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AMUSEMENTS.

All items under this head inserted at 50c per line.

"The Danger Signal," at Fifteenth Street Theatre, four nights next week, commencing with Sunday matinee.

NOTES AND COMMENTS.

ROSEWATER'S attempt, if the World-Herald correctly reported him, to make it appear that the A. P. A. were prosecuting him instead of George A. Bennett, and that his life was in danger is worthy of the contempt of every Protestant. The A. P. A. has no interest in the fight farther than to see justice done, a thing which Mr. Rosewater may not wish to have done.

THE Irish flag will not wave from the city hall in Brooklyn, N. Y., this year. A telegram from that city says: "Brooklyn has again refused to display that Irish flag on St. Patrick's day. At a meeting of the aldermen a resolution was introduced by Alderman McGarry providing for Irish decorations. An amendment displacing the Irish flag with the stars and stripes prevailed. In the lobby were a large number of Irishmen who went away disappointed, the more so because the amendment was introduced by an Israelite named Cohn.

PURSUANT to announcement Rev. S. Wright Butler preached to the patriotic orders from his pulpit in St. Mary's avenue Congregational church last Sunday evening. His large church was filled with an intelligent audience long before the hour set for services to begin. Before he commenced his discourse he welcomed the members of the patriotic orders there assembled, and also the Thurston rifles, who occupied seats immediately in front of the pulpit, after which he requested the congregation to sing two stanzas of the "Star Spangled Banner." This was followed by prayer. Rev. Butler then began his sermon, taking as his text the 16 verse of the II Epistle to the Hebrews. He paid a glowing tribute to this country, asserting that there was no better country. That it was inhabited by history makers, by men of letters, and there was no history except that made by the inhabitants of the temperate zone. He then pointed out the way to make a better country. It was by making better cities, which would be followed by a better country because the country patterned after the city. The little towns wanted a city school teacher, they wanted city styles and city ideas. He then turned his attention to the public schools, which he believed were the very foundation of our liberties. He did not believe in denominational schools. It mattered not what denomination they belonged to, they were wrong. It was just as wrong for the Methodist, the Presbyterian, the Baptist, the Congregationalist or the Episcopalian as it was for the Roman Catholic church to maintain parochial schools. You might have a piece of pure gold or pure silver yet if you attempted to put the government stamp on it, it would be treason (criminal). He said the churches took the children into their parochial schools and put their stamp on them instead of that of the government; and he believed it was just as wrong to operate parochial schools in opposition to the public schools as it was to coin money outside of the United States mint. He said many other good things, but we have not the time or space, this week, to notice them all. Everything he said, however, was said forcibly, plainly and in a way which showed his audience exactly where he stood. For some of those utterances Rev. Butler has been taken to task by a Rome-edited daily, but that will not detract any from the worth or the pointedness of his statements, which will be approved by a majority of the citizens of Omaha. If it is a crime to utter spurious money, how much more so must it be to attempt to warp the minds of the future citizens, by offering an inferior education to the youth of the land? That is the ultimate result of the teaching in every school which holds that the laws of the state are subordinate to the laws of a church, or that a man's loyalty to his religion takes precedence over his loyalty to his country.

THE Chicago Inter Ocean will be placed on the "black list" which the church of Rome keeps if it is not careful. Think of a daily paper in the United States daring to publish such editorials as this:

The Rev. Mr. Peters spoke very strongly at Bloomington, N. Y., in opposition to Legate Sattoli's proposition for division of the school funds among the churches. Mr. Peters went so far as to advocate the expulsion of Sattoli from American shores. This is needlessly vigorous. Mr. Sattoli—we object to "Mon-signor" Sattoli as a title of honor—the use of which is prohibited by the constitution—Mr. Sattoli has a perfect right to advocate division of the school funds, or socialism, or imperialism, or any other fact, provided that he does not excite the people to violent opposition against the government. But when he has completed his advocacy he must expect criticism. The people will judge between him and his critics.

We think that his critics have the best of the case. There is a plain distinction between the effects of education by churches and education by the state, and it is not favorable to education by churches, and especially is it not favorable to education by the church of which Mr. Sattoli is so distinguished an ornament.

The foreign-born population of the United States is less than 15 per cent of the whole. In so far as this 15 per cent has been educated in parochial schools. This 15 per cent furnishes 36 per cent of the white fall and Bride-well population of the country. The census of 1891 gives the pontifical population at 28,440, of these 13,715 have been educated in the common schools of America, in so far as they have been educated; 14,725 have been educated, in so far as they have been educated, in European parochial schools, mostly under the management of priests, friars or nuns. Of the 53,096 inmates of penitentiaries and reformatories, 51 per cent were of foreign birth, and educated, in so far as they were educated, at parochial schools.

The indications are plainly in favor of the state system of education as productive of far less crime and far more thrift than that education in those parochial schools of which Mr. Sattoli is a zealous champion.

It may be added that a majority of persons engaged in the sale of liquor or in other business that is somewhat under the ban of good policy and good morals are of foreign birth and of parochial school education. Mr. Sattoli's mistakes are patent.

WE referred last week to a speech which Mr. Charles E. Winter delivered in the First Baptist church the evening of February 22, 1894. We did not expect, at that time, to be able to give his beautiful tribute to the nation's flag to our readers, but through a kind intervention of providence we find we are able to do so this week. It will repay any one who reads it. Mr. Winter spoke as follows:

THE FLAG. Some historians have said that the conquests of Rome were not achieved by men and arms in battle, but by the Roman Eagle. The eagle was the sign and symbol. It was the standard borne through every conquest. That standard was invested with the stern qualities and heroic virtues of its bearers. Captives and runners had carried to the outlying and distant countries stories of that wonderful people. And when the rude barbarians beheld advancing the emblematic eagle it meant the visitation of an army wonderful in fortitude, fearful in energy, ruthless in action, absolute in rule; and they threw themselves prostrate beneath the outstretched wings of that terrible symbol. Thus the standards and flags of all nations and people became invested with the characteristics of those they represent. The flag of a nation embodies its ideas and principles of government, the history of its people, the memory of its heroes. To each citi-

zen it represents all that is worthy, good, noble, heroic, virtuous, glorious. Happily to him the faults and errors it has witnessed are dispelled in the radiance of its glory. But the true worth of a flag may best be measured from without the pale of its influence. From this standpoint we may view and make decision with impartial judgment.

The flag of Spain touches us with emotions of pride and reverence as we gaze and behold the embarkation of the Genoese sailor, a master mind, Columbus, upon that fateful voyage; but as we lose sight of that little group of vessels and turn our faces to the land, we instinctively draw back from the door of the dungeon of the Inquisition. The Russian flag is one that causes a thrill of gratitude in every American heart as we think of the dark days of 1812, but that thrill changes to one of horror as we draw that flag aside and gaze into the mouth of the Siberian mine. The Tri-Color of France waved above a LaFayette and Madame Roland, but it waved above a Marat and Robespierre "Liberty, Equality, Fraternity," were written upon its folds, but stained in innocent blood, they were transformed into license, anarchy, fratricide. Germany's flag is the flag of a powerful nation, a progressive people, but the iron hand of military rule is there. The flag of England represents the stock from which we sprang, it represents the virtues of the great Anglo-Saxon race; but in its blackest shadows we discern the broken outlines of Ireland and India.

But the American flag! The Stars and Stripes! We may be blinded in a measure, but we cannot believe, we do not believe that in the eyes of mankind there is a reproach that can dim its lustre. That flag compels respect the world over. Its enemies must admire it, honor it. It is not for the transcendent genius of its generals, the heroism of its defenders, then for the principles it represents. Equity may warp the perceptions and judgment and detract from the glory of our great, but cannot reject our principles. What man, be he French, English, Spanish, Russian, German or any other foreign nationality, can contemplate those principles and from his heart have one word of criticism, disparagement or antagonism to offer. Why, what does that flag mean? It means a voice in government, the right of speech, equality before the law—a free nation. It means a liberated body, a liberated mind, a liberated conscience—a liberated man. And mankind everywhere, regardless of nationality or condition, must recognize, does recognize the wisdom and beneficence of those principles.

We revere the flag because it symbolizes those principles. They are indeed worthy of reverence. When we thus transform and embody them in the material, in cloth and color and form, we verge upon the realm of idolatry. We worship the thing for the thing signified, the substance for the sentiment, the representation for the ideal; but it is "a sweet idolatry enslaving all the soul!" It is a noble, a grand idolatry in which the American heart can never worship too steadfastly and devoutly.

(Continued next week.)

A DISPATCH from Georgetown, Col., Wednesday, gives out the startling information that a move is making to annex the silver-producing states of the republic of Mexico. This dispatch says Mayor Parker has signed and heads such a petition, and that it will be circulated in all the mining camps. This may seem like foolishness to many people in the middle and eastern states, but we desire to call their attention to one thing in this connection which they have probably overlooked. Prior to the war of the rebellion a gigantic movement against foreign interference in our affairs of state was sweeping over this country. It was aimed at the same national enemy which the present movement known as the A. P. A. is so ably combating. That movement spread most rapidly in the border and southern states, and gained such headway that it bade fair to be the leading political party of the nation. Rome saw this and set her agents to work to breed discord and stir up strife among a happy and contented people. By degrees she worked upon the politicians of the north and the politicians of the south, until neither would accede to the other's demand. The result was a war such as the world had never seen. Neighbor was pitted against neighbor, brother against brother, and father against son, until the life-blood of hundreds of thousands of brave and conscientious men ran in rivulets from a thousand battlefields; a beautiful and prosperous portion of our country was laid waste; death, disease and desolation stalked abroad in the land; mothers wept for wounded and dying sons; daughters wailed their lamentations o'er the graves of sires they loved; liberty closed her eyes to shut out the horrible, the ghastly panorama, while nations watched, death as he reaped and sowed the land with desolation. Few knew the agencies at work, or stopped to analyze the cause of all this strife. Yet, behind it all there was a purpose—one so foul, and black and damnable that the instruments it used were not aware of its real or full import, else one might doubt the conscientiousness, the sincerity, of many of the actors in this appalling national drama. While our beloved country was racked and rent, almost dismembered, and when the ink on this blessing of the pope of Rome to Jefferson Davis had hardly had time to dry, that arch enemy of liberty had his loyal son, the Arch Duke of Austria, who was afterward shot at Queretaro, bring over thousands of soldiers and quarter them in Mexico for the sole purpose of entering this land and dispossessing Davis should he be successful in his attempt to leave the union. But Davis was unsuccessful, the troops stationed in Mexico returned home and the re-United States remained the abiding

place of liberty, although the American movement was killed for the time. Today Rome is working with the same end in view—the possession of America. She cannot hope to accomplish that unless she can again disrupt the American party, and what would more effectually accomplish this than another rebellion? You may think this is out of the question, but think for a moment. New Mexico is strongly Roman Catholic; so is Arizona and California. A large majority of the Indians are slaves to that religion; the Mormons are not satisfied with certain laws; the same is true of thousands of miners who are idle on account of anti-slavery legislation. To these add the thousands of greasers, Indians and priests who would swarm from Mexico to help disrupt this nation in the hope also of overthrowing the republic presided over by Porfirio Diaz, and you will find an army as hard to overcome as was that headed by Jefferson Davis. Therefore, the government at Washington cannot afford to ignore the demands of the people who inhabit the silver-producing states. It should give them relief. It should, at the same time notify Major Parker that he is overstepping the bounds of an American citizen.

SENTENCED TO A MONASTERY.

The Bonicum-Corbett feud took a new turn today when the announcement was made that the bishop had excommunicated the Palmyria priest. This action is the outgrowth of the trial in this city a few weeks ago wherein Father Corbett sought to have Bishop Bonicum convicted of libel. The order of excommunication was issued February 22, and sentences Corbett to a monastery near Montreal, Canada, for a period of three years. Reports from Palmyria are to the effect that Corbett defies the bishop's orders and will not surrender his charge. A suit has been begun in the civil courts of Otoe county to eject Corbett from the church.—World-Herald.

Of what account are our laws if a bishop of the Roman Catholic church can sentence—and incarcere—a priest of that church to three years' imprisonment in an ecclesiastical jail when the only crime he has committed is one against ecclesiastical law, i. e.: suing a bishop before a civil court? While Father Corbett is not our ideal American citizen, yet, if he has been injured in name or in property by a man who professes to be a citizen of the United States, he has the undoubted right to call to his aid any law upon the statute books of this state or of the United States, and obtain redress regardless of any or all of the laws of the church of Rome. This fight between Bonicum and Corbett has proved one thing if not more, namely: It has proved that ecclesiastical law is above the laws of the state. Yet we have had intelligent Roman Catholics tell us that was not a doctrine of the church. We know it is, and we know that any church which holds to such a doctrine is the enemy of this republic, and the men who believe it are traitors of the deepest dye—unworthy of either citizenship or protection under the laws of this country, and American citizens should see that Romanists and their sympathizers are defeated for any office they seek. A man unfit for citizenship is unfit to be a public official.

IN order to prevent a repetition of the recent disgraceful efforts to abridge the right of free speech, THE AMERICAN has undertaken to raise a fund with which to prosecute all persons hereafter guilty of such an attempt. It matters not how small the sum, every American who prizes that boon should help swell the fund. We do not ask any one to go into this, but will accept for any amount sent in for the fund. We have received contributions from Oregon, Arkansas, Iowa, Nebraska and other points. The money so raised will be used to prosecute all violations of the law guaranteeing free speech. Our proposition is contained in this blank which contributors sign:

I, of [town] [state] hereby subscribe \$ [amount] to the Free Speech League Fund of the American Publishing Co., of Omaha, Neb., and Kansas City, Mo. I desire to have my name enrolled as a member of the Free Speech League, and agree to donate a like sum whenever there is an attempt to abridge that constitutional guarantee of a right to free speech any place within the confines of the United States.

As many of our friends as desire to become contributing members of the League can fill out and send to our address the above form. Those who only desire to become honorary members can do so by sending in fifty cents and

applying for a certificate of membership. Let us see what can be done on this line.

SCHOOL QUESTION DISCUSSED.

Rev. Madison Peters Denounces Catholic Church Policy in This Line.

New York, Feb. 25.—Rev. Madison C. Peters, in his sermon tonight at the Bloomingdale Reform church, said: "Sattoli's cautious concessions on the school question, made when he first arrived here, won him the good will of the American people. But he has shown himself to be a man of many masks. If Americans need any outside aid in settling her educational problem they would prefer an ambassador from a land which can be found where the standard is higher than it is in the United States. It is an insult to American intelligence to have a man sent here to dictate in reference to our schools who cannot speak our language and who comes from a nation where at least seventy out of 100 persons can neither read nor write. If Americans still cherish the spirit of 1776 Sattoli would be placed in a pneumatic gun of solid sentiment and fired to Italy forthwith.

"Interference with our free, unsectarian school system is the most dangerous sort of anarchy. Let the free schools be undermined and one of the chief cornerstones of our national independence is gone. Our public schools were organized not to make our youth partisans in politics and sectarian in religion, but to give all, regardless of position, nationality or color, a good education. All denominations maintain separate sectarian schools and colleges, but they do not attempt to avoid paying the public school tax. Why should Rome thrust her hand in the treasury any more than any other church? If any church wishes to make a denominational dance there is not a thing to hinder in this free land, but the denominational fiddler will have to be paid with denominational and not with state money. If there are any persons in the country who are not deriving as much benefit from the government as they pay for their taxes let them recross the Atlantic, the sooner the better, and that, too, with our kindest benedictions."

Knows the Bishop.

BROOKLYN, Feb. 22, 1894.—To the Editor of THE AMERICAN: I doubt not that you will kindly permit me to say a few words to the readers of your most loyal paper concerning Bishop McNamara and his work. The bishop is a fearless Protestant in every sense of the word. I have been personally acquainted with him for many years. I have followed his mission work since its inauguration in New York City many years ago. He was instrumental in establishing the various societies in the United States known as Independent Catholics. And he has been careful that his followers should have an intelligent idea of what the word Catholic implies, so that no Romanist was ever deceived by him. Though many Roman Catholics in New York and Brooklyn have learned to respect him, on account of his bold and fearless manner of carrying on his work. Great numbers of Romanists are being loosened from the bondage of priest-craft, and are becoming useful citizens in society, through the work of Bishop McNamara. His influence with the Irish people (when once he gets their unprejudiced attention) is as great as the opposition they manifest to him on first acquaintance. He has commanded the respect of the better classes in every city where he has labored. And many a city that has given him the roughest reception, has given him the greatest ovation at the conclusion of his work in their midst. It has been my good fortune to have the bishop and his estimable wife a guest in my house. And their chaste deportment and the moral effect of their example and teaching has been a blessing to my children which I shall never be able to repay. He is a master in the Greek, Latin and French languages, and my family have received much valuable instruction from him in these studies. He is as generous in his diffusion of light in secular education as he is in heralding the gospel, as many young men can testify to his generosity in this matter of free instruction. His fame as an advocate of temperance is known throughout the United States. His consecration to his work may be fitly illustrated by the following incident: While President Harrison was in office, he made a visit to Brooklyn on some grand occasion, which I do not now recall. The president was the guest of Mr. Knapp, who was a particular friend of the bishop. An invitation came to my house for the bishop to meet the president at the house of his friend, Mr. Knapp. The bishop was at that time doing important gospel work in Asbury Park. When I expressed my astonishment at the coolness with which he received this invitation, he said: "I have more important work on hand than meeting presidents." This was not because he did not respect Pres-

dent Harrison, for he esteemed him very highly, but he was thoroughly consecrated to his work, and everything else must give way to that. His love for his adopted country is proclaimed in every sermon he preaches. His prayer for the nation's prosperity would honor the senate chamber. I could listen to him for an hour as he pours out his soul to God for the preservation of the institutions of our land. It would seem that he realized (more than many do) that none but God could save our nation from those undermining influences which are set to work by the enemies of our country. He is not a politician, though he is always found on the right side of great national questions. He is a religious man and a patriot, that will be better understood in years to come than at the present time.

How strange it seems that such a man, who was never before in his life charged with violating the law, (though spending the greater part of his life in cities of refinement and culture, where infractions of law are most severely punished), should now find himself near prison bars, awaiting trial on a charge that the record of his life shows that he, of all men, would be the least liable to be guilty of. Is there no feeling of shame in the American born citizen, when he sees a man of foreign birth persecution life on account of loyalty to our flag? If all men were as patriotic and as law abiding as Bishop McNamara, we would need no jails. Yet, law has been so perverted that he is made the transgressor, while his enemies, (who, as a class, inhabit our jails) are free. Let me say in conclusion that if Rome has not undertaken more than she can carry through this time, then I have not properly estimated the rebounding qualities of Bishop McNamara. Yours very truly, T. M. KING, 340 Gates Avenue.

How the People Are Fooled.

We have often charged that the Jesuits had control of the news gathering associations and the daily press. We do not need to offer any more competent material and relevant evidence than this:

KANSAS CITY, Mo., Feb. 26.—The case of ex-Priest McNamara, whose remarks on Catholicism, early in January, caused a small riot was called in the criminal court this morning. The charge against him is the slandering of Fathers Dalton and Lillis and Mother Rose Vincent.

Up to 1 p.m. ten jurors had been secured, and it is thought the remainder of the afternoon will be taken up in securing the other two.

At the afternoon session of the court Presiding Judge Wofford was taken suddenly ill and announced that it would be necessary to take a recess until Wednesday morning. As soon as he reached the street McNamara's friends, 200 strong, many of them members of the A. P. A., formed in a procession behind him and marched to his lawyer's office. The big procession, headed by the ex-priest, caused considerable comment on the street.

Now, what was the truth in the matter? Just this:

After court adjourned in the case of the State vs. Bishop J. V. McNamara Monday afternoon a crowd of about 200 ROMANS followed the bishop from the court room to the office of his attorneys, in the New York Life building, a distance of about eight blocks. There were only about twenty-five of the bishop's friends with him, and who had to hover close around to keep the mob away. The hoodlums would yell, "Hang him," "Get a rope," "Head him off," and such kindred expressions. At Delaware and Eighth streets several of the gang made a break to head off the bishop and his wife from their course, but failed. The mob hung around the Ninth street entrance to the New York Life building for about two hours, then thinned out. A report was circulated that it was a run on the bank to throw off the real intent.

This all occurred between 2 and 5 o'clock in the well regulated municipality of Kansas City, Mo., and the officers allowed this mob to crowd a busy thoroughfare for more than one and a half hours. Notwithstanding the demonstration by this band of outlaws Bishop McNamara delivered two lectures the same night to packed houses. The people are becoming firm and set in their opinions and the lines are being drawing closer every day. The Americans are becoming disgusted with the rottenness of the Kansas City officials and denounce their actions. It is rumored that an indignation meeting will be held if the law is not enforced and these mobs dispersed and suppressed by the authorities. The better class of people have become disgusted and desire a change from the old style of vandal law.

OWING to the illness of Judge Wofford the witnesses and the jurors in the McNamara case have been discharged and the case against the bishop postponed until Saturday. If Judge Wofford gets too sick to try the case, our friend should know before whom he is to appear for trial. An O'Rourke or a Sullivan would hardly decide a case against a priest of Rome.