



A TYPICAL ST. PATRICK'S DAY PARADE.

PRIEST AND NUNS QUARREL.

Sioux Falls Parish Torn Up Over the Dissensions and Bickerings.

SIoux FALLS, S. D., March 10.—This city, and particularly the Catholic element, is very much stirred up over the tangle which the local priest, Father Nolan, and Mother Superior Stanislaus of the parochial school are in. The trouble dates back to 1889, and was at the beginning of a financial nature. During the real estate boom of that year the Catholic church here purchased extensive property interests, which have involved the church in debt and its members in an unpleasant row. At that time, upon the recommendation of Bishop Marty of this diocese and the mandate of the Baltimore convention, a parochial school was established here and Mother Stanislaus of the Ursuline order of nuns and several sisters of the same order were placed in charge. At first nearly all of the children of local Catholics were sent to the school, but later when the expenses of the school became a burden to the patrons, who had to pay their proportionate share for the support of the public schools, an effort was made to have the school abolished. This was the first visible evidence of the present trouble.

The sisters, of course, wished the school continued, as did also Bishop Marty. The priest was among the opposers of the school for other than financial reasons. Mother Stanislaus then made an effort to get the priest removed, and this but widened the breach, and the case then stood priest and parish against bishop and sisters. Finally Father Nolan ordered several families to take their children out of the school, which was done. Mother Stanislaus about this time sent \$10 to Father Nolan for church purposes and it was refused. Thus the matter stood until January 2, when Father Nolan and eleven representative members of the church went to the bishop's residence, when the sisters were present, and preferred charges against their moral character and conduct, naming several instances which they said were of general notoriety. Mother Stanislaus denied every allegation and explained every tale. The bishop told the priest and the men who had come with him that their charges had not been sustained and that the sisters should carry on their school as before.

On February 14, from the altar, Father Nolan denounced the school and the sisters. Of the latter he said: "These women, wearing the garb of holy women, are not such. They are not competent to teach in any school. There are some novices there, and for them I am very sorry, but the others are unfit morally to instruct your children and I forbid you to send them to their school."

Mother Stanislaus asked the bishop to exonerate her and compel the priest

to retract. The bishop refused and Mother Stanislaus left at once for Washington and Baltimore, where she told her story to Mgr. Satolli and Cardinal Gibbons. She arrived home Friday with the following, which, she claims, comes from Satolli: "The Ursuline sisters of Sioux Falls, of whom Mother Stanislaus is the superior, are authorized to continue their private school and to receive pupils therein, providing they have the authorization of the ordinary. The said school of the Ursulines in Sioux Falls is recommended to the zeal of the reverend pastor and to the interest of the faithful in general."

The sisters who claim the archbishop dispatched a peremptory order to Father Nolan, instructing him to withdraw his accusations against the character of the nuns, to re-establish the parochial school and to support it. Father Nolan refuses to comply with the order until the church authorities have heard his testimony. Practically, the parish is supporting the priest in this matter. It is expected that a priest from some other diocese will be sent here soon to make a full survey of the subject and report to Archbishop Satolli. A meeting will be held tomorrow evening by the members of the church to decide on what action should be taken.

SAYS ROME RULES.

Government Employes Are Dismissed for Sectarian Reasons.

WASHINGTON, D. C. March 6.—The following has just appeared in the *Evening News* of this city. This paper is considered one of the most conservative of Washington. What is going to happen? The people are all astonished. Are the Jesuits losing their grip on the secular press?

NEW YORK, March 5.—The Rev. Madison C. Peters, during the course of his sermon last night at the Bloomingdale Reformed church, said: "The facts I give you now are furnished by an old resident of Washington, who knows what he is talking about. I give publicity to these facts not for the purpose of stirring up religious bigotry and awakening partisan feeling, but only that Americans may know that Romanism here, as in the old world, is a political machine and that it will ally itself with any party that will further its interests."

"Romanism has \$12,000,000 worth of property in the city of Washington, largely secured in thirty years, two-thirds of it contributed by Protestants—by a systematic begging from government employes and from government appropriations. Nuns and sisters of charity make monthly solicitations for money, frequently during business hours, contrary to the plainly posted rules. If the clerks in the departments do not pay money over to the nuns they lose their positions. Romanists can

get in advance the civil service examination questions.

Protestants dismissed. It is a well-known fact of the clerks dismissed the Protestants preponderated, while of the new appointments the majority are Catholics. A short time ago in the bureau of printing and engraving twenty-one promotions were made in one day, nineteen of which were Catholics. On pay days in the pension bureau, as the clerks receive their pay, they file out between two nuns with box extended. It is needless to say that the commissioner of pensions is a Roman Catholic, so also his first assistant, and the chairman of the house subcommittee on pensions is of the same faith.

"Six government clerks, five of them old soldiers, were lately reduced in pay, ranging from \$300 to \$500 a year, and their reductions given to six other persons, five of whom were Roman Catholics. In this particular room nine-tenths of the clerks are Romanists. A recent investigation showed that one-half of the 150 clerks in a certain division of the agricultural department were Romanists."

"To be an American seems to be as much a disqualification for office in Washington as in New York. In the land office there is but one chief of a division appointed under Harrison who retains his present position, and he is Romanist. In one division in the printing office where there are fifty clerks there are forty Romanists. In one room in the treasury of eight clerks, four are Romanists. An old clerk in the agricultural department refused to give to the nuns; he was discharged, and this in the land of the free."

Peckham's Protestantism killed him. "It was notorious during Gen. Rosecrans' time that the clerks had to pay money regularly to the priests and nuns. The court of appeals of the district of Columbia, organized this year, may be said to be entirely Catholic. Chief Justice Alvey is the son of a Roman Catholic mother; Judge Morris is a Jesuit lawyer and Judge S. Shepherd is also Roman Catholic and a Romanist. Senator White was appointed to the supreme court of United States. Peckham was defeated by Romanists because of his pronounced loyalty to American institutions. Do you wonder that patriots are rising up all over the land, rising by the millions, to put down the intermeddling by foreign-allied ecclesiastics with our home affairs?"

"Just a word loyally—as long as Col. George Bliss acts as Archbishop Corrigan's adviser and republican leader at the same time the republicans of New York will not vote. Tammany Hall and the Catholic church are one, and its legal adviser cannot be the leader of republicans." C. ROYS.

Paid for Praying in a Penitentiary.

DULUTH, Minn., March 7.—Editor of THE AMERICAN: Your correspond-

ent has just received a copy of a recent issue of the *Loyal American* in which a Stillwater correspondent informs us that a Roman Catholic priest receives \$50 per month to hold semi-monthly services at that prison.

By what right or power does this priest gain such authority? Of course Rome has the greater portion of the convicts in the penitentiary. But even allow this she has no right to draw a salary from the state to teach sectarian doctrines even though it be in a jail. The state should begin its economical work at Stillwater, thereby save \$600 a year on priestly services. We do not need them. Other denominations, I understand, send their ministers to preach to prisoners but they receive no salary, and why should Rome?

Would Tax Churches.

NEW YORK, March 12.—Numerous reasons were given by Rev. M. C. Peters last night in his sermon at the Bloomingdale Reformed church why church property should be taxed. He said in part: "The census of 1890 has reported the alleged value of church edifices, the lots on which they stand, and their furnishings as \$680,687,106. This does not include the value of parsonages, colleges, orphanages, land, etc., of which the various churches hold probably \$700,000,000 more. General Grant, in his famous message to congress in 1875, was probably not far from right when he said: 'In 1900, without check, it is safe to say this property will reach a sum exceeding \$3,000,000,000.'"

The census of 1890 shows that the Catholic estimate of the value of their church edifices alone is \$118,342,366. This does not include schools, convents, real estate, or mercantile property, so-called church property. A very careful student of the Catholic church in this country says she has now \$250,000,000 worth of property. Without taxation confiscation will be inevitable. Let Americans take warning by the fact that corporated religious wealth became at one time so great in England and in France, Italy, Spain and South Germany that it crippled their resources, paralyzed industries, and produced ambitions which were only alleviated by wholesale confiscation.

Mexico and many of the South American republics had to seize the property of the church. Four-fifths of the Protestant clergy and the Protestant people are in favor of the taxation of all church property, and the other fifth will be as soon as it gets information on the matter.

Benjamin Franklin said: "When a religion is good it will support itself, and when it cannot support itself and God does not care to support it, so its professors are obliged to call for help from the civil power, I am apprehensive that it is a bad one."

President Garfield said: "The divorce between church and state ought to be

absolute. If you exempt property of any church organization you impose a tax on the whole community. With so much poverty and want in the community, our magnificent church edifices, massive buildings for alleged charitable purposes on our most valuable sites, are a burlesque on both religion and charity. Tax churches and modest buildings will be erected where they are most needed, instead of building one great structure in a fashionable quarter. Exemption from taxation is virtually state support, and that is contrary to our constitution."

Apalism in Jersey.

TRENTON, N. J., March 7.—There was a lively scene in the house this morning when Waiters' bill providing for the display of the American flag on public school houses came up for final action.

Assemblyman Thompson, who had spoken against it yesterday, told the house that insidious communications have been sent to the foreign-born members importuning them to vote for the bill. The requests came from members of the Junior Order of American Mechanics, who were trying to subvert the rights of foreign-born citizens. It was time such organizations were denounced.

Assemblyman Walters interrupted to make the point of order that Thompson's remarks were unparliamentary, but the speaker ruled that they were not.

Thompson went on to say that several of his relatives had fought in the wars of 1812, 1846 and the rebellion. "Yet these youngsters of the Junior Mechanics think that I, and others like me, have no business to be here. I want to say that they are striking at the foundation of American liberty. The American Mechanics and members of the A. P. A. should read history and learn that the Scotch-Irish and Irish from the north of Ireland bore the brunt of the battle in the dark days of the revolution when hope was falling." After expressing his pride in being of Irish birth, Thompson said that while he revered the American flag, and would vote for the bill, he wanted to express his opinion of the sham patriotism and buncombe that has produced the bill, which was intended to "put members on a pole."

Assemblyman Walters, in replying to Thompson, said he was proud to be a member of the American Mechanics. "The statements of the Camden member about the organization sapping the foundations of government are a lie on the face of them, and when he says the order is handed together to prevent any one exercising his rights he lies again." Instantly half a dozen members were on their feet raising the point of order, but Speaker Holt apparently could see nothing wrong and permitted Walters to proceed and tell the house that he

thought the members unpatriotic who attacked his bill.

"I'd like to ask the gentleman a question," said Mr. Thompson. "Do not the oaths of that organization practically declare that a foreigner has no rights which the Mechanics are bound to respect?"

Leader McEwan raised the point that the discussion was getting beyond proper bounds and Speaker Holt so decided. The bill was passed, Harrigan, of Essex, casting the only negative vote. Mr. Harrigan says that since the house will not do business with the constitutional democratic senate he can not conscientiously vote for any bill.

A Patriotic Lady.

FALL RIVER, Mass., March 5.—In the patriotic work I received those circulars and have distributed them among the different orders here and sent some to Providence, R. I., and some to Michigan to my brother to distribute there. Many thanks for sending them.

Inclosed please find order for \$1 for the fund for free speech. Every person should be interested in giving to this fund and protect those who will take their lives in their hands and go through the country exposing Romish hypocrisy and trying to lead the Catholics away from the confessional to the living God.

I will close hoping soon to see free speech established everywhere.

Have you received any encouragement or money from any of these orders east.

Please send me an honorary members card.

Denies the Charge.

A Kansas exchange accuses the American Protective Association of being a society conducted by republican politicians for the purpose of leading the public away from considering the most important issues of the day. The editor of that paper is "talking through his hat." The principles of that organization are either right or wrong. If right they ought and will succeed. If wrong they are bound to fail. A society to protect Americanism in America is right, and we claim that a man holding those principles is good enough to be either a populist, democrat or republican. In fact we believe that no man has any business to be a citizen at all of these United States unless he believes and lives up to those principles.—*Beatrice Tribune* (Populist.)

CHAFFANOGA, Tenn., masons and the craft throughout the country mourn the death of Major George Connor which occurred in that city March 9, 1894. Brother Connor had held all the highest offices in all grand lodges and was the author of many Masonic works, and was conceded to be to the south what Col. Edwin A. Sherman is to the west—the peer of all other Masons in point of Masonic wisdom.