

MEXICO.

A Correspondent Tells of the Cruelty of the Mexican Government.

PULLMAN, Ill., April 28, 1894.—The Mexican government oppresses its people so much that the undersigned, being a Mexican enjoying the freedom of the United States of North America and feeling like a coward for his silence concerning the abuses committed in his country; deems it his duty to write a few facts about Mexico, knowing that in fulfilling so sacred a duty the Mexican authorities would like to cage him in the ex-convent of Belen, now a jail.

The Mexican government does not care to improve the condition of its people, but rather to oppress. I do not believe that there is in the whole world as oppressed a people as the Mexican soldiers and the Mexican workmen. At any moment volunteers are ordered to go out to the streets to seize men of humble means, they cut their hats in shape of caps and are taken to distant states and their wives and children are left alone in the most fearful destitution and poverty to be beggars and to do whatever they can. These people are ignorant and very poor and are therefore deprived of the solace of correspondence, besides being unable to plead for justice.

The Mexican soldiers are treated harshly, kept in filthy places and degraded to the condition of pigs and cattle. When they are brought out doors to take fresh air they are driven in herds like sheep, and if any one seeks for his blessed liberty, he is immediately shot. In some towns it is a doleful sight to see the herds of filthy, half starved soldiers marching to the river to bathe and to do their washing; poor men! deprived of their liberty! slaves of tyranny! what will become of their children? their wives? Truly increasing ignorance and calamity is in the country.

In the states of Guanajuato, Queretaro, and probably all over the republic, the owners of farms and haciendas, only pay to their people or rather to their slaves, 12 to 25 cents a day. On this pittance they must live, out of this they buy sugar which is worth from 9 to 15 cents a pound; corn, beans, provisions, dry goods and all that is necessary to keep man or beast alive, is a great deal dearer than in this country.

The owners of cotton factories only pay their men from 12 to 75 cents for a days work of fifteen hours and forty minutes; the day is divided as follows: from 4:30 a. m. to 9:00 o'clock a. m., from 9:40 a. m. to 2:00 p. m., and from 2:40 p. m. to 9:30 p. m.

The average time that the sun rises in the morning in Mexico is 6:00 o'clock, yet some men, when they have a chance, are able to improve God's works, such as happened in Molino de Loria in 1876-77-78 on the property of the now deceased millionaire, Don Eusebio Gonzalez, where the sun used to rise when the wonderful clock marked 4:50 a. m. One does not need to think much to find out that this scheme was made to save trouble to light the lamps in the morning as well as to make a day's work of over fifteen hours.

Men who work in the fields and where the daylight is required have to work as long as it can be seen, and harder than the American laborer. I have seen men unloading transportation wagons who pack on their backs over 400 pounds each and their wages for a days work of twelve hours and over, is only 314 cents.

The wheel-barrow and other implements were not known of in Mexico before the railways were built.

Mexico was dependent upon Spain exactly 300 years, counting since the capture of brave Cuahutemoc in August of 1521, till August of 1821 that Gen. Yturbe overthrew the Spanish government, in that long period the Roman Catholic church with her authority and her many frauds did with the country just as she pleased and got about two-thirds of the whole property.

In 1821 Mexico was freed from Spain but not of the Catholic church, who kept continually fighting the new government. In 1856 president Comonfort was compelled to confiscate the property of his troublesome antagonist who was trying to overthrow his government to reinstall himself in power as she used to be. After the fall of Comonfort a new president or rather director kept on confiscating and selling very cheap to the people the property of the Catholic church, giving at the same time a secret law that the property confiscated should be always considered as national property. The Mexican people did not know anything about such an uncivil law until 1893.

In the meantime speculators have been buying and selling said property, making fortunes, and the notary publics have been issuing legal documents for the dirty business. The actual government has already shown willingness to confiscate over again, and if it does, it will take thousands of homes from the unfortunates who have had to work hard to provide for a rainy-day, and from the ones who in their youth built homes to have shelter and comfort in their old age.

To illustrate how infamous is that government in confiscating that which it lawfully sold, I quote one of the

many victims whom I know: she is a lady whose white hair and wrinkled but hopeful face shows her long, honest journey through this life; she gave ten healthy, strong children to the country. In her bright days she longed to get a house to live moderately, comfortably before the call to eternity, but in her golden days all that was for sale was of that enormous state which the Catholic church had owned, so she bought from speculators a house in ruins which she wonderfully improved. By some misfortune at the time that her husband died there was a \$400 mortgage on the house. The owner of the factory where her husband was hurt while being forced to put out a fire, inhumanly compelled her to pay hospital and burial expenses, leaving her in the most fearful destitution and poverty. Her older sons had gone and forsaken her and she, with her seven younger children, 3 to 17 years of age inclusive, instead of repining faced steadily and honestly several years of hard work and starvation. I say starvation, because in the course of three years they ate nothing but corn and wild weeds in small measure, but she succeeded in paying all debts, and owns the long wished for house. If a government or an individual confiscates anything obtained after such privations, it is nothing but theft, worthy to be swept from the face of the earth.

The confiscation of property from the Catholic church was quite another affair, as I have said before, she was continually conspiring against the new government, did not acquire her treasure with honest work, and when she had a fabulous amount did not educate the people, but kept them in the most shameful ignorance.

To prove that she did not acquire her wealth with honest work, I mention the Holy "Q" institution, the acquisition—which was a powerful implement for rapid accumulation of wealth and for millions of conversions.

To prove that she kept the people in ignorance, I mention the prohibition of the Scriptures, which deprived the people of the beauty of its light; and the millions of Mexicans who do not know how to read and write even in this day.

The Mexican people are hard-working, brave, true and faithful to their country and church, but their government does not treat them half as well as Americans are treated, and their church does not reject their vices and makes them do hard penance, this can be seen in the religious fairs, the most notable being that of the 12th of December of each year, where gambling, drunkenness and many kinds of immorality are practiced publicly and in a large scale, in front of churches, and those evils are not rejected. In small towns the penitents can be seen also. So great is their faith that they walk on their bare knees all day long as they go to the shrines of their favorite saints. They also perform some other kinds of penances that I will not describe at this time, but which requires genuine faith to do them. I am glad to say that since the invading Protestant missions have gone to Mexico fighting intemperance, their main foe, things have been mysteriously changing.

The American railway companies have done a good deal of good to the Mexicans. They introduced the ten hour day's work, and the rate in wages for so much an hour, but they employ foreigners in the best places with better pay, and the inferior places are for the Mexicans, with less pay comparatively.

The Mexican people will thrive when their government gives them a chance to "raise less hell and more corn." Then with more education and more freedom they will be as good or better than foreigners and able to demand equality before the law and before men.

May these lines accomplish some good for Mexico, my beloved country. D. M. Y. L.

INSULTED THE DEAD.

A Disgraceful Occurrence in Shenandoah, Pa.—Roman Catholics Interfere With a Funeral.

Monday, March 26th, witnessed at Shenandoah, Pa., one of the most disgraceful sights ever seen in America. A howling mob of 2,000 or 3,000 men and women, followed and insulted the mourners at the funeral of Mr. Matthew J. Andrinkatis, a highly respectable and educated Lithuanian, because he had recently renounced the Roman Catholic faith.

On January 28th a band of Roman Catholic Lithuanians, numbering over 100, signed and published a protest against the Pope, for his apparent approval of the recent massacres in Lithuania. Since the publishing of that protest they have been subjected to indignities from the Roman Catholics. These indignities reached their height on Monday, the 26th of March. The Saturday previous, Mr. Andrinkatis, while at a home of a friend and co-Protestant, Dr. John Szlupas, accidentally shot himself while examining a revolver. The bullet entered the throat and passed down into the lung. It proved fatal a few hours later.

Sabbath afternoon, while Dr. Szlupas and Rev. Dempki were away from the house on business connected with the

funeral, a number of Catholics entered the house and showed their hatred by heaping indignities upon the body of the deceased. Later in the afternoon they would walk along the opposite side of the street and throw stones or potatoes at the house. When evening came on, and some of the friends of the deceased began to gather at the house to talk with the bereaved ones, in a quiet way, large numbers of Roman Catholics, under the influence of liquor, began to arrive also, and to push their way into the house against the wishes of the friends. They then tried to create disturbance by fighting, but the mourners refused to have anything to do with them. Dr. Szlupas appealed to the chief of police for protection. It was slow in being given, and when a policeman did appear, he refused to do anything until the owner of the property, a Protestant American, who had appeared, demanded that the tenant's wishes be recognized, and that he go in and, not by force, but by gentlemanly request, clear the house. Most of the Catholics then withdrew. The officer was requested to remain near for awhile; he did so for about an hour, then disappeared for the night. From that time, (about 8 o'clock) until after 11 o'clock, it required the constant guarding of two American Protestants to protect the persecuted Lithuanians.

On Monday things reached their height. The coroner's inquest was held in the morning and rendered a verdict of "Death caused by the accidental discharge of a revolver while handling it." Four o'clock the same day was the hour set for the funeral. The friends of the deceased were notified and a Protestant minister was asked to assist in the services. It was hoped everything would be quiet, as the friends felt the loss keenly. But quiet was not to be their lot. Long before the hour set for the funeral, the Catholics began to congregate in the street before the house and to hoot and jeer at those going to the funeral. A number of American Protestants attended the services at the house, and some went to the grave to show their sympathy for the bereaved.

No sooner did the pallbearers with the coffin issue from the house to form the funeral procession to the grave, than the crowd, numbering by this time between 2,000 and 3,000 Polish and other Catholics, set up a fearful howl. They followed the funeral procession for six blocks, until they reached the road which leads from the town up the mountain to the cemetery. All that distance they cursed and jeered at the mourners, beat tin pans and kicked dirt at them. But the mourners walked on in silence, bearing the insults with great fortitude, glad they were free from a church which chains its people in such ignorance, superstition and bigotry. The town officials, who are Roman Catholics, had been appealed to for protection, and had made the excuse they could do nothing, but would do what they could. With due justice to them be it said, they appeared, but did little but laugh at the crowd.

The town paper, evening Herald, the next day closed its account of the disgraceful affair by saying:

The borough pays an official \$25 a month to give dogs a burial, and a queer state of affairs must exist if the borough authorities do not feel bound to see that the body of a human being can be carried to its last resting place in peace."

Is it possible that America, the home of the brave and the free, is to come under the same slave yoke as Lithuania? Is our constitution, which emphasizes personal liberty of belief and offers even her weakest citizens protection, a dead letter? Those insulted were American citizens, and deserving the title. The government sends battle ships to protect its citizens in foreign lands and demand redress when they are insulted. But those who have come here for liberty's sake, and who are citizens must suffer insult because, forsooth, a town is ruled by the Pope of Rome. Will the battles of freedom have to be refought? It looks so unless Protestant Americans awaken speedily to a true sense of their position.—Pittsburgh American.

SIMS AND DONELLY.

The Latter Fails to Refute the Strong Arguments of the Former.

DULUTH, Minn., April 16.—Thursday last, Professor Sims and Ignatius Donnelly held one of their debates at the Lyceum theater. There was a good and orderly house to listen to the two speakers. Mr. Sims opened the argument and spoke for twenty minutes. He acknowledged being a member of the American Protective Association, and was proud of it. He found nothing in it un-Christian, un-American or unconstitutional. He made six charges against the Roman Catholic church, viz:

- First—That the church is un-American in her teachings
- Second—That she is an enemy of Protestantism, and believes that no other church can divide with her the power of salvation.
- Third—That she claims a subjection over her members which will not allow them to become good Americans.
- Fourth—That the Pope has entered into American politics and is influence

ing the vote of the members of the church to elect her men to office.

Fifth—That she is the enemy of education of the masses of the people, and opposed to the public schools because no religion is taught in them, and

Sixth—That her avowed purpose is to make this country Catholic, and will use any means she can to bring this about.

He then proved his several charges by quoting eminent Romish papers and her high officials. He gave dates and references to which any doubter could refer. His appeals and arguments were earnest and well received and applauded.

Mr. Donnelly took up fifty minutes in amusing the audience. He made a flat failure to refute any charges made by Sims, except, perhaps, having a doubt as to Phil Sheridan's religious belief.

He injured the feelings of several Irish listeners by informing them that Ireland was first settled by Scandinavians, hence they were full of that blood.

Mr. Donnelly advocated the adoption of a resolution which is in direct line with his argument—if it may be so termed—as follows:

Whereas, The Irish Catholic, in consequence of the Scandinavian blood in his veins, has a greater capacity for getting office than any other man; and

Whereas, The American members of the A. P. A. cannot compete with him on equal terms; therefore be it

Resolved, That no Irish Catholic shall ever be permitted to run for office with out a half ton of bricks attached to his coat tail.

Aside from the sarcasm and witty remarks Ignatius gave one of the best populist campaign speeches yet delivered in Duluth.

If he is their Moses it would be wise to stop the debate and call it a fizzle or lose many followers. ZENITH.

"If Christ Came to Chicago."

Editor Stead's new book with the above title tells some old truths in a new way. After going on at length to describe the bad condition of the city, he turns his attention to the city government. He says that Chicago is governed upon a system of corruption. King Boothe is monarch of all he surveys. It being expected as a fundamental principle that an alderman will steal, the longer headed citizens have limited his power in that direction by making 2 per cent of the valuation the limit of the city's taxing powers.

Continuing, he says: "It would have been better to have paid each alderman \$10,000 a year, if by that method the city could have secured honest servants, than to have turned a pack of hungry aldermen loose on the city estate with a miserable allowance of \$150 a year, but with practically unrestricted liberty to fill their pockets by bartering away the property of the city."

Referring to various bosses, the writer says that in the present council one alderman, who may usually be found in the neighborhood of Powers & O'Brien's saloon, can control forty others. The precise number of boodlers in the city council is a question on which there is much discussion. A lawyer of a railroad company, speaking on the subject the other day, said: "There are sixty-eight aldermen in the city council and sixty-six of them can be bought. This I know, for I have bought them myself."

But near the end of the book we find the meat in the cocoon. Mr. Stead admits that the city government is in the hands of the Roman Catholics, and that especially the council is run by them, and says: "The majority of them belong to Bishop Feenan's flock, yet he might as well be Bishop of Timbuctoo as Bishop of Chicago. No one would dream that the Catholic church in Chicago should sully the purity of its garments by arraying itself on the side of the corrupt republicans or still more corrupt democrats. But not less hostile to the whole history and traditions of the church is the lethargy and callous indifference with which the archbishop and his advisers have seen this city plunged into the mire of corruption without one word from the archbishop to warn the faithful as to the sin which they are bringing on the city and the danger which would follow to their own souls and to those of their children after them."

One thing which Mr. Stead evidently failed to notice in this connection is that Archbishop Feenan is now in fact the ruler of Chicago. That by his will the elections are conducted, and that to him is due all the corruption which at the present time makes Chicago a byword among the cities of the country.—Chicago American.

Romish Objections to a Protestant.

The immigration authorities of New York are keeping a sharp lookout to prevent the landing of an Englishman who is under contract to act as secretary for a Young Men's Christian association. If he were under contract to gather all other emigrants into the Tammany fold as voters he would be welcomed as a man entering above immigration laws.—Inter-Ocean, March 17th.

True: And wisely said. The Y. M. C. A. is a Protestant organization. No wonder the immigration officers keep a sharp lookout for their scalps. But it is the law that no foreigner shall be

contracted for to fill any American position while said foreigner is abroad. It is a good law and should be enforced to the letter. But, let us look into this matter a little further. One Francisco Satolli was sent here to run, rule or ruin the "faith." Was there a sharp lookout for him? Yes. And he was found, banquipped and lugged, tagged and carried all over this fair land in private coaches and other conveyances—free! The alien labor law was and is still forgotten. Why should not Francisco be treated as any other person under similar circumstances? Is the church of Rome more heavenly than the Y. M. C. A.? According to Mr. Stick of Paia it is a hell-hole.

If it be unlawful for the Y. M. C. A. to employ a secretary from over the Atlantic, it should also be likewise unlawful for Mr. Pecci to send a paragon to our shores even though he be a Romanist. Let our labor laws be enforced regardless of color, creed, clique or station. If Satolli is here in violation to the alien labor laws, send him home; send him home at once; give the vice-pope a name American. We have no use here for monsignors, princes, or foreign delegates except on special occasions. Francisco Satolli should go home.

That Order.

A Louisiana Bishop of the Catholic church has issued a decree that no priest shall keep a woman in his house other than his mother or his sister.

From one point of view this seems like a well advised measure. Of course all good Catholics know that because of the "perpetual miracle" of a priest's life, and the unspeakable character with which he is endowed by the Holy Ghost, no priest can sin carnally, but then his living in a house with a woman enables sinful men to talk, and that is something not to be desired.

There was a time when a priest was required to keep a woman in the house, upon the theory that he needed watching, and that no watch was so efficient as that of a woman who maintained intimate relations with him. Women are born monopolists, particularly when it comes to monopolizing a man. They are sleepless watchers of their rights in a case of that kind.

If our John Watterson will but look around a little he will see that a good many priests hereabouts have plump, comely, soft voiced women for house-keepers who do not bear the relation of mother or sister to them. We mention

this for the reason that there are a good many evil minded A. P. A. men about who refer to this circumstance in a way to scandalize the holy men.—Columbus Record, Ohio, April 5, 1894.

A Jesuit's Murderous Letter.

During the Great Irish Rebellion which began in 1841, a Jesuit priest, named Cona Mahony, wrote a letter to the Irish rebels, and had it printed, in which he said:—

"My Dear Irish! Go on and perfect the work of your liberty and defence, which is so happily begun by you; and kill all the heretics, and all that do assist and defend them. You have in the space of four or five years, that is, between the year 1641 and the year 1645, wherein I write this, killed 150,000 heretics, as your enemies do acknowledge. Neither do they deny it. And for my own part, as I verily believe, that you have killed more of them, so I would to God that you had killed them all!—which you must either do, or drive them all out of Ireland."

Brother Foley, S. J., an English Jesuit, who died last year, writing in 1882, declared that the author of the above famous letter "was a great light in moral theology at Lisbon"!! (Foley's "Records of English Province S. J.," Vol. VII., p. 477). Truly, Jesuit "light" is darkness, however, "moral" or "great" it may be!

Romanism in Quebec.

"Four years in the penitentiary was the sentence inflicted upon a man who stole curtains from a Roman Catholic church in Quebec. Yet in the same province the dynamitards who conspired to blow up Nelson's monument were discharged with a nominal fine. Justice is sometimes severe and sometimes lenient in Quebec; but it depends largely upon whose ox is gored."

"In Quebec the judges have some curious questions to decide. Recently a suit turned upon the point as to whether a marriage between a Roman Catholic and a Protestant is legal, and now the courts are asked to say that the bishops have the power to grant divorces. It would simplify matters greatly if it were authoritatively determined whether or not this is a British country, and if we are living in the nineteenth century.—Toronto Mail.

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