

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.

PRICE FIVE CENTS

VOLUME IV.

OMAHA, NEBRASKA, FRIDAY, FEBRUARY 2, 1894.

NUMBER 5.

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AMUSEMENTS.

All items under this head inserted at 50c per line.

One Williams will appear at the Fifteenth Street Theatre in "April Fool," four nights and regular matinee, commencing Sunday afternoon, February 4th.

NOTES AND COMMENT.

RESCUE Council No. 1, of the A. P. A., treated its friends to the usual semi-monthly entertainment, last Friday evening, at which an excellent programme was given. The feature of the evening was a lecture on "The Downfall of the Roman Empire, and the Causes Leading to the Reformation," by Judge J. H. Macomber, who had been invited by the committee. This was one of the best lectures that has been delivered in this city for some time, and it abounded in many historical facts, and was handled in a masterly way.

A DISPATCH in the *World-Herald* from Montevideo, Uruguay, of January 16, 1894, contains information which we do not doubt in the least. The fourth paragraph in that dispatch reads: "At least 90 per cent of the women in Rio warmly advocate Mello's cause and are exerting their influence in his favor. There is not the least doubt that the priests secretly favor the insurgent." How like Rome! Loyal outwardly, but the most arrant traitor at heart.

WHILE we are talking about dispatches, probably you remember reading in the same paper, Sunday, January 21, 1894, one with this startling heading: "Government Agents Have Discovered a Supply of Rifles and Cartridges Hid in a Church." The dispatch is dated at Managua, Nicaragua, January 20, 1894, and that part referred to in the heading, reads: "Agents of the government have found 131 rifles and twelve boxes of cartridges under the altar of a church in Metapa. A quantity of rifles was also found in Matagaita. It is believed they had been smuggled for use in an uprising against the government. Several deserters from the battlefield have been severely punished by the bastinado. Among them were many officers of rank."

OUR old friend, Rev. Dr. Edward McGlynn, of the Roman Catholic church, has not receded from his position on the public and parochial school question. In an interview at Detroit, Mich., the 31st ult., he insisted that he had not retracted one word of his opinions on parochial schools, which led to ecclesiastical censure being placed on him. He now goes further, indeed, and declares that it is not the province of priests, monks and other ecclesiastics to teach anything but religion. The public schools when properly conducted were all that could be desired. Parochial schools were improper for the reason that the children who attended them were isolated in a manner. Religion should be taught purely in church and Sunday schools and at the mother's knee.

Poor old Satolli. He was not equal to the job which the pope commissioned him to perform, so he is to be made a cardinal, and a red-necked mink named O'Connell is to be sent over to lord it over free Americans and stolid Germans. At any rate, that is the information contained in a dispatch from Minneapolis. That dispatch says an afternoon paper publishes, today, an article stating that Mgr. O'Connell, of the American college at Rome, and not Archbishop Ireland, is to become papal delegate in America, on the elevation of Mgr. Satolli. The paper says further that letters from Rome state that Mgr. Satolli is to be promoted to the cardinalate at the March consistory. Mgr. Satolli is to remain in the United States until he has settled up several matters of importance now in his hands. Mgr. O'Connell is a liberal of the Ireland school, and it is understood his appointment will be entirely satisfactory to Archbishop Ireland, as well as to Cardinal Gibbons, whose protegee he is.

SOMETHING less than one year ago Bishop Bonacum of Lincoln openly charged that many of his priests were adventurers, aye, he branded them as worse, as drunkards and profligates. This shocked many people but others who were acquainted with some of his priests believed he told the truth. They believed his charge was true in the case of two priests who had par-

not a thousand miles from Lincoln, one of whom rarely returns home from Omaha over the Missouri Pacific except in a beastly state of intoxication. Yet that individual was one of a number who signed charges against the bishop and forwarded them to Satolli. Unless we have been misinformed this particular priest would grace an infelicitous asylum much better than an altar, yet through the "red tape" practiced in ecclesiastical courts the publishers of a little town much nearer to Lincoln than to Omaha are forced to respect this thing as a vicegerent of God. Report has it that Priest Corbett of Palmyra, Otoe Co., Neb., is but little superior to the thing above referred to; in fact we have been told that he swears like a trooper and drinks like a bar-maid, the while professing to be a representative of God, capable of manufacturing the body and blood of Jesus Christ by mumbaling a few latin words over fermented wine and stale wafers. Just how true these stories are which people tell about Corbett we have no means of knowing, but we doubt much whether he would publicly declare he was not one of the priests to whom Mr. Bonacum referred when he said his diocese was over run with adventurers and drunkards. Just now Priest Corbett and Bishop Bonacum are up before the public in a new role. They have left the ecclesiastical and gone into the civil courts to settle their grievances, according to a dispatch from the state capital. This is a proceeding entirely at variance with the laws of Rome if we correctly interpret the words of Priest Phelan of St. Louis, in a recent interview. In the remarks credited to him we find a priest cannot sue his bishop unless he has permission from Rome, and that it is a hard and tedious undertaking to try and induce the authorities at Rome to permit either a priest or a member of the church to institute civil proceedings against a bishop of the Roman church. If that is true it will readily be seen that Mr. Corbett has either grown desperate or is ignorant of that law of his church if the following dispatch is true:

LINCOLN, Neb., Jan 27.—The trouble, which has been brewing between Bishop Bonacum and Rev. J. M. Corbett of Palmyra, Neb., has at last come to a focus. During the holidays Bonacum sent a letter to Corbett ordering him to leave his present charge and assume another in a different part of the state, giving as his reason that it was for his own good and the good of religion. Father Corbett refused to comply with the order of the bishop. Shortly afterward the bishop issued a circular letter suspending Rev. Corbett from the exercise of his prerogatives as a priest. The circular in question is given below:

BISHOP'S HOUSE, LINCOLN, Neb., Jan 17.—(To the Members of Catholic Congregations Living at Palmyra, Otoe County)—It is my painful duty to warn you that I have suspended Rev. J. M. Corbett from the exercise of the sacred ministry, and I warn all good Catholics not to hold any communion in things spiritual with the said Corbett, or to assist at any religious service or ceremony which he may rashly perform, or attempt to perform during the time of his suspension.

THOMAS BONACUM, Bishop of Lincoln. The difficulty between Bonacum and Corbett is of long standing, commencing about four years ago and has been growing in intensity all the time. Father Corbett was accused of ecclesiastical irregularities by the bishop. He was tried before Bishop Scannell of Omaha and was acquitted for lack of evidence. It seems that Bonacum did not take kindly to his failure to convict Corbett and went down to Palmyra ostensibly for the purpose of collecting some depositions and to have Father Corbett appear in his own behalf, but in reality, as Corbett says, the object of the visit was to make trouble between him and his congregation. The visit did not tend to render the relations between the bishop and Father Corbett more amicable. The bishop has had a number of difficulties with the people of this diocese and this has caused the people to unite against him and choose Father Corbett for a leader. He immediately preferred charges against Bishop Bonacum and gathered facts to sustain them. Father D. S. Phelan of St. Louis was chosen to manage the case.

The charges were laid before the apostolic delegate, Satolli, last March. The delegate promised to come to Lincoln, but for some cause failed to do so. However, in conversation with Father Corbett he told him that he had several hundred charges filed against the bishop. On May 24, Corbett was surprised to learn that he was suspended by the Lincoln diocese. He immediately took an appeal and was sustained by Mgr. Satolli. At a visit to the delegate at Omaha last June, which is well remembered, the priest charged that the trustee which had been patched up at that time had been frequently broken. Since then charges and counter charges have been made by both bishop and priest, culminating in the arrest of the bishop today. He was taken before Justice of the Peace Spencer and required to give a bond of \$500 for his appearance Monday on the charge of criminal libel for the publication of the circular above referred to. Father Corbett says he will employ the best legal assistance possible and prosecute the bishop to the fullest extent of the law. The penalty for criminal libel is \$500 fine and one year's imprisonment. A dispatch from Nebraska City says that Sheriff Hurburle went to Palmyra today and served an injunction on the

Palmyra bank restraining it from paying \$500 to Father Corbett. The injunction was obtained by M. L. Hayward, attorney for Bishop Bonacum. This money, it is claimed, was obtained from the members of St. Leo's Catholic church of Palmyra by Father Corbett to pay off a debt of the church, and instead of depositing the money for the church he placed it in his own name.

So much for that dispatch. What is next? The scene shifts. We pass from the abode of the blind goddess, justice, to the repository of priestly wisdom, the pro-cathedra on Thirteenth and N. streets, in Lincoln. A number of the chiefs of the clans of Corbett are there assembled in the basement, mingling with them are not a few of the emissaries of his lordship, Bishop Bonacum. Peace and harmony, brotherly love and friendship, amity and forbearance characterized the gathering, in spite of the fact that a correspondent of a local daily credits some of the priests with having anticipated an exciting time. "However," this same correspondent adds, after commenting on the tranquility and harmoniousness of the meeting, "there were some lively fistfights on the street over the Bonacum-Corbett embroglio between their respective followers, and quite a number let their angry passions get the better of their piety."

At this none should wonder. Is it not often demonstrated that Rome's arguments are in the main brute force and criminal? When have you seen a priest, a bishop, an archbishop or a cardinal stand on the platform and divide time with a heretic who has assailed the damnable methods of his hierarchy? When have you seen her papers refute any of the grave charges made against her by the patriotic press? Have you ever seen them do this since Campbell routed so successfully Bishop Purcell? No; and you never will. They have assumed an air of injured innocence; they cry bigotry and intolerance; brand patriotic orders as traitorous and un-American, and blind our editors and statesmen by the power they wield in business and politics. Yet you sleep while the sands are being washed from beneath the foundation of your liberties.

CHARITY vaunteth not itself; neither is it puffed up. In a quiet, unostentatious way, the little band of devoted women at the Sacred Heart academy, at St. Mary's avenue and Twenty-Seventh street, have been doing a noble and beneficent work in dispensing aid to the needy—and that, too, irrespective of sect or creed. The pity is that they have not ample resources at command.—*Omaha World-Herald.*

This would be very nice if it was only true, but it is not, so far as it relates to the charity dispensed by the women at the Sacred Heart. To prove this, we will relate a story which a Roman Catholic told us, and which the sisters may have all the space they desire, and which they deem necessary, to disprove his statement, which is as follows: During the month of January, I, a Roman Catholic, applied to those sisters for breakfast. I was trying to earn a living by selling mats, rugs, etc. Times being hard, sales were slow, and I was forced, one bitter-cold morning, to set out without any breakfast. Having been taught from childhood of the goodness and charitableness of the sisters, I stopped at the Sacred Heart convent and asked the sisters in charge to buy a rug, offering to throw off my entire commission if they would buy me my breakfast. They would not buy. I then asked them for God's sake to give me something to eat. The sister let me inside and told me to wait in the hallway. She left me, and soon returned with a piece of bread and meat. These I accepted gratefully, but when she opened the door to turn me out in the cold to eat it, I begged her to permit me to remain in the hallway until it had been consumed. This she would not do, and I was forced out into the biting winds to eat a cold lunch. That is the whole story. What humane Roman Catholic turned his dog out of doors those cold mornings to eat his breakfast? Not one. Then who, but a sister of the Roman Catholic church, would drive a human being out of doors to eat, and then advertise her charity? Out upon such charity, and on papers which truckle to such institutions. Such actions are rank hypocrisy; and phycocracy vaunteth itself and is puffed up, and deserves the most severe condemnation which truthful, honest persons are capable of bestowing upon it. In beautiful contrast to the action of that Roman Catholic sister is that of a good little A. P. A. woman who fed this same Roman Catholic for nearly a month. He finally told her of his treatment, and at her request repeated his story to us. That is Roman charity. For every dollar Rome gives to charity, she draws out of the pot ten—and we call as witnesses the donors reported daily at the *World-Herald* bureau of charity, and the recipients of that same

charity. Mind you, we do not object to Protestants helping needy Roman Catholics—we believe it is their duty—but we do object to the daily press holding the sisters of the Roman Catholic church up as paragons, whose charitable acts are worthy of emulation by Protestant ladies, who do, but do not brag. Let us have the truth. Protestant women survive without a dose of "soft soap" or "taffy." Then why spread it on the Romans so thick when there is such a small surface to cover?

THE editor of the *Mandan Pioneer*, N. Dak., is a man of sense. We say this without knowing him personally, but we base our conclusion upon his action in refraining from commenting upon an article contributed to his columns by a gentleman signing himself J. E. Bradley.

EDITOR PIONEER: It is with sincere regret that we must acknowledge that there is in this free land an association whose members believe in a religion of bigotry, hatred and malice. The honorable (?) members of this association tell us that their object and purpose is to "protect the government from the Roman Catholics." This association is known as the American Protective Association, and called for short the "A. P. A." The members of this most vile and dangerous association are directed and presided over by Mephistopheles. They know not the law of God or man. They would have you believe that every Catholic in the land is going around with a big knife in his sleeve waiting for a chance to perforate Uncle Sam's liver; that the Catholic church is nothing more nor less than a monstrous cannibal, going around devouring governments with as much ease as the historic whale exhibited when taking Jonah in. They will get together and tell their posterity of the long finger nails and big horns worn by all Catholics. Then the poor little posterity will kneel down and ask the Great Spirit to protect them all from the "Catholic with horns." The noble sire sees all this, and then retires, feeling and believing that he is going to leave behind him a great and useful posterity.

That the A. P. A.'s are a brave and intellectual lot goes without saying. Just imagine them out in full uniform preventing Gen. Shields from destroying this government! I am proud to learn that the man who would decimate our city by starting an A. P. A. here met with inglorious defeat. Here in our far western homes, in the young state of North Dakota, there are very few bigots. Here all men and all churches are judged by their worth and usefulness in pushing forward the work and teachings of Him who died to make men better. That the Catholic church is doing her share in this work we all know. Ever since the dawn of Christianity the missionaries of the Catholic church have exiled themselves from home and native land to carry and push forward the work of civilizing and Christianizing. They have crossed oceans, rivers, hills and mountains; traversed the most dense forests, always bestrewn their paths with the jewels of civilization, and leaving in their wake the glorious and undying truths of Christianity.

The Catholic church need never blush for her history. It is as bright and fadefless as the morning star, and wherever she goes she carries in her right hand Love, Hope and Charity. Most of us believe there is a heaven where the good shall be rewarded, and a hell where the wicked shall be punished. This being the case why does the "A. P. A." want to drive the Catholics off from doing their noble and unstinted share in the good work of suppressing the evil and exalting the goodness of the world? Can the "A. P. A." show in their ranks a priesthood more devoted to their charges, more self-sacrificing in their efforts among the poor, more ready to alleviate the suffering of the souls and bodies of the distressed than the Catholic priesthood? Let Mr. A. P. A. wear no longer his mask of sanctimoniousness, but remember the commandment—"Thou shalt not bear false witness against thy neighbor." Let him also recall the fact that every devout Catholic, when he attends mass, is required to offer a prayer for the safety of the government and the health of its officials. There is no anarchy there—no place for anything of that sort. "Do unto others as you would have them do unto you" is the golden rule that orders their conduct. Can the A. P. A. offer anything better than this?

J. E. CAMPBELL.
Mandan, N. D., Jan. 18, 1894.

Mr. Campbell like all Romanists or wishy-washy Protestants has a grievance which he wishes the community to help him bear. His mother, or some of his wife's relations or the fellow who holds a mortgage on his goods, if they are mortgaged, is offended because there has been an attempt made to organize a council of the A. P. A. in Mandan, and he rushes into print to defend their religion against the A. P. A., thereby showing he knows nothing of the aims of the American Protective Association or the history—the awful, black, bloody, damnable history of the Roman Catholic church, for which he says—the church need never blush, "for her history is as bright and fadefless as the morning star." Ye Gods! Where did this man get his education, if education he has? Surely no place outside of a parochial school. Her bright history is illumed by the burning of John Huss, of John Wycliffe, of Giordano Bruno and a thousand teachers of less renown. Her fadefless history is dyed with the blood of more than a million of the best and

truest sons and daughters of Europe prior to the closing of the sixteenth century. The love she offers the world is tyranny; the hope she holds out is ignorance and superstition, and the charity she bestows is paid for in dollars and cents by Protestants.

The Roman Catholic church of today is the same church which murdered John Huss, it is the same one which produced a Torquemada and the inquisition, it is the same one whose supreme head ordered a medal struck and Te Deums to be sung in honor of the butcheries of St. Bartholomew, it is the same one which murdered Henry IV. of France, the same one which murdered Lincoln and which in 1834 declared the wives of all Protestants—not some, but all—to be concubines and their children bastards. If Mr. Campbell has never read "Fox's Book of Martyrs," "D'Aubigne's History of the Reformation," the life of John Huss, of Wycliffe, of Bruno, of Melancthon, or a score of other teachers of less renown; if he has not read the history of the Waldenses; of the Huguenots, of the Swedes of three hundred years ago, we suggest that before he undertakes to defend the "bright and shining history" of the Roman Catholic church, that he read what is written in those books. We then refer him to the principles of the A. P. A., as set forth by the Illinois state council, and ask him to state wherein they are either vile or dangerous—except to the insidious advance of political Rome, which has for years fought our public school system.

Mr. Campbell mentions Gen. Shields, as if that was conclusive evidence of Roman Catholic loyalty. We have seen other Romanists rant his name, and those of Sheridan, and Seigle in addition, yet because those men were more American than Roman Catholic does not prove the loyalty of the Roman soldier, who is taught that oaths to heretical governments are not to be considered in any manner binding, that they are Roman Catholics first and citizens afterward, and that when the laws of the state and the laws of the church conflict, the laws of the church are to be unhesitatingly obeyed. That the Irish Romanists are not loyal, but are the worst of traitors in time of war, we desire to submit this table which was published in both the *Chicago Inter Ocean* and the *New York Sun*:

	DEPARTURES.
Native Americans.....	1,222,000 or 75.48 per cent
White troops, regulars.....	144,200 or 7.14 "
British Americans.....	21,500 or 2.67 "
German.....	177,000 or 8.77 "
English.....	45,500 or 2.35 "
All others.....	74,800 or 3.76 "

Total.....	2,018,000
White troops, regulars.....	16,205
White troops, volunteers.....	19,216
Colored.....	12,484
Total.....	48,905

Irish..... 75 per cent; German..... 16 per cent; American..... 5 " All others 7 "

Mr. Campbell says "most of us believe there is a heaven where the good shall be rewarded." We don't suppose that he means to include in that "most of us" the Roman Catholic church, for if he does it is our painful duty to inform him that the Roman Catholic church believes nothing of the kind. She teaches there is a heaven for good Catholics—all heretics, Protestants, are INFALLIBLY LOST FOREVER, and that outside of her there is no salvation. ("Familiar Explanation of Catholic doctrines.") We do not believe that. We do believe there is some good, and worthy Roman Catholics, and that they will be rewarded, but the bulk of the members of the Roman Catholic church are ignorant, a large per cent of them in the large cities are criminals of all grades and classes, and nearly two-thirds of the laity are not fit to be clothed with the mantle of American citizenship, owing to their ignorance and their subserviency to the priesthood, which, as a rule is composed of vile and drunken wretches, such as Connelly, of Duluth, Flaherty, of New York, and hundreds of others who are as guilty, but who have so far escaped detection.

In a previous issue we referred to Omaha's orators, and classed among the number Mr. Wm. Gurley, a young barrister, who has, on divers occasions enchanted an audience with his beautiful sentences and his charming delivery. But he does not seem content to rest beneath the laurels already won, and in consequence misses no opportunity to regale a congress with his well-marshalled and euphonious words. Because of the beauty of the speech and the hidden shafts directed at the priesthood, we reproduce, from a local daily, his remarks before the real estate dealers of Chicago last week in answer to the toast "The Greater Republic." It may be Mr. Gurley did not intend to be severe upon the priesthood, but his arraignment is just, if equally caustic and true. This is what he said:

"The human form in chains is a desecration of the image of God. The human mind in bondage, the usurpation of a power beyond the prerogative of

the eternal himself to exercise or delegate. The highest development of man is only possible when he is encompassed by the most favorable governmental conditions. The absolute right to his own body; the sacred possession of an unshackled mind; are essential to a perfect growth; to the blossom and fruition of that seed which the mystic soul of the universe has implanted in the heart of man. Liberty is the dream of the slave; freedom, the hope of humanity. Kings know the danger when men can look at the stars, and so for centuries the back of labor was bowed with heavy burdens, and the eyes of toil were fixed with sorrow on the earth.

Man in his waking hours was a slave, but no despot could disturb his dreams. Thoughts of freedom long suppressed surged through his brain and lent their glory to the visions of the night, while the wild fancies of his slumber wrought a wreath of hope and crowned him as he slept. These visions crowded and dreams dawned until they became a part of man himself, and he divinely felt the throbbing of high aspirations and the exultation of a subtle power, which, when once aroused, should break his chains and make him free.

No high ideal was his, this primal man, groveling on the earth in the twilight of the race. The horizon even of his dreams was circumscribed. He saw no temples in his sleep. No stately domes that rose in reverent salutation to the sky. From out his cloudy brain brooding thought dispatched no white-winged eagles to build their nests among the stars. It was a homely picture that rose before him as he viewed it now. The burden still rested on his shoulders, but that burden was his own. His hand and not another placed it there, and in the proud possession of his own labor the heavy load grew light.

It was a slow and painful evolution, that of the serf to the full and splendid stature of physical manhood—the first great emancipation of man. Christianity, in the person of Paul, made the proud appeal from Festus to Caesar, "I am a Roman citizen," and the knotted scourge fell from the hand of the Centurion. A dungeon for free thought, but no stripes for the free man.

In the unrestrained enjoyment of the priceless heritage of our fathers, sheltered by the law and shadowed by the flag, it is difficult for us to appreciate that fragile freedom which gave to man a liberty of limb, not yet vouchsafed the chainless mind. But kings and priests were jealous of their power, and intellectual freedom was a menace to both church and state. For centuries man groaned beneath the gnomine rule of mitre and of crown. The supremacy of temporal thrones was maintained by the auxiliary control of self-appointed potentates of God. Behind the sceptre and the throne was the edict of the church. Yet heresy and treason was rampant; the heresy of free thought; the treason of free speech.

The old conditions could not long survive. Somewhere on the circling globe there must be room for man to plant his feet and stand erect. Some sacred spot where he may dedicate a shrine to freedom and to God, and rear an altar unprofaned by kings. From the old world's slope, scarred by the despotism of the ages, the eye of faith discerned beyond a hundred watery horizons the summits of freedom—stainless as marble—and dazzling in the smile of God. The hour was at hand. The craft was launched. The homes and aspirations of a thousand yearning years tugged at the heart strings of that immortal crew—

For one fair vision ever fled,
Down the waste waters day and night,
And still they followed where she led,
In hope to gain upon her light,
Her face was evermore unseen,
And fast upon the far sea-line,
But each man murmured, 'O, my queen,'
I follow till I make thee mine.

And now they lost her, now she gleam'd,
Like fancy made of golden air,
Now, nearer to the prow she seem'd,
Like virtue firm, like knowledge fair,
Now high on waves thatilly borne,
Like heavenly hope she crown'd the sea,
And now the bloodless point reversed,
She bore the blade of Liberty.

The vision vanished in the glory of the dawn. The prow touched Plymouth, and in prayer the great republic was founded on a rock.

From that hour despotism was doomed. Monarchs may still impede the march of man and mighty races dwell within the shadow of imperial thrones, but the standard unfurled by the pioneers of Plymouth consecrated a new world to freedom. The pilgrim's prayer God crystallized, and set a star in the sky, divine portent of the wondrous birth of that God-child liberty, the new messiah of the nations. From that hour every invasion of the rights of man was resisted, every tyrannous act of royalty repelled, until by the

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