

PURE WOMEN.

The Perpetuity of the Republic Depends on the Purity of Its Daughters.

This said the lion will turn and see From a maid in the pride of her purity.

There is always a paucity of principle and an exiguity of rugged manhood in those who lightly esteem the virtue, honor and dignity of woman-kind. Blessed are they who sincerely respect the chastity and character of innocent girlhood and pure womanhood. One whose thought and purpose are pure cannot look upon a good girl or womanly woman without experiencing a sensation of sublimity.

Thousands of American male brutes, nominally of the genus homo, plan and scheme day and night for the defilement, debauchment and demission of every attractive girl whom they may meet. Many an alleged American gentleman affects to believe that every working-girl is a gullible grisette, and he proceeds upon that assumption. To every honest girl with whom he comes in contact he displays the mock gallantry and the hypocritical smile that ever mark him who despises girlish innocence and rails at virtue.

The great monuments of liberty—trial by jury, the habeas corpus, constitutional restraint, the common school, a free press and free speech—are necessary to the perpetuity and prosperity of the American republic. But the institutions of liberty must be girt with social purity, with the homely virtues. If American society is to remain strong and stable, greater protection must be extended to young girls, especially in large cities.

ADALBERT BEACH. A Patriotic Lady. AUBURN PARK, July 26, 1894.—Editor THE AMERICAN: Some time ago I wrote your business manager that we were organizing a W. A. P. A. council at this place and asked for sample copies of your paper for distribution.

all loyal Americans. They see the secret hand of Rome in all these riots all over the country. They are an organized power, the like of which was never known, and the thought of the terrible disasters, riots and woe they may cause this country is appalling.

We charge that it is an organized scheme and plot to control this government through the working classes to their ends—for the Roman Catholic church; that they have been years perfecting this scheme, abiding an opportunity to spring it on the people; that they control the A. R. U. wholly; that it is entirely under the direction of Jesuit and Roman Catholic leaders.

Roman Catholics have been heard to boast on the streets here many times, that "every laboring man was with them but the d—d A. P. A.'s. We believe that is why they mob and try so hard to kill every man who is willing or trying to work. They say at once that he is an A. P. A., in other words a Protestant, and not fit to live. We all know it is the lowest foreign element that is most easily controlled by priests. The more ignorant, the more easily managed to suit the will of the church.

It is a fact known to all, that not one "good Catholic" would be helping this strike or in any way connected with it, if not sanctioned by his priest.

LOYAL CITIZEN. Hoping that all loyal papers will come out fully and take this stand, I am yours for God, our country and our free schools.

CENSUS STATISTICS

Prove That There are More Foreign-Born Criminals and Paupers Than Native.

One can hardly pick up a newspaper or magazine without having it thrust into one's teeth that the people of this country are becoming more criminal as they are better educated, and that our whole system of civilization is responsible for the scum of society which rises to the top as pollution in our pauper and criminal calendars. It is only when one takes the pains to inquire into this general statement that the facts become evident, and the accusation can be met in the sunlight of truth.

The census bulletins being issued from time to time are throwing a great deal of light on such subjects just now. They are locating crime just where it belongs by telling who the criminals are, and where they come from, and what classes produce them. Bulletin No. 357 gives the total population of the United States as 62,662,250, and of this number the persons of foreign birth are 9,249,547, or 14.77 per cent. of the whole population.

From the same bulletin the total number of paupers in almshouses is stated to be 73,045; 66,578 whites, 6,418 negroes, 13 Chinese and 36 Indians. Of the 133,156 parents of the white paupers 45,215 were native, 63,587 were foreign-born and 25,354 unknown as to birthplace.

land, 1,362; Sweden, 1,368, and no other country reaches 1,000.

In round numbers, 45,000,000 of native Americans furnish a much less percentage of the criminals and paupers of the United States than the 9,000,000 of foreigners who are living in this country. Why is this so? It is clearly attributable to the intelligence and the law-abiding character of the Americans themselves. Yet one is told over and over that American civilization is responsible for this.

APPEAL TO CATHOLICS.

Archbishop Ireland Makes a Strong Plea for Temperance.

ST. PAUL, Minn., Aug. 1.—Fully 2,000 delegates were present today when the twenty-fourth annual convention of the Catholic Total Abstinence Union opened in this city. Among the prominent ecclesiastics present are Bishop Watterson, of Columbus, Ohio, whose recent manifesto against liquor dealers in the Roman Catholic church caused such a sensation; Bishop Tierney, of Hartford, Conn.; Bishop Mesmer, of Green Bay, Wis.; Father Hodnett, of Chicago, and Father Conroy, of Springfield, Mass.

The convention was called to order at 10 o'clock in the big St. Paul auditorium by Bishop Cotter, its president, who delivered his annual address. The only business done was the naming of a committee on credentials, a recess then being taken till 2 o'clock this afternoon. The early adjournment was so that all might attend pontifical high mass at the cathedral, where the delegates were addressed by Archbishop Ireland.

Archbishop Ireland's address was long, and was a welcome to the delegates as well as an appeal for and argument in favor of total abstinence.

The archbishop enumerated the following points as the chief aims of the warfare of Catholics against intemperance. The conversion to sobriety of Catholics by baptism and profession who are the victims of intemperance; the discountenancing of social drinking customs; the elimination of all liquor from the side-board in Catholic families, from Catholic clubrooms, and from all Catholic festivities and banquets; the removal of Catholics from saloon-keeping, in accordance with the instructions of the council of Baltimore; a high standard of practical civic virtue so that no Catholics shall appear in public life as the representatives or advocates of the interest of the liquor trade, and no Catholic shall vote on election days to put into office such representatives or advocates.

The archbishop expressed strong approval of the recent letter of Monsignore Satolli in regard to saloon-keepers holding membership in Catholic societies. The Catholic church, he said, has put herself on high ground in opposition to intemperance and all its alliances. No stronger and clearer words could be spoken than those of Leo XIII in his letter on temperance work in America, of the father of the council of Baltimore, and of Monsignore Satolli, the courageous and intelligent representative in this matter, as in all others, of the great principles of Catholic truth and of Catholic practical life.

The archbishop appealed for co-operation to priests and lay people, both men and women, but particularly to priests, of whom there were a very large number present in the cathedral. The priests must be the leaders in the warfare by word and example; the people will surely follow them. In the hands of the priests is the future of the Catholic church in America.

The annual report of Secretary Doyle shows a tremendous increase of membership during the year. Reference was made to a recent letter of Bishop Watterson, referring to which Secretary Doyle says:

"This letter marks the progress of temperance sentiment, and shows to what height the rise of public opinion has come. Temperance ideas and the enactments of the legislative bodies of the churches are moulding into laws the sentiment as it grows, and each law as it is enacted marks the progress that is made. Along with this the educational influence has been and is doing its silent work, winning new recruits to the temperance army, strengthening those already converted, and pushing forward the leaders to conquer new ground."

Monsignore Satolli was unable to be present, but he sent a letter eulogizing the society and wishing it success.

Credit and Cash.

ONCE upon a time in a small town in New Ireland there lived a poor cobbler. He had two sons named Credit and Cash. They were both nice boys and had been brought up to lead honest lives. The old man was very anxious for their welfare and wanted them to make a success of life. He had not

long to live and wanted to see his boys well started in the world before he died. He called them to him and said that they were old enough to start out for themselves; and that they must do so. He gave them each a sum of money and told them to go ahead. They bade him farewell and went off to the city. Credit purchased a dry goods store and started out to make his fortune. He soon had a good business and was apparently on the road to fortune. People would come in and talk to him and he, seeing that they were honest, would sell them goods on credit as he was sure that they intended to pay. Cash opened up a book store and got along slowly. He did a cash business only and his trade grew very slowly. The news of his two sons' ventures came to the old man and he was much pleased with Credit. He said there was more business in Credit than in Cash. Things went on for two years and suddenly Credit failed. Poor Credit was so discouraged that he became ill. Cash took Credit home to his father and the old man was much surprised that Credit had failed. He said to Credit, "What is the trouble; you were doing better than Cash? Credit said, "I sold lots of goods to people on trust, as I knew they intended to pay, but they put it off so long that I had to suspend, while Cash did nothing but a cash business and received all that was due to him at once." "Ah," said the old man, "it is cash not credit that makes a success."

THE MORAL—"WE WANT CASH NOT PROMISES."

CORRIGAN LAYS A CORNER STONE.

The Archbishop Presides at the Exercises at Plattsburg.

PLATTSBURG, N. Y., July 30.—At the Roman Catholic summer school Sunday the festivities opened with a solemn pontifical mass, celebrated by Rt. Rev. Bishop Burke, of Albany, assisted by Very Rev. Father McGucki, O. M. I., rector of the University of Ottawa, assistant priest. Archbishop Corrigan presided at the throne, assisted by Rev. Drs. Conaty and J. A. Connolly, secretary. Rev. J. J. Wynne, S. J., of Philadelphia, editor of the Messenger of the Sacred Heart, preached on "The Work of the League of the Sacred Heart for Fifty Years." Vicar General Walsh entertained Archbishop Corrigan and Bishop Burke at dinner. At 3 o'clock the archbishop and bishop drove to the summer school grounds and inspected the various building sites. At 3:30, in the presence of hundreds of summer school students and visitors who had come by boat and private conveyance, the archbishop laid the corner stone of the administration building and blessed the casino, which is in course of construction. After the blessing Dr. Conaty made a spirited and eloquent speech, treating of the objects of the school for which this building was erected. Major John Byrne, of New York, president of the improvement company, detailed the plans and hopes of his company for the development of the property. The archbishop then gave the benediction, after which all joined in the hymn "Holy God."

Father Sherman Scores Altgeld.

MILWAUKEE, Wis., July 30.—Rev. Thomas Sherman, son of the late General Sherman, preached at the anniversary services at St. John's cathedral Sunday morning. Today is the forty-first anniversary of the founding of the congregation. Father Sherman took as his subject, "The Visible Unity of the Church." The necessity of unity in religion, he said, was shown by its necessity in civil government. He told how cities were united under a mayor, and the cities, collected together, formed a state, which was united under the administration of a governor, with the president as the head over all. This was analogous, he said, to the organization of the church, with its parish priests, bishops, archbishops, etc., and with the supreme ruler as the head of the whole system. The necessity of being united under the highest executive was illustrated by the recent labor troubles in Chicago. Father Sherman took occasion here mildly to score Governor Altgeld for his action, and to praise President Cleveland for his prompt measures to suppress the riots. The lesson lay in the fact that the head of the government, with the authority given him by a united people, was able to end the confusion, while if the affair rested solely in the hands of Governor Altgeld the city would have been plunged into anarchy. This, he said, taught the need of allegiance to one head, who would be over all other executives. The sermon was suggested, Father Sherman said, by the pope's late encyclical on the necessity of unity in religion, in which all were invited, whether christian, infidel, pagan, or Jew, to return to unity.

Leo XIII, in his encyclical of January 10th, 1890, says: "It is impetuous indeed to break the laws of Jesus Christ for the purpose of obeying the magistrate, or to transgress the laws of the church under the pretext of obeying the civil law;" and "If the laws are hostile to the duties imposed by religion, or violate in the person of the sovereign pontiff the authority of Jesus Christ, then indeed it is a duty to resist them and to crime to obey them."

LITERARY NOTES.

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Chinese Logic.

My name is Ling Lee. I'm a heathen Chinese As you see. Like the poor, native Lo. As you very well know We must go. We mind our own queues And to pay our just dues Don't refuse. But the Poles and the Huns And the desperate ones Who use guns. And pillage and kill Rob and riot at will And thus fill The land with distress Without any redress I confess That their being embraced While we are disgraced Seems two-faced. —The Arkansas Traveler.

A Roman Catholic must not only obey, but must obey right or wrong! Mgr. Preston, on the witness stand recently, in a court in New York, when asked if Roman Catholics must obey their bishop, whether right or wrong, said, "Yes." The question was repeated and he again answered "They must obey, right or wrong?"

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