

AMERICAN CITIZENSHIP.

Foreign-born Population Must be Taught to Respect Its Worth.

Civilized nations are but families in extenso. The government of a family has an instinctive dread of the members becoming physically or morally diseased and guards with vigilance against the intrusion of anything questionable. Hence to become united in marriage with a member of a family makes the individual part and parcel thereof. No one questions the right of the parents to exercise this proper espionage over those they have in charge and the father would be looked upon as vile beyond expression who could be found willing to see his pure, beautiful daughter wedded to a drunken rouse, or his son bring home as a wife a woman of the town.

Society must protect itself. Freemasonry has its strong barriers against the intrusion of worthless material, and its proud boast is, that none can pass its portals save when preceded by the tongue of good report. While mankind is homogeneous in disposition the desire for affinity and natural selection is ever present. There are laws, written and unwritten, for the protection of life, liberty and the pursuit of happiness, and the infringement of which involves a penalty of ostracising and separation. Where this is not enforced or complied with, society has to descend to a level with the pollution. The ethics of moral living will not lift the immoral to a level with themselves. Hence the vile will vitiate the pure and drag it down. The nation is but the elaboration of the family. Citizenship is but another form of son, daughter or brotherhood. The government of a nation is its parentage and guardianship. To it is relegated the care, safety and protection of the great family forming the nation. Where bad material is permitted to amalgamate with the good, suffering ensues—not to the bad, however, but to the good. Hence a portion of the citizenship placed in positions of power are morally responsible for the well-being of the whole—for "a public office is a public trust."

All nations have endeavored to guard the inimitable character of its citizenship. The Romans were very jealous and zealous in this regard: "Then the chief captain came and said unto him, tell me art thou a Roman? He said yea. And the chief captain answered, with a great sum obtained I this freedom. And Paul said: "But I was free born." Yes, it was a great thing to be known as a Roman citizen, and the alien had to pay heavily for the privilege. Mark the contrast existing between Roman and American citizenship. The most valuable and desirable thing under the Caesars was to be a citizen of that great empire. It was hedged around with guardianship and garlanded with choice privileges. It was the sign manual of true manhood, of culture, intelligence and obedience to the existing laws. It, in short, was a prize well worthy contention—an ambition that crowned all else with the proud distinction of a Roman citizen.

We have here on this Western continent a nation, the peer of proud Rome. Its victories have been derived more from peace than war, from progress than from conquest, from education rather than from brute force. It stands today clearly defined in the front rank of not only the nations of antiquity, but with those of the present day. Naturally it would be supposed that the proud distinction of American citizenship would at least be on a par with that of Rome of the Caesars. But this valuable thing, representing liberty, labor and human happiness as a reward, is to day the cheapest thing in the market—so cheap and valueless that the vile, the polluted, the criminal and the off-scourings of all habitable lands can come to our shores and without the intelligence to understand our methods of government, without respect for our laws, with no disposition to absorb our system of education with, but in the male to wield a pick and shovel and in the female to trundle a garbage cart through our streets, they have come from the overplusage and serfdom of Europe in millions, to stand on an equal footing of citizenship with the best and brightest native-born American. This element has polluted and diseased this land. It is but little above the brute in intelligence, save in knowing in a poll parrot way the mummery of a superstition, which has ever warred against progress and cursed the earth with a cruel blighting curse for over a thousand years.

We have this element with us today by the million. What shall be done with it? The reply to this is two-fold. First, the value of American citizenship must be enhanced—not, however, to place it in the market for money but for worth. The foreign-born population must be taught that American citizenship is a reward for clean antecedents and present good conduct. It must be raised so high as to be beyond the grasp of every vile begrimed hand reached out to ravish it, until the owner of that hand shall have proven his right to that great prize by exemplary conduct, industry and sobriety. Not less than five years should elapse before this prize should be won under any circumstances, and then only on the clear indorsement of at least two reputable property holders.

Second. Those in possession of papers of citizenship should be held responsible to the whole nation for their conduct. It is a notorious fact that nine-tenths of the labor troubles in the past twenty years in this country have emanated from foreign-born citizens. Every county judge in America should be given the power to rescind these citizen papers, upon the perpetration of an overt act, and the fact of such action made public. The same power that made these brutalized foreigners, citizens should have a like power to unmake them without any regard for the habeas corpus law. This, taken with the restriction of undesirable immigration, would have some effect in purging the body politic, but alas! it is the old story of the stable door and the stolen mare. Still disfranchisement for overt action would do much to qualify the evils existing, while a law of residence before citizenship for a term of years would do much more.—American Tyler.

TO PATRIOTIC AMERICANS.

Information Relative to Hon. W. S. Linton's Speech Against Appropriations of National Money for Sectarian Schools.

Speeches delivered in congress are not supplied free by the government, as many suppose, but are a personal expense to the members who furnish them or to the individual ordering them. A large number of requests from all over the United States have been made for Mr. Linton's speech (which the Roman Catholic Postmaster Dennis Ryan recently tried to prevent going through the mails) than any other delivered during this session of congress, and the aggregate cost if all are supplied, will amount to thousands of dollars. We therefore do not believe that you, understanding the situation, would ask any one person to incur such a financial burden, particularly when you can secure the speeches, and other public information of vast importance, in lots of 500 or 1000, for about one-quarter of a cent each.

The pastor of the Metropolitan Baptist church, Rev. Green Clay Smith, P. O. Box 333, Washington, D. C., a self-sacrificing gentleman, devoting much time to patriotic movements, will, during the next three or four months supply all those who desire it, without any profit to himself, that portion of the Congressional Record containing not only Mr. Linton's speech in full, but also remarks by Senators Gallinger, Call, Quay Daniels and Platt, upon the same subject, in connection with the Indian appropriation bill (which appropriates about four hundred thousand dollars for educational purposes that passes into the hands of the priests, and Jesuitical agents of the Catholic church) and a vote of house, and action of senate thereon; also, the debate, proceedings, and vote of house on a bill (H. R. 353) to enable the people of New Mexico to form a constitution and state government.

General Smith will send to your address all the above matter (in one pamphlet), taken from the Congressional Record, for less than the government printer's charges, viz: the remarkably low price of \$2.50 per thousand copies, \$1.50 for 500 copies, or 50c. for 100, delivered at your postoffice to one address.

An unusual state of affairs exists in New Mexico, a majority of the people there being under the influence largely of Jesuit priests. In order to Americanize them (as in many of their schools they teach Spanish only) a suggestion was made that the English language should be taught as one of the branches in their schools. An amendment to this effect was offered requiring a provision to be placed in the constitution of the incoming state as follows: "and in all of which public schools the English language shall be taught, as a branch of study, but not to the exclusion of other languages." The people of this country will be astounded to know that an American congress defeated this proposition, although donating millions of acres of public lands to be used for school purposes, the proceeds of which may be used for teaching where the nation's language is unknown.

The circulation in your neighborhood of above matter will furnish conclusive proof, which cannot be controverted, that organization must be maintained to combat certain sectarian connections with the state, and will show how your congressmen voted on these important American questions. The speeches and congressional proceedings referred to are folded, enclosed in envelopes, and franked without extra cost, so that, being public documents, they can each be addressed, and mailed by you broadcast without postage expense.

The postage itself under other circumstances, would cost you \$10 per 1000 copies. While the envelopes alone (furnished by the government, printed) are worth about as much as is charged for the entire matter. All this expense is saved, churches, lodges, councils, and organizations should order them by the thousand, and patriotic persons everywhere should take advantage of this opportunity, and form clubs of say ten members, where deemed advisable, so that for 25c, 15c, or 5c each, they can have 100, 50, or 10 of these documents, and disseminate this matter through the mails among their friends for the facts and information it con-

tains with which the American people have not heretofore been familiar, and which apparently, on account of certain influence, has not become public through the press in any such manner as its importance warrants. It is almost incredible but nevertheless a fact, that our "American" congress voted down an amendment providing for teaching the English language as one of the studies, in the public schools of New Mexico. Please address all orders or further communications relating to this subject to GENERAL GREEN CLAY SMITH, P. O. Box 333, Washington, D. C., and oblige yours truly.

W. J. H. TRAYNOR, Supreme President, A. P. A.

A CANDID OPINION.

The Leading Methodist Paper on Roman and Anti-Roman in Politics.

The operations of secret orders alleged to be engaged in promoting religious antagonism in this country are much discussed. Neither belonging to any such orders, nor personally cognizant of their work, we take no part in these discussions. Our creed with regard to the duty of Protestants and non Catholics toward the Roman Catholic church is short. There is no secrecy about it, and this perhaps is a suitable time to state it.

1. Under the constitution of the United States the Roman Catholics are entitled to the free exercise of their religion; they are entitled to vote and to hold office when duly elected or appointed thereto.

2. Every citizen, provided he has the qualifications, and complies with the conditions prescribed by the constitution and laws of the country, has a right to vote for whom and for what he pleases.

3. In making up his mind how to vote, he has a right to take candidates, party, and measures into consideration, if he chooses to vote against a man because he does not believe in God—does not believe the Bible to be of God—he has a right to do so. It is his privilege and right to vote against a man because he is in a business or pursues a course which, upon the whole he believes to be detrimental. If he believes that electing him to an office will greatly increase his influence as an individual, and therefore help him to promote the schemes that he has in view, the citizen has a right to vote against any man.

No man is bound to vote for any party or at the behest of any party. Hence he has the legal right to turn his back upon a party which he has supported for many years, whenever he pleases; but as a wise man he will only do so when changes have taken place in the party, or himself as to his views, which make the party no longer so fully an expression of what he thinks government should do in the measures it recommends and the candidates whom it submits for election as some other party.

4. The Roman Catholics are entitled to preach all their doctrines, and to attack Protestantism from their pulpits and elsewhere whenever and however they please. Were there an attempt made to interfere with their liberties, we should feel it a duty to resist it. Protestants have the right to explain to their people—and it is their duty to point out especially to children and youth—what they believe to be the errors of the Roman Catholic church.

5. If a citizen concludes that the Roman Catholic church by massing and delivering its votes is gaining advantages from any political party, either as a whole, or in a locality, which are not conferred upon others, either as to money for public institutions or the appointment of its members to office, it is as legitimate for him to make that one of the considerations why he should not vote for Roman Catholics, as to make any other subject a consideration; and the Roman Catholics have a legal right to exert their influence over their people, and to vote them en masse if they can without such constraint as is prohibited by law.

6. If a citizen believes that the Roman Catholics would destroy our public school system if they could, he has a right to make that a test question, and to refuse to vote for any man who will not oppose their schemes in that particular; and if he thinks further that they will, if they can, and where they can, promote the division of the public school funds, and he is not himself a Catholic and does not wish to see such things done, it is both his right and duty to oppose them by every means in his power.

7. If the Roman Catholic church does not approve our public schools, it has a moral, religious and constitutional right to set up parochial schools and support them just as private citizens may employ private tutors, or send their children to denominational or privately endowed seminaries, colleges, or universities. As in one case, so in the other, those who turn from the schools provided by the state for the people should do so at their own expense.

8. If boards of education in any particular community introduce nuns or monks into the public schools as teachers, permitting them to wear any of the insignia of their orders, or to use any of the homilies or other books or documents prepared especially for their own denomination, or to make any of their peculiar signs in school hours, the citizen, being aware that this is one of the

most subtle modes of propagating religious ideas, and being opposed to such use of the public schools, would be justified in doing everything in his power to secure the exclusion of such monks and nuns.

If, however, competent Catholics apply, who are able to teach what the state requires, and willing to do so to the exclusion of the religious forms and language of any particular denomination, we should hold it to be the duty of the boards of education to give them as equitable a showing in examination and appointments as others.

9. While the constitution forbids a religious test employed by the government in determining the eligibility of an elected candidate, or enacting a law to do this, it places no yoke upon the judgment and will of the individual voter in any particular, who may vote for or against any person as he thinks best or chooses.

Whatever the reason controlling a citizen in voting, he has a right, legal, constitutional, and moral, by argument and persuasion, and by every method not involving slander, libel, or bribery, to endeavor to bring others to the same way of thinking and voting. He also has the right to select the persons whom he would thus endeavor to influence, and if for any reason he prefers to keep secret the names of the persons whom he endeavors to effect, it is his right to do so.

10. As to the means whereby he endeavors to promote his political purpose, their wisdom or expediency, we say only this, that anti-Catholic clubs in political life that see fit to select have the same rights that other secret political clubs have to work out their own destiny.

A general boycott of Roman Catholics in trade and business, regardless of their individual character, is evil, and only evil and cannot and should not succeed. Yet individuals have a right to consider this and other questions in deciding with whom to trade. The Roman Catholics have all rights toward Protestants, have toward them.—N. Y. Christian Advocate

YOUR DUTY.

From now until the polls close on the day of the coming election Americans should be on their guard.

They should, by this time, be aware of the fact that Rome works in an insidious manner, seldom showing her hand; that her strength lies in her secrecy and that they can only hope to overthrow and deprive her of her political power and prestige by practicing the lesson she has so well learned.

If you have, in the past, elected men who have misrepresented you, you are deserving of pity, but if you re-elect them and they do different to what you desire, you deserve condemnation for your gullibility.

An American who is true to his country, who loves its institutions and reveres its flag allows no party ties or life-long friendships to outweigh his sense of duty when he goes to the polls to cast his vote. If his dearest friend or his trusted brother, stood on other ground than that occupied by himself when considering

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his ballot should be cast against such friend or brother and in favor of the man who represents most nearly his idea of true Americanism.

Until such a stand is taken there can be no hope for a cessation of political meddling on the part of the Roman Catholic priesthood, and the sooner American citizens realize this the sooner will politicians refuse to accede to the demands of the Roman corporation

You can only be true to your own interests by being true to those of your country.

To carry this idea out it will be necessary for our friends to retire a number of gentlemen who now fill official positions.

The retirement must not be charged to an American order, but to the neglect or refusal of such officials to carry out the desires of their constituents.

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AMERICANS should be on their guard against those "patriots" who become so enthusiastically patriotic during political campaigns. As a rule they are not to be trusted, and their protestations should be taken cum grano salis.

Education must be controlled by Catholic authorities, even to war and bloodshed.—Catholic World.

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