

THE AMERICAN.

JOHN C. THOMPSON, EDITOR
W. C. KELLEY, BUSINESS MANAGER

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MAILED THE AMERICAN IS THE CHAMPION OF ALL PATRIOTIC ORDERS - THE ORGAN OF NONE

MARCH 3, 1894.

TO THE READER.

If your name is not on our subscription list, it should be. From Portland, Me., to Portland, Ore., and from Calcutta on the north to Galveston on the south...

THIS is the spring time of patriotic songs. One of the latest is, 'The Hope of our Land,' by Sidney H. Hatch, and is sung to the tune of the 'Old Oaken Bucket.'

REV. FRANK DIXON, of the Baptist denomination, advises the people of Hartford to join the A. P. A. The Hartford, Conn., daily Times gave a full report of the sermon.

OUR friends have read, no doubt, the awful story which we publish this week on the fifth page. It needs no comment, further than to express sympathy for both the man and the woman who were weak enough to believe in the doctrines of the church of Rome.

The Montreal Mirror (French) attacks Mr. Papineau and Father Chiniquy. Father Chiniquy is a very old man, and the Roman Catholics undoubtedly wonder why he does not die, after he has been incessantly cursed by them for more than half a century.

AT Tawas City, Mich., there is a fight between the Roman Catholic priest, Father Brucek, and the public schools. He does not want any prayers said in the presence of the scholars who are Roman Catholics.

AN exchange states that a poor woman applied to Protestants for aid, and they gave to her five dollars. The priest then came to the poor woman and demanded his dues as a 'sin for-giver.'

MR. PATTERSON, the man who governs Pennsylvania, went all the way from Harrisburg to Carlisle, Pa., to attend the dedication of a Roman Catholic church. The general opinion regarding this act was that he was assisting his net for the next 'run of shad.'

ITEMS OF INTEREST.

PANA, Ill., Feb. 19.—For several months the A. P. A. has been aggressively organizing in this city which has resulted in a strained relationship between many of the Catholics and Pro-

testants of this city owing to the antipathy of the Catholics to that organization. Last Friday morning Father Stulek delivered a funeral sermon at which a large number of Protestants were present.

The Madrid correspondent of the Daily News says: The bishop of Segovia upon learning that Dean Gormer was a Free Mason and a republican compelled him to abjure his principles and swear repentance on the crucifix.

Father Whelan speaking at a meeting of the Catholic association held January 30, last, in Westminster, England, said that it was time all Catholics organized for active work. The London papers state that Father Whelan in explaining the objects of the association said 'that the method of warfare of the Catholic association was to establish associations in various parts of London and run candidates favorable to Catholic interests and so obtain admission in the camp of the enemy and also to promote and nurture christianity (Romanism) in the minds of school children.'

A sensation was created in Mount Vernon, Ind., February 19, by the publication in the daily Democrat that a society of the A. P. A. existed in that city. That paper denounces the organization in the strongest language and says that it has positive proof that a lodge of that order is secretly at work in the city.

From well authenticated reports it appears that the Roman Catholic church has been supplying the Brazilian insurgents with the funds to carry on the war against the government.

A dispatch to the New York Herald stated that the church leaders have informed Admiral da Gama that the supply of money furnished will be stopped soon unless decisive progress is soon made.

Some time ago a rumor was started that the Rothschilds were supplying the rebels with money. Lord Rothschild on being interviewed by a correspondent of a London paper denied that there was any truth in the rumor. Questioned as to what he thought was the reason that the British government did not protect its commerce at Rio Janeiro, he stated that as religious troubles entered into the Brazilian affair, the Gladstonian ministry had decided not to incur the enmity of the Irish Catholic M. P.'s by opposing the rebels' blockade.

Theodore Roosevelt in a recent letter to the Roman Catholic organ of St. Paul said 'that no foreigner has any business to bring into an American political life the questions of European politics especially the religious and race rivalries of Europe.'

The church of Rome has thought fit to organize no less than eight political secret societies with Satelli, an Italian, as the grand apostolic ward boss. The whole teaching and principle of the Roman church is antagonistic to the laws and constitution of the United States.

Every Catholic should adhere to the teachings of the Roman pontiff, especially in the matter of modern liberty, which, already under the semblance of honesty of purpose leads to distraction. We exhort all Catholics to devout, careful attention to public matters and take part in all municipal affairs and elections.

The Secret.

Congressman Dave Mercer, of Omaha, is a rascal with an adult B. He can call more people by their first names after a first meeting and slap them on their backs in a way that makes them believe they once went to school with him and had forgotten it, than any other man in the world.

Things Are Looking Better.

Yes, every day shows cheering signs of improvement in every branch of business. If you are out of employment, or have spare time occasionally, write without delay to B. F. Johnson & Co., Richmond, Va., who can make suggestions that will be worth your consideration.

CHRISTIAN CITIZENSHIP.

A Consideration of the Attitude of the Christian Citizen to the Liquor Traffic and Roman Catholicism.

The above subject was the theme of an able discourse by that eloquent preacher, Dr. J. Z. Armstrong, at the Independence Avenue, M. E. church, Sunday evening, February 26th. It was listened to by a large congregation, hundreds being compelled to stand.

'It becomes us, at times, to consider specially certain questions of importance, and we shall endeavor so to consider, this evening, the most momentous question to the American people, which is, 'who shall rule us, the hoodlum element, the saloon power, the ignorant, the prejudiced, or the educated, the loyal, the true American citizen?'

'If we were about to elect a president of the United States, it would mean something to ask that question, who shall be president of the United States? If we were governed by a king it would mean much more, but we are not about to elect a president; we have no king, nor do we expect to have one, but now—today—we ask the question, who shall rule us?—in a sense which will not mean in a hundred years from now, but now—and we will settle it that it will not be the base, the ignorant—the element that is after the gain and spoils that can be secured out of the positions.'

'Shall some foreigner, some potentate across the sea, dictate to us how we shall worship God, or how we shall educate? The intelligent, the christian, the free, the independent friends of the country govern the country at this time; we have, no doubt, enough intelligent men to govern the country for several years to come without the interference of foreign influences, and we believe the intelligent voters outnumber the ignorant, if we could only get a fair count.'

'There is something strange about what I think is called the "loose element." If I understand the meaning of this, it means the hungry crowd that are in for spoils. It is perfectly amazing to me how this crowd governs this city. They don't know much! You go to the brightest man in the lot and ask about any subject, and you will find he don't know much. He knows nothing about science, philosophy, history or anything that enters into good government, and that is the thing that is passing strange to me, how, by some oversight or other, these men get hold of the city government and control it for the hoodlum—for the spoils. To have the best and proper effect, I would like to get them here, I would like to talk to them, but I cannot get 'em here; they are always in the minority in a gathering of this kind, but I will talk to you who are here (and I see you are quite numerous). I ask you, do you intend to govern this city? Do you intend to have a hand in this municipal government or not? I think it is your business to do so.'

'A change ought to come, but it is true that you have very little to do with the government of Kansas City. Is it to be so always, or do you propose to be controlled? I have talked to a great many of a change. I have spoken to men who know a great deal more of political matters than I do, and I have asked them when a change will be made, and they have given me about the same answer. The answer is that votes are controlled by moneyed men, who buy votes, who look only to their own interest, and speculate in this kind of rule as you buy and sell commodities. There are votes that can be bought for cash, and the cash goes to the religion, so there is gain back of all the element that controls this country. I know objections are raised to the pulpit speaking on politics, and no doubt somebody here tonight has already said to himself, "Is he going to preach or lecture?" The fact of the matter is, my friends, I belong to a church that meddles with both. I have heard of a church that has nothing to do with either, and the business man knows very well that in the time of our Savior there were two great political parties. One of these parties thought it was right to pay tribute to the Roman government, while the other did not think so; there were business men among both parties, and one of these business men asked Christ: "Is it lawful to pay tribute to Caesar, or not?" His answer was: "Show me the tribute money; whose image is this?" and the answer was, "Caesar's." Then render unto Caesar the things that are Caesar's, and unto God the things that are God's.' And this is my text, for I have not chosen any particular text.

'And Christ has been saying unto us ever since, "Render unto your country the things that belong to your country, and unto God the things that belong to God." But it so happens in these days that you are king, and here in this land, where you hold the scepter, that you render to the government the things that belong to the government, and the things that belong to God also. We have two very great political parties, and we have some others that are great, but not so great as these other

two; but we have two very great parties, and the fact of the matter is, and I say it without any fear of law, this country is governed by one or the other of the two great parties to suit themselves. But neither of these two great parties shall decide who shall govern this country. There is, right between these two great parties, a balance of power that has gone first to the side of this party that wins, and then to the side of that party that wins, and this is the reason, I think, why they have been able to control the balance of power, and the reason also, I think, why they have continued to rule us. Will you give your power, your rights, and your voice to this plan? or to a plan by which you shall be able to say who shall control this country? Every time we talk about it, and every time we read about it we read this sentiment, every christian man ought to give attention to the primaries. Well, now, I don't know much about primaries, I think it is about this way: The legislature decides about a given day upon which the election shall take place, and before that day the political parties are very busy about deciding who shall be their candidates, and delegates are elected who shall attend to the matter. I think the law instructs that all parties will hold their primaries upon the same day, when a man can be nominated to elect at the polls. And men go to the primaries, and their men are elected. All parties work alike. They don't care a button for anyone except themselves, for there is not a button's difference between them, and both of them together are not worth a button.

'The primary is the place where every christian man and citizen ought to appear. Now, that is a startling thing to say, but it must be said until we do render unto Caesar the things which belong unto Caesar. There are good men, no doubt; in both of these two great political parties—even among the democrats. Why, I believe there will be democrats in heaven. I believe I said from this place that I really believed some of them would go to heaven, and I have no objections, provided they were good men. The same might be said of the other fellows, and I know some of the other fellows who are really good men. Well, now, where does the balance of power come in? It comes from the independents. Suppose we all get together and nominate a ticket, don't we become another political party? And what is the difference between us and the democrats and republicans? Now, that won't do. There must be another place. What place? Let us keep still until the republicans have their primary, and the democrats have theirs, and we will have our's and nominate our ticket, and then we will go to the republican and democratic parties and take the good men from each party, because we hold the balance of power. Now, it seems to me that this is the only way we can do this thing, and I believe in this way that our municipal matters can be taken out of the hands of criminals and given to first-class men by and by.'

'The first thing is the ticket well selected, and then elected, and you will take all the offices out of the hands of the ignorant element, and this will come to pass if every man does his duty in these matters. And this duty seems to be perfectly clear in electing men who are worthy and make a change that is certainly desirable. Citizens, shall it be a change?'

'If there are laws that are a dead-letter in our government, let us strike them out of existence. At the last general conference of my church, there was talk of striking out a ruling that had become a dead-letter in the church; and why? it was asked. Because it is a dead-letter, and nobody thinks of paying any attention to it, and so, in your state laws, if there is a law that is a dead-letter, strike it out, and then you will be able to straighten up all these questions of legislation that have been the cause of so much trouble in this city. And so it will be over the whole country. A good, bright, 12-year-old boy is better qualified to cast a vote in this country than thousands of foreigners who come here before they can read or talk our language, and yet they vote by the hundreds of thousands every year. Now, I had in my mind to talk of other matters connected with our municipal affairs, but I see I have not the time, but we must see to it whether the base element or the intelligent element shall rule our city.'

'I have had some experience with the liquor traffic. I had the honor of being mobbed once by a saloon-keeper. This is quite an honor, because it does not occur to everybody. I say I have had some experiences with the liquor traffic, and I used to think that I ought to fight the saloon-keeper, and try to drive him out, but I have changed my mind about that; it is in this matter of who controls, and the saloon-keeper is not responsible for the saloon system, but the power that established the system is, and, my friends, we have been laboring under a delusion for years in thinking we ought to license these places for revenue. I have no fight against the saloon-keeper, no ill-will, no malice nor hatred, neither against the man who drinks, poor fellow; he has had enough time of it, anyway, and I don't want to pound him; and the saloon-keeper—I don't want to pound

him either, for he is doing according to the law, as it is the law which establishes the system.

'If you ever saw a moderate drinker I would like to be introduced; there are no moderate drinkers. You ask a Scotchman, and he tells you three drinks a day—a drink before breakfast, one before dinner and one before supper. You ask a good healthy German, and he will tell you that is only a beginning; that you should have a drink before breakfast, and some more before dinner, and some after dinner, and some more before bed-time, and you will find that your moderate drinker does not exist in the number of drinks, but in the capacity of holding drinks.

'I am not prepared to fight the saloon-keeper, but the system opening up these places along the streets. I will not take time just now to run the figures of revenue in this system. It is not the drinking man, but the liquor traffic that is dire in the eyes of the men that are striving to overpower the vicious crowd that controls our city. You must remember that when you deal with the liquor traffic. We better not blind our eyes to this, because the liquor traffic is the most powerful on this continent. I think the hoodlum element that wishes to control our city is a dangerous element, and it is backed by a power—by the side of which other powers dwindle into dwarfs—which is more dangerous than any other power. It desires nothing else than to engulf the whole world and swallow and digest every institution on the face of the entire globe. It has a record of a thousand years of the most intense, active energy, which shows that where it gets a footing it is the most dangerous foe the world ever saw. Now, there are some who do not think as I do, and they are apt to say, "You are narrow-minded, these are brothers standing back to back with us, and we are fighting the devil together.'

'If this is so, I want to say something to you, my Methodist brethren: A few days ago, you brethren and sisters will remember, I told you that the M. E. church asked you to pay \$1,425 this year for the spread of missions, and if you raise this amount, more than half of it will go to Roman Catholic countries, among the Roman Catholics, where priests are thicker than rats. There is a missionary training school in this city, and a few months ago I got a letter from this

training school, asking me to give a lecture, some night, on the following theme: "Why should we send missionaries to Roman Catholic countries?" Then why should we say we stand back to back if we are mixing and forming an alliance with the most gigantic foe the world ever saw? Those who will say that we are narrow-minded belong to one of two classes: either they are laboring under a perversity of the heart, or it is simply a lack of the head, then it is a lack of knowing the history of this greatest of all evils.

'More life has been blotted out, more orphans been brought into the world, more sorrow, more misery has been caused by this foe than by all other causes combined; and the history of the world will sustain this, and yet they are calling themselves by a christian name. If this is a church, then that church is the pope; or on the other hand, the pope is the church. But neither one is correct if the Bible tells the truth, for it says I can come to God without any mediator, save Christ. Now, I was telling you a few moments ago about our municipal government. I want to give you fair warning; I do not believe it is safe at this time to elect any Roman Catholic to office. Why not? Because he is a Roman Catholic, and that is where I am charged with bigotry. If he was a Mussulman I would not ask what he believed as a matter of faith, if he was well qualified for office; if he was a Buddhist, I would not care anything about his religious faith, if he was qualified for the office; if he was a Methodist, nobody would ask, because we would know he was qualified; if he was a Presbyterian, we would not ask more than once. I say, then, that as a Roman Catholic he has no right to be elected to office, for, as a Roman Catholic, he has taken the most violent oath to recognize the right of that foreign potentate to dictate the government, and any man that will take that oath is not fit to be a policeman. Now, some one will say that Romanists do not take such a position as that. Let us see: For such wrongs the only thing that Rome has contended for 500 years, is the right of the pope to dictate. Well, do you think Roman policy is not changing a little—just a little? Don't the pope love the United States? I think the old fellow has been locked up so long that he is simply starving for a lamb, and the lion can take a lamb in just one swallow.

'Some years ago there was produced in one of the leading papers of the country a picture representing a flaxen-haired American lad, with a book in his hand, studying it; by his side stood Columbia watching him. Any one could tell her by her face. Curled up at the boy's feet was a little kitty, purring away, and asleep. This kitty represented Roman toleration. The second scene, the little boy had grown to be something of a lad; Columbia still stood smiling, and the kitty was up on its feet; it was still called Roman toleration. The next scene the boy had

grown to be nearly a young man, and he had been promoted to another textbook; Columbia stood in a mystified position, for, lo! the kitty had grown, and it was looking with a vicious gaze upon the stripling; this was Roman toleration. The next scene was Columbia, screaming—shot—for the kitty had become a monster, with the teeth grown into long fangs, and it was standing upon his body, with all fours, in the act of tearing out his vitals. That was in 1884, and in 1894, it has not been 1894 very long, that same paper republished the same caricature. With all

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—Pack.