

THE AMERICAN

Entered at Postoffice as second-class matter

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PUBLISHED WEEKLY BY THE
AMERICAN PUBLISHING COMPANY,
OFFICE: 1615 Howard Street,
Omaha, Nebraska.

THE AMERICAN OFFICES:
1615 Howard Street, Omaha, Neb.
Room 402, 277 Main Street, Kansas City, Mo.
Room 5, 154 East Randolph Street, Chicago, Ill.

TO ADVERTISERS.
The rates for advertisements in the combined three editions of THE AMERICAN are 10 cents per line for each insertion (14 lines to the inch, and an average of eight words to the line). A discount of 10 per cent will be allowed on advertisements running three months or more.

LOCAL READING NOTICES 15 cents per line, each insertion, set in breviter type. NO DISCOUNT from this rate.

We shall make no deviation from these rates to anyone, and advertising agents will govern themselves accordingly. Address all orders to AMERICAN PUBLISHING CO., 1615 Howard St., Omaha, Neb.

MARCH 29, 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All premium offers will be withdrawn after April 5, 1895.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 April 5, 1895, all offers of THE AMERICAN one year and a book for the price of the paper will be withdrawn.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.

H. C. JEFFRIES, one of the judges of election in the Second ward of Kansas City who was recently indicted by a grand jury in Jackson county, Mo., has returned from Texas and surrendered to the proper officers, and is out on a \$500 bond.

KANSAS has a citizen named Bernard Kelly, whom the papers refer to as the preacher-politician. If our memory serves us right, Kelly is the fellow whom the patriotic Americans objected to because he prostituted his religion, and as a priest of the Roman Catholic church used it to further his political ends.

Ye Gods! What will we hear of next? M. V. Gannon has joined the Republican party in Chicago and is wagging his jaw. This notorious creature made a race for clerk of the district court of Douglas county, Neb., in 1891, on the Democratic ticket and was defeated in a Democratic county by thousands of votes. His irrefragable mouth got the best of him. In one of his harangues he insulted every German Protestant in the county, and if the Republican managers of Chicago do not muzzle him he will cost them thousands of votes. They should drive such rascally creatures out of the Republican party! Don't let them be leaders.

THE AMERICAN OF THE FUTURE.

The spirit of Christian civilization is the opposite of narrowness and selfishness. It was opposed from the beginning and is opposed today by Caesarism, whether the old Roman Emperor or later despots in other governments. Through feudalism and chivalry the opposition has come down to the greater liberty of today. Again it was opposed by nationalism with its armed jealousies. This made civilization provincial. Another obstacle was the great religious revolution of the sixteenth century, destroying, as it did, the unity of Catholicism, opposing communion to communion, teaching taints and individuals to hate one another. This sectarian animosity has sadly set back Christian civilization. The American of the future will discountenance and repel the spirit of sectarian animosity and bigotry and will be full of toleration toward any form of religion that seeks to honor God and bestow blessings on mankind. Christianity will find its prop in the home, the church, the school. The latter has its difficulties, but the American of the future will maintain stoutly that true education is not a system from which Christianity is excluded. It will take more than our lifetime to solve this question, but it is the duty of the American people to recognize it as a problem that must be solved.

Such were the words of Bishop Keane in Central Music Hall, Chicago, Tuesday evening. The charge that the great religious revolution of the sixteenth century was an obstacle to Christian civilization proves conclusively that Rome teaches that there is no Christianity outside of the Roman Catholic church. Such being the case how hollow are his words which predict that "the American of the future will discountenance and repel the spirit of sectarian animosity and bigotry?" If that American is a Christian American according to the acceptance of the

Roman church there will be more bigotry in the American of the future than there is in a Spaniard in Spain today. The American of the future will be different from the American of today in but one essential point, regardless of what Keane has said. Unless we are mistaken he will differ from the present day American in but one respect—he will be a free man. Jesuitism, the synonym for everything that is corrupt, vile, licentious and degrading, will hold no terrors for him. Priestcraft will be an obscure thing in history—almost a mythology—and the corrupt corporation that parades her abominations before the public today to elicit applause and gain prestige in political affairs, will go down before a storm of indignation from its loyal adherents of today, and the memory of man will hold it not. The American of the future will not be a sectarian. He will not allow some other man to stand between him and his God and plead his case. He will be an American, strong in his conviction of right, approaching the bar of that all-wise, all-seeing, all-just God fearlessly after having lived and died an American citizen. He will be an opponent of everything un-American, and the friend of everything which tends to elevate his fellowman. He will be everything but a papist.

THE FIGHT IN MANITOBA.

The present rupture in Canada over the Manitoba school question is by no means the first of its kind. In 1889 there was even a more pronounced movement, and while it was not instituted in the same section, nor for exactly similar reasons, yet it was none the less vehement. The San Francisco Argonaut of July 29, 1889, contained a very comprehensive editorial opinion upon the question then agitating the Canucks, which we reprint in order to give our readers an idea of the opinion then held by American papers:

"The revolution now simmering on the verge of volcanic action in Canada must eventually run into and cover the school question. Fortunate Americans that we are, we enjoy the unusual privilege of the opportunity to observe how the garrotter, who we know has determined to strangle us tomorrow, performs the operation of choking the victim he has selected for today. The knowledge of his method on the Canadian throat may give us an added chance to resist his attack upon our American breath. The Jesuit attack on the civil and religious freedom of Canada involved a robbery of the high school fund of the Province of Quebec. This feature of the Jesuit manoeuvre incidentally raised the school question in its entirety, and, in the briefest possible manner, we will present the public school situation as it now exists in Canada, where the Roman Catholic church has had its way, and as it would exist in our own country, if the Roman church could achieve its desires. Until about forty-five years ago, the public school system of Canada was, in all essential features, like our own. As in our country, the Roman church and, to a slight extent, the more intensely orthodox dissenting Protestant churches were arrayed against the public school system. Unfortunately, the mass of the public school party consisted of members of the Established church of England, and in consequence of members of their church zeal, they gave, not only the Roman Catholics, but also all the dissenting Protestants valid ground for complaints of intolerance and other kinds of unfairness. This resulted in a combination of the Presbyterians, and, perhaps, other Protestants of the dissenting churches, with the Roman Catholics, and the disastrous effect was what is there called the "separate school" system. In this system all the schools are free, but each taxpayer, according to his choice, is either a "public school" supporter or a "separate school" supporter. The public schools remain what they were before—non-sectarian. It may be that they are not entirely free from sectarian taint. It could hardly be expected that a state school, conducted by those who also conduct a state church, should be as pure and honest in godlessness as is the American public school, which is the intelligent product of an utter and most complete separation of church and state; but there is hardly a doubt that the godliness taught in the public school is intended to be of a kind that should not alarm an intelligent parent of a church other than the established one of England. The "separate schools," however, are most pronouncedly and aggressively sectarian. As in all other countries, and in all other churches, the Roman Catholic church in Canada is divided into two parties: the severely orthodox or ultramontanes, and the liberal or progressive Catholics. Of course the Protestant churches are similarly divided, and, of course, also, to a greater extent. This fortunate division results in the luminous fact that while there are in Ontario 5,204 public undenominational schools, there are only 231 "separate schools"; and of these only seven are Protestant. If the broad American principle that the property of the state must educate the children of the state were prevalent in Canada, the funds apportioned to the support of all the schools would be disbursed per capita among them. But sectarian jealousy is too narrow to en-

tertain a broad principle. The Roman Catholics were not willing to let any of the money they paid in taxes go to the support of the Protestant schools, and it is entirely probable that the Protestants who were sufficiently narrow-minded to want separate denominational Protestant schools sympathized with their Roman Catholic friends in the narrow policy of separate school funds for separate schools. The law establishing the "separate school" system says:

"The assessor shall accept the statement of any Roman Catholic rate-payer, or a statement made in his behalf, that he is a Roman Catholic as sufficient prima facie evidence for assessing him as a 'separate school' supporter."

"It is amusing to note that by law only Roman Catholics are presumed to be prima facie 'separate school' supporters. Presbyterians, Methodists, Baptists and other non-Episcopalian Protestants cannot be placed upon the 'separate school' list by their preachers. It is only the Roman Catholic whom the Canadian law implicitly acknowledges and explicitly declares to be under the sacerdotal thumb of the one whose sacerdotal toe he is required to kiss. Of course the Roman Catholic priest is diligently on hand and faithfully states in behalf of every rate-payer who is probably, or presumably, or supposably, or assumably, or conceivably, or possibly, a Roman Catholic; or whom he may believe to be, or wish to be, or hope to be, or guess to be, or suspect to be, or surmise to be, or pray to be, a Roman Catholic; that he is a Roman Catholic, and therefore a 'separate school' supporter." The progressive Roman Catholic who prefers public, unsectarian, godless schools can not then send his children to a public school unless he either pays a second school tax or takes legal steps to have his name expunged from the holy "separate school" list and enrolled among those of the public school supporters.

"In this case the law says: 'Any Roman Catholic who may desire to withdraw from the support of a separate school, shall give notice in writing to the clerk of the municipality before the second Wednesday in January in any year, otherwise he shall be deemed a supporter of the school.'"

Beyond doubt this particular Roman Catholic has been admonished by the priest, has been denounced to the bishop, has been prayed over as an indifferent, has been threatened with the deprivation of the most holy sacraments, has been registered for excommunication, and has been otherwise made to feel the discomfort and the danger of antagonism to the will of his spiritual owners. Beyond doubt he has protested his loyalty to his religion and claimed right to exercise his own judgment as to the conduct of his own domestic affairs. And now, while the priest has the legal right to force him at each annual assessment upon the list of "separate school" supporters, his only chance for freedom of choice is to publicly place himself, year after year, in open, conspicuous and effective antagonism with the church of which he claims to be a member, whose creed he professes to believe, and whose welfare he has at heart. How many men could complacently occupy such a position towards their church, their priest, their associates in religion, their friends, and their family? And yet this uncomfortable position is forced upon them by their church in its almost desperate endeavor to force their children into the separate Catholic school. To do this, the priest usually announces from the pulpit, and sometimes from the altar, that after divine service he will take the names of all rate-payers who may not yet be on the "separate school" list in order to so place them. And to bar the way from the "separate" to the public school list the Catholic powers that controlled the matter devised the following form of application: "I, ———, the undersigned, verily certify that I am a Protestant, etc., which enables those who can sign it to use the public schools without farther trouble. As the Roman Catholic cannot sign this application, he is subjected to modes of procedure which are likely to deter him from making the endeavor.

The death of Frank J. Range, the wealthy merchant tailor, has sprang a sensation on this community, as it is rumored that he made a confession before he died which would clear up the mysterious murdering of a man some five years ago. We are investigating the rumors and if they prove well founded our readers will be placed in possession of the whole story.

The Polish church fight may not be ended, even if the fire fiend has rendered his verdict. If the incendiaries are caught they should be punished to the full limit of the law.

Our premium book offer will be withdrawn April 5.

A Good Child
is usually healthy, and both conditions are developed by use of proper food. The Gall Borden Eagle Brand Condensed Milk is the best infant's food; so easily prepared that improper feeding is inexcusable and unnecessary.

DON'T forget postage when ordering premium books. If you do they will be shipped by express at your expense.

Our premium book offer will be withdrawn April 5.

A PRIEST'S OUTRAGE.

He Brings Suit Against a Member of his Parish for Pew Rent.

COAL CITY, Ill., March, 5.—It was just about three years ago, right in the face of the spring campaign in Grundy county, and when it became necessary for men to organize American orders for self-protection from the intrigues of Catholic schemers, that Priest DeParadise, of Coal City, started the entire christian community by throwing a woman devotee to his altar from his church, after boarding up the entrance to the pew, because she was too poor to pay an assessment of 25 cents which he had declared she must pay before the boards would be removed to allow her free entrance to the pew. The good woman had a large family, and had just buried a husband. She was struggling to keep the wolf from the door. She was physically the superior of the priest who sought to dominate, and when he descended from his altar and laid violent hands upon her person, she came out of the tussle victorious, and stepping over the board that blocked the pew, asserted her right to remain at her worship. It was then the civil officers were called upon, and they, with the active assistance of the priest, finally ejected the woman from the church. She was badly bruised and suffered from her ill-treatment. She went to Morris and laid the facts before the state's attorney, who issued warrants for the priest's arrest, but owing to the influence the trial would have on the plans of the campaign then formed, a "committee" was appointed that waited on the woman, and, being poor, she waived prosecution of the suit for the consideration offered.

Priest DeParadise has again broken out in one of his tantrums, but a priest-ridden people are no longer suffering his taunts and insults without complaint. Surrounded by influences of liberty and freedom of thought and action, the down-trodden people have turned upon their priestly dictator, and propose to strike off the shackles of superstition which has bound them to his servitude. Hence when DeParadise brought suit against a member of his parish for pew rent and officiating at the funeral of his wife, the people were up in arms and prepared to fight. So great was the resentment shown, and again being in the face of spring elections, fearing the bad results to follow, Priest DeParadise concluded the suit best be dropped, and it was, but the taint of his action will ever remain as a disgrace to a creed which permits such transactions by those who stand even at the right hand of the American pope as its representative.

The facts leading to the litigation are as follows:

Martin Peyton, an honest, industrious Irish employee of the big 4 Wilmington Coal Co., for some time, together with his family, enjoyed the sacerdotal ministrations of Priest DeParadise, in return therefor replenishing the church exchequer by the usual annuities of pew rent, etc., supplemented by liberal donations of Uncle Samuel's securities to Paradise's private purse on Christmas and Easter Sunday, in this regard keeping up, as vouched for by Mr. Peyton and his friends, with the "business men" of this city of supposedly plethoric purses and less limited resources.

While Mr. Peyton's financial star was in the ascendency, his pathway without his chosen faith was the acme of serenity, unclouded by priestly frown, for aught which might be denominated cause for cessation of ministerial favor or indulgence; but Mr. Peyton became the victim of misfortune—his beloved wife—the mother of his large family, was stricken with a protracted fatal illness, diverting the hard-earned savings that had flowed unostentatiously into DeParadise's treasury to the making comfortable of the remaining hours of the suffering loved one.

During her illness Mrs. Peyton desired the services of her "father confessor," and DeParadise was brought to attend her, but not until he had wrung from the debt-burdened and troubled man, one dollar, in pre-payment for his services did the reverend (?) condescend to perform that function of his holy office. As the end drew near DeParadise was asked to administer the last rites to the dying woman but refused to budge until a carriage was brought to convey his "highness" to the sorrowing home.

The hour set for Mrs. Peyton's funeral was objected to by the priest, and when the remains were brought to the church, the large concourse of sorrowing friends, Protestant and Catholic, was met by the priest; a mumble of latin, a dash of holy water and a curt dismissal, astounded the friends anticipating the usual eulogistic address. In expressing his feelings, Mr. Peyton says: "I was vexed and sorry," and since that time he has withdrawn from beneath the DeParadise sceptre.

The sickness and death of his wife left Mr. Peyton with a debt of about \$300, which kind friends assisted him to meet, and by industry, economy and self denial he has managed to repay them, and just as soon as he was relieved from his burden, Rev. DeParadise instituted suit for \$19, in payment for pew rent and funeral services of Mrs. Peyton. The case was before V. Bonar, J. P., yesterday morning. Mr. Peyton appeared with Robt. Crichton, of Braid-

wood, as his attorney, and the array of witnesses for the defendant vouched for Mr. Crichton's statement that they "were loaded for bear."

It was evident that the proceedings had aroused the indignation of the greater portion of the Irish contingent of the parish and many profers of assistance were received by Mr. Peyton that he might fight the matter to the bitter end, and to this general uprising in favor of the outraged man is probably accountable the non-appearance of DeParadise when the suit was called. The suit went by default and the docket of Justice Bonar's court is embellished with a proceeding, the costs of which are charged to Priest DeParadise.

Woman's Influence.

Woman's influence! What commonplace, insignificant words! Yet no man can fathom their depths, and few but vaguely comprehend their meaning. Pure and simple though they be, there lies beneath that mystical mask, a power that has moved thrones and influenced man since the earliest dawn of existence.

In the beginning of the world, Adam in all his purity was not proof against a woman's wiles. The apple may have been tempting or loathsome enough to trample in the dust, but the woman was fascinating and the hand fair that proffered temptation to the yielding.

And thus it has been, and is, up to the present time.

A woman's influence. Not much, it may be said, but yet it holds the power to sway the destiny of nations. If pure and undefiled, it exalts to the very throne of heaven; if low, debased, degraded, it drags to the lowest depths of hell. It has been truly said that a woman holds the power to make or mar. The greatest men the world has ever known have been reared by purity loving mothers.

The God-fearing woman gathers her children around her and instills into their young minds thoughts of purity and truth. Baby lips first learn at mother's knee to lip the words of eternal love. Slowly, silently, surely, that influence moves on day after day, week after week, and months may lapse into years, but it remains unbroken.

Many a proud man and noble woman have stood up before the world and fitly said: "All that I am I owe to mother."

Sweet, sacred influence that prosperity honors and adversity makes dearer. Home circles may be broken and ties be rent asunder, never to be united on earth, but out with each loved one goes the guardian angel of mother's love.

Oh, mothers, I beg you to not be sparing of your love. Do not shrink to reveal your affection. Only those who know and God alone can understand what it is for an aching heart to yearn for a mother's love. With it, a soul is lifted higher, the life broader, purer, better, drawing with it unconsciously the lives of others closely entwined, and sowing flowers of purity, faith and love that yields a fitting harvest for the home above.

Reverses may come, storms may rage and crush the frail craft embarked on the waves of life's wide sea; temptations may almost overwhelm, and the once spotless soul be stained with sin; but over the blurred vision steals the memory of an innocent child at a mother's knee, and over the dulled senses are wafted the echoes of a mother's voice pleading at a throne of grace.

Could a life, however blackened and stained with sin, blot out forever such a memory as that? No! Ambitions may have been blighted and hopes darkened, but with the help of a mother's love, broken lives have been mended and wreaths of immortality twined for a mother's brow.

Truly, a mother's love is the choicest blessing heaven ever bestowed, and if denied, the influence is a curse greater than a living death.

Oh, mothers, be careful, then, how your influence is used. Forget not that the lives entrusted to your care are buds plucked from the purity gardens of heavens. How could you return them to your God with their white souls sullied and branded with a mother's infamy and shame! Better, far better, had you never lived.

Perhaps you say such teaching is harsh; but all I ask is, behold, and judge for yourself. Look into the homes of those around you and study the lives of their inmates.

The father may be a libertine, a coward, a villain of the blackest dye; but even though the chances are against her, the mother may mold into the lives of her children teachings that death alone can obliterate.

Take a man, however strong and upright he may be, with best ability to rear his sons and daughters, but remove from his home a mother's gentle hand and the circle is incomplete. Efforts seem useless and vain, for the world offers gay scenes and reckless pleasures to ensnare the unwary.

Their untired feet tread pathways that seem paved with flowers, but cruel thorns pierce, and bright flowers hover over the brink in despair. Rosy lips quaff the wine of life held forth by the world, only to find in its dregs poison and death. The life that seemed so gay ended in hollow mockery. Well may we ask, What is home without a mother?

But better it is for children to never know a mother than for her to live a

life that knows no usefulness. God pity the husband and child whose daily lives mingle with a being utterly unworthy to be called the sacred name of wife and mother.

What must be the influence shed abroad by such a life?

Each and every life is lived for good or evil, and what are the results harvested by an ungodly life? Is a mother's life all that reaps the just reward? No! Innocent children are sunk in the pits of humiliation, shame, vice and degradation; their young brows are branded with a curse greater than the brand of Cain; the husband loses his manhood and self-respect; noble aspirations are trampled in unhallowed dust, and lives that might have been lived for the glorification of a Creator, perish in the lowest depths of sin.

Is this all false? I have seen it with my own eyes, and hundreds, yes, even thousands, can bear witness to such a statement.

A woman's life is ambitious. She has high aspirations for her children, husband, and last, but not least, for herself. Every day brings forth the fact that women are occupying prominent positions in our land. It is true, a woman has not yet been president, but she can be his wife, and it is sometimes the case that the power behind the throne is greater than the throne itself.

But don't get discouraged because every woman cannot be a president's wife. Someone must train the boy up to the years of accountability ere he can accept the highest honor our nation can bestow. Many seek prominence, but all are not able to obtain it. I am not censuring, for heaven's blessing rest on the liberty-loving women who labor for a noble cause.

Our nation in days gone by bore the traces made by gentle hands; traces which have never been erased. Some one must do the home work, and a woman only has the capability.

In the great conflicts of the past, men fought shoulder to shoulder—for what? For liberty and the protection of home and loved ones. Sturdy northern men endured the heat of southern suns; chivalrous men from the southland braved the snows and blasts of northern winters. Was all this mere child's play—all for naught? Answer for yourself.

There, on the battlefield, no hardship was too appalling, no work was too great for a woman's hand. She tenderly cared for the wounded and dying; many a brow that throbbled with pain was lulled to rest by gentle fingers and snatches of childhood songs stilled the broken slumbers; fresh young lips, and those which trembled with a mother's love, kissed the death-deadened brow of many a dying soldier; tears fell on the upturned sod of unknown graves and hearts ached for loved ones far away.

Only a soldier; but what matters, if he wore the blue or gray? He was somebody's son; somebody's heart must break. It may have been a fair, laughing maiden, fresh in the hopes of youth, or a mother, sister or wife, and little children have waited in vain for a father's kiss. Oh, what comfort to know that stranger hands did for them what they had done for others! We do not stop to measure the influence we exercise over the lives of others. We can trace it, but an ending it has not.

And if the pathways have been so clearly marked in the past what are they at the present and for the future? Look around you and study the condition of your home and country. Behold the ravages that are being made by a lurking foe. Today is the day for action—not tomorrow, next week, next year or some other time, but today! Many are anxious to reveal their power and now is the time. Are you willing to sit still and see your rights usurped by profligate beings indebted to you for blessings?

It is a mistake to suppose that when you have cast your ballot, your work is finished. Don't disgrace your privileges by inaction. When you vote, pray as you vote, but for love of God, home and country, vote in the right direction! Many say: "I can do nothing, my feeble efforts are vain." Even while you stop to say that your foes are working stealthily and diligently every moment, every hour.

When you fight Rome you must use Roman intrigues. Study their ways if you would learn. A prominent Romanist once said: "Give me a child the first twelve years of its life and you may have it for the rest." Why?

From the very day of existence teachings are molded into that young life that defy the world. So it is in every Romanist home. The children are cradled in the very lap of corrupted faith every moment, hour and day for years. Is it any wonder they are what they are? Read and study the Fourth Order of the Jesuits if you would understand. Every life is molded for a certain purpose and schooled in the precepts of vice, sin and intrigues with cunning which knows no equal.

Slowly, silently and carefully they try to creep into our political affairs and private homes. Not an opportunity is wasted. If they have no opportunity, they invent one. Just a look, a hint, a word now and then, not much, it seems. Follow up and note the results and you can judge whether or not it is of consequence. It may be a life time but that