

OUTWITTED THE PRIEST.

A Protestant Irish-American Who Was One Too Many for Rome.

CLINTON, IOWA, Aug. 3, 1892.—Editor of THE AMERICAN—Dear Sir:—I have been an interested reader of your most valuable paper for over a year, and it does my heart good to see a paper or an editor who has the courage to come out with plain facts and expose a class of people who are, to say the least, devoid of principle, and are a treacherous, scheming people, who are doing everything in their power to either convert or compel Americans to become Roman Catholics. And what seems to me as the most singular part of their religion is the majority of the members are so willing to be duped by the priest's pop's teachings, for it is a well and understood fact that Irish people are, as a rule, called the most witty, and shrewdest class of people, and yet they are as blind in their faith as any to be found. I only know of one exception and I will relate it just as I heard it from a very old lady, who said it was a true case and not gotten up for sensational purposes. Her story was this: An Irishman who had always believed in the church of Rome, and had once been a faithful member, but for the last few months before his death had gone somewhat contrary to the exact teachings of his church, and, dying quite suddenly, was deprived of full confession and full absolution of his sins. And as a natural consequence his soul went deep down in purgatory. And so the priest went to the widow who, by the way, was left in very straightened circumstances, and a family of growing children, the oldest being a boy of nine and the next a boy of seven, and three little girls of more tender years, and all these with no visible means of support except what could be obtained from three cows, her sole possession (with the exception of her children) but the priest made her an early visit and informed her in solemn and awe inspiring tones, that her dearly beloved husband was at that moment suffering untold agony down in the depth of purgatory, and the poor woman, already heart-broken at her recent great loss and consequent poverty, was convulsed with grief and fell down on her knees before the priest, and in an agony of tears besought him to release her husband from his awful misery. Whereupon the priest made haste to inform her that if she would send her boys (both of whom were present) over to the pasture and get the two best cows, and drive them over and put them in his (the priest's) barnyard, he would proceed to get the soul of her husband out of purgatory. And although poverty already stared her in the face, she was willing to starve rather than think her husband's soul should endure any more torture, so she willingly told the boys to drive the cows over and put them in the holy father's barn-yard, which they did. Now it so happened that the widow's neighbor was a Protestant of more than ordinary shrewdness and intelligence, and when he saw the boys taking the two best cows in the direction of the priest's home, he had his suspicions as to what it meant, but never a word did he say. As the days passed and the cows were conspicuous by their absence, he was all the more certain that his suspicions were correct. So he thought he would ask the oldest boy, and was soon informed that he had made no mistake. So this neighbor also being an Irishman and very witty, determined to put his Protestant training and education against that of the holy father as a test, and see how purgatory and the Roman church would come out after a little airing. So he said to the widow's son, "Now, James, why don't you go over and ask the priest if your father's soul is out of purgatory, for he has had several days to get him out, and if he is out you go and bring home your mother's cows, so she won't need to starve." So James went and asked, and was informed that his father's soul was now at rest, and in all good faith took the cows out and went home; but the keen eye of the priest soon discovered that the cows were gone, and in a towering rage he hastened to the home of the widow to learn the meaning of this outrage, but the widow protested that she knew nothing about it. The son was called in and the holy father asked him why he had done such a wicked thing, and the boy told him that if his father's soul was at rest that was all right, and that his mother needed the cows, and that they would all starve if she did not have the milk and butter to buy food with, and that the holy father had money and all the good things in life. This was too much for the amiable priest, and his fury knew no bounds, and then he asked who had been filling his mind with such heretical ideas, and James said it was their neighbor. In a white heat the priest made his way over to the heretic's house and demanded by what right he had interfered with his business and with a member of his flock. The Protestant answered, by the right of an American citizen and in the name of justice. Whereupon the priest poured out the most vile oaths and imprecations in language that it is the lot of man to hear, and ended by drawing a revolver and tried to shoot the Protestant, but was so nervous that he missed his mark and his opponent's

life was spared, and he lost no time in having the holy father put under arrest for several gross charges. First for obtaining property under false pretenses, as it was proved to all who witnessed the trial, and there were a goodly number of the priest's dependents; that he had obtained possession of the widow's cows by intimidating her by fear, and had not given her anything in return, and no tangible proof that her husband had ever been in purgatory or no proof whatever that he had gotten him out. This was an eye opener to the members of his flock, for where they had believed in him implicitly before, they now began to think for themselves, and to say that the bottom was knocked out of purgatory in that vicinity is only to say the truth, and hardly a handful of a once flourishing church was left who were dumb enough to believe a priest could put souls in or take them out of purgatory at his will. Besides this, the priest was convicted of using profane and indecent language, and of assault with intent to kill; but with all these charges he made his escape, and those who know him once knew him no more in that vicinity. But there are hundreds of thousands more just like him in this broad land who are dealing in souls, who are exhorting money from poverty to swell the purse of the already wealthy, and I only wish more plucky and brainy Protestants would drag out some of their absurd teachings and give them a lawful airing. CLINTON, IOWA.

Free Thought.

The progress of free thought has been nearly simultaneous in all countries, those that entertain the Protestant faith keeping pace with the rest. In Catholic France and in Protestant England, where public worship is carried on after certain prescribed forms, rationalism has undermined doctrine without making serious disturbance at the surface. The churches are established, and the service goes on regularly for the benefit of those who come to participate. In either country do the educated members of the various congregations trouble themselves profoundly regarding the meaning of the ritual which they read from printed volumes. In either country the number of church-goers is extremely limited in proportion to the population—that is, in the large cities, a considerable part of the people in the rural districts finding attendance at church more agreeable as furnishing some relief from the monotony of the week. Not one in a hundred—a very moderate estimate—of the population of London is seen in the churches on Sunday. In Paris it is rare, or at least exceptional, to see a man of the middle classes or of the nobility in one of the churches, and these exceptional visits seem usually to be due to the presence of some eloquent preacher, the occurrence of an important festival of the church, or to the stimulus of some family affliction. What is true of these two countries is true in a general way of Spain, Italy, and Austria, though in the latter the devotional spirit is a little more powerful. The same may be said in regard to the religious association in the Protestant parts of Germany, though the young emperor to be sincerely religious, going so far even as to announce that it is only by religion that socialism can be successfully fought, and to use his influence in placing the public schools on a religious basis. One result of this general neglect of the churches is the alliance of the church everywhere with the conservative elements of the respective countries. In England there are few clergymen comparatively who do not lend their support to Lord Salisbury, often in a manner that is neither decent nor honorable. In France the Catholic church has become infuriated because the republic has secularized the public schools, and opposes the present government by all the means at its disposal. A few of the higher clergy, acting under the counsel of the pope, have theoretically accepted things as they are, but the hopes of all are placed in the restoration of royalty or imperialism. Some of the more zealous go so far as to stigmatize the republican government as "atheist," a reproach hardly merited, since nearly all the men in power, though liberal in doctrine, are nominally Catholic, or are represented in that church by their families. It was that Austria and Germany might not be interfering in its quarrel with the pope in regard to the occupation of Rome that Italy came into the triple alliance. A third of the population of Germany being Catholics, the German government has many delicate questions to adjust with the holy see that relate to the appointment of church dignitaries or to the management of schools. In Spain the influence of the Catholic church is always thrown on the side of the extreme conservative party, which uses this ecclesiastical aid as it is used in France, Italy, and Germany, simply as a means to arrive at its own ends, though none, or very few, of the statesmen availing themselves of this assistance honestly accept the church dogmas. As regards the history of free thought, it is interesting to remark that its entering wedge was Protestantism, and that the Catholic hierarchy forswore that if the new heresy was permitted, the deluge of infidelity would rush in through the open

sted-gates. The permission to think freely, to investigate freely once granted, there was no holding back the matter would end. No sooner was Protestantism established than it broke up into a great variety of sects, some of which went to singular extremes. One of the strictest of these, and one in some respects the most unreasonable, though it was the legitimate offspring of its age, was that of the Independents in England, the ancestors of the Puritans, and so of the denomination known in America as the Congregationalists. From the Congregationalist body came the Unitarians, on the principle that one extreme begets another, who refined away by their subtleties the divine personality of Christ, and the Universalists, who baned their right to the title of sect on the belief that the condemnation of the wicked was not eternal. Since the advent of these two sects there has been little restraint on thought except the forms prescribed in certain established churches, which have operated in a cohesive way on the senses without preventing, except in the case of ignorant worshippers, the free expansion of the intellect. Other causes than those mentioned have been at work for the last hundred years, among which the most potent have been the discoveries of geologists that proved the creation of the world to have taken place countless ages before the date assigned by the Mosaic record and in a gradual and progressive manner, and those of the evolutionists, who asserted and seem to prove that man, "the root and crown of things," had, like the world itself, been slowly and laboriously evolved from a series of degraded beings far below him. What is to be the end of free thought, since thought cannot be trammelled? Is religion, the consolation of so many souls, the check on evil action in so many cases, to disappear from the sphere of human life? To this question all fair-minded people will reply with an emphatic never. No one is in a situation to say what form it may take, but religious worship will remain, whatever may be the future of religious belief, and there are few thinking men who would wish it otherwise.—San Francisco Chronicle.

Method in Madness.

EDITOR AMERICAN.—It is easy to see what makes the Catholic clergy uneasy when one of the old strays into a K. P. order, or any society outside that in which the confessional is the nucleus. Those fraternal societies [I don't belong to any] throw out too many avenues leading to individual thought and investigation. It is a matter of general observation that those fraternal orders are educators in liberal ideas and based on a doctrine broad enough to take in the whole "brotherhood of man." Every step in this direction could but tend toward the alienation of the masses from the priesthood. Trust the holy [?] fathers for discerning wherein lies danger to their power. They make no mistakes. They have a specific well defined and a well followed purpose from which they never swerve. It would seem at a first glance that it was a foolish fight they are making against our public school system, seeing that it is the one paramount pride of our country. Upon casual thought it would seem almost suicidal to the hopes and endeavors of any class to thus boldly attack the very foundation of our free institutions. But note the fact that they never showed the cloven foot in this matter until they saw with the unerring eye of past experience that free schools and Catholicism were wholly antagonistic, and can never thrive in the same soil. Science is the natural enemy of superstition, and no class of men recognize this more clearly than do the Catholic priests. There is not a doubt in my mind but those crafty fellows fully expect to receive valuable assistance from the democratic party in the near future, if the people of this country are fools enough to turn over governmental affairs entirely into their hands. This is the only rational basis upon which I can account for their bold proclamations on the eve of each presidential contest. It is not much of a compliment to the American people for one of the shrewdest, far-seeing organizations in this country, and one which is avowedly in favor of monarchical government, to come out just before the election of a chief magistrate, and make a persistent fight on our public school system. No other country could afford to smile so complacently in the face of such avowals and threats. The question is CAN WE? R. BRITTON, Underwood, Iowa.

NOT PROUD OF CARTER.

The Republicans are Silent on the Subject of their National Chairman. —CINCINNATI, July 22.—The Herald has a dispatch from Burlington, Ia., which says: "The greatest amount of interest is taken among the citizens of Burlington in the appointment of Thomas H. Carter as chairman of the republican national committee, and the drift of comment is not all favorable to the Montana man. He was a resident of this city for eight or ten years, and in that time joined an alliance with one R. T. Root, a book publisher, which did not tend to elevate him in the estimation of the public. Root came to Burlington some eighteen months ago and started up the publishing business, employing methods of disposing of his books and canvassing territory that were, to say the least, questionable, and to this day there are farmers and country merchants all over Iowa and Nebraska who hold bitter thoughts against Root et al, for the manner in which they claim, they were 'taken in.' It is stated that Root's method was to persuade his victims by buy county rights to sell a book called 'Footprints of Time,' taking a mortgage on the purchaser's farm, dwelling, store or stock of goods, as the case might be, one of the considerations being a large quantity of books. As a general rule the mortgage came due without a corresponding income from the sale of books, and the mortgage was foreclosed. No extension of time was allowed and many a poor farmer or country merchant saw his home, or land or stock of goods pass from him. Great indignation was caused, and it is said that Root was constantly on his guard against personal injury. Carter was faithful to Root throughout these deals, and although but an employe, it is said, knew of and assisted his employer in the business. It is stated that Carter expressed himself dissatisfied with Root's methods and that as soon as he [Carter] had made a little money he would quit and go west. This he did about the time Root closed up the book business. This was about ten years ago. He purchased a small law library and went to Helena, where he was shortly afterward admitted to the bar. While in Burlington, Carter was a rabid democrat and took a lively interest in political matters. Upon arrival at Helena he found that the great majority of the people of Montana were republicans and Roman Catholics. He joined the republican party and allied himself to the Roman Catholic parish and soon became very popular among the young republicans and Roman Catholics of the state. By his sharp pushing skill in political matters he soon won for himself a prominence that marked him for political preferment. The result was his election to congress as a delegate and then as senator. He again ran as senator in 1890, but was defeated. Emissaries of the democratic party in Montana were sent to this city in that year to hunt up Mr. Carter's record, it is supposed, to use against him in the campaign. Republicans in this city are not saying much about Mr. Carter. They feel that silence is probably the best policy.—World-Herald.

Is This the Republican Ticket?

Now, you can talk about sarcasm but if you can bring us anything more biting than the following item from the Peru Gazette, we shall gladly publish it:

REPUBLICAN STATE TICKET.

- For Governor, E. ROSEWATER, Of Omaha. For Lieutenant Governor, E. ROSEWATER, Of Omaha. For Auditor, E. ROSEWATER, Of Omaha. For Secretary of State, E. ROSEWATER, Of Omaha. For State Treasurer, E. ROSEWATER, Of Omaha. For Attorney General, E. ROSEWATER, Of Omaha. For Superintendent Public Instruction, E. ROSEWATER, Of Omaha. For Com'r Public Lands and Buildings, E. ROSEWATER, Of Omaha. PRESIDENTIAL ELECTORS. First District, E. ROSEWATER. Second District, E. ROSEWATER. Third District, E. ROSEWATER. Fourth District, E. ROSEWATER. Fifth District, E. ROSEWATER. Sixth District, E. ROSEWATER. At Large, E. ROSEWATER.

Should it become apparent later on in the campaign that any of these offices are not wanted by Mr. Rosewater, we will gladly advocate the election of some other equally good man; but in the present condition of affairs we feel that as a good republican we can do no less than to give Rosewater everything in right as far as we are able, as that seems to be the present policy of the party.

They Don't Like the Flag.

ROCKFORD, Ill., July 28.—There is liable to be a lively time down town at Franklin, DeKalb county, Tuesday, the date set for the closing exercises of the school at that place and a flag-raising. The directors refuse to purchase an American flag, and furthermore say that they will have no flag on the

school house or allow exercises of a patriotic nature to be held in it. Several veterans interested themselves in buying a flag, and many G. A. R. posts of the state and old soldiers from Chicago will be on hand August 23 to see that the flag goes up. One of the school directors went to Canada to avoid the draft during the war, and another is a foreigner who has never been naturalized, although he has held office for eight years.

Jr. O. U. A. M.

Their Objects, Aims and Intentions Fully Set Forth.

The constant landing upon our shores of the hordes of ignorant, vicious and lawless criminals of the old world should be viewed with alarm by the loyal and patriotic citizens of this country.

We affirm a warm and hearty welcome to all emigrants who desire to better their condition and become a part and parcel of our nationality, but we have not one square inch of room for the anarchist, the socialist and nihilist, or for anyone who is not willing to bow allegiance to that flag which is powerful enough to shield and protect them as well as us, in the exercise of all civil and religious liberty.

We affirm our devotion to the public school system of this country. We believe in compulsory education, and that all teaching in our schools should be in the English language to the end that future generations may be able to take their place in the ranks of our country's workers, educated in the history, the customs and manners of Americans.

We guarantee to every man the liberty of worshiping God, according to the dictates of his own conscience, and would give every assistance to protect all in the exercise of his liberty, but we object most strenuously to the interference of any church, no matter under what name it may exist, in the temporal affairs of this country.

We believe that the Bible should be read in our public schools, not to teach sectarianism, but to inculcate its teachings. It is the recognized standard of all moral and civil law, we therefore believe that our children should be educated in its teachings, but that no dogma or creed should be taught at the same time.

We believe that patriotism and love of country should be instilled into the hearts of children, and that with the sacred words of "Mother, Home and Heaven," our children should be taught that our flag is the symbol of all that makes a "home" for us. We should place a flag upon every public school in our land, and a Bible within, and the object lesson therein set forth should be a beacon light in every storm which threatens to engulf us.

In this noble and patriotic work we ask the cordial and hearty co-operation of all good citizens. In this grand work we need the helping hand of all organizations holding the same views and principles. We have no time for jealousies and bickerings, but with a united front we should march forward, shoulder to shoulder, remembering that "United we stand, divided we fall." In the strictest sense, we are a national political organization, but we oppose with unanimity the slightest taint of partisanship. "Our Country" is our motto, and we keep this motto steadily before us. We are cognizant that there are great and powerful enemies within our midst, requiring the strictest surveillance of all who are at heart, word and in deed Americans. We, as members of this order, affirm our allegiance to the objects of the order as paramount to any partisan affiliation, and urge upon the membership harmonious, united and intelligent action in carrying out the principles.

The Opinion of a Friend.

DETROIT, Mich., August 13, 1892.—John C. Thompson, Esq., Omaha, Neb. Dear Friend and Brother: I have been very busy since I left you, and have scarcely had time to sleep. The order is booming in this state. If the people of the east would see what I have seen they would be as much surprised and astonished as I was to see Nebraska as it is, and would know its future.

I wish you, Friend Thompson, could be with me for one month, see the people I see, hear what I hear, and get in touch with the masses everywhere, and it would incite to even greater efforts that trenchant pen of yours. I trust you will realize more every day what a responsible position you fill as a moulder of public opinion. Continue to be courageous and fearless and independent. Strike from the shoulder—strike early and often. The day of the American press is coming. The day when 10 per cent. of our population can control our country and throttle the press is nearing its close, and those fearless writers who have dared to defy the alien boycott and the power of Rome and anarchism will reap their just reward. Fraternally yours, STEPHEN COLLINS.

Appreciates The American.

ROCK BLUFFS, Neb., August 15.—Friend Thompson: I can't stand it any longer without having some extra copies of THE AMERICAN to hand out to acquaintances. So please send me a quarter's worth of recent date, if you can spare them. The Rev. J. G. White's

lectures in Plattsburgh was a complete revelation to the most of those who heard them, and the Romans are more than mad, and threaten to boycott every business man who attended the lecture on "Auricular Confession." When we get over the present stirring-up, we will try and have some more lectures. We were very much pleased to have Friend Kelley come down to our second meeting last week. We learned several new things, and we hope he may find time to come again, and we also hope, Friend Thompson, that you can find time yourself to come and visit us in the near future. Yours truly, AMERICAN.

Put Nose But Americans on Guard.

We give below the famous general order of George Washington, out of which came the cry, "Put nose but Americans on guard," issued July 7, 1775:

"The general has great reasons to be and is highly displeased with the negligence and inattention of those officers who have placed as sentries at the outposts, men with whose characters they are not acquainted. He therefore orders that for the future no one shall be appointed to those important stations who is not a native of this country, etc. This order is to be considered a standing one, and the officers are to pay obedience, or it will be at their peril."

While congress, September 17, 1774, passed the following resolution:

"The late act of parliament, for establishing the Roman Catholic religion and the French laws, in that extensive country called Quebec (Canada) is dangerous in an extreme degree to the Protestant religion, and to the civil rights and liberties of all America, and therefore, as men and Protestants and christians, we are indispensably obliged to take all proper means for our security."

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