

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.

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NOTES AND COMMENTS.

MR. SAMUEL PERIN of Kingsley, Iowa, is an ardent American and a firm believer in the principles advocated through these columns. When renewing his subscription to THE AMERICAN recently he took occasion to pay us a high compliment, and to assure us that he could not spare the paper now—as it had grown to be his testament. He said "I wish there were more like it. If all our editors were like you our country would soon be safe from the dangers which now threaten it."

THE people who attended St. James' church at Rockford, Ill., last Sunday, which has one of the largest Roman Catholic congregations in northern Illinois, found what appeared to be plush cords stretched across the entrance to a dozen or more pews. Investigation disclosed the fact that the plush incased strong iron chains, which effectually prevented admission to the pews. Father Flaherty explained from the pulpit that not a few members were in arrears on the payment of pew rent, and that the ushers would let down the bars on settlement. The matter has created much comment in the church, many not being in sympathy with this method of enforcing the payment of pew rental.

A FRIEND has called our attention to an item in our notes and comments of last week, which certainly needs nothing. It was the one taken from the *Inter Ocean*, which referred to Mgr. Crispi's wife as Madam Lena. Lena, he assures us, was not her name, but was applied to her and used as an insulting term, because her husband had complied with the civil but not with the laws of the Roman Catholic church in being separated from a former wife. If it is a fact that Lena is not Mrs. Crispi's name, will the *Inter Ocean* please inform its readers why it branded the wife of the prime minister of Italy, a nation with which we are at peace, as a "procurress." Was it done to please Rome, or was it done through ignorance?

BISHOP J. V. McNamara has delivered a series of lectures in Kansas City this week, and has been quite cordially received by his friends, while his enemies have not been so boisterous as they were one year ago. The latter class has found that it does not pay to attempt to abrogate a constitutional guarantee, and instead of raising a mob to terrify citizens, and deprive human beings of their lives, it has been content to sneak around and bark in the dark. Yet their puny efforts to malign a truly Christian man and woman have met with indifferent success, and the people of Kansas City have listened to the truth about Romanism, and have become convinced that it is a dangerous element in our affairs of state. Rev. McNamara and his estimable wife are doing much for their country. May they live long to fight her battles.

BISHOP JOHN P. NEWMAN, of the M. E. church, delivered a lecture in Kansas City Monday evening, and took as his subject "America for Americans." Many people throughout the United States have listened to Bishop Newman as he discussed that subject and they know what a treat was enjoyed by the citizens of the metropolis of western Missouri. "America for Americans" is something Bishop Newman implicitly believes in, and something he can and does ably and eloquently plead for, and while he is not an A. P. A., his position on Americanism is strongly along the lines mapped out by that association. The great M. E. church has long since taken advanced ground on the question that is uppermost in the minds of the people today, and much of the credit for that stand is justly due to Bishop Newman, who has been an earnest, tireless advocate of a purer and a better American citizenship.

DR. PARKHURST, the New York divine who made it possible to overthrow Tammany hall has been endorsed by the Presbytery of New York in spite of the protest, and in spite of the insane opposition of Rev. Mullaly. The endorsement was as follows: *Resolved*. That the Presbytery of New York expresses its gratitude for and its pride in the persistent, noble, and successful efforts of our fellow Presbyter, Rev. Charles Parkhurst, D. D., in the interest of great needed municipal reform. *Resolved*. That we recognize the gospel of Christ as the supreme remedy for every form of evil, and the church of Christ as the agency by which the world is to be regenerated and saved; and, therefore, we believe that the moral teachings of Christ must be applied to every sphere of life, and that the church should bear her testimony for righteousness and purity in all human affairs. We heartily commend Dr. Parkhurst for the faithful, heroic testimony which he has borne. We thank God for the favor which has made his

efforts for reform successful, and implore God's blessing upon them that they may permanently and completely triumph.

A DISPATCH from Evansville, Ind., dated January 8, says: "A young farmer named R. O. Talgolf, living in Perry county, has been paying his attentions to Miss Maggie O'Neil, a pretty girl of 16 and the daughter of a well-to-do farmer. The elder O'Neil being a Roman Catholic, objected to Talgolf, who is a Protestant, and ordered the latter to stay away. Talgolf declined, however, and on Sunday last called on the girl, arriving at his home about 11 o'clock. About twenty minutes later there was a knock on the front door, and Talgolf, thinking it was his hired man, who was used to coming in at that hour, got up to let him in. Four masked men walked in and without any undue ceremony tied Talgolf's hands and legs and then proceeded to tar and feather him. After they had accomplished their work they escaped from the house. The hired man returned about 12:30 o'clock and was horrified to find his employer in an unconscious condition and quickly released him. Talgolf is a bachelor in comfortable circumstances and is determined to have the matter investigated. He has placed the case in the hands of the prosecuting attorney of that district."

N. A. LIST says: "Keeping a man earning money all his life-time, denying himself and children the privileges of intelligence, in order that he may accumulate a large sum of money to be expended when he dies in a 'lively wake' and in an ostentatious funeral, and to buy his soul through purgatory—whatever that is—while church members had the privilege of going through purgatory free in ancient heathenism, is what seems to me to be 'dealing in futures.' In the ordinary business of life—as speculating on the future price of grain—it is called gambling, an offense against all the law, human and divine. I can't see there is any difference in a church corporation—through its priests—doing it, than any gambling corporation, through its members, doing it. Robbing the widow and orphan may be legal by custom, or force, or superstition, or ignorance; certainly, none but the ignorant, vicious or superstitious would do such a thing; they certainly are not legal, and such practices should meet the contempt of all mankind, and be punished with the utmost severity of the law; if such is not punished, it must be taken as evidence there is no law to punish, and if there is a law, that the people are afraid to enforce it."

THE terrible calamity which has draped the city of Butte, Montana, in mourning, is one of the most deplorable that has befallen any section of our great country. Without any warning a half a hundred souls were hurled into eternity and more than one hundred persons were crippled or maimed, and thousands of dollars worth of property were destroyed by the terrible explosion of tons of giant powder, and consumed by fire. The reports are meagre, but enough is known to probably cause a charge of criminal carelessness to lie against the firm which had stored, in violation of law, and without due regard for the safety of the public, something like thirty tons of giant powder, nitroglycerine and rack a rock in the business portion of the city. It is reported in a dispatch that an investigation will be instituted to discover who is responsible, and if it is found that any public officials are to blame for the violation of the city ordinances they will find this climate too warm for them. On the other hand, if the mercantile firms, who owned the explosives, are found to have violated the law deliberately, they will suffer financially and otherwise. The people are thoroughly aroused over the catastrophe, and will make some one suffer for it.

THE Chicago Tribune says: "It is not often a city father is compelled to admit on oath that he has no property of value or funds for his needs, but such was the case yesterday. In the probate court is filed an affidavit setting up that Alderman Martin Best, of the Second ward, has no income from salary or otherwise, has no property, or sufficient money for the support or education of his daughter, Gertrude A. Best. The matter came before Judge Kohlsaat on an application of Mrs. Marguerite A. Best, who is the legal guardian and mother of the ward for a loan of \$800 for the daughter's education. Mrs. Best and her daughter appeared in court. Both were finely dressed in sealskin garments. Mrs. Best's petition averred that the only property of the ward was a beneficiary interest in a life insurance policy for \$7,000 on the petitioner's life, of the surrender value of \$800. The ward was at present in a convent at Twenty-ninth street, and the court was told the father could not support his child and that the insurance company had offered to lend \$800. Judge Kohlsaat entered

an order that the loan be made, but before doing so he caused the alderman to place on file the affidavit referred to above, in which his poverty was set up." It seems to us that we heard A. P. A. men advocating Best's election because he had left the Roman church. If that item is true, Best has not left that church—except for votes—or he would not allow his daughter to be educated in a convent.

A FRIEND writing from Bushnell, Ill., under date of Jan. 12, 1895, says: "Yours of January 9th received; also receipt card and bundle of AMERICANS. I was most agreeably surprised at receiving a year's subscription, for which I thank you very much. We met last Thursday night and under the head of good of the order talked about half an hour in support of our home paper, THE CHICAGO AMERICAN. Some made reply by saying we had a lecturer here last summer, editor of the *American Hustler* of Jacksonville, Ill., who took cash subscriptions from a great many for his books and paper, promising to send as soon as possible. They have not heard from him, books or papers since. So they lost confidence. I stated in reply I would stand good for any amount sent you, inside of \$100, giving the First National bank of this place for security. So they had no more to say. Three promised, before we left the hall, that they would try and have a little money by next meeting and subscribe. However, I will still open my battery on all the friends I meet. We have a membership of 200, but some seem to be afraid of being known as A. P. As. I am a natural-born citizen; my father was born in New York and my mother in Connecticut, so I suppose that would make me a Yankee-American. I care not who knows I am a free American. My politics have always been Republican, my religion Methodist. I think some of the members ought to read that piece called 'Spineless Americans,' in THE AMERICAN, Vol. 1, No. 49, and stand up in their boots and be men. Yes! you may count me as one of your friends, and I will work at this end of the line with all the energy I have, and to the best of my ability. I feel sorry I have no subscribers this time, but hope to be successful in time."

NEARLY every church denomination, except the Roman Catholic, has declined to accept money from the government for the education of the Indian children, and if straws indicate which way the wind blows, the Romanists will be forced to forego the pleasure of drawing funds from the public treasury. At the annual meeting of the Indian commissioners in Washington the 16th inst., resolutions were adopted declaring that it is the duty of the federal government to maintain at federal expense and under federal control, schools adequate for the secular education of all Indian children of school age not otherwise provided for; that the government ought not to throw this burden on the churches, nor to subsidize schools under church control; and now that nearly all the churches have ceased to accept subsidies from the government, all such subsidies to schools should cease as soon as the present contracts expire; that this conference heartily indorses the position taken by the administration, that this educational work of the United States government should be so carried on as to expedite the day when the work of public education will be returned to the several states and territories; that while in the secular education of all Indian children, local schools are indispensable, non-reservation schools should be maintained and developed as a more efficient educational factor in assimilating the Indians without national life until the reservation are abolished and the Indians come into our state and territorial public schools; that we pledge our hearty support to the secretary of the interior in his declared purpose "to develop a competent, permanent, non-partisan Indian service"; that we call on congress and on the public press to cooperate with him to that end; and that we indorse the secretary's recommendation of a bill making possible a compensation to army officers when appointed as Indian agents.

THE destitution of the citizens of western Nebraska is something that is appalling, and yet our citizens who are surrounded with plenty, living in ease and luxury, give no heed to the cries for bread and fuel that are going up from almost every section of land in the western portion of that state. Famine is abroad and death lurks near, yet few hands are stretched forth to alleviate want or to stay the ravages of the silent reaper. True, some have contributed; true, carloads of provisions have been shipped; but how long will fifteen or twenty car loads of provisions last a quarter of a million of famished and famishing people? There is need of self-sacrifice today! There is need of a generosity as extensive as the

patriotism of our citizens, I would not have our humanity questioned, lest it should seem strange that the citizens of a sister state should die of hunger, should perish with cold, while the citizens of our own state are blessed with more than they can use. We suggest that each citizen do something—contribute his mite—toward driving want from that section. It seems strange that when a cry came from Ireland that famine was in the land, that untold thousands were raised for its relief, yet today the same citizens and their fellow citizens perish of hunger and cold. That this is happening can be verified by the press dispatches in the daily papers, one of which is dated at Paxton, Neb., January 14, and reads as follows: "As a result of destitution, and their helpless situation among hundreds of starving people, John Harris and wife, living a few miles in the country, committed suicide, and the body of their newly born babe was found with its parents some time afterwards. Mrs. Harris was lying on the bed, entirely nude, with her throat cut from ear to ear, the bed clothing saturated with blood. The husband was found lying near the foot of the bed with his throat cut. The coroner's inquest found that they came to their death by their own hands, a razor being used to commit the deed. The mother had expired in the throes of childbirth. The couple had only moved to their present place a month ago. The house in which they lived was a sod dug-out situated seven miles northwest of here. The surroundings of the place went to show that the pair were in very poor circumstances. No motive can be given for the deed except that the woman was expecting soon to become a mother and was on the verge of starvation and suffering. The following letter was found: 'Dear Old Parents—We have decided to end our lives together. I cut her throat and I cut mine. I would give the world to see my poor old father and mother. It seems like a year since I saw any of my folks.'"

OH, THERE are lots of free men in the Roman Catholic church! They are free to do just as they please! Any person who says differently is a bigot! We know this is so! Hasn't the pope through his ablegate just informed the laity that they could choose between their church and the Odd Fellows, Knights of Pythias and Sons of Temperance? He has. Had he considered them slaves, he would not have given them the opportunity of choosing. And what a boon Roman Catholic freedom is. Just think, now, if the pope had not given them that opportunity of showing their independence! Everybody would have believed they had to do just as the pope directed. Now they can stand before the world and defy those who would malign them as puppets of Rome. Ah, what a boon Roman Catholic freedom is! The pope says one thing is wrong and they must leave it alone; he says another thing is right and they must accept it, and the freedom of the Roman Church allows the Roman Catholic to choose between right and wrong. How glorious, how inestimable is this boon of Roman Catholic freedom. Never again let it be said that there is but one will in the Roman church; never again let it be said that the Romanist is bound to accept the decision of the one next higher in authority as his decision. He has the right to choose! He has the right to retain his membership in the I. O. O. F., the K. of P., and other secret societies—and go to hell—or he has the right to leave them—and go to heaven. Surely this is freedom. Surely this is independence! How much greater is the freedom of the Roman church than is that practiced outside! Yet, methinks, there may not be so much freedom after all if the pastoral of Michael Tierney, archbishop of the diocese of Hartford, Conn., is the usual way of informing the Romanists that they may choose between two things. Tierney said, January 14, 1895: "You are hereby instructed that by virtue of a decree of the holy office, which has been approved and ratified by his holiness, Pope Leo XIII., and lately received through the most reverend apostolic delegate at Washington, all Catholics are forbidden to join the societies of Odd Fellows, Knights of Pythias and Sons of Temperance. You will remind those already belonging to any of the aforesaid societies that it is their imperative duty to withdraw from them under penalty of being denied the sacraments." Now, that puts a different face on this question of Roman Catholic freedom! There is no freedom within that church. There is but one will—the will of the jesuits, voiced by their tool, the pope.

THE proof-reader on the Inter Ocean must have gone off on a vacation Sunday morning, January 6, 1895, and left an ignorant Protestant on duty in his place. If he did not, how are we to

account for the admission to the columns of that paper of such irreligious phrases as "a grinning jesuit," "the church, always a sure winner," "the vatican is sure to be sacked first," and "the pope, disregarding all precedents and the advice of his cardinals, complied with the unusual request." Such expressions would pass unnoticed in an American paper, but when they appear in the daily paper, it shows either carelessness or fearlessness on the part of the paper. Think of a solemn, crafty-visaged jesuit being termed a "grinning jesuit"—a thing of contempt, of loathing. Then to have the hardihood to declare that "the church" is "always a sure winner" is certainly actually rubbing it in with a vengeance. Has not the patriotic press always contended that the Roman church played both sides—one against the other—and claimed the victory, no matter which one was successful? Well, that is the sum and substance of what that expresses "the church, always a winner," means. But what do the others mean? "The vatican would be the first place sacked," means that because of the millions of treasure hoarded there by the pope and his satellites, the thousands of his destitute and starving children, inhabiting Rome and Italy, could, by sacking—looting or robbing—the palace of their spiritual father, obtain the wherewithal to buy food to succor their famishing bodies. Think of a man—say, think of your Roman Catholic God—sitting in comfort, clothed in splendor, surrounded by attendants, in a mansion containing 1100 rooms! Think of your Roman God—the pope—with his fabulous wealth, his hundreds of millions of dollars invested in interest bearing bonds and securities! Think of him with wines, and fruits, and flowers, and music—with all that man can want in this life—we say think of him in his comfort, his splendor, weighed down with riches, while you and your children go half fed, with barely sufficient clothing to cover your nakedness and hardly money enough to buy a bushel of coal to drive away the cold! Think of him in his magnificent palace as the wind rattles your poorly fitted windows and drives the snow in through a thousand crevices! Think of him as you sit down to your humble meal, as it is served in broken dishes, and on a table to which a table cloth has ever been a stranger! Think of him as you drop your last penny into the contribution box for St. Peter—who has been succeeded in business by the pope, your God—and if you don't admit that you have been a consummate fool all the time you have been helping to swell his millions at the expense of the comfort of yourself, your wife and little ones, you deserve to be robbed for the benefit of the richest man in the world. The other expression means that the pope, for money or for political power, would set aside any rule or law of the church. His object is not to elevate the world, but to enrich the pope, and at the way money is flowing into his coffers from this country we can see he has caught a good string of fish on this side of the water. But when you give to the pope—you should not seek aid from the state or county.

THE Roman Catholic church brooks no independence in its ecclesiastical. Each and all must conform to what she—the pope and the Jesuits—says is right. Each and every one must give unquestioning obedience to her edicts and her customs, and not one is allowed to be a free man—exercising his own will or listening to his own conscience. That this is so, read the story that comes from New York in relation to Archbishop Katzer of Milwaukee. It says that when Archbishop Katzer makes his decennial trip to the vatican next month he may not return to America. He is said to have practically been booked for a foreign see as a result of his indifference to the presence of the papal delegate, Satolli, in America. The New York story is that the archbishop of Milwaukee is about to set out for Rome, where he will have a chance to explain to the pope in person the reason of his indifference to the presence of the papal delegate in this country and his connection with the western cliques and newspapers which make Monsignor Satolli the spot of their business and leisure hours. The New York story says: "Recognized as the head of his faction in the west, the archbishop of Milwaukee did not find it necessary to use his powerful influence in making things pleasant for his superior. In fact, his indifference has been explained to the pope in so many incidents in the last two years that experienced persons say that Milwaukee will never see Dr. Katzer again; a see will be found for him in Germany or elsewhere, more congenial to his tastes and far enough off from America to secure Monsignor Satolli from annoyance." This was the fate which met Bishop Zardetti, of St. Cloud, Minn. He is now an archbishop of Bucharest, in Roumania, where his knowledge of

French and his interest in the tripple alliance will be appreciated. Having spent a year travelling through Europe, taking up the sins of the American bishops against their European subjects, zeal was rewarded with a transfer to Roumania, and his successor to St. Cloud was named the other day in the person of Bishop Marty, of Dakota. A similar destiny awaits Bishop Matz, who resigned the see of Denver recently, and who will follow in the footsteps of Monsignor Jardetti. There are precedents for the transfer of Archbishop Katzer to a country where his talents will have a full scope. And if he fails to satisfy the pope with regard to his treatment of Monsignor Satolli, so the story goes, the next news from him will probably be his resignation of the see of Milwaukee. Archbishop Katzer stated in an interview the other day that he would start for Rome early in February. It was explained some time ago that he would make the visit to Rome simply to conform with the rule that the head of the diocese must make a personal report on the condition of his diocese every ten years. So far as is known to those under his spiritual control, Archbishop Katzer has never in any way indicated his disrespect for the papal ablegate, although on the other hand it has been generally believed that he belonged to that element of the church which looked upon the American ablegate's appointment with disfavour, and which has certainly never shown any cordiality to Monsignor Satolli. It is remembered also that though the latter has visited Chicago and other western cities, he has never come to Milwaukee. It is thought likely that these facts practically furnish all the basis that exists at present for the report that Archbishop Katzer may be given a more congenial see in Europe. A change which would, however, not be surprising in view of this recent and similar transfer. Archbishop Katzer is a very difficult man to interview. He rarely talks about any ecclesiastical matter for publication.

ELSEWHERE in this issue will be found statements made by Sovereign, the master workman of the Knights of Labor, to the effect that a rebellion was talked of by men interested in the success of the great railway strike inaugurated last June, and that they—Debs and himself—were counseled to go to some western state—Washington or Oregon—having a populist governor, and there set up an independent government, keeping the armies of the United States out by force. He says they were promised sufficient troops to carry the project to a successful issue. These are serious admissions. A man can be an accessory to a murder before or after it has been committed; is it not possible that there is such a thing as being accessory to treason? The men who counseled or suggested to Sovereign and Debs that they defy the laws of this nation by force of arms were traitors to this country. The men who listened to their treasonable suggestions and failed or neglected to report them to the federal authorities were accessories to a treasonable plot, and should be punished as traitors to their country. At the time that strike was organized and after it was in operation we took occasion to call the attention of Americans to the fact that the American Railway Union was an adjunct of the church of Rome, and facts which have developed since have confirmed us in that opinion. At the time the excitement was at its highest pitch it was often reported to this office that one Roman after another had predicted war. We were never told that a Protestant had made such a prediction. Since then a friend of ours paid a visit to the fort near this city. Meeting a soldier, he inquired what regiment he belonged to. It was the Second. Then our friend asked if they were called out during the strike, and if they would have shot into the strikers if they had been ordered to fire. The answer came without any hesitation: "I guess the boys would have shot over them." This statement is not to be wondered at when we remember that a majority of the soldiers are Roman Catholics. The only strange part of the whole thing is, that the Roman Catholic leaders of the American Railway Union did not carry out the plan of secession—of rebellion. We will tell you. The A. P. A. held the strategical points. They were in power in Omaha, in Denver, in Cheyenne, in Grand Island, North Platte and Laramie, and without Nebraska, Colorado and Wyoming to draw from and depend upon, there was no hope of success. Then there is another thing that appears strange. Who was going to furnish the troops to carry on the rebellion? Were the priests of Rome to do that? Were the Hibernians and the Catholic Knights to be pressed into service? Who ever was to do the fighting, and who ever was to do the power behind the throne, this confession of Sovereign that rebellion was talked of should open the eyes of all Protestants to the danger of going into Rome's organizations. There is no telling where she would lead them. It is patent now that in the A. R. U. strike she led them to the verge of treason. Have a care lest she succeeds next time, for she is yet attempting to array capital and labor, one against the other. It took a war to scatter, if not to wipe out of existence the Know-nothing party. May she not conclude that the overthrow of the A. P. A. can be accomplished only in the same way?