

THE AMERICAN

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OMAHA, FRIDAY, MAY 6, 1892.

A CHARACTER RESEMBLES HIS BOODLER.

There should be no toleration of boodlers by the A. P. A. orders.

Would it not be the proper thing to arrange a series of patriotic meetings during the Methodist conference in this city?

The anticipated May day troubles failed to materialize in Europe. Workingmen generally were very quiet and orderly, and but few disturbances were made.

It is announced that the pope had given his approval to Ireland's public school system, but not without the usual appendage. He wants the children to receive a church education after school hours.

In the province of Uganda, in East Africa, there is now raging quite a serious conflict between Roman Catholic and Protestant natives. The war is a purely religious affair, and is attracting but little attention.

The county commissioners have agreed to submit the proposition of the Nebraska Central R. R. Co., to the people by a special election to be held May 31st. It should carry. The safeguards are sufficient.

Last Sunday a crazy woman made an assault upon a Roman priest in Mount Washington. The priest warded off the blow and drew a revolver. Why do priests always have a revolver handy? No Protestant ministers carry fire-arms?

A little ripple occurred at the Baptist church the other day, when seven deacons presented their resignations, and asked that they be accepted. The differences will probably be amicably settled when the congregation investigates the trouble.

The British-American Citizen suggests that a series of patriotic meetings be held every week during the World's Fair at Chicago. This is certainly a good suggestion, and will meet the approval of patriotic visitors who do not fancy having the Romans carry off all the glory of that enterprise.

A correspondent writing from Rome says: "The pope had confirmed the decision of the propaganda in favor of the plan advocated by Archbishop Ireland allowing American Catholic schools to be taught by state teachers, and religious instruction to be given after school hours, the object being to relieve the Catholics of its burden of expense of separate schools." While this looks plausible on its face, may it not be possible that the pope desires to detract attention from the public school agitation now going on in this country.

The Romans who control the democratic party in New York are becoming very bold. The plan they have adopted is to displace the school teachers, especially when they are Protestant, and appointing new ones in their places for political reasons. Take for instance the city of Troy. Nineteen Roman Catholic teachers were appointed by a Roman board of education in place of twenty-one Protestant teachers whose competency had never been questioned, and some of them had been teachers for forty years. Most of the new teachers were selected from attendants of the convent schools, and who had never before held positions as teachers. This is one of the results of an educational law which gives politicians the right to dictate who the teachers shall be in the public schools.

THEY'RE NOT AFRAID.

At the regular meeting of the Boyne Loyal Orange Lodge of Montreal, on Monday evening, that intelligent body placed itself on record against the Roman Catholic church, passing a resolution, which has been given out for publication. The resolution ran thus: "Resolved, That whereas we believe that the time has come when Orangemen should speak out more plainly, and let the world know what is their belief concerning the Roman Catholic church, we hereby place on record our firm conviction that the said Roman Catholic church can in no way be considered as a part of the Christian church, and we also believe that the pope of Rome is identical with the antichrist of scripture."—Lindsay Warder.

That is a strong indictment. But the Orangemen are capable of promulgating and sustaining such indictments. They corporation. Their belief is shared by are not alone in their estimate of that thousands of men who never will be Orangemen—by men who see in it a political monstrosity.

ARE SOME A. P. A.'S BOODLERS?

Much has been written regarding the corruption of the Roman Catholic power in politics, and much more could be written, were it necessary. In order to open the eyes of our citizens; but their eyes are open—not alone to the boodlers in the Roman corporation, but to those who are using the mantle of reform to ply their notorious avocation.

They have heard, after each and every election, the charge of boodlerism laid at the door of some prominent member of the American order. They hear that men control the A. P. A. vote. Now, are these charges true? Can the A. P. A. vote be delivered to any man, or any set of men? We have always held that the voters in the American associations were not merchandise; that they were men who value the rights of citizenship far too highly to barter them away for a few dollars; hold them far too dear to allow a few fine workers to manipulate them in the interests of any candidate.

As a rule, the rank and file in the American associations can be trusted to do only what honorable men could be prevailed upon to do. But there are certain politicians who claim to carry the A. P. A. vote in their vest pocket, who should not be trusted. That there are would-be leaders in the American order, who have allowed the impression to gain currency that the A. P. A. could be delivered—greatly to the detriment and disgrace of the order—you and I, and every other man, have heard upon almost every street corner. How much truth there is in these rumors—these barter and sales—you cannot be supposed to know. We do not know, but wherever the finger of suspicion is pointed, there should be an investigation. If the party suspected is proven innocent, exonerate him fully. If he is guilty, expel him from the order—he is not fit to associate with decent, law-abiding men.

No man who is innocent of the charges of boodlerism will fear an investigation; he will ask to be investigated—he will insist upon the truth being known. Only those men who are corrupt will hinder or try to forestall an investigation. Were charges of corruption laid at our door, we would be the first man to insist upon the most searching inquisition being made. Will those other gentlemen condescend to act in that manner? If not, they must not attempt again to assume leadership in the A. P. A., for as certain as there is an American order in this city, just that certain will they be ostracized. The members of those orders will not condone corruption. They will overthrow their votaries.

We believe that in every member of an American order should be found fidelity to one's self and to the order; we believe that every man should be the embodiment of purity, and that every man should offer protection to the order and its members, and not start out to assassinate a friend's character. One way to afford protection to the order and its friends is to run down and expose boodlers—not cover up their short-comings, as does the Roman corporation. We detest secrecy! We have no use for boodlers! We abhor men who engage in the despicable business of character-assassination! And we value our citizenship too highly to allow this talk to continue without asking the gentlemen, whom common rumor charges with corruption, with controlling the A. P. A. vote, to step to the front and ask to be investigated. The American associations can much better afford to expel unfit men, to weed out boodlers, than to allow the good name of the order to be smirched by their knavery and treachery. The American Protective association is greater than any one man; its principles are broader than any sentiment ever evolved by the minds of a whole school of political pigmies, and its aims and purposes can only be understood by honest men!

There may be no truth in all these rumors. We hope there is not, yet the association cannot afford to pass them by unnoticed. It cannot afford to take the cue always used by Rome. It can afford to say to the world, we practice what we preach.

True, some of the men under suspicion of handling boodle, of trying to deliver the vote of the American orders, have been warm friends of this paper, and this paper has in times gone by, given them its earnest, hearty support, but that fact will not deter us from pointing out to the Americans the advisability of being constantly on their guard, of calling to their mind the old truism, "Eternal vigilance is the price of liberty."

If this shoe fits any of our friends, we want them to put it on and wear it—even if they feel that they will have to get even by stopping their paper. We have but one aim in life—the elevation of Protestantism. That can only be accomplished by opposing corruption, and we shall oppose it wherever found. Will the association sustain that position? We believe it will, for an overwhelming majority believe in reform—not in the practices of Rome.

CONSIDERABLE excitement was occasioned in Troy, N. Y., the other day, when the recently elected Roman democratic school board discharged twenty-one of the best Protestant teachers in the public schools, and ap-

pointed Roman in their places. The entire school board, with the exception of two are Roman-Catholics. The good citizens of Troy would not permit such a flagrant imposition without resenting it, and a great public indignation meeting of the Protestants was held, and the action was denounced.

FROM A PERSONAL LETTER.

For some months a friend in this city has been sending his brother in Michigan copies of THE AMERICAN, and this is what he says in a recent letter:

ELMWOOD, Mich., April 24, 1892.—Dear Brother, I receive the paper every week. Thanks to THE AMERICAN. There is a change of administration in this town, this spring. We elected a Protestant clerk and supervisor, and came near getting a treasurer of the same complexion. Expect to get more next time. My family reads THE AMERICAN, and then the neighbors get it and pass it from one to another. It is wonderful what a change one copy has wrought. The new supervisor called yesterday for the last paper, and showed me a specimen of his predecessor's (a Roman Catholic) work last year. A Protestant and a Roman each own a forty-acre piece of land on opposite sides of the road, that owned by the Roman being more valuable than that of the Protestant. The Protestant was assessed \$450, the Catholic \$240. The Protestant paid over \$9, while the favored Catholic paid only about \$5. Both are located in the same school district.

Who will, after reading that letter, ask the mission of the A. P. A.? Has it not a great field in which to work? Yet where is the difference between allowing that Romanist to escape fifty per cent. of his rightful taxation, while his neighbor is fully assessed, and the Roman church holdings on West Leavenworth—rented out for gardening purposes—which escape taxation entirely, while only a few blocks this side, on the opposite side of the street, is a tract of land owned by the city attorney, as so valuable, and standing idle, brings into the city treasury hundreds of dollars annually? It is the old dodge of having Protestants pay all the taxes, while Romanists hold all the offices and exempt their fellow Romanists and the property belonging to the Roman corporation from one-half, or all, the burdens of taxation. How long, Americans, will you submit to this imposition? Awake! Shake off the joke, and deal firmly, yet justly, with Rome.

AS TO TEMPERANCE.

There is not a reader of THE AMERICAN who does not believe in temperance. There are many who do not believe in prohibition, but all will be surprised to hear this sentiment was uttered in the great Methodist Episcopal conference: "The Roman Catholic church is working up on this question," declared the speaker, Dr. A. J. Kynett. "They are beginning to realize that no one has more interest than themselves in the suppression of this great evil. Archbishop Ireland of Minnesota—I hope they will make him a cardinal—is with us on this question, and I hope that it will not be long before the Catholics will be fighting the battles of temperance side by side with us."

If Dr. Kynett knows aught about the Roman Catholic church—and he should, because he comes from Philadelphia—he knows that corporation has the life of the saloon and the brothels in her grasp. One sentence from the lips of the bishops in the various dioceses would close nine-tenths of all the saloons, and more than three-fourths of all the houses of ill-fame. Then why do they not promulgate that sentence? Because these places are prolific sources of revenue for the Roman machine. It could not live if they were abolished! Licentiousness, crime, ignorance and superstition are the corner stones of Roman Catholicism. Virtue, purity, honesty and sobriety are the exceptions, not the rule. That being so, how can Dr. Kynett, or any other intelligent Methodist, accuse the Roman machine of "working up on this question"? He knows that Bishop Scannell, of the diocese of Omaha, could close more than three-fourths of the saloons in this city, if he (Dr. Kynett) has taken the trouble to read the signs above the entrances of the saloons. Rome and reform, rum and reason, do not travel in the same class. Dr. Kynett has been taken in by a very smooth Jesuit dodge.

The councilman who imagines that the prohibition shibboleth can be used to frighten fellow councilmen who may desire to vote to confirm the appointment of a man who several years ago supported the amendment, is certainly behind the times. This is not a brothel administration. Prohibition was defeated several years ago.

WHY not ask all the visiting laymen and ministers into the A. P. A. fold?

A Letter From Father Chiniquy.

EDITOR Interior:—Will you be so kind as to insert in your earliest issue the statement herein contained? Father Chiniquy has been here for some time, being now quite sick. As his case necessitated a surgical operation, he called to his assistance his own physicians, the eminent surgeon, Dr. Edmund Andrews, of Chicago. But before Father Chiniquy was put under the influence of ether, as he is now so advanced in life—being in his eighty-third year—he wished to make a statement which he wanted to sign with his own hand. As he says in his declaration the priests of the Church of Rome have published several times that he

had renounced Protestantism at seasons of severe illness. He desired to anticipate such false rumors. So I wrote down at his own dictation the interesting document which I now send you for publication. Mr. Chiniquy is anxious to let the world know that he is firm in his adherence to the faith of evangelical christianity which he has defended so bravely for about thirty-five years, and that he is very far from thinking of raising the white flag and presenting the olive branch to his old foe before dying. It is important that the christian world be made cognizant of Father Chiniquy's faith and feelings when facing death. He is still in bed and feels quite feeble. Yours respectfully, P. BOUDREAU, Pastor Chiniquy Church.

The solemn moment having arrived for me when, on account of a painful disease, I must bear a surgical operation which may well lead me to my grave as restore me to health, I feel that I have a duty to fulfill toward the christian church; which has so kindly received me in its bosom since 1858. If it be the will of God to call me back to him, I leave this life with joy, for I hear all the echoes of heaven and earth repeating the words of my Savior: "I go to prepare a place for you. And if I go and prepare a place for you, I will come again and receive you unto myself, that where I am you may be also." I know that on the cross he has paid my debt and secured by salvation. He has torn with his own hands the condemnation which I have merited by my sins. My trust is in him, and in him alone. He is my only hope, my only light and life everlasting. It is he, and he alone, who has acquired for me a place in the eternal kingdom of his Father. I bless him today more than ever, that he should have opened his eyes to the errors, the superstitions and the idolatry of the Church of Rome, in which I was born and of which I was a priest for more than twenty-five years. As it is very probable that the priests of Rome may do to me as they have done for so many others—and indeed as they have done already to me several times—that they may publish that I have made by peace with the Church of Rome when very sick, I protest now against this new calumny. In the presence of death, and standing on my open grave, I invite more than ever my dear French countrymen and all Roman Catholics to break the heavy and shameful yoke which the Church of Rome places so heavily on the nations which she blinds and holds as miserable slaves at the feet of her idols. There is but one name that we ought to invoke, by whom we can be saved, and that is the name of Jesus Christ. The priests of Rome deceived the people in making them believe that they have the power to change the wafer into a God and Savior Jesus Christ. The God and Savior whom Romanists worship is nothing but a powerless idol. Mass is nothing but a tissue of blasphemies and idolatry. The priest, lifting up the wafer and saying to the people: "This is your God who has saved you upon the cross," commits the same act of idolatry that Aaron committed when he said to the Israelites in showing them the golden calf: "These be the gods, O Israel, which have brought thee up out of the land of Egypt." Auricular confession is but a snare in which the immense majority of priests fall, as in a bottomless pit of iniquity, with their female penitent. Confession is a diabolical invention bequeathed to the Church of Rome by idolaters of olden times. I forgive with all my heart the calumnies which my enemies have spread against me. I thank and bless all the kind brothers and sisters in Jesus Christ who have given me the hand of christian fellowship, and have helped me in the midst of the trials through which I have had to pass since I left the Church of Rome. I ask from God and from men forgiveness for all the faults committed during my whole life. My soul has heard the voice of the bridegroom saying: "Behold, I come quickly," and it has answered: "Come, Lord Jesus, come." St. Anne, Ill., March 23.

C. CHINIQUY.

The priest, as confessor, possesses the secrets of a woman's soul; he knows every half-formed hope, every dim desire, every thwarted feeling. The priest, as spiritual director, animates that woman with his ideas, moves her with his own will, fashions her according to his own fancy. And this priest is doomed to celibacy. He is a man, but is bound to pluck from his heart the feelings of a man. If he is without faith, he makes desperate use of his power over those confiding in him. If he is sincerely devout he has to struggle with his passions, and there is a perilous chance of his being defeated in that struggle. And even should he come off victorious still the mischief done is incalculable and irreparable. The woman's virtue has been reserved by an accident, by a power extraneous to herself. She was wax in her spiritual director's hands; she has ceased to be a person, and is become a thing.—Exchange.

Why not smoke Hartry's "TIP" when you can buy it for 5 cents.

107 South 15th Street.

ROMISH PURGATORY.

A Deceptive Fraud; When Invented Where and What is it?

A correspondent writing to the Independent Loyal American, has this to say about a Roman fake:

Purgatory is the best paying institution of the Romish church. It is a fraud—an invention of the dark ages to cheat the ignorant out of their money through fear. It is worked for all it is worth by the priests.

Purgatory, like all other unscriptural dogmas of the Romish church, is a development. Cardinal Newman's theory was, that the church gradually develops a doctrine out of a sort of nebula, and then when it becomes popular the pope sanctions it for the benefit of his faithful dupes. Then such doctrine becomes a matter of faith whether right or wrong, whether scriptural or not, and must be believed by all Romanists under pain of damnation.

Purgatory grew up in this way from an idea. It meant, at first, a sort of imposed penance for sin, expiated on earth by the living. After centuries it was found to be like the discovery of a rich gold mine and the best paying doctrine of the church—a bank that never fails for patrons who pay their last dollar for love of kindred and friends.

The Irish are naturally very affectionate and sympathetic and do not like the idea of having the souls of poor relatives suffer in torment, hence their gullibility in paying largely for their rescue from the fires of purgatory.

Like all other changes of doctrine in that changeable papal church, purgatory now means, according to Romish theology, a place or state in which the souls of sinners after death, expiate for sins committed on earth which do not merit eternal damnation. After purgation by rain and masses by the priests, the souls are supposed to be purified and fit for heaven.

Popery is a wonderful religion. Money can get you an indulgence or a dispensation to sin against the law. It can even buy heaven for you. Simony has been its curse since the days of Constantine the great, and today there is not a crime committed for which pardon is not granted for sufficient money.

Now, my Roman Catholic readers, I would like to have some of you ask your priest the following questions, viz: Where purgatory is found in the Bible, when, and by whom it was invented? In what year did the pope sanction it as a doctrine of Romish faith? If a place of purifying fire, what kind of fire is it? It can't be natural fire, for the soul or spirit is not matter, and the body of the sinner is in the grave, and insensible to pain. This will give your priest work for a life time. Let him prove from scripture the existence of this fraud, which no intelligent man or woman, that has read the Holy Bible carefully, can believe in. It seems now that poor old Ireland is to be credited with the first purgatory, established 700 years ago, and ever since that time the Irish have paid well for the discovery in mental fear and millions of dollars to the priests.

Mary Frances Cusack, the nun of Aenman, while a Roman Catholic in Ireland, wrote the lives of several saints such as St. Patrick, St. Francis, etc. In her life of St. Patrick she speaks of a legend of St. Patrick's purgatory, which she doubts as she does other fabulous legends. She next mentions a story of an Albert Patrick in the eighth century as having established a purgatory in Ireland; but not until the twelfth century does she give the first authentic historical account of its establishment. In 1152 an Irish knight named Miles Owen first informed an English monk, of Saltery Abng, of its existences in an island in Lough Derg county, Donegal, Ireland.

So to Ireland and an Irishman, purgatory is indebted for its origin. Miss Cusack states that this purgatory at Lough Derg was quite a paying concern, and became quite popular. Pilgrims in large numbers went there, and the landlord rented the right to ferry over the pilgrims to a ferryman for £200 to £300 a year, who charged so much a head for ferrying them across to the island.

Rome makes everything pay. Her masses, her scapulars, best rosaries, her indulgences and dispensators are all sold for money. Heaven itself is a matter of dollars and cents. The rich can buy a high mass, the poor a low one, but the poor soul who has nothing to pay has of course to endure all the punishment and stay in purgatory until his sins are purged.

What merciful priests and what a merciful church the worthy mother of purgatory! She grades the masses according to the amount of money paid by rich and poor. What a travesty on

the true scriptures' statement of our Saviour, Jesus Christ, who has fully atoned for our sins, by shedding his precious blood on the cross.

The false doctrine of purgatory is an insult to our Redeemer, Christ, who paid a full and perfect ransom for all sins, and a double insult to God the Father, who accepted the atonement in our behalf. The resurrection of Christ being a proof of such acceptance, hence the blood of Christ cleanses us from all sin. 1 John 1:7. By grace we are therefore cleansed through faith in the vicarious atonement of Christ, and not by masses of the priests and purgatory.

The nun of Henman, from whose life of St. Patrick, the above account of purgatory is taken, was a devout Roman Catholic about thirty years, but after many trials, persecutions, insults and doubts in that apostate church, she left her position of mother general superior of the sisters of peace, in New Jersey, and became a Protestant Episcopalian. She has written four books since her conversion, proving herself a noble scholar, a pure and devoted follower of Christ, and a liberal christian. Her last three books should be read by every Roman Catholic and Protestant in America. She proves the Roman church a foe to liberty and education. Its celibacy and confessional a cesspool of vice and the whole church an inflexible fraud, including the pope and purgatory. H.

Died.

SEWARD—Horatio L., at his home, 2020 Burt street, Tuesday evening, May 3rd, 1892, of pneumonia.

Such was the announcement which appeared in the papers Wednesday morning. To many it was a complete surprise, to others it was half expected, but to all who knew him it was a sad, sorrowful bit of news. As a friend, Horatio L. Seward was steadfast and unswerving; as a husband kind and affectionate, and as a father forbearing and loving. As a citizen and as an official he was patriotic, broad-minded and liberal. In any and every position of trust and responsibility he proved to be faithful, tireless and thoroughly competent.

A contemporary, in speaking of Mr. Seward said:

"Mr. Seward was born at Batavia, Genesee county New York, in 1831, September 23. After finishing his course in the common schools of Batavia he began to grow restless of the quiet, uneventful life in a downcast farming district. California was then the goal of every restless, active, ambitious man, and those who could become Argonauts to that promised land. Mr. Seward joined the ranks of the wealth hunters and reached California shortly before the war of the rebellion began. With characteristic vigor the deceased began organizing a company and entered the army with the rank of captain. After peace had been declared Captain Seward came to Omaha, in 1864, and after residing here two years he entered the quartermaster's department at old Fort Sedgewick, located at Julesburg, and until its abandonment was associated with the army. In 1868 he returned to Omaha and was made city marshal of a town which then had only 1500 people.

After living here for some time Captain Seward left for Texas, where he took a position with the Texas Pacific railroad, and lived in that state for five years. In 1881 he returned to Omaha, and shortly after was made stationer of the Union Pacific, which position he held until the office was abolished. Later he became chief clerk to Harry Gilmore, assistant superintendent of the Missouri Pacific railroad, which position he held until a year or more ago, since which time he has been out of business. Captain Seward was a member of Covert lodge, Ancient Free and Accepted Masons, No. 11, and a past master of that lodge. He was a member of the Veteran Masons' association, a member of Omaha chapter, No. 1, Royal Arch Masons, and also a member of Mt. Calvary commandery, Knights Templar. Captain Seward was married shortly after he came to Omaha, in 1864, to Miss Ella Bunting, by Rev. Mr. Van Antwerp, then rector of old Trinity church at the corner of Ninth and Farnam streets, where the Tivola garden now is. He leaves a wife and three sons, and, also, a mother, who is a hale, hearty woman of 85."

The deceased was buried Thursday afternoon in Forest Lawn cemetery, under the direction of the members of Covert lodge, A. F. and A. M.

Words fail to express the deep regret of hundreds of our best citizens at the sudden and unexpected taking off of one so universally esteemed. All will unite in saying, "Peace, peace, thou soul of immortality!"

To a common individual it would seem that the city council had wrestled last Tuesday night with a very ordinary subject, much in the same way it would with one of importance. Honest labor has never been employed by the city authorities, since we have lived in Omaha, to clean up the alleys in the business part of the city. For that reason if the vags and other petty criminals were worked upon them, their labor would not compete with that of honest men. It would be a new departure. Why should honest men be taxed to feed and house such characters and at same time to pay other honest men to do the work which criminals could do. We believe Munroe's resolution should have been passed. Try again.