

AN OPEN LETTER.

C. W. Bibb, of Minneapolis, Refutes Father Ryan's Statement.

Rev. Ryan, pastor of the Roman Catholic church in Dubuque, Ia., recently made the following statement from his pulpit in that city:

Show me a graduate of a free school and I will show you a blackguard, fair on the outside, but rotten to the core.

To which Mr. C. W. Bibb, of Minneapolis, replied with the following array of facts and figures:

May I ask you, sir, to explain to the good people of Dubuque and the country at large, both Protestant and Roman Catholic, how you account for the following figures which plainly show that the greater amount of crime is committed by Roman Catholics, by those who are educated in Roman Catholic schools?

In the state of Missouri on July 28, 1890, there were in the state prison at Jefferson City 525 convicts, who had belonged to about 20 different churches, and of this number 225 were Roman Catholics while 300 were divided between 19 other churches.

In the Minneapolis state prison according to the warden's latest report, there were 299 convicts, who had been members of the various churches, and of this number 90 were Roman Catholics, leaving 119 to be divided between about 20 other churches.

In the Illinois prison at Joliet there was a year or so ago a church membership of 393, of which 229 were Roman Catholics.

The Hon. Dexter A. Hawkins said not long since that in the state of Massachusetts the free public schools furnished eleven criminals to the population of 10,000 and the parochial schools turn out for every 10,000 inhabitants 160 criminals.

The annual report of the superintendent of the Liverpool prison for 1885 shows that while the Roman Catholic population of that city was only about one-third, more than one-half of the criminals were Roman Catholics.

The annual report of the Home Secretary of Scotland for 1887 shows the Roman Catholic population to be only one-twelfth and one-third of the criminals of that country were members of the Roman Catholic church.

In 1881 the Roman Catholic population of Ireland was given as two-thirds of the total and six-sevenths of the criminals were Roman Catholics.

The Parliamentary report of Australasia for 1885 gives three-tenths of the population to Roman Catholics and credits them with furnishing one-half the criminals. Two or three years ago France reported in 10,000 lay schools 5.55 crimes, 22.29 offences; in 10,000 church schools (Roman Catholic) 65.10 crimes and 95.50 offences. From a prominent writer, Rev. I. J. Lansing, we take the following: "While in Roman Catholic Ireland there were 19 murderers to the million of population; in Roman Catholic Belgium, 18; in Roman Catholic France 31; in Austria 38; Bavaria, 68; Tuscany, 56; while in the papal states there were 113 murderers to the million; in Roman Catholic Sicily 90; in Naples 174. At the same time there were in Protestant England, only four murderers to the million."

In the cases of juveniles committed to county and borough prisons in Ireland in 1883-4, there were 158 Protestants and 777 Roman Catholics.

From the government inspector's report concerning juvenile offenders in the reform schools of Ireland we find this table:

Table with 4 columns: In Reformatories, Protestants, Roman Catholics, and counts for 1862, 1870, 1881, 1883.

A correspondent writing to the Roman Catholic Tablet says in the November, 1888, issue of that sheet: "I was pleased to find when engaged in another matter the percentage of juvenile criminals of Catholic parentage was out of all proportion in England to the relative Catholic population. Upon looking into the matter I found that we Catholics contribute more young criminals than any other religious denomination."

In the Roman Catholic Council of Baltimore we quote these words from the pastoral letter which went out from that august body: "It is a melancholy fact, and a very humiliating avowal for us to make, that a very large proportion of the idle and vicious youths of our principal cities are the children of Catholic parents."

You will remember, sir, that the Roman Catholic strongholds are confined to our "principal cities." Here is where Roman Catholic education is carried on to the greater success and extent.

Can you now, sir, stand up and affirm that the free schools of America are less moral in the influences which they spread than the Roman Catholic schools?

If you do, how do you account for the present state of the common people of Mexico, Ireland, South America, Spain and Italy?

Romanism and Roman Catholic education has had full sway for ages in almost every one of these countries, and such false statements as you are quoted as making on last Sabbath would sound much better and be accepted as much more truthful in either of these countries than in fair America, which stands, because of her free public

schools, far above any nation on the face of this broad earth.

Trusting that you may ponder over these statistics before you again attempt to make American citizens believe such utterances as referred to.

Rev. J. Q. A. Henry Addresses Immense Crowds in San Francisco.

On Sunday afternoon, April 8th, the sidewalk in front of Odd Fellows' hall, from Market to Stevenson streets, was thronged with people waiting for the doors of the hall to be thrown open for the meeting at which Rev. J. Q. A. Henry was to speak. The hall was packed; men stood in the vestibule and on the outside steps.

"This problem of church and state that we are undertaking to solve," said Rev. Dr. Henry, "is one in which all are concerned, Catholics as well as Protestants. The Protestants because they are seeking for a remedy, and the Catholics because they are curious to see how we will come out. We have not come out of the back streets, but from the quietness of private life. We have too long kept in the background while the silent but aggressive methods of the Jesuits have been at work. This question must be settled by the native men of this country, and if the principles of the United States cannot rest on a solid foundation and be upheld by truth they had better go down."

"The text of my address," said Dr. Henry, "is taken from an archbishop's letter. 'The church has not allied herself to despotism or any other kind of ism. The spiritual dominion of the Roman church is not despotic.' This statement is misleading, all who have in any way investigated this subject know that the Catholic church and priesthood not only imperil our public schools but all other American institutions."

The speaker quoted largely from Cardinal Newman and other prominent minds in the Catholic church, and made a comparison of the laws of Romanism with the laws of the United States.

"According to Catholic authority," he said, "Rome never changes front and has never made a mistake." She is facing our public schools today, and unless we, as American citizens, rise and protect them, she will eventually have them in her iron grasp; then will come the government, and Americans will be exterminated."

And Such Traitors as His Son Tom.

When Gen. Sherman heard that his son had determined to be a Jesuit priest, he said:

"O, yes, I am disappointed. I am more than that, I am angry, mad; very mad all over. Mrs. Sherman and I agreed to disagree on that question. I had no objection to the girls being under their mother's influence, but I claimed the boys. Their mother was very devoted to her church, and I never interfered with her in that matter; but I believe that loyalty belongs to the government first. I do not want to say that a man cannot be a good citizen and a loyal subject of the pope. If there ever should be an issue affecting the safety of American institutions in conflict with the supremacy of the Roman church, they will put the pope above the president. We may not see it, and some living today may. I believe that our constitution, with the institutions which have grown out of it, is the grandest heritage given to the human race. It is above creeds, because it owes no allegiance to any power save God and the people. Man is instinctively a religious animal; but an American does not want his religion mixed for him or filtered through somebody else as the custodian of his thoughts. That may do for the ignorant subjects of a foreign state, but it will not do for free-born, intelligent, self-confident American sovereigns—the people."

Do the American people need to be told which is their best friend, the father or the son? The man who put the constitution, and the institutions which have grown out of it, above all the creeds of religion was a patriot; the man who holds the creed of his church above the law of the land is a traitor or would be if occasion offered. If the American people honor the father, they must despise the son. There is a vast difference between the general, who drew his sword to defend the liberties of his country, and the priest who would shoot down men who exposed the villainy of priestcraft. Gen. William Tecumseh Sherman was a loyal citizen of our republic. Rev. Thomas Sherman, S. J., is a loyal Romanist. There is a gulf between the two as wide as that which separates patriotism and treason. Reverse the father, but watch the son.

The Real Cause of the Trouble.

MILWAUKEE, Wis., April 2.—About 10 o'clock Sunday evening great excitement was caused in the down-town district by a report that a riot had occurred at a Columbian League meeting on Mitchell street early in the evening; and that A. P. As. had attacked and killed several members of the league. The wildest rumors prevailed, some saying that the A. P. As. had declared open war on the Columbian League, and had gone into a Columbian League meeting in the St. Vincent de Paula parochial school house with axes,

swords and daggers and cut and slashed members of the league, killing and wounding several of them. In another hour, no doubt, many more Catholics would be killed. Large numbers of citizens hastened to St. Vincent's church to learn the details of the "massacre."

Just when the excitement was at its highest and everyone was wondering what the next move of the "bloody A. P. As." would be, a "survivor" of the terrible melee arrived and smilingly reported that no one had been killed by the A. P. As. "rising as one man," but that the trouble was a row among the Columbian Leaguers themselves, caused by a remark made by a man named Frank Kitzki, who, in company with three other Poles, attended the meeting for that avowed purpose.

It appears that the Polish Catholics are not of one mind in regard to the political work that was being done by the Columbian League for the democratic ticket, and many of them were in favor of supporting the co-operative ticket. Kitzki and two companions belonged to the latter contingent, and went to the league meeting to make themselves heard.

At the close of the Sunday morning service at St. Vincent's, Father Lecykowski announced from the pulpit that a Columbian League meeting would be held in the evening, and all were invited to attend. The school house was packed at 8 o'clock, and just as the chairman was about to announce the first speaker, Stainslaus, Kolesinski, Frank Stainslaus and John Kitzki entered the hall and took positions in the rear end. All four were under the influence of liquor, and Frank Kitzki said, loud enough to be heard all over the hall: "This is a nice thing, isn't it, to hold a political meeting in a church building on Sunday."

Szeban Wamolski, who was standing near, turned to him and said: "If you don't like it, why don't you get out?"

Kitzki resented this with a left-hander that stretched Wamolski full length on the floor. This started the ball. Knives were drawn, and it is claimed one man used a hatchet. The wildest excitement prevailed, and the arrival of half a dozen policemen at an opportune time, saved the lives of the Kitzki crowd.

After quiet had been restored, it was found that the man with the hatchet had got in some terrible work. Frank Phillips lay on the floor with two wounds in the head and one in the groin. Wamolski was bleeding from two hatchet wounds on the left side of the head, and Kolesinski had a bad cut on the right side of the head. Black eyes and bloody noses were numerous among those who had participated in the fight. When the fight was at its height the speakers made their escape by a rear door. One of the speakers was Principal Donnelly of the Third ward school.

All of the participants in the disgraceful affair are Roman Catholics, and there was not a member of the A. P. A. anywhere in the vicinity. The Kitzki brothers are said to be always in trouble, and are blamed for the whole affair.

It is uncertain whether Phillips will recover from his injuries. Strange to say, no weapons could be found by the officers after the fight.

The effort to place the blame upon the A. P. A. is as malicious as it is false, and the result will be the gain of many votes from the better class of Catholics for the republican city ticket at Tuesday's election. The Columbian League is having a sort of Donnybrook fair experience at most of its meetings, and intelligent people are becoming thoroughly disgusted.

A. C. MACRONI.

Hopkin's Hustling.

John Patrick Hopkin, by the grace of the archbishop and the votes of the Roman Catholic church and wishy-washy Americans, mayor of Chicago, having removed the alleged members of the A. P. A. from the offices in his control, has commenced using his little axe upon the Ancient Free and Accepted Masons. John Patrick is a worthy "son of the church," but he is proving the best organizer the A. P. A. ever had in the Garden city. It is now the Roman Catholic church against the A. P. A. in the city of Chicago, and we are of the opinion the latter, aided by Masonry, will make a winning fight at the next election.—Am. Protestant, Boston.

PADUCAH, Ky., April 10, 1894.—Editor THE AMERICAN: I thought that you would like to hear about Bishop McNamara, so I drop you a few lines to inform you that he lectured here in the opera house five nights last week to large and appreciative audiences. The people here were very much pleased with his exposure of Romanism, and his discourse has awakened the people to a sense of the danger of Romanism to our American institutions. I like your loyal paper and think that it is the best I have ever read. Every patriot in this country should read it. Wishing you great success in your noble calling, I remain yours truly,

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NEWSBOYS ASSAULTED.

Vendors of The Chicago American Assaulted by Roman Catholic Hoodlums—The Police Don't Interfere—Nearly a Riot.

(From The Chicago American.)

Wednesday evening about a quarter to eight F. X. Desliviers was assaulted by Roman thugs while selling "THE CHICAGO AMERICAN" at the corner of Halstead and Madison streets. He was kicked in the face and on the head. Charles Vickstrom of 432 West Madison street and Elmer McGrath of 161 West Madison street both witnessed the assault, which they say was entirely unprovoked. Of course the police were conspicuous by their absence and the thug escaped. The large crowd which had collected, yelled, "police" while the Roman thugs cheered on the brute with cries of "Do him up, to hell with his paper." Early in the evening this same gang of Roman hoodlums assaulted another boy who was selling this paper. They purchased six papers and then burnt them on the public street and nearly caused a riot. During the time the papers were burning, this hoodlum outfit—part of the fold of the Romish church kept cursing THE CHICAGO AMERICAN, its proprietors and the American Protective Association. Of course the Irish Roman police took no steps to interfere in these instances. However, the better element of the citizens of this city will rise up in their wrath and see to it that such occurrences as these cannot be repeated without proper punishment being meted out to the guilty parties. We will have something further to say on this matter later on.

War is Inevitable.

CHICAGO, April 2, 1894: Julius Silversmith delivered a lecture on "The Coming Conflict of Religions," before the Chicago Secular Union, at Fort Dearborn hall, 181 West Madison street, last Sunday evening. Every seat in the hall was occupied.

The address was interesting, instructive, trenchant and well worth hearing, and was listened to throughout with the closest attention, its emphatic points being emphasized with rounds of applause.

The speaker began by saying that the coming conflict of religions was in the near future an inevitable circumstance. He believed that at the close of the Nineteenth century there would be a religious war among the christians, the nature of which he left the audience to conjecture. Whether it would be a civil or bloody war he could not say. The Roman Catholics, he claimed, are controlling the government of the United States today, and the American

people are awakening to this fact and will not tolerate it much longer.

At this point of his discourse Mr. Silversmith read from a pamphlet written by Mr. Lansing, of Boston, as to what is going on in the city of Washington at the present time. Mr. Lansing states that there is a preponderance of Roman Catholics in office; that in the civil service examinations the Catholics always have the advantage, (they nearly always pass) although the Protestants are not infrequently superior to them in intellect; that on every pay-day the clerks file out between two lines who extend contribution boxes, and the clerks are requested to be liberal in their donations; and that, in short, the Roman Catholic hierarchy is doing all in its power to undermine our republic.

Continuing with his lecture the speaker raised the A. P. A. and said that it could be made a formidable organization against Roman Catholicism if it worked in the right direction. He said he was no more antagonistic to the Catholics than to the Protestants. He did not believe in any of the religions. He thought the religion of Confucius was far better than the religion of christians or any other religion, and that the philosophers of China were far more advanced, mentally and morally, than the philosophers of christian nations.

In conclusion, the speaker said the American people will have to do considerable yet in educating the masses, and that there can be no question as to the inevitability of a religious war among the christians at the close of the Nineteenth century, the result of which will be a complete reformation—religious freedom.

The people who were so anxious to have Bishop McNamara arrested and thrust into jail, don't seem so anxious now to push him to trial since he had Bishop Hogan summoned to read Dens' and Kendrick's theology in open court. Indeed it is placing Bishop-Hogan in an unenviable position. He will hardly have the affrontery to swear that the publication is false, there in the presence of priests and people who know better, and if he swears to its truth then they lose the case and McNamara not only wins his case but Rome is officially stamped with the seal of infamy and the obscene theology proved to be only such as she teaches and practices. Bishop Hogan is in a close place and is loser no matter how the case goes.—The Protestant American.

Rome's love for labor unions is graphically illustrated by the following occurrence in Chicago, a friend says:

When the strike of the switchmen on the Illinois Central occurred in Chicago two years ago and the scabs began arriving, and a box of Winchester rifles as sent from Shields detective agency, the priest sent for his flock, or those who were among the strikers, and started them on the run for the agents office to report for work. That ended

the strike. It is probably needless to say the priest sent in an application for an annual the very same day, but such was the case.

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That was a good joke on Justice Meiver election day. He challenged the vote of a member of the police force, claiming that he was not a citizen. The justice must have been thinking of Chicago, New York or Boston policemen when he made that break, as in those cities all that is necessary to get on the force is a good old-fashioned brogue and the map of an island that shall be nameless, on your face. In Milwaukee it is different, and the policeman got the drop on him by showing his papers.—Wisconsin Patriot.

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Notice is hereby given that at the regular monthly meeting of THE AMERICAN PUBLISHING COMPANY, a corporation duly authorized under the laws of the State of Nebraska and doing business at Omaha in Douglas county in said State, Article IV of Articles of Incorporation of said Company was amended to read as follows to-wit: "Article IV. The capital stock of this corporation shall be ten thousand \$10.00 dollars divided into one hundred shares of one hundred dollars each, which shall be fully paid when same is issued. Dated at Omaha, Nebraska, February 19 1894. Directors: JOHN C. THOMPSON, President. W. C. SKILLEY, Secretary. S. L. ZOOK.

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