

THE AMERICAN.

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.

OMAHA, NEBRASKA, FRIDAY, NOVEMBER 23, 1894.

PRICE FIVE CENTS

NUMBER 47

VOLUME IV.

AMUSEMENTS.

THE ATTRACTION

AT THE **Fifteenth Street Theatre** DURING THANKSGIVING WEEK.

"A SUMMER BLIZZARD," COMMENCING WITH A MATINEE SUNDAY, NOVEMBER 25. THANKSGIVING DAY & MATINEE ALSO.

NOTES AND COMMENTS.

In the case of William P. Bidwell, a Fort Wayne editor, against Bishop Joseph Rademacher, the appellate court affirmed the decision of the lower court. The editor was sued for libel. He printed an article exposing alleged immoralities in connection with the Catholic Orphan's Asylum, of which Bishop Rademacher is the head. Judge Reinhard in his decision ruled that the bishop had a cause of action, and the editor's demurrer in the lower court was overruled. The case grows out of the A. P. A. fight with the Roman Catholics at Fort Wayne. Bidwell is editor of the American Eagle.

The latest returns from the recent Belgian election show that the Catholics have elected 104, the Liberals 19, and the Socialists 29 members of the Chamber of representatives. Under the new constitution there are about 1,370,000 voters in Belgium as compared with 130,000 under the old. Under the new law, however, 853,000 have but one vote, this class including men over 25 who have lived one year in the district; 293,000 have two votes, being married men, and 223,000 have three votes, this class including the wealthy and educated people and the priests. The three vote men, as well as many of the two vote men, are Roman Catholics, which accounts for their superiority over the Socialists, who are one-vote men.

The new Belgian law which allows the priests and the wealthy and educated classes two and three votes each and the poor people but one vote each will not stand long. The masses everywhere are seeking equality. The trend of opinion is toward a Republican form of government. This entails the education of the masses, and will necessitate the adoption of the free public school system that has worked so well here; and the overthrow of political ecclesiasticism is as sure to follow, as is certain and as inevitable as death. With the fall of that power a new era of morality, of social purity, and brotherly love will begin, and this world will be as much better than it is today, as it is today better than it was when the noble Luther, the indomitable Huss, the courageous Bruno, the unflinching Coligny and the steadfast Wycliffe gave up their lives that the world might know the truth. The unjust Belgian law will bear its own fruit.

The jokers are not all dead. After the returns were in, Claud Duval, on behalf of the council to which he belonged, sent this message to Governor Stone:

DEAR SIR:—I am directed by the members of Council No. 32 of the American Protective Association, to extend to you their heartfelt thanks for the service rendered by you to the Order in Missouri during the campaign just closed, and beg to offer you the enclosed emblem as a slight token of their appreciation of the same. You will notice that we are still "in it," to a limited extent at least.

The emblem spoken of in the above resolution is a leather medal, three inches in diameter, bearing the following:

MEDAL OF MERIT.
Compliments of the A. P. A. of Missouri for services rendered in 1894.
TO W. J. STONE.

The medal rests upon a beautiful red, white and blue silk ribbon, and no doubt will be appreciated by our worthy executive.

BOSTON has long been a centre of patriotism. In the present crusade for a more pronounced Americanism it is not behind the rest of the country, and its citizens are always devising some new thing to help the cause of patriotism. They have their patriotic orders, their Committee of One Hundred, their Loyal Woman's Association, and two good patriotic papers, the Citizen and the Woman's Voice. Just at present they are moving to transform the Citizen, a weekly paper, into a daily, and the prospects of a successful culmination of the scheme are flattering indeed. As it is the Citizen is a power in politics, a thing the business men of the city realize, and they show their appreciation of its fearless, uncompromising stand, by placing large and attractive advertisements in its columns. This last show of patriotism, however, might be accounted for on the ground that the businessmen patronize the Citizen because Americans read their advertisements and hasten to pat-

ronize them in return for the patronage given their favorite publication. That is a reasonable conclusion; and it leads us to ask our friends to keep our advertisers in mind when setting out on a shopping tour.

ONE of our readers in Chicago takes us to task because we did not give the dissenting opinion of Justice Williams in the Galitzin school case, wherein the Jr. O. U. A. M. attempted to prevent nuns from teaching in the schools while wearing their distinctive garb, and says the dissenting opinion was published in all the daily papers. We will say the report which appeared in our columns was taken from the Omaha Daily World-Herald which boasts of being the possessor of a franchise in several of the leading newsgathering associations. If our friend will send us Justice Williams' opinion we will gladly give it space, as we are opposed to nuns teaching just as much as we are to their constant begging from people who need what those black-gowned hypocrites succeed in wheedling out of them. To our mind there is but one suitable place for nuns and celebrate priests and that is in an enclosure from which escape would be absolutely impossible. They are no good to themselves or to society, and are the nearest approach to a libel on their respective sex of anything we have ever met. It has been proven that where you find one that is pure and good you find another that is vile, unchaste or inhuman.

SOME two weeks ago John Ireland, who is a pretty shrewd, far-seeing politician, had himself interviewed while in New York, and that interview was seized upon by Republican papers with the same degree of avariciousness that a Berkshire shoat displays when turned into an acorn patch. Regardless of the fact that the Republican party was the legitimate heir to the two and one-half millions of patriotic votes, the Rome-ruled dailies in the most disgustingly and senseless manner, fawned upon the hand that has ever been ready to strike their party, and treated with contempt the men who had the courage to stand out boldly for true Americanism and against ecclesiastical interference in the affairs of state, and but for this lamentable folly the victory of their party at the polls might have been at least 10 per cent greater than it was. Their course, however, must not be repeated in future campaigns. The American people will not tolerate it. They know that the interference of the church of Rome in political matters is a constant menace to our form of government; that the ignorance of its communicants makes them undesirable and dangerous citizens, and that no man, be he priest, bishop or pope, has any right to instruct his parishioners as to what party or for what candidate their ballots shall be cast.

EQUAL suffrage will be the next great question that will confront the American people, and the politicians might as well get ready to meet the issue, and he who reads the signs of the times might admit it will never do to be found opposing it. Years ago when the equal suffrage bill was pending in Nebraska we were publishing a country weekly in a picturesque little village. Our subscribers, in the main, opposed the measure. They were mostly old country folks or pioneers who moved westward as the "course of empire" took its way. But they have read and reasoned and grown more enlightened, and a majority of those same people are favorable to equal suffrage. They believe their wives and daughters know more about our form of government, its laws and institutions, than Dagoes and Irish Romanists who have been in the country six weeks or six years. They believe also that the mixing of women in politics will lessen fraud and protect the purity of the ballot, and they will coincide with Supreme President Traynor when he says equal suffrage is demanded by the exigencies of the hour. We have taught Rome one salutary lesson, let us teach her another by giving to intelligent American women a voice in the government their husbands and sons have been called upon to suffer and die in founding and maintaining.

A FEW years ago no mention was made of the various patriotic societies in the columns of the daily press. Few people knew of the P. O. S. of A., the Jr. O. U. A. M., the A. P. A. or the Orange association, and what few did read of any of them received the impression that they were weak, fanatical organizations. Of the number probably the Orange was the best and at the same time most unfavorably known of the number. The Jesuits on the daily press had never missed an opportunity to slur and vilify it and its membership; but, since the little pa-

triotic papers have come into existence all over the country, and since the other patriotic orders have grown to be a power in politics we seldom pick up a paper without finding mention of some of them. Yet you never read of "drunken, lawless Orangemen" But you who have been Orangemen for years know why the Jesuitical press vilified your noble order and why it misrepresented your members. It was because the church of Rome knew that if the American people realized that Orangemen were true Protestants, every one a soldier in God's army, and were ready to meet the papal forces at any time in defense of liberty of thought, speech and press—ready to prove beyond peradventure that the church of Rome was opposed to all those blessed privileges—Orangemen would be blessed in the same breath that Jesuitism was condemned. They feared the consequences, and well they might, for as sure as there is a God, retribution will be visited upon them for their many unholy and unchristian acts, and that, too, much sooner than we or they expect.

THE late election has commenced to bear fruit. The pope's minions now reverence the stars and stripes. Just see Satolli setting the pace. Now isn't this really exhilarating. At a dinner given to Archbishop Satolli November 20th, at the residence of Monsignor Seton, in Pavonia avenue, Jersey City, the American flag played a conspicuous part. "I love America and the American people," said the archbishop to Monsignor Seton, "and if you wish to give me real pleasure, use no drapery for ornamentation except the American flag." Accordingly the dining hall was festooned with the stars and stripes, and Archbishop Saoli repeatedly referred to it in the course of the dinner, saying that one of the most pressing civic duties of the Catholic church in this country was to inculcate patriotism. That virtue, he contended, was the epitome of all others, and therefore too much stress could not be laid upon it. The paper reporting the dinner says: "Monsignor Satolli desired it to be distinctly understood that his visit to Monsignor Seton was not intended as a slight to anybody else. 'Monsignor Seton,' he said, 'is a member of the Academia Del Nobili Ecclesiastica of Rome, and of which I am the president. In fact, he is the only American graduate of that academy, which is the staff college of the pope. When Mgr. Seton was in Rome some years ago I invited him to visit me and he has now reciprocated.'" Other guests were Very Rev. Father Papi, D. D., Mgr. Satolli's secretary; Father Harpes, rector of the Jesuit church in Jersey City; Rev. Father Mangan, Monsignore de Concilio, rector of St. Michael's and writer of the philosophical works; Rev. Father Smith, of St. Joseph's, Paterson, whose parishioners recently forced an audience from Monsignore Satolli in an effort to have Father Smith removed, and Rev. Father Patrick Smith. Monsignore Satolli and his secretary, Dr. Papi, left for Washington at 3 o'clock in the afternoon.

IT is not an unfrequent thing to hear well-informed men accuse the A. P. A. with dragging religion into politics, and yet the charge is always proven untrue. During the days which preceded the election that has just passed the slogan was: "Down with the A. P. A." "It is a proscriptive organization;" "We must make it plain to our young men that they cannot belong to the Democratic party and be members of the A. P. A." and similar expressions were shouted from the stump and through the cowardly daily press of all parties. Yet did we hear any censure of the Roman Catholic church for its interference in the affairs of state from those same quarters? Did we read a line condemning Bishop Marty for his letter to his priests urging them to direct their communicants to vote for Senator Pettigrew? Did we hear anything against the Continental League—the society which furnishes thugs to assault members of the A. P. A., and thieves to steal the records of the order? Did we hear anything about the warfare made upon women in Colorado who would not allow the priests to dictate who they should vote for? No. Not an editorial! But why this difference? If it is wrong for the A. P. A. to support Protestants who will not truckle to the Roman Catholic church, why is it not wrong for the Roman Catholic priests and bishops to urge their members to vote for men whom they know will bend an obdient knee to their smallest wish? If meeting behind closed doors to devise means for the protection of our country and its free institutions is a thing to condemn, how much less an error is it for thugs and thieves to meet in secret to devise ways and means to nullify those efforts of the A. P. A.? It is wrong, and the people

have said it was wrong. They spoke in thundering tones at the ballot box, and none will be so foolish as to say the American Protective Association has not been sustained, or that the Roman Catholic church, her allies the politicians and the press, has not been censured by the honestly expressed opinion of the American people at the polls.

APROPOS to what we have said about Ireland, the press and the A. P. A., the following interview with Rev. Dr. Talmage in the Globe is not amiss: "I do not know much about the society called the A. P. A., yet I have read considerable in the public press about it. I have read what is claimed to be its principles, and in my conclusions, think the society a good one, in many respects. When the bishop states the A. P. A. is un-American he makes a very reckless statement. For a society composed of all American born, or naturalized citizens, and all Protestant to be un-American would seem to me to be utterly impossible, and that the un-American part of the United States would in my opinion come from the gentleman's friends who use the word bigot; and the claim that there are 70,000 Roman Catholics in the Republican party is certainly news to me for so far as my observation goes I do not remember of ever seeing a Catholic Republican—I think though, if the bishop would say to his people, think for yourselves a little more there might be some chance for a Catholic Republican. I also think the bishop should not use the word know-nothingism for it seems to me the Catholic church is more acquainted with that element than any other class of people in this country. In my travels over the United States, in cities and towns, I have been a close observer, and it seems to me there are one or more words in every city which are noted for the low, row, r element in them, and which are Democratic and Catholic, so when the bishop makes the statements about 'bigots, know-nothingism, un-American societies,' it looks a little as though he should get acquainted with his own people better. It is an old but true saying that 'a guilty conscience needs no accuser,' therefore if they are guilty of the things said about them by this society, known as the A. P. A., why do they feel so badly? I also feel if there is one guilty of raising a religious cry in politics it is the Catholics and not the society."

THE latest patriotic association to be sprung upon the country is the O. O. O. A., which, translated, means Open Order of Americans. A gentleman in Boston sent us its prospectus, which declares that the objects of the O. O. O. A. is to unite the true Americans of the United States on American principles. Catholics, as well as Protestants, may join this order. If the statement is untrue that Roman Catholics do not owe their first allegiance to the government and constitution of the United States, it is but just and right that they shall have the opportunity to deny that statement over their own signatures. If it is true, the sooner the American people know it the better. The way to start an organization is for one or two or more citizens to have a hundred or more of the membership sheets printed and signed, and then call a meeting and contribute money enough to pay for the printing of as many thousand sheets as may be necessary for a town or city, or ward of a city, and for books or folios in which to keep the membership sheets in alphabetical order. At this first meeting a president, vice-president, executive board, secretary and treasurer may be chosen. If there should be need of calling the members together once or twice a year it can be done, but the real object of this organization is to put true Americans on record and to set them to work individually on patriotic principles. Each member works in his own way for American principles and acts and votes according to the dictates of his own conscience. There are many who, while believing in the principles of the American Protective Association, have conscientious scruples about joining any secret society, but they are ready and willing to join the O. O. O. A. It is said to be spreading like wildfire throughout the United States, and will have millions of members in a few months' time. A Catholic who is a true American and who openly advocates such American principles before his election to office, and votes them after he is elected, should in every case have the preference over a Protestant who is a recreant American; but if a Catholic who does not advocate such principles runs for office and is defeated he can find no fault, for instead of having been proscribed he has voluntarily proscribed himself. The membership sheets referred to above read as follows: "I owe my first allegiance, under God, the maker and creator of the universe, to the government and constitution of

the United States of America. If there is any doctrine taught in my religious creed which conflicts with the constitution of the United States of America, I hereby renounce that doctrine. I believe in the following principles: One flag and one country; equal rights, both civil and religious; one public school, which shall be non-sectarian; no public money for sectarian purposes; no union of church and state; no secret society, political or otherwise, to drill with firearms; all the children of the United States to be thoroughly taught its history in the English language; purity at the ballot box. I will do all in my power, in an honest way, to elect men to office who believe in and cheerfully advocate the above principles. I hereby affix my signature and declare myself a member of the Open Order of Americans. [Signed]—Town or City—, Date—189—

THE late election has awakened the prophets. The are already explaining the reason why this man will not be the president of the United States, or why that one will. Foremost in the rank is the prophet who earns his bread by forecasting the future of politicians through the editorial columns of the New York World, and while he is certain he is right, it is only on the mooted question of party, not of candidates. This is what he has unbosomed himself of: "The elections have raised four Republican leaders into greater prominence as presidential candidates. Harrison, Reid, McKinley and Morton are the national 'big four.' Each has his elements of strength and of weakness. As ex-president, Mr. Harrison leads in prestige. He has gained rather than lost in popularity within his party since his defeat. He has strengthened himself by his able, tactful and effective speeches and by his willingness to help the party and serve his friends. He still lives in a state that is doubtful under normal political conditions. That he was defeated as a candidate for re-election would operate against him were it not for the precedent of Mr. Cleveland's success on a second trial under precisely similar circumstances. Unless the situation shall materially change meanwhile, Gen. Harrison will be a strong force to be reckoned with by the Republican aspirants and managers in 1896. Ex-Speaker Reed represents the aggressive younger element of his party. His strong intellectuality has impressed itself on the country. He will have a fine chance to renew his hectoring of the beaten Democrats at the approaching session of congress. When the new congress meets, in December, 1895, Mr. Reed will probably be re-elected speaker. Whether he would strengthen himself with his party in that position is not clear. Even Republicans do not like to be bossed too much. Mr. Reed's location on the extreme eastern edge of the Union and in a safe Republican state is against him as a presidential candidate. And still he is a possibility. As for Mr. McKinley, he will naturally accept this year's landslide as a belated vindication of his tariff bill that was twice 'condemned by the people. His friends in Ohio with fatuous promptitude already put him forward as the logical candidate for 1896. Events are likely to undeceive them. The country is not anxious to go back to higher taxes and dearer living. The shrewdest Republican leaders and journals disclaim any intention of restoring the McKinley tariff. Of what use is McKinley without McKinleyism? And yet the former lives in the lucky central state of Ohio, and he has a devoted following. Last, but perhaps not least, comes Levi P. Morton, governor-elect of New York, long the pivotal state, and destined to be for years a potent influence in national affairs. Mr. Morton is rich, amiable, in a certain sense popular, and he will, if alive and well in 1896, have the backing of adroit political managers. Should he really make a reform record as governor, which we may say we do not anticipate, he would acquire a new element of availability. Yet, with Mr. Morton's character, affiliations and peculiar career as a public man in the past, we can conceive of no nomination from among the Republican 'big four' that would be so satisfactory to the Democrats as his. It is certainly the one which the World most sincerely hopes for. It would be a most interesting campaign. The World wishes for Mr. Platt all success in his grooming of Mr. Morton. The next president will be a Democrat."

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NO USE FOR PROTESTANTS.
KANSAS CITY, Mo., Nov. 13, 1894.—Editor THE AMERICAN—Dear Sir: I have been requested to inform you of the following: A Mrs. King, a member of Eagle council, W. A. P. A., called upon Williams the grocer, on Missouri avenue and Main street, last week, and explained the workings of the Door of Hope, and asked him to contribute anything he thought he could spare in his store. He rebuked her and said she and the W. A. P. A. had better remain at home and let the House of the Good Shepherd take care of these girls as it was good enough, and he would not contribute towards our home. I think our friends should know this man through your columns. I am satisfied there are some who trade with him, and we want to know who our friends are. Yours very truly, DENNIS.

WHERE POOR FOLK'S MONEY GOES.
The Rt. Rev. Bishop left for Rome on Monday afternoon of this week, to be absent till about Christmas. He will present to the holy father the papal collection raised in this diocese this year, amounting to the generous sum of \$3,361.88 as published. We wish the Rt. Rev. Bishop a safe voyage and a safe return to his beloved flock.—The (Roman) Catholic Universe.

the state. It is estimated that nearly \$2,000,000 will be saved in New York City by the two amendments covering the policy stated above, which is in short that no institution not under public control shall receive a cent of the public money. The extent to which this money has been used is indicated by the tables which follow. The first shows the principal institutions in New York which have received public money:

	Appropriation.
Society for the Reformation of Juvenile Delinquents	\$10,500
American Female Guardian Society	5,000
Children's Aid Society	70,000
Children's Fold of the City of New York	17,000
Foundling Asylum of the Sisters of Charity	282,000
Hebrew Benevolent Society	70,000
New York Juvenile Asylum	115,500
New York Infant Asylum	95,000
New York Catholic Protectory	250,000
Nursery and Child's Hospital	90,000
Protestant Episcopal House of Mercy	11,000
Roman Catholic House of the Good Shepherd	35,000
Hebrew Sheltering Guardian Society	32,000
St. John's Guild	30,000
New York Society for the Prevention of Cruelty to Children	30,000
Total	\$1,319,000

"Besides these there were paid out of the excise money the following sums to private institutions not above named: Association for Befriending Children and Young Girls..... \$3,150 Association for the Benefit of Colored Orphans..... 15,556 Asylum Sisters of St. Dominick..... 63,341 Asylum of St. Vincent de Paul..... 12,985 Dominican Convent of Our Lady of the Rosary..... 66,117 Five Points House of Industry..... 22,595 Home of Fallen and Friendless Girls..... 6,747 Institution of Mercy..... 84,238 Ladies' Deborah Nursery and Child's Protectory..... 43,232 Mission of the Immaculate Virgin..... 134,783 Missionary Sisters, Third Order of St. Francis..... 92,913 St. Agatha's Home for Children..... 25,069 St. Ann's Home..... 25,714 St. Michael's Home..... 5,628 St. Joseph's Home..... 55,583 St. James' Home..... 11,298 St. Elizabeth's Home..... 4,067 Total..... \$689,287

"New York is to be congratulated upon the passage of this amendment which is in accordance with the basic policy of Republican institutions. Fortunately when the constitution of 1870 was framed in Illinois this danger was guarded against so thoroughly that it has been impossible to get around the provisions of the law. If it had not been for this the public money in Chicago would have been squandered as it has been in New York. The New York constitution of 1846 was very loosely drawn on this point, and the numerous institutions above named have been able to get a slice of the public funds ostensibly for this or that object, but in reality for sectarian purposes. If a church or an institution is poor it should appeal for private support. It should not expect to take the public money which is needed for public purposes and which is raised by the taxation of all classes of the people. It bears one of the most beneficent results of the recent election in New York that this amendment was adopted."

We would like to ask that paper if it is not a fact that the House of the Good Shepherd and other sectarian institutions have received public money from Cook county and the city of Chicago for their support since 1870? If it is not a fact that when Cook county or Chicago refused to pay one of them a certain sum it did not sue said county or city, if the supreme court did not decide it was not entitled to the money? and if said decision is not contained in the Northwestern reports? If these things can be answered in the affirmative why should Chicago journals crow over New York? Would it not be far better to insist that the law be enforced? This paper is opposed to sectarian appropriations, and it favors taxation of all property, as it believes exempting church property from taxation amounts to "sectarian appropriations." Is the Chicago daily paper willing to do that and go that far.

A CERTAIN paper in Chicago has this to say about New York: "One of the most important provisions of the amended constitution of New York, which has just been adopted, is that which prohibits the grant of money to sectarian schools. No school or institution wholly or in part under the control of any religious denomination can hereafter receive any financial aid from