

OFFERS NO APOLOGY.

Green Clay Smith States why he Opposes Romanism.

HON. CHARLES JAMES FAULKNER, Chairman Democratic Congressional Committee—Dear Sir: A document purporting to come from the committee of which you are chairman has just been handed me. This document has been printed, I am told, by thousands, and mailed throughout the country for political purposes. In that paper you see fit to use my name and grossly misrepresent me and others. I have no objection to the truth so far as my motives and actions are concerned in this, or any other canvass. I believe in the general policy and principles of the Republican party. I was one of its humble members who assisted in the preservation of the Union during the civil war. I was a member of the Thirty-eighth and Thirty-ninth congresses, and did what I could toward bringing back the government to its proper position with all the states safely in the Union. I am southern by birth and education, and was a slave-holder, and all my family from the revolution down to that fearful conflict, but as a representative of the people and the Union, I voted in congress to endorse Mr. Lincoln's emancipation proclamation, and for the constitutional amendment forever abolishing slavery, thereby depriving myself and family of a large number of slaves. I am glad and proud of that act. I am opposed to the doctrine of free trade advocated by the Democratic party. I am for proper and wise protection for all American industries. I know of no such thing in political economy as raw material—for whatever article used for mankind that requires the uplifting of a hand in the way of labor has its increased value just that much, and cannot be free raw material—for that laborer, whether his work is long or short, hard or easy, is entitled to compensation. I believe free wool, free coal, free iron, free sugar and such articles as require labor and money and time to produce and make ready for use to be put upon the free list is not only detrimental, but destructive for American industries (I use American as applied to the United States alone.) I am for honest money. Gold and silver to be used in a just ratio, say 16 to 1, and paper money based upon those two metals and in just such quantities as the growth and prosperity of the country may demand. I am for pensioning the soldiers of the Union army who defended the government in the hour of its danger, and complying with the contract made with the government when it was in great peril and needed these men. I am for giving the ex-Union soldiers the preference in appointments to office in all cases where their qualifications are equal to any other class of citizens, nor would I make any distinction because of political opinions. I am for restricted immigration laws, in order to keep from our shores anarchists, nihilists, paupers and criminals of other countries, but would always be willing to receive such as come to this country to better their condition, and who, in taking the oath, will give their allegiance to the government against any other country or power whatsoever. I believe in our common school system fully, and that the English language should be taught in them all, and that this should become an English speaking people. I believe the largest religious liberty should be guaranteed to every American citizen—everyone should be allowed to worship God according to the dictates of his own conscience. I believe in the doctrine of my churches (the Baptist) which have ever contended all through the ages for soul liberty. I do not believe there is a man living who can point to a time in all the past when this people ever persecuted, or attempted to persecute any one or sect, for the manner of their worship. They have, however, often defended themselves, and will always be found ready and prompt to do that in the future. Now, sir, having briefly stated my position on the points above, allow me to say I am not engaged in my secret plot with my body on earth for the distribution of public documents, or documents from any secret society of any name, anywhere. When this bill, known as the Indian appropriation bill, was before congress at its last session, I opposed it, and urged the attention of several members of congress to the wrong, and urged them to oppose it. My opposition did not apply alone to the Roman Catholic church, but to the Presbyterian, Methodist, Congregational and any other sect in the country. Mr. Linton, of Michigan, spoke against this feature of the bill—so did others, both in the house and senate. Mr. Linton's speech, and remarks by others, we gathered together in a pamphlet by three or four persons, and by arrangements decided upon between us, this document has been sent throughout the Union. The persistency with which the Roman Catholic church clamored for this money has made that body more conspicuous than any other. In fact a paper was laid before congress by the other sects, asking that body to grant no further sectarian appropriations and declining, as I understand, to receive further aid from the government, for they saw the unconstitutionality of the measure and

its evil tendency. We have sent out also documents replete with facts as to Roman opposition to our public schools and the declaration of that church in regard to our republican institutions. The A. P. A. has nothing to do with the work I am connected with. The republican committee here I have never seen nor talked to one moment. Indeed, I do not know Mr. Babcock, the chairman of the committee—would not know him if I met him on the street. I have never been in the committee room but once, and that was when I secured the political campaign book; then I saw Captain McKee for a few minutes, but not a word was passed between us beyond what related to that book. I have had no consultation, no interview, no arrangements one way or another with the republican committee, congressional or national, any more than I have had with yours, neither have the gentlemen working with me, so far as I know. I am making no attack on the Roman Catholic church in its mode of worship and peculiar beliefs as a religious body. I contend that people shall worship in their form of religion as they please, and I affirm that I would be one of the first to defend them in that right. So I feel toward Methodist, Presbyterian, Congregational and all others. If Robert Ingersoll desired to establish a body or society of his faith, and build a house for use in this city, and any party or sect should try by force to prevent it, I would be found on Ingersoll's side—so would the people I now represent. But if Mr. Ingersoll purposed to force me or those who believe with me, to adopt his belief and forms of worship, and tear down our personal rights and blot out our churches, then he would find an opponent persistent and bitter. In the documents sent out by the committee to which I belong (self-constituted), there is much said about the Roman Catholic church, from the fact that that church, by her officials, has denounced our public schools most vehemently, and insists that whatever money is paid by that people as school tax shall be given over to them for their own schools. This has not been asked by any other denomination, I am sure. The Papists, numbering nearly four millions in the United States, maintain their own church schools—never did ask a cent from the government for that purpose, and yet pay their school tax without a murmur. So do all the Protestant denominations. I am, and all of my brethren are, opposed to the union of church and state. So are all Protestants, as a rule. Now, if Rome will let our schools alone, pay her taxes, let our political affairs alone, keep her hands off, there will be no cause of differences between us. She must not claim the right to dictate in the affairs of this government. I am perfectly willing and anxious for the pope, Satoli, and all the arch-bishops, bishops, priests, and every Roman Catholic in this country and the world to know my position. As one humble man they may care but little for what I may say, but I wish modestly to inform these gentlemen that there are not less than fifty-five millions of people in these United States who believe I trust, as I do on these points, and they are Republicans, Democrats, Populists, Prohibitionists, and above all they are Americans. I am sure, sir, you are of this way of thinking yourself, and perhaps your entire committee. In the document of your committee, you denounce the A. P. A. society as un-American, un-patriotic, immoral and unjust, and for waging a religious war on the Roman Catholic church. I am not called upon to defend that society. Its platform speaks for itself, and is in every line and word patriotic and American. Here it is: The following are the declarations of principles adopted by the National Council of the A. P. A. at Des Moines: Loyalty to true Americanism, which knows neither birth, place, race, creed, nor party, is the first requirement for membership in the American Protective Association. The American Protective Association is not a political party, and does not control the political affiliations of its members. It teaches them to be intensely active in the discharge of their political duties in or out of party lines, because it believes that all progress confronting our people will be bound solid by a conscientious discharge of the duties of citizenship by every individual. It is a permanent organization, and will be subject and support to any political power not controlled by American citizens, and which claims a right to greater sovereignty than the government of the United States. It is irreconcilable with American citizenship. It is, therefore, opposed to the holding of offices in state or national government by any object or supporter of such ecclesiastical power. We uphold the constitution of the United States of America, and no part of it more than its guarantee of religious liberty, but we hold this religious liberty to be guaranteed to the individual, and not to mean that under its protection any un-American ecclesiastical power can claim any absolute control over the education of children, growing up under the stars and stripes. We consider the non-sectarian free public school the bulwark of American institutions, the best place for the education of American children. To keep them such, we protest against the employment of subjects of any un-American ecclesiastical power as officers or teachers of our public schools. We condemn the support of the public treasury by direct appropriation or by contract of any sectarian school, reformatory or other institution not owned and controlled by public authority. Believing that exemption from taxation is equivalent to a grant of public funds, we demand that no real or personal property be exempt from taxation, the title to which is not vested in the national or state governments, or in any of their subdivisions. We protest against the enlistment in the United States army, navy, or the militia of any state, of any person not an actual citizen of the United States. We demand for the protection of our citizen laborers the prohibition of the importation of pauper labor, and the restriction of all immigration to persons who cannot support themselves by their own industry, and whose ability and honest intention to become self-supporting American citizens. We demand the change of the naturalization laws by a repeal of the act authorizing the naturalization of minors, without a previous declaration of intention, and by providing that no alien shall be naturalized, unless he can speak the English language, and who cannot prove seven years' consecutive residence in this country from the date of his declaration of his intention. We protest against the gross negligence and laxity with which the judiciary of our land administers the present naturalization laws, and against the practice of naturalizing aliens at the expense of committees or candidates as the most prolific source of the present prostitution of American citizenship to the basest uses. We demand that all hospitals, asylums, reformatory, or other institutions in which people are under restraint, be at all times subject to public inspection, whether they are maintained by the public or by private corporations or individuals. We demand that all national or state legislation affecting financial, commercial or industrial interests be general in character and in no instance in favor of any one section of the country, or any one class of the people. This is a secret society, I admit, but what have you to say about the secret societies of the Roman Catholic church? What purpose have they before them? They use you for the present, but when the time comes, and it will if our people do not prevent it now in a most emphatic manner, those people will care no more for you and your party than they will for me and those who act with me. By what right, under the laws of this country, does the Roman Catholic church send its nuns to departments on pay day, to stand with outstretched hands asking for contributions from the clerks of these departments, while no one is seen or allowed from other denominations the same privilege? Will you explain this infringement upon the rights of the employees of the government by this particular sect? We, as Protestants, only ask equal justice and fairness to every sect, and the granting of no exclusive privileges to any. We will not be satisfied with anything else. Missionaries of the Roman Catholic church are entitled to the same privileges in this country that we ask for in other countries, and we, as Protestants and Americans, propose to secure these privileges and rights to them, but they must keep their hands off of the government, public schools, out of the public treasury for sectarian purposes, pay their taxes, support the government as a republic, and take their chance with the rest of us in winning people to their mode of worship and belief in God. When this position is assumed and carried out in good faith, we will be a band of American brethren working together in peace, with no bitterness and unkindness. This I believe to be American doctrine, and I am American through and through, and will use my best efforts, humble as they may be, to induce every other citizen to be so, of whatever political party or religious faith. I undertake this work in a christian spirit absolutely, trusting to its accomplishment by the united efforts of every true man and woman, through christian and wise measures, not by persecution nor force of arms. The preservation of the republic, the general education of the people by non-sectarian schools, with our colleges, universities and other church schools maintained alone by their respective sects, the independence of the people, the free exercise of suffrage, special privileges to none, equal rights to all, and the union now and forever, one and inseparable, is the position of myself and friends I represent. Respectfully, GREEN CLAY SMITH.

THE A. P. A. A NECESSITY. Emigrants Landing at Castle Garden Warned Against the Public Schools. The following letter appeared in the Enterprise Sentinel at Sedalia, Mo: Editor Enterprise Sentinel: I send you the enclosed clipping from an old issue of Harper's Weekly, which, in view of the attack being made upon the A. P. A. by the Sedalia Democrat and other papers, seems very necessary to be published at this time that the public may at least know that the American Protective Association is a necessity of the present age. This was written fifteen years before the A. P. A. existed, and was considered important enough to have place in that most influential American weekly. "One of the most dangerous traits of the rigid form of Romanism prevailing among us is its total want of gratitude. Without remorse it would sting the breast that gives it shelter. It teaches its uncultivated followers, from the first moment when they touch the shores of freedom, to hate the Bible, the foundation of American progress; to assail the common schools, the chief source of public and private virtue; to array themselves in an isolated and domineering caste, teeming with European prejudices and pledged to maintain a lasting hostility to those generous institutions and that liberal government which have provided them with a safe home. It inculcates all the violence of sectarianism, and warns its adherents against any friendly union with Protestant Americans. This system of instruction begins when the immigrant first lands upon our soil. We have among us a board of commissioners of Emigration, provided by the state of New York, for the protection and security of the great hosts of European emigrants who annually pour into our harbor. Unhappily this board has been controlled for several years by the same class of men who have ruled in our city politics. Its expenditures and its appointments, its government and its influences, have been guided chiefly by Roman Catholics; and although more than one-half the immigrants are unconnected with the church of Rome, yet the moneys contributed by them to the common fund have been expended, it is stated, upon Roman Catholic officials, by Roman Catholic direction, and a portion even upon building a Romanish chapel upon Ward's Island. The immense influence exercised by this board, whether upon the emigrant at his first landing, or upon the countless throngs claiming its protection in the hospitals, or in different parts of the state and country, can scarcely be estimated too highly; in the hands of the open enemies of the common schools and of Protestant institutions, it must seem singularly dangerous. No sooner does the emigrant land at Castle Garden than he falls into the hands of the priest, whether by the connivance or the direction of the commissioners, he is at once provided, if he is a German, with a pamphlet inscribed with the suggestive motto, "Jesus, Maria, Joseph," the symbol of the Jesuit faction. It is prepared by the German Catholic Union, and is designed to preserve the foreign citizen in a strict isolation from the native population. He is told that America is a perilous land—gefährliches—godless and corrupt; that to escape its dangers, he must rely chiefly on the councils of his priest. He is directed never to take service with a Protestant German or a doubtful Catholic; even American Protestants are to be preferred, with the exception of Baptists and Methodists, who are especially to be avoided. He must never abandon his native language, or forget the customs of his fatherland. Only German is to be spoken in his family, and his children are to be persuaded, and even compelled—ja, swingsie— to address their parents in their own tongue, lest they learn the irreverent manners of American youth. But it is against the public schools that the emigrant is especially warned as the centres of moral and spiritual corruption. "Keep your children," the Catholic Union insists, "away from state schools, which one might better call heathen schools, or even by some worse name." And one of its orators proceeds to demand that the school fund shall be divided in such a way as to insure the education of the people in the rigid principles of Romanism." Yours for justice and truth, AN A. P. A.

A PATRIOTIC LADY. BOSTON, Mass. Oct. 29 1894.—Editor "AMERICAN"—As your paper comes without a wrapper, the P. O. P's (Post-Office Pats) have a fine opportunity to read it—if so disposed—and you know how they love the A. P. A.! Why do our people explain so much and apologize for the order? Those murderous bands, the "Clan-na-gaels," the "A. O. H." the "Foresters" etc. don't trouble themselves to give a reason for combining to destroy our country. The A. P. A. can, "get there just the same," if it will talk less and work more. I am afraid they are admitting all sorts of traitors and cranks to the order, for the purpose of swelling the ranks and it will not be long before the really honest patriots will become disgusted and withdraw. Politicians and demagogues also, will surely destroy

the usefulness of the society, as they did the "Native American Party," in my young days. My father who was a member of that party used to lament the decline of so important a factor in the life of American institutions, and attributed its destruction solely to the demagogues who were determined to rule or ruin, and who were always, "on the fence," ready to jump into any organization they thought would be "on top". Unless Americans awake from sleep, it will not be long before most of our prominent men will have been poisoned by those thugs, the Jesuits! Does any sensible person believe that so many patriotic men are dying from heart-failure, paralysis and kindred diseases who never showed the slightest symptoms of such disease—dropping dead—or wasting away from some unknown sickness that "baffles" the most skillful physician? During the time W. E. Russell was governor of Massachusetts, six judges of our courts died—I believe they all died, one may have resigned—and I am told that he put six papists in their places and Romanized eleven courts! Would any of those "substitutes" dare convict a "holy father" of crime? But woe betide a christian minister who, however innocent, should be brought before them! Americans sleeping, while foreign fiends are destroying our institutions and our people! Oh, that the A. P. A. may be true to their country and its institutions, and that the foolish Americans who will not see the danger of upholding so terrible a conspiracy as the papacy may eventually be convinced and join, heart and soul, with the noble spirits who are daily risking life and all they possess in warning the nation against the machinations of popery! AN AMERICAN WOMAN.

denounced in no uncertain terms the Roman hierarchy, and proved conclusively that if our own free country would climb higher the plane of civilization, the citizenship must fight openly and boldly this great enemy of freedom. His audience frequently interrupted him with vociferous applause and all present felt awakened to the needs of the hour. JUNIOR ORDER MEMBERS. A Sunday "Special Meeting". It is currently reported that a Bohemian priest in this city announced at the mass last Sunday morning that a special meeting would be held at the church behind closed doors in the afternoon. That the special meeting was well attended when the priest proceeded to instruct his flock to vote against the Republican candidate for congressman in the second ward because he was not a Catholic but a free-thinker; that they should vote for Mr. Flynn because he was a Catholic. This some what incensed many of his hearers and they were somewhat vehement in their public denunciations of the priest for interfering with their political rights, and on election day, Flynn was turned down. Settling the Boycott. We would urge the boycott as the proper method of retaliation. Shun the store of the merchant Apalist as if it had a plague. Neither subscribe for nor advertise in a paper that in any way upholds the Apalist cause. Under no circumstances employ an Apalist lawyer or doctor. There are druggists we know who are among the conspirators. Never cross their threshold. And so on to butcher, baker, tailor, shoemaker and every branch of trade—let there be a general boycott all along the line. This will be far more effective in smothering out the nest of know-nothing vipers than martyr-making indictments.—Catholic Union and Times. Loyal Orange. Owing to the excitement attending the election returns, American Loyal Orange Lodge No. 221 did not hold their regular meeting last Tuesday evening. The next regular meeting will be November 20th. All members of the order are earnestly requested to be present. The Woman's A. P. A. One of the influential factions which contributed to the Omaha school election last Tuesday was the Woman's A. P. A. In all parts of the city the large number of women who visited the polls to vote was noticeable. There is more Catarrh in this section of the country than all other districts together, and until the last few years was supposed to be incurable. For a great many years doctors pronounced it a local disease, and prescribed local remedies, and by constantly failing to cure with local treatment, pronounced it incurable. Science has proven Catarrh to be a constitutional disease, and therefore requires constitutional treatment. Hall's Catarrh Cure, manufactured by F. J. Cheney & Co., Toledo, Ohio, is the only constitutional cure on the market. It is taken internally in doses from 10 drops to a teaspoonful. It acts directly on the blood and mucous surfaces of the system. They offer one hundred dollars for any case it fails to cure. Send for circulars and testimonials. Address: F. J. CHENEY & CO., Toledo, O. Sold by Druggists, 75c. Articles of Incorporation of the Shoshone Gold Mining Company. ARTICLE I.—NAME. The name of this Corporation shall be Shoshone Gold Mining Company. ARTICLE II.—PRINCIPAL PLACE OF BUSINESS. The principal place of transacting the business of this Corporation shall be the City of Omaha, Douglas County, Nebraska. ARTICLE III.—GENERAL NATURE OF BUSINESS. The general nature of the business to be transacted by this Corporation is the location, acquiring, buying, owning and holding of real estate and personal property, rights, privileges and franchises, every kind and nature, which is, or may be necessary or useful in owning, operating and conducting the business of mining. ARTICLE IV.—CAPITAL STOCK. The amount of the Capital Stock of this Corporation shall be four thousand five hundred dollars, divided into forty-five shares of the par value of one hundred dollars each—to be paid in as follows: to-wit: Twenty-five per cent on the 1st day of November, 1894; twenty-five per cent on the 1st day of December, 1894; twenty-five per cent on the 1st day of February, 1895; and ten per cent on the 1st day of April, 1895. ARTICLE V.—TIME OF COMMENCEMENT AND TERMINATION. The time of the commencement of this Corporation shall be the 1st day of October, 1894, and the time of the termination of this Corporation shall be the 1st day of October, 1904. ARTICLE VI.—INDENTURE. The highest amount of indebtedness or liability to which this Corporation shall at any time subject itself shall be the sum of three thousand dollars. ARTICLE VII.—OFFICERS. The affairs of this Corporation shall be conducted by a Board of seven Directors to be chosen annually by the Stockholders on the second Thursday in October in each and every year. ALBERT L. DEANE, AUGUST WANSER, JAMES W. BURNETT, INCORPORATORS. HAROLD ACKLAND, JAMES W. DONNELL. STATE OF NEBRASKA, ss. County of Douglas. On this 11th day of October, 1894, before me, Clinton N. Powell, a Notary Public in and for said County and State, personally appeared the above named A. A. Deane, James W. Burnett, August Wanser, Henry C. Akin and Harold Ackland, incorporators of the Shoshone Gold Mining Company, who are severally known to me to be the identical persons whose names are affixed to the foregoing instrument as incorporators and severally acknowledged the same to be their and each of their voluntary act and deed. In witness whereof, I have hereunto set my hand and notarial seal the day and year last above written. CLINTON N. POWELL, Notary Public, 11-19-94. Legal Notice. In District court, Douglas county, Nebraska, Noren T. Peterson, plaintiff, vs. Jacob Kendis, Leah Kendis, George Gryms Wand Ida Uberck, defendants. A. A. Deane, James W. Burnett, August Wanser, non-resident defendant, will take notice that on the 10th day of January, A. D. 1894, plaintiff hereinafter filed his petition in the district court of Douglas county, Nebraska, against said defendants, the object and prayer of which is to foreclose a certain mortgage executed by Jacob Kendis and Leah Kendis upon lot number sixteen (16), in block number three (3), in Arbor Place Addition to the city of Omaha, Douglas county, Nebraska, to secure the payment of a certain promissory note dated January 20th, 1887, for the sum of \$500, which promissory note is just due and unpaid. Plaintiff prays for a decree that defendants be required to pay the same or that said mortgaged premises be sold to satisfy the amount found due. You are required to answer said petition on or before the 10th day of December, A. D. 1894. Dated Omaha, Neb., November 23, 1894. SOREN T. PETERSON, Plaintiff. 11-24

and who cannot prove seven years' consecutive residence in this country from the date of his declaration of his intention.