

# 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.



THIRTY long eventful years have passed since the bullet from Booth's pistol pierced the mortal body of the beloved president, Abraham Lincoln. At no time since that time has the nation trembled as it did the night of April 14, 1865, when the spirit of that kind, patient, homely man went before its Maker to be judged. As tender as a mother, as pure as a prattling child, as kind as a constant lover, retiring, unassuming, yet firm as steel, and as just as any man who ever lived, Abraham Lincoln lives in the hearts and the memories of the American people as the greatest and most lovable man of modern times, and it would be a fitting mark of respect if our ministers would each year, on the Sunday nearest the date of his assassination, devote the time usually taken up with a sermon, to a discourse upon the life and character of our martyred president.

THE Manitoba school question has thoroughly aroused patriots all over Canada, if one can judge by the utterance of a Winnipeg paper: "The Dominion government, after weary weeks of squirming and twisting, has at length passed an order commanding the legislature to restore separate schools to the Roman Catholic minority in Manitoba. This act is a deliberate surrender to the demands of the Roman Catholic priesthood of Quebec. It is another proof, were any such needed, that Canada lies prostrate under the feet of a foreign, a Roman ecclesiastic. It is another proof that our readers are recreant to the duties they owe the people and traitors to their queen, and are ever ready, as the panders to place and power, to sell themselves and the liberties of free-born citizens of Canada to the pope of Rome and his unscrupulous devotees in Canada. The question of separate schools is dwarfed by the issue now raised. We are now called upon to determine whether or not the French Roman Catholics of Quebec, the men who were conquered by Wolfe and his British soldiers on the plains of Abraham, shall rule and control the citizens of Manitoba and arrogantly assume the right to control the destinies of Canada. Since they were conquered by a too liberal foe they have taken advantage of the generous terms given them by their conquerors, and not satisfied by the ruining of their own province and the driving of hundreds of thousands of its best citizens to a foreign land, they now extend their despotism and nothing less will satisfy them than the control of the destinies of other provinces and bringing the whole dominion into the slavery of Rome. The gauntlet thus thrown down is promptly taken up, and let the contest between Romish slavery and freedom and equal rights go on until every vestige of special privilege and the grinding slavery to a state church be driven out of every province in the dominion and the time-serving catfiffs now ruling in Ottawa, who sell their souls for prelatical patronage, be driven back to the obscurity from which they ought never to have emerged."

THE supreme court of the United States has finally reached a decision as to the validity of at least a portion of the income tax law, and has handed down the opinion that so far as the law provides for the levying of a tax upon rentals from real estate, and on interest derived from bonds of the general government, of any state or municipality, the law is unconstitutional. As to the validity of the other portions of the law no opinion was reached, as the court was equally divided. This failure to arrive at a conclusion will necessitate the re-opening of the case at some future time when the entire court is present. Unless the law is declared to be in conflict

with the letter and spirit of the constitution, a grave injustice will be done the moderately well-to-do citizens of this country, for they alone will now be amenable to the income tax law. Neither the extremely wealthy or the poor people will suffer because of its operation. In fact they will be benefited, for the tariff on some articles necessary for their comfort or for the gratification of their vanity was reduced because the friends of the income tax measure had counted on the wealthy people being compelled to carry the burdens imposed by the enactment of such a law. It may be they did intend to create two classes in this country, and array one against the other for political effect, just as has been charged by some of the daily papers, but it is extremely doubtful if they anticipated that the middle class would be made to carry the load they had prepared for the shoulders of the very rich. Since the court has, however, done the unexpected and exempted both the extremely rich and the extremely poor from the effects of the law, it would seem but an act of common justice to declare the whole act null and void.

A FRIEND at Ithica, Nebraska, writes us as follows: "Your valuable paper comes regularly, and I am always pleased at its appearance. I have read with some regret the items relating to the organization of a new political party. When asked my opinion concerning it, I answered that I was not in favor of it, and the reason I am opposed to it is because I am an A. P. A. I am well acquainted with the arguments in its favor, but there are some arguments on the other side which, if they have been offered I have not seen them in print. No party with a single issue can be successful; and if we espouse the cause on some of the issues of other parties, do we not weaken our cause? If the new party should adopt a free trade plank they would prevent many A. P. A.s from voting the ticket because they believe in Republican tariff. If they incorporate a tariff plank they drive many Democratic A. P. A.s out, because they cannot indorse the principle. I might mention 'free coinage' and other questions that will have the same effect. As we are, we have the hearty co-operation of Democrats, Republicans, Populists and Prohibitionists; and the fact that we advocate Americanism in the true sense of the word is a fact to which we owe our rapid strength and growth. Now, if we branch out in open antagonism to the great political parties, I believe we will only be grinding the knife to cut our own throat. The question is not how do we stand on the great political questions of the day, but do we believe that 'America should be for Americans?' Neither do we ask where a man was born; but now that he is here and eats American bread, earns American money, seeks American protection, we want to know before he is given any American office, 'is he an American, and does he owe his allegiance to our constitution alone?' On such a broad platform as this every American can stand. We ought not to allow our marvelous prosperity to turn our heads. As it is we can go into all political conventions, and politicians are already beginning to comprehend the fact that the A. P. A.s are not to be trifled with. We have already made 'Rome howl,' and nothing would please her better than to have us become a political party, and thus shut us out of the conventions of all other political organizations. Let the A. P. A.s learn a lesson from Rome. Does she form a party? Has she ever become exclusive? No; she is too astute for that. She knows where the key to the entire situation lies, and she never fails, where she can, to lay her hands on the key. Awake every patriotic order and every American citizen! Behold the key. Where? I'll tell you. Rome sees to it that her minions and their hordes are at the—not polls—but primaries. They are there in force, and endeavor to elect their own ilk as delegates to our conventions, and our conventions being made up of delegates of the 'Roman dago,' we don't wonder that we have the devil's own saddle on us as candidates for office. Let every loyal A. P. A., Orangeman, J. O. U. A. M. and every citizen that loves law and order, and that loves good government, be found at the primaries. If they are there and will give their consent to the election of those delegates who are known to be Americans in the true sense of the word, those delegates when in conventions will nominate American candidates, and we will soon have all we desire."

THE Second Summer, many mothers believe, is the most precarious in a child's life; generally it may be true, but you will find that mothers and physicians familiar with the value of the Gall Borden Eagle Brand Condensed Milk do not so regard it.

## NEW MEXICO.

### Some Interesting Facts From a Protestant Missionary.

WHITE CLOUD, Kas., April 6, 1895.—EDITOR THE AMERICAN: You ask me to write a few lines on my experience in New Mexico during the last ten years. I hardly know where to begin or what to select, as the area of both New Mexico and the subject are so great. New Mexico is prehistoric. It is a region of antiquities and ruins, of whose palmy days there is no known remembrance on earth. Cut-throat edifices, cliff-hewn habitations, earth-set "dug outs," and adobe (clod) mounds, are of frequent occurrence in most parts of the territory.

Santa Fe boasts of being the oldest city in the United States. Taos, the "town of two houses," was probably inhabited and built in the same style, in the time of Columbus, that it presents today.

The Pueblo (i.e. "village") Indians, now nominally Romanists, still dance the "Matacheena," with eleven young men and one little girl, "Malinche," (wife or daughter of Montezuma), from the church to every house in town, annually. They are said to look daily at sunrise for the return of their demigod, Montezuma, who is now living under a lake somewhere in Mexico.

The Spaniard, the Mexican, is there, too. He has been there with his crucifix and his lash (for his slaves all the year, and for his own sinful back during Lent) for nearly four centuries. It is more than two centuries since his return to New Mexico, after his expulsion by the United Indians under their great leader, Popeh.

There is a Romish chapel, or church, or cathedral, in every town, large or small, and an annual "feast day" to the "patron saint" of that town, which is the biggest day of the year for that place. Crosses stand by the roadside everywhere, often bearing names of the deceased, or a record of the number of "Hail Marys," "Lord's Prayers," "Nekins," (that lay by itself in our Lord's sepulchre) and the like, said by some faithful Romanist at that spot, for the rest of somebody's soul in purgatory, or for the person himself, maybe. With so much devotion and religion on public record by the highway, the land ought to be overflowing full of religion. Great stone piles mark some places. The faithful passer-by should add another stone to the heap. Those are inviolable. They are "rests," where the departed spirit of some person who died there, or whose corpse was borne there, may stop its wandering up and down the universe, and "rest" for a time.

Up to the last quarter century this people was unmarred by Protestantism. A Presbyterian, a Methodist, a Mason, or a cursed American (who was not a Romanist) was all the same—a heretic Protestant, an unscrupulous child of the devil.

The fruit of all this unmixed, holy, zealous Romanism was a people who would lie, steal, rob, and murder either one another or anybody else, or rebel against their government as often as they chose. Mexico is said to have sixty rebellions to her national record. Doubtless, Central America can show a still greater number. Neither South America nor Ireland are lauded as the pacific models of the world.

Romanism has kept New Mexico unique as a country of medieval steadfastness. In the Rio Arriba (upper river) wheat is still cut with a sickle, threshed by the tread of horses or of goats, and thrown to the wind with a paddle to clean it. Threshing floors are picturesque, unfailing, and most necessary feature of the landscape adjacent to every village. A Mexican mill, turned by water from an irrigating ditch, has a 4 inch pole with a flutter wheel on the lower end, and a circular stone on the upper end of it. Every time the flutter wheel goes round in the sluiceway, the stone goes round upon its fellow on the mill floor—"only this and nothing more," is the machinery of a Mexican flouring mill. "Semper eadem," ever the same, is the boast of Rome. It is true here. Men and women all smoke cigarettes in countless numbers. Everybody, young and old, male and female, participate in the fandango and the baile (by-lay dance). They bet on cock fights, horse races, foot races, cards, or anything else possible, staking even their wearing apparel. Whiskey is their glory, and must be had at any sacrifice for the "feasts" (holidays) of either the town or the family.

Few of the men and scarcely a woman of the past generation could read. You could tally with your fingers all the Bibles, and portions of it, owned in all New Mexico prior to 1850. Precious few women, and still fewer men, were chaste, and not a very large number of them claimed to be so; public sentiment did not demand it. While divorce

was not permitted, yet consorts would separate, and live with somebody else, occasionally resulting in a swap of consorts in the same village. Children of closest incest and of priests are not very rare.

To a considerable extent, the Sabbath is observed until mass, but not at all afterward. Lent, holy week, and especially Good Friday, are rigidly observed, generally. *Los Hermanos Penitentes* (the penitents, brothers) include most of the men in their lodges. They carry or drag heavy crosses, whip themselves with thongs, or cactus, and the like, and otherwise butcher themselves up during holy week, or on the death of a member of their order. Sometimes their blood drips from their naked backs upon the ground as they march along. I could fill volumes with similar things, of which I have been an eye witness on multiplied occasions, but his article is already too long.

If Roman Catholics or Protestants, who live in the light and the liberty and the intelligence of the better parts of the United States, think the situation, as it was recently, and to a large extent still is today, in New Mexico, is specially desirable, they should seek to put the holy Roman Catholic church into full and exclusive power in the United States. The facts stated above permeate the people after from two to four centuries of exclusive teaching and control of the Roman Catholic church. I will unconditionally warrant it to produce an exact counterpart of New Mexico as it was fifty years ago, in every part of the United States within the same length of time, if given absolute control of the country. If you seriously object to that kind of situation and condition, you had better do all you can to prevent the holy Roman Catholic church from exerting any control or influence in this land. You may name every country from Mexico to Cape Horn inclusive, and add to them the land of the vatican, Italy, and the same general condition exists in them all—either because of Rome, or in spite of Rome. The question before the American people, of every creed and of no creed, of every church (the Roman church included, for there are many good people and good citizens in it) and of no church, of every party and of no party, is: "Do you desire this condition of things?" Let every soul answer yes or no, and act accordingly. Respectfully, LITTLE MARK.

## FROM GRANVILLE IOWA.

### How a Priest Carried on a Cruel Persecution of a Public School Director.

The readers of the *Toledo American* will remember reading a card in its columns from Dr. L. S. Stoll, of Grandville, Iowa, concerning his abandonment of the papal church. Below are some of the details of the cause of Dr. Stoll's change of church relations and of the cruel treatment he received at the hands of his papal pastor, Fr. P. A. R. Terney, which we are permitted to take from a private letter from the doctor. The doctor says:

"I call myself proud and happy after living 48 years in darkness and then to think that the merciful and just God took pity on me and let the rays of light pierce through my 48 year old eyes. This light, however, cost me about \$3,500, caused by my spiritual advisor. Besides I was postmaster and lost it, all on account of living up to true American principles, as an American citizen. I was director of our public school and because, after we had a teacher hired for the next term of school, this priest came to all three directors and wanted us to go back on our word and hire a Catholic sister, in place of one we had contracted for. The other two directors went back on their word. The priest told them that if they would have a sister to teach it would convert the school into a parochial school and the Catholic children could go free. When he came to me, I told him I gave the teacher we had hired my word and honor and that I could not go back on my word, that if I went back on it the teacher we had hired would look at me as a liar, and a liar I would be, and that my father did not raise his children to lie. The priest said that was nothing. I told him he ought to be ashamed of himself to set such an example. My wife then spoke up and said, 'Father Terney, if Mr. Stoll allows a Catholic sister to teach in our public school it will cause the few Protestant families to sell out and move away.' 'Mrs. Stoll,' the priest replied, 'the quicker they sell and move away the better for the country.' Then I told him nothing was too low for him, as long as he would receive some revenue by the transaction, and that neither he nor the bishop nor the old man, the pope of Rome, could make me go back on my word, even if the other two did so. Just because I would not kiss his dirty feet he left in anger and from that time on boycotted me in my business."

He conspired with a United States post-office inspector and the two together reported me to the department and charged me with opening letters, and that I robbed the mail of a registered letter. I was arrested, taken out of bed at two o'clock at night; taken to Sioux City and placed in jail for seven hours, before the citizens knew anything about it. They did not dare to arrest me by daylight as the citizens would have interfered. Then the citizens bailed me out and brought me home. This was a year ago last Christmas. My trial was put off until last May, at which time I proved myself innocent of every and each charge. The jury cleared me in fifteen minutes, after they heard my side of the story and that of my witnesses. About four weeks after they took the postoffice away from me, the citizens got up a petition to not make a change in postmasters until after my trial, and that if I proved myself not guilty, that they pray that I be retained, and I got every patron of the office to sign it. When the priest found that all of his church people signed the petition, next Sunday at mass, he said "he was surprised that so many signed that criminal's petition; that six months rolled by their right arms would be paralyzed, or wither from their bodies, and if he didn't put me behind the bars he would ask the bishop to be removed." So when I was let free, the citizens went up to him and said, now Dr. Stoll got clear, and that he was the cause of whole trouble, that he must keep his word and ask the bishop to take him away. But he said he did not get justice, that it was a packed jury of A. P. A.s, and said before he went he was going to starve me out first. I told him I would be in Granville when he will be—God knows where. So finely after about five months hard trying to starve me, he finely was starved by his own people, and left, and I am still on deck. This is a whole Catholic community and my wife a convert to the church, is an American, but this deal cooked us both."

This same persecuting priest, Terney, is now giving temperance lectures. Here is the sort of temperance teacher he is as testified to, under oath, by Mr. Peter Reef. We copy his affidavit in full:

STATE OF IOWA, ss.  
Woodbury County, ss.

I, Peter Reef, being duly sworn on oath, depose and say that I am a resident of Sioux City, Woodbury county, Iowa; that on or about the 6th of February, 1893, I saw Rev. Father P. A. R. Terney come into the saloon of O'to Lutz, at No. 315 Nebraska street; that between 10 o'clock and midnight I saw him treat the crowd several times to whiskey and saw him drink in the neighborhood of fifteen or twenty glasses of whiskey; that during said time he got upon a chair in the saloon and made a speech and said that his wife was in Russia and that he was a traveling man from St. Paul; that at 12 o'clock the bar keeper closed the saloon and Father Terney wanted this affiant and some others of the crowd to go out and "see the girls;" that we started for Aggie Curtin's house of prostitution, but before we got there he, Father Terney, fell on the walk; we then saw that he was too intoxicated to go further and we took him to the Merchant's hotel and asked to get him lodging, but the clerk refused to admit him on account of his condition; then we went to the Friendship hotel, where we were also refused; we then took him to the Planter's hotel and left him for the night; that the next morning I went to see him in a room where he treated me to a drink of whiskey out of a bottle; that at that time I saw that he had another bottle of whiskey and a bottle of wine in his satchel; and at that time he was still intoxicated and he wished me to go back to the saloon where we were the night before and find his pocket-book; that I accompanied him back to the saloon and returned with him to the hotel, where he went to his room still intoxicated; that he wanted me to remain with him all day and go and get him a bottle of beer, but I refused and left him and returned to my business."

PETER REEF.  
Subscribed and sworn to this 15th day of November, 1893.

C. S. ARGO, Notary Public.  
I hereby certify that the above is a true copy of the original.

Personally appeared before me, H. A. Lieb, a Justice of the Peace in and for Sioux county, Iowa, J. Waldron and I made affidavit that the foregoing is a true and correct copy of the original.

Given under my hand and seal this 21st day of December, A. D. 1893.

H. A. LIEB, J. P.

## Rosey's Counterpart.

A correspondent calls our attention to an "ad" under the head of "Wants" in the *Chronicle* for a servant, with the addition, "Catholic preferred," and

notices the fact that the number at which application is to be made is that of the residence of M. H. DeYoung proprietor of the *Chronicle*. The notice of the correspondent is accompanied with some comments, which we deem it unnecessary to publish. It is well known that Mr. DeYoung's family are Catholic, and it is understood that though by birth a Hebrew, he has himself been baptized into the Catholic church, so that he has a perfect right, if he choose, to select his servants from his adherents. His Romish proclivities are made apparent, too, through the columns of his paper, not only by what is published in, but what is omitted from them. In this we accord him the same liberality that we do in regard to his household affairs. We also, in common with and as the representative of a large number of genuine Americans, reserve the right, in our dealings with the journals of the day, to select as the objects of our favor and influence those which show themselves most nearly the friends of American liberty and American institutions.—*American Patriot*, San Francisco.

## NOTED WOMEN ADDRESS A. P. A.'s

### Mrs. Livermore and Julia Ward Howe Did Not Know the Nature of the Meeting.

BOSTON, Mass., March 29.—Mrs. Mary A. Livermore and Mrs. Julia Ward Howe addressed an A. P. A. meeting last evening without knowing the real nature of the gathering until today. Their presence created much surprise, as both women have national reputations as leaders of all sorts of liberal movements, and it seemed incomprehensible that they should have experienced so sudden a change of heart. It now appears that they went to the meeting, thinking it was merely of a patriotic nature and not knowing that it was primarily to boom the A. P. A. and its new daily organ. Mrs. Livermore was asked to give her lecture on "Women in the Civil War," which she delivered with eloquence and feeling as well as knowledge, for she was at the head of the sanitary commission. When she had been speaking half an hour a large part of the audience began to cough and talk and shuffle, until the noise forced her to stop. Hisses even were heard. She was compelled to stop abruptly and sit down when she had used only three-quarters of the hour assigned to her. Mrs. Howe was more fortunate in her reception when she told how she came to write the "Battle Hymn of the Republic." The only thing that made the two women think that there might be something that they had not looked for in the meeting was when the clergyman who was making the invocation said, amid cheers: "Our Father, which art in Heaven, we thank thee that we have not yet to say 'Our father which art in Rome.'"

## The Man With a Fishing-Rod—

or a gun either, for that matter—will find plenty of use for it in the Big Horn Mountains, north and west of Sheridan, Wyo., on the Burlington Route's New Short Line to Montana and the Pacific Northwest.

No section of the United States so well repays the hunter and fisher. Game is plentiful in the mountains and the streams fairly swarm with trout, whitefish and pike.

Just to illustrate things: In 1892, Mr. Richard Kimball, of Omaha, caught 598 trout in four days; his best record for a day was 235 fish, all of them hooked in less than eight hours. And Mr. E. A. Whitney, President of the First National Bank of Sheridan, has in his possession a trout which, when caught, weighed six pounds and nine ounces and which was deemed worthy of exhibition at the World's Fair.

Sheridan, the gateway to these "happy hunting-grounds," is only a day's ride from Omaha, Lincoln, Kansas City and St. Joseph; round trip tickets at very low rates are at all times on sale at Burlington Route Ticket Offices and the extreme advisability of this summer, spending a fortnight in the Big Horns is respectfully urged upon every man who loves the excitement of the chase or the restful pleasures of the rod.

J. Francis, G. P. & T. A., Burlington Route, Omaha, Neb., will gladly furnish further information.

## Don't Talk in Prayer Meeting.

without having something to say. If you want to get hold of thoughts that will be helpful to others, read CHICAGO TABERNACLE TALKS, by Evangelist Geo. F. Hall, on such subjects as Repentance, Prayer, Faith, Confession, Was Jesus Divine? Vain Excuses, The Great Commission, Heaven, How to Hold Out Faithful, etc. Just published, 331 large pages, only 50 cents, postpaid. Address the publishers of this paper, or CHAS. H. KERR & CO., Publishers, 175 Monroe Street, Chicago, Ill.