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THE AMERICAN IS THE CHAMPION OF ALL PATRIOTIC ORDERS—THE ORGAN OF NONE.

OMAHA, NEB., JAN. 5, 1894.

ARE you an A. P. A.? If not, why not?

CHICAGO'S assassin, Prendergast, is to hang.

WHEN you have read this paper give it to a friend.

ED. HOWELL, we desire to congratulate you. Next to an A. P. A. comes a fearless, Protestant democrat. May you live to be mayor.

REV. FRANK FOSTER will speak to the Jr. O. U. A. M. from his pulpit in Immanual Baptist church, Twenty-Fourth and Binney, Sunday morning.

LOOK into the principles of the A. P. A., and then if you are a lover of liberty and our Free Public school system you will immediately become a member.

MR. M. H. FARNHAM, of Gregory, Jewell county, Kansas, favored us with a very pleasant visit last Wednesday. Mr. Farnham is a member of the Farnham Diamond Company, one of the largest stock raising companies of western Kansas.

VERY few daily papers have had the courage to spouse the cause of Americanism, but there is an exception to the rule in Cleveland, Ohio. The *Leader* of that city is an out and out advocate of American ...es. When looking for a Cle... ly, ask for the *Leader*.

THE *Inter-Ocean* is a ... it is also neat in ... p. Few daily papers west ... N... equal it, either in news-gath... ength of editorial opinion o... phical appearance. We are glad to note its increasing popularity in Omaha.

THE latest reports from Rome state that Mgr. Satolli is a permanent fixture in America, so far as present indications are concerned. In case of his removal, another will be appointed in his stead, so Rome says. Well! How would a congress composed of Americans act if they were faced by such a decisive assertion? We must have an American congress, and now is the time to put the movement on foot. Missouri can start the work, and execute it to a nicety, therefore keep the iron hot, and hammer it to perfection. No pope for America.

A ROMAN OPINION.

A letter from Mr. Raymond Blathwayt, who two years ago came to the United States to study the Roman Catholic question and the position of the American Catholics towards Rome, writes:

"Rome in America is in the van of the forward movement to a greater extent than is generally imagined, and those who have studied the question with an open and generous mind, have no doubt that the future welfare of the republic lies in the hands of the Italian Mission, now flourishing in its midst."

It might be well to substitute the word "destiny" for "welfare," and then he would have it. Should this turbulant political "Italian Mission" be allowed full sway, the republic would last about as long as an egg-shell beaten by the surf against a wall of rock. In-stead of a republic, we would ... ourselves in the ... monarchy.

to, there would not remain a single Protestant in this broad land. It would be advisable to give this coercheing political body a good round dose of pure American votes, and then let them digest the quality of demands.

COUNTY APPOINTMENTS

Sheriff Drexel's appointments are: Harry Grebe, Herman Rosenweig, John Mahoney, James Carroll, William Olmstead, J. S. Miller, John Brandt, Samuel Ernest and Jas. Swift.

Peter Elsasser's are: G. F. Elsasser, deputy; W. F. Weber, chief clerk, and W. T. Reed, Frank Mahoney, W. C. Megeath, David Shannahan and William H. Scroggins, clerks.

Judge Baxter has appointed Henry Morrow as chief clerk, and the remainder of the clerical force is made up of Henry Nat, William Shields, C. E. Winter and Miss Mary C. Haley. Miss Richards and Miss Powers, who held positions under the former administration, will be retained for the present.

J. E. House succeeds Doc Smith as surveyor, and retains the old office force.

OUR friends who have read THE AMERICAN for more than three months without paying for it, should try to let us have at least 50 cents. We would rather collect the subscription price in quarterly installments than in any other way. By paying in that way, subscribers do not miss the amount, while if they allow their accounts to run from one to two years it often works a hardship to them, and costs us a friend, something we cannot afford to lose. We want the good will of every man, woman and child who reads THE AMERICAN, but we hope they will not think it is necessary for us to carry them more than three months in order to retain their friendship. How many people do you suppose stand their butcher, grocer or milkman off for ninety days? Then why should a publisher, who has from three to one hundred times as much capital invested in his business, be treated differently to other business men? To those who invariably pay in advance, to those who expect to pay in the near future, and to those who hope to be able to pay some time, we extend our thanks for the encouragement.

FANDERING TO ROME.

The Custodian of the Fort Smith, Ark., Post Office a Sugar Plum for Romans.

FORT SMITH, Ark., Jan. 2, 1893.—This city is ridden to death by the ... n Catholic ... "ring." As ... their "pull" in p... following statement will explain ...

Up to the first of the year the custodian of the government building employed a Protestant engineer. This party has been discharged and two Roman Catholics appointed to fill his place. While a Protestant was doing duty, one man was supposed to be sufficient for the work, but since his removal the work proves too arduous for a single employe, therefore his Roman successor is allowed an assistant. Who says Rome is not in politics? The beauty of all this comes from the report that the Roman Catholic faction declared that they withdrew their influence from the appointment of their chosen one, and placed it in favor of the party now occupying the position, against his opponent for the office, after the Roman Catholic delegate was debarred. Owing to this statement they claim the right to the majority of his appointments in both positions which he holds. It might be advisable for some officials to remember that the next president of the United States will most likely be of the persuasion opposite to the appointment of Roman Catholic political church pullers to public office. Church and state must be kept separate.

* * *

A Democratic A. P. A.

KANSAS CITY, Mo., Dec. 29, 1893.—John C. Thompson, Esq., Dear Sir: I was born in Missouri, and have for twenty-eight years voted the democratic ticket, never being aware of the controling power of the party until last June. I must say I have been brought from darkness to light, for which I am very thankful. I think I believe in the principles of my old party, and do not ... to change my politics, but I will ... are that so long as I live shall never again vote ... for an opposition in

THE M'KENNA WILL.

The Opinion Handed Down by County Judge Eller.

(Continued from last week.)

Does mother superior inform the priest of the $7,500, and what has been said to the patient by herself, Sister Lidwina and the doctor?

No, mother did not see the priest.

Did Sister Lidwina give the priest any information?

We don't know, but when the priest entered the sick room and closed the door, Mary McLaughlin believed that the priest was informed of all that had transpired. Is there any doubt but that these surprises coming to her so rapidly one after another would greatly affect and agitate her, both physically and mentally, and now on the same day the priest comes to her room to administer to her the last rites and ceremonies of the church. When even the doctor had not told her that she was in immediate danger, but "that she was about the same as she had been." This must have been to her mind somewhat alarming.

It is to be sincerely regretted that the priest was prompt to come on that day; a telephone message to Dr. Riley would have informed him that the woman was apparently all right, looking well, no immediate danger, and that preparation for death was not necessary. If the priest had not arrived until after the will was made, the case would have been less complicated. The case of a priest going to her room to administer the last sacraments, or to prepare her to die, prior to the doctor informing her that she was in immediate danger, would be liable to cause her or anyone else to experience extraordinary sensations, and then to consider this in the light of what had already transpired, reason would lead us to believe that the condition of her mind at this point of time is more easily imagined than described.

When that priest went into the room and found a strange, healthy looking woman, as she is described by the witnesses, why did he not inquire of the nurse or mother superior to explain why he was called to prepare a woman for death whose appearance did not indicate approaching dissolution? Why did he not ask some one as to whether or not there was a mistake as to the identi... the person whom he was to ... An honest priest upon seeing ...nt healthy condition would ... e inquiries regarding the ... the doctor before he would ...ded.

...t was called to prepare Mary ... for death. We shall pre... so, ...e if future events ...e what the priest said or did.

Now, remember the character of Mrs. McLaughlin. Remember her inclination up to the time she entered the hospital. Also that there is no satisfactory evidence of her changing her intentions to leave her property to her relations up to this moment; that she was a stranger to all of these witnesses—the mother, the sisters, the doctor and the priest—that she had never given them her history; that they knew nothing of her family. Remember that she had never told any of them that she intended to will her property to the hospital or orphanage, or will it at all.

It is to be presumed that Dr. Riley would prefer for us to assume that he had no information from the mother, sister or priest as to what had been transpiring in that sick room in his absence; we will presume such a state of facts, although he has not said so; but there can be no doubt but that Mary McLaughlin presumed that the doctor thoroughly understood the whole situation, and although she had been prepared to die, yet possibly having some hope, when the doctor called the next morning after the priest had prepared her, she said to the doctor:

Q. Do you think I am going to get better?

A. I told her that she was not so well. * * *

Q. What did she say?

A. She said she wished I would have an attorney come and arrange her affairs.

Q. What reply did you make to that?

A. I said I would. I asked her who she would like to have. She said it did not make any difference.

Q. Tell all the conversation you had with her?

A. That was the whole of it.

Q. Why did she not mention her ... Baldwin, who had attended ...elve years? ...nn in ...ques- ...l for ... own ... next ...ver at ...ssional ...m over ...d with ...nspiracy ...eory that ...ealthy in ...be. They ... with the ... doctor told ...sh was the ... she desired ... and she said ...o the orphan- ...hospital. He wrote the will and read it to her, told her to sign it, so says the mother superior. The doctor agrees with the mother superior, and when asked for further conversation answers:

"I don't think there was much else said."

Upon whose and what influence has she changed her mind from giving her property to her relatives, to giving it to the hospital? What caused her to speak of the orphanage?

Sister Lidwina, the mother, the doctor, the lawyer, all the witnesses who saw her, testify that they did not suggest or advise it. No one else, not a witness, saw her, except the priest, and he does not give his evidence.

A court cannot see the witnesses, hear the testimony, and compare the statements of one with another, without being compelled to believe, beyond all reasonable doubt, that which Mrs McLaughlin said to the lawyer at the time of signing the will was the result of the visit of the priest.

But it is urged that the priest had a right to request or advise her in this regard, and if he did no more, it would not be *undue* influence. This is true, without question, as a general rule, yet when we consider the condition of the sick, ignorant woman, by reason of what had been transpiring within the last twenty-four hours, next previous to the time she was "prepared," together with the fact that the priest had probably heard her confession of all her sins for the past ten or twelve years, administered to her the last sacraments, and considering her previous intentions, and her present surroundings. Taking all together, a different question is presented.

But this is not all the evidence in the case. The will does not give $1,000 to the orphanage at Benson and residue to St. Joseph's hospital, or to the sisters of these institutions, as the witnesses say she expressed herself, but to the Franciscan Sisterhood of Nebraska, which is explained to be the corporate name of St. Joseph's hospital. And the $1,000 cash *to be held by the corporation for the use and benefit of St. Jose's Orphanage, of Benson.*

Mr. English on cross-examination says that he explained to her that these were the corporate names of the institutions, but he nowhere says that he explained to her the meaning and effect of giving this $1,000, in trust for the orphanage. It would be most ridiculous to assume that she comprehended the meaning of this clause in the will, so that we find a material provision in the will which was not explained to her, and which she could not ha... ...hended without expl...

Again, we find gre... to the $7,500 certificates, which ...tainly was not suggested or though... by her, but was written by the attorney upon his own idea of propriety, and as a safeguard for the hospital.

The will recites that deceased then and there endorsed both the names Mary McLaughlin and Mary McKenna upon these certificates.

Now, Mary McLaughlin had had sufficient experience with certificates to know that when she endorsed her name on them they could be cashed, and the lawyer and doctor both knew this, and they knew with that endorsement anyone in possession could cash these certificates whether the woman lived or died, and if she, at the time she endorsed them, realized what she was doing, she understood this as well as the lawyer.

We suppose everyone to be honest, but *we* do not carry it to the extent of endorsing such large certificates in blank and trusting them in strangers' hands. And however much confidence Mr. English had in the persons who were to handle those certificates, even if he intended to keep possession himself, it was, to say the least, a reckless proceeding, for the reason that a thief, or one finding them, could have cashed them even if the patient had not died. Now, if Mr. English had supposed at this time that the woman would die immediately, the case would be different, but from what he says, from his observation of her, there was no probability of death for some years.

Mr. English was a total stranger to her; she was a stranger to the doctor and to all persons around her, yet he never inquired for her history—whether she had children, grand-children, brother, sister, father or mother.

It may be he considered that none of his business, but in case of a strange woman in a public hospital, making a will, and not mentioning any relatives, it certainly would be very proper, if not the absolute duty, for the lawyer to make such inquiries.

But that is not all of the criticisms made upon the will: The will of Mary McLaughlin is drawn in the name of Mary McKenna. True, the attorney and doctor explain that she told them that she had previously had some trouble with her husband, and for that reason she had the certificates in the name of McLaughlin. This might have reasonably been accepted by the attorney and doctor, but it was not the truth, and if she was so cunning as to deceive them with this story, then I would conclude that signing her name to the will, Mary McK-e-n-n-"y" can be accounted for in the way of deliberate intention. However, the use of the name McKe...a, and why she used that name is urged in the brief of proponents, as follows:

"But there is another, and to our mind the strongest reason, and that is she had the day before confessed her life to a priest. In that confession she undoubtedly related the fact that her husband had been divorced from her, and that subsequently she had lived with McLaughlin. The priest, in obedience to the doctrine of the church which he represented, must have told her that she was still the wife of McKenna; that death alone could sever the bonds that bound her to him, and she recalling the teachings of her youth, and being at the time prepared to embrace and follow those teachings, she believed and acted upon that belief, that she was still the wife of McKenna, and hence entitled to bear his name."

If this version can be accepted, which it can, it does not only give an explanation of using the name McKenna, but it proves that the priest could make her believe her real name was McKenna, when in fact it was McLaughlin, and if he could make her believe that, what is there which he could not induce her to believe. But I am told that this is the doctrine of the church. While I have the most profound respect for the religious belief of an honest christian, be he Methodist, Baptist, Jew, Christian Science, Episcopal, Salvation Army, or Roman Catholic, all the same to me, but in this country the law permits and justly sanctions a divorce and a second marriage, and also requires that the divorced woman shall be the wife of her second husband; and the doctrine of any church, which is contrary to the law of the land, cannot be recognized in the courts of this country. No doubt the use of the name McKenna was caused by the same influence which caused her to change her mind from her relatives to the hospital. I quote the following from poponent's brief:

"(G) Having led a sinful life, and having shown a disposition to be reconciled to her God, is it not the most natural thing in the world that she should desire to make reparation for the many offences of which she had been guilty," (i. e. devising her property to the hospital.)

We are perfectly justified from the evidence in saying that she led a sinful life, but to assume that during her interview with the priest, she became reconciled to her God, and suddenly changed her whole character, is in conflict with the falsehood which she afterwards told to Mr. English and Dr. Riley when she explained why she had her certificates in the name of McLaughlin. ...ished repentances, as ... wills, should be con- ... degree of allowance. ... right, true and cor- ...should be considered in the light of all surrounding circumstances before giving them full faith and credit.

The conclusion is irresistable in the light of the whole case, that the priest knew of the wealth of the woman before he entered the room, or before he left, and he *said whatever was necessary* to say, to induce her to agree to devise her property to the hospital and the orphanage, be that much or little, and when he coupled it with the last sacraments, and at the same time she being apparently in reasonably good health, and he, without being advised that she had a disease which might terminate fatally at any moment, and making no inquiry in that regard, it is charitable to say of such a proceeding nothing more than it was "undue influence." I hope and trust that there is not another priest in the city who would not have asked of the sisters: "Why am I called to prepare this woman for death?" or "Has the doctor said this woman is liable to die?" I hope there is but one such priest.

Now, why did she, when she signed the name McKenna to the will, sign it McK-e-n-n-"y"?

It is claimed that Joe Berry and Edward McKenna explained that, but their testimony is entitled only to the weight of the willful perjurer.

She signed the name of Mary McKenn"e" on the four different certificates at the time she signed the will. She frequently wrote the letter "e" when it should be "a," as in the word "papers"—p-e-p-e-r-s—as in the word "take"—t-e-k-e—but there is no circumstance tending to show that she ever used the letter "y" when it should be "a" or "e," or that she ever ended the name "McKenna" with the letter "y." These unusual facts are not satisfactorially accounted for.

(To be continued.)

* * *

A Lay-Sermon.

"Mrs. Martha Mangan, who was tried in the probate court yesterday as to her sanity, was declared to be incapable of managing her affairs. Probate Judge Snyder will appoint a guardian in a few days."

The above is a local from an Atchison, Kan., paper, which ought to furnish a text that would inspire every Protestant minister in that city to an effort that might possibly awaken their cold-blooded hearers to a realization of the fact that if one-half is true in this alleged case of Romish persecution of a defenseless woman for the purpose of securing control of her property. There is a fearful story of systematic wrong, to be "read between the lines," that should prove an incentive to some very energetic home missionary work. The christianity that does not investigate this matter is not the embodiment of the religion of "the gentle Nazarene," but that of the "Levite" who "passed by on the other side," leaving the wounded man to die where he fell, on the "Jericho road." There is too much of this spirit, the same that prompted Cain to say, "Am I my brother's keeper?" in the hearts of most christians. To allow them to inquire into the methods of these priestly vultures or the story told by an occasional victim, escaping from the house of the Good shepherd, or convent (prison) of the "holy name," too often dragged back by the brave (?) knights of the club and star minus of their dago god, rather than of the law. In God's name why do we not elect men who will enact laws that will open the doors of these lazar-houses? We do not need to go back to that "valley of dry bones," the past, for evidence, while they remain in existence.

Casper Hauser, standing there on his pulpy soles, blinking in the early morning sunlight, on the streets of Nuremburg, seemingly a visitor from another planet, is a fitting proto-type of the apathy of modern Protestantism to the success of the Satanic schemes of this vile theocrasy. Who among you dare condemn the ex-priest, Seguin, of Chicago, when he questions, if after all "it is worse to burn in the fiery hell of Romanism than to freeze in the icy hell of Protestantism," he certainly realizes the fact that if he had remained in the former, he would not be at this time looking on the wan face of his half-starved wife in the latter hell, enduring a double torture beyond his own, but easily within the power of Protestants to alleviate. Yes, you allow these men who have the courage to fight for the right, to go down into the depths of poverty by your indifference. There is something bitterly wrong where a Father Chiniquy must stand in need of charity, or a Seguin starves in your midst. These facts are a national disgrace, and like that of the twin curse of slavery, may be washed out by the fratricidal blood of thousands. It will not be out of place to suggest to these "Levitical" Protestants of Atchison a thorough investigation of another phase of the situation, namely, by what manner of political legerdemain their mayor appoints, and his council confirms, the present incumbent in the office of meat inspector, who is a Roman democrat, while the mayor is a republican and a Protestant, the council standing nine republicans and one democrat—about eight Protestants to two Romans? A. CITIZEN.

* * *

No Catholic Need Appl...

I have read with a great de... terest, several articles pertai... Catholicism and Odd Fellows... have the honor of the distinctio... past-grand, and P. C. P. in that h... able order, and I cannot express ... surprise that any member should e... for a moment tolerate the thought ... permitting any priest, bishop or pop... the privilege of reading any part of our ritual. Even though his or their approval should augment our ranks, what kind of material would it give us? How long would be the time before the Romans would have a majority of votes in our lodges, and our exchequer in their hands, to distribute to the pauper element which would soon infest our ranks?

What better hold could they wish than to control our secret institution? They have invaded our army and our navy, our free speech, our press and our schools. Why not now surrender to them our lodges, and the sacred precincts of our homes? I for one say with a voice of thunder, NO CATHOLIC NEED APPLY. They to read our ritual? Indeed! Who are they that they should be so particular? Perhaps they fear contamination by forming with us the links of friendship, more than with the Clan-na-gael, or spending their evenings in boistrous revelry over a jag of Irish whisky.

Why should we waste time and breath in pronouncing the obligation of Odd Fellowship to those who may be absolved from that promise by a father confessor? Let any Protestant attempt to join one of the many Catholic secret organizations, and you will soon know how many black balls there are in their ballot-box.

And the great order of Odd Fellows to belittle itself by allowing the enemies of all our noble principles to read our ritual in order to allow them to pass a judgment on our purity? Oh, ye gods! has it come to this? Better to dig your own dark graves, creep into them and die.

* * *

A Good Thing to Remember

Is that the Burlington Route has a greater mileage in Nebraska than any other railroad and that, nine cases out of ten, it's the line to take for local points.

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