thereto, intending there to make ready for the street. Finding the room occupied, they were at a loss just what to do, and Miss Ada became frightened, fearing detection in an attempt to escape, and proposed to return to their room, but Nellie said she "would rather dig her own grave." They then tip-toed through the dormitory, locking the door from the outside, reached the walls, and Ada, being the largest and strongest, boosted Nellie up the wall until she succeeded in mounting the top, and bracing herself, then pulled Ada to the top, then down they slipped, and over two other walls, in like manner, until they reached a lumber yard and proceeded to the street.

They say that out of fifty girls there, all are anxious to get out but four.

These girls are now at a safe distance and in safe hands.

There are thousands of girls in these unlawful prisons in the land. Sign the petition on another page and have such

harems abolished from this land of liberty.—*Freedom Banner*, Louisville, Ky

DECIDED ON CHICAGO.

Rev. J. Q. A. Henry Accepts the Call to La Salle Avenue Church.

Rev. J. Q. A. Henry has decided on Chicago as his future home. This morning he will send a telegram to the trustees of the La Salle avenue Baptist church of that city accepting the call to the pastorate.

At the conclusion of the weekly prayer meeting Wednesday evening Mr. Henry announced his determination to sever his connection with the First Baptist church and formally presented his resignation as pastor. The congregation was not disposed to regard the resignation with favor. When the question was put as to the disposition of the resignation the unanimous opinion was that a committee should be appointed to confer with Mr. Henry and urge him to reconsider.

This committee, consisting of A. F. Norris, H. L. Gier, James Patterson, A. B. Forbes and William Chamberlin, was appointed by a vote of the congregation, and for the past two days the gentlemen have been holding consultations with their retiring pastor. They have argued, pleaded and suggested, all to no effect—Mr. Henry remained obdurate. He declined to reconsider his decision and would not hear of such a proposition as retracting his resignation. He stated to the committee yesterday afternoon that his resignation was the result of six weeks careful contemplation, and he believed it was the will of God that he should go to Chicago. The resignation takes effect March 10th.

A Baptist church has no power to retain a minister against his will, and at the congregational meeting of the First Baptist church next Wednesday evening formal action will be taken on accepting the resignation.

The present salary of the pastor of the First Baptist church is \$3,500 a year; his salary as pastor of the La Salle church will be \$4,000 to begin with, but H. L. Gier, one of the trustees, stated last evening that an increase of salary alone would not have influenced Mr. Henry, as during his five years pastorate he had received several calls offering a much larger sum than he was receiving.

Although the church officers state that the church as a body is heart and soul with Mr. Henry, it is understood that for some time there has been an element that strongly objected to his connection with the A. P. A. movement. These conservative people, while appreciating Mr. Henry as a minister, deprecated his belonging to and becoming the instrument of a secret political organization. Some of the members of his congregation have drifted off to other churches, saying the First Baptist church is not what it was before everybody took the A. P. A. fever.—*San Francisco paper*.

PAUL VANDERVOORT, in a speech before the Industrial League and the Reform Press Association, in session in Kansas City, Friday evening, February 22, 1895, said: "The developments during the past two years must convince the masses that dangerous elements are at work and that the foes of liberty are entrenched in the very citadels of the republic. They own the president, his cabinet, the great newspapers, and control the leaders of both the old parties. If the spirit of the men that raised liberty poles in New York and threw the tea in Boston harbor was not dead in this nation, the whole people would resent the foreign influence exerted on American soil. On the one hand, the King of the Jews Rothschilds, dominating the financial affairs of the nation, on the other, a potentate who does not speak the English language, ruling with an iron hand the spiritual and meddling with the temporal affairs of 6,000,000 of our people, and the politicians of both the old parties afraid to murmur for fear they will lose votes. I am opposed to foreign dictation and will join hands with any reform force to get rid of it at once and forever."

Rev. J. A. Dearborn, state president of the A. P. A. of Missouri, sent the following dispatch from Kansas City, February 27th:

MAYOR MEYERS, Savannah, Ga.—Greeting: The members of the American Protective Association of Missouri wish to express to you their sincere congratulations for your grand defense of free speech in your city, and for upholding the sacred constitution of the United States.

J. A. DEARBORN, State President.

The Value of Good Bread.

Is appreciated by everyone, but so few are able to secure uniformly good results. This is often due to the fact that when milk is used the character of it is exceedingly variable; by using Borden's Peerless Brand Evaporated Cream you will overcome this difficulty. Try it.