

McNAMARA ACQUITTED.

The Bishop Not Guilty of Slandering Priest Lillis.

The Verdict at Liberty, Mo., a Victory for "Free Speech" and a Rebuke to Rome and Her Satellites.

LIBERTY, Mo., June 13.—[Special telegram]—Bishop J. V. McNamara, who has been subjected to a continual series of persecutions by the Roman Catholic church since his famous lectures in Kansas City, Mo., January of this year, has been acquitted on the first charge on which he was arrested—the charge of slandering Priest Lillis. The cases, of which there are four, have been transferred first from Kansas City to Independence and finally to Liberty. The bishop and his friends are jubilant over the verdict as it is considered a decided victory for "Free Speech" and a stunning rebuke to the iniquitous methods of Rome and her hirelings in their persecution of the bishop. The consensus of opinion is that McNamara will be undoubtedly acquitted of the other three charges now before the court, as it is generally recognized that it is persecution, not prosecution, that the bishop is being subjected to at the hands of Rome.

SISTERHOOD OF ST. JOSEPH.

Portion of the Constitution and By-Laws of This Order.

During the progress of the school case recently tried at Ebensburg, Pa., the "Constitution and By-Laws of the St. Joseph Congregation" were produced by the mother superior of the house, and it was agreed that such portions as had a bearing upon the case should be introduced as evidence. The following are the parts selected:

Page 4, Chapter 2, paragraph 1: "After two years of novitiate, the sisters shall make the three simple vows of poverty, chastity, and obedience, together with a protestation of the practicing in everything and on all occasions the most profound humility, and the most cordial charity and kindness toward all persons."

Page 7, chapter 4: "The habit of the sisters shall resemble the dress of humble widows, made of common woolen stuff, of a black color. The body of the dress is to be perfectly plain, as also the sleeves, which shall extend to the end of the hand. The skirts of their habits are not to reach quite to the ground; their shoes are to be black and plain."

"The sisters shall wear a band of white linen across the forehead; also, a plain white linen cap fastened under the chin; another of black woolen stuff with a veil of the same material. They shall wear a crucifix of brass attached to the neck, which shall hang before the breast. They shall wear a pair of black beads attached to the left side of their cincture, or cord."

"The sisters shall not take off their dress during the day, either on account of their work, or of the heat of the day. In sickness they can use a dressing gown, which shall be of the same material as their usual habit."

Page 40, chapter 4: "There is no sacrifice which man can make to God, so holy, so precious, and so agreeable to the Divine Majesty, as that included in the three vows of perpetual poverty, chastity, and obedience, by which he gives up all that he has, and all that he is."

Page 48, paragraphs 2, 3 and 4: "The vow of poverty disqualifies them from having a right to anything, and, consequently, they cannot, under any pretext whatever, give away or receive anything, without the permission of the superior; and should they have accepted of anything, they must place it at the disposal of the superior, to be employed as she may judge fit. To banish all ideas of property, the Sisters of St. Joseph should not make use of the word mine when speaking of the things which they use. Thus instead of saying: my dress, my room, my book; they shall always say: our book, our room, and our dress, and so of the rest."

"For the most perfect obedience of this vow, and that the sisters shall have no pretext for receiving or procuring anything for their own use, because it may appear absolutely necessary, we order all superiors to procure and furnish for all the sisters of their community as far as the means of the house will permit, whatever is required in point of diet and dress, in health or sickness, without any distinction or preference."

"If the superior should neglect or refuse to give the sisters what is necessary according to the means of the establishment, she shall be severely corrected or even punished by the bishop, or spiritual father, according to her fault; and should she continue the same she shall be deprived of her charge."

"That the sisters may appropriate nothing to themselves of those things which are necessary for their support, it is enjoined that the habits, linen,

foot, and generally all things that are required for support and clothing, be placed in common under the care of the sister appointed by the superior, who shall distribute them equally and without any distinction, according as they are wanted."

Page 50, last two paragraphs: "It is the custom permitted in our congregation, that sisters, by their last will and testament, can dispose of whatever of what they have brought with them to the congregation, or which may have been given to them while in it. Sisters cannot make their last will without the permission of the spiritual father or the superior of the house in which they reside; and in no case shall they make their will except in favor of some sister belonging to the house where they dwell, unless the spiritual father or the superior deem it advisable that it be made in favor of some sister of another house of the congregation."

Chapter 10: "As there is nothing that so well preserves us in union with God as the fight from the world, as the love of retirement, so there is nothing that so much dissipates the soul and separates it from God as communion with the world. If, then, our sisters sincerely desire to preserve themselves in union with God, to which they are bound by their holy profession, they must love holy retirement, and fly, as much as possible from all commerce with persons of the world; and never go among them, unless abedience, necessity or charity oblige them to it."

"This is the most powerful reason for their avoiding the visits of seculars."

The following is from the initiation ceremony:

Celebrant. What do you ask, my child? Novitiate. I ask for the habit of the sisters of the Congregation of St. Joseph.

C. Are you fully resolved to wear it with devotion, and live and die in the exact observance of the rules prescribed for the sisters who wear this habit? N. Yes, I am fully resolved on it.

C. In order to become a true sister of St. Joseph, you should, my child, die to the world, to your parents, to your friends, and to yourself, and live alone for Jesus Christ. N. This is what I desire with all my heart; that the world be nothing more before me, and Jesus be my only possession.

C. Do you desire at once to renounce the world, its vanities and its pomps, and to take the poor habit of the sisters of St. Joseph? N. It is a long time that I have ardently desired it, and I beg of you not to defer it any longer.

C. I am satisfied to do so, my child, and with Mother Superior to receive you into the congregation, to retrench this superfluity of hair, and divest you of the vanity of your worldly dress, in order to put on the poor habit you long for with such ardor, and at the same time to clothe you with Jesus Christ. Go, then, my child, to receive this holy habit. (The aspirant shall go out to put on the habit, and at the same time the celebrant sings or recites the psalm, "In Exitu Israel de Aegypto," and also the psalms, "Latatus Sum in His Que Dicta Sunt Mihi" and "Laudate Pueri Dominum," if necessary.)

When the novitiate returns the celebrant says to her:

"Behold now, you are dead to the world, my child, are you satisfied?" N. Yes, I am quite satisfied. I experience the most perfect joy of heart.

C. You have reason to be satisfied, as at this moment, by a special favor of God, you begin to have, in a most particular manner, St. Joseph for your father, the most blessed virgin for your mother, and Jesus Christ for your spouse.

SOVEREIGN CITIZENSHIP.

No Capable Citizen Should Shirk His Political and Patriotic Duties.

All American citizens enjoy omniscience, and for that very reason every loyal American should cast an honest ballot in every election at which he is a legal voter. Nothing should deter the loyal American from performing his duty at the polls. The only way in which we can effectually discountenance frauds, tricks and impositions upon the people is to cast honest ballots ourselves, and continue to do so until the entire election machinery of the land is placed in the hands of the friends of pure elections. Those who would see the ballot-box purged of fraud must be more faithful, fearless and faultless in the discharge of the duties of citizenship. A non-voting citizenry do not constitute a popular sovereignty. Each failure on the part of any class of intelligent Americans to exercise the privileges, prerogatives, rights and duties of sovereign American citizens is an encouragement and an inspiration to the vicious and venal voters whom we ever have with us.

As well expect oranges to grow upon a gooseberry bush as to look for an exhibition of high civic pride on the part of the nauseative, luttarous and esurient creatures who infest the slums of our great cities. But the rabblement always vote. Wherefore good citizens must be alert and active in order to the effectual overpowering of the dangerous elements. The tree of American political life must be rendered omniferous in good fruits. Political parasites

must be destroyed. Let no loyal American think that his vote will not be needed. Each consecrated ballot is a living truth. Every honest vote is a reflection of the light of reason. A pure ballot is the protest of patriotism against dishonesty, waste and extravagance. One vote may turn the scale. Oliver Cromwell was elected to the fourth parliament of Charles I by a majority of one vote, his antagonist being the poet, Cleveland. Lyssander of Lacedaemon, a soldier of genius, whose achievements gained for his country the ascendancy over all the states of Greece, sent home, after the conquest of Athens, the wealth of that luxurious democracy. By a majority of one vote the Lacedaemonian senate decided to accept the gold. The voice of a single legislator decided the fate of that illustrious commonwealth. Thus Sparta, which for ages had been inhabited by a frugal, valiant and virtuous people, by one decisive vote abdicated the empire and became the natural prey of the political parasite.

There are times when American freemen may meet in secret to discuss plans of patriotic action; but the actuating principles, the policies and purposes of loyal Americans shall be emblazoned everywhere. True American patriots can have nothing of which to be ashamed, nothing for which to apologize. Americans must be distinguished for their intemperance of utterance, their sobriety and their moderation.

The time has come when loyal Americans, of whatever rank, condition, creed or party, must put on the armor of political righteousness and battle for good and just government, and for the attainment and maintenance of the highest, noblest, purest, best and most exalted principles of justice. We cannot all be leaders, or scholars, or statesmen; we cannot all attain high positions in the state or society; we are not all of equal ability, equal genius, equal intelligence or equal intellectuality; but we can all be patriotic, loyal, honest, true, pure, just; we can all be ardent sustainers of good government, free schools, free speech, free press and honest elections. No American should be above taking office; no capable citi-



BISHOP J. V. McNAMARA.

zen should shirk the political and patriotic duties which he owes to his country and his fellow citizens. The Greek word "patrias," from which our word patriot is derived, meant fellow-countryman. It is from Greek patrios, established by forefathers, from pater, father. The Greeks were a very patriotic people. They did everything that lay in their power to exalt the Greek state, to magnify Greek ideas, to make Hellenes a synonym for art, taste, refinement, learning, civilization, valor, progress and enlightenment. The Greeks were a soldierly race. They deemed it manful and honorable to fight for one's country, and they esteemed no man a patriot who was unwilling to serve his people in any capacity. Aeschylus, Greek poet and dramatist, fought in the battle of Marathon, and afterward at Salamis. He employed his great genius to advance the interests of his country. He believed in fighting for the true principles of democracy and liberty, for home and nation. Let us learn lessons of patriotism from Hellenic history; let us imitate the Greek spirit; let us emulate the example of Greek patriots and Greek heroes. Let us live for our country; let us wage a mighty warfare for the maintenance of the glorious institutions for which our fathers fought and sacrificed. ADALBERT BEACH.

P. O. S. of A. in Session.

MOUNT CARROLL, Ill., June 12.—The state camp of Patriotic Order Sons of America met in Patterson's Opera House today, a large number of delegates being in attendance. The national executive committee is here. The day was taken up with reports.

Prendergast, the murderer of Chicago's mayor, is again to be examined as to his sanity after having been tried and condemned as an assassin, and the day fixed for his execution. The defeat of justice in this case so far is simply strong encouragement to the murderous element in Chicago and in the country. The movement to save Prendergast is a disgrace and a peril to Chicago.—Washington Star.

A SERIOUS QUESTION.

Can Roman Priests Legally Perform the Marriage Ceremony?

Marriage is a civil contract, and the state prescribes its method of publicity to secure and preserve the legal union of a man and woman; on its behalf, to promote domestic felicity, to secure the maintenance and education of children, also to secure the reception of that which may be transmissible or descendible from the parent or ancestor to the heir by course of law.

The laws of the state are only mandatory on those who are citizens, therefore, none but citizens can perform the marriage ceremony, so as to give due publicity to the marriage (civil) contract.

All persons who get married should know the person who performs the ceremony is a citizen. Ministers, priests, bishops, cardinals, etc., who are not citizens cannot perform a marriage ceremony to be a legal notice of the civil contract. I don't think that Roman priests, who claim priority of loyalty to a foreign potentate, can perform a legal marriage, for the reason that "no man can serve two masters," loyalty, which constitutes true citizenship, is indivisible.

Where persons have been married by ministers, priests, bishops, cardinals, etc., without those officiating being citizens, or who claim priority of loyalty to a foreign potentate, for the safety of their children inheriting their estate, that is transmissible or descendible, should have the ceremony performed by a proper legal civil officer. James G. Blaine had two marriage ceremonies performed.

Attention has not been called to this matter, can Roman priests legally perform the marriage ceremony, or any person not a citizen? We would not do so now only for the fact that when people live in America they must do as Americans do, or suffer the consequences. If man and woman are not legally married, their children cannot inherit their estate, nor the woman heir from the man nor the man heir from the woman. Sooner or later the descendants of all such persons who live

together after a ceremony of marriage performed by a person not a citizen, will be met face to face with the declaration, illegitimate, and the estates and possessions, instead of being legally bequeathed will revert to others or become an escheat to the state. What a terrible corruption of titles to real estate must follow—has followed. To what extent the real estate is now affected by the want of legality for incompetency of performance of marriage ceremony, every community can best judge from fact and observation. N. A. LIST.

PETITION ROME.

Extraordinary Communication Sent to the Pope by Ritualistic Clergymen.

The Rome correspondent of the Daily Chronicle telegraphs that a communication signed by numerous Anglican clergymen has been sent to the vatican, asking for enlightenment upon certain points. The first of these is a request that a congregation of cardinals approved by the pope should take up the Anglican question, and authoritatively deny the "Branch" theory, which details so many clergymen who would be ready to be reconciled to the holy see. The query of the validity of Anglican orders is again put. It is maintained that, although the Roman Catholic church considers a mere historical circumstance like that of Parker's consecration outside its province, the promulgation of the fact that ordinations of Anglican clergymen sub tacita conditione is forbidden would clear up the matter. In conclusion, the document supplicates by all and every means the founding of a Unit Anglican church, into which crowds of doubting High Churchmen would enter.

We should very much like to see a list of the "Anglican clergymen" who signed the communication. It clearly shows where the hearts of a section of our Romanizers really are; and that they are practically acquainted with many of the subtleties and distinctions of Jesuitism.—English Churchman.

AMERICANS. ATTENTION!

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Catholic Foresters Meet.

ST. PAUL, Minn., June 5.—Three hundred and ninety-seven delegates were present at the opening of the convention of the Catholic Order of Foresters this morning. The delegates assembled at Crein hall, and from there marched in regular order to the cathedral, there to listen to solemn high mass.

Special preparations had been made in consonance with the importance of the event, under the direction of Father Hefferon, the pastor of the cathedral parish, who officiated also as the celebrant of the mass. After the mass a sermon appropriate to the occasion was preached by Archbishop Ireland, who took as his theme, "The Catholic Layman: His Duty and Value as a Worker in the Cause of Christ and Humanity." From this he drew the lesson contained in the organization of the Catholic Order of Foresters and the value of the order to the church and its children.

On roll call it was found that fifty-five of the 452 courts were unrepresented; but most of the absent men are expected tomorrow.

A cablegram was sent to the pope at Rome asking for his blessing upon the order and the convention; also a telegram to the high chaplain of the order, Archbishop Feehan, of Chicago. A vote of thanks was tendered Archbishop Ireland for his address of the morning, and he accepted an invitation to be present at one of the sessions of the order.

No Reason.

We don't see any reason why an American should not look an Irishman in the face and tell him that he does not care anything about St. Patrick's day, and that he cannot see what our public officials have to do with the wrongs of Ireland, or why America should be called on so constantly to supply arms to that nation and provide her sons with office.—Memphis Sunday Times.

Leo's Latest.

ROME, June 13.—It is stated that the pope intends to issue an encyclical to the Anglican prelates urging them to recognize his authority and jurisdiction. The object of the pope—who is also preparing an encyclical to the dissenting eastern churches—is to restore complete unity in the church.

What the country needs today is men of independence—men who will stand by American institutions. Such men are members of the A. P. A.

Two Items From Chicago.

RECENTLY a young lady applied to the Boston Store for a situation. The man to whom she applied, after asking a number of questions, asked her when she attended communion last. To this she answered that she was a Protestant. He told her to step aside. The next applicant stepped up. She was asked the same questions. She was a Roman—attended the Roman church and communion. She was requested to bring a letter from father "so-and-so" and he would put her to work. The first young lady is still looking for a situation, owing to her Protestantism, and this happened in one of the largest stores in Chicago. Maybe the proprietors are not aware of this, but they should investigate. What do you think of it, Protestants? Is the A. P. A. necessary?

WHILE the Illinois pay car was switched out in the yard near Randolph street last week two Roman nuns and a Salvation army girl stood and collected money from the men. For some reason the nuns got into a "scrap," whereupon a policeman appeared and drove the army girl away, leaving the Roman sisters in complete control of the field. How convenient it is to have a Roman policeman always at hand.

As Usual.

A few days ago a legless boy was begging on the streets of Louisville for the purpose of paying for artificial legs. He was arrested and hustled away. A few feet from him came two "sisters in black" who extended their hands to several in the crowd, in which nickels were dropped. The policeman smiled, and the begging went on.—Freedom's Banner.

Of Course.

A case recently came up before a Brooklyn police justice, in which a man was charged with stealing books from a Protestant church. The culprit was awarded a moderate sentence. The same judge a short time ago sent a fellow to jail for 300 days for stealing a priest's cap. It makes all the difference whose ox is gored.

If the Roman Catholic church would come out clearly on American grounds, and convince the American people that it is in accord with the principles of liberty, liberated from a foreign allegiance and loyal to our government, then there would be no necessity for opposing that church as a political party.

\$15.00 to Pueblo and return via the Union Pacific, June 11th, 12th, 23d and 24th. City office, 1302 Farnam street.