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THE AMERICAN.

WEEKLY NEWSPAPER. "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. VOLUME IV. OMAHA, NEBRASKA, FRIDAY, DECEMBER 14, 1894. NUMBER 50

AMUSEMENTS.

MASQUE CARNIVAL and DANCE
Washington Hall, December 19, 1894.
LADIES 25 CENTS. GENTS 50 CENTS.
GOOD MUSIC.

VISITING CARDS BOYS! GIRLS!
Don't You Want Some Nice Neat
VISITING CARDS?
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AMERICAN PUBLISHING COMPANY, OMAHA, NEBRASKA.

NOTES AND COMMENTS.

JOHN IRELAND is a very sly old fox.
Prior to the election he paid a visit to New York.
While there he took occasion to dip into the Empire state's politics.
True he took a position opposite to that occupied by Corrigan and the Paulist fathers.
But that made him all the stronger with the class of men he desired to use to advance the interests of the papacy.
Probably he had an understanding before he opened his mouth in support of the entire Republican state ticket.
Be that as it may, a few days after the election the news was telegraphed over the country that Ireland had made a loan.
The amount was variously estimated, some placing it as high as a million dollars, while others averred it was only four hundred thousand.
To get at the truth of the matter a news gathering agency sent reporters simultaneously to John Ireland and to our own eloquent Chauncey Depew.
The man who interviewed Ireland telegraphed all over the country that Ireland denied that he had negotiated a loan while in the Empire state.
The fellow who made inquiries of Dr. Depew informed the world that Ireland had negotiated a loan, that it was not five hundred thousand, and that politics did not enter into the deal.
The following morning the daily press all over the country presented the ludicrous spectacle of a sub-vicegerent of Christ denying, and a man who had put up some of the money, affirming that a loan had been negotiated.
There is a way of looking at this that would convince any rational man that Ireland told the truth and that Dr. Depew was a falsifier; while there is a way of looking at it that makes John Ireland the prevaricator and Depew the truth-sayer.
To explain just what we mean, we will say John Ireland denies that he made a loan.
This may possibly be so; particularly if he was to have received an amount for interfering in Corrigan's diocese.
In other words, if he was promised a certain sum for his services he probably cherishes the idea that he earned every dollar that Dr. Depew raised for him.
On the other hand, Dr. Depew may, possibly, have negotiated a loan for John.
It may be even as he says, that it was a business transaction, and that politics did not enter into the deal.
If that is so, John Ireland lied when he declared he had not made a loan; and if Dr. Depew prevaricated when he said politics did not enter into the deal, yet told the truth about raising the money, we must conclude that Ireland was paid for political work—that he is a hoodler—a common leg-puller—who has added the additional crime of using the livery of Christ to serve the devil in.

An ordinary leg-puller is bad enough—an ecclesiastical leg-puller would be stretch in the nostrils of all men.

THE church is in politics. We have no less an authority than a Roman Catholic who was defeated—Lawrence P. Mingey. In a letter to a New York newspaper Mr. Mingey who was the anti-Tammany candidate for assemblyman in the Eighteenth district, calls attention to the prostitution of their robes by certain Catholic priests who exhorted and commanded the

voters in their congregation to vote the Tammany ticket. Mingey is himself a Catholic.

Boston should be happy now. She possesses the smallest American flag and the largest papal crucifix the people of this world have ever seen. The Boston Courier recently said: "If the clouds today permit a sunset worthy of the name, the last rays of light, glinting over the spires of the city, will fall upon the largest crucifix in the world. The United German and French Roman Catholic Cemetery association at Pine Hill over two years ago contracted for a crucifix which should be a credit to the church, the cemetery and the city. For two years the crucifix has been in process of construction at Barre, Vt., and now it is at the cemetery, where, if all goes well, it will be erected today. The stone is of Barre granite, and cross and figure are cut from one solid piece. The block when quarried was thirty feet long, twelve feet wide and between four and five feet thick, and weighed 100 tons. This great mass has been cut away so that now it weighs thirty tons. The crucifix when erected will stand twenty-six feet high, the breadth of the arms will be ten feet, and the shaft will be three feet ten inches square. The figure was taken from that of a man who impersonated the Savior at the presentation of the 'Passion Play,' and is nine feet from head to foot."

A LETTER from David B. Trail, formerly a well-known citizen of Omaha, but who is now located in California, states that he has purchased a tract of fine land with an orchard and a dwelling house on it, and that he is now busy putting it in repair. He says California is enjoying fine weather this fall, and that in Riverside and Redland farmers are gathering the olive crop and packing raisins. From the valley where he now lives, which has only been settled about three years, the first crop—one ear and a half of raisins—will be shipped, followed by about two car loads of oranges, in the spring, and any quantity of peaches, apricots and prunes next fall. He further says, "I have been in Riverside and Redland the past ten days, and the oranges are just beginning to turn yellow. The yellow fruit and the green leaves make a pretty picture. The gardens are beautiful with all kinds of flowers, and if you had been here and had washed it, you could have had green peas and strawberries for your thanksgiving dinner." Accompanying the letter were two views of his ranch, showing it to be a very comfortable and pleasant spot. But while he is basking in the mellow sunshine of California, looking at flowers and tickling his palate with fruits, his friends here are enjoying one of the mildest winters Nebraska has ever known. Write again, D. B.

The New York Sun had always been the friend if not the champion of united Romanism in this country up until the 27th day of September, 1894. At that time it became, virtually, the organ of a faction. It may be a majority faction, but it is more than probable that it was and is the minority portion of what is today dis-united Romanism. According to the October number of the *Converted Catholic* the *Sun* took a position that it cannot recede from, and uttered words which must ever stand as a scathing denunciation of prelates high in the councils of the church. It seems that some person or persons had assailed the vice-pope, Frank Satolli, and in order to counteract the impression that was being formed that Satolli was not a welcome adjunct to the church in this country, the *Sun* charged that "The falsehoods published about Mgr. Satolli and other prelates of the Catholic church in the United States are such as to bring infamy upon their authors and propagators, who do not scruple to resort to forgery for the purpose of slander. 'All liars shall have their place in the lake that burneth with fire and brimstone, which is the second death.' They deserve punishment before they get there."

That, certainly, is not much of an endorsement of the holy (?) fathers who oppose the next pope. Yet, coming as that does from the defender of the papacy, it shows how well founded is our opposition to the same unholy, and corrupt system.

THE New York Sun, November 15, reports the marriage of Robert H. Furey, son of W. A. Furey, commissioner of jurors of Brooklyn, N. Y., to a Protestant lady. The Fureys are Roman Catholics, and Robert fears that his parents will be troubled because the marriage was not performed by a priest. The young people in the Roman church who marry Protestants are excommunicated and can no longer be accounted Catholics; but that does not trouble them when they get good Chris-

tian partners for life. Some years ago," says the *Converted Catholic*, "Protestants used to yield to the Romanists and permit the ceremony to be performed by priest or bishop, but now all that is changed, and the Roman Catholics give up their religion and are happily married by Protestant ministers. Again we repeat: Whenever Protestants are true to their faith and principles in opposition to Romanism, whether in religious, political or social life, the Roman Catholics will yield, retreat and surrender. We say this with the strongest conviction, because as a former priest of the Roman church we know the policy of that church and the temper of the people. They will, they must, yield and surrender when confronted by firm Protestant Christian principles. This is the lesson of history, as it is the voice of the present. Tammany Hall was beaten by American Protestantism."

THE English are liberal patrons of the printing offices during the campaigns. Dodgers, hand bills, circulars, pictures and colored plates are distributed with an abandon that would make American printers sick with envy could they be where they could see it done. Often these circulars, dodgers, etc. find their way even to this country; and as we write we have a pile of them stacked on our desk, and from the number we will take one for publication. It is an appeal to the electors to support the Unionists and reads as follows: "ENGLISHMEN: There are in Ireland over 600,103 Protestant Episcopalians, 445,000 Presbyterians, 55,500 Methodists, 57,000 Independents, Baptists, Quakers, and all others not Roman Catholics. These men, with hundreds of thousands of loyal Catholics, are devotedly attached to the maintenance of the legislative union between Great Britain and Ireland. They have strenuously protested against Mr. Gladstone's proposals to set up a parliament in Dublin, and for doing so they have been denounced by the Fenian newspapers as 'aliens and foreigners.' Englishmen: Will you suffer these, your loyal Irish friends, to be deserted, and the disloyal set over them? The above are not to be found in the province of Ulster only, but are spread over the whole of Ireland. The Protestant archbishop of Dublin, in addressing the local synod of Dublin, said: 'Remember that there are 100,000 members of the church within these three dioceses, who are to be regarded as forming a part of the Irish people; that they are Irishmen by lineage and Irishmen by heart—(applause)—that they are as enthusiastic in their love for their country as any of those who monopolize the sentiment, but that, just because they love their country, they have no sympathy whatever with any of those schemes or theories which tend to weaken their connection with the British empire—to undermine that imperial nationality, upon the maintenance of which, as they believe, mainly depends the welfare of their native land.'" (Hear, hear.)—*Dublin Mail*, November 2nd, 1888.

If evidence was lacking that the church of Rome was a political organization, the following dispatch from New York should be sufficient to convince the most skeptical. The dispatch says: "As was predicted two weeks ago, a bitter war has broken out between high dignitaries of the church of Rome. It was reported a short time ago from Rome that Archbishop Corrigan had complained to certain Roman friends of his of what his grace regarded as the improper interference of the St. Paul prelate in New York politics. Although the truth of this report has not been recognized by either Archbishop Corrigan or the clergy immediately attached to him, it is believed in many quarters. According to the Rome cable, his grace of New York had suggested that if he had meddled in the politics of Minnesota as he believed that Archbishop Ireland had meddled in New York politics, his suspension would already have been asked for. It is now stated upon what seems good ecclesiastical authority that the St. Paul archbishop is not the only distinguished ecclesiastic who has been taking a close interest in politics of late. It is asserted in church circles that before the election Archbishop Corrigan called the bishops of his province together, and that it was agreed they should support the Democratic nominee. Bishop Ryan, of Buffalo, is understood to be the only suffragan who refused to attend the secret meeting. A circular letter was written and mailed to those priests in this city who 'could be trusted,' asking them to use their influence in behalf of Tammany. This may have been the explanation for the flow of eloquence from many Roman Catholic pulpits on the Sunday preceding the election. It may also give the key to the silence of Arch-

bishop Corrigan in reference to the clergy of the Holy Innocents church and other churches in which pulpits were temporarily turned into political platforms. It is also said that the secret political circular referred to has been given away, and that a copy of it is in the possession of a prominent adversary of Archbishop Corrigan's."

In speaking of the negro question recently, the Council Bluffs *Non-Parvelli* had this to say: "A short time ago the Pittsburgh *Dispatch* made an investigation into the results of the importation of negroes from the south to work in the coke regions of Pennsylvania in the place of the Slavs and Poles who had struck. The inquiry seems to have shown that the negro laborers have given satisfaction to their employers, and that their employment will probably be permanent. There is not the least question that the north would gain if it were to stop importing ignorant and in many cases vicious labor from Europe and take negro labor instead. The negroes know more about American institutions and a very great deal more about American civilization than the immigrants who are brought over from certain parts of eastern and southern Europe. They are as capable as those immigrants of working in the coke regions and there are many other lines of labor in which they would do as well, if not better. It has been thought that negroes are not available as laborers in the north because of the severity of the climate. But there is little merit in this idea. The fact that many negroes live in the north shows that they can endure the climate. They cannot live in the careless, shiftless way that characterizes many of them in the south, but those who are willing to work can earn wages enough to keep them in comfort through the entire year. This is shown by the thousands of negroes who make their homes in Chicago, New York and other northern cities. Under freedom a negro can provide for himself much better than his master provided for him in the days of slavery. Emigration of negro laborers from the south to the north would operate beneficially in two ways. It would supply the north with labor superior to much of that which comes from Europe, and it would lead to a more general distribution of the colored population throughout the country. The south always will contain proportionately more negroes than the north, but it may be practicable to relieve the pressure of that population in the former section without causing too heavy a drift to the latter."

THE Chicago Tribune, Dec. 2, 1894, on page 35, publishes a number of extracts from letters written by Count Cavour, and among the number is one in which he makes reference to the Jesuits as follows: "I find set forth in it (a book written by M. de Ravignac) more powerfully than anywhere else, the immense resources which the company of Jesus has at its disposal in religious conflicts. These resources, says Father Ravignac, are placed at the sole service of religion. That may be true, if one only considers the ultimate aim, the final cause of the efforts of the order. But it is beyond doubt—our country is a sad example of it—that in order to arrive at spiritual and religious ascendancy, the Jesuits seek in the first place temporal and political ascendancy. I do not doubt the good faith of the eminent preacher. But when he speaks of the disinterestedness of his order, of its love of progress, civilization, science, even liberty, I have only to look around me to recognize the hollowness of his words. I wish I could take you for a moment into one of the colleges managed by the Jesuits in this country, give you a glimpse into their methods, and the results of the same. This simple inspection would certainly suffice to destroy in your mind the magical effect of the same time solicitor-general's pleadings. (Ravignac had been a lawyer before taking holy orders.) They are less mischievous in France and Switzerland than with us. But why? Because in those countries, which are not under their yoke, they have to take precautions to employ care in handling government and people. Being with us all powerful, they can give free scope to their tendency, and let the spirit of the order develop itself. If you wish to know the innermost nature of the order you must not study them where they have to fight their way and where their position is precarious. You will never form a complete estimate of them save where, with no obstacles to encounter, they apply their rules in a consistent and logical manner. They have learned nothing, forgotten nothing; their spirit and their methods are the same as ever. Woe to the country, woe to the class, which shall intrust them exclusively with the education of its youth. In default of such fortunate conditions as may obliterate in the man the lessons

received in childhood, they will, in the course of a century, produce a bastard and degenerate race—Spanish grandees, Neapolitan signori; that is, something midway between men and brutes. The opinion that I here express is shared by the most distinguished among our clergy and by the immense majority of sincere Catholics."

WHEN a minister of the gospel declares that municipal reform is outside of a minister's calling we may well doubt if the right man has been called to the ministry. Yet that is the position taken by Rev. Mullally at the meeting of the New York Presbytery Monday of this week. "Just before the adjournment of the meeting a proposition was made that a committee be appointed to prepare suitable resolutions acknowledging the great work Dr. Parkhurst had done in the city. There was a chilly silence for a minute. The reverend brethren and elders looked at each other dubiously. 'What's this?' asked Rev. Francis P. Mullally. 'Is it a recognition of Dr. Parkhurst's work as a pastor?' 'It is a recognition of his work in the reform of the city,' was Mr. Strong's reply. 'Well,' said Mr. Mullally, 'I oppose it, inasmuch as Christ did not enter into social reform movements, and the whole business of Christ's ministry is preaching the gospel. I would feel that I had not discharged my duty if I did not say that you have no more right to take notice of what Dr. Parkhurst is doing than you have to take notice of what any other benevolent citizen is doing, any politician, any man that makes use of political means for the accomplishment of his purposes, whether they are good or bad. I protest against a court of Jesus Christ taking such action as is proposed. It is going beyond your commission. I have not a word to say as to what Dr. Parkhurst has done. As a man he has a right to do it. But I do say that when he has gone and visited those places which he wished to suppress he was not acting as an apostle of Jesus Christ should.' The reverend gentleman was going on, and it seemed probable that in his excitement he would censure Dr. Parkhurst in an obnoxious manner. At that juncture some one broke in with a proposition that the motion be withdrawn. Then it was time for Dr. Parkhurst's friends to rally to the rescue. Rev. Dr. Shearer declared that the motion should not be withdrawn. He said, what all the world now knows, that after overcoming the obstacles he has to reach a great and good result, Dr. Parkhurst deserves commendation, and not vituperation. The matter was finally postponed until January, when the Presbytery will be forced to meet the issue, and if the remarks made can be accepted as an indication, Mr. Mullally will receive little encouragement in his attack on Dr. Parkhurst. The members were loud in declaring Mr. Mullally stood alone in his position." We desire to add just a sentence. Mullally is such a curious name for a truly good Presbyterian to wear.

No doubt the members of the next legislature will be beset by committees from various cities and districts who have gone to Lincoln to ask and demand appropriations for certain state institutions. This is generally the case. But while the members should listen and investigate and endeavor to afford whatever relief lies in their power, they should take into consideration the benefits the public derives from each of these institutions. We have not a word to say against the management of any state institution, we have, however, a word to say in behalf of one, and it is one which has not been treated as kindly in the past as it should have been. We refer to the Deaf and Dumb Institute of this city. In company with Senators Smith, Noyes and Crane and Representatives Allan, Benedict, Crow, Harte, Johnson, Ricketts and Timme, and Senator Smith's daughter, Senator Crane's sister and Mrs. Thompson we paid a visit to that institution last Tuesday and were shown through the building and given an insight into the needs of the institution and the work being done. We made quite a thorough examination of the building and are satisfied that the health and lives of the pupils demand more commodious and better ventilated rooms; demand sewerage connection, and fire protection. At the present time there are 144 pupils crowded into about one half the space allotted to the same number of scholars in our public schools. Ten teachers are engaged in giving instruction to the children in the various branches. What you might term the Kindergarten is where the little ones learn to detect words by the motion of the lips, and where they first receive an intimation that there is such a thing as sound. After patient work they get so they can hear—they even get so they can utter

sounds like a baby learning to talk. In the next department the visitor notices an improvement. The sounds articulated sound more like words and the ears become more acute to sound. So it is until you get to the last grade. There you see what patient, earnest work by both pupil and teacher has accomplished. You see children who were both deaf and dumb when they entered the institution carrying on a conversation, answering questions, and in whom but slight traces of their afflictions remain. This was a revelation to us; it will be to any person who visits and talks with teachers and pupils, and when so grand results are attained with such primitive apparatus and in such crowded quarters, what legislature will not favor a \$50,000 appropriation for a new building with modern improvements and apparatus? The benefits those poor unfortunate children derive would be worth that amount to any state.

It is gratifying to see our position with regard to the ability of a subordinate officer in the Roman Catholic church being unable to set aside the penalties attaching to a violation of a command or a law of a superior in that church being sustained by a man who has gained such high favor as Thomas J. Ducey has attained, and attests greatly to our paper as an authority upon Roman ecclesiastical law. The endorsement of our position is found in an interview which that priest gave out December 6, 1894: "Rev. Mr. Newey is the acting secretary of Archbishop Corrigan in the absence of Rev. Mr. Connolly. Rev. Mr. Newey, however, does not state that Archbishop Corrigan has requested him to speak for the archbishop of New York. I cannot be tempted into an exposure of Archbishop Corrigan's second letter to me through the alleged utterances of his grace and his secretary, Father Newey. It seems to me, should I give to the public Archbishop Corrigan's letter, marked 'private,' on such evidence as I now have in my possession, I would be judged a violator of good form and honor. Rev. Mr. Newey's permission to me to publish Archbishop Corrigan's letter marked 'private' was a shallow trap. I am not prepared to be trapped. I still affirm that his grace, the most reverend archbishop, has not answered my letter of November 27. His second letter of November 24 is not an answer to my first letter. On November 27 I sent his grace, the most reverend archbishop, the following communication: 'Your letter of November 24, sent by messenger to my house was handed to me by my servant at 4:15 p. m., Saturday, when I returned to my residence; hence I could not do as you requested. I shall respect your excellency's letter of November 24th, which is more kindly than yours of November 14. I must take exception to a few expressions. I never take for granted any supposition without first obtaining proof. As a priest and a gentleman I am not bound, in my opinion, to indicate to any one who the person or persons are who may give me a confidence. I would not be a true priest or a man did I indicate to you or others the person or persons who give me confidences, without their permission. The grievance alleged against me are not founded on truth and facts. You know, and God knows, I have been the wronged person. I have never entered into any conspiracy against you or any other man. I have always fought in the open, and I always hope to do so. Your excellency cannot be ignorant of the fact that priests at the cathedral have, by their own letters, given evidence of evil methods. You, it is said, are not responsible for their acts, but if they have abused your confidence and imposed on your good nature, why do they defiantly hold on? You cannot blame me if I have reason to complain. I wish to be frank, and I inform you that I have letters of yours in my possession, sent to me by the New York Press, requesting that it should say certain things about me. Your letters are not typewritten, but in your own handwriting. During the troublesome times that have passed I have been obliged to be on the defensive. I do not think it is fatherly to deal with priests or laymen as I have been dealt with by others. I greatly regret the trouble that has been inaugurated anew in New York. The pacific efforts of the apostolic delegate are, for the present, apparently nullified. I trust that honorable peace will soon reign with all of us. Yours truly, THOMAS J. DUCEY."

THE death of Sir John Thompson, prime minister of Canada, while on a visit to the queen of England, at Windsor Castle, will necessitate the holding of a general election in Canada early next year.

Eat Dyball's delicious Cream Candies, 1518 Doug. St.