

THE AMERICAN

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MARCH 22, 1895.

Notice. From and after March 15, 1895, agents will have no authority to receipt in our name for money collected on subscription. All receipts will be sent from this office. If you want to hold us responsible, be sure to retain the official receipt. AMERICAN PUBLISHING CO.

Notice. All premium offers will be withdrawn after April 5, 1895. If you desire to take advantage of them, NOW is the time, as we shall not honor any order received at this office after that date. You will never have another opportunity to get an American paper and one of those books for the price we are offering them today. Don't get mixed up as to the date of the discontinuance of our book offer, for if you do it will be your loss. April 5, 1895, all offers of THE AMERICAN one year and a book for the price of the paper will be withdrawn. Don't ask for premium books after that date. They will be sold only at retail.

CORRIGAN got \$3,000 for marrying Anna Gould to a Roman Catholic count. Many a Protestant preacher would have thought he was well paid if he received \$10 for a similar job.

THE A. P. A. elected all but two of their candidates in Oakland, Cal., the 11th inst. They elected the mayor, city attorney, city engineer, seven school directors and other minor officers.

THE News-Republic has published "Kaminski's record." As an offset we suggest that it publish Dick Scannell's record. We doubt not if the truth were told about him, it would reveal much that would be salacious. Will the News-Republic please tell an anxious public why a man—an ex-Catholic—who opposes Rome is always branded as a fool or a knave? Can no good come out of the Roman Catholic church? Because a man ceases to be a Roman Catholic does he become an outlaw and an outcast?

IN A private letter from Rev. Noonan, of Wilmington, Ill., we are informed that in addition to entering suit against Archbishop Fehan, he will also enter the lecture field, and give the whole policy of the church of Rome to the public, that it may judge as to his wrongs and her designs. Rome has reached her last days, for the voice of the Lord is being heard and answered by hundreds and thousands of Rome's former sons and daughters, who are refusing longer to be partakers of her iniquities. Ere long the man of sin will stand revealed.

OUR friends in Boston have won a decided victory, if the dispatch published in another column regarding the translation of Bishop Spalding proves to be the truth. It shows that the constant dripping of American sentiment on the rock of Rome, in that part of God's kingdom, has had the effect of awakening the "only true church" to the necessity of defining and defending her position toward Americans and American institutions, and it will be the worst for Rome when she begins to explain. In silence is her only hope of life. Discussion will open the eyes of her dupes.

THE Times-Herald says: "The Democrats completed their campaign committee last night. Every man upon it has pledged himself to do his utmost to smash the machine and give the people a business administration to be secured by Mr. Wenter's election." The committee is headed by John P. Hopkins, and has such well-known names as J. Coughlin, M. C. McDonald, H. Rubens, J. J. Kern, F. S. Peabody, O'Malley, Sullivan, O'Sullivan, Quinn, O'Donoghue, Condon, Gaultier, Bodie, Gleason, McGillen and about 300 others whom some people have imagined were members of the very machine they are now credited with being opposed to. But the people like to be humbugged, so these gentlemen might as well do the job, and do it artistically, as to leave it in the hands of a lot of tyros. By all means, gentlemen, smash the machine.—Chicago American.

AN ANTI-A. P. A. CANDIDATE.

There is a real lively contest on in Rockford, Illinois, for the city offices. Heretofore the city elections has been a very tame affair, but this year it promises to be as lively as any person could wish it to be. A recent dispatch from that city announces that there is an anti-A. P. A. candidate for mayor whose nominating papers contains more than a majority of the entire voting population of the city. As an anti-A. P. A. candidate cannot be anything but a Roman Catholic or a sympathizer, it will not be out of place to call the attention of the great majority of the people who are neither members of the A. P. A. or in sympathy with Roman Catholic interference in our affairs of state to a few points. The A. P. A.'s believe in a free public school system—Romanism is opposed to it. The A. P. A. believes in free speech—Romanism is opposed to it. The A. P. A. believes in a free press—Romanism has declared against that also. The A. P. A. believes in restricting immigration—Romanism opposes it, because a very large majority of the Romanists are foreign born. The A. P. A. believes a man cannot be absolved from his oath of allegiance—Romanism teaches that no oath to a heretical prince, state or commonwealth is binding on a Romanist. The A. P. A. does not believe a man can be a Roman Catholic first and a citizen afterward—Romanism makes that claim. The A. P. A. does not believe that the wives of Protestants are concubines and their children bastards—Romanism has declared that they are. The A. P. A. does not believe that the laws of the church are to be obeyed whenever they conflict with the laws of the state—Romanism has declared that treasonable doctrine as a rule of faith. The A. P. A. does not believe that politics is a part of morals and are not to be participated in except upon the advice of the church—Romanism holds to that doctrine. If there is a man in Rockford who believes different to what the A. P. A. does, we advise him to vote for the anti-A. P. A. candidate, and endorse the cardinal doctrines of Romanism as set forth above.

WHILE reading a religious journal a few days ago we ran across a little item that started us to thinking seriously upon the practice of saying nice things of every person who dies; and we have resolved to say nice, pleasant things about the living and leave the eulogizing of the dead—except where we have personally learned to love and respect the deceased during life—for the hypocritical and insincere. The item to which we refer reads as follows: "Bishop Potter tells a little story, whose moral has a very wide application. The story is this: Several years ago some of us were assembled in Calvary church, New York, to hear our testimony to the great influence of the late Dr. Edward Washburn. I may venture now to violate the confidence of a domestic incident which transpired then, and which I think you will own to have its significance and appropriateness here. One after another, Phillips Brooks and others like him, rose in their places in that crowded study to tell what they owed to the genius, to the high spirit, to the unswerving loyalty to duty, to the splendid courage, to the rare scholarship, to the philosophic insight, to the prophetic utterances of Edward Washburn. The testimony was done. At the door all the time there stood a slender woman, who had stood, during his life, nearest to him of whom we spoke. I never shall forget her face—the passion of it, and the pathos of it—the power, tender but reproachful, with which she spoke, when at length we were still: "Oh, if you loved Edward so, why didn't you tell him of it while he lived?"

ONE of our subscribers hands us the following opinion of the annual celebration of St. Patrick's day in Kansas City. He says, "as usual it passed off with many a knock down, many a fight and many a cut head. No doubt they are nursing their wounds on the seat of repentance, and deploring the day that brings nothing but strife and trouble to those unfortunates who are so weak minded, so superstitious, and so narrow minded as to be controlled by a Romish hierarchy whose sole aim, object and thought is to keep the sons of Erin in ignorance, so as to use them as they please. To the silent observer of passing events, Sunday will ever be remembered as a day when the orange color reigned supreme against its competitor—the green. As both belong to the same Isle, it was to be expected there would be a clash, but no clash came, except when a dupe of Rome, filled to the brim with whiskey, would assault a poor, inoffensive man who was wending his way home from church with Bible in hand, meditating on the scripture that had been propounded to him by his pastor. The ruffian on Walnut street, between Twelfth and Thirteenth, who would deliberately, cowardly and maliciously assault a poor, old, inoffensive man without a word of warning, should have been treated as they treated the negro, George Mack, some years ago, in Great Bend, Kansas."

THE Jr. O. U. A. M. in Kansas City is alive to the issue of the hour and is steadily increasing in membership, which goes to show that it is a pure American organization, whose sole aim is to inculcate American ideas into the

minds and hearts of those benighted dupes of Rome, who are and have been misled by a bloated and debauched priesthood.

"READER OF THE AMERICAN," it is necessary for us to have your name and address before printing your articles. No anonymous communications are published.

Congratulations.

We have received a copy of a letter of congratulation sent to Mayor Meyers, of Savannah, Ga., by Muncie, Ind., Council No. 39, of the A. P. A., which commends his action during the attempt of the Roman Catholics to mob ex-Priest Slattery.

To the Honorable Mayor of the city of Savannah, Ga.:

We, law abiding citizens, desire to express to you our sincere and hearty approval of the action you have taken in your late trouble. We feel that you have established a precedent that will and should be followed all over this broad America wherever and whenever occasion demands the uttering of free speech on such a vital theme as was the one in your city. The good citizens every where commend you for the noble stand you have taken, and the success that has attended it, in suppressing, seemingly, one of the worst mobs of hoodlums and villains which has recently disgraced this country. We do feel that this glorious America would not be free if there could now be no safety in free speech on some of the most important subjects of this government. Again let us thank you for your pure loyalty to the flag and to the right.

Met With General Approval.

SAVANNAH, Ga., March 15, 1895, Mr. John C. Thompson, Omaha, Neb., Dear Sir:—I beg to acknowledge receipt of your flattering communication of the 6th inst. It affords me great pleasure to know that my action in upholding the laws of our country has met with such general approval. With thanks for your courtesy, I am, Yours very truly, HERMAN MYERS, Mayor.

An Omaha Incident.

OMAHA, Neb., March 20th, 1895.—EDITOR THE AMERICAN: Some time ago the chief of the fire department issued an order that all firemen could have a chance to go to church every other Sunday, but that the time was to be spent for church purposes only. This order did not please one of the pope's servants. When Sunday rolled around one of the men (a Protestant) reported to the captain that it was his Sunday to go to church, but the captain said he could not let him go that day. The fireman waited for two weeks and reported again, but was informed by the captain that he could not go as it was 10 o'clock. The fireman called his attention to the fact that there was nothing in the order from the chief as to the time of day they were to be excused, but the captain said that he would not let any man off after 10 o'clock. Protestants can take the hint. The slaves of the pope generally go to mass before 10 o'clock, and the Protestants go to worship God after that. O, how long, dear Lord, wilt thou keep thy children under Roman Catholic officers in this city? FIREMAN.

Order your premium book now. Offer will be withdrawn April 5.

A Secret Let Out.

Some years ago a Catholic gentleman gave a banquet, and among them were a number of priests. During the evening, the subject of conversation was "The Confession." It was of the general opinion that it had great power over the people, and to illustrate it, a priest by the name of Murphy said that the first penitent he ever had was a man of high standing in the community, who confessed to him that he was a murderer. A few moments later while the conversation was upon another subject, a gentleman came in and they all adjourned to the supper table.

During the speech making, many compliments were bestowed upon the priests, and the late comer arose and made a speech in which he lauded Father Murphy, and remarked that he had the honor of being Father Murphy's first penitent. He noticed a great commotion, and asking for an explanation. One of the gentlemen stated the circumstances. The man fairly trembled, and Father Murphy arose and apologized for what he had said, and required a solemn promise of each one present that the matter should be kept a secret.—Woman's Voice.

Doctrine of Indulgences.

BY SCOTT F. BENSLEY, PH. D. The inner light, which radiated in the heart of Martin Luther, came primarily from his study of the Word of God. The corruptions, extravagances and idolatry connected with the papacy, at first surprised, then pained, then alarmed and began to arouse him. But it may be reckoned that it was the sale of indulgences, which broke the spell of his reserve, and let the great lights, within his own soul, pour over Europe.

The enormous evils, connected with this barter in Germany, are familiar to all readers of reformation history. "The origin of indulgences" dates some 400 years before Luther. The first recorded instance we have of an act authorizing it, was in the Eleventh cen-

tury by Pope Alexander II. At first they were, by special act of the popes, a release from the temporal punishment, for sin, inflicted by the church. Then there grew up the vague idea, that in some way an indulgence had a remedial effect upon sin itself. By the time of the reformation, and in Germany and Spain at least, the people were taught to believe that to purchase indulgences was an easy way out of sins committed, or which would be committed, and equally efficacious in helping souls out of purgatory. The only reason we can find for this, was that of making money for the church. The song of the popes in the Sixteenth century might have been, as in fact was their spirit, that of money, money, money; money for the princes, and money from their purses; give us money, oh ye people, or you have our curses.

The cathedral of St. Peter's at Rome was to be completed, and the extravagant pleasures of the papal court had to be paid for. This seems in fact to cover the situation.

An edict of Clement VII declared the new doctrine an article of faith. The statement of the doctrine was somewhat like this: Christ had shed more blood than was really necessary. This additional, or surplus blood, the popes had at their disposal, to whoever would buy.

Regular receipts were given, showing, in some instances, that the money was paid for certain dead persons. The usual form ran:

"Because you, \_\_\_\_\_, have given the said two reals for the soul of \_\_\_\_\_, and have received this bull, the said graces and Plenary Indulgence are granted to the soul, for which you have given this sum."

A graduated scale of prices was used by Tetzel in Germany. He sold indulgences, lifting the sin from polygamy for (expressed in our standard) \$6.00, perjury, \$9.00; murder, \$8.00; and witchcraft, \$2.00. In Switzerland, Samson only asked \$1.00 for the murder of a parent.

Indulgences are yet sold by the church, not only in Spain, Ireland and the Roman Catholic countries of Europe, but in Mexico, and in the United States. There is on my table, a form of indulgence issued in the interest of the sisters of charity at Ballaghaderin, Ireland; also a circular issued by a priest in Pittsburgh, advertising the benefits, cost and way to procure certain indulgences, also a circular from Buffalo; and an indulgence, which a friend of mine, with red hair and face, and Irish brogue, bought for me in this city.

John Milner, an eminent Roman theologian, says that "an indulgence is an actual remission by God Himself." The present pope, upon the occasion of his golden jubilee, issued a general indulgence to all pilgrims at Rome, "full indulgence and remission of all their sins." This is his language. It is difficult to conceive of a greater evil, or a more stupendous fraud.

BOSTON, Mass., March 19, 1895.

SAYS THEY WERE MISLED.

The Instructions of Judge Keyser Got Mixed Up in the Jurors' Minds With Church Law.

An effort to secure another trial of the will contest in the estate of James M. Ryan will be made by the proponents of the will. Some highly interesting points in ecclesiastical law have been raised. Judge Keyser in instructing the jury referred to the Baltimore decree respecting the disposition of property by priests, holding in effect that if this rule was the means of causing him to make the will and regarded by him as of a binding obligation that it would invalidate it.

Bishop Scannell gave a translation of this decree on which the case seemed to hinge in these words:

ADMONITION TO PRIESTS.

"Although not required by any rule of law or justice, nevertheless the spirit of the gospels and christianity demands that priests contribute from their superfluous property for the purpose of promoting pious causes, and that at the time of death they dispose of at least a part of the substance which they may possess for that purpose. Yet, however, it often happens, either owing to carelessness or neglect, that priests at the time of their death forget to remember either the church or the poor. Nay, it sometimes happens that they leave the property of the church mixed with their own personal property, and thus to the great scandal of the faithful and of religion, and to their own spiritual loss, they allow their heirs to become rich. Therefore the third provincial council of New York, in the sixth decree thereof, exhorts all priests to make a will of their property, if they should have any, in due season, and according to the law of the land. This exhortation, because it has been neglected hitherto, we most earnestly inculcate, and at the same time admonish all priests that they should not put this matter off to the last moment, for this reason, among others, that in some states the laws do not acknowledge testamentary dispositions for pious causes unless they have been made at least two months before the death of the person."

After giving the foregoing translation of the decree, the bishop then asked: "You may state whether or not there is any law, decree or provision of law in the Catholic church commanding or requiring under pain of any

penalty, a priest to make a will." Answer—I am not aware of any law of that kind.

Q.—You may state to the court what spiritual consequences, if any, so far as your jurisdiction over Father Ryan was concerned, would have followed if he had disobeyed your order to make a will? A.—So far as I am concerned, no consequences at all would have followed from his refusal to do so.

Q.—You may state whether or not as bishop of the diocese of Omaha, and, therefore, as the ecclesiastical superior of Father Ryan, you had authority to visit upon him any spiritual penalty because of his refusal to make a will, if he had refused? A.—None whatever.

Q.—What directions, if any, did you give him with reference to making his will? A.—I said to him, "I suppose you have several relatives here. I also understand you have some property, therefore, I wish you to settle your temporal affairs in order not to have disputes or quarrels, or law suits." "Of course," I said, "you are entirely free to make any disposition you wish of your property. I have nothing to say about that, but I wish you to make your will."

It will be claimed that the judge's instructions misled the jury.

Our premium book offer will be withdrawn April 5.

BOOK NOTICES.

Through the courtesy of the Loyal Publishing Company of Toledo, Ohio, we have been afforded an opportunity to review "America or Rome—Christ or the Pope," a very interesting and instructive work from the pen of Rev. John L. Brandt, pastor of the Central Christian church of Toledo. The introductory is written by Supreme President W. J. H. Traynor, of the A. P. A., and Rev. J. G. White, who is well and favorably known to all our readers. The book is printed on good paper from clear type, handsomely bound in cloth, and copiously illustrated. It is such a book as any American can read with profit, as will be seen by the following extract from page 372:

"Rome has made the attack; she has sent her generals to lead an army that counts its numbers by the millions against our national institutions. The battle is on. And unless Rome calls off her dogs of war this whole continent will soon be in the throes of a terrible struggle. Rome has started an agitation in this country that is awakening the largest lion on the face of the earth—Protestant America—and remember my words, when this lion is fairly aroused, shakes his mane, lifts his paw, and gives his roaring command, the struggle will continue until every Jesuit will be forever banished from this beautiful and fair land.

"Shall I ever cease to praise our public schools? Shall I forget the old schoolhouse at the cross-roads that I attended for twelve years? Shall I forget those happy days? Shall I forget how the children mingled together in their innocent sports? Shall I forget how they plucked the wild grapes as they grew purple in the kisses of the autumn sun? How they vied with each other in their studies? And how they were taught to love our great country, with its common interests and common perils? My right hand will forget its cunning before I shall forget that old schoolhouse, and my tongue will cleave to my mouth before I shall cease to sound the praises of our public schools. Out from these schools have come our abest men, our strongest patriots, our purest daughters, our sweetest wives, and most devoted mothers. And the man that dares to call them 'Godless,' 'eternally debauched,' and 'grossly immoral,' may just as well call our constitution 'Godless,' and our people 'Godless,' and he may just as well take you by the throat and raise the assassin's knife.

"This question means a life or death struggle to Protestantism or Romanism in America. It has resolved into a few simple questions: Shall the patriotic Roman Catholic laymen be cheated out of their birthrights by a foreign potentate? Shall Protestants permit this Italian meddler and his bishops and priests to throw dust in their eyes? Shall they give up the public school for the parochial school? Shall they surrender their accurate histories for falsified histories? Shall they exchange honest school boards and honest teachers for packed school boards and intimidated teachers?

"Shall they surrender the stars and stripes for the papal emblem? Shall they give up their liberties to priestly interference? Shall they permit the pope to make his future home in America? Shall we be loyal to our constitution or to the papal hierarchy? Shall we stand for the land of independence, or for the land of popes, band-organs, monkeys, ignorance and assassins?

"Shall we sit idly by, or speak like patriotic christian citizens until there shall be such a volume of public sentiment created against Satoll that he will hasten back to Italy, whers he may wear his little red hat and enjoy the papal influence that has reduced the citizens of Italy to such a low level that scarcely ten per cent. are able to read and write?"

"The Co-Operative Commonwealth," by Laurence Gronlund, published by Lee & Shepherd, New York, is a new

work on social anarchy which has found its way to our desk for a review. If one does not agree with all that Mr. Gronlund has set forth in print in that little volume, he must be given credit for presenting his ideas in a very pleasant and interesting manner. We do not find in it what we expected. We do not find the pages (speaking figuratively) dripping with blood, encasement, covering bombs or ringing with appeals for murder, arson—aye, with treason. We find, rather, a calm, unimpassioned statement of the wrongs of the masses for the benefit of a preferred class. To give you an idea of what the book really contains, read the following excerpt:

In the ancient states where the civilization of our race commenced there was no wage-system; there was slavery. The master was lord of the persons of his slaves, lord of the soil and owner of the instruments of labor. We who have reached a higher stage of development look very properly back with horror on this ancient slavery; and yet we should not forget that we are indebted to this same slavery for our civilization.

Progress takes place only when either some individuals control other individuals, or when they voluntarily co-operate together. But voluntary co-operation is a hard lesson for men to learn; and, therefore, progress has to commence with compulsory co-operation; with control of everything—with slavery.

Look at our Indian tribes. They work, in their way, as well as civilized people do. Yet they are strangers to progress. Why? Because they never accumulate any wealth. And they accumulated no wealth because they worked as isolated individuals; because they never have known any division of labor. Now slavery was to our race the first division of labor; it was the first form of co-operation; for it is too often overlooked that the division of labor is at the same time co-operation in labor. The ruling principle during slavery was, of course, despotism, the irresponsible will of the lord.

Feudalism and serfdom constitute the next great period in the history of our race, coming in contemporaneously with the ascendancy of christianity and the dominion of the northern barbarians. Under it the lords of the soil were the dominant class; but the persons of the workers were free, though they were attached to the soil where they were born. This change conferred an immense gain on the working multitude. They were now invested with the most elementary right of all; that of creating a family for themselves. And their belonging to the soil was far from being altogether an evil, since it conferred on them the right to claim support from the soil.

"Un-American Immigration" is the title of a well-written volume printed by Chas. H. Kerr & Company, of 175 Monroe street, Chicago. It is from the pen of Rena Michaels Atchison, Ph. D., with an introductory by Rev. Joseph Cook. The subject treated is one of vital interest to every American citizen; one that should be studied, so that the perpetuity of our country and its free institutions would cease being a mooted question and become as settled in the minds of our people as is the knowledge of the presence of countless insidious enemies, who seek its overthrow and the destruction of its free institutions. The price of the book is \$1.25. From page 131 we take the following extract:

"No one would more gladly give all just and generous praise to our foreign-born heroes of the sixties than the writer of these pages. But we must also remember that the large proportion of the immigrants who had come to us before the sixties, were from the best; that is, the middle classes of Europe. They represented the best intelligence, morals and artizanship of their native land, and they brought to America, their adopted mother-country, a full appreciation of her opportunities for individual and national development. These were the foreign born volunteers who fought in the armies of the Potomac and the Tennessee, with a valor and patriotism that made them then if not before, part of the very bone and sinew of our body politic. Henceforth, the flag they had followed and fought for and bled for, it may be, was their flag, and America their country. No one feels more keenly today than these very Americans and their descendants, the insidious dangers that threatens the stability of our body politic from this flood tide of immigration from the lowest industrial and social ranks of Europe.

"Nor can we forget that even in the sixties minor streams from this latter class had already begun to flow into America, and even then gave menace of present dangers. We cannot forget those disloyal foreign mobs in New York, which required the recall of troops from the front even when the nation was in such a life and death struggle as the battle of Gettysburg. We cannot forget that we had even then a foreignized press, disloyal, in the words of Grant, 'to the point of open treason.'" We must not forget that since 1880 there have come to America over eleven millions of immigrants and these, too, largely from the portious of Europe where the politics social sentiment of the lower classes is in direct