

## THE AMERICAN

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## Notice.

From and after March 15, 1895, agents will have no authority to receipt in our name for money collected on subscription. All receipts will be sent from this office. If you want to hold us responsible, be sure to retain the official receipt. AMERICAN PUBLISHING CO.

HURRAH for Cairo! She went American.

It is said that the pope proposes to issue another bull inviting heretics to join the Catholic church—for their dollars.

YE GODS! Chris Mamer and Adam Wolf have fallen on each other's necks and made up. What other evidence do you want than this that Rome owns Wolf?

CHICAGO'S new mayor has made splendid selections so far. If there has been anything but a patriotic American appointed, we have not seen him. Let us hope that our broom will always be new.

AN admirer of Henry George has left him \$20,000 with which to push his single tax idea. If some rich friend will leave a patriotic editor a like amount to show up the intrigues of Rome, we shall continue to believe the Lord is on our side.

THE *Inter Ocean* says if the Democrats go south for a presidential candidate, Hoke Smith would be a good man, and adds that he is "considerable of a man for a Democrat." The Democrats should not be misled. There are a good many patriots still living in this country.

THERE should be no longer any question in the minds of American citizens, after reading the utterances of Archbishop Langevin, of Canada, as to who holds supreme authority over and demands primary allegiance from the Roman Catholic. It is the Roman Catholic church. There is no gain-saying that in the face of his recent utterances.

THE *Inter Ocean* says the contest for mayor of Rockford was an anti-A. P. A. fight, that politics did not enter into the fight, and that the defeat of Hutchins would mean the death of the order. Hutchins was defeated by fifty-five votes. So we suppose the A. P. A. will lay right down and die in Rockford. My! what a victory that was for the anti-A. P. A. crowd! They had every paper published in Rockford with them, every Roman Catholic, every man who favored running the town wide open, the Chicago papers—the dailies—all favored their side, and their candidate was the agent of the great central corporation in the city—the Illinois Central Railway—so it's a wonder they won at all.

C. C. RITTER, who came to this country in 1864, and who secured a position through the influence of J. Wilkes Booth, has given out the statement that the assassin, Booth, who shot Abraham Lincoln, was not killed by Boston Corbett, but that he escaped to South America through his and other friends' help. He claims that the man killed was Ed. Fuchs, an actor who resembled Booth. If Ritter's story is not purely imaginary, he should be stretching hemp at sun-up tomorrow morning. It may be a scheme of the Roman church to have some one impersonate Booth, write a letter exonerating the Jesuits, and acknowledge all the blame. It would be like her.

JUST think of it! Rosewater is going to make us ashamed to look our family in the face. Wouldn't that be awful! What a power that piece of a man called Rosewater is! Why, he impeached Judge Scott, he got his brother at the head of the board of public works, he defeated the fire and police bill—in his mind. Poor old Rosey! But don't let these reverses prey on your mind, Rosey. You're man enough to whip the A. P. A. yet, even if part of your anatomy is not in this country. But say, Rosey, what are you? Are you a Jew or a Bohemian? We were talking with some Protestant Bohemians one day and referred to you as one of their people, and, bless your life, Rosey! we thought they were going to do us bodily harm before we could apologize. A few days later a prominent Jew came into our office and began to berate and abuse you. We remonstrated, and called his attention to the fact that you were a brother Jew—that the Bohemians had said so—and people who were in the office thought that Jew had gone crazy because of his violent denunciation of you. So, Rosey, what are you? Don't be backward—what are you, an apostate Jew or a Roman Bohemian?

## STUNG HIM TO THE QUICK.

The self-confessed libeler and jailbird who does business at Seventeenth and Farnam under the alleged non-deplum of E. Rosewater—whose real name is said to be Rosenwasser—has, after four years of silence, acknowledged through the columns of his detestable and untruthful sheet that there is a paper in Omaha called THE AMERICAN. Our reference to a charge which had been made that he had been a rebel spy stung him to the quick, and he hastened to assure his few readers that he was adjudged not guilty of the charge. The editor of this paper does not doubt but what years ago Rosewater was able to find a court which would clear him of any charge, but he must remember that he is now only governor of Nebraska and Mayor of the city of Omaha. He is not the judiciary also. The editor of this paper does not have a defective memory. He did not deny that E. Rosewater had been adjudged not guilty of being a rebel spy, but he did not remember that the said Rosewater had proved the falsity of the charge. There have been numerous instances of miscarriages of justice, and while this may not be one of them, there is a well defined opinion abroad in this city that a man as a rebel spy in sixty-three would be more honorable than a man who would deliberately attempt to insult the American flag in ninety-five.

PRIEST LEMBERT in closing an address which he delivered to the Roman Catholics in this city said: "The Catholic church is the best friend of the constitution. Put the papal decrees with the constitution and we can rule the world." Just exactly what the A. P. A. proposes to prevent your doing. We have always said that was the intention of your church, but this is the first time we have seen a Romanist honest enough to admit it. Our readers will find the canon law of the Roman church based on the papal decrees—on the sixth page of this paper. Read them, and ask yourself whether you would like to have them "put with the constitution?" Then read the declaration made by Archbishop Langevin of Canada:

"The hierarchy of the Catholic church has spoken, and all those who do not follow the hierarchy are not Catholics. When the hierarchy has spoken there is no use for any Catholic to say the contrary, for if he does he is no longer a Catholic. Such a man may carry the title, but I declare this as an archbishop. I say—and say it with plain authority—a Catholic who does not follow the hierarchy on the school question is no more a Catholic. And who will be the one to entitle such a one to the name of Catholic? Where is the society or government which will give him the right to call him a Catholic, when I, in my authority as a Catholic bishop, declare that such a man has no right to the name? Let us repeat: the Catholic hierarchy has not the slightest desire to govern the country, as has been freely and falsely charged, for we are bound by the law and will submit to the law, as every one else must. 'In God we trust.' This is our motto. We will stand by the constitution of the country, but we will have no godless schools."

THE governor of Nebraska has appointed Capt. Barry, a battle-scarred veteran, as the head of the state militia. While Capt. Barry is a Romanist, an empty sleeve and a face covered with scars attest his fealty to our flag. If we were as bigoted as our enemies give us credit with being, we should criticize the governor severely for placing the military forces of the state in charge of a Romanist, but we are one who believes no honor, no emoluments of office, can ever compensate the men who took up arms in defense of this Union, and that they deserve all they get, and should Capt. Barry, after proving his loyalty once, forget his duty to his country, the blow to Romanism would be greater than one can estimate. For that reason we are willing to trust the militia in Barry's hands. He knows that the citizens of this state will watch his every act, and that one move which would indicate that his allegiance was primarily to the pope would forever dishonor that sleeve and those scars, and bow down his gray head in shame.

FOR some time Mr. Callahan employed Friend Trumbull in his restaurant at Grand Island, but recently let him out for the reason that he was a member of the A. P. A. Trumbull's discharge, it is said, was uncompensated by Foley, the saloonkeeper, and Servis, a policeman, who is a sympathizer with Rome. They were heard to say that they would drive all of Callahan's trade away from him and afterwards tell him it was because he employed an A. P. A. The next day Trumbull was sick and laid off. When he got well enough to go to work Mr. Callahan had no further use for him. Our friends who have been eating at Callahan's should not hesitate to be as bigoted as the Romans. There are restaurants run by Protestants. What is sauce for the goose should be sauce for the gander.

ARCHBISHOP LANGEVIN, the head of the Roman Catholic church in Manitoba has declared that all adherents of the church who do not obey the teachings of the hierarchy regarding separate schools will not hereafter be regarded as Catholics—in other words they will be "excommunicated." This will, no doubt, widen the breach in the church's political forces since several prominent Catholics of the province have recently taken a very decided

stand against the church. This fight is looked upon by Protestants generally with a great deal of interest. One thing seems certain that unless the government recedes from its present position there is likely to occur some serious complications at the coming May meeting of the provincial council, and this attempt of the archbishop to whip the patriotic Catholics into supporting the church in opposition to their own opinions can only add fuel to the flame.

THE Kansas City *Star* gives an account of an A. P. A. meeting, in which it says: "The songs and recitations, as well as the speeches, were patriotic, but through most of them there was a vein of prejudice which frequently hinted that a man cannot be a good American with being an A. P. A." The people who read the half column account of the meeting published by the *Star* would never accuse the man who wrote it with being prejudiced. Oh, no; they would just say he was a Romanist—probably one of those liberal minded fellows who chase such men as Slattery, McNamara and White through the streets of our leading cities, crying for their life's blood, and abridging a constitutional guarantee—the right of free speech.

## Ho! For a Daily American.

MINNEAPOLIS, Minn., April 14.—Editor AMERICAN, Omaha, Neb.—The following appeared in Chicago *Inter Ocean* last week: "Mayor Collom, the editor of the *Standard*, the new Boston daily, is the author of 'Marching through Georgia.' He was an officer in General Sherman's army, and lost a leg in battle."

The *Standard* is a Protestant daily and was built up from a weekly patriotic paper, which called for subscriptions for shares etc. The A. P. A., Jr. O. U. A. M. and other orders came to the front in grand style. Patriotic meetings were held and as a result Boston has a Protestant daily. This daily started out with a subscription list of 110,000 names exceeded by only two out of six daily papers.

Now, why cannot THE AMERICAN become a daily? Nebraska is full of Protestants and is one of the banner A. P. A. states. Now, boys get to work make a daily out of your weekly patriotic American paper. If in Rome-run-sold Boston Americans can start and support a daily paper surely Protestant Omaha can. Who will be the first to subscribe for stock? Let us start a daily. Let us raise \$150,000 for the purpose. Let us start with 10,000 shares of \$15.00 each share to be paid for when \$100,000 has been subscribed. How many will you want? E. E. T.

## Rome at Work.

CHICAGO, Ill., March 17, 1895.—Editor AMERICAN:—Am very sorry that we have been delayed in getting the new and enlarged edition of the Black Pops. We are making it so much larger than at first anticipated. Little Benjamin (Neale) the Canadian patriot adds ten pages on the biography of the author, and from Supreme President Traynor's pen we have reprinted thirty pages from the *Patriotic American* on the aims, principles and objects of the A. P. A. It is called an expose but it is of the right kind as you will admit. Then just as the book was ready for the press some enemy spoiled a large number of the plates by a blow from a hammer or other such instrument. You may recall that the first edition was burned while in the bindery after a years delay by the breaking of plates and the work was paid for in advance. It is no easy task to get such a book printed. I have had the money in the bank to pay for the new edition for months. Have also added since forty new cartoons the best from your excellent paper and others. It will be all the better for the waiting. I would like it if you would give the reasons for the delay as Mr. Kelley suggests. Will be out in two weeks.

Yours in P. P. &amp; P.

O. E. MURRAY

## Heard Rev. Brown.

COON RAPIDS, Ia., April 17, 1895.—Editor THE AMERICAN: On last Tuesday evening, the 16th inst., we had our first public meeting in behalf of the American principles. Rev. H. B. Brown, of Vista, Neb., delivered a lecture on "Romanism and the Public Schools" to a good audience, in the opera house. The people manifested a lively interest in this subject, giving close attention to the last. A package of AMERICANS was distributed among the people, which were gladly taken, the only trouble being there was not enough to go around. Mr. Brown is to speak again tonight on the subject of "Romanism as a Political Power." I am very truly,

ONE OF YOUR SUBSCRIBERS.

## Married.

OLIVER—GOERNE—At the residence of the bride's parents, No. 4020 Cumming street, Mr. Clarence Oliver and Miss Catharine Goerne, Thursday evening, April 18, 1895, Rev. Cledenfeld officiating.

Mr. Oliver is a journeyman printer employed at Fester Printing Company who has a host of friends, while Miss Goerne is the daughter of our old and esteemed friend, K. F. Goerne, the blacksmith doing business at Twenty-fourth and Cumming. With their other friends we wish them bon voyage.

Cheap Rates to Points on the Elkhorn April 23rd.  
One fare plus \$2.00 for round trip. Minimum selling rate \$7.00. Limit 20 days. Stop over on west bound trip. Ticket Office: 1401 Farnam street. Depot: 15th and Webster streets.

## ADDRESSES THE SOUTH

Supreme President W. J. H. Traynor Sends Out an Open Letter.

It Contains a Plain Statement of Facts as They Exist Politically—The True Interests of the South.

## To the People of the Southern States:

The conditions prevailing in your section, so far as they relate to the purposes of the American Protective Association, are such as to inspire the hope that our order may find there a permanent and impregnable stronghold. The pioneers of a country leave their stamp upon it; and hence the land of Washington, Jefferson and Jackson, imbued with the principles of Protestantism through the teachings of its early statesmen, is today the most thoroughly Protestant portion of Christendom. In four of the southern states less than 1 per cent. of the male population above 21 years of age belong to the church of Rome. In North Carolina the proportion of Roman Catholic voters to non-Roman Catholic voters is only two-tenths of 1 per cent; in Arkansas, five-tenths of 1 per cent; in South Carolina, seven-tenths; and in Georgia, nine-tenths. In three other states the percentage is less than two, to wit: Tennessee, 1.4 per cent; Alabama and Mississippi, 1.5 per cent each; while Oklahoma has only 2.2 per cent, and West Virginia only 2.8 per cent. of papists among their voters. In three other states the percentage is less than seven. These are Florida, 5.8; Texas, 6.2; and Kentucky, 6.9. In three other states and the District of Columbia the percentage is very much higher. In Maryland it is 17.3; in Virginia, 18; in the District of Columbia, 20, and in Alabama, 28.3. These figures are highly instructive. But it might be more instructive still to show in tabular form the membership of the Roman church as compared numerically with that of the Protestant churches, leaving out of account those holding no membership in any religious body. This I have done in the following table.

Table showing the per centage of males over 21 years of age in the District of Columbia and the southern states, who belong to the Roman Catholic and Protestant churches respectively:

STATE, ETC.	Catholic	Protestant
North Carolina	0.2	99.8
Arkansas	0.5	99.5
South Carolina	0.7	99.3
Georgia	0.9	99.1
Tennessee	1.4	98.6
Alabama	1.5	98.5
Mississippi	1.5	98.5
Oklahoma	2.2	97.8
West Virginia	2.8	97.2
Florida	5.8	94.2
Texas	6.2	93.8
Kentucky	6.9	93.1
Maryland	17.3	82.7
Virginia	18	82
District of Columbia	20	80
Louisiana	28.3	71.7

In the United States at large the per centage of Protestant males over 21 years of age is 27.7 and of papists 10.7. The south, therefore, is safely anchored in the Protestant column; and if it were not affected on account of its federal relations, its lot would be fortunate, indeed. But its prosperity is as much affected by the character of the men sent to congress by the voters of the great cities of New York, Boston, Chicago, Cincinnati, St. Louis and San Francisco as by that of its own immediate representatives. Hence it is that the Roman question has become a national issue, and is more important and far-reaching than any question of tariff or silver. Twenty-six to twenty-eight millions of the inhabitants of this country now live in the large towns and cities. Early in the next century the urban population will comprise fully one-half of the whole, and it is certain that in the near future the character of the population of our cities will fix the character of the general government, and determine the destiny of the republic. The tendency of this potent urban influence, therefore, concerns the welfare of the whole country, for there is not a town, hamlet, or household in the United States to which it does not reach in one form of legislation or another. No citizen, of whatever section, creed or party, can escape it. The papists know this, and declare it boldly. Satoli says:

"Whatever effect the papacy comes home to millions of Catholics, and consequently is of importance to every Christian nation. Thinking men the world over realize that the so-called 'Roman question' is as full of actuality as it is complexity."

"The Roman pontiff has not ceased to exert his influence upon secular governments. \* \* \* The pope with centuries of experience to direct him, knows enough of diplomacy to set a proper value alike upon the promises and threats of interested statesmen. If, with honor to himself, he can obtain from them concessions in favor of the church, well and good. \* \* \*

The concessions desired by the pope are that every government should recognize him as the supreme ruler of the world, both in spiritual and temporal affairs, rendering tribute to his

exchequer and obedience to his bishops. Now, obedience is involved in the payment of tribute, and our congress has long been paying tribute, not directly to the pope himself, but indirectly to his missionaries and other agents in this country. To his missionaries it gives vast sums of money annually under the disguise of appropriations for the education of the Indians and for the building and maintenance of so-called charitable institutions in Washington. To other emissaries of the papacy, congress, through the political influence of its members, gives lucrative offices under the federal government. Legislation and patronage are both brought into play in behalf of the papacy in order to conciliate the great mass of papist voters in the cities. And thus a practical union of church and state is affected, the tendency of which is to sap the foundations of our institutions.

On account of the peculiar relations between the federal and state governments the position of the papacy in reference to education must not be overlooked, lest we place every state in the Union in the situation of Manitoba with reference to the Canadian federation. The theory of the papacy on this subject is set forth in the syllabus of 1864, and was fully indorsed by Mgr. Satoli, in his article on the school system of Rome, published in the December number of the *North American Review*. That theory is that it appertains exclusively to the ecclesiastical institution (the papacy) to direct the teaching of theological subjects, and further that "the entire direction of public schools, in which the youth of christian states are educated, may and must appertain to the ecclesiastical institution and belong to it, so far that no other authority must be recognized as having any right to interfere in the discipline of schools, the arrangement of studies, the taking of degrees, or the choice and approval of teachers."

The concession of this principle by the federal government would injure the south quite as much as any other section of our country, and Satoli is wise to secure this concession by "diplomacy"—that is, by manipulating the balance of power between the political parties.

Now, the American Protective Association was organized for the purpose of combating in the political sphere the ecclesiastical power which demands such concessions from our statesmen, and which has of late been so successful in its diplomacy. Our order maintains that the state should be the supreme power in every nation, commanding what is right and prohibiting what is wrong without regard to the pretensions of any ecclesiastical institution whatever, whether the head of such institution be located within or beyond the limits of its own territory. It aims at a complete separation of church and state, and to that end it endorses the following proposition as an amendment to the constitution of the United States:

"Neither congress nor any state shall pass any law respecting an establishment of religion, or prohibiting the free exercise thereof, or use the property or credit of the United States, or any money raised by taxation, or authorize either to be used, for the purpose of founding, maintaining or aiding by appropriation, payment for services, expenses or otherwise, any church, religious denomination, or religious society, or any institution, society, or undertaking, which is wholly or in part under sectarian or ecclesiastical control."

This amendment was prepared by the law committee of the National League for the Protection of American Institutions, and was offered by Mr. Linton, of Michigan, at the last session of congress, but no action was taken by that body in regard to it. It will be offered again early in the next session. Under its operation, if it is ever adopted, not only would no one denomination be favored at the expense of the rest, as the papists have lately been favored, but all support of sectarian establishments would be entirely voluntary, as under the first amendment to the constitution it was intended to be. In expounding the first amendment, Judge Story says that it was under a solemn consciousness of the dangers from ecclesiastical ambition, the bigotry of spiritual pride, and the intolerance of sects, exemplified in our domestic, as well as in foreign annals, that it was deemed advisable to exclude from the national government all power to act upon the subject. The situation, too, of the different states equally proclaimed the policy, as well as the necessity, of such an exclusion. In some of the states Episcopalians constituted the predominant sect; in others, Presbyterians; in others, Congregationalists; in others, Quakers, and in others again there was a close numerical rivalry among contending sects. It was impossible that there should not arise perpetual strife and perpetual jealousy as the subject of ecclesiastical ascendancy if the national government were left free to create a religious establishment. The only security was in extirpating the power. See Story of the Constitution, section 1879.

Another great authority says: "The legislatures have not been left at liberty to effect a union of church and state, or to establish preference by law in favor of any one religious denomination or mode of worship. It is not toleration which is established in our system, but religious equality." See Cooley's Constitutional Limitations, chapter XIII, page 469.

In view of those propositions, which are undoubtedly a true exposition of the first amendment, it will hardly be doubted that every citizen of this country, not himself a papist, would vote for the sixteenth amendment proposed by Mr. Linton. For the many appropriations to church institutions, of which the state and federal records show an alarming growth, demonstrate not only that the ecclesiastics are defying the constitution, but that directly and indirectly they were corrupting the servants of the people to further the ends of the church.

Following evidently the teachings of the papal hierarchy, the subjects of the pope in this country segregated in such alarming and political strength in nearly all our large cities that the election of a non-papist is rather an exception than the rule, from 60 to 90 per cent. of the public office holders and employes being followers of the Roman pontiff. This condition of affairs, obtaining as it does throughout the northern and western portions of the country, cannot by any stretch of logic be attributed to accident, as many apologists for the system would have us believe; nor can it be excused upon the ground of a superior fitness, for the fact is notorious that the most illiterate of government employes, both in state and nation, are subjects of the papacy, and that those large cities where the papists hold the reins of government are the most corrupt. No one can doubt, therefore, that a radical reformation is necessary. The gates of the republic have been permitted to remain open long after indiscriminate immigration has become a political crime, and the reformation inaugurated by our order has been aimed, not at the subjects of the Roman pontiff as individuals, but at a certain system which threatened the democratic institutions of the country—a system by which the politicians are enabled to use alien ignorance and illiteracy for their personal ends.

To effect our purpose in this respect a bill for the restriction of immigration, also introduced by Mr. Linton, of Michigan, at the last session of congress, has been indorsed by the patriotic orders of the country. Incidentally, this bill, if enacted into law, would benefit the laboring men of the country far more effectually than any tariff scheme, high or low. And it is therefore to be hoped that every working man will join with us in demanding its passage. The same bill contains provisions respecting naturalization which will elevate the standard of the elective franchise, and tend mightily to secure the desired purity and freedom of elections. As a further safeguard to the purity of elections, every member of our order is pledged to deal justly by his fellow-man, and to uphold the constitution and laws of the country to the utmost of his ability—to maintain the freedom of conscience, the freedom of speech, the freedom of the press, and every legal right of the citizen. In the exercise of the functions of citizenship, to be intensely active in the discharge of his political duties in or out of party lines, because all problems confronting our people will be best solved by a conscientious discharge of the duties of citizenship by every individual. We believe that the decalogue and the golden rule have a place in politics; and we reprobate, condemn and anathematize the jesuitical doctrine that the end justifies the means—the doctrine which underlies all election frauds, as well as all subsidies to sectarian institutions, and all other legislation which is not general in its character, or which favors any one class of people or any one section of the country to the detriment of any other.

We maintain the proposition that of all the rights of man, the right of the ignorant to receive instruction is the most indispensable, because it is through knowledge alone that any other right can be preserved. Washington himself realized this great truth and hence, as far back as 1795, he declared that the time had already come when a plan of universal education ought to be adopted in the United States as the only safeguard of our system of government. But education in order to be universal must be free. In private or sectarian schools the few who are destined to form an aristocracy are educated, but the people have no lot or part in such institutions. In them the wealthy are trained to be legislators and professional men, and the most docile among the common people are trained to be priests, teachers or missionaries, thereby developing in the state an oligarchy for the administration of all public functions—an oligarchy which invariably degenerates into political and ecclesiastical despotism.

To maintain a system of universal education, therefore, is one of the purposes of our order. In our opinion the non-sectarian free public school is the essential basis of such a system, the bulwark of American institutions and the best means of educating American children. And while we respect and earnestly maintain the constitutional guaranty of perfect liberty in matters of religion, yet we hold this religious liberty to be guaranteed to the individual, and not to mean that under its