

ANOTHER FIELD DAY.

The Pope is Losing his Grip on the United States Treasury.

The Patriotic Orders Forging to the Front—Wisconsin in Disgrace—Jesuits Rule the State—Statue of a Jesuit Priest in Full Costume Placed in the U. S. Capitol.

After a long discussion on the Indian Appropriation Bill in which much learning was spent in determining what shall be the legal effect of a white man marrying an Indian woman, a white woman marrying an Indian man, and the status of their children, the clerk read the following:

SUPPORT OF SCHOOLS. For support of Indian day and industrial schools, and for other educational purposes, not heretofore provided for, including pay of architect and draftsman, to be employed in the office of the Commissioner of Indian Affairs, \$1,125,000, of which amount the secretary of the interior may, in his discretion, use \$5,000 for the education of Indians in Alaska: Provided, That the secretary of the interior shall make contracts, but only with present contract schools, for the education of Indian pupils during the fiscal year ending June 30, 1897, to an extent not exceeding 60 per cent of the amount so used for the fiscal year 1895: Provided, That the foregoing shall not apply to public schools of any state, territory, county or city, or to schools herein or hereinafter specifically provided for.

MR. LINTON. Mr. Chairman, I move to strike out the last word, and desire to say in this connection that it will be impossible for me to conclude my remarks within the five minutes allowed by the rule, and I therefore ask an extension of time. I will desire to occupy some fifteen or twenty minutes, but will conclude as soon as possible.

[This seems to be a technical motion, made solely to entitle the mover to speak.]

Mr. Chairman, a little less than two years ago, from this same place, I said it was time to call a halt in the expenditure of the nation's money toward any sectarian institution. Since then a great change has taken place in this class of legislation. No longer do you see the schools of St. Boniface, the Holy Family, or St. Ignatius specifically provided for by congress, and even the so-called charities of the District of Columbia, under sectarian control, and for which our whole people have been taxed, thereby becoming unwilling contributors to a taxation without representation, have been swept from legislative bills.

This has been brought about by an outraged, indignant public sentiment, created by the knowledge that congress has for years, contrary to public policy, contrary to the principles of good government, and in direct contravention of the constitution, appropriated vast sums of money that have been devoted to sectarian purposes. Every member upon the floor at this moment is aware of the fact that the pending bill carries in round numbers a quarter of a million dollars, every penny of which will go into the coffers of one church to be used for the education of 4,000 children in schools where creed, and one creed only, is taught. I will not, and have never attacked or abused any religion or creed, and will endeavor to refrain, in my own remarks, from even mentioning the name of any sect, but I believe this whole religious controversy should be forever eliminated from the arena of politics, and the only way to bring it about is to absolutely divorce church and state, as intended by the founders of our government, and stop here and now pandering to any church influence or demand by ceasing at once making this class of appropriations.

As stated by a well-known senator during the debate upon this bill last session:

It is a very serious matter. It concerns the rights of the American people so far as the appropriation of their money is concerned. I do not believe the congress of the United States can long stand upon the ground we occupy to-day. There is already a gathering storm in this country against this matter of appropriating money for sectarian purposes. That storm may break before a great while upon the congress and the people of the United States.

The storm prophesied by the senator did break in many places during the last campaign, and men whose faces have been familiar here for many years are now resting quietly by their firesides, wishing they had voted upon this question in accordance with the constitution of their country, in obedience to the dictates of their own consciences, and according to the desires of almost their entire constituencies. Then they might have escaped the storm of indignation and the flood of ballots which overcame them. The storm of 1894, however, was a zephyr and the flood a rivulet compared with what is impending if congress persists in its mad course of voting hundreds of thousands of dollars to one church in bills which if passed become laws respecting an establishment of religion (directly prohibited by the United States constitution); but they go further than that, and actually force poor, ignorant children under that establishment of religion and pay the bills for

their religious education. But my good friend from New York will say the children will be thrown out of school if we do not provide for them. Not so. I wish to have the clerk read a United Press dispatch of this date.

The clerk read as follows: COLLECTIONS FOR CATHOLIC INDIAN MISSIONS.

PHILADELPHIA, February 23.—In all the Roman Catholic churches of this diocese collections were taken up for the mission work among the negroes and Indians in the United States. Similar collections were taken in other dioceses as the result of an appeal recently issued to the bishops and archbishops by the commission composed of Cardinal Gibbons, Archbishop Ryan, of this city, and Archbishop Kain, of St. Louis.

The rich and powerful church which has these children in charge will not discontinue teaching its creed because the government refuses longer to pay for it any more than the same church would abandon the big university it has established almost within a stone's throw of the capitol because it cannot secure government aid.

[I omit the tables here exhibited, from which he deduced the following:] It will thus be seen that as the matter now stands the government of the United States takes from the public treasury the sum of \$308,000 to aid one religious body in carrying on its missionary work among the Indians, while it gives practically nothing to any other.

It is worthy of noting in this connection that at the last session of congress a clause was inserted in the Indian Bill prohibiting the secretary of the interior from making any new contracts, and restricting him to a sum not to exceed 80 per cent of the contracts of the previous years, and directing that—"The government shall, as early as practicable, make provision for the education of Indian children in government schools."

It thus appears that the Indian contract school system has, after mature deliberation and much public discussion, been repudiated practically by all the churches except one. Second, that the entire policy has been condemned by act of congress.

I hope that the present congress will abolish at once the entire system, which is so antagonistic to the spirit of the constitution, repugnant to public opinion, and which has been heretofore productive of so much bitterness, and which has in it the possibility of so many evils in the future. I may be called an extremist upon this question, but I know that I am in the right and that the American people are with me.

On the 15th of June, 1876, the Republican National Convention declared: "The public school system of the United States is the bulwark of the American republic. With a view to its security and permanence, we recommend an amendment to the constitution of the United States forbidding the application of any public funds or property for the benefit of any schools or institutions under sectarian control." Republicans, can you vote for this appropriation after having made this party pledge?

The Democratic national platform at St. Louis, June 28, 1876, declared:

We do here reaffirm our faith in the total separation of church and state for the sake alike of civil and religious freedom—

And referred to—the public schools, which the Democratic party has cherished from their foundation and resolved to maintain, without prejudice or preference for any class, sect or creed, and without largesses from the treasury to any.

Democrats, will you vote largesses to a creed, after declaring in party convention assembled that you would not do so? I know of the pressure that is being brought to bear upon members, and the lobby that has been at work. I wish to have read at this time an Associated Press dispatch published in papers throughout the country.

The clerk read as follows:

FIRST OF ITS KIND—PERE MARQUETTE'S STATUE TO BE PLACED IN THE CAPITOL.

WASHINGTON, February 21.—The unveiling of Pere Marquette's statue in statuary hall, at the capitol, which will occur soon, will be the first instance of the placing of a memorial to a churchman in the capitol. The statue is being put in position. Father Marquette is represented in the garb of the Jesuits, standing with a map in his left hand, the right grasping his robe.

It is expected the unveiling exercises will be attended by Cardinal Satolli, Cardinal Gibbons and the French and Italian ambassadors, together with a number of high dignitaries of the Catholic church.

MR. LINTON. I presume that Father Stephan, who labors so assiduously here for the schools of his church, thinks it a fitting time when at this very moment in statuary hall, in the room of the capitol dearest to our people owing to the associations of great names connected with it, there is being uncovered this marble statue, clothed in the cowl and gown of a Jesuit; with crucifix, rosary, beads and other paraphernalia of his church, standing with map in one hand, the other grasping his robe—the whole figure, including pedestal, upon which is engraved scenes of church triumph and Jesuitical letters, "S. J.," is of an ecclesiastical character alone; in fact so much so that devotees of that society have stopped in front of it, placed as it is in the main corridor of the capitol, to

make the sign of their creed, causing a member of the house, who may participate in this debate, to say that:

The interior has been transformed, and now the only thing necessary to give the capitol the appearance of a complete cathedral is to change the exterior but slightly by removing the Goddess of Liberty from the dome and substituting a figure of St. Peter.

And this statue of a zealous priest, who never knew the meaning of the precious word "liberty," and never heard the name or even dreamed of the great state he is supposed to represent, has this day been placed, and we are informed is to remain, next to and towering above the marble form of a statesman, the martyred Lincoln, standing just beneath with troubled face and bowed head, but the stroke of whose pen freed 4,000,000 slaves; and, as we are informed in the extract just read, the unveiling exercises of this, the first and only statue of a churchman in the capitol, will be attended by that "eminent American," (?) Cardinal Satolli, and other high dignitaries of his church—I say, Father Stephan may consider a fitting time for congress to present the schools of his faith with a quarter of a million dollars, but I do not; neither do I believe this house is in a temper to do it, and I therefore ask the adoption of the amendment I offer, which will prevent such a misappropriation of public moneys.

The clerk read the amendment offered by Mr. Linton, as follows:

On page 49, after the word "Alaska," in line 8, insert: "And it is hereby declared that it is the intention of this act that no money herein appropriated shall be paid for education in sectarian schools; and the secretary of the interior is hereby charged with the duty of so using and administering said appropriation as to carry out said object, and he is hereby authorized and required to make all needful rules and regulations necessary to prevent the use of any part of said fund for education in sectarian schools."

And strike out the proviso beginning in line 8, down to and including the words "ninety-five" in line 14, page 49. This amendment passed 93 to 64. Mr. Linton was the great leader in this whole movement, and carried it through triumphantly, showing a brilliant leadership. All this took place in committee of the whole house; but when it was taken up by the house, it was passed by a large majority, and no one of the opposition dared to call for the ayes and nays. They were afraid to go on record as voting for the sectarian appropriations. Carried by 93 to 64! This victory makes it reasonably certain that when the District Charities Bill is again brought up, it will be defeated. Our next contest will have to be made on this same bill, when it comes before the senate; but I can scarcely believe that any senator, who does his own thinking, will venture to vote against the now all-powerful current of an overwhelming popular opinion pouring in upon congressmen from all parts of the union. Americans, write to the senators from your state immediately, requesting them to stand by the House Bill, which now prohibits sectarian appropriations.

PRIEST MARQUETTE.

Jaques Marquette, a Jesuit missionary to Canada; accompanied Joliet in his exploration of the Mississippi. Born 1637, died 1675. This is about all that is said of him in "The People's Cyclopaedia of Universal Knowledge." Wisconsin was made a territorial government April 20, 1836; became a state May 29, 1848. Thus it will be seen that this priest died 161 years before Wisconsin was erected into a territory, and 173 years before it became a state; more than 100 years before the Declaration of Independence! Consequently he never could have been a citizen of either Wisconsin or the United States.

Each state has the right to put two statues of eminent men in statuary hall. This statue was got in on the ground that Marquette was an eminent explorer; but there is nothing whatever about it to indicate it. His dress, his beads, crucifix and cowl, indicate nothing but a Romish priest.

The bill to set him up in statuary hall was lobbied through the Wisconsin legislature with church influence behind it. It is a concerted plan of the Roman Catholic church to get their prominent men and church dignitaries into this hall. This is the second within a year! The first was James Shields, who challenged Lincoln to fight a duel. Rome will be on hand in full dress on the 28th inst. to do the unveiling act. How long before the Goddess of Liberty will be taken down to give place to the cross or the Virgin Mary? But I am transgressing the limits of a newspaper article.

Ten pages of the Congressional Record, giving this whole debate, are now ready for distribution. One million copies will be got out. It is a most interesting document. I will send a copy to any address, postpaid, for 5 cents; 100 copies to one address, \$4.50.

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WANTED AGENTS. In every town in the United States to sell a sure cure for Cancer, Fever Sore and Milk-Leg. Address C. A. C. MEDICAL CO., C. A. CRUM, Mgr. 1703 Wabash Ave. Chicago, Ill.

AGAINST THE REMEDIAL BILL.

Manitoba Legislature Adopts the Attorney General's Resolution.

WINNIPEG, Man., Feb. 27.—The Manitoba legislature sat all night discussing the resolution moved by Attorney-General Sifton protesting against the proposal of the Dominion government to restore Roman Catholic schools in this province. The resolution was passed by a vote of 31 to 7.

One of the chief speakers for the resolution was Major Stewart Mulvey, ex-grand master of Manitoba Orange-men. He said he had been brought up in schools where children of all religious denominations attended, and this was one reason why he was a firm believer in national schools. All great reforms were not made without some violation of the constitution, and as an instance he mentioned the abolition of slavery in the United States. The speaker took up the remedial act clause by clause. The twenty-seventh clause deals with incorporated companies and societies, showing that a portion of the taxes from such source is to be given to the support of separate schools. This will include the Orange order, and Orange lodges will therefore be taxed to support separate schools.

"I wonder," shouted the speaker, "how the member for Emerson (Dr. McPadden), who, I believe, like myself, is an Orangeman—I do not know whether he is a Protestant Orangeman—can sit in his Orange lodge and square himself with the members for voting against national schools."

The liberties of this province, the speaker continued, were never in such danger as at present. He had taken up his gun four times to suppress domestic troubles, and he was prepared to take it up the fifth time in the interest of the liberties of Manitoba.

The member for Russell (Mr. Fisher) called upon his fellow members to support national schools.

After Major Mulvey's speech, Mr. Roblin, leader of the opposition, took the floor and deprecated the major's words threatening rebellion and sedition against law and order. "The papers of the United States," he said, "will flame with headlines saying, 'Manitoba is in rebellion.' Does the chief law adviser of her majesty in Manitoba, the sworn officer of the crown agree with him? I pause to hear his reply. [Pause.] He is afraid; he dare not."

After Mr. Roblin's speech came the division, about 1:30 o'clock this morning, the attorney-general's resolution being carried.

MARRIAGES IN PERU.

Those of Protestants to Be Registered.

A dispatch from Lima, Peru, Feb. 23, says: The government has ordered the preparation of a resolution, which will be submitted to congress, providing for the registration of Protestant marriages. This is the result of lengthy diplomatic action in which the United States government and the government of Great Britain have taken part.

Rev. Mr. Wood, head of the missions in Peru, some of whose missionaries belong to the East London institute and others to the American Bible society, has had trouble with Peruvian officials for a long time. The expulsion of some of his missionaries from Cuzco brought about an exchange of notes on the subject between Great Britain and Peru, and the refusal of the registration of the marriage of Miss Wood to a Mr. Hazeltin was the basis of diplomatic action upon the part of the United States.

The missionary question involved and the marriage question thus brought to the front are regarded as being of great importance by all the Protestants in Peru, and it has been indicated for some time past that they might possibly lead to a change in the Peruvian constitution. But the government appears willing to meet the issue in a friendly spirit, as indicated by its preparation of the resolution previously referred to.

Mr. Wood, at one time, went among the savages in Peru, at the peril of his life, and for a long time considerable anxiety was felt for his return, especially as *El Obispo*, published in Callao, contained threats against the missionary. Steps to ascertain his whereabouts and provide for his safety were eventually taken at the instance of the United States and Great Britain.

Surpasses all Organizations.

From the Baltimore letter in the *British American Citizen* of February 22, we take the following extract:

On Sunday evening Rev. Dr. Richard Harcourt, of Grace Methodist Episcopal church preached the first of a series of sermons on "The American Protective Association and the Church."

In his sermon Dr. Harcourt said something which seems to surprise and bother our newspapers a great deal, namely, that nearly every Protestant minister in Baltimore is a member of the A. P. A. How is that? Surely the ear of American liberty is rapidly filling up. In the course of his remarks Dr. Harcourt said: "The A. P. A. is working for the

Mrs. L. M. Barnes, 27 Medford St., Medford, Mass., writes on Jan'y 21st, 1897.—"It would be difficult for me to find language to describe my suffering for three years before taking your Dr. Kay's Renovator. Several physicians pronounced my case one of Nervous Dyspepsia and Nervous Prostration. A little exertion, excitement or worry would cause great prostration, extreme nervousness, headache, indigestion and severe vomiting which at times kept up continually for two or three days in spite of all my physicians' remedies. I became very thin in flesh and lost nearly all of my hair, the top of my head being entirely bald. I suffered terribly with my stomach, being unable to digest anything. I tried several physicians without getting any relief. Finally last August a friend sent me Dr. Kay's Renovator and I began to improve as soon as I took it and the change was wonderful. No one was ever benefited more than I nor could they be more thankful for such a panacea as Dr. Kay's Renovator as my physicians could not help me. As soon as I began to improve my hair began to grow and now it is denser than ever. I could not exaggerate my case nor the benefits I have received from taking

Dr. Kay's Renovator. You are at liberty to publish this for the benefit of others if you desire. It is a positive cure for the worst cases of dyspepsia, constipation, liver and kidney diseases and all nervous and blood diseases, headache, biliousness, dizziness, female diseases, etc. AT THIS TIME OF YEAR it is invaluable as it renovates and invigorates the whole system and purifies and enriches the blood, giving new life and vigor to the whole body. The very best nerve tonic known. Very pleasant and easy to take. IT HAS TWO TO FOUR TIMES AS MANY DOSES AS LIQUID MEDICINES SELLING FOR THE SAME PRICE. Sold by druggists or sent by mail on receipt of price 25c and 50c. Send for the booklet; it treats all diseases and many say it is worth 50c if they could not get another; sent free from our Western Office, Dr. H. A. Kay, Medical Co., 609 S. 10th St., Omaha, Neb.

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perpetuation of some of the grandest and greatest institutions of our country. If it fails to accomplish its object, then the American Republic fails, and its glory has departed. We read that Jesus Christ was crucified between two thieves. The institutions of our country which have made us great and glorious, have been undergoing a crucifixion by the Democrat and Republican parties. To gain favor with the foreign element they have cried: "Away with your Protestant Bibles!" and they are thrown out of the window. For votes they have exempted church property; for votes they have been willing to give state and municipal aid to sectarian institutions, and, in fact, anything a foreigner asks. This A. P. A. is given to us in the nick of time. It is organized to protect our institutions from their worst foe, the Roman Catholic church. In rapidity of growth, in fixeness of purpose, and in maturity of results, the A. P. A. surpasses all organizations of which we have any knowledge in the past."

Mr. Sherman Evidently Lied.

During the debate on the Indian appropriations in congress on February 24, Mr. Sherman, in opposition to the Linton amendment, said: "I am not a Catholic, neither am I like my friend from Ohio (Mr. Grosvenor), who is not a member of any church. I am a protestant, but I do not believe any church alone points the way to Heaven, although I do believe that any creed is better than no creed." [Applause.] "This appropriation," he concluded, "was not used to teach the dusky wards of the nation the catechism, but how to read and write and count," and he appealed to the members to rise 'above partisanship and above sect' and sustain the committee. He then made a point of order against the Linton amendment, which was overruled by Mr. Payne in the chair, amid considerable enthusiasm.

The statement by Mr. Sherman that "This appropriation was not used to teach the dusky wards the catechism," is proven false by an appeal printed in the (Roman) Catholic Mirror of Cleveland, Ohio, Friday, February 21, 1896, which is as follows:

The reverend rectors and pastors are reminded of the collections to be taken up for the Indian and Negro Missions, as ordered by the Third Plenary Council. Please exhort your faithful people to contribute generously for this most deserving and important charity. You know that by recent legislation at Washington, the amount heretofore given by the United States government for the support of the denominational Indian schools, is to be yearly decreased one-fifth. This makes the burden so much greater for those in charge of our Catholic Indian schools. If we prize our own faith, we must be anxious to see the priceless benefits of that faith communicated to those who still remain in darkness and in the midst of the shadow of death.

Co-operate, then, in this work, which must be so dear to the sacred heart of our Lord. The collection to be taken on the first Sunday of Lent, and in mission churches as soon thereafter as possible, should be sent to the diocesan chancellor by the end of March. Yours in Christ, IGNATIUS FREDERICK, Bishop of Cleveland.

Priest Attacked at the Altar.

The little village of Lipine, in East Prussia, was aroused from its lethargic life this morning by what might have ended in a sacrilegious tragedy. It is an intensely devoted Catholic community, and it is the custom with nearly all the villagers to attend early mass. Father Rouezka, the celebrant, had hardly approached the altar when a lawyer by the name of Regenthe rushed down the aisle and, grabbing the venerable clergyman by the throat, threw him down and attempted to strangle him. The congregation was terror-stricken. It was lucky for the priest that some of the men in the front pews had enough presence of mind to come to his rescue and prevent a catastrophe. Father Rouezka, when released, was unconscious, and it will be some time before he will be well enough to continue his sacerdotal functions. The man who attacked him fought like a

tiger, and it took all the strong men of the little congregation to overpower him. It is believed that Lawyer Regenthe is suffering from a temporary fit of insanity.

Whisky in a Monastery.

A Trappist monastery in Canada is found to be the source of a running stream of moonshine whisky which had confused the revenue officers of the dominion for a long time. An official plug is now driven into the bung hole and spigot of this flowing and illicit tun, and the fathers have appeared at the receipt of customs with scrip and staff and bags of oboli, ready to pay the excise duty, if, haply, it be not too late. The occurrence is interesting from a secular as well as an ecclesiastical point of view, and may establish a precedent of great importance to the religious orders. In other countries they have had and still have considerable liberty as distillers and confectioners of fancy drinks, though it is not known that till now they have gone into the business of producing moonshine whisky. Probably the rule forbidding conversation among members of the order will be relaxed for awhile till the case is settled, in order to give the austere brotherhood a chance to relieve their feelings.—New York Tribune.

Dr. Kay's Lung Balm for coughs, colds, and throat disease.

Not Afraid of the A. P. A.

WASHINGTON, D. C., Feb. 27.—The action of the American Protective Association, in Peoria, protesting against placing Pere Marquette's statue in Statuary hall, attracts little attention here. Those who notice the action condemn it. Congressman Lorimer voices the sentiments of the congressional delegation when he says: "I don't care what the American Protective Association says. The statue is a Wisconsin matter. It's none of the American Protective Association's business, and we will do nothing. The statue is already placed in the hall, and will be unveiled according to the program, whether the American Protective Association likes it or not."

Spanish Soldiers

earn five-pence halfpenny per day, out of which they have to pay for food, (bread excepted) clothing, washing, blacking and powder for polishing arms, etc. They are provided with two meals per day, consisting of beans and potatoes, with a little bacon to flavor. On feast days they have meat. They enter by conscription at the age of 19, exemption only being obtained on payment of £80, or in the case of being the only son of a widow, or the only bread-winner of the family. Soldiers are not allowed to marry. By law they are not forced to go to mass, but that right is not respected, and all are compelled to attend.

Rome Divorced Them.

HALIFAX, N. S. February 19.—A decree of divorce approved by Pope Leo XIII, the first of its kind ever recorded in Canada, has been granted John Keefe, separating him from his wife, on Scriptural grounds. Much interest is excited by the concession from Rome, as never before has a divorce been recognized in this country by a Roman Catholic authority. The decree granted Keefe is not only one of separation but it permits a remarriage. A legal dissolution of the marriage tie has also been obtained from the supreme court.

Bullets for a Priest.

SANTA BARBARA, Cal., February 27.—Very Rev. Ferdinand Bergmeyer, father superior of the Franciscan Mission, was fatally shot to-day by Bernard Henry Gerhard Krusemeyer, who has been employed at the mission for over a year. Three shots entered the priest's body and one in the head. Krusemeyer immediately gave himself up, and is now in jail. He has suffered conflicting stories, and it is supposed he is mentally deranged. The other priests say there has always been a friendly feeling between the father superior and Krusemeyer, and they can give no reason for the murder. Father Bergmeyer has been here ten years, and is held in great esteem by all classes. His death is only a question of time.