

THE AMERICAN.

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JOHN C. THOMPSON, Editor. W. C. KELLEY, Business Manager.

OMAHA, FRIDAY, APRIL 21, 1893.

THE AMERICAN IS THE CHAMPION OF ALL PARTISAN INTERESTS—THE ORGAN OF NONE.

The secretary of the state board of agriculture, Robt. W. Furnas, is doing some unique advertising this year. The amount offered in premiums is \$40,000; \$6,000 speed purses and \$2,000 county collective exhibit.

There it goes again. Peoria, Ill., has been captured by the A. P. A. Not a subject of the pope was elected. They were all buried so deep that they will never hear the angel Gabriel blow his horn. Let the good work go on.

SOME papers which claim to be American are very inconsistent, according to our idea of consistency. They cry down the Romans because they want schools in which the "mother tongue" may be taught, and on another page run columns of stuff set in German type. Why don't they practice what they preach?

M. VESSUVIUS GANNON in his argument before Judge Berka last Wednesday in a case in which a Roman Catholic priest, Father Jakimolez, was charged by a Polish Roman Catholic father with having maltreated his son, denied that the police judge had any authority to try the priest. Mike has evidently got the city ordinances and the canon law of his church mixed up—or else he firmly believes the laws of heretical commonwealths are not superior but inferior to the statutes of the pope. Probably a Protestant police judge will disagree with his eminence.

DOWN in Atchison, Kas., the republican and democratic mayors have locked horns. It is not customary for a city to have more than one mayor, but Atchison is always doing something out of the usual way. At the last election the unofficial returns gave Mr. Bland, democrat, two majority, and he took the oath of office. Last Tuesday night the official count gave Cloyes, republican, one majority, whereupon he took the oath of office. Now both Bland and Cloyes are endeavoring to "play horse"—by acting as mayor.

THERE is no doubt in our mind but that the next board of Fire and Police commissioners will be composed of men who will exceed the present board in their anxiety to benefit the Romanists. Americans have simply been sold out. Gov. Crouse is coming to Omaha to ask a few silk stockings who they want, which means that the wishes of the men who did the voting are to be ignored. The electors of this city will not countenance the appointment of a vendor or manufacturer of liquors to that position. They will not tolerate the appointment of men who can be whipped into line by the Roman Catholic boycott. They want Americans. They want Counsman or Churchill, or Anderson or Gilbert, or Howell or Covell, or Strickler or Littlefield; they would probably not object to Dick Smith or Edson Rich, or Ernest Stuhl or H. Cohn, but they must be satisfied that the Protestant policemen are properly taken care of. They must have an equal show with Chief Seavey's Roman Catholic officers.

ONCE again is the power of the priest over the laity demonstrated. Up in district No. 38, Dixon county, Neb., three men compose the school board. One of that number employed a teacher. This was followed by the employment of another teacher by the other two directors, which precipitated a row. The morning school was to open director No. 1 and his hired man, armed with a revolver and an axe, appeared on the scene to install his teacher. There came also directors Nos. 2 and 3, armed with a Roman Catholic priest, Father Laysigh, to see that their teacher took charge and taught "the young idea how to shoot." But Father Laysigh decided who should teach. The axe was returned to its wood-pile, the revolver to its clock-shelf, the priest to its confessional, and all is now as serene and calm as a May Day morning. Great, oh priest, is thy power! Thou art mightier than the majesty of the law! Thou art more feared than hell itself! Thou art more loved than Jesus Christ! Thy blasphemy is exceeded only by the ignorance of thy dupes! Thy interference with the public schools will be the most potent factor in the overthrow of political Romanism in this country. Thy reign is today; the future will witness thy judgment.

A FRIEND CAN DO NO WRONG.

Read this dispatch, you Catholic fathers with beautiful, trusting daughters, whom you allow to attend the Roman Catholic confession! Read it, and see in what imminent danger you place your dearest treasures. Read it, and tell us whether it is bigotry that warns you to save them from a similar fate. Read it, and ask yourself if that weak mortal, a Roman Catholic priest, is different to he to whom your daughter confesses her greatest and her smallest sins. Read it, and ask yourself if her father-confessor is not a man—endowed with all the passions you and we possess. Read it, oh you men, you brothers who descended from a common father and a common mother, and tell us why you will allow men—blind through their faith—to wreck not only their own souls, but those of some of the fairest and loveliest children God has placed upon this earth. Read it! Read it, and ask yourself if this is so: "He told me he could do no wrong because he was a priest!" Read it! Ponder over it, and ask yourself if priests are more than human, and then remember "it is human to err." Read it, friends and Roman Catholics, not because it reflects upon a member of your church, but so you may warn and strengthen your daughters ere they go again to auricular confession.

GENESEO, N. Y., April 19.—The jury in the trial of Rev. Charles Flaherty was completed this morning by the selection of Charles W. Wingate of Avon and John C. Smith of Portage. Seventy-seven talesmen had been examined before the twelfth juror was seated. The jury is made up, with one exception, of Protestants and others who have no religious preferences. The exception is Mr. Stoddler, who is a German-Catholic by education, but who has not attended church in five or six years. J. M. Hastings, of counsel for the prosecution, began his address in opening the case at 10:25, after the court room had been cleared of spectators. Mr. Hastings occupied forty minutes in his address, promising that the people would prove the defendant's guilt beyond reasonable doubt. He reviewed Mary Sweeney's life from her birth to the present, relating how her mother died within a week or two of her child's birth; how the child was placed in the Canandaigua convent; how she was taken into Maurice Noonan's home about five years ago; how the priest of her church had taken advantage of her youth and inexperience and of faith in himself.

The first witness called was W. B. Todd, a Mount Morris photographer, who identified some pictures he had made of the scene of the alleged crime.

Then Mary Sweeney, the complainant, who had entered the court room in company with her foster mother, Mrs. Noonan, took the witness stand. She was clothed neatly in a brown dress, with a bodice belt, and a red hat. She looks scarcely a dozen years of age, a bright, sweet-faced, round, plump little girl, and it was difficult to imagine that she was already a mother. She was dressed like a child also, her skirt barely reaching the tops of her shoes. She began her testimony in a tone scarcely loud enough to be heard by the nearest jurymen, and several times Judge Nash urged her to speak louder. She told a plain, straight-forward story in a modest manner, answering questions promptly and clearly, and without hesitation. It was decided at the outset that no evidence should be admitted that had to do with events subsequent to her 16th birthday, July 4, 1892, as the indictment now on trial covers only that period when the complainant was under the age of consent. Father Flaherty changed his seat as the complainant began her story, and sat where he could look straight into her face. Mary Sweeney did not seem to see him, but went on with her tale of shame and disgrace, with downcast eyes and flushed cheeks. Mr. Coyne found considerable difficulty in inducing the witness to continue when she reached of her particularly embarrassing portion of her story, but she stuck to it bravely and went on to relate in detail her relations with the priest between February, 1892, and her 16th birthday, July 4th.

"He told me," she explained "that he could not do wrong, because he was a priest. He said he knew better than I what was right and what was wrong." Then she reviewed incidents of Mrs. Noonan's return from the west and the discovery of her condition. She could not believe that her priest could have betrayed her. Then how she ran away from Mr. Noonan's house, how she was arrested, and then her appearance before the grand jury, and a little later the birth of her little girl.

Mr. Peck failed in his efforts to confuse the witness or to subvert any part of her statement. The rest of the day was occupied by several witnesses to establish the complainant's age and corroborative of Miss Sweeney's testimony. That even this case is free from political aspects is evident from the composition of the jury. Mr. Peck, the attorney for the defense, is the democratic leader of Livingstone county, and Mr. Coyne, of the prosecution, is a lieutenant of James Wadsworth, the republican leader. Not a man has been admitted to the jury who has been connected prominently with either party.

THE BENEFIT OF THE AGITATION.

As Americans, we are apt to feel so elated over our country, its glorious history and grand possibilities, that we forget that there are other countries in the world with a larger and vastly more instructive history than ours. The anti-Roman Catholic agitation compels us to study history, not only portions of history as that of England or the United States, but all history. And that is greatly to our benefit. It widens our intellectual horizon to know that there are other nations, other literatures, other forms of civilization besides our own, and that other people look down upon us just as contemptuously as we look down upon them. That will tend to make us humble and wise. It

is, indeed, only an indirect benefit, but while so great a number of Americans make themselves the laughing-stock over in Europe, it will be of great value. S. M. R.

LONDON'S LORD MAYOR.

LONDON, April 19.—There has been a prodigious stir the past week over the action of the lord mayor of London, who at a banquet given by him at the Mansion house in honor of Cardinal Vaughan, in proposing a dual toast of the holy father and her majesty the queen, placed the pope's name first. Bigots are thoroughly aroused. The lord mayor is denounced as an idolatrous traitor who ought to be in jail, and the Protestant Alliance has written to the prime minister and Lord Salisbury, and will probably send a petition to the queen demanding his lordship's removal from the service throne. Readers will remember the disgraceful behavior of a noisy knot of Protestant zealots upon the occasion of Alderman Knill's election to the mayoralty last November, when he stoutly refused as a Catholic to attend a Protestant place of worship. During his half year of office since then Mr. Knill has fulfilled the duties of his office with admirable discretion, giving offense to no sect, and earning the gratitude of several by the generous manner in which he has helped officially and privately in his charitable work. Lord mayors from time immemorial have entertained every year archbishops and bishops of the established church of England, and Mr. Knill resolved to do a similar honor to the prelates and priests of his church, with the result that at the present moment he is the most abused man in England. The most curious feature of this peculiar business is that the lord mayor was entirely justified by precedents. Up to the reformation the universal toast at convivial gatherings in this country was "The Pope and the King," or queen, and since the reformation, at luncheon and banquets where precedents are studied and followed, the toast has been, "The Church and King." At the Mansion house dinner to Protestant prelates only last year Lord Mayor Evans proposed, "The Church and the Queen," and nobody thought of charging him with treason.

Reading the above report, the shading form of the Jesuit inquisition at the elbow of the press correspondent is clearly discernible. Every day it is becoming more apparent that the press of this country, in fact one might safely say, the press of the entire civilized world is under the censorship of the Roman Catholic hierarchy.

In offering the toast of "The Pope and the Queen," Lord Mayor Knill must have fully realized the fact that he was offering an intentional insult to Protestant England. The incident itself, we trust, will open the eyes of the people of England, and that in future, a Roman Catholic Lord Mayor of London will be an impossibility.

In next week's issue, I hope to give the readers of "THE AMERICAN" some insight into the workings of the papacy in Protestant England. C. F. P. F.

THE PLAN OF THE JESUITS.

The Jesuits are a political body with a religious name; hence we have the same right to criticize their actions as we have those of the republican, prohibitionist or any other party, and not make ourselves liable to the charge of religious intolerance or religious fanaticism.

The Jesuits aim at worldly power. They have tried to establish such a power with some monarchical dynasty at its head. That plan failed. They have tried to control the politics of countries ruled by monarchical dynasties; that has also failed. From Henry VIII to Victor Emmanuel, the Catholic monarchs have denied the political supremacy of the pope. Now they seem to have changed tactics.

The experience of the last century in the United States, tells them that political power can be gained more easily under a republican form of government than under a monarchical government. They seem, therefore, to have decided on a change of policy. They will favor republican form of government and work for the overthrow of all monarchies. That will gain them popularity as defenders of popular rights. As popular leaders they will be almighty, or nearly so. We know that no tyranny can be so complete as that exercised by a popular leader, an unscrupulous demagogue.

Home rule in Ireland means, of course, full sway for the Jesuits, a wide-awake Irishman lately told me so, and he added that home rule would be the greatest calamity that ever has cursed poor mis-ruled Ireland. The growing Jesuitical influence in England, we all notice, and we are beginning to feel their power in the United States. The Jesuits work with all their might for the disintegration of Protestantism. S. M. H.

THE ENLIGHTENED MORMONS.

Many papers have been deluded into praising the Idaho legislature for giving the elective franchise to women. That is but a sly trick of the Mormons to help them to keep the control of the state. The Edmunds' law has consolidated the Mormons, by the show of persecution for conscience sake, and as the Utah commissioners have been induced to report that polygamy is virtually put an end to, President Cleveland has proclaimed amnesty to the saints. This has given them full control of Utah—even Salt Lake City and Ogden have been lost to the Gentiles. And this control is maintained by the elective franchise that the Utah women have always held. For the sake of the sanctity of the christian home, it would be a blessing if the franchise was withheld from the Mormons entirely, men as well as women. S. M. H.

FANATICISM VS. HORSE SENSE.

The weekly Telegram of Columbus, recently published the following editorial:

"The most deplorable event of modern times is taking place in this country, and its effects are being felt in Platte county, probably as severely as in any section. Fanaticism is rampant and trouble and ill will between neighbors is brewing. The cause is one which has been the cause of strife in all ages—intolerance in religion.

When the American Protective Association was conceived, no matter who by or for what honest purpose, it was eagerly seized upon by corporations for the purpose of breaking up the Knights of Labor organization, and thus preventing the co-operation of their employees. This is clearly proven by the facts that the order had its initiative and best growth among the Protestant employes of railroad corporations, and that the oath contains the following significant clause: "Nor fanaticism has been encouraged and the spirit which caused the burning of witches in colonial days and the crucifixion of Christ, is becoming rampant. Irresponsible people in different communities, malcontents and shiftless members of society, are spreading broadcast, stories to the effect that Catholics are arming and equipping to murder Protestants and seize the reins of government. They draw upon the stories of the Dark Ages, connect them in their own imagination with recent events and so work on the minds of the weaker minded and less intelligent classes that terror overtakes them and neighbor distrusts neighbor. In many parts of this country there are families, which have lived neighbors for years, of different religion and faith and which have always enjoyed neighborly will I enter into any agreement with a Roman Catholic to strike or create a disturbance, whereby the Roman Catholic employes may intervene and substitute the Protestants; that in all grievances I will seek only Protestants, and counsel with them to the exclusion of all Roman Catholics, and will not make known to them anything of any nature matured at such conferences." This mission has been practically accomplished, as may be seen in the downfall of the Knights of Labor organization, which is, at present, only a shadow of its former self.

But the deleterious effects have not ended here, in fact are only begun, confidence and intercourse, who have become estranged by these foolish yarns.

The following letter from St. Edwards to the writer explains to some extent the situation as it exists:

"In your issue of March 23rd I read an article on the Catholic scare. As I am not a Catholic nor the member of any other church, I take the liberty to give you some of the facts as they exist in Boone, Platte and other counties west of Columbus. Two weeks ago a rumor was circulated here to the effect that there was an uprising of the Catholics; that they had the church here filled with guns and ammunition and that they were going to blow up the Protestant churches here while the people were in them. Other stories were also circulated, in order to stir up fear and strife among the Protestants. A man, who was here from your city, started the report that the Catholics were all drilling in Columbus and were armed and equipped ready for fight. A man from North Bend spoke here Thursday last. His position was that the Catholics, to a man, were armed with Winchester rifles and all larger towns were receiving arms and ammunition all the time and storing them for future use. He insisted that the people organize and prepare for an outbreak, as 'twas surely coming; that ship loads of Catholics were arriving in New York every day, sworn by the pope to do all in their power to destroy our constitution and bring the country under his control. He also asserted that the papers of this country dare not publish anything concerning it, because the majority of them are under Catholic influence. In his closing remarks he exhorted the people to subscribe for an Omaha paper called 'THE AMERICAN,' which dared to tell the truth about the Catholic conspiracies. This talk has created a feeling here which will not be forgotten for years, and I am glad to see that your paper is not afraid to stand up for equal rights for both Protestant and Catholic."

The stories told in this letter are all true and, indeed, the half has not been told. It seems strange that people of even ordinary intelligence should give serious thought to such idle tales, but where religious flames are fanned reason seems to take flight. There is no more foundation for them than the oft repeated assertion by some religious crank that the end of the world is near at hand and, although it has been demonstrated time and again that such self styled prophets were wrong, yet there are always those who believe the silly twaddle.

As to the A. P. A. organization The Telegram has no quarrel with it. If people want to join such a society it is their business and we will not object as long as it is their business. But, when they begin to take measures which work to the detriment of the community, it is time to call a halt. There are many of our best citizens members of the order, but we do not believe that they endorse such brainless methods as we have been describing. With them we have no quarrel—in this article we simply seek to quiet the fears of those who have succumbed to the religious mania and give credence to such villainous statements, in order that man and woman may learn to remember that no

matter what their religious belief they belong to a common brotherhood and that the Catholics as well as the Protestants of this country are loyal American citizens and that the constitution of the United States guarantees to its humblest citizen the right to worship God as he sees fit. Patience and forbearance are noble virtues and the exercise of these, together with a little more sense, will obviate all difficulties. Exercise them."

To the above editorial Rev. H. D. Brown made the following reply:

Editor Weekly Telegram, Columbus, Neb.—My Dear Sir: I have read in your issue of April 6th, the article entitled "Fanaticism vs. Horse Sense." In that article is a letter from St. Edwards, which makes reference to an address which I delivered in that place not long since. If you will allow me the space in your paper, I wish to say a few things concerning the subject matter of your article, including the letter from St. Edwards:

In the first part of your article, you say "Fanaticism is rampant," the cause is "Intolerance of religion." Near the close of the article you say "The constitution of the United States guarantees to the humblest citizen the right to worship God as he sees fit." Evidently you intend to make the impression that the Roman Catholics are persecuted because of their religious belief and form of worship.

Now let it be stated definitely and publicly, so that all may understand. The Roman Catholics have a right to belong to that church and worship God as they choose. They have the same right that belongs to Protestants; the right of religious liberty. So far as I know, there is no desire to deprive them of that right. They may hold their creed and have their worship without molestation or trouble in any way.

But you must remember, that a church creed is one thing and a political platform is quite another thing. A church is allowed where a political party is not tolerated.

The trouble with the Roman Catholic church is, that, practically, it is a political party. Many of its fundamental principles are political principles; and a vast amount of its work is political work. It stands before the world as a political organization, and a political power, and when a church becomes a political party, it loses the sympathy and respect of the American people.

Furthermore, its political principles are directly opposed to the fundamental principles of our country. We believe in free religion; Rome demands that we all become Roman Catholics. We believe in free speech; Rome is opposed to free speech and curses it with all the bitterness of a papal anathema. We believe in free public schools, but Rome is opposed to them, and is persistently making war on them. We believe in individual freedom; that each one shall think and act for himself; Rome believes that we should all obey the command of the pope. We believe in the universal education of the people; Rome believes that the leaders should be educated and the masses should be trained to follow. This kind of teaching does not harmonize with the spirit of this free republic.

The Roman Catholic church claims the right to use force. The horrors of the inquisition stand upon their record. They have never repealed or amended the law, and neither have they taught anything opposed to the inquisition. If the present teachings of the church were opposed to the use of force, we might excuse the bloody past; but their teachings now endorse and sustain the theory.

You say these Roman Catholics are loyal American citizens. How can that be when the cardinal doctrines of their church are opposed to the constitution of the United States.

The canon law states that the pope can absolve from all oaths and obligations. A Romanist may take the oath of allegiance, but it only holds good until the pope absolves him. His allegiance to the pope is first, and his allegiance to the nation is secondary and subordinate.

In my address at St. Edwards, I tried to set forth these facts in an intelligent way, notwithstanding the extravagant statements of your correspondent.

There is a seclusion about the work of the Roman Catholic church which is not warranted. Why should a church have vast departments which are not open to public examination? If they want to assure the public that arms are not stored in their churches throughout the country, let them fling open the doors and invite an examination. I am pastor of a church. I think I could soon assure the public that no guns were stored in my church. I would

simply invite the people to come and I would gladly show them through every part of the building. Let the Romanists do so and this suspicion about stored arms will vanish away like a storm cloud before the passing gale.

It is quiet the style of certain newspapers to ring the changes on "Fanaticism," "Freedom to worship God," "Persecution of the Catholics," "Religious intolerance," etc., but never mention the political work of Romanism.

We do not object to the church privileges, or religious privileges of Romanism, but we do object to political Romanism. A church must not become a political party. The common "horse sense" of the American people forbids it.

We say you must not disturb our public schools; you cry out "Fanaticism." We say Rome shall not rule our cities; you say "Religious intolerance," and so on to the end.

Now, is it not good "horse sense" to preserve our system of common schools, maintain a free press and free speech with the true spirit of American freedom and independence? to all of which the Roman Catholic church is the sworn and eternal enemy.

H. D. BROWN. In answer to the request of Rev. Brown that the above be published, the editor of the Telegram writes as follows:

COLUMBUS, Neb., April 17, 1893.—Mr. H. D. Brown, North Bend, Neb., Dear Sir: Your lengthy communication of the 15th instance was duly received, and a perusal of its contents convinces me of the fact that with you I have no controversy. You will remember that I stated this regarding the A. P. A. in my article calling forth your reply. I am neither a defendant of, nor apologist for, Roman Catholicism. I simply sought in my remarks to allay the fears of an excited lot of individuals who had been rendered uneasy by brainless talk about what the Catholics might be expected to do. Your remarks in reply to my pacific utterances lead me to believe that you have been guilty of circulating some of the rot about Roman Catholic churches being used for arsenals; I consider such reports to be the acme of nonsense.

Excuse me if I do not enter into a discussion of the merits and demerits of the Roman Catholic church. I am not a Roman Catholic, and therefore not a proper person to defend the faith; neither am I a fanatical bigot. I claim the right to worship, or not to worship God as I see fit. I also protest against what is commonly called "religion in politics." If it ever becomes necessary to defend the national institutions against encroachments on the part of any organization, Roman Catholic or otherwise, I crave the privilege of fighting for my country, side by side with you and every other patriotic citizen. At present I can see no danger from the source which you are attacking, and I object to the stirring up of senseless strife in our heretofore peaceful communities. Respectfully, D. F. DAVIS.

To this letter Rev. Brown immediately replied:

NORTH BEND, Neb., April 18, 1893.—Mr. D. F. Davis, Columbus, Neb., Dear Sir: Yours of the 17th inst., refusing to publish my article, is received. In reply allow me to say, you embodied in your article a statement concerning my address in St. Edwards, which was practically a personal attack, doing great violence to the spirit of my address, and now nothing is admitted from me. When you give one side of a discussion, you should give the other side also.

I write and speak only as a Protestant and a minister of the gospel. It is not my business to defend the A. P. A.'s. You claim great credit for your article as "specific utterances," yet you talk about "fanaticism" and "religious intolerance" and very clearly indicate that you are throwing mud at Protestants who take a stand against the encroachments of Rome. You are not a member of the Roman Catholic church, but the tone of your reply, which I have just received, convinces me that you are a willing servant, if not the tool of the Roman Catholic church. These Romans are making every effort to destroy our public school system, which is the palladium of our liberties, and yet you publish in your paper that they are good, loyal citizens of the United States, when at the same time, you call Protestants "fanatics" and kindred names. You may have a Roman Catholic constituency to serve, and judging from the character of your service, they ought to give you a good support. Respectfully, H. D. BROWN.

The great Methodist church needs more Browns in her pulpits. Two of them have become known from one end of this country to the other, for the bold resistance offered Romanism. May others be raised up.

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LECTURES

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