

THE AMERICAN.

A WEEKLY PUBLISHED BY

"AMERICA FOR AMERICANS." We hold that all men are Americans who swear allegiance to the United States without a mental reservation in favor of the Pope.

PRICE FIVE CENTS
NUMBER 13

VOLUME IV.

OMAHA, NEBRASKA, FRIDAY, MARCH 30, 1894.

COLUMBIAN LEAGUE A ROMAN CATHOLIC LEAGUE

The Columbian, vol. 1, No. 3, of Milwaukee, Wis., dated Saturday, February 17, 1894, publishes a speech delivered by Patrick Donnelly before a branch of the Columbian League, from which we take this extract:

"Catholics have organized the Columbian League with open doors. Its politics, if it has any, are entirely unsectarian. All good Catholics will join with all good Protestants, with all good citizens of whatever name or creed, whether they belong to any church or no church, in standing by the common rights of all. As for our flag and for our schools, the Columbian League proclaims its loyalty to the former, and is the truest friend of the latter."

So we have Catholic testimony that the Columbian League is a child of Roman Catholicism. How much wiser it would have been to have had Washington Gladden, of Columbus, Ohio, Marc W. Darling, of Sioux City, and John Williams, of Omaha, Neb., start the anti-A. P. A. society. They are all Protestants, you know—they all protest against the A. P. A. and uphold Romanism—and a society manned by non-papists which has as its object the combatting of an exclusively Protestant order would have, it seems to us, much more influence than one fathered and officered by Romanists, which is the condition of the Columbian League today.

ORGANIZING AN A. P. A.

There has been an effort on the part of a few citizens to organize a local branch of the American Protective Association in this city, and so far as the Nucleus is able to learn, the project is at least partially successful. In the opinion of the Nucleus this organization is preposterous and very untimely. It also seems queer that such an organization should be upheld and toiled by free-thinking and conservative men.

The A. P. A. is an organization which is professed to be wholly void of political teachings, yet it is worked for all the political profit that can be attained through the undermining secrecy. If the organization is one of political proclivities, it is wrong, for no political organization should withhold its ideas or doctrines from a criticizing public, and if its methods are beyond reproach, every American should be apprised of the fact and permitted to become a member.

But it is claimed by those who profess a thorough knowledge of its teachings that the order is wholly non-partisan. That being so, the members must have some object aside from politics in view. Instead of being a political institution, the American Protective Association is claimed to be sectarian, and its object is to assist in the suppression of the Roman Catholic church. Its workings are secret, and when one becomes a member he obligates himself to ever avoid rendering a Catholic assistance in any way; avoids dealing with him so far as possible; avoids associating and conversing with him; avoids asking a Catholic for favors; we presume the Catholic would not object to this, and after all these obligations are given, an oath is administered that would chill the blood that flowed through the veins of the James gang.

As a matter of fact, such an organization is wholly unconstitutional; our government was founded on a basis of FREE CHURCH AND FREE SPEECH! Do the teachings of the A. P. A. grant free church and free speech? Hardly. Even its own doings are secreted from the outer world, and its members sworn to secrecy during life. In fact, the order is penurious and trifling and should be scorned and put to shame by the true American citizen, and we doubt much there being a more loyal class of citizens on the face of the earth than the members of the Catholic church. It would be equally as sensible to assist in the overthrow of the Methodist, or any other church. In our opinion, as the Catholic—Logan Nucleus.

In the opinion of this editor the man who wrote the above editorial for the Nucleus is very ignorant of the aims and objects of the American Protective Association.

The A. P. A., far from being "preposterous and very untimely," is a sensible and timely organization, and the men who make war upon it never fail to show their ignorance of its true objects and purposes. It is just such an organization as free-thinking, conservative men would care to foster and uphold. In verification of this we have only to quote the declaration of principles which have been adopted by every state council in the union, with probably two exceptions, and those two exceptions plant the order squarely on the ritual, which embodies every essential feature contained in the declaration of principles adopted by the other councils and which read as follows:

There is no good reason why any person should be in doubt as to the attitude of the A. P. A. on any question. The order has published and republished its declaration of principles, which read as follows:

First—Nationality is not a bar to membership in the order. No man was asked where he was born.
Second—We interfere with no man's partisan politics.
Third—We attack no man's religion so long as he does not attempt to make his religion an element of political power.
Fourth—We unite to protect our country and its free institutions against the secret, intolerant and aggressive efforts that are persistently being set forth by a certain religious-political organization to control the government of the United States and destroy our blood-bought civil and religious liberty.
Fifth—We are in favor of preserving constitutional liberty and maintaining the government of the United States.
Sixth—We regard all religio-political



"KEEP YOUR HANDS OFF OUR MUNICIPAL AFFAIRS AND OUR PUBLIC SCHOOLS!"

organizations as the enemies of civil and religious liberty.

Seventh—It is, in our opinion, unwise and unsafe to appoint or to elect to civil, political or military office men who owe supreme allegiance to any foreign king, potentate or ecclesiastical powers.

Eighth—We are therefore maintaining the principle of one general unsectarian free school organization and will oppose all attempts to supplant it by any sectarian institution.

Ninth—We are opposed to all attempts, local or national, to use public funds for any sectarian purpose.

Tenth—We are in favor of laws taxing church property.

Eleventh—The opening of private and parochial schools, convents and monasteries to public official inspection and placing on the same plan of morality and law as Protestant institutions are.

Twelfth—We are in favor of changing our immigration laws in such manner that they will protect our citizen laborers from the evil influences of cheap pauper and criminal labor which, through the instrumentality of European propagandist societies and in this country by the aid of strikers and the subtle influence of priests, are rapidly supplanting our free and educated American citizen in every line of industry.

Thirteenth—We believe there should be an educational qualification to elective franchise that will require every American citizen to be Americanized.

Fourteenth—We are in favor of putting into office honest and true patriots who are best qualified to fill the position regardless of political parties.

Fifteenth—We are willing to be governed by these principles in our future political action.

Sixteenth—Our mission is to awaken the people of America from their lethargy, indifference and over-confidence—eternal vigilance is the price of liberty, yet the Protestants of this republic have ceased to be vigilant and in conscious strength are intently chasing the slithering dollar or quietly doing while we are swiftly drifting toward a more tremendous and terrible crisis than this country has yet known.

Seventeenth—It is not the sole test of American loyalty. We have men born in several countries remote from this that are as loyal as any native. But they are not Romanists. American loyalty consists in devotion to our constitution, laws, institutions, flag, and above all, our public schools, for without intelligence, this representative republic will go to pieces. We oppose the teaching of perverted history in our schools and the mutilation of reference books to cover the infamies of the so-called church which is more political than religious. We are opposed to priests and prelates as such taking part in elections and voting their laity as a unit in the interests of a foreign corporation, with intent to injure this nation and its institutions.

Will the Nucleus point out an objectionable feature in the above? Is there a single principle enunciated it cannot endorse? Is there one principle any loyal American cannot accept and uphold?

In the second paragraph the Nucleus says the "A. P. A. is an organization which is professed to be wholly void of political teachings." Nothing is farther from the truth. The A. P. A. claims to be and is essentially a political party. It is organized for the sole and express purpose of opposing by the ballot, foreign ecclesiastical interference, in our affairs of state. By the use of the ballot to protect our interests we become to all intents and purposes a political organization, and any one who denies that fact is not a reliable authority as to the attitude or objects of the A. P. A.

The Nucleus then assumes the other side of the question, and says "if the organization is one of political pro-

clivities it is wrong, for no political organization should withhold its ideas or doctrines from a criticizing public." What could be more open than the above declaration? That certainly answers the objection, besides showing that "its methods are beyond reproach."

But he seems determined to find some fault with the A. P. A. for in the next paragraph he says, "Instead of being a political institution, the American Protective Association is claimed to be sectarian." By whom, please? Certainly not by its members. Then it must be by men who know no more about the order than Ferguson & Diers. It must be by the great enemies of human progress and enlightenment—the priests of Rome and their dupes—who have fought Masonry for ages, and who proclaim that the church is above the state.

In the same paragraph the writer says the object of the A. P. A. is to "assist in the suppression of the Catholic church. Nothing is farther from the truth. As a religion the A. P. A. has no fight against Roman Catholicism, but when the church leaves the sacred office of ministering to the spiritual wants of her communicants, and drags both herself and her adherents through the political mire in order to more firmly fix her hold upon affairs of state—votes her people as sheep—protest against political appointments as a sect, and establishes a bureau at Washington to lobby for bills favorable to Roman Catholic interests, then the A. P. A. will, and does "assist in the suppression of the Roman Catholic church."

"In an encyclical issued by Leo XIII a few years ago, the following significant sentences occur: 'We exhort all Catholics to take an active part in municipal affairs and elections, and to favor the principles of the church in all public services, meetings and gatherings. All Catholics must make themselves felt as active elements in daily political life in the countries where they live. They must penetrate wherever possible into the administration of civil affairs, and should do all in their power to cause the constitutions of states and legislation to be modeled in the principles of the true church.'"

The American Protective Association would assist in suppressing any other denomination which would dare interfere in the affairs of state, and the only wonder is that Rome has been permitted to act on that line so long. You may think Rome does not mix her religion with her politics, but she does, otherwise you will be unable to account for the large number of Roman Catholics who are in office. You cannot say it is because they are better qualified than Americans! Then it must be because there is a stronger tie than party binding them together. What is that tie? The superstitious belief that the laws of the land are not above but subordinate to the laws of the church, and that the priest is to be obeyed in all things. Their canon law teaches that "all the ordinances of the pope are to be unhesitatingly obeyed;" that the "laws of the emperors cannot dissolve

the ecclesiastical or canon laws;" that it is "not lawful for emperors to exact anything opposed to the apostolic rules;" and that the "constitutions of princes are not superior but subordinate to ecclesiastical constitutions."

Because of their belief in such un-American doctrines the A. P. A. regards with suspicion the constant efforts of Romanists to get their hands into the public treasury, their opposition to the public schools, and their assaults on public speakers; and their actions are certainly sufficient to warrant any good citizen in joining any other good, law-abiding citizen, in opposing Romanists in politics.

That the members of the A. P. A. obligate themselves "to ever avoid rendering a Catholic assistance in any way; avoid dealing with him so far as possible; or associating or conversing with him," only men ignorant of the real purposes of the A. P. A. will have the tenacity or brazenness to charge. The corner stones of the A. P. A. are loyalty and liberty, and the capstone is justice.

In the next breath the writer in the Nucleus charges the A. P. A. with assuming an oath that would chill the blood of the James gang. How awful! How perfectly terrible! Think of a timid Protestant minister assuming an obligation that would nearly scare one of the red-headed assassins of the James gang to death! Is it not a wonder we do not hear occasionally some of these men of "peace on earth, good will to men," dropping dead before the altar before which they must stand while that blood-curdling, diabolical, damnable, unconstitutional oath is administered? Will the Nucleus man please tell us why this does not occur occasionally? But, joking aside, there are no terrible oaths in the ritual of the A. P. A.—such as Rome and Protestants who cry bigotry may assume or charge. There is a promise to uphold all hazards every constitutional guarantee, state and national, and as a matter of fact the association is anything but unconstitutional, and when a Protestant editor uses the bald-headed, toothless and blind arguments of Rome against a patriotic association he becomes the laughing stock of the better element of the community in which he lives.

"Do the teachings of the A. P. A. grant free speech and free church?" is the next question asked by the Nucleus, and answered with a "Hardly." We say they not only grant these things but will die preserving them if necessary. But while we are on this question of toleration—that is what the question implies—we will ask who but Roman Catholics attempt to prevent free speech? Was it not a Roman Catholic mob that attempted to prevent free speech and even tried to murder Rev. Chas. Chalmers in Escanaba, Mich., in July, 1891? Was it not a Roman Catholic mob that attempted to do the same thing at Odessa, Ia., in 1891, when Patrick Welsh was speaking against Romanism? Was it not the same class which attempted to murder and silence the voice of Rev. J. G.

White, in Axtell, Kas. in 1890? Was it not the same gang that tried to prevent T. F. Lyons from lecturing in Cameron, Mo., in 1891 and Cheyenne, Wyo., in 1892? Was it not the same Roman Catholic crowd who attempted to mob Rev. Jos. Slattery and wife in Keokuk, Iowa, a little more than one year ago? Was it not a Roman Catholic mob that tried to murder Prof. Geo. P. Rudolph in Lafayette, Ind., in February, 1893? Was it not a Roman Catholic mob which attempted to murder Rev. Slattery in St. Louis, less than ten months ago? Was it not a Roman Catholic mob that attempted to assault Prof. Walter Sims in Kaukauna, Wis., less than two months ago? Was it not a Roman Catholic mob that tried to hang Bishop J. V. McNamara in Kansas City last January? It was. They were all composed of the hell-hounds of Romanism. Against this showing will the Nucleus man place one mob composed of A. P. A. which attempted to commit murder and prevent free speech because a person was lecturing against the aims or objects of the American Protective Association? It cannot be done.

The writer then says he believes the Roman Catholics are as loyal as any other class of citizens. We admit that some of them are, but by far the large majority are cowards and are disloyal. As witness to this charge read this table of enlistments and desertions during the war of 1861, which was published in the Chicago Inter Ocean and New York Sun:

	Enlistments	Desertions
Native Americans	1,035,000 or 75.46 per cent	190,817 or 8.77 "
German	148,221 or 7.14 "	50,649 or 3.67 "
British Americans	50,649 or 3.67 "	45,246 or 3.28 "
English	45,246 or 3.28 "	48,410 or 3.76 "
All others	48,410 or 3.76 "	
Total	2,128,330	
White troops, regulars	1,000,000	175,000
White troops, volunteers	1,128,330	115,817
Colored	100,000	100,000
Total	2,228,330	390,817
Irish	75 per cent	German, 39 per cent
American	5 "	All others, 7 "

In conclusion let us call your attention to two sentiments, Leo XIII. J. n. 10, 1890, in an encyclical said: "Where the laws of the state and the laws of the church conflict, the laws of the church are to be unhesitatingly obeyed." Do you believe that? No! Then you are an A. P. A., because all men who oppose that doctrine are opposed to the very thing such a declaration implies—namely, that a Roman Catholic is a "Catholic first and a citizen afterward." This was the doctrine laid down by Bishop Gilmore, of Ohio, and John Rush of Omaha. Against this sentiment and in justification of the existence of the A. P. A. we will place the words of Gen. U. S. Grant, found on page 213, vol. 1, of "Personal Memoirs of U. S. Grant." They are:

I have no apologies to make for having been one week a member of the American party; for I still think 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 can be 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 man's own conscience," or according to the creed of any religious denomination whatever. NEVERTHELESS, IF A SECT SEES UPON ITS LAWS AS BINDING ABOVE THE STATE LAWS, WHEREVER THE TWO COME IN CONFLICT THIS CLAIM MUST BE RESISTED AND SUPPRESSED AT WHATEVER COST.

SHOT BEFORE THE ALTAR.

Killed His Divorced Wife While She Was Telling Her Beads—Suicided.

SAN FRANCISCO, March 19.—A murder and suicide occurred Sunday morning in the Church of Immaculate Conception at Oakland, while the congregation was present. John Brady, a house painter, shot and killed his wife, Mary, while she was telling her beads in front of the altar.

Then he turned the revolver on himself and put a bullet in his brain. The murdered woman had just been divorced from him because of his dissipated habits. Six children are left.

Wants to Discipline the Irish.

CHICAGO, Ill., March 20, 1894.—To the Editor of THE AMERICAN: I notice in your issue of March 17th, you mention the fact that in some of the departments of the Armour Packing Company at the Stock Yards, Protestants have a poor show of securing positions, while the application of Catholics is generally favorably considered upon the recommendation of a priest. This is exactly so; in fact, a man out there among the Irish is not safe to acknowledge that he is a Protestant. I may add, that if a Protestant out there who carries his lunch and earns his daily bread by the sweat of his brow, should display a piece of meat in his lunch basket as a part of his dinner on Friday he would be looked upon as an object of contempt and hatred; not only would he be subject to criticism and liable to lose his job, but he would be in imminent danger of receiving bodily harm.

Certainly the constitution of the United States provides that every person in this country shall have the right to belong to whatever church he has a mind to, and it is a good thing for all of us in that respect; still, in some portions of the country, even in this city, a man is denied such liberty, at least if he attempts to exercise that privilege he is placed in constant fear of being molested. In this respect the Irish Catholics are the worst and most treacherous, and the best and safest thing to do is to keep them out of power by voting against them in all elections, and in that way we can peacefully and respectfully subdue them and educate them into patriotism and Americanism. Of course, the Irish are excusable to a certain extent for their ignorance, but we must remember the maxim of the law, "ignorance legis neminem excusat"—ignorance of the law excuses none.

Of course, men of prominence would naturally refrain from aiding you in your undertaking on account of their business relations—and we cannot blame them for that—but if you keep nursing your energy and vitality you will always be able to cast the winning vote at the election in favor of the right man—no matter what his politics may be—in favor of the true and patriotic American. READERS.

A Beautiful Contrast.

OTTOWA, Ill., March 24, 1894.—Editor THE AMERICAN: I enclose you the Ottawa township ticket of the two great parties. You can be your own judge as to the names of each party ticket, and will designate them as No. 1 and 2. I will mark each with a C that have the peculiar ear mark. No. 1 is only one Protestant on the list, and please put his name in bold faced type, as he is a Protestant, and stands head and shoulders above all others upon his ticket; but we are sorry to see so fine a young man cast his lot and political life among a class who will some day be among the small minority. He has launched his political craft in a dirty pool but he will outlive it, for he stands first class with the people, far ahead of his opponent, and we hope to see him installed as clerk of the town. He is a man of good habits, of which Ottawa should feel proud; but we are sorry to find him in such company. It is an old saying that a man is known by the company he keeps, but this is an exception.

No. 1. W. J. Graham, supervisor, C.; Joseph Fittres, assistant supervisor, C.; SAMUEL BRODFORD, town clerk, P.; Dan O'Kane, assessor, C.; Charles Klink, collector, C.; John Dwyer, highway commissioner, C.
No. 2. William D. Duncan, supervisor, P.; Jacob Christmann, assistant supervisor, P.; Benj. Levy, town clerk, P.; David Batcheller, assessor, P.; Fred Holloway, collector, C.; George Funk, highway commissioner, P.

O. L. SEB.

Go to Dyball's or fine Candles 1518 Douglas Street.