

THE AMERICAN

Entered at the P. O. as Second Class Matter

PUBLISHED WEEKLY BY THE AMERICAN PUBLISHING COMPANY

OFFICE: 1615 Howard Street, TELEPHONE 211.

JOHN C. THOMPSON, Editor

W. C. KELLEY, Business Manager

SUBSCRIPTION RATES

Table with subscription rates for 1 year, 6 months, 3 months, and single copies.

CLUB RATES

Table with club rates for 5 copies one year and 10 copies one year.

The above rates to clubs are good only when full number, and cash for same, accompany order.

THE AMERICAN IS THE CHAMPION OF ALL PARTIOTIC ORDERS—THE ORGAN OF NONE.

OMAHA, NEB., JAN. 10, 1894.

WE HAVE MOVED.

THE AMERICAN will hereafter be located at 1615 Howard street—one-half block west of junction of Hanscom Park and South Omaha motor railway—on the ground floor.

The move was made necessary because of the purchase of several thousand dollars' worth of new machinery, which we needed in order to successfully conduct our business.

Hereafter THE AMERICAN will be printed on its own press. Its job presses will be operated by electricity, and its employes, as heretofore, will be the very best artisans.

We thank our friends for the loyal support which they have given us in the past and ask them to aid us in the future. A few cents from each reader soon amounts to a good many hundred dollars, and we have but one request to make, and that is that each one make their next payment as soon as they can conveniently.

Come in and see us.

LAST week an item relating to the mayor of Kansas City slipped into these columns without the proper credit, and many of our readers, have in consequence, associated it with the mayor of Omaha. Mr. Bemis treats everybody alike. He knows no Roman or Protestant. When they call on him, all are fellow-citizens entitled to and accorded a respectful hearing.

We would like to know, and also believe there are many more citizens who would also, who the parties were that received the donations from the railroad men during the holidays? It has been reported to us that the Protestants, who were not served in this case as the rest were, have been warned to not say anything more or their work would be stopped. This is the way they keep the poor from telling the truth.

A FRIEND ATTACKED.

The report has reached this office that an attempt was made to mob our contemporary, J. W. Hille, at Leavenworth, Mo., last Tuesday night. It is time Protestants were awake.

IN WEST VIRGINIA.

Three councils of the A. P. A. were instituted in Wheeling, W. Va., with a membership of 600, within ten days during the month of December. In Bellaire, Bridgeport, Martin's Ferry and Wheeling there are nearly 2,000 members, and only seven councils. The estimated increase of membership is 20 per cent a week, and the members expect to increase the list to at least 4,000 by the middle of January. The Boston Herald says of the order in that state: "The strength in Wheeling indicates that when they get down to business there will be pretty lively times in local politics." It is encouraging to note that the new party is growing with the same rapidity in many cities and towns where it has been recently started. A move is now on foot to establish the party in Arkansas, which, if successful, will start to open the eyes of the south.

WHAT ROME WANTS.

Ministers as well as laymen begin now to fully see the position we are in. They also see what the Romish church has done here and is trying to do, and believe the sooner a step is put to their self-constituted dictatorship the better. She wants the public schools with her pagan books in them; she wants all the political offices, and she wants all the people to bow when she carries her wafers gods through the streets. The end of the Roman Catholic church is approaching. She may do what she will, she is doomed as true as there is a being who rules in time and eternity. A prominent minister of the Presbyterian church (south) writes to us the following: "I am inclined to think that the greatest foe of our American institutions is the Romish hierarchy, and I am afraid that the next great struggle we shall see on this continent will be in resisting the aggressions of this hierarchical system. To be forewarned is to be forearmed." The next great struggle is not to come,

but it is here already. There is an uneven struggle between Roman Catholics and every phase of our government which they are not in sympathy with. Protestants in many instances see the actions of the papal jugglers and resist it. There is a struggle on the part of the Roman Catholics to put Protestants out of every lucrative position they can possibly control, and the Protestants have manifested some retaliation. But the Roman Catholic church will never, in the United States or in any other place, come out boldly as the Roman Catholic church, combine, corporation or machine (or whatever you may call it) and fight. It has not the courage. I do not think the world has ever seen a class of men, of the intelligence they have and at the same time as great cowards. The plan of their fight here, as it always has been in the United States, is to create factions and then grind their axes behind one of those factions. At the same time they "worn" every scheme they possibly can into the fibre of our institutions. In the cloud of dust caused by the strife of factions they expect to do their work unnoticed and unmolested, and we say now, and hope it will not be forgotten, "if the pope puts his toe over the line here in America, chop it off." He should be treated with no more respect than any other foreign monarch.

THE CITY DISGRACED.

The citizens of Kansas City should hang their heads in shame, when they think of the men who have sworn to maintain law and order, and who pretend to act as peace officers. They should also blush when they think of the craven, cowardly attitude of the daily press in times such as were experienced Tuesday night on Twelfth and Oak streets.

Humiliating as it is, we are forced to admit that the press of the United States, with a few isolated exceptions, have ceased to be a free press, and have become the most willing and subservient tools of the Roman hierarchy.

Not one of them has had the courage to denounce the action of those demons who attempted to murder not only a man but also a woman, and he it said to the everlasting discredit of one paper, namely the Star, it not only winked at an attempt to assassinate Bishop McNamara, but actually censured the man who was unsuccessful in the attempt, because he failed to execute the job which he had been commissioned to do. This is what the Star said:

"A public exhibition, at a fixed price of admission and in a spirit of mockery of the church services of any religious sect, is a disreputable piece of business. Perhaps nobody can justify himself in throwing stones at a charlatan who engages in this sort of business, but certainly no person can be excused who doesn't throw a stone accurately enough to hit the contemptible object in view."

Such articles as this and the contemptible silence of the other sheets tells more plainly than any words we could pen, the servitude of the press to Romanism.

The fact that a score of shots were fired into the carriage, that hundreds of missiles were thrown in the presence of policemen, and yet no arrests were made, speaks louder than anything we might write of the influence of the church of Rome on the actions of the members of the police force. It speaks so plainly that it will not be necessary for us to urge Protestants to awake, to organize, and to take the municipal government out of the hands of the Push, a Roman Catholic, priest-ridden, rum-ridden gang, who have already disgraced this city as no other city has been disgraced.

If Bishop McNamara assailed the Roman Catholic religion, that is his affair, not ours; but the constitution of the United States has guaranteed him the right of free speech, and it would make no difference if he assailed us, and we were mayor of this city, he would have what the constitution says he is entitled to if it was necessary to call out the entire state militia to secure him that right. The moment Rome denies to any man free speech, that moment she becomes disloyal to this government, and every man who participated in that disgraceful attempt to first frighten Bishop McNamara and his audience into silence, and afterward attempted to murder both him and his wife, were not only enemies of society, but traitors to this country; and the policemen who were present and failed to do their duty should be impeached.—Kansas City American.

A Holy Murderer.

LONDON, Jan. 16.—A dispatch to the Standard from Paris says: A sensation has been caused by the arrest of Abbe Bruneau (Romish priest) on the charge of murdering Abbe Fricot, whose body was found in a well in his garrison at Entrammes, in the department of Mayenne, France. Abbe Bruneau (Romish priest) is suspected of having caused the fires at the Presbytery of Astille, where he was assistant priest before he went to Entrammes.

Ed. Baumley, the St. Mary's Ave. livermy, makes a specialty of boarding horses. He can furnish you light buggies, carriages, coupes, saddle horses, etc. Barn, Seventeenth and St. Mary's Ave.; telephone 440.

GRANT (UNWARRANTEDLY QUOTED).

The Catholic Times, Father J. A. Lambert editor in chief of Philadelphia, Penn., in its issue of Saturday, Nov. 18, 1893, on page four, contains this remarkable editorial:

"A subscriber writing from Littleton, Pa., says:

"In the recent election in the town and rural district of Adams county there were the names of two prominent Catholics on the democratic ticket. The secret orders, especially the P. O. S. of A., almost to a man, voted against the Catholic candidates. In my town (Littleton) the issue (the religion of the Catholic candidates) was public; that is, these secret societies opposed the Catholic candidates. Members of these organizations boasted of their opposition to any Catholic running for office. I enclose a clipping from a York county paper, stating that in that county these same orders defeated a Catholic for Prothonotary. York county adjoins Adams county. Both are strongly democratic."

"Our correspondent asks what we think of this. These secret politico-religious organizations are an abomination to all honorable and patriotic men. General Grant's opinion on this subject ought to have weight. In his Memoirs he gives an account of how he became a member of the Know-nothing party and how he left it. He says:

"Most of my neighbors in Galena, Ill., had known me as an officer of the army with Whig predilections. They had been on the same side, and on the death of their party many had become Know-nothings or members of the American party. Their lodge was near my new home, and I was invited to join it. I accepted the invitation; I attended a meeting just one week later, and never went to another afterwards."

"He saw the true spirit of that organization and his patriotic heart revolted against it. He continues:

"I have no apologies to make for having been for one week a member of the American party; for I still think that native born citizens of the United States should have as much protection, as many privileges in their native country as those who voluntarily select it for a home.

"But all secret, oath-bound, political parties are dangerous to any nation, no matter how pure or how patriotic the motives and principles which first bring them together. No political party ought to exist when one of its corner-stones is opposition to freedom of thought and to the right to worship God 'according to the dictates of one's own conscience,' or according to the creed of any religious denomination whatever."

"The most striking point of our correspondent's letter, is his statement that the two counties where Catholic democratic candidates were cut and defeated by members of secret societies are strongly democratic."

"This is important, in view of the fact that several of our quasi Catholic journals and so-called organs, who seem to have more faith in a democratic platform than they have in the decrees of the Council of Trent, have tried to create the impression that the A. P. A. and other detestable secret organizations are affiliated with the republican party. We have seen above what General Grant, for two terms republican president, had to say of these secret societies.

"From years of observation and experience we have come to the conclusion that there is as much, if not more, narrow-minded bigotry to be found among democrats than among republicans. The Know-nothing party had its origin in the most democratic part of the country—the south."

We copy this for two reasons. The first one is because it quotes unfaithfully from Gen. Grant, and the second one is because it attempts to relieve the patriotic orders of the charge, often made by democratic editors of Rome-gagged papers, that they are run in the interest of the republican party.

Father Lambert had good reason for not quoting Gen. Grant at length. Had he done so every intelligent man would have readily seen that Grant, instead of condemning patriotic orders, furnished them the broadest kind of a foundation upon which to build and maintain their associations, and at the same time struck a telling blow at the religio-political organization of which Priest Lambert is a shining light.

It never pays a writer to make unfaithful or garbled extracts from books as easy of access as are the "Personal Memoirs of U. S. Grant." He had far better have left unquoted any sentence than to have quoted it and omitted that portion which arraigns the institution which he is attempting to uphold. What Gen. Grant really did say is found upon page 213 of vol 1 of "Personal Memoirs of U. S. Grant," and reads as follows:

"I have no apologies to make for having been for one week a member of the American party; for I still think that native born citizens of the United States should have as much protection, as many privileges in their native country as those who voluntarily select it for a home. But all secret, oath-bound political parties are dangerous to any nation, no matter how pure or how patriotic the motives and principles which first bring them together. No political party ought to exist when one of its corner-stones is opposition to freedom of thought and to the right to worship God 'according to the dictates of one's own conscience,' or according to the creed of any religious denomination whatever. Nevertheless, if a sect sets up its laws as binding ABOVE THE STATE LAWS, wherever the two come in conflict THIS CLAIM MUST BE RESISTED AND SUPPRESSED AT WHATEVER COST."

What sect sets the laws of the church

above the laws of the state? What sect but the Roman Catholic? Can Priest Lambert name one? Can Priest Lambert prove that this is not the doctrine of the Roman Catholic church? Can he prove that in 1890, did not, in his canonical decree that when the laws of the church and the laws of the state conflict, the laws of the church were to be unconditionally obeyed. No, he cannot prove that these things are not so. He knows they are true, and knowing them to be true he had not the courage to let Gen. Grant speak.

We will admit that the position taken by President Grant is correct, and that a man who would join a secret, oath-bound political association which was not called into existence because a sect sets up its laws as binding above the laws of the state, would be deserving of unmeasured censure, and that such secret, oath-bound political orders would, unless born to rebel or overthrow that claim, would be dangerous to the peace and prosperity of the nation. But the position Gen. Grant assumed does not warrant the Roman Catholic press in holding him up as a defender of Romanism and the defender of associations such as the P. O. S. of A., the J. O. U. A. M., the A. P. A. or the Orangemen. It does warrant us in declaring Priest Lambert's jugglery with his language a very neat jesuit trick, well-calculated to mislead a credulous public. But we doubt whether he has benefitted his cause, as Gen. Grant clearly justified the organization of secret, political parties whenever any sect set its laws above those of the country in which it received shelter.

TRIADE AGAINST TAMMANY.

Dr. MacArthur Denounces Boss Rule and the Parochial School Bill.

NEW YORK, Nov. 30, 1893.—Rev. Dr. MacArthur, pastor of the Calvary Baptist church on West Fifty-seventh street, delivered a sermon this morning on the criminal rule of the bosses and the parochial school question. Seldom has the city government had such sweeping broadsides poured into it from the pulpit. The church was crowded and Dr. MacArthur's remarks were frequently interrupted by bursts of applause. The clergyman made a most bitter and vehement attack on the municipal government, which he characterized as a "bank of his satanic majesty."

Turning to a large American flag draped around the sounding board, and raising his arm he said: "How dare any flag but the stars and stripes float proudly over our city hall? It is insolent to flaunt the green flag of Ireland, which, by the by, has no flag, or that of any foreign nation, in our faces from the flagstaff of our city hall." Continued applause was elicited from this sentiment.

"America for the Americans," he continued. "I protest against this country being made the dumping ground for immigrants from southern Europe, who are poured through the naturalization mills on arrival to swell Tammany's vote."

Dr. MacArthur then took up the question of parochial schools, and said the Romanists had taken an aggressive attitude in wanting public moneys for their schools. He declared that a Roman Catholic could not consistently support the principles of the American constitution. There were many true Americans who were professed Romanists, he said, but they maintained their American ideas at the expense of their religion.

"Let the Catholic church beware," he said, "and stop the introduction of the bill now in course of preparation providing that public funds be given their schools. A protest will go up when it is introduced that will shake the Catholic church in this country to its very foundations."

Here Dr. MacArthur read the platform of the "A. P. A." Each plank was roundly applauded, and it seemed more like a political meeting than a congregation listening to a sermon delivered as part of divine services.

He said over a million voters supported the "A. P. A." principle, and would make things interesting for Romanism when the bill was introduced.—Boston Herald (Dem.).

SENSATION IN THE CHURCH.

Deposed Priest and His Accusers Inter-rupt a Christmas Mass.

ROCHESTER, N. Y., Dec. 25.—Father Charles Flaherty, who was convicted of intimacy with a girl parishioner last spring and whose case is now on appeal, created a sensation at the Christmas mass in his old church at Mount Morris last night. The midnight service had reached the taking of the collection when the deposed priest advanced to the altar rail and spoke about as follows:

"A year ago tonight I was officiating at this altar as your pastor. I am now convicted of a crime and may soon go to a prison cell. There is a man here tonight who was instrumental in bringing about my conviction. That man is Con O'Leary. He comes here with no sacred intention. Why he comes I do not know, but it is the sentiment of this congregation that he shall leave the sacred edifice."

There was a momentary instantly Flaherty's friends yelled that O'Leary be put out of the church, and lines were heard from his opponents. O'Leary blurted across in his seat and said:

"If Charles Flaherty, or any of his friends, attempts to put me out of the church, I will have work for the coroner in the morning."

Father Day, the present pastor, had difficulty in restoring order, for Father Flaherty kept on speaking, charging O'Leary with schooling Mary Sweeney, the girl who figures in the case, to testify falsely against him. He repeated his statements at this morning's mass, but there was little excitement. A majority of Father Flaherty's former parishioners side with him, and are giving small support to Father Day's pastorate.—Chicago Herald.

Last Friday evening the Junior Order United American Mechanics, held a public installation of officers in their lodge room in the opera house building. The lodge has been singularly successful since starting a little over a year ago, and can boast of a membership of nearly one hundred members at the present time. The public installation was well attended in spite of the inclemency of the weather, as the hall was just nicely filled. Had the weather been propitious, they would have been crowded to suffocation. After the newly elected officers had been installed, the doors of the opera house were thrown open and the guests invited to trip the light fantastic toe to the enravating strains of music from the excellent band furnished for the occasion by the Juniors. For those who did not care to dance, there were arranged in adjoining rooms, several card tables where various harmless games were entered into with hearty zest by the merry makers.

Everything was furnished by the order with no charge to the guests of the evening.

The installing officer, W. E. Copeland, past counselor of the order, acquitted himself in a creditable manner, and was highly spoken of by everyone present.

The officers of the order as it now stands, are as follows: Counselor, J. A. Murray; vice-counselor, J. A. Murray;

Harry Barthold; representatives to the state council, Harry Barthold and W. E. Copeland.

After the installation Mr. D. B. Smith was called upon for an extemporaneous speech. He arose and in a manner to show that he was well acquainted with his subject and the workings of his order, he addressed them for several minutes, giving a short outline of the past history of the lodge and the future greatness to which it could attain. He commended heartily the principles of the order in its special efforts to uphold and protect the public school system, and in fact all true American institutions.

They are initiating from four to six at every meeting, and bid fair to equal if not surpass any other order in Plattsburgh in point of membership within a short space of time. They are now in a most healthy and prosperous condition.

The state council of the Junior Order United American Mechanics will meet in Plattsburgh, Tuesday, January 16, 1894, and the Junior boys are looking forward to it with great expectations. It will truly be an event in the history of our local lodge. A great many people have the erroneous idea that the order, as a whole, is too young to command the respect that it deserves. The order is now over sixty years old, and is fast becoming universal. It is strictly an American institution, and no one except natural born Americans can join it, and it is fast rivaling some of the oldest orders in point of membership and popularity. At the state council which meets here shortly will be representatives from all parts of the state, and we have no doubt that it will be an august body of intelligent counselors.—Plattsburgh, Neb., Herald.

Why He Is Not an A. P. A.

ENGLEWOOD, Ill., Jan. 7.—Editor AMERICAN: I noticed the following inquiry in the last edition of THE AMERICAN: "Are you an A. P. A.? If not, why not?" I will tell you why I am not. I have lived in Chicago for three years and have never met an A. P. A. yet that I know of. I have made inquiries about the A. P. A., but as yet have not succeeded in finding it. Myself and brother-in-law would be glad to join. I have attended an open meeting of the J. O. U. A. M., but refused to join, thinking I would be able to find the A. P. A., as I would rather join that order. My neighbors are all Catholics and I have often had THE AMERICAN brought to my door by a Catholic. I did not ask them how they liked the picture on the first page.

You may publish this if you think it worth your notice. About six years ago I lived at Holden, Mo. Rev. J. G. White, commonly known as the Amer-

ican business, came there to lecture and secured the Cumberland Presbyterian church for that purpose. After delivering three or four lectures he was walking the street one afternoon and a nephew of the priest (as I hear by name) ran up behind the Rev. White and pelleted him with eggs. Several citizens gave chase to the young Romanist, and after a long chase succeeded in capturing him. He paid a fine of \$25 and served ninety days in the county jail. His uncle (Father O'Leary), who still remains at Holden, claimed to know nothing of his nephew's actions.

AN EYE WITNESS.

Me Lamentously.

[An "Irish Molly, O."] Can all ye citizens av Rome an' listen until me. As I'm a man av little wuris 'tis milley short I'll be. In tellin' ye what's goin' on in every shate today, There's an ordur gettin' in its wurk—'tis called the A. P. A. They're organisin' ivryphere—now what d'ye think of that? 'Tis gospel trooth I'm tellin' ye, sure as me name is Pat. 'Restricksun av the foren tide that's flowin' strong this way; Let in the best or none at all,—so siz the A. P. A. Foive years is not enuff—they siz—for foremers to acquire A nolege av the country's need—that's why they now desire To give thin longer toime to larn, then If they want to stay, They'll know enuff to cast a vote—so siz the A. P. A. Injustis to avld Oireland is anither schame they've got, We want no ejection, for, begobs, we know what's what. They siz, av you can't rade an' rite you shudn't vote away The jobs phere ejection tells—so siz the A. P. A. A public schule—no ereeds allowed—an' free to ivry wan; They're goin' to agitate it till our parish schules are gone. If you need larin' go to schule—the church will teach you how to pray; The two mhust always stand apart—so siz the A. P. A. I got the bottom facts, ye do? ye do? ye do?

Asks a New Trial.

DULUTH, Minn., Jan. 17.—Father Connolly, convicted of rape a short time ago, has applied for a new trial through his attorney. He takes the ground that the verdict was not justified by the evidence (see account of trial in THE AMERICAN of November), and that the court made numerous errors at law. Several other points were argued. The case was taken under advisement and the result will be announced later. The outcome will be reported by your correspondent as soon as practicable. Let us hope that Rev. (?) Connolly gets—left.

Quiet in Sicily.

LONDON, Jan. 8.—A special dispatch to the United Press from Rome states that matters are quiet in Sicily today. The priest arrested Saturday with a box full of compromising papers, and who was released yesterday after showing that the box had been given to him for safe keeping by the wife of Gulespelli de Felice, the well-known socialist leader and member of the chamber of deputies, was again taken into custody today, it having come to the knowledge of the police that he was acting in concert with De Felice, who is at present in jail at Palermo.

In consequence of the disturbances that occurred yesterday several anarchists were arrested today. Among the prisoners are several of the boldest rioters on May day, 1891.

Labeled Our Friend Holden.

DULUTH, Minn., Jan. 17.—"Another Unmasked"—W. C. Holden, Duluth's Imported A. P. A. Lender, Exposed—"Holden is an All-Round Scoundrel, Dishonest, a Villain of the Worst Character," are the head-lines of an attack by the Northwestern (papal) Witness upon the editor of Liberty, recently from Lincoln, Neb. Mr. Loux will have to prove in court the above charges, as Mr. Holden holds letters highly praising him as a man of ability and honesty. Will Rome ever make a fight for her decaying creed that cannot be questioned? ZENITH.

Father Reed and his boss, Bishop "loyer" Clover, have been busy spreading the report that the A. P. A. Council of Morris was taxed \$300 for the election of Swift in Chicago. While this is about one-third the amount the Tammany gang and their church sent in for Hopkins, will these fellows be good enough to tell the public on which occasion they lied—when they told them there were only six A. P. A.'s left, or when they tell them the \$300 story? These fellows don't seem to remember what they say from one week to the other.