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ARCHBISHOP FEHMAN has \$65,000,000 of untaxed property under his control in Illinois.

"TAIN't a good idee tew kick a strange derg in order tew fin' out of he's good natur'd," says Puck. This might be applied to some who have tried to kick the A. P. A.

THE citizens of Nashville, Tenn., have put an American ticket in the field, and expect to win. For mayor the name of W. M. McCarty appears, but we are advised that the candidate is a good American.

PRIEST WAGNER has repaired, as far as man can repair, the wrong he did Maud Steidel by making her his wife. His church, which made him what he is, should help him live an honest and honorable life with the wife his teachings forced upon him.

FATHER FLAHERTY, Geneseo, N. Y., who was charged with the criminal seduction of Marie Sweeney, a young girl under 17 years of age, has been convicted and sentenced to seven years in Auburn prison. The priest was as moral in such case as "the father confessor" of the victim of his lust.

THE Catholic World says: "We do not accept this Government, or hold it to be any government at all, or as capable of performing any of the proper functions of government. If the American Government is to be sustained and preserved at all, it must be by the rejection of the principles of the reformation (that is, the government by the people) and the acceptance of the Catholic principle, which is the government of the pope."

THE Rome-truckling Times is over a magazine, and expects a match to be applied which will send the political deacon to his home among the saints, since he has found that a Protestant who sucks the teat of Rome, when in the newspaper business, cannot exist. Will the Star follow the Times? When the daily papers play the flunky for patronage it is a good idea to get on the side which is for the constitutional rights for the masses of the people.

We like the grit of the Arkansas papers. The Brinkley Mirror cautions a paper, which inadvertently admitted to its columns an item about Priest Wagner, as follows: "Hush! Don't you know that if you publish such stuff as that some one will swear you are an A. P. A. and boycott you? Follow in the footsteps of our neighbors, no matter what your opinion may be, and you will come out all right." The Mirror cuts to the line for Americanism, and we compliment it.

The fellow who sends out dispatches from St. Joe refers to Priest Wagner as ex-priest. The church cannot leave Wagner in the hole that way. She must bear with him the ignominy her foul confessional has brought jointly upon them. She teaches that a man "once a priest is always a priest." He is as much a priest of Rome to-day, according to her doctrine, as he was the day he was consecrated to the work. He will be as much to the day of his death, no matter how vile, how sinful his life.

A DISPATCH from New York, dated Oct. 7, says: "Don Manuel Ferrando of Castile, a member of one of the oldest families of Spain, and formerly a superior of the order of Capuchin monks, has renounced the Roman Catholic Church and accepted the Protestant faith. By this act he lost an important mission of his old church and will be disowned by his family. He was formally received into the membership of the West End Presbyterian Church and will enter the ministry of the Presbyterian Church, having been enrolled as a student at the Union Theological Seminary.

It would not be a bad idea for Uncle Sam to review the Hibernians and kindred orders when they are drawn up in line preparatory to their swoop down on the British Isles. If such a body ever departs from our shores they should not be allowed to return. Such agitations are contrary to international law, and should be stopped by the authorities at Washington. If this country desires to declare war against any power, it should come from the men who constitute the Congress of the United States, and not from a congress of Clan-na-Gael claquers. Our federal officials are too lenient with people of enable proclivities.

ROSEWATER OR ANTI-ROSEWATER.

Members of the A. P. A. need feel called upon to make a fight against but few of the gentlemen on the ticket named by Mr. Rosewater and endorsed by the Democratic party, because of such candidates' known sympathy with the Roman Catholic Church and its nefarious practices. According to the obligation members of the A. P. A. take, they are not expected to war upon Protestants because they do not hold to a particular political belief. A Protestant outside of the order who is thoroughly American, incorruptible and capable, be he Democrat, Populist, Prohibitionist or Republican, can expect fair treatment at the hands of the A. P. A.

While this is so, and while we do not propose to oppose Mr. Rosewater's ticket, except in the instances above referred to, from an A. P. A. standpoint, we do propose to oppose it as a whole because of the manner it comes before the people, the principle it represents, and because of the known subservience of the nominees to E. Rosewater.

As citizens go, the men placed on the ticket selected by Mr. Rosewater are up to the average in intelligence and ability, but when you have said that you have said all there is to be said in their behalf. It can be stated without fear of contradiction that the men selected by Mr. Rosewater are not the equals in any particular of the men chosen by the Democratic party last fall, nor are they the equals, barring Judge Duffie, of the men chosen by the Republican party this year.

Believing this to be so, we shall not hesitate in choosing whom we shall support. The men whom we shall support will be anti-Rosewater from the start to the finish. They will not all be A. P. A.'s—some of them will be pitted against members of the A. P. A.—but they will all be men of character and ability, and will be known as anti-Rosewater men. They will be men who are tired of Rosewater dictation; who are not afraid of his vile and venomous pen.

The fight this year will be anti-Rosewater, and every man who loves his good name, that of his wife and of his children; who desires to conduct his business without being compelled to advertise in the Bee; who respects law and order, who desires to see this state, county and city relieved of the tentacles of the worst parasite that has ever fastened itself upon this commonwealth, will go to the polls next November and cast his ballot against Rosewater dictation, mismanagement and boodlerism—all embodied in the Reform Citizens' ticket.

Remember, it is Rosewater or anti-Rosewater; and from this on we shall show what a pestiferous insect he is and has been.

TOLERATION.

We hear so much about the A. P. A. being intolerant and bigoted that we desire to call the attention of the gentlemen who raise that cry to the following statement made by Priest Kozlowski to a Chicago Record reporter:

Excommunicated from the Roman Catholic Church by Archbishop Fehman, the Rev. Father Anthony Kozlowski, the priest of the Polish Catholic Church of All Saints, says he is in daily fear of his life. Father Kozlowski is the priest who was in the St. Hedwig's Polish Church last winter, and who, with a large part of the congregation, seceded and formed the new church of All Saints, situated on the corner of Lubeck street and North Hoyne avenue. Yesterday in all the Polish churches the order of Archbishop Fehman, excommunicating the priest, was made public. The order recites that he has "gravely violated the laws and the discipline of the Catholic Church, and he persists contumaciously in his unlawful conduct." For this offense he is cut off from the communion and society of the faithful; he cannot administer the sacraments; he cannot be present at mass, vesper, or any other public service, and should he die in that state would not receive a Christian burial.

In spite of this edict the Church of All Saints was open yesterday, and mass was said. The congregation was present in large numbers, too. Everything was the most orderly, although quite a crowd stood about the door all day discussing the action of the archbishop. The trouble has been brewing for some time, and the action taken was not a surprise. Before making public the order of excommunication, Father Kozlowski says the archbishop sent around to him several times to get him to leave the church. This he always refused to do.

"Last week I was visited every day by four priests, who asked me to leave. They said they came from the archbishop. I know the names, but I do not wish to tell them. They offered me all sorts of inducements, but I declined them all."

Last Wednesday, he says, the priests came again. The offer of the previous days was repeated. He was urged to go, he was warned to go, and to all requests he made but one reply. "I cannot go," he said. "I have promised to stay here. I cannot think of leaving. What would become of my people if I deserted them? Let the people take care of themselves," said one of the priests in reply. "All you have to do is to look after your own soul's salvation. We will give you anything you want. Name it and you can have it." But I answered this as the other—that I could not and would not go. Every day they came. It has been said that should any priest come into the neighborhood he would meet with trouble, so they came dressed as tramps, with slouch hats and handkerchiefs about their necks. All week they came, and on Wednesday they made me an offer of \$2,000 and any church in this country

I might want. The language I give you is what they used." After that the order of excommunication was made public. The priest was asked for his photograph. "I have none here," he said, "and if I did I would not dare give it. People would know me, and I might be assassinated."

THE SECTARIAN BUGABOO.

The United States should be too free to tolerate the proscription of any citizen on the score of former nationality or present religious faith. An American citizen is to be judged regarding his fitness for office, not by where he was born or the church he attends, but by his character and personal qualifications for the office to which he aspires.—Philadelphia Times.

Which seems to us a somewhat distorted view of a sound generic principle. No sectaries should of course be proscribed or persecuted on account of the manner in which they worship God. But what if there exists in the community a church of which such characters as General John J. Coppinger, "Count" John A. Creighton, Richard Croker and O'Donovan Rossa can be consistent members? Does not such an institution necessarily condone corruption, encourage embezzlement, reward recreancy, sanction sensualism, teach treason, varnish vice and work wickedness? It is incontrovertible that the distinctive doctrines of the papal church are not calculated to produce an exalted type of citizenship. On the other hand, the simple teachings of Jesus Christ are conducive to clean citizenship and pure patriotism. Hence it makes all the difference in the world whether an aspirant for public office be a consistent Roman Catholic or a consistent Protestant sectary. A consistent communicant of the Church of Rome is not necessarily a good and loyal citizen, but a consistent Protestant sectary is necessarily a clean and patriotic citizen. Loyalty to the Church of Rome is entirely consistent with moral obliquity. If a Roman Catholic's conduct is in consonance with the tenets of his church, he is the very exemplification of principles and purposes which are totally at variance with the duties, obligations and responsibilities that attach to free American citizenship. Every consistent Roman Catholic maintains and defends the civil policy of the Church of Rome. Pope is preferred above President. The Roman Curia takes precedence of the secular power. For which reason the Roman Catholic is absolutely unfit to hold any office within the gift of the American people.

Of a truth, an American citizen is to be judged by his actual character and his personal fitness for any office to which he may aspire. But the American citizen who is a loyal subject of the Pope of Rome is an inherent alien. He is, by virtue of his tuition, training and traditions, an improper person to be entrusted with any of the interests of a truly democratic people. Contrariwise, the consistent Protestant church member, whose political, moral and social interests are identical with those of all good citizens, is not, by virtue of his religion, disqualified from holding office; for no alien prince, potentate, pontiff, power or principle controls his conscience and conduct.

Those who maintain that American citizens of the Roman Catholic faith should not be excluded from a participation in the conduct of public affairs, either do not know that every consistent Roman Catholic in America practices, according to the exact measure of his capacity and opportunity, each tenet of his church, or hold the objectionable teachings of the church to be purely academic propositions that are not to be taken seriously or literally. But the Roman Catholic hierarchy—all Ultramontanes—are at open war with modern civilization and modern progress. The ideas of liberty, law, jurisprudence, government, education, ethics, science, sociology, obligation, pedagogy, patriotism, politics and philosophy which the hierarchy represent are not in accord with the spirit and genius of the nineteenth century; they are the expression of medieval life and conditions. And the champion of liberty, the man of science, the advocate of higher education, the social philosopher, the political reformer, the pleader for free thought, free speech and free press, meets with neither cooperation, encouragement nor toleration from any priest of Rome.

The polity and policy of the Church of Rome are alike antagonistic to the basic principles of the American Republic and a curtailment of the rights, liberties and immunities of sovereign citizens. Rome assiduously teaches false notions of oughtness and rightness. Ultramontane ideas of the relations of church and state control the papacy, and will continue to control it so long as there is a Roman Catholic Church.

The contest in Cuba is, after all, only the repetition of the old struggle for the assertion of certain fundamental rights of man. The contest is reduced to a narrower issue than was essential in all civilized countries now, as it was then. Cuba, Ireland, Canada, all realize that long-distance government is an anachorism. There is hardly a city in the United States that is not experiencing the injustice and oppression of being dominated by total strangers.—Minneapolis Times.

Many large cities of the United States are "experiencing the injustice and oppression of being dominated by" the pope's Irish, who are totally ignorant of the legitimate functions of civil government. The Times is certainly mistaken as to Ireland realizing that long-distance government is an anachorism. It is the nearness of the British Government that Ireland realizes. Spain and Cuba are antipodes, while the Irish Sea, lying between England and Ireland, is only a few miles across. The Protestants of Ireland do not object to British rule. It is the ultra-papists of the Emerald Isle who want to "free" their country. Ignorance and superstition, and not British rule, are the principal causes of the degradation of Ireland.

POLITICAL NOTES.

Judge Dickenson of Burt was in the city this week looking after his political interests.

The Republicans have nominated as their candidates for judicial honors clean, conscientious men, and there is no reason why they should not elect their entire ticket.

Beech Higby has made an excellent city clerk, and seems to have no opposition to his re-nomination by the Republicans Saturday. He is entitled to this at the hands of the Republicans.

The experience of those having business with the present incumbent of the sheriff's office has not been generally satisfactory, and the people will demand his retirement at the coming election.

The Republicans have placed in nomination a candidate for sheriff whom every honest citizen can conscientiously support. John MacDonald has been a resident of Douglas county since 1869, and during that time has been more or less identified with Omaha's advancement, and his character is above reproach.

The Republican judicial committee met at the office of B. G. Burbank Wednesday evening and organized as follows: J. C. Cook, Washington county, chairman; B. G. Burbank, Douglas county, vice-chairman and treasurer. The matter of secretary was left to another meeting, when Herbert Leavitt will probably be chosen.

Every honest citizen will condemn the action of the so-called Citizens' reformers in the alleged bulldozing and purchase of the withdrawal of Johnson, the Democratic candidate for clerk of the district court. The interview with Mr. Johnson as published in the World-Herald, detailing the manner in which his withdrawal was brought about, has set people to thinking. They will not pass over affairs of this kind lightly.

The fight made upon Judge Scott is merely a personal matter—not an attack on his honor as a judge. He is one of the ablest lawyers on the bench, and the rule adopted by him in the examination of applicants for citizenship should commend him to every lover of true American citizenship. The people's rights have been faithfully conserved. His decisions in the adjudication of the rights of litigants have been according to the law and the evidence. Every honest citizen can give him his earnest support.

Silent Forces of the A. P. A.

EDITOR OF AMERICAN: Two men, E and M, had a long conversation on the silent forces of the A. P. A. E was more of a politician than publicist, and though not a Catholic, very much opposed to the order. M was a staunch friend of the order, though not a member. They agreed to discuss the subject freely and frankly. E was to ask such questions as he pleased, and M was to answer them as best he could.

E—Where is the A. P. A.? I have traveled considerably, but I cannot find out who belong to the order, nor when and where they meet in their councils.

M—I am about as ignorant of those matters as you are, but I tell you, my friend, that from what I do know about it, there is a mighty force, though silent in its operations, indicated by the three letters A. P. A.

E—What do you know about the A. P. A.?—for you say you are not a member.

M—I know a great deal about the order, for I take two A. P. A. periodicals, and have taken much pains to inform myself as to their published principles and to keep myself posted in reference to its progress and influence in politics; and it is said that the order is progressing finely in this country both in numbers and political power, being scattered over almost every state and territory in the Union, having scores of weekly papers and one great daily journal employed in its patriotic work. Hence, as I have said, there must be a mighty, silent force in politics to produce such amazing results in so short a time.

E—What is the A. P. A., anyway?

M—It is not a political party, but it is a non-partisan political organization of voters called the American Protective Association, having its published political principles, some of which are the following: (1) No priestly dictation in politics; (2) restriction of foreign immigration; (3) an honest election and a fair count; (4) taxation of all property; (5) the defense of the public

schools; (6) free speech, free press and liberty of conscience.

E—Do you believe in secret political organizations?

M—I do believe in the secrecy of the A. P. A., for its principles are all published to the world; they are good patriotic principles, and its secrecy is no doubt designed to keep the organization together; to watch the merits of political nominees, and to concentrate its votes almost at once throughout the order upon the nominee it wishes to elect and to reject all those who are in any way under the power or influence of Rome. And you must bear in mind that the papacy is almost the embodiment of secret societies, conceived to plot against the life of the Republic with a view to control, as a divine right, its destinies.

E—What does the A. P. A. expect to do?

M—It expects to work out these patriotic principles to a finish. It expects to forcibly impress upon the whole country the terrible fact of the encroachments which the papal hierarchy has already made upon our free institutions and even upon the life of the Republic. And it expects to continue to check and ultimately crush out all papal control in the politics of this country and place in power loyal Americans, including, of course, all the thoroughly Americanized foreign-born citizens who will swear allegiance to our constitutional principles of government.

E—But is not all this tirade against the Roman Catholics a persecution on account of their religion?

M—It is not; for they have just as good a right to be protected in their religion and forms of worship as have other sectaries. But when their religion and forms of worship become the basis of political scheming and priestly dictation and control in politics, thus infringing upon the rights and immunities of the state, then the papal hierarchy must be turned down in politics and not be allowed to control this nation. The special work of the American Protective Association is along these lines.

E—If the papacy has come so near destroying the Republic, why do we not hear more about it from other sources?

M—This is a hard question to answer satisfactorily; but I will say, however, that the politicians of the old parties and the secular press, including most of the great dailies, are too much Romanized to talk much about it; for, having no moral principle in their politics, they are willing to assent to almost any scheme, however base and ignoble, that will give them party and pecuniary success. And, as for the church and religious press, I doubt if they have ever given much attention to the subject or fully realize the perils of the hour; but if they do, they have not the moral courage to flame out against them.

E—What do political parties care for the A. P. A.?

M—They are now afraid of it because of its influence and power in politics. The Democratic party has always opposed it because the party was so badly smutted with Rome. The Republican party was divided on it, some favoring it because they could use it to further party interests, but when this scheme finally failed they concluded to keep still and see what would turn up, though they now inwardly hate the order most bitterly.

E—How does the A. P. A., not being a political party, but non-partisan, expect ever to win a national victory?

M—The order has thus far worked quite well through other parties, by attending in a mass the primaries, dictating who shall be the nominees and then proceeding to cast their ballots for the best men, irrespective of party. Hence the silent forces of the A. P. A. are making themselves felt in Congress, in most of the legislatures and in municipal affairs. And it is said that there are about one hundred members of the order—mostly Republicans—in the lower house of the new Congress, who are pledged in writing to carry out the A. P. A. principles. No wonder, then, that the old parties are afraid of the noble order, for it has just begun to do its most effective work in politics.

E—Can we depend upon the A. P. A. papers giving a correct statement of the papal political policy in this country?

M—We can; for the plain facts will speak for themselves to any one who will impartially investigate the subject. And, besides, the leaders of the order have made this matter a special study for years, and many of them are patriotic statesmen—men of sterling integrity and sound morals, men who are worthy of the utmost confidence.

E—My prejudices against the A. P. A. are beginning to give way. Shall we have another interview before long?

M—We may. Meanwhile, I would urge you to give this subject your special attention; acquaint yourself with the order, subscribe for its periodicals, and fall into line in this national patriotic cause, and help others all you can in this important crisis of our country's history.

Hard Times.

A story was recently told of how a preacher tested the effect of the hard

times upon his congregation. At the conclusion of one of his sermons he said:

"Let everybody in the house who pays his debts stand up."

Instantly, every man, woman and child, with one exception, arose to their feet.

He seated the crowd and then said: "Let every man who is not paying his debts stand up."

The exception noted a care-worn, hungry-looking individual, clothed in his last summer suit, slowly assumed a perpendicular position, and leaned upon the back of the seat in front of him. "How is it, my friend," inquired the minister, "that you are the only man in this large congregation who is unable to pay his obligations?"

"I publish a patriotic newspaper," he meekly replied; "and many of my brethren here, who have just stood up, are my subscribers and—"

"Let us pray," said the minister. The above may make some of our readers feel a little uneasy, but if they will just come in and pay up, the uneasiness will disappear.—Exchange.

As Bad as a Heretic.

In the County Tyrone, near the town of Dungannon.

Where many a ruction myself had a hand in, Bob Williamson lived—a weaver by trade. And all of us thought him a stout orange blade.

On the 12th of July as it yearly did come, Bob played on his flute, to the sound of the drum.

You may talk of your harp, piano or lute, But nothing could sound like the old orange flute.

But the treacherous beast he took us all in, For he married a papist called Bridget McGinn; He turned papist himself and forsook the old cause.

That gave us our freedom, religion and laws, So the boys in the town made a great noise about it.

And Bob had to fly to the province of Connaught. He fled with his wife and fixings to boot, And along with the rest took the old orange flute.

On Sunday at mass he atoned for past deeds, Said Pater-nosters and counted his beads, To at length through some time at the priest's own desire.

Bob went with his old flute to sing in the choir, But the instrument shivered and sighed and alas!

It disturbed all the people who came to say mass, For he whistled and fingered and made a great noise, But the old flute would play only the Protestant boys.

Bob got in a rage, and flew in a sputter, And slammed the old flute in the blest holy water.

He knew that the charm would bring out some other sound, He tried it again, it played "Croppies, lie down."

And all he could whistle and finger and blow To play papist music, he found it no go. Kick the Pope, The Boyne Water, and such like would sound.

But one papist squeak in her could not be found. At a council of priests that was held the next day,

He decided to banish the old flute away. He could not knock heresy out of its head—So they bought Bob another to play in its stead.

So the old flute was damned and her fate was pathetic: She was fastened and burned to the stake like a heretic.

As the flames blew around, they heard a great noise—It was the old flute still playing the Protestant boys.

When Jews Had Three Eyes.

The Jews of eastern Palestine and Asia Minor have a queer tradition which has survived from ancient times, and tells of a remote period in their history when every fully developed Israelite was equipped with three perfect eyes. The two main optics, according to this curious old-time legend, were situated in the front part of the head, just as Jewish and other eyes are to-day, but the third—the one that made the early patriarch a monstrosity—was located in the back part of the head, just above the nape of the neck, in the edge of the hair. This wonderful third eye in man was not "evolved" out of existence, as useless organs generally are (according to the ideas of the progressive scientists), but was closed by divine injunction on the day when Moses was given the tables of stone on Sinai. You remember that God's command on the day that the tables were renewed was to the effect that no man should be seen in the vicinity of the holy mount. (See Exodus xxxiv., 3.) The believers in the three-eye tradition say that Moses supplemented God's command by ordering the faithful who were encamped in the valley to turn their heads from the mountain. This they did, but took good care to uncover the eye that was situated in the back of the head. Moses, noticing this show of duplicity on the part of his followers, asked God to close the third or rear eye, and since that day the Israelites, in common with the remainder of humanity, have been forced to depend on two eyes only.—St. Louis Republic.

How's This!

We offer One Hundred Dollars reward for any case of Cataract that cannot be cured by Hall's Cataract Cure. F. J. CHENEY & CO., Toledo, O. We, the undersigned, have known F. J. Cheney for the last 15 years, and he has been perfectly honorable in all business transactions and financially able to carry out any obligations made by him. WEST & TRUAX, wholesale druggists, Toledo, Ohio. WARDING, KINMAN & MARVIN, wholesale druggists, Toledo, Ohio. Hall's Cataract Cure is taken internally, acting directly upon the blood and mucous surface of the system. Testimonials sent free. Price 75c per bottle. Sold by all druggists.