

THE AMERICAN.

A WEEKLY NEWSPAPER.

"AMERICA FOR AMERICANS." We hold that all men are Americans who swear allegiance to the United States without a mental reservation in favor of the Pope.

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THE A. P. A.

We notice in some parts of the country an effort to re-estimate or re-establish the old Know-nothing party of years ago. It is known as the A. P. A., which we understand to mean the American Protective Association, and has for its object the building up of a strictly American party in opposition to all foreign born citizens. It is founded upon the corner stone of religious fanaticism, and aimed especially in opposition to the Catholic church. Its motto is: "No Catholics Need Apply."

The age is too advanced in science and literature to tolerate the proscription of any class or nation on account of the religion they profess. The old Know-nothing party had its day, and for a time was all powerful, but its race was short and its death was celebrated by all good men.

If there is any one thing clearly settled in the American mind it is that of religious freedom. Here in this free land every man has a right to worship God according to the dictates of his own conscience, and none to molest or make him afraid. We may have our own peculiar views on religion, but we are not the keeper of our brother's conscience, and he who would deny to another the right of religious freedom, is not worthy such right for himself.

No political-religious party can ever hope to be successful in this country. Here all men are free—here the ballot is secure to every citizen, native or naturalized, and no abridgement of the franchise on account of race, color or religion can ever be made.

Why should not a Catholic be entitled to all the political rights of other denominations? When our country was in danger—when the dark cloud of war hung heavy on our southern border, when war in all its horrors came and men were invited to rally around our flag, who more ready to give their life in defense of the union and the constitution than the Irish and the German Catholics? Did not the members of the Catholic church pour out their blood like water on every battlefield in defense of the stately emblem of our nationality? From the lakes to the gulf—from the Atlantic to the Pacific, on mountain and in valley—wherever hero dared or honor was to be won, there Catholic blood mingled with Protestant blood, and together made victory secure.

From speech, free press and free religion, and no entangling alliance with any party who make birth place or religious questions.

This new political association may find advocates in the west, even in Missouri Valley, but if so, we hope no democrat will be found in the ranks of a crusade against any religious body or class of citizens. Democracy needs no dark closet, no secret convales, no oath bound obligation, no fight against our Irish Catholics on account of their religious faith, no opposition to foreign born citizens, but a free ballot, a fair election and an honest count, with a surrender of office when defeated.—Missouri Valley Times.

We do not know whether the editor of the Times wrote the above article or not. It is barely possible that it did not emanate from his brain. It may be Father Muller suggested it if he did not write it, for it contains about the same for an our marks as the articles the citizens of Omaha and South Omaha were treated to last fall.

In the first paragraph the writer says he notices an effort to re-establish the old Know-nothing party of years ago; that the movement of today is known as the A. P. A.; that it is a strictly American party in opposition to all foreign born citizens; and that its corner stone is "religious fanaticism." How untrue those assertions are the citizens of Omaha—the strongest American city in the United States, a city which contains more A. P. A.'s, according to its population, than any other in the country—well know. First, the A. P. A. is not a revival of the old Know-nothing party. That party admitted to membership ONLY AMERICAN BORN CITIZENS—the American Protective Association admits ALL PROTESTANTS WHO DO NOT TROUBLE TO ROMAN INFLUENCE, whether they are native or foreign born citizens, requiring only that they owe FIRST ALLEGIANCE TO THE UNITED STATES; and that they shall not be Roman Catholics FIRST and citizens afterward. In this city there are more foreign born citizens who boast of being members of the order—three to one—than there are native born, which will convince any man that the author of the above article is woefully ignorant of the composition of the association or that he wilfully misrepresents it. In either case he would display much more "good horse sense" by keeping still, than he does in regaling his readers with a column article upon a question which it is charitable to presume he is thoroughly ignorant. There is no opposition to foreign born citizens. To illustrate: There was an election held in Omaha and Douglas county last November. The men endorsed by the American Protective Association were all but three elected, and the ticket made up by the A. P. A. convention contained

the names of District Clerk Frank E. Moore, American; Sheriff Geo. A. Bennett, Canadian; Treasurer H. B. Trey, American; County Commissioner E. M. Stenberg, Swede; County Judge J. W. Eller, American; Mayor Geo. P. Bemis, American; Clerk H. G. Armstrong, American; Treasurer Henry Bolla, German; Comptroller Theodore Olson, Swede; Councilmen: P. M. Bach, Swede; Sol. Prince, Hebrew; Geof P. Mungoe, American; F. J. Patrick, American; John McLeary, Scotch; E. S. Howell, American; John Steel, Swede; H. Jacobson, Dane; Edwards, American. Of these seventeen men, nine were foreign born, while the remaining eight were native Americans. If such action as that is "building up a strictly American party in opposition to all foreign born citizens," we confess we do not understand politics; we will admit we do not fully grasp the aims and objects of the A. P. A., but, until such time as a Roman Catholic or a Roman Catholic sympathizer can, by facts and figures, refute the above statement made by us regarding the seventeen men endorsed by the association of which we have the pleasure of being a member, we shall hold to the belief that the gentleman who edits the Missouri Valley Times knows not whereof he speaks.

The closing sentence of the first paragraph of the article above quoted says: "Its motto is: 'No Catholics Need Apply.'" This statement, like the others, is untrue. Its motto is, and will be, until Roman Catholics cease looking to the priests for instructions as to how they shall vote; until they hold the laws of princes are superior to the canons of the Roman church; until they acknowledge their allegiance to the president of the United States is paramount to their allegiance to the pope; until they cease their war upon the public school system; until they honor our flag, the motto of the American Protective Association will be, "No Roman Catholics Need Apply." Now, what sane man will object to that proposition.

The second paragraph holds nothing of interest, while the third contains one of the cardinal principles of the American Protective Association. Every man who is a member of that order will always maintain that doctrine—every priest, bishop, arch bishop and cardinal makes oath, when he takes orders in the Roman church, that he will do, all in his power to EXTERMINATE heretics, and swears that the doctrine of the Huguenots—commonly called Protestants—is damnable. Of the two, which is the worst? Is it any more wrong to belong to an oath bound association composed entirely of Protestants than an oath bound association composed entirely of Roman Catholics? The writer professes such a great desire for fairness and for what is just and right, that he certainly will not refuse to accord to Protestants the right to organize a Protestant society composed entirely of Protestants, when he admits the right of the Roman Catholics to have their Roman Catholic societies composed entirely of Roman Catholics. They don't have any such societies? Oh, yes, they do. The Romans have more than a score of secret societies into which no Protestant is ever admitted to membership! We can't name a single society ruled by the church? Oh, yes, we can! As a starter we say the Ancient Order of Hibernians is a strictly Roman Catholic Irish society, ruled by the priests, into which no one but an Irishman, or a man whose mother or father was Irish—who had been to confession (remember that requirement) during the year preceding the application for membership—was eligible. There is another requirement in the A. O. H. by-laws which it may be well to remember; that is only able bodied men capable of carrying arms, are accepted as members. Why this last requirement, if the Roman church is a religious organization? Tell us of a Protestant church that has a secret society for its members with the same requirements. You cannot name one. Then why does the church of Rome have its military organizations? Why has more than an hundred thousand drilled soldiers ready to take the field, when our nation is at peace, with no thought of war? Why has she kept reunions of war stored in her convents and churches? Why are her priests allowed to insult the stars and stripes? When you prate about toleration let me ask, "who practices toleration?" When you plead for justice where can you get it except from a Protestant. The canon law of the Roman church expressly states that heretics shall not be tolerated. That law is in force today.

In the fifth paragraph the writer springs that stale old chestnut about Roman Catholic loyalty. We have repeatedly shown up that claim, but as there may be some who have never seen the figures, we reprint them below. These figures invariably take the wind

out of that boast of Roman Catholic loyalty. They show to good advantage Roman (Irish) Catholic disloyalty, and the Times man may find in them some food for serious reflection:

Native Americans	
Native Americans	1,221,000 or 75.44 per cent
White troops, regulars	144,200 or 9.14
White troops, volunteers	53,500 or 3.30
German	17,500 or 1.09
English	45,000 or 2.80
All Others	74,000 or 4.60
Total	2,015,000

The above figures were taken from the New York Sun and the Chicago Inter-Ocean. In connection with them, note the fact that the pope, by open letter, December 3, 1863, recognized Jeff Davis and the confederacy and deprecated war—and it is safe to conclude that the 72 per cent. of all the deserters were Catholics. For 72 per cent. of the total desertions are 143,312, and as the total Irish enlistment was 144,200, we have but 888 good or loyal Irish in that entire number, a proportion of one out of every 162. Now, reflect that the class who furnished 72 per cent. or nearly three-fourths of all the deserters, are holding not less than three-fourths of all the official positions in this country, and you have the answer to the oft-heard question, "What is the object and mission of the A. P. A.?" Think of it! One loyal Irishman out of every 162! All honor to that one loyal man! But think of 161 traitors in official positions over each such loyal Irishman.

In the same paragraph he asks "who so craven in spirit as to desire to build up a political-religious party to deny to one class an equal heritage dear alike to all." Ho, hum! That's a power—don't it? Let us look at this thing. What did the Romans do to show their loyalty during and immediately following the war of the rebellion? First, They deserted the union army like so many rats would abandon a sinking ship, when the pope blessed the confederacy. Second, They matured a plan and put it into operation which they hoped would involve the United States in war with England—through the efforts of one O'Neill of New York. Third, They plotted the destruction of all the cities in the North, by apply the torch, pillaging and robbing the citizens; and Fourth, They plunged this nation into mourning by assassinating Abraham Lincoln. Does that savor of loyalty? Does that evince a pride in the common heritage? In the next paragraph he advises the democrats to let the A. P. A.'s severely alone. Of all the parties in need of the influence of the American associations it is the democratic party. For years the Romans have dictated its policy, named its standard bearers, and subjected the Protestant members thereof practically to disfranchisement, since, through the manipulation of the Roman church, they were allowed to vote, but seldom if ever permitted to hold office. The Protestants in the democratic party have been led blindly to the slaughter at every election, and when one of them dared to oppose the pots or the schemes of Rome, he immediately lost caste, and was reduced to the ranks. We know that is done in this city—we know it is done in other cities—therefore we may safely assume that it is also done in a little town like Missouri Valley. An A. P. A. council in that hamlet would prove to be to the Protestant democrats what the prohibition movement proved to be to the democratic party in Iowa—a blessing in disguise.

The last paragraph needs nothing in refutation or explanation of what it contains. The editor of the Missouri Valley Times cannot prove that the reverse of what we charge to the Roman church is true. We can prove that what we say is true. First, We charge that the Romans place the church above the state. To prove this assertion we refer you to their canon law adopted at the great council of Trent in 1545, wherein the claim is made that the laws of princes are not superior but subordinate to the canons and decrees of the Roman church; in further proof of this we cite you to a speech delivered in this city on the 27th of June, 1887, by the Hon. John Rush, ex-city treasurer, in which he claimed for Roman Catholics that "WE ARE CATHOLICS FIRST, AND CITIZENS AFTERWARD."

Second, We charge that the Roman hierarchy of the United States has a distinct plan mapped out for the destruction of the public school system. In substantiation of this charge we refer you to the speech of Father Walker in which he claims, "The public schools are the nurseries of vice, they are godless schools, and they who would send their children to them cannot expect the mercy of God," and that "I would as soon administer the sacrament to dogs as to christians who send their

children to public schools," and in which he assures us that unless we "suppress the public school system as at present conducted it will prove the damnation of this country." His position conforms to the views expressed by Pope Plus IX, Enc. 47, in which he affirms that "public schools open to all children for the education of the young should be under the control of the Roman church, and should not be subject to the civil power, nor made to conform to the opinions of the age." Add to this testimony that of the Freeman's Journal (Roman Catholic), found in the following paragraph: "Let the public school system go to where it came from—the devil. We want christian schools (meaning parochial schools), and the state cannot tell us what christianity is." And to this add the fact that priests throughout the land refuse absolutely to Romanists who send their children to the public schools after being requested to send them to the parochial schools, which are presided over by the sisters and a member of the society of Jesus, and you have sufficient evidence.

We sincerely hope Protestants everywhere—the democrats, republicans, prohibitionists, independents or mugwumps—will awake and fully realize the real attitude of the Roman corporation toward the government and its institutions, before it is too late.

FIRST ANNUAL CELEBRATION.

The Americans had their innings Tuesday night at the Grand opera house.

There they had assembled nearly two thousand strong. And that vast concourse of people passed the most agreeable evening, and the most profitable one it had spent for some years—if ever before.

From the opening number on the program (America) which was rendered by the audience and the Seventh Ward band, until the program was complete, interest did not lag for a single moment. It was the first time Americans were ever sufficiently wakened up to hire a hall, get a band, secure speakers and nobble their patriotism in commemoration of the two patriots, to which this country owes so much, since we have been a resident of Omaha—say in the last twelve years—but it showed to better advantage by reason of this very tardiness.

After Mayor Bemis had called the audience to order and had expatiated the object of the meeting, he stated that he had established the first AMERICAN newspaper ever published in Europe, [Applause] in the city of London in 1861. He believed in America, in her institutions, in her public schools, [Applause] and in her flag. He had been born in the United States, reared beneath the stars and stripes, and the beating of his heart was always accelerated by the mere mention of the names of America's greatest heroes—Washington and Lincoln. [Applause.] He favored a revision of the naturalization laws—he had to live here twenty-one years before he could vote, and yet it was possible for any foreigner—no matter what his character—to cast a ballot at any election in the state of Nebraska, after residing here six months, and after he had declared his intention of becoming a citizen.

Rev. W. J. Harsha, the popular pastor of the First Presbyterian church, then delivered an eloquent prayer, asking God's blessing not alone upon the citizens there assembled, but upon the entire country, and upon the whole world. He was followed by Bishop Newman, who delivered one of his characteristic addresses. From the very beginning of his address until it closed, the multitude was wrapped in admiration of the heroics to whom he so eloquently paid tribute. One burst of applause followed another in such quick succession that it seemed but a minute from the time he was introduced to his friends, until he closed and resumed his seat. It would be impossible for us to even attempt to give a synopsis of what he said. We were as completely carried away as any other person in the audience, and while we know he eulogized Washington, extolled the goodness of Lincoln and plotted the victories of the indomitable Grant, yet were we to attempt to clothe his thoughts in the same simplicity of expression, with the same pristine purity, it would compare about as favorably as to place a sand stone beside a diamond. He gloried in being an American. There should be no Irish-Americans, no German-Americans—they should be simply Americans. No man should be clothed with the rights, benefits and privileges guaranteed to citizens of this country unless he had resided here as long as the mayor of the city of Omaha had to before he was allowed to cast his first vote. The highest praise for citizenship should be a man of character. It should be known that

there was some honor in being a citizen of the United States—that it was not to be bestowed carelessly upon any and every man, regardless of his character, and that no man should exercise the right of suffrage who was unable to read the ballot he was about to vote.

When the Bishop resumed his seat he was tendered a veritable ovation. Handkerchiefs were waived, hands clasped and feet stamped, for several minutes—until the band struck up the soul-stirring strains of the "Star Spangled Banner."

Following that was an address by Judge Scott, upon "Our Flag." He spoke for several minutes to the most unresponsive audience any man ever addressed, but by adroitly passing from one plane up to another, he finally struck that upon which the audience was at rest. From that moment forward enthusiasm was at fever heat. He could hardly round out a sentence without receiving a burst of applause. He said, in concluding his speech, that any person who did not revere the American flag was a traitor and had no business in the country. He understood that a few days ago a certain man ordered the G. A. R. to strip the stars and stripes of the coffin containing the remains of a comrade—a loyal soldier—before the casket would be permitted to enter the church; but, all honor to the boys who wore the blue, they said, "All right, sir, if that flag cannot enter there, we shall not go in," and they turned away from that church. If there is a church in this land in which our flag cannot float, it is time to drive that church out. Such a church would breed traitors. I say if there is such a church in the United States, the time is not distant when we will have but one church—and that an American church. That flag should be permitted to wave wherever angles may tread, and he who would deny that right to it is not a good citizen of this country. I honor those stars and stripes. I love that flag—the emblem of the brave, the symbol of the free, and when I die and go to heaven, St. Peter will, I imagine, ask me: "Were you loyal to your country's flag?" and I shall answer, "Yes, sir," and be admitted; but when that priest (over in Council Bluffs) dies, and knocks at the heavenly gate, St. Peter will ask him as he did me, and he will answer, "I ordered it stripped from the coffin of a dead soldier," and St. Peter will say your plea is down there. Again I will say a church that will prohibit the stars and stripes floating within its walls should not be tolerated in this country. It should be driven out! Of course, you have no such church here, but they have one over in Council Bluffs." [Long and loud applause.]

The German version of Barbara Fritchie was rendered by Mr. C. E. Winters, and was so well done that he received an ovation. Mr. Winters is the champion college orator in the state of Nebraska—so decided by the contents of last year. He certainly deserves all the success he is meeting with, and may be again chosen as he was last year, to do battle with the champion of Iowa, Hon. R. D. King, of Council Bluffs, delivered a masterly address upon Lincoln. His eulogy of Lincoln elicited frequent and prolonged bursts of applause. Lincoln was the embodiment of love and goodness; he was a charitable and forgiving nature; and in him we have been taught to believe all the graces of a loyal and christian nation were to be found. During the dark hours of this nation's existence, who was more tried than he? Who complained less? He believed God had made him the instrument for the fulfillment of a great work. He performed whatever work he found to do, and when his mission in life was completed, he was sacrificed—made a martyr—by an assassin. His name would be emblazoned on the pages of histories yet unwritten. Children yet unborn would hush the name of Lincoln with reverence, and in later years sing the praise of the martyred hero president. In him they would see all the ennobling qualities of loyalty and devotion to our flag and our country.

The effort of Mr. King was roundly applauded. He was followed by two selections by the band, "Dixie," and "Marching through Georgia."

Rev. T. McD. Stuart delivered an address upon "Our Constitution." We heard a great many people comparing his effort with that of Bishop Newman, and when a man can talk on a given subject sufficiently well to receive such an endorsement at the hands of an Omaha audience, he should feel flattered beyond all measure. This was one of the addresses we did not hear, but the daily papers unite in praise of the effort. It was a subject that none but a scholar could handle in a manner to please so many people, and as he was heartily applauded, he must have

touching the keynote, and won the hearts of his hearers.

An Address by Mr. W. F. Gurley was the next number on the programme. His efforts aroused considerable enthusiasm. Among other things he said: "I believe in the citizenship of America. I believe that above the din of partisan strife and factional contention there falls upon the ear of every patriot the sweet strains of that music which is the music of the union. I believe that through the sulphurous canopy which overshadows this fair land during great political campaigns, the eye of every patriot can still catch a glimpse of the old flag with its forty-four stars, radiant and imperishable now, and every star a separate glory. I believe that there is just as much patriotism in the land today as there ever was. I believe that the capacity to suffer and to die for the preservation of the republic and the glory of the flag is in a million loyal hearts today. I believe that somewhere on the mountain side, or in the valleys, in some hamlet, or in the throbbing center of some great citadel of commerce—somewhere in America today, are men striving and toiling, calm, courageous, loyal, true; men of the hour; and that when the black clouds gather again above the national horizon and the storm bursts, the republic will yet be safe, for they will be at the helm."

Henry D. Estabrook spoke next on "The American School." He said, among other things: "The public school is an American invention. It is our government in miniature—the American microcosm. We owe to it much that we are, and within it are the potentialities of all that we are to be. Free schools mean free men, and the poet has truly said: 'For just experience tells in every soil, That those who think must govern those who toil.'"

But he who thinks and toils will at least govern himself, and therein is the significance, the force and value of self-government. It is the whole meaning of democracy. Beecher once called it the public stomach, and so it is; for there the children of all nationalities are digested and assimilated and become part of the bone and marrow of our body politic. It is the business of our public schools to manufacture Americans, for the true American is a composite character; he is made, not born. Had I the power, education should be made compulsory throughout the union; and the ability to read and write, a condition precedent to the right to vote. I venture to assert that the very reasons given by Governor Hill for vetoing the Australian ballot bill, are the very reasons Governor Boyd would have given for its approval. It was urged that by this system of voting, the totally ignorant would be practically disfranchised. In the name of God and good government, they ought to be. In a country where education means so much and costs so little, a man who does not hold his manhood high enough, his badge of citizenship valuable enough to learn to read the ballot he intends to cast ought never to cast it. He is a disgrace to his maker, a wart on the face of nature, and should be relegated to the sloughs and miasmas that engendered him."

America must depend upon the education of her citizens for her very existence, and even more so for the fulfillment of her noblest destiny. Only an educated people know and appreciate their rights, and when a people realize their rights they are never backward in asserting them. And so our education teaches us to be very tolerant of the opinion of others, and very slow to adopt them.

A YOUNG PRIEST.

Last week our Roman contemporary referred to Father O'Rourke, the Council Bluffs priest who dishonored the American flag, as "a young priest." This is pretty rich. Father O'Rourke—a young priest! Shades of Borgias! When do they get old in the Roman church? Is a man counted young when he has passed the fortieth mile post of life? If so, Father O'Rourke is a young priest, if not, then he is old enough to know right from wrong, and he knew he did wrong when he insulted the American flag. By the way this father said it was a rule of the church, now, where can we find that rule?

There comes to our table the AMERICAN published at Omaha, Neb. Every word is "true blue." The Pope is not "in it" by a long way, and this land will not be turned over to Priest or Bishop if the AMERICAN "says so." It would be well if this number, Jan. 29th could be carefully read by every adult in the broad land.—Wilton Junction Farmer.

ALL mail orders for the works of Father Chiniquy must be accompanied by the cash.

Douglas \$3.00 shoes at Whitney's, 103 South Fifteenth St.