

Link Dr B

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.

PRICE FIVE CENTS.

VOLUME V.

OMAHA, NEBRASKA, FRIDAY, MARCH 29, 1895.

NUMBER 13

NOTES AND COMMENTS.

A FELLOW signing himself "Julius," writing to the Chicago *News* asks if any of the popes were ever taken prisoners, and if so, by whom, to which that journal replies: "For about the first 500 years of the papacy many of the popes were martyred, so undoubtedly they were taken prisoners. But besides these several popes were taken prisoners in war or revolution. John X. was taken prisoner by Guy, duke of Tuscany, and put to death; John XI. was imprisoned in the castle of St. Angelo, where he died; John XII. was deposed and murdered; so was Benedict VI. Boniface VII. imprisoned John XIV. John XVII. was expelled by the German emperor. Boniface VIII. quarreled with Philip the Fair, of France, and was seized at Agona by Nogaret, one of Philip's agents, and Sclarra Colonna, the latter of whom even struck him in the face. He was a prisoner for three days, until the people of Agona rescued him, but he never recovered from the shock, and died soon afterward, October 11, 1303. He had imprisoned his predecessor, Celestine V., who had resigned the papacy. In 1809 Gen. Rodet, at Napoleon's orders, seized Pius VII. in the Quirinal, and took him to Grenoble; after a time he was taken to Savona and thence to Fontainebleau. He was not set free until 1814. Pius IX. was a virtual prisoner in Rome for a few days in November, 1848, at the hands of the Roman populace, and on November 24, 1848, he managed to escape to Gaeta, where he resided for seventeen months. Since 1870 Pius IX. and his successor, the present pope, have considered themselves prisoners in the Vatican."

We heard a gentleman declare quite recently that young women were fast driving men out of the branch of business he had formerly found quite lucrative, and accompanied his remark with a reflection upon the chastity of the women who were undermining men and working for less wages. We do not agree with him in his broad assertion. While we do not pretend to believe that all women who do office work or typewriting are paragons of virtue, we do believe the vast majority of them are eminently respectable. We believe that the "respectable" strumpet is less liable to be found as the associate of a man in his office work than in almost any other calling, for there she gets right into the home circle. The wife meets her while visiting the office, and the pure minded little children gradually look upon their papa's amanuensis as just about the nicest and best young lady in the city; and the man who would permit either his wife or his children to associate with a woman, in his own office, who was loose in her morals would be worse than a common procurer, because he would afford the younger members of the family an opportunity to do un lady-like things because such acts were the counterpart of the things done by his clerk. What she did would be, to by their untutored minds, just exactly right. And some men do these very things. Yet it was not our intention to write a lecture upon man's depravity when we began this comment. Our idea was to show, in a limited way, the extent to which women are superseding men in the various walks of life. We have seen her as a barber, lawyer, doctor, clerk, reporter, stenographer, farmer, editor, compositor, collector, book agent and canvasser and an exchange says she has invaded the field heretofore held by the commercial "drummer." In speaking of her entrance into that field our contemporary says: "Women drummers are becoming more plentiful every day, and they are successful, too. One has but to go to the firms employing these 'ladies of the grip' to learn that their sales are equally as large as, if not larger than those of the sterner sex. This field for women is comparatively new, but already so many bright and clever young women have entered into it who have met with phenomenal success it will not be long until they stand equal chances with the 'knights' who have for so long monopolized this particularly well-paying business. And we have not far to go in looking for a reason for all this. In the first place, a woman is bound to gain recognition, simply because she is a woman, for it is the hardest thing in the world for a man to refuse a request made by a woman, especially if the woman be young and pretty. And before he knows it he is placing an order. In many branches, such as in selling corsets, waists, perfumery, millinery, toilet articles, etc., a woman is in her element, and it is second nature for her to dilate and expand on the salient features of such of these articles as she may be selling. As a rule, these ladies are quick at repartee, brimming over with original good humor and have a knowledge of men's weaknesses. 'Oh, yes; they have

come to stay,' said a drummer the other day, 'and it will not be long before the many men holding these lucrative positions will be forced to look for their employment. We'll not be 'it' in a short time. Why, I know personally twenty women who are making more sales and getting better salaries than I am, and I have been in the business fifteen years, and am travelling for one of the largest silk houses in the country. They are smart, far-sighted and quick to read human nature, and every one of them is a perfect lady. And, by Jove! some of them are actually pretty, too.'

THE reverses which are being experienced by many of our citizens has stimulated a study of the financial policy of the nation, in the hope of discovering the real seat of the evil which has brought such widespread disaster upon the commonwealth. As is usually the case, nearly every man you meet has a panacea for the ills of the people. Some believe in a single gold standard, others that any kind of money, and still others that the free and unlimited coinage of silver will bring relief. But none of these would be of any real value to the masses. It makes no difference how much money is coined or minted if there is not some avenue through which it can be placed in circulation. There is plenty of money now, but it is hoarded by speculators and bankers, and people cannot get hold of it. Is it not possible that a corner could be worked up on the silver and gold mines of the country at any time, the output stopped, and the people made to pay a premium on something which they have been taxed to produce? There seems no way out of the trouble but to have some other standard of value—something that will not fluctuate and which cannot be cornered. What this standard should be, we are not at this time prepared to say, but there must be a medium that is of value which is beyond the power of a few men to control.

APROPOS of what we have just written we give a statement of the various kinds of money in circulation January 1, 1895, which was published by the Sound Currency Club of the Reform Club, of New York City, having been prepared by Richard P. Rothwell: Gold—The unit is the dollar, weighing 25.8 grains, 0.900 fine (23.22 grains pure gold). The multiples coined are the quarter eagle, \$2.50; half eagle, \$5; eagle, \$10, and double eagle, \$20. All are unlimited legal tender. Gold bullion is converted into coin at the mint free of charge, except for the alloy contained therein. Silver—The unit is the dollar of 412.5 grains, 0.900 fine (371.25 grains pure silver), a ratio of 15.9884 to 1 of gold. Silver dollars are unlimited legal tender, and are coined in limited quantities only for government account from purchasing silver bullion. Purchases suspended since November 1, 1893. The subsidiary silver coins are the dime, 10 cents; quarter dollar, 25 cents; half dollar, 50 cents; weighing respectively 2.12, 6.14 and 12.12 grains, 0.900 fine, being somewhat less in weight, proportionately, than the standard silver dollar. Subsidiary silver coins are legal tender to the amount of \$10. It is the declared policy of the government to maintain the parity in value of the coin of the two metals. Greenbacks—United States notes, or "greenbacks," of which a fixed amount, \$346,081,016, remains outstanding—the remnant of the forced paper currency of the late civil war. These notes are legal tender for all debts, public and private, except duties on imports and interest on the public debt. Since 1879 they have been redeemable in "coin" (gold), and when redeemed are reissued. Treasury Notes—United States treasury notes of 1890—\$155,000,000—issued in payment for silver bullion under the so-called Sherman silver purchase act of 1890, legal tender for all debts, except where otherwise stipulated in the contract, and receivable for all public dues. Redeemable in gold or silver coin at the discretion of the secretary of the treasury. The practice is to redeem them in gold or silver at the option of the holder—generally gold. Gold Certificates—Gold certificates in denominations of not less than \$20 are issued by the secretary of the treasury, upon deposit of gold coin, to be held in the treasury for the payment of the same on demand. Though not legal tender they are receivable for customs, taxes and all public dues. Silver Certificates—Silver certificates issued against standard silver dollars deposited in the treasury. They are receivable for all public dues, but are not otherwise legal tender, and are issued in denominations of \$1, \$5 and \$10, as well as the higher denominations. Currency Certificates—Currency certificates issued in denominations of not less than \$5,000, upon the deposit by national banks of United States legal tender notes. National Bank Notes—National bank notes, issued by banks

under federal charter, upon deposit with the treasurer of the United States bonds, which are to be held as security for the ultimate redemption of the notes. Issue limited to 90 per cent. of the par value of the bonds deposited. The notes are redeemed at a central redemption agency in the treasury at Washington, where each bank is compelled to maintain a cash deposit of 5 per cent. of its outstanding circulation. No notes of less denomination than five dollars are permitted. The shareholders in the issuing banks are individually liable for all debts of the bank to the amount of their stock. National bank notes are legal tender in all payments to any national bank in the system for all public dues, except duties on imports, and in all payments by the United States, except interest on the public debt, and in the redemption of the national currency. State Bank Notes—Banks incorporated in many of the states possess the right to issue circulating notes, but are practically prohibited from so doing by the 10 per cent. federal tax upon circulation other than that of National banks.

THE Protestant Observer of London, England is what its name would indicate as you will see by reading the following editorial from its columns: There can be no doubt that on Thursday, Feb. 14th, the English Church Union made a "Day's March near Rome" than ever was known before. On that day Lord Halifax, President of the English Church Union, went down to Bristol, and delivered there a speech to the local Branch of the Union, which can be decided as nothing less than traitorous to the Reformed Church of England. It was practically a call to the Church of England to surrender to the pope on his own doctrinal terms. His lordship did not ask Rome to give up any of her official doctrines, and he even went so far as to declare that the pope's personal infallibility might be so explained as to become acceptable to the members of the English Church Union. All that he asked for from the pope was a recognition of the validity of Anglican Orders, and a few other crumbs of Papal charity, in the form of concessions on matters of discipline. These proposals remind us of the famous siege of Derry. When the Protestant inhabitants of that besieged city discovered that Lundy, governor of Londonderry, was secretly negotiating with their papal enemy to surrender the city, the indignation of the people knew no bounds, and Lundy only saved himself from the punishment he deserved by a hasty flight. The city being thus free from the traitor, the cry of "No Surrender to Rome" was faithfully adhered to, until it was relieved. The discovery of Lord Halifax's treacherous proposals will, we trust, lead to a renewal of the cry of "No Surrender to Rome." If the president of the English Church Union had been an officer of the British army, and acted in a similar manner, he would at once, after a fair trial, have been drummed out of the army in disgrace. The sad thing is that Lord Halifax speaks as the representative of 4262 Church of England clergymen, including twenty-seven bishops. A conspiracy to surrender our Protestant citadel to Rome, when supported by such a large number of bishops and clergy, is altogether too formidable to be despised.

The presence of such a danger as that just described constitutes a powerful appeal to all true Protestants of every denomination to band themselves together to resist the foe. This can best done by united efforts through individual exertion must by no means be neglected. There exists several Protestant societies in the country, and every true lover of reformation should feel it a duty, in this time of danger, to join one or the other of these organizations. It is a time for teaching the people what papal supremacy and tyranny really mean. The story of the dark deeds of the papacy needs to be told again, for the nation is rapidly forgetting its history of its crimes and persecution of the Saints of God. Ministers of the Gospel ought to take the lead in this kind of warfare. They are the officers of the church, and as such should always be in the front of the battle, and not—as is too often the case—leave the private to do the fighting, while they stay at home at ease. The evidence that Rome is the Babylon of the revelation cannot in these times be too frequently brought forward, both from pulpit and platform; and it must be pressed home on all that God's will is, not that we shall reunite with Rome once more, but that we should "come out of her," lest we become partakers of the terrible plagues that await her.

The Democrats nominated a man named Wenter for mayor of Chicago. He is a Protestant. The Romans put him up because his candidacy would split the Protestant vote.

MANITOBA TO REBEL.

Legislature of the Colony Will Reject the Instructions of the Governor General. WINNIPEG, Man., March 25.—The order of the governor general in council, calling upon the government of Manitoba to restore to the Roman Catholics their parochial or separate schools reached the city this morning. It was addressed to the lieutenant governor and by him was transmitted to the legislature, which was sitting in readiness to receive it. The legislative chamber was crowded with an intensely earnest gathering when the message was delivered. It was a voluminous document and reviewed all the evidence taken before the privy council of England, which body declared that the Catholics of Manitoba had a grievance and that the government general in council had the power and authority to grant redress by a remedial order. The tenor and language of the order leave no opening for compromise. It is a command to Manitoba to submit, and plainly says that if the legislature does not obey, the governor general, or more accurately speaking, the dominion government, will enforce its authority. No definite action was taken tonight. After the order had been read it was laid on the table for future consideration. That the order will be indignantly rejected may be taken for certain. Of the forty members of the legislature only four or five will vote against the rejection, these four or five being Catholics and representing purely Catholic constituencies.

Premier Greenway being interviewed tonight said: "We earnestly desire to act within the constitution, but let all people know this trouble is not of our own making. We claim the right to make our own laws, and this right we will not give up without a struggle. The governor general's order will be rejected in its entirety. A long step will then have been made in the perilous journey upon which the government at Ottawa has set out. 'The dominion parliament will then be armed with jurisdiction to impose upon Manitoba a law to which an overwhelming majority of its people are opposed. It will be wise for parliament, as Mr. Gladstone once said, to 'think once, think twice, think thrice' before coercing a loyal and law-abiding community. Few in numbers though they may be, they will never submit to this unjust coercion. This is a struggle for our rights."

"We are a free people. We will not be made slaves. We will not have the laws which we have passed deliberately and with full knowledge of our own conditions destroyed by a body of men to whom these conditions are unknown, acting without inquiry and without adequate consideration."

A sensational feature of the trouble today was the announcement that the dominion cabinet, which has just passed the remedial order, had appointed one of its own members, J. C. Patterson, minister of militia, to take the place of John Schultz as governor of Manitoba. The object of this change is believed by the Manitoba government to be that dominion authorities want a man as governor more pliable to their wishes and who will unhesitatingly carry out their mandate. Manitoba has always contended that its governor should be a Manitoba citizen, and this unlooked for action has only added fuel to the flames.

Hugh Macdonald, son of the late Canadian premier, Sir John Macdonald, and a man greatly respected, published an appeal for moderation, pointing out the dangers of the situation. He pleads that conflict be avoided and peace restored by some form of compromise. It is the first appeal of the dead premier's son to be unheeded. The temper of the people of Manitoba is now such that only a courageous man would suggest compromise.

OTTAWA, March 25.—The step taken by the dominion government in passing an order notifying the province of Manitoba that it must give the Catholic minority redress in educational matters is an important one as regards Canadian politics, being likely to bitterly accentuate religious differences in Canada. Of the 5,000,000 people of the dominion over 2,000,000 are Catholics. Because of the large Catholic element there has been more of less religious friction in educational matters in every province, the Catholics jealously watching the right guaranteed to them in most of the provinces of having state aided separate (that is Catholic) schools. However, the issue did not figure in federal politics until in 1890 the province of Manitoba passed an act abolishing separate schools and making all federal payers, whether Catholic or Protestant, taxable for a single system of alleged non-sectarian public schools. The Catholic minority in Manitoba first claimed the law to be unconstitutional, but were defeated in the courts. Then they claimed that though the law technically might be constitutional it was morally unjust, and that under the federal constitution they had a right to appeal to the dominion government for redress against the Protestant majority in the province. This claim being submitted to the law committee of the imperial privy council in England was indorsed as correct, and so the dominion government had to go into the merits of the question. The hearing before a committee of the dominion government occupied the past week, several first-class lawyers presenting the pros and cons. It was fully understood, however, that political considerations would have more to do with the decision than legal eloquence. Everybody knows that if the dominion government refused to interfere the ultra Protestants would object. The Protestant press was largely against interference with Manitoba's "provincial autonomy," as the phrase goes (equivalent to "state rights" in the union), while the Catholic press has been a unit in demanding that the Manitoba minority be protected by the federal authority; otherwise, said they, there was no safety for Catholics in Canada.

The key to the clamor is that everyone feels that as Manitoba goes in this matter, so will go the whole Canadian northwest, of which Manitoba is the gateway, and that as the northwest goes so in the next generation or two will go the whole dominion. The Catholic clergy are bound to make a big fight now against giving up the separate schools.

The conservatives, through the dominion government, have declared in favor of the Catholic contention. Undoubtedly in the coming general election they will be backed by the majority of the Catholic people of Canada. As for the liberals, their course is not clear. Their chief English party organs have declared decisively against interference with Manitoba in any shape or form. But the liberal leader, Mr. Laurier, who is a French Catholic, is silent as yet, and seems to be in rather a bad position.

THE POPE AND THE COUNT.

An Italian Nobleman Chats a Little About Religious and Other Things. Among the guests of the Paxton yesterday were the Count and Countess Valerio Antona of Italy. In speaking to a World-Herald reporter concerning his presence in the city, Count Antona stated: "My wife and I are not here for any purposes of business, but having a short time to devote to our own pleasure and profit we are making a trip through the country. 'In what light is the Castellane Gould wedding looked upon in Italy?' I know the count slightly, having met him while we were touring in Africa, and I cannot say that the marriage is looked upon with much favor in my country, though I do not care to state for what reasons. But international marriages between the Italian nobility and Americans are looked upon in general with a great deal of favor in Italy. In fact, all of the American wives of the nobility are received graciously by royalty, and many of them are ladies in waiting to the queen, and the Italian people have a great affection for Americans and all that is American."

Among other things the count spoke interestingly concerning the attitude of the Italian people towards a new pope in the event of Leo's death. He said: "I have heard of the illness of Pope Leo XIII., and am of the opinion that his death would excite considerable discussion of a not too warm nature between the papacy and the quiriinal. Pope Leo is not looked upon with very great favor in Italy on account of his stand in relation to affairs in France, and the Italian people are beginning to realize that church and state must remain separate, and are and have been for some time past advocating a freedom in religious belief and practice which Pope Leo, in his austerity and desire for supreme authority, has denied to them. 'I do not think that any of the trouble which people of this country have anticipated will occur at the death of Leo, will be realized in the instalment of a new pope in the Vatican, and am of the opinion that that will remain the papal residence. As for an American pope, although the chances may be favorable for his election, I think that he would not be favorably received. I do not mean this to apply to Italy for the feeling there is decidedly favorable to an American pope, because they believe the broadness of the mind and natural freedom which exists in the minds of the people of this country would exist in the mind of an American pope. But other Catholic countries would be prejudiced against an American."

RELIGIOUS FANATIC CAUSES A REVOLT AMONG IGNORANT MEXICANS AT MULATO. EL PASO, Tex., March 25.—Saint Teresa is again giving trouble to the Mexican government. "Teresa Decovora" was the cause of a bloody revolt at Tomochic about fourteen months ago, and which resulted in the Mexican authorities making the woman leave the country. She crossed to Nogales, Ariz., where, it is claimed by the Mexicans, she performed wonderful cures. She disappeared from Nogales and two weeks ago made her appearance in the village of El Polvo and succeeded in stirring up the people there. She was arrested, but was released by a mob of infuriated people, who believed the woman to be a saint and inspired messenger from the other world, who had been sent among them to relieve their suffering. Four hundred armed men are at El Polvo, which faces the town of Mulato, where the fight occurred. The people are crazy and say there is no government to respect except the alleged saint. United States and Texas authorities have been appealed to for aid to suppress this fanatical lunatic.

Trouble in Canadian Schools. MINNEAPOLIS, Minn., March 24.—A special to the *Tribune* from Winnipeg, Man., says: Manitoba and the Canadian northwest has reached the crisis in its history, and the storm which has been hovering over the country so long is likely to break forth before long. It is a war so bitter that it may wreck the confederation of the Dominion. The Catholics are fighting for their parochial schools with grim determination, while the Protestant majority with equal resolution declares the parochial schools, recently abolished by act of the Manitoba legislature, shall never be re-established. The excitement is intense today.

In the churches preachers confined their remarks to the impending struggle, Protestant preachers warning Protestants to stand firm, and the Catholic clergy appealing to their flocks to never give up the fight. The Orangemen are taking a hand in the struggle. Major Stewart Mulvey, grand master of the Orangemen, said: "It cost Canada \$8,000,000 to subdue the half-breeds on the banks of the Saskatchewan in 1885. How many millions will it take to make slaves of the people of Manitoba by subjecting them to the Catholic hierarchy?"

A few men who foresee the consequences are urging moderation, but the spirit of the factions is now so fierce and bitter that their counsels are unheeded.

Resolutions. MUNCIE, Ind., March 20th, 1895.—WHEREAS, It has pleased the Great Friend of the universal brotherhood of man to remove from our midst Friend Edward Nutting; and WHEREAS, Friend Nutting by his works had endeared himself to us; therefore be it Resolved, That in the death of Friend Nutting, Muncie Council No. 39, A. P. A., has lost an active and conscientious member. Resolved, That we condole with this family in their sad affliction, and commend them to Him that doeth all things well. Resolved, That a copy of these resolutions be sent to his family, and also to THE AMERICAN for publication. COMMITTEE.

No premium books with THE AMERICAN after April 5.

"In examining the papal horizon for a possible successor to Pope Leo, I would say that those at present in most favor, and one of whom is most likely to be elected to fill the papal chair in the case of the death of Leo, are Cardinal San Felice, now of Naples, and Cardinal Ruffino of Bologna, but of course this is an impression upon my part."

The count has emulated the example of many of his brethren and married an American lady, who, aside from being prepossessing in appearance, is also intellectual. She was a Miss Annette Josefa Halliday of Detroit, Mich., and is a writer of no mean renown. She is at present engaged in writing for "Outing," and has been a steady contributor to the New York papers, and particularly to the *Century*.

She is now engaged in writing a work upon Mexico which she has entitled "The Florence of Mexico," having gleaned her material from a long sojourn in Mexico as the special correspondent of the Chicago Times. Her writings are published under the name Annette Josefa Halliday Antona. She stated that she became acquainted with her husband, the count, while he was a member of the Italian legation to this country. She also told with considerable pride, though admonished not to do so by her modest husband, that he had been a member of the Italian legations stationed at Tunis, Africa, Vienna, Austria, and Berlin, Germany.—*World-Herald*.

SAINT TERESA MAKES TROUBLE.

Religious Fanatic Causes a Revolt Among Ignorant Mexicans at Mulato. EL PASO, Tex., March 25.—Saint Teresa is again giving trouble to the Mexican government. "Teresa Decovora" was the cause of a bloody revolt at Tomochic about fourteen months ago, and which resulted in the Mexican authorities making the woman leave the country. She crossed to Nogales, Ariz., where, it is claimed by the Mexicans, she performed wonderful cures. She disappeared from Nogales and two weeks ago made her appearance in the village of El Polvo and succeeded in stirring up the people there. She was arrested, but was released by a mob of infuriated people, who believed the woman to be a saint and inspired messenger from the other world, who had been sent among them to relieve their suffering. Four hundred armed men are at El Polvo, which faces the town of Mulato, where the fight occurred. The people are crazy and say there is no government to respect except the alleged saint. United States and Texas authorities have been appealed to for aid to suppress this fanatical lunatic.

Trouble in Canadian Schools. MINNEAPOLIS, Minn., March 24.—A special to the *Tribune* from Winnipeg, Man., says: Manitoba and the Canadian northwest has reached the crisis in its history, and the storm which has been hovering over the country so long is likely to break forth before long. It is a war so bitter that it may wreck the confederation of the Dominion. The Catholics are fighting for their parochial schools with grim determination, while the Protestant majority with equal resolution declares the parochial schools, recently abolished by act of the Manitoba legislature, shall never be re-established. The excitement is intense today.

In the churches preachers confined their remarks to the impending struggle, Protestant preachers warning Protestants to stand firm, and the Catholic clergy appealing to their flocks to never give up the fight. The Orangemen are taking a hand in the struggle. Major Stewart Mulvey, grand master of the Orangemen, said: "It cost Canada \$8,000,000 to subdue the half-breeds on the banks of the Saskatchewan in 1885. How many millions will it take to make slaves of the people of Manitoba by subjecting them to the Catholic hierarchy?"

A few men who foresee the consequences are urging moderation, but the spirit of the factions is now so fierce and bitter that their counsels are unheeded.

Resolutions. MUNCIE, Ind., March 20th, 1895.—WHEREAS, It has pleased the Great Friend of the universal brotherhood of man to remove from our midst Friend Edward Nutting; and WHEREAS, Friend Nutting by his works had endeared himself to us; therefore be it Resolved, That in the death of Friend Nutting, Muncie Council No. 39, A. P. A., has lost an active and conscientious member. Resolved, That we condole with this family in their sad affliction, and commend them to Him that doeth all things well. Resolved, That a copy of these resolutions be sent to his family, and also to THE AMERICAN for publication. COMMITTEE.

No premium books with THE AMERICAN after April 5.