

THE AMERICAN.

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TO THE PUBLIC. THE AMERICAN is not the organ of any sect, order, association, party, clique, faction or division of the population of this grand Republic...

AUGUST 7, 1896.

THE TICKETS.

- REPUBLICAN. For President, WM. MCKINLEY, of Ohio. For Vice-President, GARRET A. HOBART, of New Jersey. DEMOCRATIC. For President, WM. JENNINGS BRYAN, of Nebraska. For Vice-President, ARTHUR C. SEWALL, of Maine. PROHIBITION. For President, JOSHUA LEVERING, of Maryland. For Vice-President, HALE JOHNSTON, of Illinois. NATIONAL. For President, CHARLES E. BENTLEY, of Nebraska. For Vice-President, J. H. SOUTHWATE, of North Carolina.

IT IS TOO WISE TO EVEN THINK ABOUT writing an editorial on the political situation.

ROMANISM IS THE SAME TO-DAY that it was in the dark ages—otherwise it is not unchangeable.

No civil law which has not received papal sanction is binding on a member of the Roman Catholic church.

HOOPER, who murdered Councilman Sam Du Bois, his A. P. A. brother-in-law, last winter, was hanged to-day.

THE OMAHA Bee was selected by the state officers as the paper in which the constitutional amendments should be published.

IT IS NOT ALWAYS the man who talks the loudest in the council chamber who is the most influential and respected among non-members.

GOVERNOR HOLCOMB says there is nothing in the A. P. A. principles which any good American cannot endorse. People like a brave man.

SOME laboring man living in Omaha who owes for THE AMERICAN and who desires to do one or two day's work to square up his account is requested to apply at this office Monday or Tuesday.

ONE of the celebrated lights of the Roman church in this country in the early fifties was Orestes A. Brownson, and he said "what the church has done, what she has expressly or tacitly approved in the past—that is exactly what she will do, expressly or tacitly approve, in the future, if the same circumstances occur."

THE silver question is not one of the issues contended for by the A. P. A. as an organization. Neither is the question of sound money. A man can be a consistent A. P. A. and a rabid Free Coinage man at the same time; he can be an unreasonable sound money man and a loyal member of the order, so don't accuse your neighbor of being a traitor to the order if he does not agree with you on the financial question.

WE have received a copy of the London American of the 10th ult., which contains extended accounts of two Fourth of July celebrations held in London by the American colony. One was at the home—styled the "fine mansion"—of Mr. and Mrs. John Bidolph Martin (Victoria C. Woodhull), the other a banquet at the Criterion. The love of America must be strong indeed that does not wither and die when surrounded by an atmosphere so different to that of the "land of the free and the home of the brave."

TOO MUCH ROMANISM.

Rome was never more actively engaged in shaping the political policy of the various parties than she is to-day. Her loyal sons in high positions and those in low stations vie with one another in their efforts to make it appear that they are running the politics of the country to the entire exclusion of all other persons and interests.

If Dick Kerens but sneeze the papers are filled with gush about the "noted" Missourian. If Gibbons re-utters a chestnut which was original with Chauncey Depew several years ago, it is telegraphed all over the country as a most wonderful answer to an inquisitive Roman reporter. And so it goes. We read of what Burke is doing; of what Cookran has advised; of Sullivan's attitude; of Donnelly's declaration and of Walsh's opinion of the outlook in his district or state. We read now where of what Swan Peterson or Nels Nelsen are doing for their party; never hear of the work of Gustav Houck or Isaac Abraham. There seems to be no room to chronicle the acts of any but the pope's followers—the ignorant and illiterate Irish, and the cunning Jesuits. This may be accounted for by the fact that the news gathering agencies are manned by Romanists, are practically under the censorship of Rome, and that they hope, by giving undue prominence to everything done by a Roman, to receive the credit for electing the next president of the United States.

If this supposition is not warranted, how are we to account for so many Hibernian names in connection with the pending contest and so few of every other nationality? How does it come that John Smith and John Jones and Sam Brown and Tom Day are not taking an interest in politics? Where are the Swedes, the Danes, the Germans and the English? Are the Irish the only people who are expected to cast a vote at the coming election? If they are not, let us have a little less truckling to Rome. It is nauseating; besides, the people are as much opposed to papal Irish domination as they are to free trade and English domination. They are ready to run their own government without the help of any foreign influence, civil or ecclesiastical. Will the politicians and daily papers take a hint, or shall the people teach them a well-deserved lesson?

CHEAPER GAS WANTED. The statement that there is a movement on foot in this city to secure a franchise for a new gas company, will be hailed with delight by the people who use gas for illuminating and heating purposes, as it will, if successful, insure cheaper light and fuel. We understand the new company is the one which went into Kansas City and secured a franchise under a pledge to furnish gas at \$1.00 per thousand, and we also understand that it is the intention of the new company to duplicate that price in this city. We do not know how extensively the petitions have been circulated, but are certain that if the people are given an opportunity to express a desire it will be in favor of a reduction in the price of gas. At the present time every person using the product of the Omaha Gas Manufacturing Company is paying \$1.45 per thousand. If gas can be furnished by a new company at \$1.00 per thousand there is no sense in the citizens of Omaha paying one and a half times that sum. The gas company of this city has grown fat by virtue of its monopoly and it is high time that the people were looking to their own interests. Every citizen of Omaha is interested in having the price of gas reduced. If he does not use it in his home or in his place of business the municipality of which he is a part uses it for the purpose of illuminating the streets, and a portion of that expense falls on every citizen, either in the shape of taxes or rent. If the new company is the same one that invaded Kansas City and if it made the same promise it made to the people of that town, our citizens will make a very grave mistake if they do not vote it a franchise. There are hundreds and thousands of dollars expended annually in this city for gas, and if the price can be reduced one-third, it means a saving of many thousands of dollars annually to the common people.

A FRIEND down in Gaines Mill, Va., says: "I notice the imprisonment of the San Francisco editor for publishing Den's infamous book. The decisions of both courts should be published in full. The papal church wants to establish a censorship over the press. Every A. P. A. paper in the country would be suppressed were the ecclesiastics in full power; and, were the courts under the influence of papal judges, the question of personal liberty, freedom of speech, freedom of press, etc., would run the gauntlet. Please publish the decisions." Will Mr. Price, the editor of the A. P. A. Magazine, kindly furnish us the decisions so that our readers may know how Rome works?

Orangemen Make Reply. VANCOUVER, B. C., July 15.—At the Provincial Orange celebration at New

Westminster on Monday in memory of the Battle of the Boyne, the following resolutions were passed:

WHEREAS, Rev. Father Yorke, a priest of the Roman Catholic church, writes in the San Francisco Examiner of June 9, 1896, that on July 12th, last, at Victoria, British Columbia, the A. P. A. lodge, of Tacoma dragged Old Glory at the tail of the Union Jack, under an arch bearing the inscription: "One Queen, One Country, One Religion," and that "the unclean creatures who howled and stamped as Mr. Henry calumniated the sisters, came over the Canadian border;" and that "Toronto is the only country in the world where the Stars and Stripes are systematically insulted;" and that

WHEREAS, Rev. Father Canavan, another Roman Catholic priest, in the same paper on January 22nd last, declares "that there is no country in the world where the starry banner is more dishonored and insulted than in Canada;" and that "no people in the world to-day hate loyal American citizens more than a certain section of Canadians (namely Orangemen);" and that "the fair flag that is the universal emblem of liberty was foully dishonored and foully insulted on the streets of Victoria, Vancouver Island, by ruffianly Orangemen on the 12th of July last;" be it hereby

Resolved, By this large assembly, composed of the Orangemen of British Columbia, that the above charges, made against Canada and Canadians in general, and Orangemen in particular, are absolutely false, and are made either through ignorance or with the malicious intent of stirring up creed strife and unpatriotic animosity between two of the greatest Christian nations of modern times. Old Glory was not trailed at the tail of the Union Jack in Victoria on the 12th of July, through an arch bearing the above motto. It is a foul slander framed by those who framed the alleged motto, and it is a base untruth that Toronto, the stronghold of Orangemen, systematically insults the Stars and Stripes. A blacker untruth has never been uttered than that the American flag was foully dishonored and insulted by Orangemen in Victoria at the celebration a year ago.

The very contrary is true—that Canadians esteem and admire their cousins across the southern border; that next to their loyalty to the Union Jack they love to do honor to the Star Spangled Banner; and that Orangemen, everywhere, act on the principle of liberty of conscience, equal rights to all, and civil and religious freedom to all classes and creeds, and are foes to sedition, bigotry, treachery and disloyalty.

Rev. G. R. Maxwell, the member-elect from this city to the Dominion Parliament, spoke in favor of the resolution and emphasized the fact that Father Yorke was a brother-in-law of the Hon. Theodore Davis, now chief justice and formerly premier and attorney general of this province.—San Francisco Examiner.

The Late Bishop Cox.

There will be widespread regret in the Episcopal church over the death of Bishop Arthur Cleveland Cox of the diocese of Western New York. As a poet, he produced some creditable verse; as a preacher, he took a high rank in his church; as an administrator of his diocese, he showed himself to be an aggressive and vigorous ruler; as a patriotic scholar, he took high rank in this country and Europe, and he became prominent as the friend and advocate of the Gillean movement in France. But he will be remembered chiefly as a controversialist. He believed the Protestant Episcopal church to be the only divinely authorized church in this country. The other Protestant bodies he regarded as "sects," though he always referred to them in terms of kindness. But his intense dislike of Roman Catholicism was, perhaps, his most marked characteristic. He spoke and wrote against it whenever he had an opportunity. Some years ago he wrote a number of letters to the pope, calling upon him to give up his errors and become a true Catholic; and about a year ago he wrote a number of bitter letters to Cardinal Satolli. He regarded Roman Catholicism as an unlawful intruder in this country, and, therefore, usually referred to it as "the Italian mission." This was his hobby, and many people thought he rode it too often. But there was never any question of his sincerity of purpose, while his charm of manner, as well as his wide culture, made him friends wherever he was known. No Episcopalian of the present generation more completely typified the famous "via media" of Episcopalianism, holding itself aloft, on high conscientious grounds, from Protestantism on the one side and Romanism on the other.—New York Tribune.

The Irish Rag.

Judge Stone decided the Lawrence, Mass., "Irish Flag" case in the police court on the 20th. On the eve of July 4 Patrick O'Brien, a contractor, placed a green flag on the chimney of the unfinished Ward Six school building. The next day City Marshal Bailey removed the flag, subsequently restoring to O'Brien on demand. O'Brien replaced it on the building, where it has since remained. Marshal Bailey secured a warrant against O'Brien, alleging a violation of chapter 115, Acts of 1895, which makes unlawful the placing of a flag or emblem of a foreign country upon the outside of public buildings. O'Brien's counsel raised the point that the green flag was not an emblem of any foreign country, because Ireland was not an independent sovereignty. At the hearing on July 7 the judge took this point into consideration. O'Brien was adjudged guilty, and a fine of \$10 was imposed. O'Brien took an appeal to the superior court.

"AGIN" THE "NIGGER."

A Roman Bishop Named England, of South Carolina.

Gives the Lie to the Statement That the Roman Catholic Church Has Always Been the Friend of the Oppressed.

The Milwaukee Roman Catholic Citizen says:

In a letter received from Rome by The Citizen, dated June 10, and written by Dr. Zahn, the well-known scientist, he says:

EDITOR The Citizen: I was talking yesterday with the Rev. Ferdinand Kittel, who, as you know, is here in the interest of the American Catholic Historical Society, when he told me that he had come across a number of unpublished and unknown letters by Bishop England, some of them bearing on what might be called the precursors of the A. P. A.'s. Knowing the great attention The Citizen has ever shown to the A. P. A.'s, knowing also the interest the Catholics of the United States have in all Bishop England wrote, I at once thought of The Citizen, and asked Father Kittel to give me a few extracts for your paper, and he readily assented to my request. The extracts I send you will show you how much valuable matter pertaining to the history of the church is still concealed in the archives of Rome and what good work Father Kittel is doing in collecting this material for the Catholic Historical Society.

The above will explain the purport of the following extracts taken from letters written by the great Bishop England. They are now for the first time published and throw great light on the A. P. A. doings of other days.

Extracts from a letter of Bishop England to Dr. Cullen:

CHARLESTON, S. C., February 23, 1836.—In order to understand the position in which this most injudicious proceeding of my Carlow friends placed me, I must advert to the very altered situation of the United States. The great progress made by religion, the vast increase of Catholics by immigration and a few conversions, the erection of churches, convents, seminaries and colleges, together with the publication here of translations of some very injudicious vapourings from letters written by some of our most zealous missionaries, and published in the periodicals of Europe, roused the concealed bigotry of the virulent sects; and their leaders, who have been heretofore comparatively moderate in their assaults upon us, now became furiously declamatory. With all their pulpits, with one hundred weekly papers called religious, with a large portion of the thousand journals published once, twice, thrice or six times in the week, with almost all the colleges and schools, with Sunday school teachers in all their districts, and with immense subscriptions to aid them, they began a most virulent course of misrepresentation, lying, calumny and denunciation, so that we could not say that one of our churches or religious houses was safe.

A new and more formidable difficulty now embarrassed me, because of my peculiar situation. No diocese in the world contains so many negro slaves as does that of Charleston. Its population is about two million of souls, nearly half of whom are negro slaves. South Carolina and Georgia are the most determined of any of the slaveholding states against permitting any interference, however remote, with their domestic institutions. I was in some degree a favorite with them because of my having repelled an attack made upon them by O'Connell on account of the existence of slavery in the south.

During some years the most fanatical portion of the Calvinists, especially in the states of New England (diocese of Boston) and New York, have been forming associations to procure, if possible, the abolition of slavery in the south. The south was exasperated and looked upon this as a malicious and outrageous insult; and the southerners are a high, proud and chivalrous people. The kindness of the holy father in my regard is no secret here, but like everything else has been grossly misrepresented. To render me odious to my own district especially, and to the citizens of the union generally, the northern sectarians published that the pope gave me privately a commission to establish the Inquisition in the United States as soon as I could see it possible, and had appointed me his legate to Hayti, so as to enable me to establish relations of amity with the negroes who had achieved their freedom, and thus facilitate the abolition of slavery of negroes in the south. Ridiculous as is the first statement, it was generally published and is even now extensively believed, though its credit is on the decline.

During the summer the northern fanatics poured great quantities of tracts, calculated to bring odium upon slavery

and to excite insurrection among the slaves, into our southern and western states. They had agents for their distribution who traveled as preachers, or peddlers, or doctors, or land speculators.

In Charleston we are not permitted to teach the slaves to spell or to read. The law does not prevent the education of free negroes. I found that most of our free negroes were drawn from the church by being educated in sectarian schools. Whites only are allowed to be teachers, and the children of negroes or mulattoes are not permitted to be taught in the schools of white children. I established a school for the free children of color, and I got two of my students to teach the boys and two of the sisters to have care of the girls. On account of the superior instruction numbers of children of the sectarians attended, and their parents began to come to church. As soon as this new excitement concerning the tract arose, the sectarian papers denounced us for our extensive literary education of the blacks. It was all the consequence of the kind feelings of the legate for his Haytian friends, and was the germ of insurrection. Mobs were organized in Charleston, and at night they surrounded the postoffice and forcibly entered; took out of the mail bags the tracts and pamphlets upon abolition which had been sent from the office in New York, directed not only to this city, but to Georgia, Alabama and Florida; reserved them to the next night, and then burned them publicly in the square under the guns of the citadel. Whilst they were at the postoffice two or three of my flock, who were mingled in the crowd and whose religion was not suspected, overheard them arranging that as soon as they concluded at the postoffice they would come to the seminary and give me (I lived there) the benefit of Lynch's law and tear down the buildings and the church, etc. I was soon called out of my bed by two of my flock, whom I admitted into the yard, and from whom I learned these particulars. They added that some armed men would join us, as they had sent messengers to warn the Irish who form one of the volunteer corps of the city militia. These latter began speedily to arrive with their guns and bayonets. The French were also notified, but we had only two of their number.

After a short deliberation and prayer in the church, I concluded that if we should be attacked we had better resist than allow the church and the convent of the Ursulines and the seminary and ourselves to be destroyed. I then came out and found a pretty large force assembled and their officers arriving. I told them that I hoped we should have no contest, but that I would use their aid if necessary, provided they pledged themselves to obey me and would invest me with the command. To this they assented. I then stationed sentinels, and showed the officers the best points of defence for the whole of our possessions, charging them, if an assault were made, not to have a shot fired until I would give directions. Some of our people then went out into the streets, and the intimation was soon privately conveyed through the city that we were prepared. We kept guard for two nights and no attempt was made to molest us. On the second day several of the most respectable citizens of all religions sent to have their names enrolled on our guard, and the city officers said they were ready with their whole force to come to us should we need their assistance. A respectable committee of citizens then called on me to request that I would discontinue the school for negroes. I answered that if they made the same application to those of other religions who had schools, I would comply, though I disapproved of their proceeding. They applied, and all the schools were closed. The public authorities convened the citizens, and measures were taken to guard against the efforts of the Abolitionists, and thanks were returned to those who closed the schools. I attended the meeting, and sat with the presiding magistrate in the most conspicuous place, by the courtesy of the sheriff, who is an Irish Catholic.

I began my preparations for departing (for Hayti), but as the legislature met in December, I felt it necessary to attend at their session in Columbia to get some acts of incorporation passed for the convents and churches. I traveled thither in company with the two principal leaders of one of our great political parties and who had been the two late governors of the state (General Hayne and Hamilton), and with our most eminent jurist (Mr. Pettigrew), who led the opposition to them. They were all my most intimate acquaintances, and although Protestants, by no means bigoted; and though we were two and two in politics we were firm friends. We talked freely and confidentially, and they endeavored to impress upon me the great mischief that I would do to the Catholic religion not only in my own diocese but through the whole southern country, by going then to Hayti and affording the opponents of our religion so plausible a pretext for creating prejudices amongst the slave-holders against our church. I merely told them that they

ought to know that I was opposed to the Abolitionists, who were most bitter enemies also to the Catholics; and that I was not backward to vindicate the south even against my friend O'Connell; and that having promised the holy father I did not consider myself free now to hesitate. They gave the pope credit for the zeal and purity of his motives, assured me that they had all confidence in me; but that the public feeling would, after my departure and when I could not defend myself, be excited against my church and all its clergy in the south, I still was determined to proceed.

I always stood well with the legislature in Columbia, and on this occasion Governor McDuffie, though opposed to me in politics, was exceedingly kind and attentive. It was usual on all previous occasions for the house of representatives to pay me the compliment of inviting me to preach for them. On this occasion a motion was made to appoint a committee for this purpose. In this house there are 120 members and not one was a Catholic. About forty voted for inviting me and the rest against it. It had always before been a unanimous vote. Two days afterwards I found, upon going into the hall, a gentleman declaiming vehemently in favor of the Catholics, and could not understand his object until General Hayne came to me and said that he was renewing the motion to have me invited. I immediately left the hall, and after the debate was over I returned and found that the majority against me was greater. I also found the petitions for incorporating the Catholic institutions delayed in the committees, and those for Lutherans, Calvinists, Methodists, Baptists, etc., favorably reported. I went to several of the members to urge them to use their influence to get the Catholic petitions passed. I was told confidentially that they had as much respect for me as ever, but that they were prejudiced against convents, etc., and wished to show their disapprobation of my going to Hayti. With some difficulty I got the petitions to pass the committee of the house of representatives merely by the casting vote of the chairman, the numbers being equal for and against it.

In the senate, which consists of forty of the most wealthy and best informed men in the state, the majority of the committee favored the petitions, and the chairman of the committee brought those who opposed them to speak with me, and I removed their difficulties and procured a unanimous vote of that body. But I was told that upon the report of the committee of the representatives being made to the senate, a party was organized to vote against the report, and that it would probably be successful. I informed my friends of this, and General Hamilton, who is a senator, procured from the senate an invitation for me to preach for them in their hall. The president of the senate, Mr. Das, a Protestant—in fact there is no Catholic in that body—and some other friends advised me to preach in advocacy of my own bills and to remove prejudices, and said that they would get the greater number of the representatives to attend.

Nearly the whole legislature was in the hall, besides a large body of the literati, etc., who had assembled on business of the colleges and to attend a literary society, which I also joined on the previous day by advice of my friends, though the subscriptions to those societies draw away a large share of my little means. I spoke for two hours, during which I recounted the indignity, injustice and persecution heaped upon the Catholics, and the manner in which the Carolinians had been deceived respecting them. I explained our principles of church government, our efforts in the cause of fine arts and sciences, our rights under the constitution of the state, the nature and objects of our religious institutions, and especially of those [sought to have incorporated; and I besought them, as they valued their good name, not to degrade Carolina by placing it by the side of Massachusetts. I had them in tears, and immovable as to many statuses. My friends told me it was one of my happiest efforts. In truth, my whole soul and all my energy were thrown into it. I was myself in tears. I left Columbia that night, on my way to Charleston, to proceed thence to Hayti. My bills all passed without any opposition.

JOHN, BISHOP OF CHARLESTON.

A Fact. The Foreign-born population of the United States is less than 15 per cent. of the whole. In so far as this 15 per cent. has been educated at all, it has been educated in parochial schools. This 15 per cent. furnishes 26 per cent. of the whole jail and Bridewell population of the country. The census of 1891 gives the penitentiary population at 23,440. Of these 13,715 have been educated in the common schools of America, in so far as they have been educated; 14,725 have been educated, in so far as they have been educated, in the European parochial schools, mostly under the management of priests, friars, or nuns. Of the 63,696 inmates of poor-houses, over 51 per cent. were of foreign birth, and educated, in so far as they were educated, at the parochial schools. Chicago Inter-Ocean.