

LE WHO HELP

Men and Women Who Have Already Answered

The Appeal Made in Behalf of the Drouth Sufferers of Western Nebraska.

They following persons have notified us that they have delivered goods to the state relief commission in answer to our appeal:

- Mrs. Wm. Rowitzer, two bags of clothing. Chas. Rowitzer, one sack of flour. While the following persons have sent to this office the following amounts in cash: C. T. I. Dwight, Ill. \$10.00 B. D. 2.00 T. M. P. Chicago, 1.00 Master C. Huls, Chicago, Ill. 1.00 C. H. R. Dundee, Ill. 1.00

TO AMERICANS.

Have you ever been hungry? Have your children shivered and cried from cold and insufficient clothing? Have your provisions remained uncooked for want of fuel? If any of these things have happened to you then you know the suffering which thousands of citizens in Nebraska are undergoing today. All over that state men, women and children are almost crazed by want, while in some instances children have died of starvation. Many of these sufferers are members of the A. P. A.; all are a portion of this great human family.

In thousands of homes starvation stares the inmates in the face, and the death rate from this cause will be simply appalling in the very near future, unless our friends lend a helping hand at once. For that reason we call upon our liberal, patriotic, unselfish, humane, christian American citizens to extend whatever relief lies in their power. Such things as old clothes, sacks of grain, potatoes, beans, dried and smoked meats, flour and meal are especially needed. If you have anything in this line which you can spare, bundle it up, take it to the express office or railroad office and ask them to carry it free to the chairman of the Nebraska relief committee, W. N. Nason, Brown block, Omaha, Neb., or to the secretary, Rev. Ludden, Lincoln, Neb. These men are at the head of a relief commission, which has been created by the governor.

Your assistance is earnestly asked in behalf of our drouth-stricken friends. If you would rather send supplies to us, direct them to our Omaha office, 1615 Howard street. If you do that we will endeavor to see that the goods get into the hands of deserving people, by and with the assistance of our friends living in the burned-out portion of the state, or wherever else suffering and want prevails.

There are 50,000 people reading the papers published by The American Publishing Company every week. If each one will send us by mail four-pound packages of flour, beans and meal we will be able to keep starvation from the homes of 500 families until the first of May.

How many of you will do this? It will cost you but a mere trifle. Look at the figures and see if you cannot economize enough to spare this amount:

Table with 2 columns: Item and Amount. Flour .06, Beans .20, Meal .12, Postage .24, Total .72

If you do not care to bother doing up the goods in three four-pound packages, you can send the amount in cash to John C. Thompson, care American Publishing Company, 1615 Howard street, Omaha, Neb., and he will acknowledge receipt through these columns, by publishing name or initials—as the contributor shall direct—together with the name of the town in

which they live. Besides this, we will publish receipts from those to whom goods have been delivered. In all cases where money is received, goods will be purchased. No money will be given to applicants for help. By sending money, one-third more relief can be afforded, as the postage will be saved.

There are Masons, I. O. O. F., K. of P., M. W., W. of the W., A. O. U. W., Orangemen, A. P. A., and christians of all denominations suffering for the bare necessities of life. To the members of those fraternal and patriotic orders we appeal for help on behalf of their destitute brethren. Shall we appeal in vain?

Who will be the first to respond? Be sure you get the address right.

Will our readers in the drouth-stricken section forward to us at once the name of some reliable person in their community who would be willing to give the necessary time to ascertaining who are needy and deserving, and who would act as local disbursing agent?

THE DROUTH SECTION.

From every section of western Nebraska we have received letters which convince us that want and suffering are being endured by many deserving families. From the number we will produce two to convey in a mild way the exact needs and conditions of the people. In neither is there a plea for assistance, only a plain statement of facts, more eloquent than anything we could say, and will no doubt disabuse the minds of the most skeptical that want is not stalking about on our western acres: The first one reads:

ST. PAUL, Neb., Dec. 29, 1894. John C. Thompson, Esq.; Editor THE AMERICAN, Omaha, Dear Sir: Your kind notice requesting me to remit \$2.00 the amount due you was duly received. I have had value received. The cause you are fighting for, God knows is to be commended, and you can't fight it with wind, but how I am going to send you that amount, that I owe you at present God only knows. Two years the 4th day of April coming I left Omaha. The first year was very dry but I managed to raise enough to live on. This year I stood and saw the hot wind and dry weather destroy all my crop and I could barely get enough for my little stock for the winter. We are living on as near nothing as it is possible, for every thing is cash. We are burning green cotton-wood for fuel, but can keep my family from freezing alright, but how I am going to keep my family from hunger until we can get another crop God only knows. And truly, Friend Thompson, it was anything but a merry Christmas, for us, it will be anything but a happy New Year. I will send you the amount as soon as it is possible for me to get it. Very Respy

VERDEGRIE, Neb., Dec. 22, 1894.—Your letter asking me for \$3.00 I owe you was received some days ago, but I am unable to send the amount. As I wrote you in a former letter I was hauled out last year and burned out this season. I like your paper, but unless you can send it without the money until I can raise a crop you will have to stop it. It is almost impossible to get enough to keep my family from want just at present. I shall send you the three dollars as soon as possible, for I believe the cause you are working in is right. Very Respy

MR. WEADOCK AGAIN.

His Bill Before the Postoffice Committee of the House. House bill No. 7666, introduced by Mr. Weadock, of Michigan, July 9th, 1894, is now before the house committee on postoffices and post roads. It is a proposition to amend Section 3877 of the revised statutes by adding to that section the following: "Any newspaper or other matter of the second class which advises, abets or suggests the commission of any offense against any law of the United States, or any state or territory, or any country with which we are at peace, shall be excluded from the mails."

This is an insidious, jesuitical attempt to abridge the freedom of the press, and is the most impudent and nefarious scheme yet devised for suppressing, by legal enactment, whatever may be objectionable to the Roman hierarchy. There are several countries with which we are at peace which have laws against the profession or teaching of the tenets of the Protestant religion, notably Ecuador and other papist countries in South America. Therefore, if any Protestant or patriotic newspaper of this country should denounce such laws, or advise, abet or suggest the commission of any offense against them, it would be excluded from the mails.

In effect, this infamous bill would make the laws of Ecuador the standard of judgment in this country, when anything inimical to Romanism appeared in any publication now admitted to the mails as second class. Was there ever a more cunning or outrageous piece of chicanery?

It is needless to say that Mr. Weadock is an Irish papist, and that his bill embodies the manifest designs of his spiritual masters, the jesuits. That it is clearly unconstitutional seems to be a matter in which he feels no concern. What is the constitution among the papists? Or, as Tim Campbell expressed it, what is the constitution among fiends? He gives the clew to his purpose in a recent interview published in the Detroit Free Press, when he says that the government "should not permit its exclusive business of carrying the mails to any one seeking to corrupt the public morals." Mr. Weadock believes that our public schools seek to corrupt public morals. He undoubtedly regards the laws of the hierarchy as the true criterion for determining what does and what does not tend to corrupt the public morals. He would violate the constitution and his oath to support that instrument in his effort to protect the public morals, as such morals are interpreted by his church. He would not and could not consistently admit of any other criterion. He seeks to establish a censorship of the press upon the principle of the inquisition. I am not alone in this opinion. Even the New York Sun denounces the Weadock bill as a move in that direction. It says:

"Congressman Weadock is a Democrat and an Irish born. We suppose his bill was intended to prevent the dissemination through the mails of anarchist literature. Its effect, however, would be to establish a censorship not only repugnant to American ideas, but also violative of the first amendment of the constitution, which provides that 'congress shall make no law abridging the freedom of the press.' The freedom of the press would not necessarily be abridged by the law excluding from the mails newspapers which advise, abet or suggest of serious offenses against the laws of the United States or of the states or territories. Whatever may be thought of the impolicy of such a system of censorship, or of its possibilities of mischievous and oppressive misuse, the section of [The type-written copy is so dim that we cannot read the next three or four words and becomes absolutely indecipherable after the word 'mails', so we add our own conclusion and not that of the Sun.—EDITOR.] the bill which excludes from the mails any newspaper or other matter of the second class which advises, abets or suggests the commission of any offense against any law of the United States or any state or territory, or any country with which we are at peace, would be pernicious in the extreme.

But to deny, as Weadock would deny, the privileges of the postoffice to any journal which shall at any time advise or suggest the commission of any offense against any law of any country with which we are at peace is so clearly unconstitutional that no argument is needed on the question.

Legislators who try their hand at establishing in this country any sort of press censorship, no matter how well intended, usually make themselves ridiculous when they come to specifications. This bill shows better than any other proposition ever presented in congress the true animus of the Romanist. They would not only adopt the cloture rule in both branches of congress, but they would also destroy the freedom of the press and nullify the constitution. It is well that our people are becoming aroused by such aggressions. The appropriations to the sectarian schools which were so ably combated by Mr. Linton at the last session of congress, put them to thinking, and now Americans are vigilant once more. There is still great demand for Mr. Linton's speech, a hundred thousand copies were ordered last week. That speech will be sent out hereafter as heretofore at the price of \$2.50 per thousand; \$1.50 for 500; \$1.00 for 250; 50 cents for 100 and 25 cents for 50. It contains a great deal of valuable and timely information and should be read by every voter in the United States. The facts and arguments which it contains bear strongly upon the subject of the proposed sixteen amendment to the constitution, which will be the leading issue in the next campaign. It can still be had by applying to Rev. Green Clay Smith, box 303, Washington, D. C. J. B.

Not Upon Religious Grounds.

So far as we have seen, everything which has been said against the A. P. A. has been based upon the idea that the A. P. A. is fighting Catholics upon religious grounds. As a matter of fact, no such reason, as we understand it, enters into the motives of the A. P. A. members. It is upon political grounds that they are fighting the Catholics, for the reason that the Roman Catholic church is not simply a religious, but an oath-bound political organization or a religious-political one. It is the political part of it which the A. P. As. are fighting, and not the religious. The Catholics themselves have forced the fighting by turning their church into a political machine, and by standing solidly together, compelling candidates and parties to agree to their demands. In every place where they have any large support they have managed to secure pretty much all the offices.—Exchange.

SAN FRANCISCO LETTER.

It Contains Strong Sentiments and Patent Truths.

SAN FRANCISCO, Cal., Dec. 28, 1894.—Editor THE AMERICAN: Modern Democracy and the Roman Catholic church is one and the same thing, although the Roman hierarchy are making a feeble effort to convince Protestants that such is not the case. Of all denominations on the earth at the present time, the Roman Catholic church, for dishonesty, for strategy, for deception, for the ruination of countries, can take the prize.

Our prisons are always full of these slaves to the pope; some are being executed every day in the year, and thousands are circulating with respectable citizens in the community, who, if justice was done, would be confined in prisons or electrocuted. Yet this very class are protected by their brethren who are on the police force, and who, in many of our cities, if not all, are in the majority. No wonder there is so much crime committed, as they are graduates of the Roman Catholic church and made such by the hierarchy.

Now, in the face of all this, the cloven-footed beast (the pope) not being content with this great army of criminals, has commenced his attack on our most exemplary citizens by interdicting the Masons (long ago), and just now the Odd Fellows, the Sons of Temperance, and the Knights of Pythias, and in his next encyclical we may not be surprised to hear that his dupes are to use every means in their power either to exterminate Protestants by giving them a dose of slow poison (of which they pride themselves of having taken about three months to produce fatal effects, and which the Jesuit wing of the Roman Catholic army are experts in administering); or orders may be given to drive the so-called heretics out of the United States and then import the "dago" pope to the city of Washington to supply the place of the president. It is a disgrace that there are so many who call themselves Americans who will bow to Rome. This class are non-entities, and the only use their bodies could be used to advantage would be to manure the soil. They are mongrels—half Protestant and half Catholic. One thing the American patriots will be obliged to learn (and the sooner the better), and that is to be united. All secret societies and the Protestant churches should all combine and fight the Anacondas, the Roman Catholic church, and not quarrel with each other. If our country is ever lost it will be because the Protestant churches and secret societies did not do their duty. If America should be captured by Rome, England would be the next to be attacked; and if Rome should conquer, then Rome would rule the world and heretics would be used as candles. So, timid Americans, hurry up and unite with the Roman Catholic church.

I repeat once again, please remember it, there will be no peace until you do one of the two things—either unite with the Roman Catholic church or drive the Jesuits out of the country—and all others that belong to the pope; and be sure that they do not get control of the army and navy before you begin, because if they get the control first, they will say, "now we are ready for all heretics, and will give you all the grape and corister you want."

It is understood that the pope's tools have already secured "Mare Island Navy Yard," and Californians know for a certainty that the American patriots have been fired upon at that place by the pope's Irish. American patriots, how much longer are you going to endure such insults without resentment? Readers of THE AMERICAN forget that there are four classes of jesuits—the jesuit priest, the political jesuit, the jesuit who is to carry out orders (like Booth, who assassinated Abraham Lincoln), and the jesuit who manages to become a servant to the wealthy Protestant and to gather all the business secrets, etc., he possibly can, so as to report to headquarters. Each one of these jesuits have a mission to perform.

BREVITIES.

Since the organization of the A. P. A. in the United States, the Roman Catholic party and Jesuits are melting away like an iceberg floating towards the tropics.

While traveling about the city we have noticed the pictures of Washington, Lincoln, Grant, and other patriotic Americans painted in front of saloons. I presume the object is to attract crowds to those places. Why do they not paint the picture of the pope of Rome, or some Roman Catholics or Jesuits who have made themselves popular among their species by the assassination of some of our most popular American patriots, commencing with Lincoln or Garfield? Well, I suppose it is because the saloon-keepers have more confidence in American patriots than they have in the pope of Rome or any of his dupes.

Our theaters formerly were run by American and English actors, men of talent, but many of them have been hooted off the stage by the pope's servants when a piece was put on that they did not like; but since the stage has fallen into the hands of the Irish, we have but few tragedies and comedians, though we are occasionally treated to a feast, by listening to American,

German and English actors. The pieces now played are generally weakly and love-sick ones—or full of low vulgarity, pieces that would not stand the criticism of an expert in that line. Let the American patriotic actors wake up once more and place upon the stage a thrilling play which would be sure to draw crowded houses—showing the difference between Romanism and Protestantism, and if the pope's Irish don't like it let them stay away—or if they insist upon disturbing the theater, put American, patriotic policemen on guard instead of the pope's Irish.

Our "Godless" Constitution.

Individuality means the equal responsibility of each individual, in contrast to that of the associations, of society, fraternity, corporation, creed or institute.

Individuality is beautifully illustrated in the preamble to the Constitution of the United States: "We, the people of the United States, in order to form a more perfect union, do ordain and establish this constitution of the United States of America." Every citizen signs and subscribes to it individually, and this collective individuality means "we." There is no preference given in the signing; there is no distinction given in those who do sign; every citizen signs on his own responsibility. This constitution thus made and approved is the paramount law of the land. Nothing can exist here unless sanctioned by "we, the people of the United States," as expressed in our duly approved, signed, sealed and uttered constitution; all authority, civil or ecclesiastical, is set aside, abolished. In the United States no society, fraternity, corporation—civil or ecclesiastical—creed or institute, exists by virtue of the constitution.

Mr. Creed, you are not known by, and had nothing to do in making and approving this constitution; yet, you intrude yourself and say it is "Godless;" by that I understand you mean it is a heathen document. That the Constitution of the United States does not recognize "the Creator of all things," the author of the laws of the universe, "in whom we live and move and have our being." As this is your main charge against the constitution, it is the most important objection you have to it. Now let us look at your "creed" and see what that says: You believe in the Trinity, which you denominate "God the Father, God the Son, and God the Holy Ghost," "three persons in one God." You say that this "Trinity" is not recognized, as you recognize it, and that as you recognize it, it is God. Let me ask, are your deified "laws of the universe" God? Certainly, your "Trinity" defies the "three laws of the universe," and the science of the Bible has demonstrated that these "three laws" are: 1st—The attraction of gravitation, which you call "God the Father." 2nd—The revolution of bodies in space, which you call "God the Son." 3rd—The electricity or light emanating from the action of the attraction of gravitation and revolution, which you call "God the Holy Ghost." You have made of these "three laws"—which are the motive power of the universe—three Gods. This is your creed. This is your sacred mystery. Now, is it right to consider or believe these "three laws" organized themselves? By admitting they are God, you say they did.

Now let us look at the Constitution of the United States: It recognizes three branches: these are: First, the legislative; second, the executive, and third, the judicial. These correspond to the "three laws," which are the motive power of the universe, and these "three laws" or departments are the motive power of our government. These are the truest expressions of the "Trinity" or "Three Laws," whose author is the Creator of the universe, "in whom we live, and move and have our being." Here we see practically our constitution recognizes "the fatherhood of God and the brotherhood of man," by patterning our earthly government after that of the heavenly government.

Now, Mr. Creed, you make a God of the "laws of the universe;" the constitution recognizes these "laws" as a form for a government. You, Mr. Creed, discard a "Creator of all things," and because our constitution recognizes a "Creator of all things," and also believes in the "fatherhood of God and the brotherhood of man," you term it "Godless." If you wish future generations to consider you intelligent, you better quit talking, or reform your creed. Better still, do away with these creeds of mystery. If it is valuable, why not take out a patent on it? There's our "patent office" where every loyal American citizen records his mystery or invention. The American Protective Association have 500,000 of these revelations of mystery. There you will find their honored names recorded.

"On fame's eternal camping ground," and there are yet millions of these revelations to man in the Bible, many of which have gone through the crucible of experience and are set down as axioms, or self-evident truths, in the New Testament, from which our Constitution had its birth. If there is anything new, novel or beneficial in your "creed," take out a patent on it, or relegate it to the shades, where it belongs, and thereby write yourself an American citizen. It is an unhealthy place for creeds, under our constitution. Be an individual man. N. A. LIST.

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TO ADVERTISERS. The rates for advertisements in the combined three editions of THE AMERICAN are 10 cents per square line each insertion (4 lines to the inch, and an average of eight words to the line). A discount of 10 per cent. will be allowed on advertisements running three months or more.

THE AMERICAN IS THE UMBELION OF ALL PARTISAN ORDERS—THE ORGAN OF NONE. JANUARY 4, 1895. THE MANAGEMENT OF THE AMERICAN IS spending annually about \$8,000.00 for upbuilding the principles of Americans who have gone to sleep.

SOME OPEN QUESTIONS. TO WILBER F. SEAVEY, Chief of Police of Omaha, Neb. DEAR SIR: An anxious public would like to know what has become of those blankets—thirty five pair—which were purchased for the use of the policemen during the Smelter strike?

Do you know whether any of them are being used at the home or homes of any man or men connected with the police department? Is it not your duty to know where those blankets are? Have you within a year drunk intoxicating drinks in the old Tivoli garden at Ninth and Farnam on Sunday, with a select crowd?

Did you ever accept a present from the proprietor of said joint? Did you name it Fritz? Did it die? Did you get another in its place? Did you notice that a police officer of New York had lately been sentenced to a year in the pen and to pay a fine of \$1,000 for accepting presents—a few baskets of fruit?

Do you remember ever having accepted "presents" while chief of police of Omaha? Did we tell the truth about you one year ago last July when we accused you of accepting "presents" from M. F. Martin, in the shape of house rent, provisions and the use of a boat?

If we did not why have you not had us arrested for criminal libel? Have you winked at some law-breakers, and assisted in breaking other laws yourself?

JOHN J. JAMES. Death has removed from among the large company of patriots in this community one whose knowledge of the evils of Romanism was begot of actual experience. John J. James, patriot, was born in Philadelphia the 10th day of June, 1827. He resided there during the days when Rome made her murderous assaults on the Protestants—the Know-nothings—in 1844. He was in the thickest of the fray, and some day when he had more time and can do him and his subject justice we will write an account of his experiences in those memorable days as related to us by himself. Friend James removed to this city in 1852 and has resided here continuously since. His death occurred December 1894.