

THE AMERICAN.

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JOHN C. THOMPSON, Editor.

W. C. KELLEY, Business Manager.

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THE AMERICAN is a newspaper of general circulation, going to and being read by people of all religious beliefs and political affiliations.

AMERICAN PUBLISHING CO., By JOHN C. THOMPSON, President.

OCTOBER 2, 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.

NATIONAL DEMOCRATIC.

For President, JOHN M. PALMER, of Illinois.

For Vice-President, SIMON B. BUCKNER, of Kentucky.

PEOPLE'S PARTY.

For President, WILLIAM J. BRYAN, of Nebraska.

For Vice-President, THOMAS WATSON, of Georgia.

SILVER PARTY.

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.

THIRD NOTICE

It has become necessary for businessmen in all branches of trade to do a strictly cash business, and as that necessitates our paying cash for what we buy we have also concluded to go to a cash basis, and will, on and after November 10, 1896, discontinue sending THE AMERICAN to all subscribers who are in arrears.

Do YOU want a Jesuit in the attorney-general's office?

No greater curse ever befell a nation than that brought about by priestly rule. Drive the pope's lieutenants out of office.

THE love Rome has for our public schools is fittingly shown in the instructions issued to the priests of the St. Louis diocese by Archbishop Kain.

AMONG all the tributes paid Li Hung Chang while he was visiting this country, that one which pointed his devotion and love for his mother was, to our mind, the most distinguishing mark of a truly noble character.

THE pope has cursed Masonry for ages, and now his minions have set about organizing anti-Masonic bodies. We are glad to be among the persecuted and hope we may be spared many years to unmask the damnably traitorous gang that fights not only our beloved order, but our cherished institutions, from behind a cloak of religion.

Long live Masonry. Confusion on its defamers and detractors.

LET US HAVE MORE LIGHT.

Elsewhere in this issue will be found a dispatch from New York stating that Robert G. Ogden, of Philadelphia, "Chairman of the Publication Committee," who was working in the interest of McKimley and sound money, had mailed to the Roman Catholic clergy a letter asking their support for his candidate, and lauding the "eminent public service of the late Most Rev. Archbishop Hughes and many others of the Roman Catholic clergy when the integrity of our government was threatened on a former occasion."

We have no way of knowing whether Mr. Ogden was vested with the authority to enter a plea for support from the Roman Catholic clergy on behalf of the Republican ticket. If he was, and it is proved that he had the sanction of the Republican managers, it is safe to say there will be a great many Republicans in the states of New York, New Jersey and Pennsylvania, as well as elsewhere in the United States, who will remember the "eminent services of Romanist Hughes and others of the Roman clergy when our government was threatened on a former occasion," who will resent any further recognition in this campaign of the Church of Rome.

We are in favor of McKimley, but we shall enter an earnest protest against any action on the part of his managers which may be construed as an overture to the damnable organization which furnished the hand that took the life of our beloved president, Abraham Lincoln; for we know that no party can get the support of the Roman clergy unless it barters away some principle dear to the American people.

However, we shall not condemn Major McKimley for the acts of his managers. We believe he is an American, and that he is far in advance of his associates in political honor, business integrity and the purity of his private character. We do not think that he would be a party to any deal that would weaken Americanism and advance the interests of popery. His whole life stands as a protest to all attempts to lower us as a nation and as individuals.

Did that information about Mr. Ogden soliciting the aid of the Roman clergy come from almost any other source than Tammany-Archbishop Corrigan's political protegee—we might place some credence in it and might think it was time for all Americans to teach the Republican party a lesson. But we know Tammany, we know Jesuitism, and they are one and the same thing. Unscrupulous plotters, both of them. It would be like them to urge an unsuspecting Protestant to write such a letter, and then, at an opportune time, expose it in the hope of stampeding the American vote to her own candidate. Jesuitism knows how gullible the average man is, and how easy it is to impose on him.

Knowing this, we hesitate to condemn a candidate for the shortcomings of his friends. Let us have more light.

THE Scandinavians are the most pronounced Protestants. They are generally the most ardent Republicans. They are always honest, conservative, law-abiding citizens. They offer us one of their countrymen on the Republican ticket for auditor of state. The Protestant American element should elect him, and the members of the Junior Order of American Mechanics should show by their votes that a Protestant foreign-born citizen of good reputation is as acceptable to them as a citizen who was born in this country. Let Protestant Americans generally go to the polls and help elect P. O. Hedlund. He is capable and efficient.

IF C. J. Smyth is a member of the Society of Jesus, whose oath appears on another page, how can any Protestant vote for him? One thing is certain: he is the paid attorney for that unholy crew.

THE A. P. A. men of Wyoming should stand as one man against Candidate Osborne. Read his speech against the order.

READ the Jesuit's oath, then remember Constantine J. Smyth is credited with being a member of that diabolical order.

C. J. SMYTH—Does that mean cowardly Jesuit Smyth?

SECRET IMPRISONMENT.

Protest Against the Barbarous Papal Custom of Entombing Women.

A writer in the London Christian World has once more called attention to the fact that convent life in England is not under the protection of her majesty, and at this moment there are nuns who, practically against their will, are secretly imprisoned for life. This writer—"Eye Witness"—gives details of a visit to a convent along with the relative of an imprisoned nun.

"In the middle of one of the walls of the room we entered was an iron grating some four feet square, with a shutter to it on the other side, before which we sat down. Presently we heard the unlocking of doors in the distance. The shutter was slightly opened, and the nun who had been permitted to receive

peered through the opening and the conversation began.

"But why should any woman be watched in this prison-like fashion? It is bad enough that criminals should have to be treated in this manner, but they themselves by their attacks on society, have made imprisonment necessary. What have nuns done that they should be treated as criminals, and allowed to see their relatives only through gratings and in the presence of detectives? Was it possible for this poor, frightened little creature to make any complaint? The mother superior was close at hand listening to every word.

"The nun so visited has, it seems, given repeated hints of her anxiety to get out of her prison. I am sure, my readers, you will be astonished and horrified to hear that for many years this nun has never been permitted to lie flat on her back. Her couch is so ingeniously constructed that she can only rest in it with her knees doubled up to her chin."

Why should any tender woman be subjected to such treatment in her majesty's domains? Surely the demand for government inspection of convents is a reasonable one. It is bad enough that mere girls should be permitted to take upon themselves vows the full nature of which they cannot possibly understand; it is a thousand times worse that those vows, once taken, should bind them all their life through. A country which has a divorce law ought surely to insist that convents should be under some kind of public control. Even priests sometimes complain bitterly of vows of celibacy taken when the full meaning of them could not be explained, and doubtless much suffering is caused in this way to many. But this is nothing to the suffering inflicted on women who are imprisoned for life, and who, if this report be true, are not permitted even to stretch themselves upon their beds. And if it be true that ours is the only country where such things are now tolerated, all the more ought we to demand that convents be open to some kind of government inspection.—Australian Christian World.

Beyond the Danger Line.

By the courtesy of the editor of the Christian Evangelist we are enabled to say to our readers that Dr. Dearborn, of Kansas City, who was so dastardly assaulted, as reported in our former issue, has passed the danger line, as is believed—indeed he writes Dr. Garrison that he hopes to be able soon to renew the contest which doubtless was the occasion of his attempted murder. This fearful object lesson should rouse the righteous indignation of every true American citizen, and cause him to resolve that this terrible menace to all that we hold as sacred shall be expelled from this land of liberty. We submit the testimony of Dr. Lasher, the esteemed and erudite editor of the Journal and Messenger, relative to these sworn assassins:

"One Father Clarke has been giving an account of the way Jesuits are selected and trained, and it is said that he attributes 'the high reputation enjoyed by them, both in the church and out,' chiefly to three causes: 1. The care with which candidates for the order are selected. 2. The length and thoroughness of the training to which they are subjected. 3. To the spirit of 'implicit, blind obedience which they are required to render.' This object is so abject that one is not allowed even mentally to question the wisdom or the goodness of the order given. We laugh when we see those words, 'high reputation,' as pertaining to Jesuits, a society which has been driven out of every country of Europe, and which finds tolerance only by the most abject meanness of behaviour. Jesuitism has become the synonym of obsequious trickery, the world over.—Baptist Flag.

He Needs Peter's Pence.

The following paragraph, from the letter of the N. Y. World's Rome correspondent, shows how little need there is for the Pope's poverty-stricken adherents in all parts of the world to contribute "Peter's Pence":

"There is no keener man of business among the Old World celebrities than his holiness, Leo XIII. There lives in London a Roman Catholic gentleman who enjoys a very handsome income for looking after the Pope's English investments, and the position is no sinecure. Of course, none of these investments is made in the Pope's name. Two Englishmen of title lend their names to these transactions, which include a big brewery and many shares in cycling stock. His holiness also owns real estate in the neighborhood of Harrow, at Sheffield, and at Birmingham."

Beware of Pope-Rule!

Says the Presbyterian Witness:—"Pope Leo in his recent letter said: 'In commanding the apostles and their successors to the end of time to teach and rule the nations, he ordered the nations to obey their authority.' The apostles never aspired to rule the nations. The popes tried to do so and made a poor business of it. Rome and Italy are witnesses to the wisdom or unwisdom of papal rule. The attempts of the Church of Rome to juggle with politics are neither wise nor profitable."

SATOLLI'S SUCCESSOR.

Mgr. Martinelli's Personality and Qualifications for the High Post of Papal Delegate to This Country.

WASHINGTON, D. C., Sept. 26.—"New situations need new men," once said an eminent French minister to whom Marshal MacMahon had just offered a premiership.

The pope appears to share that statesman's views. He has selected for the post of papal delegate a monk whose very name was hardly known until last month outside the priestly world.

Mgr. Martinelli, this new messenger from Rome, is a comparatively young and untried man. Of his achievements in the past we hear but little.

For fifteen years he taught theology at the convent of the Irish Augustinians in Rome.

He made a good impression when he was sent here some three years ago to visit and inspect (if possible) new life into the fast-decaying Augustinian order in this country.

Soon after his return to Rome he was appointed to the Augustinian generalship.

With that it looked as though he had attained the highest point he could aspire to.

The news that Leo XIII. had picked him out for the successor of Cardinal Satolli in Washington compelled attention to his position. It was at first received with shrugs and doubts.

The fact that an important mission had been confided to a monk, a mere "Frate," without any previous training or experience of a diplomatic kind, was too unusual not to cause surprise in Rome.

The Curia as a rule does not love monks. Though they may wear the purple of the church, they are distrusted and to some extent disliked.

Yet Leo XIII. is far too keen a judge of character to have appointed an unfitting envoy. So, after the first scoffs and groans, the Romans went to work to see what merit there might be in the new delegate.

They learned that he was shrewd and fair and temperate. They knew already that he was a learned man and a good priest. And that was all they did find out.

The papal choice was a surprise to those most likely to be posted in advance upon such points. I violate no confidence in saying that it was as unexpected by the cardinal pro-delegate in Washington as by the prelates and clergy in New York.

Nor is it likely that the world will be enlightened yet a while as to the causes which induced the pope to intrust Mgr. Martinelli with the immense responsibility and high honor of carrying on the work so skillfully begun by Cardinal Satolli.

Those causes were perhaps not only positive but negative.

Outside of the regular diplomatic service, subject to the secretariate of state, there is a curious dearth of clerical celebrities just now in Rome. Again, in order to succeed in Washington, a delegate would need (as Cardinal Satolli soon discovered) at least some knowledge of the English tongue. It was also advisable that he should have some acquaintance with the customs of the people among whom he was to live.

The number of possible candidates for the delegateship was thus narrowed down to a small group of clerics. And of the few from whom he could select his representative, the pope no doubt believed the safest and the best was Mgr. Martinelli.

The long delay which has elapsed since the present pro-delegate was created cardinal is of itself sufficient proof of the embarrassment in which the pope was placed when he was confronted with the question of the successorship.

So great, indeed, seemed the difficulty of one at the same time contenting himself and pleasing American Catholics that for a moment Leo XIII. seriously considered the policy of taking the next apostolic delegate from the body of the American hierarchy.

Something of the sort had been discussed long years before, and at a period when, being less in touch than now with American feeling and thought, Leo XIII. was more anxious to be represented in this country by a papal nuncio—or, in other words an ambassador to the white house—than by an ecclesiastical envoy.

I have authority for stating that not many months ago Archbishop Elder of Cincinnati was much talked of at the private councils of the vatican as a possible and even suitable delegate. The archbishop himself may not have heard of this, or, on the other hand, he may have been informed. For reasons that will naturally suggest themselves to any one conversant with the ins and outs of Catholic politics, the pope abandoned his idea.

Rather than revive the jealousies and strife which had so recently been hushed by the judicious action of Cardinal Satolli, he looked about him for a prelate who, though less conspicuous than the western archbishop, had not been compromised in any of the struggles which had rent the Catholic church.

To Leo XIII. Mgr. Martinelli, the Augustinian general, appeared "ignisimus." His character was spotless.

He had traveled in America. He had shown administrative ability by reorganizing the Augustinian order here and elsewhere. He had the singular advantage over rival candidates of speaking English—and with an Irish brogue, acquired during his prolonged residence at the Irish Augustinian convents in Rome and on the hills of Genoa in the romantic Sabine wilds. Retiring as he was by habit, his manner was quite dignified enough to win respect and to command confidence. Altogether he appeared to be a "new man" who might fairly be expected to be equal to the new (and happily, now peaceful) situation he would find in Washington. He was made delegate. The honor at first seemed to disconcert Mgr. Martinelli, who drew the pope's attention to the cost and inconvenience of electing another general so soon after his own elevation to the direction of his order. His objections were met by the appointment of a vicar, with full powers to act in all but quite extraordinary cases—"affari di gravissima importanza." Under the circumstances Mgr. Martinelli had to do violence to his native modesty. He accepted the post offered him, was consecrated titular Archbishop of Ephesus (a title which, by the bye, had previously been held by Mgr. Kirby, the rector of the Irish college), engaged passage on the Campania and set sail for the new world with his old friend and former pupil, Father Driscoll.

So far as can be gathered, Mgr. Martinelli is by temperament and choice a moderate man, not likely to be prejudiced. His manner is reserved but amiable, and though his monastic training has inclined him to dislike publicity, it has not fashioned him into an eremite.

His physical appearance, I am told, is not particularly striking. He is below the middle height and not imposing at a casual glance, although his earnestness does much to make amends for what he lacks in size. Mgr. Martinelli is not the only Augustinian to whom Leo has shown marked favor.

The late Cardinal Seplacchi, who was once talked of as a nuncio designate to Washington, was an Augustinian. So is Cardinal Ledochowski. It looks as if, thanks to the honors which the pope had heaped on them, the Augustinians would soon win back a good part of their old power and influence.

The coming delegate will not be as impressive to the eye as Cardinal Satolli. He will affect the plain black robe and leathern kirtle of the Augustinian monks. The only color which will brighten his attire will be the violet of the skull cap and collar which denote his rank as an archbishop.

Contrary to rumor, the accession to office of Mgr. Martinelli will not be accompanied by any changes of importance of the personnel of the delegation in Washington.

Mgr. Sbaratti, the present auditor, will be retained in his position. Dr. Rooker, the popular secretary to the delegation, will not be disturbed in the exercise of his duties.

I hear from Rome that during a recent visit to the Eternal City, Don Ferrante, Mgr. Corrigan's Italian secretary, made some efforts to obtain the post of auditor. There seems no need, however, and there is most certainly no thought in Rome, of replacing Mgr. Sbaratti.

CHARLES HENRY MELTZER.

The Public Schools First.

The Bee has always declared that the cause of Catholicism in the United States would be far better off if the pope were to become so Americanized that he would feel at home walking down Broadway, [New York, with a plug hat upon his head.] This paper has even gone so far as to offer to buy the stovepipe if his holiness would but consent to do the pedestrian act.

There should be no reason why a great organization like the Catholic church should not be abreast of the times in a country like the United States. It certainly is not, however, when the old man of the Vatican continues to grind out foolish bulls against certain secret societies, all of which are engaged in the best works of civilization and humanity, and with any of which it should be the proud boast of a Catholic that he is allowed to join.

The Catholics in America recognize this fact and are not afraid to say so. The foolish anathemas from Rome are not injuring these good societies, but will certainly end in loosening the hold of the church upon its flocks in the United States.

However, that is none of our affairs. The pope, we suppose, is bull-headed enough to go along in his old, mediaeval, moss-grown way, and the societies are sufficiently powerful to be able to afford the luxury of telling him to mind his own business.

But there is one thing which does concern us, and which should be made the business of every American citizen—no matter to what faith he belongs, nor whether he worships at any shrine. In speaking to a reporter concerning some recent edicts from the St. Louis diocesan synod, Dr. Rooker, secretary to Satolli, and probably speaking ex cathedra, said:

"Catholic parents are not allowed to send their children to public schools without good and sufficient reasons.

The bishop of the diocese is made the judge as to whether the reasons are good and sufficient, but he himself has been instructed on that point, and there can be no danger of any hardships being imposed on Catholic parents unless the bishop is an incompetent.

"Now, just to show you that there is nothing illiberal in the school regulation, I will tell you what would be good and sufficient reasons for Catholic parents sending their children to a public school: They would be justified in so doing if the public school in the district was superior to the parochial school; they would be justified if at a parochial school the charge for tuition was made which they were not able to pay; they would be justified if when their child had been accepted as a free scholar, any distinction was made between their child and other children; or, if, for some reason, it was impossible for the directors of the school to prevent a free scholar from being tutored because his or her tuition was not paid.

"If none of these reasons existed, Catholic parents would be willful in their disposition to deprive their child of education under Catholic influences, and that the church recognizes as reprehensible. There is no abridgment of individual liberty, no hardship intended, but simply a defining of the duty of the Catholic parent to the child."

The Bee holds that this is a pernicious teaching to allow to be put into practice in these United States. No citizen is justified in not sending his child to the common schools for a certain period, and the law should force every boy and girl, not physically or mentally incapacitated to show a record of at least two years in the public schools of this country. No parent should be allowed to escape from this duty simply because he can prove that he pays taxes to help support these schools—he does that under compulsion, not of his own free will.

No matter to what religion a parent belongs, the state cannot declare that he shall not send his children to be educated in the schools of that religion, but it can and it should demand that the duty to the state be first complied with, and that every parent shall emphasize his belief in the common schools of the country by his acts. No excuse should be permitted from anybody—he be a Protestant, Catholic, Jew or Mohammedan. The Bee would have this law just compulsory on the Rockefellers, Whitneys, Goulds, and the great railroad magnates of the country as upon the poorest day laborer.

Some may say that this is one of the doctrines of the A. P. A. We do not know whether it is or not, and we do not care. The Bee has always said that some of the public tenets of the A. P. A. are most excellent and worthy; and, because this may happen, to be one of them will make no difference in the Bee's advocacy. The proposition advanced above was advocated by this paper long before the American Protective Association was ever conceived. If it was good doctrine then, it is good doctrine now, whether it be A. P. A. doctrine or not.—Sacramento Bee.

Sop to the Marines.

The following dispatch, which appeared in last Saturday's Transcript, will deceive no one at all conversant with the papal policy. That the Roman church should ever be in any degree independent of the vatican is impossible, for at that moment it ceases to be either Roman Catholic or papal.

Here is the dispatch: WASHINGTON, Sept. 12.—According to recent letters Mgr. Martinelli, the new apostolic delegate who is to arrive here early in October, will be invested with much more power than Cardinal Satolli. The delegation here will be raised to the dignity of a full ecclesiastical court of final appeal. This tribunal is intended to make the American church self-governing. It will try all such cases as were hitherto referred to the congregation of the propaganda in Rome. As the pope has delegated his power to it, there can be no appeal from its decisions.

The court will consist of the delegate, a procurator, who will in all probability be appointed in time to accompany Mgr. Martinelli to Washington; an auditor, a secretary, an under clerk, and five canonists, who will be selected from the most learned professors of canon law in the United States. The tribunal will be carried on in exactly the same way as a judicial court of appeals. No case will come under its jurisdiction unless regularly appealed from the decision of a diocesan court.

During the time of Cardinal Satolli the delegation had no authority to try such cases. In consequence the new delegate will find a full docket, and his assistants will soon discover that the office is not a sinecure. While the sessions of this court will necessarily always be private, the presence of such a tribunal cannot fail to make a notable addition to religious and diplomatic life at the capital. Mgr. Martinelli and all the members of his court will occupy the residence on I street which was presented by the Catholics of America as a permanent home of the apostolic delegation.