

# THE AMERICAN.

A 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. NUMBER 1. OMAHA, NEBRASKA, FRIDAY, JANUARY 4, 1895. VOLUME V.

## NOTES AND COMMENTS.

FOR SOME TIME THE AMERICAN has been going to the Y. M. C. A. at Cherryvale, Kas., and Mr. E. C. Philico, secretary of the young men's department, writes us as follows: "We wish you a very happy New Year, and with our greeting we desire to extend our most hearty thanks for your generosity in contributing literature for our reading-room during the past year. You will, no doubt, be pleased to know that our work has been greatly prospered. We are now reaching in a definite way through reading-room, library, night school, Bible classes, etc., fully 100 young men. The success of the reading-room has been very largely due to those who, like yourself, have contributed periodicals. For your share in this work we again thank you and trust you will be disposed to continue your co-operation."

IT IS SAID THAT WE ENTERTAIN angels unawares, and from the number of men and women who send and bring items of interest and of importance to this office, we are ready to admit that such is a fact. A few weeks ago we printed an article in favor of equal suffrage; and shortly after the appearance of the paper a lady walked into our office, laid upon the counter a circular tied with a bit of yellow ribbon—some might term it orange—and without saying a word walked out. On the fourth page of that circular we found these sentiments: "American women alone, of the entire country, out-number the foreign-born, both men and women, more than three to one. Double the American vote. Large numbers of foreigners are here without their families. Double the true American vote." We have no idea who the lady was, but we are in favor of doubling the TRUE AMERICAN vote, whether cast by a native or a foreign-born woman. Let us have equal suffrage.

A RECENT DISPATCH from San Francisco announces the death of Excenator Fair. That dispatch has been followed by another, which says: "From trustworthy sources it is learned that Charles L. Fair will contest the will of his father, and that his two sisters will not give him any assistance. They are counting on his loss of his third share of the income in case the contest goes against him, as they believe their father received shrewd enough advice to make his will proof against any legal attack. Besides, they dislike their brother so cordially that they will give him no aid or support. This dislike dates back to the time when their mother sued for divorce. Fair's boys both sided with the father, and Charlie was especially outspoken in condemning his mother's course. He declared she wanted the money to squander on priests. The sisters resented this bitterly, as they are both devout Roman Catholics. Then came Charlie's marriage to Maud Nelson, whose reputation was none too good, and his subsequent escapades in Europe and New York. Now he has reformed. He does not drink and the woman whom he married is credited with the improvement in his habits. Her efforts, however, received no sympathy from the sisters."

AT A MEETING OF THE NEBRASKA State Teachers' Association, William Murphy, a Roman Catholic priest from Leucumeh, sought the opportunity of posing before an educated audience to make a speech and chose for his subject: "Is it True That the Public Schools Fail to Teach Morality?" He is quoted as saying: "As regards the church to which I belong, I know that she would not pull down a single stone from the grand edifice of our public school." After a decade of opposition and denunciation of our public schools by Roman Catholic bishops, priests and publications, it is clear that the knowledge of Mr. Murphy will fill an exceedingly small book. The press every week contains the orders of some bishop in opposition, and I doubt if Murphy, with all his pretended friendship, has not forbidden some parishioner to send his children to the public schools on threat of excommunication from the church, or eternal damnation, which to an ignorant Roman Catholic means the same thing. Unable to maintain the shackles of ignorance in a free country, the Romish church seeks to secure the acceptance of her own schools first by her own people, compelled, and then by supplying a corrupted and falsified set of text books for history and reading classes, to gain prestige with the growing generation, and finally by gaining control of city governments of all the principal cities to acquire direction of the educational forces of this country. A part of this fight by the Roman Catholic church on the American public school system is contained in the charge made by them that

they were godless and failed to teach morality. The strangest part of this whole proceeding is that Murphy should select for his audience a gathering of public school teachers, every one of whom would be ready to defend those schools from the charges made by his church. Those charges have never been advocated in a gathering of public school teachers, and only in the councils of his church would there be any excuse for such a defense. It was an opportunity for Murphy to talk through his hat in an endeavor to soften the justly bitter feeling that is fast crystallizing against his church for its senseless fight of denunciation and opposition to the grandest educational system the world has ever known, celebrated for its universal adaptation and loved for its freedom from religious bias and prejudice.

OUR READERS ARE ALWAYS interested in the immigration question. Probably because it is of such vital importance. At any rate they are interested in the question and are studying it from all points. For that reason the following will afford some food for thought: "That the financial and industrial depression prevailing in the country for the past year and a half would cause a decrease in the volume of immigration was expected, but that this falling off would be so great, as the figures show, no one was prepared for. In the light of the social and industrial problems awaiting solution in this country, the report of the superintendent of the national immigration bureau is extremely interesting and will furnish food for thought. According to this document the number of people leaving the United States for Europe by steamer passage since October, 1893, was greater than the number arriving by that means. The report is for the fiscal year ending June 30, 1894. In that time 288,020 immigrants came to this country. Of these, 2,389 were sent back at the steamship companies' expense, and 417 more deported, having become public charges within one year after landing. The number landing was about 150,000 less than during the previous period, which in turn received 180,000 less than did the year previous to that. How the immigration from the different countries has fallen off, these figures show:

COUNTRY	1894	Decrease	Per Cent of Dec.
Italy	42,977	29,168	68.1
Germany	53,989	24,942	46.4
Sweden	18,288	17,424	95.3
Poland and Russia	38,666	13,344	34.5
Ireland	20,231	15,347	75.8
England and Wales	18,748	10,926	58.3
Hungary	14,700	8,129	55.3

A large proportion of the immigrants for the last year remained in the cities and fewer went upon the farm. New York state got 96,000; Pennsylvania, 42,000; Massachusetts, 25,000, and Illinois 22,000. One-seventh of the total landed who were over 16 years of age could not read or write. In other words, over 40,000 persons who will immediately begin work at some business are without a rudimentary education, and may never acquire it. That the illiteracy of the nation, already large, is being added to in this ratio every year is appalling, and should engage the attention of every thinker in the land. The recommendations of the superintendent are worthy of the consideration of congress. He suggests that every immigrant from a country where police or penal certificates are granted should be made to secure one before sailing. He also calls attention to the fact that our immigration statistics are defective, in that they include many persons who have once left this country and are returning. The laws regulating immigration fall far short of what they should be."

LAST WEEK WE CALLED THE attention of the members of the Nebraska legislature to the fact that the fight being made against Judge C. R. Scott was a personal matter and should not be given the dignity of attention by the legislature. That we were not alone in this opinion will be seen by a perusal of the following editorial in the Valley Enterprise: "For some time past the Omaha Bee has been making threats that if Judge C. R. Scott did not resign his position on the district bench it would have him impeached by the legislature. The confident air of the Bee would seem to suggest that there were some good reasons why Judge Scott should be dishonored before his fellow citizens and in his profession. An investigation, however, shows that the tirade against the judge is fanned on by personal hatred and malignity. It is not claimed by the most aggressive of his opponents that he lacks in legal ability or that there is anything against his honor or integrity as a judge. Some of the members of the bar, against whom cases have been decided, are doing the preliminary work in getting up a petition to the legislature calling for impeachment.

Up to the present writing they have confined their work to getting the signatures of the members of the bar, and have had very little success. Those members who have signed are, as a rule, political lawyers who have traded on their power to influence weak courts to do their bidding. Their business demands that a judge whom they cannot control must be destroyed. The Enterprise believes that it would be a great calamity to Nebraska if the legislature should lend its aid to this nefarious scheme to strike down this judge who has had the courage and manhood to fairly administer the law, without fear or favor, to rich and poor, to individual and corporation. The most serious charge against the judge is that he lacks a judicial temper because he does unheard of things. The people, the litigants, who pay for keeping up the courts, are not so tender on this point. In fact, it is refreshing to know of an innovation in this regard. The daily press must not be permitted to be above the law, and if an editor, no matter what his power, is guilty of a contempt of court, he should have no favors shown him that are not accorded to the humblest citizen. All self-respecting members of the bar realize that it is not becoming in them to assail Judge Scott. There is a growing belief that the courts and lawyers "stand in" together against litigants, and when a judge has the manhood that has been displayed in this case the masses of the people demand that he be sustained. It is beneath the dignity of the legislature of Nebraska to listen to the unscrupulous and vindictive men who are stirring up this fight. The grounds are flimsy and insufficient, and the political grave yard yawns for the Douglas county member who would help strike down this upright judge."

A ROMAN CATHOLIC priest of not even local renown appeared before the State Teachers' Association of Nebraska and answered the question "Do our Public Schools Teach Morality?" Who, pray, but his church, has deluged to propound that question, and who, but a bigoted Roman Catholic priest would have the audacity, the temerity to stand before an intelligent American audience and laud so corrupt and rotten a concern as the Roman Catholic church. Will Chancellor Canfield please tell an anxious public who proposed to Priest Murphy that he expatiate upon the question as to whether the public schools teach morality? Will he tell us who but the popes, cardinals, archbishops, bishops and priests have branded them as "godless," as "vicious," as "sinks of iniquity?" Would we not be justified in concluding that Murphy saw and realized that his church had wrongfully and maliciously accused the public schools, and that he sought this opportunity to weaken the effect the damnable charges it had made were having upon itself? Yet from his address there has been quoted one sentence by the Rome-serving daily press that is jesuitical in the extreme, and is intended to mystify many. It reads: "As regards the grand and majestic church to which I belong, which, like the sun in its daily course through the heavens, illuminates the world and which has been the handmaid of civilization for nineteen centuries, I know that she would not pull down a single stone from the grand edifice of our public school, but rather would she add other stones, aye, other stories \* \* \* until it (the public schools) rose above the clouds into that bright \* \* \* sky, illuminated by the light of the world." Very fine, is it not? Now look at what he said, denuded of all verbiage: "As regards the grand and majestic church to which I belong, which \* \* \* illuminates the world \* \* \* I know that she would not pull down a single stone but rather would she add other stones, aye, other stories \* \* \* until it (the public schools) rose above the clouds into that bright \* \* \* sky, illuminated by the light of the world," (the church to which he belongs—the Roman Catholic church.) God forbid that our schools should ever have to proceed by the light furnished by the church of Rome—a church which has degraded Italy, pauperized Ireland, debased Mexico, and shrouded in ignorance and superstition every land that has listened to the false words of its priests; aye, God forbid that we should go to her—the inventor of the Inquisition, the murderer of thousands of Protestants, the hater of intelligence, the dispeller of virtue, and the foe of religious freedom, of a free press, of free speech, and of free schools. If Murphy knows anything, he knows every man in the Roman Catholic church has to think as the pope of Rome thinks. An individual opinion outside that held by the pope is as foreign to the Roman Catholic religion as virtue is to the average nun, and Pius IX. has declared that "public schools open to all children \* \* \* should be left under

the control of the Romish church, and should not be subject to the civil power, nor made to conform to the opinions of the age," and no matter what Murphy says, he has no power to change the edict of the pope, which is clearly against the public schools, as conducted today.

ONE OF OUR FRIENDS IN Carroll county, Illinois writes us as follows: "Long may your flag wave. I think my time will soon be up, and must renew, for I would not have it stop. It is the best paper I take, by all odds. I sincerely hope you will not make a failure. Certainly, in such a glorious cause, the watch-word should be, 'Never fall.' This seemed to be the decided sentiment November 6th, and we hope it will be largely increased by the next election. Down with Jesuitism, with all its immoral, beastly and devilish practices and teachings. True Yankee Americanism is too pure and ennobling to tolerate so vile and devilish a set bearing the form of humanity, but void of every principle that goes to make up true manhood out of them. Give us the pluck of little Mexico. It looks very much as though the Almighty designs our country shall be the final battle ground with this terrible octopus, with the result of its final destruction, similar to the slavery question. It is really the old battle over again between liberty and despotism. Shall we emulate our forefathers' spirit and courage, and prove ourselves equal to the task? Keep us posted as to the political position of our leading politicians, for we want to know when we come to vote. If what is lately said of Tom Reed is true, he might as well lay his presidential bonnet on the shelf, for he never will get there. I am sorry to see the New England states are becoming largely Roman Catholic. If Reed judges by his surroundings in his own state, and is disposed to cringe to the Roman Catholic element for political favor, he will find he makes a grand mistake. He ought to remember that the great west is largely settled with the descendants of our old New England fathers. I am one of them—and am proud of it—who are brim full of the good old spirit of '76, that needs only the occasion to arouse it to heroic deeds for liberty against despotism and heathenish darkness. If the sentiments attributed to Reed be true, there will be a shout go up from the west and south as will bury his quorum rule, which was all right, in infinite mal obscurity. It now looks as though Cullen will succeed himself as senator. I would like to ask him, how about those Roman Catholic funerals in the senate chamber? I never knew what his views were, but we ought to know if he has used his position to favor Roman Catholicism in the east, or in any way; and so with any party who proposes to represent us in our law-making councils. We want to know, squarely, if they will represent or misrepresent us. I am exceedingly glad to see the move that is being made in Chicago. I have some friends living in the city. During a visit to them a few years ago, we started to go down town, and as we walked along we got to talking about these things, when suddenly he turned to me and whispered, 'Don't talk so loud, they will hear you.' Great God, has it come to this, that a citizen of this glorious land of freedom cannot express his sentiments above a whisper? By the eternal, we'd see about that, were about the sentiments that entered my mind just about that time. I sincerely hope Chicago will rise in its moral right and shake off and squelch forever the terrible element that has been carrying full sway so long. May the time soon come when an American citizen can speak his sentiments, not only above a whisper, but proclaim it from the house tops, without fear of molestation, and even the poor news boy can sell upon our streets THE AMERICAN or any other patriotic paper without danger of being abused and assaulted. We are proud to think we have the second and most wonderful city in our own state, but it detracts sadly when we come to see how it is ruled."

THE PROTESTANT STANDARD says: "Orangeism is not the awful 'bug aboo' that Romanists are wont to paint it. It is the essence of Protestantism, and is to the Protestant religion what Jesuitism is to the Roman Catholic. It is substantially a Protestant defense association, and stands as a barrier to Roman Catholic encroachment and intrigue. It was called into existence in Ireland on defensive principles, and must continue to exist so long as the cause that called it into being exists. Its principles will bear the most searching investigation, and are embodied in the principles of the many and various patriotic orders now in existence in the United States. Herein is the wisdom of our forefathers vindicated, in that one hundred years after the organiza-

tion of Orange lodges, other bodies or orders are adopting similar principles for the defense of our rights and liberties, and the maintenance of the Protestant religion. Such are the A. P. A., the American Mechanics, the Sons of America, Knights of Malta and others. These orders are purely American, except the Knights of Malta, and the memberships stand in the foundation of Orangeism. The Romish papers consider this fact as most damning to the above organization, but we consider it as an endorsement of what our ancestors did more than a century ago. Rome is the same in all lands, hence the organizations to combat her and stay her insidious encroachment, politically, are more or less the same. We have no controversy with Rome along religious lines, except that we pray God she may come back to apostolic Christianity, as we find it enunciated in the 'Acts of the Apostles.' We grant that she has the same civil rights as others; in fact it is against the spirit of Orangeism to persecute any man on account of his religion. If any man bearing the name of Orange, or wearing the colors of an Orangeman, has ever manifested a spirit of hatred or persecution toward any Roman Catholic, he has done so in defiance of the principles of the order. There are some ot-headed fanatics in every organization, and they are no credit to it, but they are not all to be found in the Orange association or A. P. A.; they may also be found in the A. O. H. We can never judge of any organization by the conduct of a few within it, we must study their constitution and principles to find out what they stand for. Orangeism, though forgotten, is easily naturalized, and adopts itself to every Protestant country where it gets a foothold. It swears true allegiance to the government of the country where it exists and is loyal to the institutions of that country without any evasion or mental reservation. It is thoroughly American in America and thoroughly British in Great Britain. It stands for the Protestant religion and the liberties of the individual. It honors such men as William III., Luther, Calvin, Knox, Washington, Lincoln and Grant, because these men were the advocates of all we hold most dear, though they were not identified with our order. We are opposed to all tyranny and despotism, whether from king, pope, prince or potentate—whether it be the despotic James II., of England, betraying his subjects and depriving them of their rights and liberties, or the pope of Rome assuming the right to rule tyrannically over all Christendom by divine right, we take our stand against both, and assert that we have a right to think for ourselves, and exercise the powers God has given us, without dictation from any man, fallible like ourselves, though he may claim infallibility and special powers. From this it can be seen that Orangeism is intensely American, for these are the underlying principles of our glorious republic. 'All men are born free and equal.' Rome says no; we say yes. God does not delegate His power to any mere man in these days, and give him the right to rule and govern the nations despotically in the name of heaven. The holy spirit is given to the church for her guidance into all truth, and every man possessing that spirit belongs to the true church. We recognize no other head than Jesus Christ Himself. All others professing headship, and who, by virtue of that profession, seek to 'lord it over God's heritage,' are anti-Christians. Orangeism opposes—bitterly opposes—such assumptions, and in this we stand side by side with every Protestant kingdom or republic in the world. But principally our opposition to Rome is in her political schemes to enrich herself out of the national and state treasuries, in her diabolical plot to overthrow our public schools, and in her attempt to intimidate the press and the politicians of the country by her threats of boycotting. We also oppose the control she has so long exercised in some cities and states, not to their welfare and purity, but to their destruction, degradation and social corruption. Tammany will serve as a sample. Her past history in those countries where she had full sway is not such as to commend her to free and enlightened America. Such are some of the reasons for the existence of Orangeism in this country, and of which we have no reason to feel ashamed."

and to teach the un-American what Americanism is in these United States in the hour of trouble and conflict. I was born an American, and that same blood still remains in my veins. I fought and lost some blood to free the slaves of the south, and I feel the effects of it today. I was wounded twice and taken prisoner once, but got away before old General Stewart got me to that miserable pen, Libby, Richmond. Yet old and broke down and ill as I am, I am ready to defend our American free educational system, and I say, for one, none dare interfere. I have been able to labor but very little during the last five years, but have put in my time and all the money I could spare in educating three girls and a boy up to free Americanism and to know what free education is and means, and I have succeeded pretty well. I started two girls to teach Americanism, and one boy to teach the same. Now again I thank the friend who sent me THE AMERICAN, as I thought I did not have a friend in the world, while I know that I had thousands of enemies. If he ever lets me find him out, I will try to reciprocate in some way that will afford as much pleasure to him as THE AMERICAN always affords me. May God bless him abundantly and may his prospects be brighter, and may he prosper, is my wish. Again I want to thank Mr. J. Fasley, of Missouri Valley, for the paper and the two Felton speeches he sent me. I have read them and sent them out to do more good. I introduce THE AMERICAN when and wherever I have a chance, and I believe it is doing a great deal of good throughout the land. I received the receipt that you sent me, and I will preserve it for future reference so as to catch that friend of mine, Now, Mr. Editor, I am not writing to become a weekly correspondent, as you will see I am not very expert with the pen nor grammatical in the use of words, although I try to speak English (American) and use no unknown words to tell what I want to say."

THE FULSOME flattery bestowed on Jack Galligan by the World-Herald, after his dismissal as chief of the fire department of Omaha, must be nauseating in the extreme to the thousands of respectable people who are readers of that paper, and who know well that Galligan had no ability as a chief, that his mouth was as foul as hell itself, and that he was almost anything but a sober and respectable citizen. That a man as vicious, as profane, and as near an imbecile as Jack Galligan is should be paraded before the public as a man of worth—whose decapitation caused a loss to the community, will be taken with considerable allowance by many who know him. The secret lies here: Galligan is a Romanist.

Now that John P. Hopkins will not offer himself as a sacrifice to the reform sentiment, who will be suggested for the trying ordeal? If the Democrats have no show, will they run some good, stable, influential business man, get him defeated and then allow Rome to strut around with her tailfeathers spread, and claim all the credit of the victory won by their opponents. She is already getting into the Republican band wagon. Watch her dictate the nominee, and if he is elected watch the appointments and see if Protestant Democrats have not been sold out for positions for Republican Romanists.

DISUNION OF OUR COUNTRY. I call upon you, fathers, by the shades of your ancestors, by the dear ashes which repose in this precious soil, by all you are and all you hope to be—resist every object of disunion; resist every encroachment upon your liberties; resist every attempt to fetter your consciences, or smother your public schools, or extinguish your system of public instruction. I call upon you, mothers, by that which never fails in women—the love of your offspring; teach them, as they climb upon your knees or lean on your bosoms, the blessings of liberty. Swear them at the altar, as with their baptismal vows, to be true to their country, and never to forget or forsake her. I call upon you, young men, to remember whose son you are—whose inheritance you possess. Life can never be too short which brings nothing but disgrace and oppression. Death never comes too soon, if necessary, in the defense of the liberties of your country. I call upon you, old men, for your councils and your prayers and your benedictions. May not your gray hairs go down in sorrow to the grave with the recollections that you have lived in vain! May not your last sun sink in the west upon a nation of slaves!—Judge Story.

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