

THE AMERICAN

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JUNE 21, 1895.

DOES THIS MEAN YOU?

If it does, please give the following your kind attention. This is offered in a most kindly yet firm spirit: There are many persons who are able to pay their subscription to THE AMERICAN who are in arrears. We as a matter of business ask that if you are one of that class that you send a portion of the amount, if you cannot send all at this time. It takes money to run a patriotic paper as well as any other enterprise. As a matter of business, think it over, and respond at once. The recent heavy rains have assured our farmer friends a good crop, and we trust they will respond to this call for a portion of what they owe, as we have been very easy with all our friends during the hard times, carrying thousands of dollars when we were really able to carry but a few hundred.

This is a pretty good month in which to pay your subscription.

LIBERTY, equality, fraternity constitute the tria of each American sovereign.

JESUITISM is not indigenous to the soil of America. It is a foreign growth which shall be extirpated.

THE moral, intellectual, civic and material interests of American society demand the extirpation of the fungus growth of Jesuitism.

THE Governor of Illinois has called an extra session of the legislature. The governor ought to know when the people have had enough.

THE abolishment of the papacy will be an unalloyed blessing and benefit to mankind. Patriotic Americans will hasten its abolishment.

OUR old and esteemed friend, Stephen Collins, editor of the Pittsburgh American, the organ of the Jr. O. U. A. M., is in Omaha attending the National Council of that order. His host of friends will be glad to meet him again.

THE United States supreme court has decided that the possessions of ecclesiastical institutions in this country have assumed such large proportions that they should be classed as a trust. Why not tax the trust? Tax all church property.

THE national soldiers' reunion, June 16, resolved that 'soldiers should no longer be manipulated for their votes by the designing politicians of any party, but should act independently and vote for their own interests only, without regard to party platforms or politics.'

THE A. P. A. Magazine promises to be the success of the year in periodical literature. Nothing like it has before been attempted, and the average mortal cannot but be surprised to see what an immense amount of valuable matter has been gathered together to instruct and delight all readers. It also gives up considerable space to printing the most venomous Catholic attacks on the A. P. A.

THE St. Joseph (Mo.) Daily News publishes this item, which needs no comment to convince Americans that something is radically wrong with our naturalization laws:

Maurice O'Brien was granted naturalization papers. Although not a citizen of the United States, O'Brien has been a member of the police force for nearly ten years.

MR. ISAIAH MILLER has filed a petition with Judge Scott, of the district court for Douglas county, Neb., praying for a writ of habeas corpus. The writ is asked on the ground that his two children are unlawfully restrained of their liberty, and were placed in the House of the Good Shepherd without his consent, and that they are compelled to labor without receiving any compensation. The writ was placed in the hands of the sheriff for execution, and the hearing took place at 2 p. m. on Thursday. Full particulars are given in another column.

A DESPATCH from Guatemala, dated June 16, says: 'The efforts of the Jesuits to entrench themselves in Mexico are viewed with interest here. It is lamented that public men generally declare themselves atheists, agnostics, or materialists. One journal says there can be no hope of public morality and reform as long as religion has no hold upon the leading men. Mexico's tolerance of the Jesuits is explained here on the theory that the government is allowing the rupture to grow and increase inside the Catholic church, as a majority of the Mexicans is friendly to the Franciscans and Carmelites, while the wealthy minority favors the Jesuits.'

MILLER AND HIS CHILDREN.

Isaiah Miller, hailing from Davenport, Iowa, applied yesterday to Judge Scott for a writ of habeas corpus for the persons of his daughters, Eva, aged 16, and Jessie, aged 12. His application for the writ states that the children were taken from him during sickness, by persons to him unknown, and placed in the convent of the Good Shepherd at South Omaha, and that when he asked for them the mother superior refused to let them go. The defense was that Mrs. Hill, the police matron of Davenport, left the children with the institution on the representation that they were homeless and friendless. When Miller appeared and asked for the children he had nothing to identify him as their parent, and, until he could prove up, the institution insisted on holding the girls. Yesterday Miller made his claim clear, and the children were turned over to him.—World-Herald, June 21.

For a downright untruth the above certainly takes the lead of anything we have ever seen given out by the church or her sycophants.

"When Miller appeared and asked for his children he had nothing to identify him as their parent." Could not the children state whether the man was their father? Does the writer of that item think the people of this community are fools, and that they would believe that a man having no claim to two girls as old as Eva and Jessie Miller could represent himself as their father without being exposed as an impostor? Is it reasonable to think that a sane man would appear before strangers and represent himself, in the presence of a girl as old as Eva Miller, as her father, without he held such relationship? The truth of the matter is, that Mr. Miller, according to his statement to us, called to see his children twice the first time, he noticed they acted as though something was wrong, and he purposely disarranged his necktie in order to give him an opportunity to ask one of the girls to tie it for him. As she tied his necktie she whispered: "For God's sake, take us out here!" He was startled by her words, and arose and remarked that he would go, and take the children with him. This privilege was denied him, and for several weeks he planned to get possession of his children. He made a second visit to the institution, took a witness with him, and demanded his children. Again he was refused, and, he says, ordered away. When he threatened to call the law to his aid, the sister to whom he was talking—presumably the superior—told him that no policeman, no judge or court could take those children out of that home and out of her custody. When Mr. Miller told us what the old girl in black had said to him, we agreed to help him get possession of his children. The result is given above.

Whenever Romanists declare that our officers, our courts and our judges cannot reach them, we feel like teaching them a mild lesson, and that is why we assisted Mr. Miller in this instance. He was a total stranger to us, was without friends and without money, yet possessing, apparently, all the love for his children that a father usually possesses. He told us his story in an unassuming way. There were no frills, no coloring, but a lonely plea for the liberation of his loved ones, made by a homely old man. He brought us letters—one from a woman who, he said, was his wife, in which was poured out a woman's anguish from a woman's heart; lamenting that her daughters were in a place which was spoken of so unfavorably, and pleading with him to never rest until they were free. It was a mother's plea! And 'gainst these pleas man's heart can frame no reason for refusal. So we secured the services of Judge Covell and Hon. Philip Winter, who attended to the legal part, and then went with him when he secured his papers.

We do not know what treatment is accorded the girls and young women confined in the House of the Good Shepherd at South Omaha, but presume that it differs but little from that undergone by inmates in similar institutions. In fact, we have a letter from a lady whose sister managed to escape from the South Omaha institution, which was sent to Mr. Miller's son in Rock Island, Ill., from a little town in this state. We will publish the letter, omitting only the name, so that you may know what the ex-inmates think about the House of the Good Shepherd.

ARLINGTON, Neb., May 23, 1895.—Dear Sir:—I take the liberty to write to you and tell you the way your sister Effie and the little one are treated in the Good Shepherd Convent in South Omaha, Neb. I would thank any one who would do this for me. My sister was there, and they asked her to write and tell you about the institution, as they said you would not let them stay there. It is called a religious institution, but all the religion there is is dancing, to amuse the priests, Sundays and at any other time they come there. As to learning anything, why, they don't try to teach any one anything. They make your sister do the scrubbing and dirty work, and then call them beggars and ragbags, and such like. I believe in working, but I don't believe in making people work for nothing. They can both earn their own living outside. Effie is a good worker. My sister was very sorry for them. You don't need to write to them, as it will do no good, because, unless the children write what they [the "sisters"]

tell them to write, the sisters will not mail the letters. Should any girl write how she is treated, her letter will not be mailed. My sister wrote to me twice, and they never sent the letters at all; and I wrote to her, but they did not give her the letter, or even tell her that I had written. Then my husband went down to see her, and the sisters were not even going to let him see her. They were going to make her stay whether she wanted to or not—no matter. But he told them he would not go until he had seen her. So she was permitted to come home then. It doesn't make any difference how sick an inmate may be, she has to get up and go to work. My sister was there two weeks, and she never even stepped on to the ground in all that time. The girls are more closely confined than if they were in the penitentiary. In a state's prison you can look for your time to be up some day, but at the Good Shepherd it's never out.

Now, please look after the children. I know my brother would not leave me there. They'll tell you the children are getting along so nicely, and that it would only bother them for you to see them; but you will have to insist on seeing them. Liberty is a great blessing. You don't know it till you get the doors locked on you.

Well, I will close for this time. Hoping that everything will come out all right, I remain, yours truly,

THE JUNIORS.

The national council of the Jr. O. U. A. M. convened in Omaha, Neb., in annual session, Tuesday, June 18.

The report of the committee on credentials showed more than 150 delegates present, who represent about 35 states.

The first day of the session was taken up by the report of the committee on credentials and in the consideration of the annual reports of the officers.

The report of the national council was quite lengthy, but was adopted after a few minor changes had been made and after the complaint of certain Ohio and Pennsylvania councils against the Pittsburg American had been eliminated.

The contest for the offices, Tuesday afternoon, was quite spirited. The result was as follows:

National councilor—C. W. Tyler, of Richmond, Va.
Vice councilor—P. A. Shanor, Pittsburg, Pa.

Treasurer—J. Adam Sohl, Maryland Conductor—Dr. J. L. Cooper, Fort Worth, Texas
Warden—W. A. Howard, Lincoln, Neb.

Sentinel (inside)—J. L. Ingram, St. Louis.
Sentinel (outside)—John W. Pettinger, Indiana.

Chaplain—Dr. H. R. Littlefield, Portland, Ore.

The next annual convention will be held in Denver June 16.

Tuesday evening a reception was tendered the delegates at the Y. M. C. A. Addresses were made by a number of visiting brethren, by Rev. S. Wright Butler, and other lesser lights, while Clarence D. Elliott recited the German version of "Barbara Fritchie." Mr. Elliott's style so captivated the audience that they insisted on encoring him twice.

Wednesday morning was taken up with reports, and the afternoon in a drive about the city, to South Omaha, Fort Omaha, and Florence. At South Omaha the delegates and their friends visited Swift's great packing house, and were shown through its various departments. From there they drove to Hanscom Park, then to Florence, where they all inspected the magnificent plant operated by the American Water Works Company. From Florence they proceeded to Fort Omaha, where they were treated to a fine band concert and a dress parade by the troops. One inspiring thing happened at the fort. The color-bearer appeared on the field, as the band began to play, carrying a beautiful silken flag. As it passed the first group of Juniors, every one of them doffed his hat, and one of them proposed three cheers for the flag, which were given with a will. And as it was carried across the field, its bright folds swelling on the breeze, every head was bared, and cheer after cheer rent the air.

Next morning the regular order of business was taken up, and the morning consumed with speech-making favorable to and in opposition to the recommendation of the committee that a widows' and orphans' home be established; but the opinion prevails that the council will vote to sustain the committee's report by a good round majority. It is further believed that Tiffin, Ohio, will secure the plum, it having made a number of very favorable offers of land and cash donations. Besides, the state council of Ohio has pledged over \$15,000 toward building the home if Tiffin is chosen.

The order will probably declare positively what class of foreigners it believes are inimical to our form of government, and if it does there will be a lively discussion, as there are some able men on both sides of the question.

Thursday evening a banquet was served the visiting brethren, their wives and the friends of the order in this city, by the local councils, which was a most enjoyable affair.

The banquet tables were spread in the Millard Hotel, and around them gathered fully two hundred persons, who, from 9:30 Thursday evening until 1:30 Friday morning, enjoyed two feasts—one of the material and substantial things of life, the other of wit, humor, pathos, and reason.

The first was set before the assembled guests, after Rev. H. H. Slaughter, of Missouri, had invoked the Divine blessing.

MENU.

- Canape d'homard a la princesse. Radishes. Clear mock turtle a l'Anglais. Sautéed almonds. Spanish olives. Zinfandel. Soft-shell crabs (fried), tartar sauce. Julien potatoes. Sliced cucumbers. Supreme of spring chicken a la signora. New green peas. Veuve cliquot punch. Broiled jack snipe aux cresson. Tomato salad, mayonnaise. Maraschino ice-cream. Assorted cake. Fruit.

JUNE 20, '95. Cigars.

As soon as all the courses had been served, Mr. J. W. Hodder arose and announced that, as he had already taken a very prominent part in the program, he would on this occasion call upon a brother to act as toast-master whose ability to serve in that capacity had been demonstrated on former occasions. He would ask Bro. J. M. Gillan to act as toast-master.

Mr. Gillan accepted the position in a very neat speech, stating that none of the speakers had been assigned subjects, and each one would speak upon whatever was nearest and dearest to his heart.

The following gentlemen were then called upon for a speech, and all responded in a most happy and appropriate manner:

- J. G. A. Richter, of Ohio; C. W. Tyler, of Virginia; Edward S. Deemer, of Pennsylvania; Rev. J. Morgan Reed, of New Jersey; G. M. Cone, of Oregon; Perry A. Schanor, of Pennsylvania; F. W. Alexander, of Rhode Island; F. L. Armstrong and W. C. Kerr, of Pennsylvania; Rev. J. R. Bollitt, of Maryland, and Rev. S. Wright Butler, of Omaha.

Most of the business of the order had been transacted by Thursday afternoon. The next convention of the National Council will be held at Denver on June 16, 1896.

THE KANSAS CITY TIMES.

In an article purporting to be a report of the trial of Jerry Pate, S. A. Pike, Charles Binney and E. T. Coleman, at Liberty, Mo., charged with the murder of Mike Callahan in the Fifth ward election riot, April 3, 1894, the Times states several malicious lies of a political formation. A statement in the head-lines reads as follows: "Evidence showed that Coleman killed Mike Callahan." This statement the Times can not prove, and in itself is a dastardly attack upon a man who we are convinced has more principle than many people who would omit such parts of a trial in reporting it, that it would imply a wrong sentiment. The article further states that "three witnesses swore that they saw Coleman fire the shot that it is alleged killed Callahan." Does the Times have the ability to put evidence together? If a witness swore that Coleman was standing against a telegraph or telephone pole when he was said to have fired the shot, and also that others testified that Callahan was surrounded by a mob near Pate, at some distance from Coleman, and that Callahan was shot in the back of the head, the ball taking a direction upward, so that the shot must have been fired from a low point, would the Times say that it was conclusive evidence that Coleman shot Callahan? This is a part of the evidence which the Times decides emphatic! The article of itself is about as fit for publication as the noted acrostic which the Times flaunted some time past.

If the Times is making boncomb by denouncing Prosecuting Attorney Jamison, it will do well to delve lightly into matters, and to support measures which have caused the persecution of men who were in court proved sworn officers of the law, as was the case of those Americans mentioned above.

The Times further slanderously bounces upon the jury selected, and should be denounced for such an attack. It would appear from the tone of the article, and the following paragraph, that the Times would desire the people to believe, that the jury had been "stacked." It reads: "It was openly talked about Liberty tonight that a majority of the jury belonged to the A. P. A., or, if not that organization, at least to the Junior Order of United American Mechanics," etc. We are of the opinion, from personal observation, that if there was ever an honestly selected jury, the thirty men who were chosen to select from would prove a halo and the Times a slough when compared. If the jury, by deciding according to the law and the evidence in the case, decided by evidence produced by the prosecution, with none from the defense, that Mr. Pate was innocent, it shows well that the testimony was certainly in favor of all the accused, even when brought by the prosecution. And here we will state that these witnesses for the prosecution were partly of the gang to which Callahan belonged (namely, of the "Jim Pryor"), and were presumably of ex-Prosecuting Attorney

Brown's selection. As an organ for the gang, the Times has done nicely in this mentioned article of Thursday, June 13, 1895.

The editor of this paper believes the opposition to Henry Bolin can be traced to Rome; because he has heard it said that a demand was made upon Bolin by certain people favorable to the church of Rome for the discharge of Jerome Coulter, one of his employees, who had the misfortune to marry a Roman Catholic, and such a one as is said to have made life a hell on earth for him for years, and from whom he finally, according to a daily paper, separated. While we believe Henry Bolin honest and efficient, we believe he has allowed his worst enemies to smirch his fair name by associating with them. A man cannot be a friend of Edward Rosewater unless Edward Rosewater can use him, a thing which Henry Bolin has now found out. We sympathize with Bolin in his present unfortunate position. However, he has no one to blame but himself. Had he been true to himself, to his family, to his friends and to the principles of the men who elected him, he would stand before the people of this city without this suspicion of wrongdoing, which has been pushed along by the men who are planning to array the native citizen against those who have been naturalized, in the coming campaign, with Rosewater—a foreigner—howling against the foreign-born nominees on the Republican ticket.

OUR friend Harry McGrew tells some of his friends that he thinks Mr. Rosewater made a point against the A. P. A. when the school board re-employed Miss Arnold as superintendent of music, and that the men who looked with little favor on his citizens' movement before the board took that action are now inclined to think that he can kill the A. P. A. this fall. We think Mr. McGrew is in error. Had the A. P. A. gone after Miss Arnold, they would have got her, as a large majority of the board are in line with the principles of the A. P. A., and Mr. Rosewater, Roman Catholic Count Creighton nor the pope could have kept her in her position. The A. P. A. is not afraid of Mr. Rosewater. It invites him to the fray. And if he is never heard of in Nebraska politics afterward, let the epitaph above his political tomb be:

"EDWARD ROSEWATER, DIED FROM OVER-INFLATION."

ON Sunday evening, June 30th, Rev. John Quincy Adams Henry, of the La Salle Avenue Baptist Church, will preach a patriotic sermon on "Old Glory; or, The Flag of Freedom." All patriotic friends are cordially invited to attend this service. The Gohmer Quartet will furnish appropriate music.

THE cases which were instigated by the tools of Rome against the Americans have passed from the courts. The boys were cleared by the tangled evidence produced and intended to help Rome prosecute them. One more victory has been scored for America.

Will Be Doubly Married.

Marriage License Clerk Salmonson, at Chicago, was much astonished recently when he found himself suddenly called upon to issue two licenses to the same contracting parties. A man who gave the name of Thomas Clarisey came into the office and in the ordinary way said he wished to be married and that the girl's name was Maria Mahood. Clerk Salmonson was preparing to make out the required document, when Clarisey announced that one license would not be enough. He explained that he and his prospective bride were of different religious faiths, he being a Protestant and Miss Mabel Mahood a Roman Catholic, and that in order to satisfy the old folks, who instilled the diverse views into their minds, it was necessary to have two ceremonies performed. At first it was agreed, he said, to have a Catholic priest marry them and afterward repair to a Protestant clergyman, procuring but one license, as the second ceremony would be purely formal, anyway. But Clarisey's own people would have none of it, declaring that the priestly marriage would not be valid. So, to settle the matter, he finally consented to apply for the two licenses and be doubly married. The contracting parties are each 24 years old, and live on the South Side, near Thirty-eighth street. This is the first time in six years and the third time in thirteen years that such a thing as the issuance of two licenses to the same parties has occurred.

How Rome Loves Protestants.

The San Francisco Catholic Monitor says: "Even to the present day this office gets offers of the A. P. A. secrets from ministers who have worked themselves into high positions in the lodges. We may state, however, that we never accepted them. We wouldn't believe a preacher on oath."

Our Sentiment.

"How dear to our hearts is the old silver dollar, when some kind subscriber presents it to view; the liberty head without necktie or collar, and all the strange things that to us seem so new; the wide-spreading eagle, the arrows below it, the stars and the words with

the strange things they tell, the coin of my fathers, we're glad that we know it, for some time or other 'twill come in right well—the spread-eagle dollar, the star spangled dollar, the old silver dollar that we all love so well." You owe us one.—The Portlander.

More Pleasure.

SAN FRANCISCO, June 17.—EDITOR THE AMERICAN: Since the "wolves in sheep's clothing" have been partially weeded out of the American Protective Association, the Knights of Pythias, the Loyal Orange Institution, the Odd Fellows, and kindred societies, there is more pleasure in being connected with them, as peace and harmony now prevail. Whenever you find a lodge or society among Protestants that is noted for quarreling, you can almost invariably be assured that they have at least one Roman among them. If the self-styled infallible doge Pope of Rome would order all of his slaves, whom he calls "My people in America," to leave our beneficial societies (including the almshouses), it would be a happy day for true Americans. The course usually pursued by the tools of the pope, after entering a beneficial society, is to feign sickness for the purpose of securing benefits; and if the society to which they belong should be so unfortunate as to have their funds used up, then these hypocrites, who have been cared for by that lodge, contrive to start a quarrel among the members, and, if possible, burst the lodge. They always make it a point to draw out of the lodge more money than they pay in. Another point they do not fail to make is: They use the generous and kind-hearted members of the order to secure for themselves paying positions (political places, if possible), and after they have accumulated all the wealth possible to be gained by using the society, and when they are tottering with age, they withdraw, renounce the order or society, hire a pew in the Roman Catholic church and put themselves in standing.

Thus you see that the only object they have in uniting with beneficial societies is for speculative purposes—to enrich themselves and to fill the coffers of the Roman Catholic church. They have no will of their own: they are pawns, and are controlled altogether by the hierarchy. These are facts which can be proved by hundreds of thousands of Protestant fraters, who have witnessed such things time after time. It is an old story. There is no way by which a Roman can inflict greater injury upon a Protestant order, than to place one of his own kind on the roll, particularly doges and bogtrotters, who are full of deceit and treachery. From what these societies have experienced in the past by admitting these swinish Roman Catholics, and having been badly stung by the scorpions, it ought to impress upon our minds the absolute necessity of blackballing every Roman Catholic applicant for membership in any order with which we affiliate. Heretofore, these magrags, representatives of the "Engineer Corps of Hell," could be found in every Protestant society, but, thanks to the American Protective Association, they are being rapidly driven out, and for this future generations will be thankful.

PATRICK LACONNOR.

Will Calvin Answer?

OMAHA, Neb., June 20.—EDITOR THE AMERICAN: As a regular reader of your paper I have been greatly interested in the articles contributed by "Calvin." I would like to ask him a question. If the Church of Rome is the mother of harlots, where are her daughters? SUBSCRIBER.

CHEAP EXCURSION RATES

Via the Burlington Route.

Here are the Burlington Route's best offerings in the way of reduced rates. Do they interest YOU? To Boston, Mass., July 5 to 8; one fare for the round trip, good to return until August 6th. To Denver, Colorado Springs, Manitou and Pueblo, July 4 to 8; one fare plus \$2 for the round trip; good to return until September 1st.

The nearest agent of the B. & M. Railroad will gladly give you full information about the cost of tickets, return limits, train service, etc., or write to J. FRANCIS, 6-21-3 G. P. & T. A., Omaha, Neb.

Personally Conducted Summer Vacation Tours.

A personally conducted excursion—the first of a series of three arranged by the Burlington Route—will leave Lincoln at 6:10 p. m., Thursday, June 27, for a nineteen-days tour of the west. Denver, Colorado Springs, Manitou, the Garden of the Gods, Pike's Peak, Marshall Pass, Glenwood Springs, Salt Lake City, Ogden, Butte, Helena, the Yellowstone Park and Hot Springs, S. D., are included in the itinerary. The cost of the trip has been fixed at \$190, and covers every expense of travel—railroad, sleeping-car and stage fares, hotels, carriage-rides, meals, etc.

Write for information. If you can't join the first party, look out for the second. J. FRANCIS, Gen'l Pass. Agent, Omaha, Neb.

WANTED—A buyer for a splendid Smith Premier Typewriter. Cost \$105.00, and practically a new machine now. Will sell for \$75.00 in cash, and at this price it is a bargain. Or will exchange for a first class Kodak. Full particulars for a 2 cent stamp. First come, first served. Rev. J. W. GIVAN, Box 15, Casser City, S. D.