

FAVORED BY THE A. P. A.

Manual Training School and the Election of the Police Commissioners.

The Kansas City Star, an anti-A. P. A. paper, has this to say: A resolution favorable to the proposed manual training high school is going the rounds of the A. P. A. councils of the city, and thus far has been adopted wherever offered. The councils understand that a proposition to vote bonds for the school proposed will be submitted at the next city election. The resolutions are of considerable length, but the most important section is as follows:

"Be it resolved, That we, the members of this council, do most heartily indorse the establishment of a manual training department in the new high school, and hereby pledge ourselves to use all honorable means to secure a majority of the qualified voters of the city to vote for a proposition which will meet the requirements necessary to establish the same."

There is also a movement on foot to secure the adoption of a resolution calling on the council to submit to the voters next spring an amendment to the charter providing that the police commissioners shall be elected like other city officers. It is claimed in support of the measure that the supreme court's decisions give the city complete control of its local affairs, and that the governor's right to appoint police commissioners would rest, if contested, on a charter provision rather than on a state law. Some of the A. P. A. leaders are anxious to relieve the governor of this duty, and a resolution has been drafted with this end in view, and will be put into circulation among the councils next week.

F. W. Gifford, when asked whether it would be adopted, said: "The members of our order want the change made. I am satisfied that a charter amendment is all that is needed to place the control of the police department entirely under the control of the city and its people. As our people are all voting in favor of the proposed manual training school, if a proposition to build one goes before the public next spring, it will cost very little more to add an amendment to the charter such as is proposed, and I believe both would be readily adopted."

EMBARGO REMOVED.

Amesbury A. P. A. No Longer Denied the Use of the Opera House.

A special dispatch to the Boston Daily Standard says: AMESBURY, Dec. 27.—After ten months, existense the embargo on the use of the opera house by the A. P. A. is off, W. E. Biddle, treasurer of the company which owns the building, having notified Mr. Flanders, of the Standard book store, that the Hayden Bros. have nothing whatever to do with the opera house, and that Mr. Biddle's representative proposed to let it to any one who wished to hire it, and should the A. P. A. desire the use of the house at any time they would be pleased to let it, provided it was not engaged.

The outcome of the controversy is very pleasing to the members of the A. P. A. and their friends, and the acknowledgment of the right of free speech (when you have the money to pay for the use of the hall) is as it should be.

Some are in favor of hiring the opera house and getting either Hersher (who was to have spoken there in the first place), Fulton or Rush to come and give one lecture in honor of the lifting of the "ban of the pope."

Should such a meeting be held it would be one of the largest patriotic meetings ever held in Amesbury. Coming as it did at Christmas time, it is looked upon as a "Christmas gift" to the A. P. A.

What Will the A. P. A. Do?

The first essential thing for the A. P. A. to do to gain an early national triumph is to keep constantly before the public the truthful but awful history of the papacy for the last thousand years, to explain clearly its present attitude in politics, and its purposes respecting the future. History is sufficiently full to furnish all the facts we need upon this point. These facts of history cannot be successfully disproved even by the papists themselves; and, though they may be denied, yet this cannot invalidate their truth. And as to the present relation of the papal power to the politics of this country, it is known and read of all men, who will open their eyes to see its increasing political power, especially at the seat of our national government. And equally plain are its objects and aims respecting the future. It is true that its secret plans and Jesuitical schemes may not be known only by their developments; but these assure us that the papacy will not be satisfied with anything less than the destruction of our free institutions, the breaking up of the republic, and the papal control of the country. Hence the true knowledge of this dangerous element in politics should be pressed home upon the minds and consciences of the people—especially of every voter in the land. For it seems quite evident that the ministers, church members and religious press are not so fully informed as they should be of the

imminent political danger from the papal arch-enemy to which we are exposed. And the means by which the A. P. A. can impart this knowledge are threefold—its literature, periodicals and leaflets, its public speakers and debaters, and the combined secret work of all the councils. Hence, when the voter gets it thoroughly through his mind and heart, whether he be Christian, moralist or infidel, if worthy of being an American, he will utterly abhor the thought of giving the papal hierarchy, thus plotting against the life of the republic, any controlling power in the politics of this country.

The second essential thing for the A. P. A. to do to win an early national triumph is to constantly keep before the people everywhere the patriotic principles of the order, its present wonderful success, and the bright prospects of the future as the only effectual and sure political remedy against the papal power in American politics. The order has the power of disseminating its patriotic principles everywhere, and our citizens are ready to hear and to avail themselves of the political remedy offered by the order, as is evinced by the rush of American patriots into the organization. Even the ministers, the church members, and the religious press, though far behind what they ought to be on this subject, are just beginning to understand the nation's perils from the papacy, and are slowly falling into line with the millions of patriotic citizens who are now at war not with the Roman Catholic religion but against all papal disloyalty to the government and its free institutions. We are glad to know that the American people are becoming educated more and more up to the times respecting the political encroachments of Rome and the true objects and aims of the A. P. A.; and in proportion as these are understood will be its political success and near approach to national triumph. Therefore, these two things—the destructive influence and purposes of the papacy against the republic and the perfect remedy proposed by the A. P. A.—must be burned into the minds, hearts and ballots of voters, which will soon bring in sight a national patriotic victory.

The great moral principle of eternal truth should be the head-center around which all patriotic orders and all political action should revolve; for true patriots cannot afford to deviate one iota in their politics from the straight line of strict moral integrity. Energy of action should accompany all the movements of the order in this terrible struggle with organized papal rule. And the true spirit of perseverance will come as a mighty incentive to heroic action, which, combined with the other elements of the order, shall destroy in due time all papal power in the politics of this country, and shall place in power loyal men, men who are in heart and action in harmony with constitutional law and good government. J. G. P.

Free Schools Approved.

Public school instruction was another inevitable outcome of Mr. [Richard] Cobden's basic principles. Mrs. Schwabe [in her book] reports his speech at Manchester, where, as in other large English cities, he urged the American system of free schools. At that time, fifty years ago, the English farmers knew little beyond the precincts of their own parish, if indeed they knew much of that. It was generally admitted that they were the worst educated people of any Protestant country in any part of the world. The story goes that an American editor of a small village paper was making a tour through the rural districts of England. He came across some mowers and asked them how they were prospering. Their reply was: "We ain't prospering; we're haying." The editor told the story to Cobden, who admitted its truth as well as its naivete, but begged the editor not to put it in print on his return to America.

Mr. Cobden thought if England could once have a system of free schools that the spirit of the free-school system would soon possess the minds of the people; that the poor farmer's son would soon be sitting by the rich farmer's son, and that aside from the actual instruction gained there would be an advantage scarcely less desirable, since there would be the intermingling and blending of society that would come from the middle and working classes sending their children to one common school. He urged that this system of free schools should not be looked upon as charity, and so desirable for the poor people alone. The schools should be, as in America, for the rich as well as for the poor. These sentiments, which were platitudes in America in the middle of the nineteenth century, were advanced ideas in England fifty years ago. Mr. Cobden quoted from a speech which Daniel Webster had recently made, saying that the population of the United States was 23,000,000, and that if a person spread out the map of Europe, took scales and divided and marked off any area that contained 150,000,000, there would be found within the United States more persons who habitually read and wrote than could be embraced within that area. No small portion of this 150,000,000 has found its way to America and into our

public schools, for a protective tariff has never protected America from the invasion of hordes of ignorant foreigners.

The burden of expense has been heavy, and heavier in Chicago than in any other city of the Union; and yet our public-school system has been and will be the only safeguard against the ignorance that would assert itself in anarchy or the degradation that would settle itself in apathy. Mr. Cobden was right when he declared that there was a moral as well as an intellectual power in the American public-school system. —Caroline K. Sherman in the Chicago Chronicle, December 29, 1895.

After a Jew.

Is it possible that we have the Inquisition in Chicago? It seems so. On December 12th Abraham Mara, a Russian Jew, and vender of vegetables, was crying the excellence of his wares in front of No. 583 Dickson street. Three Roman Catholic Poles, with the euphonious names of Anton Mazarkewicz, Adolph Wemple and John Hornvoir, called the Jew and started an impromptu inquisition. They demanded that he should renounce the faith of Israel, and when he stoutly refused to do so, they produced a clothes-line, put it about his neck and threw the other end over the door. The three Poles hauled at the rope until the kicking and struggling peddler was suspended in the air. Then he was drawn up, and the third time he became insensible, and when he was let down seemed to be dead. Neighbors revived Mara and sent him about his business, but the Poles kept his basket of vegetables. The only excuse given for their brutal conduct was that they were "rushing the can," but the latter disreputable business evoked the true spirit of Romanism that was latent in their bigoted natures. The real danger arises from the presence in our country of such a bigoted, brutal element, who are extremely religious and positively un-Christian. What may we expect, if such a race of brutal bigots should ever gain control? We must civilize, liberalize, Americanize and gospelize them, if we wish to perpetuate our republic. The latter cannot continue half American and half foreign. Either one must and will predominate. —Reformer.

Appreciates Our Cartoon.

The last AMERICAN contained a splendid cartoon against the Republican Tanner machine, in Chicago, Ill. The cut represents a motorcycle, four wheeled, with a man in each wheel, whose arms and legs were the spokes. Tanner "filled" one of the hind wheels, Madden one of the fore wheels, Jamison another. The inscription on the wagon reads: "The G. O. P. Motorcycle Co., Swiftest Route to Political Pullville. In Pull we Trust." The bed of the wagon is loaded with bundles labeled "Boodle, Jobs," etc. A Roman priest occupied the seat and held the steering apparatus. Uncle Sam is standing at one side looking at the strange vehicle in apparent wonder. There is no question but that THE AMERICAN has made a correct view of the situation. Rome is behind the Republican machine in Chicago. —Liberty.

Government Gets a Setback.

TORONTO, Ont., Dec. 25.—The report of the vote in the Cardwell bye-election to-day is a genuine surprise for all concerned. Willoughby (Conservative) went into the contest pledged to support the Dominion government in its coercive Manitoba school policy. Stubbs (McCarthyite) opposed this policy, and Henry went in as a liberal. The result: Willoughby, 110; Stubbs, 1,201, and Henry, 278. This is considered a severe blow to the government on its Manitoba school policy, so far as the province of Ontario is concerned.

The Japanese government has just made the village of Hanke in the province of Kotshi famous by ordering an annual appropriation of 100 yen toward the payment of the municipal expenses on citizens of the exemplary conduct of its citizens. For 200 years there has not been a lawsuit in the place; no person has been arrested within its limits, no crime has been committed, every man has paid his taxes in full the day they were due, and there has been no appeal to charity on account of misfortune or any other cause.

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The readers of this paper will be pleased to learn that there is at least one dreaded disease that science has been able to cure in all its stages and that is Catarrh. Hall's Catarrh Cure is the only positive cure now known to the medical fraternity. Catarrh being a constitutional disease, requires a constitutional treatment. Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system, thereby destroying the foundation of the disease, and giving the patient strength by building up the constitution and assisting nature in doing its work. The proprietors have so much faith in its curative powers that they offer One Hundred Dollars for any case that it fails to cure. Send for list of testimonials. Address: F. J. CHENEY & CO., Toledo, O. Sold by Druggists.

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EJECTED FROM A CHURCH.

Michael Dietzen Meets Rough Usage at Ushers' Hands.

The Chicago Chronicle, December 26, said: Michael Dietzen, a German laborer living at 12 Gardner street, claims that just before the beginning of early mass yesterday morning he was ejected from the edifice because he was unable to pay the 10 cent fee demanded by the ushers for a chair.

This morning he will swear out a warrant before Justice Kersten, charging the ushers with assault and demanding their arrest.

"So roughly was I handled," said Dietzen, "that my leg, which was broken six months ago, was again badly injured and my ankle was sprained, so that I cannot walk."

Rev. Father Stratman of St. Joseph's said: "I know nothing of Dietzen's case by name, but I do know that a drunken man was ejected from the church and that when I expostulated with him at the church door he turned and cursed me. I have no doubt that the man was drunk, for he smelt strongly of whisky. It was some time before the celebration of the 4 o'clock mass that my attention was attracted by the commotion in the front of the church. I followed the ushers and the man they were leading down the aisle. At the church door I told the man he ought to go home and he turned and cursed me in the most violent language. He then walked up Market street unassisted. Had there been a policeman present I would have had the man taken in charge. And should a drunken man create a disturbance in the church I, myself, would eject him if it were necessary."

"What are the ushers instructed to do in case an attendant at mass were unable to pay the fee for a chair?" the father was asked.

"If he occupied a seat already sold and reserved they would ask him to vacate it."

"Suppose he took a seat not reserved?"

"They would exercise judgment and discretion in the matter."

"Have you ever issued any instructions to the effect that those unable to purchase seats should be made to leave the church?"

"I am not here to answer such questions. If a man were drunk and offensive, certainly he would be ejected, and I myself would assist in such a procedure. This man was drunk. Our ushers are men of sense and judgment, not excitable boys. They would do nothing which the occasion did not demand. I do not know who the ushers were that ejected this man, but all of them are trustworthy and have been for a long time connected with this parish."

Dietzen's statement was made in a straightforward manner and he felt no ill will toward the priests or brothers of the church. But against the ushers he was very bitter, and said: "It only goes to show that they will not welcome a poor man into the church. The fact is, I have not been in a church for fifteen years until this morning. I went with my wife and two children, a Miss Schmidt, who lives in the flat above us, and George Paff and his wife. Mr. Paff is my landlord, and we left the house together."

"All these people know I was not drunk and will testify to it. When I reached the church I went way down in front because I had not seen such a sight in so long. When I took a chair the ushers demanded 10 cents, which I did not have. Then they rushed me out."

"There was no disturbance about it, for it all happened so quick there was no chance for trouble. As I went down the aisle toward the altar, one of the ushers said: 'Where are you going?' I answered: 'I want to sit down.' 'Well,' said the usher, 'if you want to sit down, you will have to pay 10 cents.'"

"I haven't got any money," I said, and they told me if that was so I would have to leave the church. 'Wait a minute,' I said, 'I haven't been in a church in fifteen years and I would like to look around.' At that the usher signaled to another usher, who was in the forward part of the church, and when he came down the aisle the usher that had spoken to me said: 'Come here, this man is drunk.' They seized my arms on each side and half pushed and half pulled me down the aisle until they had me way out to the belfry tower. Then I got mad and shoved them away with my arms. Even if my leg is in bad shape I am pretty strong with my arms and they went flying away from me. As they rushed me down the aisle my ankle was sprained again and to-night my foot is in nearly as bad condition as when the stones fell on me six months ago. Until a few weeks ago I was not able to put on a shoe and this trouble to-day has set me back another four weeks. Dr. Edward Otto and Dr. Charles B. Warner attended me and to-night I feel a good deal more comfortable."

George Paff, Dietzen's landlord, who attended the mass with him, says: "Dietzen was not drunk. He and I went down town early in the evening to get Christmas presents for the children, and we had two or three glasses of beer—not more than that. Then we came home, went to bed and rose at 3

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Americanism or Romanism, Which?



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AMERICAN PUBLISHING CO.

This book is excellently bound in cloth and printed in good, clear type. If sent by mail, 10 Cents Extra should be added for postage. Address all orders to AMERICAN PUBLISHING CO. o'clock to get ready for the mass. Dietzen was sober then." Otto Liebknecht, who lives in the flat above, said: "I have known Dietzen four years. He is not a drinking man and was not drunk this morning. He went to the mass to please his wife, who is a good Catholic and sends the children to St. Joseph's parish school. When the ushers seized her husband she warned them that he was badly injured and they ought not to handle him roughly. I shall go with her to Justice Kersten in the morning and we will take out warrants for the arrest of the ushers."

Dr. Edward Otto of 113 Clybourn avenue said: "Whether Mr. Dietzen was at fault when he was injured at the church this morning I do not know, but the injuries are serious and will keep him in the house for four weeks more. The original fracture was compound and the bone was so badly splintered that the least violent motion is dangerous for the patient."

The church of St. Joseph is at Market and Cedar streets and is in the charge of the priests and brothers of the Benedictine order. Father Strathman is prior.

A BLOW AT THE JESUITS.

Mexican Archbishop Wants Them Banned by Rome. A dispatch to the Boston Daily Standard from the City of Mexico, December 27, says: Archbishop Montes de Oca, of San Luis Potosi, is still in Rome on business connected with his order banishing Jesuits from his diocese. Archbishop Forst invited the Jesuits there, but in a few years they had become the most important people and held the most wealthy churches, ministering with zeal to enthusiastic flocks. Their power grew so great that the ordinary clergy became alarmed and began to move against them, finally securing the issuance of the famous order expelling them. Now Rome has taken the matter up, and the whole business will be investigated.

TO AMERICANIZE THE CAPITAL.

Americanism must be enthroned in our nation's capital. Rome must not dominate the next president of these United States.

Your duty as a patriot is to help enthroned Americanism throughout the United States and particularly in the city of Washington.

Will you enlist for that purpose? We have, and we are terribly in earnest; so much so that we have determined, with God's help, to save this country from the Roman hierarchy. To do this we must have your help and the help of your friends.

Our plan is not a secret one. It is as open as the day.

We propose to convince the American people that they are in danger from Romanism and that their civil and religious liberties are in jeopardy through the machinations of the Roman Catholic church—a vast political machine. In order to convince the people we

must reach them, and in order to reach them we have decided to send THE AMERICAN from now until January 1st, 1897, for the sum of 50 cents.

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