

NOTES AND COMMENTS.

LAST week the daily papers were agog over the discovery that "the visit of Archbishop Ryan, of Philadelphia, to St. Louis was to induce old Archbishop Kenrick to make a will. According to Catholic rules of government all church buildings, lands, etc., are held in fee simple by the archbishop, and several very serious consequences might arise from his dying intestate. It is said that he did make a will years ago, but it was somehow misplaced and on trace of it can be found. The archbishop is now in his 90th year, and is not at all times rational. He has a large number of relatives in Ireland and this country, who, in the event of his sudden death, might come in possession of all his property. Millions of dollars are involved and the clergy and people are very uneasy. This week they say "the story that the venerable Archbishop Kenrick has made no will and refuses to make one, thereby rendering diocesan property valued at over \$1,000,000 now in the prelate's name liable to descend to his natural heirs, is denounced as untrue. Coadjutor Archbishop Kain says the will is in his possession."

A PORTLAND (Ore.) dispatch, of April 26, says: "The Oregon Presbytery of the Cumberland Presbyterian church, meeting at Woodburn, Ore., has passed almost unanimously a long series of resolutions arraigning the Catholics for their opposition to free public schools, asserting that 'the influence and practice of the clergy and laity are opposed to temperance, virtue, morality, purity, truth, public intelligence, freedom and true godliness,' and that wherever they have held the balance of power 'immorality, profanity, Sabbath breaking and intemperance have gone hand in hand with ignorance and superstition.' They call attention to the present heavy immigration of the 'poor, ignorant and priest-ridden Catholics from Europe,' and assert that it is the policy of the priests to influence them against free institutions and incite them to strikes, mob violence and destruction of property. Attention is called to the fact that they have all sworn allegiance to the bishop of Rome, and demand is made that the immigration of Roman Catholics be prohibited; that none be made citizens until they have forsworn allegiance to the pope, as well as to other foreign powers claiming their fealty. Parents are warned against sending their children to schools where they may come under Catholic influences, and the members of the presbytery pledge themselves to use all possible diligence to keep Catholics out of office and positions of trust. The Cumberland Presbyterian church is quite a strong body in Oregon."

AMERICANS! Here is something for you to think about. It is a dispatch from San Antonio, Texas, under date of April 25, and reads as follows: "There was never a more astonished group of army officers since the beginning of time than those who compose the staff at the headquarters of the department of Texas and the garrison at Fort Sam Houston, when they opened their papers this morning and found that Col. John J. Coppinger had been appointed a brigadier-general. There was a decided personal favor in the news, for Coppinger was only recently removed from the command of his post, and Col. Wade, his successor, was a much more prominent candidate for the appointment than he. Gen. Guy V. Henry, who is also stationed here, although not himself an applicant, was supposed by the knowing ones at Washington to be certain of the honor, and it is undoubtedly true that he was recommended by Col. Lamont, or at least that the secretary of war intended to recommend his selection only a few days ago. Col. Coppinger, who received the star, is the son-in-law of the late Secretary Blaine, having married his daughter, Alice, and it was due to the refusal of President Harrison to give him this same appointment that the Blaine family fell out with the administration. Mr. Blaine himself did not care much for Coppinger, and took very little interest in the matter of his promotion, but Mrs. Blaine was very much in earnest about it. When Secretary Elkins told Mr. Blaine that he did not think the president could properly promote Coppinger, because he had no particular ability as a soldier, had never done anything to distinguish himself and was away down near the foot of the lists of colonels, Mr. Blaine dropped the subject and never mentioned it again, but Mrs. Blaine went straight to the president's study and asked her son-in-law's promotion as a personal and family favor. It is understood that she was very insistent about it, and expressed her displeasure at Gen. Harrison's refusal; at least the break between the two families occurred

then and has never been repaired. Now President Cleveland gives Coppinger what Harrison refused even to the son-in-law of his secretary of state, and there never was a greater sensation in the army. Everybody is wondering how it came about, and there is only one explanation offered. Coppinger is a native of Ireland, belonged to the body-guard of Pope Pius IX., and came to this country as a soldier of fortune at the outbreak of the late war. He is an ardent Catholic, and it was through his influence that Mr. Blaine's daughter Alice left the Presbyterian church and joined the Catholic before her marriage. The officers here all believe it is a religious appointment, and that it was made after a still hunt, through the influence of the Catholic hierarchy. Hence the sensation. If a hundred officers had been asked to express an opinion yesterday as to the probable appointee, not one of them would have suggested Coppinger."

In an address before the Marquette Club, of Chicago, Saturday night, April 27, Hon. William Warner, of Missouri, in answer to the toast, "American Patriotism," said: "Love of one's country is patriotism; love of America, her flag, her institutions, is American patriotism. It has ever been willing and able to defend the rights and maintain the laws of our common country. Its deeds of heroism and self-sacrifice, in war and peace, constitute the brightest page in history. The citizen of the republic, by birth or adoption, imbued with its spirit, sinks sectionalism, state-rightism, Germanism, Englishism, Irishism, and every other ism into 'Americanism.' Proud as a citizen is and should be of his state, that which should most exalt his just pride and patriotism is that he is an American. His patriotism finds expression in the words: 'My country, may it ever be right; but my country, right or wrong.' His pillar of cloud by day and of fire by night is loyalty to American interests. He inscribes upon his banner: 'One country, one language, and one flag.' Whether at home or abroad, 'his first best country was ever his own. American patriotism is the exclusive property of no class, church, or party. It champions law and order and crushes anarchy and communism. It gave to Cleveland a loyal support in protecting the commerce between the states as freely as it gave to Lincoln the youth of the land in the preservation of the Union. Its test of official action is that 'He who maintains his country's laws alone is great.' Under theegis of our blessed constitution American patriotism guarantees protection to every citizen. It demands that the declaration of the fathers, 'That all men are created equal; that they are endowed by their Creator with certain inalienable rights, among which are life, liberty and the pursuit of happiness,' shall be recognized and enforced on every inch of American soil. It drives from the halls of legislation false leaders who seek to create dissensions between citizens on lines of wealth, nationality, color, or religion. It recognizes in a government by the people that wages, the property of the wage-earner, should be sacredly guarded. It is conscious that the men and women who largely in the near future are to shape the policy and control the destinies of the republic are the boys and girls of wage-earners of today. It knows that the foundation of a government in which the voice of the people is the voice of God is the virtue, intelligence, and contentment of its laboring classes. The children of these sons of toil, the future citizens and rulers of the republic, must inherit virtue and contentment from the American home, and be educated, if at all, in the American free public schools—the colleges of the people. American patriotism will protect American homes by paying to American labor American wages, to the end that these boys and girls shall not be prematurely driven from the school-room to the factory. To endow the children of every American home with virtue, intelligence, and contentment, the trinity of good citizenship, should be the highest aim of all legislation, national and state. Broad as is the catholicism of our government, it should no longer permit the pauper and criminal classes of Europe to pollute the stream of American industries. They are the spawn of vice and ignorance, neither recognizing the dignity of the laborer nor the nobility of toil. To them the gates of Castle Garden should ever swing outward. I believe in that stalwart American patriotism that uses the output of the American shop, that wears the fabric of the American loom, that eats the product of the American soil, that drinks the wine of American vintage. America's interest against the world is the shibboleth of American patriotism. In the family of nations, as in the family

of individuals, charity should begin at home. Other people will not, from disinterested motives, contribute to our prosperity. 'There can be no greater error,' said the Father of his Country, 'than to expect or calculate upon real favors from nation to nation. The belief in such favors,' he said, 'is an illusion which experience must cure, which a just pride ought to discard.'

Some Hard-Shell Facts.
The following excerpts are culled from a sermon lately delivered by Rev. I. A. Thayer, of Newcastle, Pa., and are thought beguiling to those who cry "Peace, peace!" when there is no peace: "The timely topics now demanding the wise treatment of the pulpit, that I name for the purpose of illustration, as well as for their intrinsic importance, may be grouped under the following heads:
1. Political Romanism.
2. Political Rum.
3. Political Rottenness.
"I lay especial stress upon the adjective. I shall have nothing to say of religious Romanism. Its religious errors must stand on a level with other religious errors, and his honest religious opinions entitle the Romanist to the same respectful consideration to which all other religionists are entitled. But in the Romanist as a politician, American institutions are confronted by a determined and deadly enemy. His ultimate purpose is to rule the land and subordinate all its resources to the church's interests. He seeks office with marvelous persistency and cunning, and now occupies a large majority of the offices at the national capital and in all the principal cities of the union. He seeks the public support of his schools and charity institutions, and receives ten dollars to every one given to the control of all other churches and societies. Of course, in this office-seeking age we cannot condemn the Romanist for seeking and obtaining office. It is likely that others would do the same under the same circumstances. But it is the methods he uses that need attention. These are political. They are united in this. They control a vast host of ignorant voters, ready to do the bidding of the priest, who is a diplomat and a political wire-puller of consummate ability, and subservient to his superiors. They work for the future. Present disadvantage or defeat is nothing to them. If one lifetime is not sufficient for the accomplishment of their purpose, they work with the same fidelity in perfecting preliminaries that must be resigned to other hands. With no change of purpose and with astonishing skill and patience they work for the long run. Their method is to stand between the dominant political parties and hold the balance of power. And so certain are they to use their great vote against anyone who antagonizes them, that they have the majority of the politicians and political newspapers perfectly cowed. These dare not speak, vote or print their real convictions on pain of being defeated in elections or boycotted in business. Yet, as voters, the Romanists are in a small minority. Why, then, are they so influential? Because their opponents are asleep to the facts and divide on a hundred minor issues. The politician knows that he can depend on the support of his Protestant friends regardless of his vote on the question in which the Romanists are interested; but that he will lose the latter's vote if he does not obey their will. And there are enough districts in the country, in which the Romanists hold the balance of power, to give them the balance of power in congress. And the ranks of the Romanist voters are being increased through foreign immigration at the rate of 100,000 a year.—*American Tyler.*

Delegates to Milwaukee.
The interior Nebraska and Omaha delegates to the Milwaukee annual meeting of the A. P. A. leave Omaha via the Chicago & Northwestern Railway at 4 o'clock p. m. May 5, arriving at Milwaukee Monday morning, May 6, at 10:45 a. m. Both chair-car and sleeper accommodations. Purchase your ticket via Chicago & Northwestern Railway, at 1401 Farnum street, or at Union Pacific Depot, and take a receipt for your fare, which will entitle you to a rate of one-third fare returning.

What Can't Be Cured
must be endured. But before you make up your mind to endure what you think nothing can cure, give the waters of Hot Springs, S. D., a trial. And—take the Burlington Route when you go.
If you want information about rates, trains, etc., write to J. Francis, city passenger and ticket agent, Burlington Route, Omaha, Neb.
Beautifully illustrated folder descriptive of Hot Springs sent to any address on request.
Eat Dyball's delicious Cream Candies, 1518 Douglas St.

EX-PRESIDENT BOWERS

Writes an Able Article Upon Papal Investments in

American Commerce By the Pope—Some Facts and Figure Which Americans Should Remember.

The revenue of the pontiff is gathered from many sources by way of taxes, that is, Peter's pence and indulgences, and this income, collected from all the nations of the earth, is centered and garnered in the coffers of the pope, and through whose agencies the papal investments are made. Some years ago, through the mismanagement of one of the cardinals, who had charge of the funds of the vatican, the pontiff met with a great loss, involving hundreds of thousands of dollars to the vatican. Aside from the actual monetary question, all the realty or personal property, in whatever country it may be situated, is held personally by the bishops of the respective dioceses in trust for the pope. For years this property has been entirely exempt from taxation, and massive structures—convents, nunneries, churches and cathedrals—amounting in value to millions of dollars, have been and are exempt from taxation and are a loss to the people of this nation amounting to hundreds of thousands of dollars annually. Not only these, but immense blocks of residence property, from which the representative of the church draws an annual income of no mean proportion, also have been and are exempt from taxation because it was rated and declared the property of the church. This great loss to the people in taxes becomes a burden to the balance of those from whom the taxes are exacted, and is collected solely upon their realty to the sole behoof of the owners of the untaxed real estate, etc. Therefore, in this exemption and frehold the merchants of our country, of necessity, are compelled to take from their business or add to the prices of the commodity in which they are engaged an additional per cent, which the consumer must eventually pay. This exemption, these possessions without taxation, increase the per cent. of advance on the commercial interest in order to make up the shortage, by reason of this deficiency or privilege granted under our laws. We recognize the laws of our nation and should uphold them and maintain them against whatsoever attack from any source at any time, but where a law becomes unwholesome and we find the people oppressed by reason of its existence, through the instrumentality of such a corporation exercising its apparent right based upon the simple construction, to the great detriment of the people financially, with the additional per cent. added to the commerce that becomes their life, then such a law should be annulled, or amended by proper legislation, and I believe that the time has about arrived.

We have before us two noted examples that caused a great deal of comment and excitement among Protestants as well as the Roman Catholics. As usual, under circumstances in the days gone by, it created great strife and disputes upon the question of this law that gave such great relief to the Roman Catholic hierarchy in the possession of property in this nation. In St. Louis was one instance, and the other in the city of Buffalo. The ruling upon these two cases was the ultimate cause for sending the first papal nuncio as a visitor to this country. Gaetano Bedini arrived upon our shores in April, 1853, and so determined, outspoken and boisterous became the people that, terror-stricken, he ran away, afraid of assassination, in March, 1854. Questions bearing upon the liberties of the people, and their financial interests as well, were held to be of considerable importance—so much so that the subjects were carried into congress, and a debate followed between the Hon. Thomas R. Whitney and others relating to the matters of our commercial interests at that time, 1853. The churches at that time vested in the bishops all the properties held by them in the interest of Rome. This same question is affecting the Polish Catholics more or less to-day, as, for instance, the Cleveland Polish church and those of the city of Baltimore so recently withdrawn.

To come back to the subject matter of our commercial interest, it will be necessary to follow up from 1828 the causes that gave rise to this question. In Vienna, at this date, was organized, under the patronage of the Emperor Ferdinand the Fifth, the St. Leopold Society, Prince Metternich being its president, and the Archduke Cardinal Rudolphus, Archbishop of Ulmitz, su-

preme director, and two other personages that I cannot just now call to mind. They commenced the business for which they were instituted, May 13, 1829, and made their first report in October, 1830. Their offices and apartments necessary to carry on their business were in the Dominican convent, and from there were sent out their emissaries to all countries, and more especially to the United States, to take an interest, and, if possible, subvert by missionary work, intrigue and jesuitical appliances, the states of America known as the United States. They were quite successful up to 1854, when the people became aroused; subsequent to that, for a short period in America, they ceased their open hostilities and assumptions of authority and dictatorship, up to 1861, since which date the country is familiar with their transactions. The cardinal representing the Roman Church and its financial interests comes from Vienna, and is one of the propaganda of Rome, and receives the largest salary of any officer on earth. It is he who controls and dictates the investment of the moneys of the vatican. He is an apostate Jew, and through him this money is placed, as investments, where it will return the best results therefrom. We will notice this personage further along in our discussion. The representative of the St. Leopold Society, or foundation, as some are pleased to term it, in America was Bishop Edward Fenwick, of Cincinnati, who served as their agent in America up to the time of his death. They had their agents in England, Germany and France at this time, all working in concert to one end—the establishment, through the commercial relations of the nations, of the power of the pope and his temporal claim in the nations that were Protestant. While Bishop Fenwick, in his capacity of agent for this organization, was at Cincinnati, he received from Europe large sums of money at various times. At one time, I am assured, he received the large amount of \$300,000. The question arises, What was this money placed in his hands for, if not for investment in some of the stocks, bonds, or the commercial relations directly affecting our nation? One can scarcely enter into this discussion of the financial relations and take any one subject matter to itself bearing directly upon the commerce of America, as so many things are interwoven with it and the commerce of the nation permeates so many of the lines and branches of the pursuits, in a business sense, of the country; but in 1844 George P. Gifford, who was then the organizer for the Republican party, at Boston, delivered an address before the Native American Club, either at Charlestown or Cambridge, in which he gave a list of the sums received, and also described how they were disbursed, most of the money going to points on the Mississippi river.

It is thought by some writers that this agent, through the St. Leopold direction, and these moneys invested by him, is the source of all our American troubles since 1831. It came here under the cover of these organizations, took root, and has been with us ever since. It has been using the British nobility and capitalists, whom it has assisted to buy up our lands with money derived from the Bank of England and the Rothschilds, who are the custodians of the vatican's immense wealth, thereby establishing an alien landlordism and affecting, to that degree, our commerce. It has enabled the English syndicate to purchase and control our great manufactures, more especially to be mentioned the breweries and flouring mills, which to-day are putting out their products for alien account from the moneys borrowed by these lordlings through the agencies and instrumentality of the bishops and archbishops of England and Ireland for the Roman Catholic Church. It has induced discord among our laboring population through its influence by reason of its moneyed interest, and its effect upon the commercial and the transporting or carrying power of this nation, has organized strikes and brought up questions that are entirely foreign to our idea of government. It has assisted in the transplanting to the shores of our nation vast hordes of immigrants, the least desirable of the earth's people, the worst elements of Europe. Ninety-five per cent. (I believe this is correct) of the adherents of the Church of Rome are, under its influence and control. By its guiding hand it has engineered every financial crisis that has occurred in this country and elsewhere since 1837, and to-day it is the power that dictates the investment of these moneys from the pope's treasury, and consequently is drawing the gold coin from our American treasury to-day and transferring it to the treasuries of Austria, Russia and France. In 1844 Col. William L. Stone, editor of the *Commercial Advertiser*, in New York,

had a controversy with Bishop Hughes upon this subject of commerce. Why was this discussion at this time, if the investments of the vatican did not affect, in some degree, the commerce of this nation? Other matters than the commercial relations of Rome with this nation, from May 27, 1844, to June 21, 1844, were discussed, and, I believe, were put into pamphlet form for distribution.

In 1856, Erastus Brooks, a member of the state senate of New York, introduced a bill to divest Roman Catholic bishops of their title to church property, which he very ardently advocated. His speech on the question excited the ire of Bishop Hughes and involved him in a long controversy bearing upon the amount of property held by the bishop in the city of New York. There was an attempt made at this time to arrive at the value of the property held, and a careful list was made of the various holdings, but it was impossible to ascertain the true value, or as to the amount paid for this property, because the consideration expressed in the conveyance was nominally \$1.00, and therefore it was out of the power of Mr. Brooks to obtain the desired information. This information can be found in possession of the New York Historical Society. This may not seem to have any bearing upon the question under consideration, but is injected here simply as an emphatic declaration substantiating the evidence, the original belief or recitation of the fact that the investments of the pope's money in these institutions more or less affect the commercial interests of this nation as applying to the people by reason of their non-taxation. The reality of any concern doing business in this country, such as banks, brokers, corporations and other organizations is taken into consideration as assets in their accounting of their business, and in the settlement and adjustment of their financial affairs; therefore I feel that I am privileged, with these as a rule, to use this as an argument as to unjustifiable interference by the Roman see in our commercial relations. In 1889, the New York *Herald* published in display type, with sensational headings, the account of the establishment of the Universal Association Bank and Trust Company. This concern was wholly a Roman Catholic institution, instituted by the pope through his investing agent, the cardinal aforesaid, with a capital stock of a hundred million dollars, entirely under the control of the papal authorities. Colonel George Wm. Cameron, Leybourn and Cleghino Curti were reported, at that time, to be the promoters, and they brought with them, from the old world, on May, 15, 1890, the papal benediction. Waldorf H. Phillips was reported to have been made president, and he afterwards went to Europe to perfect the plans for this mammoth financial scheme. Frederick A. Sawyer was reported as its secretary. Mr. Phillips returned from Paris on September 11, 1890, and is reported as saying: "We are now located in France, England and Ireland, and I go Thursday, the 18th, to Berlin and St. Petersburg. We will open our European branches about September 15 or October 1st."

If this gigantic enterprise that was established in New York, with hundreds of millions of dollars, and of which the papers made so much, was founded, which there is little cause to doubt, it has been kept secret, and under some other name has done its work well. If this association was established, and is in existence at present, the money came from the hands that are today making investments in our commercial interests and attempting to guide by their influence and power the affairs of this nation to that extent to gain a recognition paramount to all temporal organizations. Soon after this establishment, as reported in the papers, there was granted by the legislature of Kentucky an extraordinary charter, so history records, to the American Bank, Trust and Guarantee Company, with twelve directors, seven of whom were to live in Rome, Italy; one in Paris, France; two in New York and two in Kentucky. This entire body of men, without an exception, were Romanists. E. J. Singer and J. B. Thompson, of Kentucky, are mentioned in connection with it. The establishment of this concern, manipulated as it is or was to be, leads one to the conclusion and the facts has established a firm belief that the investments in American commerce by the pope through his agencies have been more widespread and of greater force and effect than the American people have ever given credence to. It is very hard indeed for anyone to prove beyond the peradventure of a doubt the exact amount, the data of the investments, the branches and lines of trade in which the investments were made, but we have sufficient evidence collated to show that the money of the vatican, accumu-