

THE AMERICAN

Entered at Postoffice as second-class matter

JOHN C. THOMPSON, Editor. W. C. KELLEY, Business Manager.

PUBLISHED WEEKLY BY THE AMERICAN PUBLISHING COMPANY, OFFICE: 1615 Howard Street, Omaha, Nebraska.

THE AMERICAN OFFICES: 1615 Howard Street, Omaha, Neb. Room 401, 307 Main Street, Kansas City, Mo. Room 1, 121 East Randolph Street, Chicago, Ill.

SUBSCRIPTION RATES: Per Year \$2.00, Six Months \$1.00, Three Months .50

WHOLESALE IN ADVANCE—MINISTERS HALF RATE. CLUB RATES: 3 Copies one year, per copy \$1.00

THE ABOVE RATES TO CLUBS AND GOOD ONLY when full number, and cash for same, accompany order.

TO ADVERTISERS: The rates for advertisements in the combined editions of THE AMERICAN are 10 cents per square line each insertion (14 lines to the inch, and an average of eight words to the line).

LOCAL READING NOTICES 15 cents per line, each insertion, set in breviter type. No discount from this rate.

WE SHALL MAKE NO DEVIATION FROM THESE rates to anyone, and advertising agents will govern themselves accordingly.

THE AMERICAN IS THE CHAMPION OF ALL PARTISAN ORDERS—THE ORGAN OF NONE

FEBRUARY 8, 1895.

THE leaders of the Brooklyn trolley strike are Romanists.

HOW are you going to celebrate Washington's birthday?

THE pope's late encyclical is a rehash of former documents of a similar character.

THE snarl into which the A. P. A. has worked itself in Illinois is to be deplored.

THE state council of the W. A. P. A. meet in Omaha this week and elected officers.

OMAHA'S city council did the right thing when it provided for a 7 mill levy for school purposes.

DON'T forget postage when ordering premium books. If you do they will be shipped by express at your expense.

JAMES ALLAN is making a good record as a member of the legislature, and the same is true of Dr. M. O. Ricketts.

IT is not at all probable, but it is possible for the fire and police bill, now pending before the Nebraska legislature, to be defeated.

THE World-Herald says the fire and police commissioners bill has been reported back to the house by the committee with a unanimous recommendation that "the bill do pass."

YOU may not be able to avail yourself of our great offer, but some friend of yours may be waiting for just such an opportunity. Mark our offer and send the paper to an acquaintance.

A ROMAN Catholic said to a friend of ours that he had been opposed to the A. P. A., but since he got such fair and gentlemanly treatment at the hands of the officials they elected, he was inclined to think they were a credit to the community, and that he would vote their ticket after this himself.

WASHINGTON Council No. 1, of the Jr. O. U. A. M., is arranging for a mammoth celebration on the evening of Washington's birthday, February 22. The exercises will be held in the hall over the Boston store, corner Sixteenth and Douglas streets, and consist of a speech by Judge Cunningham R. Scott, vocal and instrumental music, and addresses by other well known and reputable citizens.

THE Bee Monday evening of this week published an alleged letter from a supposedly indignant member of the A. P. A., who repudiates some resolutions the Bee says the A. P. A. passed and circulated as an endorsement of Judge Cunningham R. Scott. If the gentleman would attend his A. P. A. council with the same regularity that he goes in the back door of the Bee office for instructions, it would not be necessary for him to repudiate anything because he never "seen or heard of such action." The resolutions may or they may not be the work of the A. P. A., but if they are we rather opine that the order will be able to back up just what it says. It carried this county in spite of hoodle, Rosewater, the Bee, the World-Herald, the Roman church, her priests and Jesuits and, in spite of Count Creighton and Jesuit Gibbons' Municipal League, and if it says Scott deserves another term, nothing but God himself can keep them from putting him on the bench. We should like to see him nominated just to see Rosewater fight. His fight against Majors would not be a circumstance. Besides, we could afford to lose one judge if the church would put up \$10,000 or \$15,000 to encompass his defeat. That amount each year will soon deplete her treasury.

SENSATIONAL REPORTS.

There is no longer any use in members of the A. P. A. in Chicago attempting to hide from the public the true state of affairs, for the daily press has already informed the public in a very sensational way, and in a very elaborate manner, of the exact status of A. P. Aism in Chicago.

The Times' report is probably the least sensational, so we give its account of the trouble:

"Council No. 42 of the American Protective Association has ceded from the ranks of the faithful, after denouncing in unqualified terms the acts of leaders of the order, on whom the members relied to stand by their obligations. The secession movement, it is said, has long been brewing among the members who were dissatisfied with the policy pursued, and at a meeting of the council held Thursday night it was decided to take a bold stand and denounce the alleged wreckers of the society's peace. Over 100 members of the association were present, the meeting being held at the corner of Racine, Lincoln and Diversey streets. The discussion was a spirited one, the state officials being classed by angry members as unscrupulous politicians who had violated the constitution.

"Under the cover of patriotism, it was said, the leaders had used the order as a mere political machine for their own benefit, and lawful delegates had been denied rights in the state council. The action of council No. 72, which had surrendered its charter on January 24, was unanimously indorsed, and at the conclusion of the meeting the following resolutions were prepared and unanimously adopted:

"Whereas, We believe that the American Protective Association in the state of Illinois is controlled by a clique of unscrupulous politicians, men whose policy is rule or ruin, and

"Whereas, In our opinion its officers have wantonly violated from time to time the obligations and constitution of the order and have encouraged others to do so; and

"Whereas, It appears that under the cover of pretentious patriotism and love of American institutions these men are using the order regardless of the rights of American citizenship as a mere political machine by which to secure to themselves and their professional political henchmen pelf and offices; and

"Whereas, Much trouble has been occasioned thereby among councils of the order, friends whose patriotism and love of American principles are above suspicion have been subjected to persecution and denied in a most wanton and barefaced manner their rights both as American citizens and members of the order; and

"Whereas, Prof. Walter Sims and other delegates were denied their rights in the state council which convened on January 23 in this city; and

"Whereas, These friends have found it necessary to appeal to the civil courts for protection from the unlawful acts of the partisan clique which controls the order; and

"Whereas, By the machinations of these men and their confederates in the supreme body, the order is being diverted from its avowed objects; and

"Whereas, Efforts made at great sacrifice by devoted members of the order to reform these abuses and un-American practices have utterly failed to accomplish the desired results; and

"Whereas, To further continue in association with the order would demand of us the relinquishment of our American manhood and self-respect and the abrogating of our rights of free speech and reputation; and

"Whereas, Council No. 72, of which Prof. Walter Sims is and was at that time president, did at its meeting on January 24, by unanimous action, surrender its charter and declare its independence of the ring-ruled state council; be it therefore

"Resolved, That council 42, of the state of Illinois, hereby approves of and endorses the action of 72, and joins that council in surrendering its charter and declares itself independent of the state council of Illinois; be it further

"Resolved, That a committee be appointed to convey greeting and word of our action to 72, and also to confer on our behalf with that council at its next meeting regarding the best mode of procedure for the maintaining of independent action along the line of non-partisan American principles; be it further

"Resolved, That a copy of these resolutions be forwarded to the supreme and state councils and to the press."

"A meeting of the body formerly known as council 72, American Protective Association, was held at 3838 State street last night and steps taken to form a new organization. State President Johnson and several of his followers tried to gain admission, but were denied it. It is said that under the rules of the order any seven men can save the charter, and as the old council has money in its treasury, its members were anxious last night that the Johnson crowd should not get a foothold. Council 72 was the first lodge to secede, and will probably be a sort of temporary senate for the new body it is seeking to create.

"A breach of very considerable magnitude has appeared in the ranks of the American Protective Association, and a complete reorganization of that

body along new lines is among the probabilities of the near future. A convention of the seceders has been called to meet in Chicago February 12, and at this convention the future of the organization will probably be decided.

"Trouble has been brewing in the organization ever since the developments which occurred during the campaign of last fall. It transpired during that campaign that certain officers of the association were trying to deliver the organization, bag and baggage, to the Republican party. While the association is composed largely of republicans, there are many within its ranks who are opposed to having their organization made a side-show to the g. o. p.

"This feeling of resentment took definite shape about a week ago, when the state council met here. Prof. Walter Sims, who has stood for the independent element in the association and has led the fight against the men who are trying to use it for political purposes, was denied admission to the council on a technicality. Then the storm broke. Last Thursday night local council 72 surrendered its charter and last night council 299 followed suit. The latter council also adopted a vigorous set of resolutions setting forth the reasons for its withdrawal, and elected eight delegates to represent the organization, which will meet here February 12.

"One of the members of council 299 gave the following history of the causes which brought about this action, and also gave an outline of what is intended to be accomplished at the convention. He said:

"There is a large element in the association which was completely disgusted with the action of some of our chief officers in the campaign of last fall. We found that we were being made a side-show to the Republican party. Many of the staunchest Republicans in the association were bitterly opposed to anything of that kind. The association never intended to be made subservient to any political party. Its object originally was to foster a spirit of American patriotism. We wanted to keep alive the true spirit of Americanism in absolutely divorcing all religious influences from politics. We believed that this influence was being exerted in politics to the detriment of the best interests of the country, and it was our prime object to break it down. It was our aim to fight this influence no matter where we found it in. The genuine members of the association were and still are absolutely non-partisan in their aims for reform.

"We found that we had made several serious mistakes in organizing. We decided on secret work and were consequently exposed to all the wild suspicions of those who look upon a secret political or reform organization as a dangerous thing, where all sorts of plots are concocted against the welfare of society or some part of it. We incurred particularly the enmity of the Catholic church, as a whole, when we really did not deserve it.

"The bona fide members of the organization realize that there are a great many good Catholics, men who might be called bigots so far as their creed is concerned, but who believe just as we do on the questions of the relations which should exist between the church and the state. Such men are our friends—we have absolutely no animosity against a man on account of his religion, and we have nothing but animosity for the man who mixes up his religious belief with politics, no matter what his religion may be.

"To set ourselves right on these questions we intend that the meetings of the new organization shall be open to the public, and the public cordially invited. We intend, too, to make a rule that the officers of the new organization, when they accept a nomination for office or a political appointment, must step down and out of their places in the association. These and several other minor points will constitute the features of the changes we intend to make."

"Several of the councils have expressed their intention of withdrawing from the state and national organization and joining in the movement which will start with the convention of February 12th."

OUR old esteemed friend, Rev. J. G. White, writes us that he was able to be in attendance at the state council of Illinois. We are waiting for the day when the grand old man will be able to take to the lecture field again, and rap Rome as he alone can rap her.

BECAUSE the A. P. A. of this city is not making a great big blow about what they are doing, the Romans have become alarmed and are saying they are working up to some new political move. That is probably true. Wait and see.

THE Wilson bill has been of some benefit to the country. Five hundred Italians who have been working in the sugar refineries of Louisiana have returned to their homes in Sicily and Italy, and many more will follow.

WHEN you subscribe for or purchase a copy of THE AMERICAN, bear in mind that it is an independent American paper—the organ of no man or set of men, and of no association. It is the organ of its editor.

TUESDAY, February 12, is the anniversary of Lincoln's birth.

WASHINGTON LETTER.

Supreme President Traynor is After the Gridiron Club,

Which Entertained Satelli, Representatives' Tom Reed and Weadock at its Annual Dinner.

On Saturday night last, January 25, the Gridiron club of this city gave a banquet at the Arlington hotel. This club is composed of newspaper men entirely, and is the principal press club of Washington. It gives a dinner annually, to which the favorites of the organization among the public men of the country are invited. At its last dinner Mgr. Satelli was the guest of honor, and Messrs. Weadock, of Michigan, and Thomas B. Reed, of Maine, the most conspicuous non-clerical guests. Mr. Reed, in allowing himself to be thus sandwiched between Satelli and Weadock, gives credence to the rumor that he is the candidate of the clericals for the presidency, and that he is willing to take Weadock as his running mate.

It is against the rules of the Gridiron club to publish any of the utterances of its guests at these banquets; but "as a compliment to Mgr. Satelli," there was a special dispensation in his favor, whereby the entire oration was sent out to the public for the needed enlightenment of the American people in respect to the functions of the daily press. In this oration Mgr. Satelli quotes largely from the Civiltà Cattolica, the Jesuit organ of Rome, and makes many sage remarks concerning conscience and other matters which are supposed to be peculiar to the Romans, and concerning which the pope's legate has professedly come over to Washington to instruct benighted Americans. Mr. Reed is said to have been very much edified by these remarks, which were read by the legate's secretary, his legate himself being unable to speak the English language. No doubt Mr. Reed will also be edified next year by the votes of the men in the national convention of his party, who can speak English. This Gridiron dinner of New England goose, Italian vermicelli and Michigan mole may, in its sequel, prove to be more fatal to its participants than the famous London dinner did to Mr. Wilson, of West Virginia.

On Sunday night, January 27, the Rev. Dr. Byron Sunderland, pastor of the First Presbyterian church, delivered a sermon on the Roman question, in which he showed that it was the most vital and important question that has vexed the world for 1200 years. He will preach another on the same subject next Sabbath, and it is to be hoped, will keep up the agitation until the flunkies of the legate here realize that dinners and dispensations for Satelli are calculated to generate fire and brimstone, as well as champagne headache. I will endeavor to procure a copy of Dr. Sunderland's masterly sermon for publication in all the patriotic papers of the country; for it shows that there is life in the old town yet, and that the spirit of John Knox has not perished from the earth.

Following is Satelli's address, as published in the Post, January 27:

"From Aristotle to Montesquieu, the renowned author of 'L'Esprit des Coles,' learned men have divided the functions of government into classes—the legislative, executive or administrative, and the judicial—which are in truth but three activities of one and the same power which is vested in him who has the care of the people and represents them. Now, however, an adequate division of the powers of government would have to include a fourth element, and this is public opinion, exercising its activity through the organism of the public press. It is, consequently, a great pleasure and honor to me to be with you this evening, feeling, as I do, that I am surrounded by the representatives of the fourth power in the greatest and most glorious of modern republics—a republic emulous of the glory of those of ancient times.

"A half century ago, one of the principal periodicals of Europe, the Civiltà Cattolica, at the beginning of its existence, said: 'It happens naturally that in those countries where journalism is in vogue, it comes to be a true, perhaps even the supreme social power. It being received as an axiom that public opinion is the mistress and queen of the world, this public opinion has no other means of making itself felt, nor organ for its manifestation more efficacious, than those of journalism.' And Bryce, in his admirable work on 'The American Commonwealth,' declares: 'In no country is public opinion so powerful as in the United States; in no country can it be so well studied. \* \* \* Yet opinion has really been the chief and ultimate power in nearly all nations at nearly all times. I mean the opinion, unspoken, unconscious, but not the less real and potent of the masses of the people; and it is the public press which has the most general and efficacious influence in constituting, moderating, keeping alive and modifying, when necessity requires public opinion.

"It is a question whether laws depend from the social dispositions of the people, or whether the social dispositions depend from the laws. In my opinion,

the dependence is mutual; and consequently the legislative power cannot hold itself independent of nor indifferent to the popular opinion which manifests itself through the press. In this connection it is interesting to note the teaching of the celebrated Isidore of Seville, concerning the necessary characteristics of all human laws. He says: 'A law will be thoroughly reasonable only when it is in conformity with religion and good order, and promotes public welfare. It must be a proper law, possible, both naturally and considering the customs of the country; it must be fitting the circumstances of time and place; it should be needed and useful; it should be clear, too, containing nothing which may give rise to cavils on account of its obscurity; it should benefit no private interest, but should be enacted only for the common good of the people at large.'

"The reasons why Isidore assigns these qualities for a good and valid law, are plain. Human law is the guide of life in society, and proceeds from the prior and higher life divine and natural law. Therefore it ought to be proper, conforming to the supreme dictates of reason and to the government of Divine Providence; it should likewise conform to justice and to the capabilities of those who are to be governed by it and should therefore be framed according to the state of civilization, according to the form of government, and should respect private rights. It ought, moreover, to be inspired by the consideration of the common need and utility. And so we define law as 'an ordination of reason enacted and promulgated for the common good by those to whom the government of the people is intrusted.'

If we consider each one of these necessary conditions we shall be convinced that the special work of the public press to make them known and verify their existence.

"Man, as a social being, has three natural needs: The communication of his ideas; interest and participation in the government of the state to which he belongs; to be kept as accurately and promptly as possible informed of what goes on in the world about him. Nothing better meets these wants than the public press. If man were left with the faculty of speech alone, none of these three needs would be satisfied. Books are, 'tis true, a useful expedient, but rather serve for general instruction than for the practical knowledge of the daily course of events, and may fittingly be called the fixed press. Periodicals answer the need better, but not sufficiently, as experience proves. They may be termed an intermittent press. The daily or public press, a continuous press, when well organized, has the advantage of being fully proportionate to the social exigencies of the human mind.

"The practical life, not only of the individual, but also of the body politic, is a syllogism, the major proposition of which containing a general truth may be found in the book press; the minor may be had from the periodicals; but to draw the conclusion belongs properly to the daily public press, which day by day describes the social life in its minutest details. And, therefore, just as the conclusion of the syllogism contains in itself all of the strength of the premises, and is distinct from them, so the public press contains all the force of the general truths and of particular applications, describing as its proper field that which is done in practical life as well as by the governing as by the governed.

"Society is an organized body. The government is its head; its blood; the wealth which has its stipes and stole through the industry of the people; morality and religion are its heart; the press may well be termed its lungs, since it serves as the organ of public respiration.

"Or, again, I do not hesitate to say that in the body politic the public press has that office which in the individual is performed by conscience, and to define it as the organ of social conscience. In fact, what are the functions of conscience? To testify, withhold and investigate, to accuse, to reprimand and to cause remorse. All these things follow the application of what we know to what we do, and this application is threefold; first, when we have recognized that we have or have not done something, and in this way conscience is said to testify; next, when we judge that we ought or ought not to do something, and so conscience investigates or withhold; and, finally, when we judge that what we have done was well or badly done, and then conscience accuses, approves or reprehends.

"And is it not, indeed, the public press which makes known the deeds of society from day to day? Charles Dudley Warner declares that the purpose of the creation of the newspaper is that it should be a 'Mirror of contemporary life.' Is it not the public press which, at the proper time, should make known to the makers of laws what should or should not be done for the common welfare? Can any one deny to the public press the right, in matters which concern the people at large, to estimate the value of public acts? And especially does the public press act as the public conscience since the mass of the people think, speak and act under the influences of impressions received from their daily papers.

"Up to the Fifteenth century there

was no vehicle of intellectual and immortal light except the manuscript codicils for the few and monuments and the spoken word for the many; and, therefore, it was more necessary than in our times to have monuments, pictures and statues, by the sight of which the youth might be inspired to imitate the generous and glorious acts of heroic men. The Hebrews at the time of their greatest glory had their temples and tombs. The Greeks had their temples, statues and pictures. The Romans had their trophies, columns and arches. Then followed the days of schools and universities, which became the centers and sources of knowledge. From the invention of printing in the Fifteenth century to the Eighteenth, books were multiplied and instruction facilitated and generalized, and libraries sprang up like so many temples of the human encyclopedia. It was left for the public press to provide fully and universally for the teaching of the masses.

"So great being the importance of the public press, it is evident how much those who labor in this ministry merit the good will and esteem of the public. I cannot agree with Mr. J. W. Keller, who makes of journalism a mere trade, and a poor one at that. To me it seems a life of devotion to high and noble work, to the enlightenment and betterment of mankind, bringing with it that reward, richer than the mere accumulation of wealth—the consciousness of being a factor in the onward progress of humanity. If, then, the public press is a kind of priesthood, one can easily understand that those who administer it should be conscious of their high office and conform always to the rules of sacred duty. It may not be indelible in suggesting that over the door of every newspaper building should be inscribed the words, 'Truth, justice, honesty. Of all, for all.'

"And today, even in her treasures of monumental literature, can be read without books the record of centuries of civil, religious and moral virtues.

"From the day of my arrival in America down to the present moment I have had every reason to feel pleased with the press of this country, to conceive the most exalted opinion of it; to appreciate its great importance; to nourish for it feelings of sincere and imperishable gratitude.

"If you desire to know my mission among you, you will find it expressed in the conditions enunciated for my favorable reception here, by a well-meaning but misled writer in the Forum two years ago. It is 'to teach the ignorant, raise the fallen, to lead the guilty and penitent to the invisible and divine Saviour, who alone has power to forgive sin; to console the sorrowing, to edify the believing, to promote righteousness, liberty, sympathy and the spirit of Christian brotherhood throughout the land.'

"If you want to know what my mission is not, you have it in the words of this same writer, in which he explains what he thinks it is. He asserts, that I am here to further the claims of the pope to 'a kingdom of this world,' 'a kingdom which embraces the whole world,' 'all the kingdoms of the world and the glory of them.' In my own name and that of Leo XIII who sent me, I repudiate any such purpose. And when I shall please the pope to recall me, trusting in the kindness and rectitude of the public press, as Samuel of old, on laying down the government of Israel, appealed to the assembled people to express their satisfaction or dissatisfaction with his administration, so I shall not hesitate to present to the press of the country the record of my labors and say, 'Judge me.'

While Mr. Satelli, the Italian, who is as yet incapable of interpreting his conceptions into English, is pulling the wool over the eyes of American journalists and uttering smooth sophistries which too plainly indicate his Jesuitical education, let us examine, upon the authority of his master on the Tiber, what kind of journalism, the papacy seeks to establish in the United States.

In a letter, dated June 17, 1885, Leo XIII said:

"Such a duty (obedience) while incumbent upon all without exception, is most strictly so upon journalists, who, if they were not animated with the spirit of docility and submission so necessary to every Catholic, would help to extend and greatly aggravate the evils we deplore."

A writer for the Catholic World, July 18, 1870, in an article entitled, "The Catholics of the Nineteenth Century," shows us what would become of free speech and the freedom of the press in the event of Roman ascendancy in the United States. He says:

"The supremacy asserted for the church in matters of education implies the additional and cognate function of the censorship of ideas and the right to examine and approve or disapprove all books, publications, writings and utterances intended for public instruction, enlightenment or entertainment, and the supervision of places of amusement. This is the principle upon which the church has acted in handing over to the civil authorities for punishment criminals in the world of ideas."

For fear that I should be accused of raking up old decrees which may have been superseded by others of more modern date, let me draw the attention of the journalistic world to the decree just

Continued on page 5.