

THE AMERICAN.

Link Dr. H

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.

THE New York Tribune says some ultra-Protestants of Boston are saying that "Les Huguenots" is a good A. P. A. opera.

JESUIT SHERMAN, he who one year ago advocated bullets for ex-Roman Catholic priests of the McNamara and Slattery class, has been spewing his opinions as to summer schools into the ears of certain deluded citizens of Chicago. The Jesuit's oath which we publish weekly advises murder, so when Jesuit Sherman declared that Romanists would be justified in murdering these ex-priests, he proved the authenticity of that oath. If his advice regarding ex-priests is not acceptable to the American sentiment, his opinion as to schools certainly will not be.

THE common council of Boston has passed an order requesting Mayor Curtis to offer a reward of \$1,000 for the detection and conviction of the person or persons who set fire to St. Anne's church, Dorchester district; the Gate of Heaven church, South Boston and St. Peter's church, Dorchester. The churches named are all Roman Catholic and within eight days the two former were destroyed and the latter was slightly damaged by fire. We suggest that the bishop instruct his clergy to report to him the culprit. He has probably confessed to the crime long before this.

A CHICAGO paper publishes this item of news: "In the case before Justice Prindville yesterday against several Polish citizens who were accused of assaulting the Rev. Father Joseph Barzynski what promised to be a bitter contest ended in peace. The counsel for the defense, Mr. McNutt, acknowledged, on behalf of his clients, that they had done wrong in the heat of excitement and passion. He expressed regret for them and apologized to Father Barzynski and to the archbishop for assaulting Father Barzynski, and for improperly conducting themselves in the church. Alexander Sullivan said in view of the acknowledgment made by the defense and their assurance given through their counsel that there would be no further lawlessness he knew he was conforming to the wishes of the archbishop and Father Barzynski when he assured the court that there was no desire for revenge or punishment, and, therefore, the defendants might go in peace. He warned them, however, that this termination of the difficulty must be respected in the future. What was said by the counsel was interpreted to the crowd which filled the courtroom, and the case was formally dismissed." Think of a man who has the reputation that Alexander Sullivan has, standing at the bar of justice pleading the case of a Roman Catholic archbishop and a Roman Catholic priest. Yet there is an old and a trite saying that "birds of a feather flock together." Probably this is applicable in this case.

Now we are amazed! The Democratic paper of Omaha, the *World-Herald* actually published the following editorial opinion: "The Italian government is working up public sentiment, or a 'moral force,' as some call it, preparatory to unearthing international complications over the lynching of Italians in Colorado the other day, and it will end in the United States making ample apology and paying the families or next kin of the murdered men enough cash to compensate for hurrying the desperate ones off to another country. Although there was nothing to justify the lynching of these men, they had committed unlawful acts enough to send them to the penitentiary for a long term of years. It appears that all the Italians that were involved in the trouble, especially those that were lynched, are a murderous crew, and that it is their custom to conspire to give the stiletto to any body who angers them. But the Colorado Italians are no worse than their countrymen are as a whole, in other localities. They have no respect for law or the rights of others, and putting objectionable persons out of the way is not to them a very serious matter. But all the same, Uncle Sam will have to pay a round sum of money for the work of the lynchers. And it is right that this government should indemnify the families of those whom the mob killed. It is international custom and treaty law to pay money under such circumstances. But the foundation of the Colorado trouble, and all similar mistakes, is in our loose system of regulating immigration. Had we restrictive immigration laws that were being enforced to the letter, the great army of Huns, Slavs, Poles and Italians who are ever encroaching our coal and other mining regions, would not be in the United States today. And the same is true of the Chinese. The gov-

ernment paid a round sum of money for the Chinese laborers that were killed in Wyoming some years ago, and the final payments have just been made to families of the Italians who were killed in New Orleans some four years ago. In this connection it is proper to say that the shooting of a British subject by a mob in New Orleans the other day, and the tying up of English vessels for a whole week because the mob would not allow laborers to load or unload them, will necessitate getting quite deep into the treasury for gold to "wipe out" the insult that was put upon the flag of England. But in addition to the money cost, there is the loss in self respect, besides the mortification of being brought face to face with the fact that we allow the United States to be the field of operations of political intrigue, murderous "labor" societies and other branches of the Italian mafia. The people of this country—that is the citizens, are not lawless. The lawbreaking which follows close upon the heels of labor strikes is almost invariably instigated by foreigners who are not only not citizens of this country, but who entertain hatred for those who are citizens, and contempt for our institutions. But when some of our people directly in interest get so exasperated at these murderous creatures that they take the law in their own hands every citizen has to chip in his share to pay for the damage they do. Let us quit lynching and turn our attention to the immigration gates, which are wide open. Lynching foreigners costs us a great deal in cash and self respect. It don't pay.

A DISPATCH from Washington, D. C., under date of March 17, 1895, contains some points which need no embellishing to bring them to the attention of the people. Were it necessary to produce evidence in substantiation of the charge that Roman Catholics owe primary allegiance to the pope, it would not be necessary to look farther than this dispatch. In it would be found positive evidence of a divided allegiance. That dispatch reads as follows: "St. Patrick's day, coming on Sunday, was celebrated in St. Patrick's church today, with high pontifical mass by Mgr. Satolli, and a sermon by Rev. Father Richards, president of Georgetown college, on 'The World-Wide Work Wrought by St. Patrick and the Irish Race.' Mgr. Satolli, was assisted in the service by Father Rooker, Sharetti and a large number of the local Catholic clergy. His celebration of the mass was accompanied by orchestra, choir and organ. President Richards' sermon was notable in portraying the Irish race as God's chosen people of modern times, as the Jews had been the chosen people of the old dispensation, and also in its eloquent tribute of loyalty to the pope and his American delegate, Mgr. Satolli. Referring to the growing influence of the Irish the world over Father Richards said that a mighty empire, far vaster than the Roman power, the empire of the English speaking people, was growing up and overshadowing the world. A grasping, relentless, unfeeling power it is, no doubt, yet in general just to individuals, much like that pagan but orderly empire of old. And now, wherever the English flag is planted there the Irish go with it to plant the faith. Nay, they outrun their masters. Driven from home by unjust laws, by oppression, cruelty, poverty and famine, they penetrate to the remote quarters of the globe, bearing with them their priest and their faith. This Irish immigration was at first toward the Catholic countries of Europe. Then toward the United States. At the present day they are flowing into South America, where 100,000 Irishmen are settled on the hills surrounding Buenos Ayres. They are founding a new world in Australia; they are powerful in India; they are invading all the countries of Europe. European countries are taking possession of the Oriental regions, and the ancient prophecy of Noah is in course of realization, with the Irish giving back to the east the faith it had rejected. Father Richards referred to the distinguishing characteristics of the Irish in their unswerving fidelity to the see of Rome, which equipped them for their world's mission. Then, addressing Mgr. Satolli, he said: 'Venerable prelate, from the moment you set foot on these shores, the heart of the American church bade you a joyful and respectful welcome. We are all of us Irish, all of us Romans in our welcome to thee. When, therefore, you write to the glorious pontiff whom you so worthily represent, say the hearts of his children in America beat with only one impulse, loyalty and love for the see of Peter. In his words, however much the world may carp and blame, we know that we shall find the purest faith, the most devoted patriotism. Ask him, then, to rely upon our obedience and our affection, and implore him to bless, from his throne of

suffering, his children in these United States, that we under Leo may carry on with high-hearted courage and steadfast truth the mission intrusted by Celestine to St. Patrick and the Irish race.' The statement had added significance owing to the persistent but groundless reports that the Jesuit order was not in full sympathy with Mgr. Satolli's mission. President Richards is one of the influential members of the order, and Georgetown college one of its leading schools.

THE Argonaut of San Francisco, is not much given to expressing the Roman bias, except in a left-handed manner, yet its satire is so fine that some might mistake what it prints for commendation. A fair sample of its style is contained in the following editorial: It has reflected little credit on the smartness of the Roman Catholic hierarchy in the United States that they should have delayed so long to set up an opposition in this country to the sacred shrines of Lourdes and Ste. Anne de Beaupre. But they have at last awaked to the folly of allowing so much religious fervor, and especially so much coin, to be exported to foreign lands. A shrine—warranted to perform miraculous cures—has been established in the state of New York, at a place called Aurlesville, which stands on the site of an ancient Mohawk village. Here, in the year 1646, the Jesuit fathers Jaques and Goupil were massacred by the savages; the narrative of their death fills one of Parkman's most touching and eloquent pages. The life of Jaques is so thrilling in its dramatic romance that a Protestant might well acquiesce in the commemoration of his name by a statue; but the priests propose to turn his memory to better account. In life, the father was the most honest of men, impatient of pious fraud, and indignant at anything which savored of imposture; he told the truth always, and when, after his escape, he returned to France and exhibited to queen and court his mutilated hands, the fingers of which had been gnawed off by Mohawk squaws, he would not allow his sufferings to be made the subject of a mummery or the basis of a lying chronicle. When he returned to the field of his labors in the Mohawk country, he was just as frank; he never claimed divine interposition in his work, or pretended that he was other than he was. If he had lived to this day, no one would have been more shocked at the present use of his name than he. Two hundred and fifty years after his death, the twenty-seventh private session of the third plenary council of Baltimore reported a resolution in favor of the beautification of Isaac Jaques and Rene Goupil. Beautification is done by a decree of the pope, and is the first step toward canonization. Fifty years after a devout member of the church dies, application may be made to the pope for his beautification. The congregation of rites then examines certificates and attestations of his piety and of the miracles he performed; if these are satisfactory, the pope decrees the beautification, and relics of the deceased are exposed for the adoration of believers. Sufficient time has not yet elapsed for the congregation to make their report in the case of Jaques and Goupil, but it is expected that it will presently be forthcoming, and, in the meantime, the Society of Jesus has bought the spot where the two priests are supposed to have been martyred, and has erected a small oratory there, with a gilt crucifix and a plaster statue of the Virgin. The true inwardness of their purpose was revealed when they announced that miraculous cures could be performed at the shrine through the intercession of the martyrs. Witnesses were not wanting. An Irish policeman named Michael Griffin came forward and testified that he had been cured of a running sore by assiduous prayers at the altar. Similar testimony was borne by others, whose names and whose story are fully recorded in a register kept by the Jesuits on the spot. The news spread far and wide, and last summer the oratory was visited by five thousand supplicants who had diseases to be cured or prayers to be granted—for it is announced that the beautiful Father Jaques will not only attend to the practice of medicine, but will secure the divine favor for business enterprises which do not involve any breach of morality. This year the number of visitors is expected to be much larger. A pilgrimage from New York to the oratory is to set forth on August 15th. To accommodate the visitors, an open chapel capable of holding fifteen hundred people is to be erected when the snows melt. All through August a daily mass is to be said by a Jesuit father. It is confidently hoped that the receipts of the shrine this summer will exceed those of Ste. Anne de Beaupre. Why not? There is no abatement in the fervor of superstition or in public credulity. The

priests who dictate to their flocks what they should believe and what not, are unanimous in indorsing these miracle-working shrines, and a mass of human testimony derived from fools and knaves is on record to confirm their statements. Of the Irish Catholics of New York, hardly five per cent. know enough to laugh at the imposture. Every Jesuit in the country is prepared to bear witness that the bones of Father Jaques are under the oratory—which they are not—and that devout prayer to them will cure diseases which have baffled the faculty, and secure profit to business enterprises which are undertaken in a centric spirit of faith. Why should not the poor Irish immigrant and the illiterate servant-girl empty their pockets to obtain such priceless boons? Suppose, if we may suppose such a thing, that Protestant Americans believed that relics possessed the power of healing, and that prayer to a saint would accomplish results which had been vainly hoped from Dover's powders, Jamaica ginger, or paregoric, would we not all hasten to drop our dimes, and our quarters, and our dollars into the greasy palm of the doling Jesuit who officiated as doorkeeper at the shrine? As for the *Argonaut*, it has always been a champion of protection to domestic industry. By all means let the Jesuit fathers go ahead and rake in the small change and the coppers of the devout, so that the pauper labor of foreign ecclesiasticism shall no longer be fattened on American contributions. We have no doubt we can produce as fine an article of miracle in this country as they do in France or in Canada. This new development is fairly entitled to the kindly consideration of congress. True, miracles have never yet been the subject of fiscal legislation, nor have we any precedent to guide us in placing a protective duty on prayer. But congress contains minds large enough to grasp the problem. When, in the middle ages, a cathedral or a monastery secured relics of dead saints, which attracted pilgrimages of the devout, a neighboring cathedral or monastery was sure to announce the acquisition of other, finer and more potent relics; thus, for generations the competition between Cologne and Treves was lively, and each archbishop labored faithfully to destroy the business of the other. That is the way to do now. Let the Jesuits of Aurlesville expose the frauds at Ste. Anne de Beaupre, and let congress impose a heavy duty on returning invalids who have been doctored up by foreign miracle snaps. Let us have protection to our home miracle industry.

THE Spirit of Seventy-Six, a new patriotic paper published at Seattle, Wash., says: The great majority of the people of Seattle have looked upon Providence Hospital as an institution conducted on the broadest lines of christian charity. Now and again hints have been dropped that all was not as represented, but these soon passed away, as no mention of them ever appeared in the newspapers of the city. There has been considerable talk on the streets recently regarding the circumstances connected with the death of a woman named Woodrow, who died in Providence Hospital on the morning of February 14th. A representative of *Seventy-Six* was detailed to inquire into the case fully in order that the facts might be given to the public. The husband of the dead woman, one of the doctors having her case in hand, the nurse, Sister Mary, who had charge of the invalid, the sister superior of Providence Hospital, and the undertaker who attended to the internment of the body were all interviewed. Stripped of all sentiment or prejudice it appears that a woman in almost needy circumstances sought admission to Providence Hospital on February 5th, there to undergo an operation for the removal of tumors. The husband, Frederick Woodrow, a man earning a livelihood as a laborer, made, according to his affidavit, which appears below, certain arrangements with the sister superior as to the expense to be incurred while his wife was an inmate of the hospital. An operation, much more difficult than had been anticipated, was performed on the 11th, and on the morning of Thursday, February 14th, the patient died. Up to this point there appears nothing in this case which might not be found in a thousand others. A human being had reached a point, while suffering from a certain disease, where a surgical operation was the only chance. An attempt was made to save her life by this means, and failed. When the body was removed it appears that the sister superior had already taken the precaution to secure everything of value belonging to the deceased woman, even to the wedding ring from her hand, to insure payment for expenses claimed by her to have been incurred. All clothing, except a night dress and a pair of stockings which were upon the

body, were held with other property. Rumors were soon current reflecting seriously upon those in charge of Providence Hospital on account of which an inquiry was instituted by this paper as already mentioned. It was found that aside from the cross statements of Mr. Woodrow and the sister superior there was nothing to report which would be of special interest to the general public. Mr. Woodrow made a statement, in the form of an affidavit, which is as follows: "SEATTLE, Wash., Feb. 27th, 1895.—Frederick Woodrow, being duly sworn, deposes and says: That the woman, Rose Woodrow, who died in Providence Hospital on the morning of Thursday, February 14, was his wife. That the deceased woman was admitted to Providence Hospital on February 5th, to be treated for certain tumors from which she was suffering, thereby being in said hospital nine days. Deponent further says that by a special arrangement made between the sister superior of said Providence Hospital and himself, it was agreed that the total cost for the care and treatment of Mrs. Woodrow should not exceed seven dollars (\$7.00) per week, or one dollar (\$1.00) per day for any time in excess of the first week. In spite of this agreement there has been a claim for the amount of seventeen dollars and ninety-five cents (\$17.95) made by the aforesaid sister superior, and because this claim has not been paid, the clothing, jewelry and other property of the deceased has been retained by said sister superior, who refuses to deliver them until the sum of seventeen dollars and ninety-five cents (\$17.95) has been paid. Deponent states further that in addition to retaining the articles above mentioned, that the wedding ring was taken from the hand of his wife and is now retained by the sister superior, at which act the deponent feels much aggrieved, believing it to be an act of heartlessness in people who are posing in the name of charity, while in fact they are conducting their business, giving it the most liberal construction, for the money there is in it. The deponent takes this means of placing this matter before the people of Seattle in order that they may be able to judge for themselves the facts in the case.

FREDERICK WOODROW.
Witnesses: L. M. PRESNALL,
WM. FRANSSEN.

Subscribed and sworn to before me this 27th day of February, 1895.
L. M. PRESNALL,
Notary Public in and for the state of Washington, residing at Seattle, in King county."

The gist of the complaint of Mr. Woodrow is, first, that the charges made are in excess of the sum agreed upon, and secondly, that the act of the sister superior in taking the wedding ring of his wife, in addition to the other property was, "an act of heartlessness." The sister superior made an attempt to avoid discussing the matter when interviewed by a representative of this paper. Her account of the arrangement with Mr. Woodrow as to the charges to be made for the care of his wife, differed in this respect: The rate was to be eight dollars per week with additional charges for medicines and use of operating room. The sister superior claims that under this arrangement the charge of \$17.95 was very reasonable. When asked her reasons for retaining the wedding ring she promptly answered: "It is business. We want pay for our bill; this man is poor, he promised to pay me \$7.00 the next day after being in his wife; he did not do so. People will pay more than they are worth for things belonging to those they love—if they are good people. And so we may wait a long time, sometimes three months, or longer, but they usually come." The sister superior seems to be a shrewd business woman, a judge of human nature and quick at estimating the financial standing of those with whom she comes in contact. She claims that during the twelve years she has been in this hospital the institution has been out of pocket many times on account of caring for poor people, and therefore she intended to prevent any repetition of such instances if possible. *Seventy-Six* will take the position, and we venture to say 80 per cent. of the people of this city will agree with it, that from the point of view of a pawn-broker the action of the sister superior was perfectly justified. "It is business." There are people who may so far forget the general rules of "business" as to think there is something sacred about a wedding ring, if not about the wearing apparel or trinkets of a departed loved one. The writer of this article is considered by many to be a somewhat stern man, one with but little of what we term "sentiment" in his makeup; he is no longer young and impulsive. In his treatment of men there is considerable of "business," and yet among the things he holds most dear is a little purse once carried by his father; a portion of the last coat ever bought for him by his mother; the little stockings worn by an infant daughter at the time she died in his arms more than twenty years ago; while the ring of his dead wife, as it glistens sometimes upon a daughter's hand today, brings back memories which could not be understood by this woman who is called "sister superior." The chances are that this man Woodrow may be many a long day before he

can pay the "bond." True, he might replenish the property held, but that would not pay the claim of the sister superior. It might not be "business," but if a fund was raised to "redeem the pledges" held by the sister superior, it would no doubt be a good act, and anything in excess of the \$17.95 demanded by the charitable institution on Fifth street, might go towards defraying the expense of the funeral of Mrs. Woodrow. The people of Seattle, and of the whole state, are too intelligent to need any homily on the foregoing case. On one side was poverty and on the other "business." It is well that this matter has been made public. It will place Providence Hospital before the people in a proper light. It is a business institution, and as such should be treated as well as a grocery store or a blacksmith's shop, but no better. At present there is the poor farm for the poor and Providence Hospital for those who can pay; but, in the name of common sense, let there be no more posing on the part of the latter institution, in the name of charity.

"REV. MADISON C. PETERS, of the Bloomingdale Reformed church, New York city," says the *Omaha Christian Advocate*, "scored the contracting parties in the late Gould-Castellane marriage in the following manner: 'The wealth of this nation is in the hands of a few, and these few are marrying off their daughters to titled imbeciles. This is the most successful way of making a nation poor. A marriage for money or title is a humiliating stoop to the dust; a hollow mockery that blushes to heaven. American men as a rule marry for love; royal scoundrels always for money. With them Cupid has changed his name to cupid-ity. There is no record of an international marriage where hard cash was the consideration for empty title that did not end unhappily. Yet ambitious fathers and managing mothers of most heartless daughters are constantly playing the same unlucky game. Two million dollars for a title! The outward legal form in such a mating may seal the lips of criticism, but a marriage it is not. As the \$2,000,000 to be settled on the little count is contingent on his good behavior, there is very little likelihood of the money ever getting out of the Gould family. We despise the man who takes a bribe. We put stripes upon him. What shall we say of these titled fortune hunters who offer themselves in marriage to the highest bidder? And what shall we say of the young women who turn that which is noble and pure and American away, and sell themselves to be offered willing victims on altars of European prodigality? We pretend to be a democratic nation. We are the most snobbish and slavish worshippers of rank of any nation in the world. It is seldom that an effete nobleman falls in a suit for an American woman's hand. There is delusive charm in titles we affect to despise that woman will feign to love adventurers who would, if untitled, be positively repulsive. Such marriages are far from respectable. The pagan pomp and vulgar outlay with which it may be celebrated only furnish the mask that covers the mockery—the mockery that always taunts the misery in the end.'"

Your Duty.

EDITOR AMERICAN: While there are people who must cut off every luxury and be content with the necessities, be careful that you do not consider THE AMERICAN and kindred papers a luxury. The people must remember their duty to their country, and every subscription aids in placing before the people the dangers to our land, and if this work is not done by the press, it must be done in a way that will cost more than a few dollars subscription to proper periodicals. Consider your duty to yourself and your country before you begin to write to these publishing houses. "I admire your paper, but I must stop every luxury."
LUX.

A Child's Logic.

Little boy who has just run an errand for his mother—"Mama! two boys were fighting on the street and one of them swore terribly."
Mother—"What did you do?"
Little boy—"Well, I did not do anything; but I thought he was either a very bad boy or a good Roman Catholic."

A Pound of Facts.

is worth oceans of theories. More infants are successfully raised on the Gail Borden Eagle Brand Condensed Milk than upon any other food. *Infant Health* is a valuable pamphlet for mothers. Send your address to the New York Condensed Milk Company, New York.

Orangemen.

The regular meetings of American Lodge No. 221, L. O. I., will be held every Saturday night at Redmen's hall, 15th and Douglas street. All members are requested to be present.