

# 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, APRIL 27, 1894. NUMBER 17

## MAY LEAD TO A CRIME.

Mary Nellis Marries a Negro Merchant,

Driving Her Mother Insane, Weighing Her Father and Sister Down with Grief and Filling Her Brother with Desperation.

The Chicago Record of Tuesday bore these very startling announcements to the friends of pretty Mary Nellis: "Mary Nellis was headstrong. She followed her own will when it came to marrying. Four years ago Mary lived with her parents at 241 Morgan street. Mathias Nellis, her father, came to Chicago in the 40's. In the neighborhood where she lived Mary had many wooers. Somehow those whom she favored were all Protestants and Mr. Nellis had tabooed anyone but a papist as a suitor for the favorite daughter of the family. Bound in a sphere and restrained in her choice Mary tried stratagem. She told her father one day that Charles W. Snow, a colored man who keeps a confectionery store at 351 West Harrison street, had promised to be baptized and become a communicant in the Catholic church if she would marry him.

The idea of a black son-in-law seemed so preposterous to old Mr. Nellis that he laughed at what his daughter told him. Time went on and last Christmas every member of the Nellis family had forgotten Mary's threat to marry Snow. During the holidays her brother learned that she had applied to Father Maximilian of St. Peter's church, in which parish they were enrolled, for advice upon her intended engagement to the colored confectioner.

There was a warm time in the Nellis ally when he went home that night. Mary confessed that she intended to marry Snow. The family rose up in rebellion and Mary left home the next day. She went to Lemont, where she lived for several weeks. The strain on old Mrs. Nellis' mind was so great that she succumbed to it and her mind was wrecked. She was sent to Lemont and application will be made at the next meeting of the county commissioners for her commitment to the insane asylum.

In January Snow began to attend the church of the Holy Family, corner of West Twelfth and May streets. Under the tutelage of Father Welman he was led to baptism and finally confirmation in the church. Then Snow sought out Miss Nellis and they were married April 13 by Father Welman. Snow is well educated and is considered wealthy by his neighbors in West Harrison street.

Not until yesterday did old Mr. Nellis learn of the nuptials. Immediately he put on his war paint, and with his son took a vow to call upon Snow and ask for an explanation of the power they are sure he exerted over Mary. Snow last night would only acknowledge that he had married Miss Nellis."



MISS NELLIS.

That item does not contain all the facts connected with the case, but it is true in the main. While we admit the right of every person to choose his or her own life partner, we believe young girls often make a serious mistake by taking the counsel of the priest in preference to that of their parents. This Mary Nellis may live to realize. She may already know this to be a fact. But the marriage has been performed. The act is done. The step has been taken, and according to the laws of the Roman Catholic church she is bound beyond release. And what are the consequences? A mother is driven insane! A father is broken in spirit! A sister is bowed down with grief and humiliation, and



THE HANDWRITING IN THE WALL.

A brother breathes vengeance against the priest!

A sad, a sorrowful picture, But one as true as life. And this picture is the result of what?

Blind confidence in, and absolute obedience to, the teachings of Roman Catholicism.

Listen: For forty years Mary Nellis' father has been a pew renter in one Roman Catholic church.

His wife and children were devout Roman Catholics.

They attended to their duties in the church punctually.

None were more regular. None more fervent.

They were all the same; and Mary was like the rest until she reached womanhood.

Then she seemed to prefer the company of Protestant young men.

This did not meet Mr. Nellis' approval.

He remonstrated.

He may even have commanded her to forego the pleasure of their company.

At any event she gave them up. Shortly afterward she announced that Charlie Snow would become a Roman Catholic if she would wed him.

The information did not startle the family.

They did not think she would consider the proposition either favorably or seriously.

She was pretty— Some say handsome; She was white, With lustrous eyes and jet black hair.

The priest demurred. Color was no bar to marriage before him. Then young Nellis forgot his teaching.

He forgot all save that his friends would consider the family disgraced were his sister to marry a negro.

In his anger he arose and forbade the ceremony.

He even declared he would make it warm for the priest.

It was then that the priest washed his hands of the alliance.

But there was another one ready to do the job.

And the first of this month Mary became Mrs. Snow.

But that fact was kept from the public, and when the announcement was made, reason had left Mrs. Nellis, and today N. P. Nellis tells us the physician pronounces her case hopeless.

The family is anxious to know why the permit granted to Samuel (Charles) Snow and Mammie (Mary) Nellis was kept from the public press.

Clerk Solomon says it was the last one issued April 24, and was overlooked by the reporters, but Mr. N. P. Nellis believes money kept it out of the reach of the reporters.

Mary's brother, N. P. Nellis, visited our office Wednesday and made some serious charges against certain officials who had advised him to kill the priest who performed the ceremony.

Against such a proceeding we entered a vigorous protest, and tried to show him that it would mean additional trouble if he attempted to carry out the suggestion, but to all our arguments he would reply, "you mean all right, but you are not in my place."

This case demonstrates, more forcibly than anything we could write, the power of the clergy over the Roman Catholic laity.

Who knows but what that priest taught Mary Nellis that her act was a duty she owed the church?

May she not have been convinced against her best, sober, judgment that God had chosen her to lead a new crusade having as its object the gathering into the fold of the Roman Catholic church, all the negro race?

May not other devout Roman Catholic daughters be induced to emulate her example?

They may, and Roman Catholic fathers who have pure, lovable daughters of marriageable age would do well to stand first in the confidence of their daughters.

Sunday against the A. P. A. The sermon was a severe and bitter denunciation of the organization, denouncing the order as un-American and against the fundamental principles of our government. There is no A. P. A. order here, but it was reported that arrangements were being made to organize one.

How to Kill the A. P. A. CHICAGO, Ill., April 4, 1894.—To his Reverence, Arch-Bishop Ireland, Minneapolis, Minn.—Dear sir: I was both pleased and gratified to read an extract from your very patriotic sermon delivered on March 17, A. D., 1894 (St. Patrick's Day). In that sermon you have made a host of friends. There are no adopted foreigners who have landed on our shores, who have met with such sympathy and such kindly greeting as the Irish people.

This has been the motto of Americans, "Sympathy for Ireland," as far back as we can remember. In 1846 and '47 when America was engaged in a destructive war with Mexico, when we were firing shot and shell into the Mexican ranks, we still found time and means to fire ship loads of provisions across the Atlantic to feed the starving poor of Ireland.

Not being a member of any denomination myself, in other words an outside barbarian, I have malice toward none, and I will say if all bishops and priests would teach such loyalty as you have done there would be no such organization as the "A. P. A." in America. The people of this country view with alarm the aggressiveness of the Roman Catholic church in politics and in regard to our common school system.

As a friend of the Irish race I will say there is not such danger from the organization called "A. P. A." as there is from some excitable and over zealous Catholics. All churches must expect criticism. A creed which cannot defend itself without getting mad and assaulting those who may criticize them or differ with them in their views, cannot have much confidence in themselves or their faith. All churches and creeds must bear their share of criticism, as free speech is one of American citizen's constitutional rights. Let us suppose a case that an American citizen was assaulted, and mobbed for exercising that constitutional right by Catholics, would it not be an unfortunate thing for the Catholic church? Might it not end in the total destruction of all that church's property in this country, and in, perhaps, great loss of life?

Now, it may be that I am an alarmist and that your church may not be sleeping over the crater of a political volcano, but the wisdom of those like yourself, high in authority in the church can prevent such a catastrophe; let us hope so at least. That the Catholic church uses its great power in placing its followers in office cannot be

doubted. This would not be tolerated in Protestant churches. But you have set a grand example in loyalty, which we hope will be emulated by others, which will show to the American people that your people as a church hold nothing in loyalty above the government of the United States, a government which has done so much for the Irish race. Immigrants from Ireland have immediately dropped into lucrative places in the city governments of this country, and this has given their enemies cause to claim that they had been promised such places before leaving Ireland. In conclusion, let me add that all the blood in my veins is inherited from Irish ancestry who were Catholics, and that I have no prejudice whatever in this matter.

Most respectfully yours, FERRY CROSSON.

Reforming Reformers. Editor THE AMERICAN: Some time ago The Voice of New York published an article from "A True Patriot," claiming to be an A. P. A., casting suspicion upon the order. As The Voice is a reform paper, and always ready to slur the A. P. A., I reviewed the article and forwarded my effort for publication. The Voice is nothing if not fair and impartial (?) as you probably know, and therefore to offer my article to that exponent of moral reform was perfectly legitimate. As I, and others, had been trying for five years to get that sheet to say a word for the "holy church" in vain, I kindly told the editor that I could hardly expect to see my article in his paper, and called his attention to return postage enclosed. True to my expectations, it never appeared. I have written Messrs. Funk & Wagnalls several letters, asking them to return my manuscript, but have not had a word from them, nor a letter returned uncalled for. Finally I offered them \$5 to return my article, but still they are as silent as the grave, after a lapse of several weeks. It would be wrong to charge them with working for money, because they are reformers (?) and if money was their object they would surely sell, back to the owner, an article, which they refuse to publish, for \$5. They may have used my postage stamp, but I have kept them warm enough that they doubtless know what corner of their big anti-Catholic waste basket contains my review. When it does come I will forward it to THE AMERICAN, so you may be congratulated as the first editor who probably ever run \$5 worth of my writing in one issue. Look for it when ardent "reformers" reform. Another reformer, who taught me to hash and rehash the classics in college some twenty years ago, but now publishing a reform paper in Dayton, O., "is in the soup" for special notice of which he has been repeatedly warned. We need no reformers who are not full fledged

Americans. Americans should follow no false lights. Let Americans give full proof of their own reformation, or give way to those who are willing to turn on the light from all sides. "Independence" applied to modern journalism, is an insult to Webster, but may harmonize with the "Standard Dictionary" of Messrs Funk & Wagnalls all right. Yours for true reform, (REV.) F. P. PHASE.

## SHOT BY A PRIEST.

A Young Girl in Cincinnati Killed by a Clerical Lover Whom She Had Snubbed.

CINCINNATI, O., April 25.—Mary Martin, a pretty clerk employed by the Pulvermacher Galvanic Belt company, was shot and instantly killed this morning, while on her way to work. The man who committed the murder and was arrested gave his name as George Reed, aged 30, but letters in his pocket identify him as a Catholic priest named Father Dominick O'Grady. Insane jealousy of the girl and her desire to get rid of his unwelcome attentions caused the tragedy. At the station house O'Grady attempted suicide by taking poison, but the prompt use of a stomach pump saved his life.

## Sunset Club and Secret Societies.

Chicago Sunset club held a meeting, the evening of the 12th, and discussed secret societies. Mr. Blanchard opposed them all and more especially the Masons. Gen. A. C. Hawley defended them, while Washington Hising and Joe Mann scored the patriotic orders. Among other things General Hawley admitted he was one of the founders of the A. P. A. and asserted that the organization was an absolutely political body, and that he had no apologies to make for its principles. They were American. It was conceived in a case of necessity. It had no fight with any man's religion so long as he used it as a means of grace, but when that religion was carried to a political market it would be opposed. The members of the order were not bound to any political party; its members carried their principles to the polls.

"It has been somewhat in politics the last few days," he said "and it will hear more of it this year and it will elect the next president of the United States or there will be no one elected."

We do not know to which party he will belong, neither do we care. In the last judicial election the American Protective association elected the only democratic candidate for the bench because one of the republican candidates did not represent Americanism. It was making the battle of liberty. We see the bulwark of American liberty attacked by a foreign institution that comes from the Tiber and wages a warfare upon the very foundation of our free government. We say stop it. I have been in places where an American could not talk to his peers because the members of a certain church protested against his speaking."

He declared the Catholic church was opposed to the public school system, and repeated Victor Hugo's arraignment of the church. Replying to Prof. Blanchard, he said that the Masonic fraternity had bestowed more charity than all the churches combined. The American Protective association, he said, was only opposed by those who would be affected by its results.

The latest prize fight, of note, was between an Irishman whose name is Phelan, of St. Louis, and an Italian by the name of Satoli, who has a temporary residence in Washington, D. C. The Italian knocked the Irishman out in three rounds. Phelan explains his easy defeat on the ground that he thought all along that he was fighting a man lately from Wheeling, W. Va., by the name of Kain; it was not until the word was given for the third round, that the Irishman discovered his mistake. It is thought that this trouncing received by the belligerent son of Erin, will settle him. He has been strutting around with a chip on his shoulder, apparently spilling for a fight, for quite a while; he has fought several amateurs lately; some of whom he punished quite severely; among the latter is a logy fellow in Lincoln, Nebraska, called Boncum. Another fellow called Pallen had become so fearful of the Irish pugilist, that it is said that he prefers to walk on the other side of the block, when there is reason to believe the other man will pass along a certain street.—True American.

At an entertainment given by a Protestant Episcopal church in Columbus, O., to raise much-needed funds, a lady of the Roman Catholic church had given promise to sing. But before the evening came, her bishop sent word to her that she could sing for the benefit of a Protestant church only on peril of excommunication. The lady was forced to be silent.

Denounced the A. P. A. BUCYRUS, O., April 10.—Rev C. H. McCaslin, pastor of the First Presbyterian church here, delivered a sermon