

THE AMERICAN

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550 REWARD.

I will pay \$50 reward for the arrest and conviction of the party who is levying blackmail upon men about town under threat of exposing their shortcomings through the columns of this paper.

SCANNELL, bishop at Omaha, has gone to Rome to kiss the pope's toe.

THE people of Lincoln do not want to overlook this little item, taken from the World-Herald of Omaha: "Police Matron Evans of Lincoln yesterday brought a girl to the Home of the Good Shepherd at South Omaha."

WE are glad to have Mr. Nixon's official statement that he owns the controlling interest in the Inter-Ocean. There has been a wrong impression abroad for some time. People will now have confidence in the utterances of the grand old Ocean.

WRITING from Cairo, Ill., a friend says: "The people of this city are eager to subscribe for your paper. It is the best one published. We all like THE AMERICAN. There is nothing radical or abusive in it. It gets better every issue. Please send sample copies to the following gentlemen, leading citizens, and staunch adherents of the A. P. A."

A FRIEND at Minneapolis writes: "You may put me down for two shares in the new daily, and if I can arrange matters satisfactorily before they are all gone, will want several more. Patriots in every section of the country should throw in their dollars and help start a daily paper in the center of the country. We must prepare for the campaign of '96. Let us put none but an American on guard."

THE alleged Vicar of Jesus Christ has issued another encyclical—this time to the cardinals. Among other things he says: "Even if the temporal power has not been attained, the papacy has arrived at a situation enabling it, when the opportune moment shall come, to dictate conditions, and the same calm, prudent line of action will conduct still further to that end if followed unaltered."

ONE of the best men in town—physically—made an assault on our old friend Samuel MacLeod last week, and met with a surprise. Sam spanked him with his open hand, as he would a baby, advised him not to interfere with mechanics while they were at work, and told him to go into court and restrain the man who had hired him (MacLeod) to make repairs on the property he claimed. The man who assaulted Sam will feel heartily ashamed of it when he thinks it over.

HERE is a pointer for Messrs. Churchill and Russell: Information has reached this office that the governor will unite with you in naming the new board of fire and police commissioners for Omaha if he is given the right to name one man without balloting on him. The further information reaches us that Holcomb, in deference to the demands of Rosewater, has consented to name a Roman Catholic. The reason given for naming a Roman Catholic is that Mr. Rosewater wants a man on the new board who will keep that body in a continual turmoil, and bring it into disrepute.

ONE of our friends wants Rosewater to state whether he (Rosewater) left Bohemia in seemingly undue haste. The same friend desires the same Rosewater to state whether it was because the same Rosewater's name was attached to a thing and in a place where it had no right to be. That same friend wants to know whether the same Rosewater ever legally changed his name. Will Mr. Rosewater please inform our inquisitive friend? We certainly cannot. It may be that he has Mr. Rosewater mixed up with a family of rascals in Bohemia who have the same name. How is it, Rosey?

SINCE giving out the information last week that Rosewater has made a tie-up with the Romanized wing of the Democracy of this county, we have been placed in possession of additional proofs that the charge was true. F. J. Lang, the man whom Treasurer Frey beat two years ago, is chasing around town trying to induce prospective candidates of German extraction to refuse a nomination on the Republican ticket, stating that it will be an A. P. A. ticket and be fought by Rosewater. Lang says that Rosewater has promised him the nomination for county treasurer on Mr. Rosewater's non-partisan ticket.

AMERICAN CITIZENSHIP.

The rights, privileges and emoluments of American citizenship should be of so great a value as to render their bestowal upon every person, without regard to his fitness or his ability to properly appreciate them, a matter of common concern. Already we have placed the ballot in the hands of the ignorant horde that has come to us from pope-cursed and priest-ridden countries and it is directed against our own interests and the interests of our country whenever those interests are thought to be in conflict with the interests of the pope and his church. Shall we go farther, and advertise to the world that citizenship in this country is of so little value that we are ready and willing to bestow it upon whomsoever applies? Shall we continue to invest the pope's ignorant Irish, his ignorant and vicious dagoes, and his ignorant, vicious and murderous Huns with the power to cast a ballot, even when we know they do not realize its sacredness, and when we know they vote, not their own convictions, but those of the priesthood? Shall we give it to the Indian, who has no conception of the needs of civilization? To the Chinese, who have no regard for morality and no belief in the Deity? If we do, we might as well say to the old world: "We are powerless to resist you now, for we are reeled by internal dissensions and divided allegiances, and if you want the pick of our most choice acres and our most prosperous markets, this is your golden opportunity."

As we said, the bestowal of the rights of citizenship has already gone too far; yet in some sections, namely, California, the practice is to be extended, as may be seen by this article from the American Patriot:

"A new point in the Chinese question has been raised. The sons of Chinese parents born in this country, as they have become of age, have been recognized as citizens by birth, and as their number has been quite small they have been permitted to vote when presenting themselves at the polls, without question as to their right to do so. At the last election in this city, however, about fifty of them cast their ballots, and now a canvass of the city brings to light the fact that the total number of native-born adult male Chinese among us is nearly, or quite, 2,000, with, of course, a continual increase. It would seem that nothing is to be done in the matter but to permit them to register and then to vote, the same as other native-born citizens. It is claiming, however, that a way to prevent, or at least to check, this sort of thing has been discovered. It is held that the wearing of a queue by a Chinaman is a mark of allegiance to the Chinese emperor, and unless an American-born Chinese will consent to renounce that allegiance by cutting off his pigtail he cannot be recognized as a citizen, nor allowed to vote. The question will, of course, have to be decided by the courts, though the position taken with reference to it appears to be altogether reasonable, and the principle involved, that evidence should be given by each American-born Chinaman that he repudiates all claim of the Chinese emperor upon him, in order to receive recognition as a citizen is certainly just and right.

"The discussion of this matter brings up another one quite analogous to it—we had almost said the same one, in a somewhat different form, but one which is of far superior importance to us, because of its greater magnitude, and the increasing, not to say alarming, dimensions it is assuming. It is well known that every member of the Romish church, whether native or foreign-born, is taught to believe that each of the sacraments, such as baptism, confirmation, penance, etc., impresses upon the recipient a spiritual stigma, or mark, which brands him as a subject of the pope, like the mark burned upon the ox or heifer of a cattle king, and in submitting to be thus branded he yields to the claim of the holy father, acknowledging the allegiance represented by the stigmata he is made to believe that he bears. Now then, as the pope not only lays claim to temporal as well as spiritual sovereignty, but claims to be supreme above all kings and princes and other earthly rulers, it is a question if this equivocal or divided allegiance on the part of 'his people,' who are enjoying all the rights and privileges of American citizenship, should not be made a subject of searching investigation, with a view of deciding just what course of action in the premises is the proper one. We have no use for any American citizenship 'with a string to it,' and such pigtail allegiance as that under consideration, whether offered by a Chinaman or a Romanist, has no place in our republican system."

AGENTS WANTED.

Under this heading, in the Chicago Tribune of April 27, we find the following:

Wanted—The agency of ready-selling standard lines of merchandise; contractors' and builders' material a specialty; seven years' experience; best of references; correspondence solicited. Address W. S. SEAVEY, commercial agent, chief of police, Omaha, Neb.

The firms which may be intending to place their business with this man Seavey should look up his record in Omaha. They should read a late re-

port of a grand jury, and they should ascertain the popular public opinion of "Chief" Seavey. He may be all right, but the people were tired of him as chief of police.

THE NEW DAILY SCHEME.

In answer to repeated requests we have finally consented to undertake the task of starting a DAILY AMERICAN in Omaha. This would be an easy thing to do if people were to act as they talk. Yet it will not be impossible, even if they do not, for there are thousands of patriots who are anxious to have the news— anxious to give the Protestant preachers as fair a hearing as is accorded to Roman priests and itinerant lecturers of the Jesuit Sherman stamp—who will respond to our call for subscribers for stock to enable us to establish a DAILY AMERICAN.

We have consulted with our friends, and they have suggested this plan: Increase the capital stock of the American Publishing Co. to \$150,000. Divide into 10,000 shares of \$15 each. Begin business when \$100,000 has been subscribed. Each stockholder must be a subscriber.

Subscription price of the paper, first year, will be \$10; 88 the second, and whatever the directors decide thereafter.

The management of the company will be placed in the hands of a board of directors, who will be elected from among the stockholders, by a majority of the stock represented, at the regular annual meeting.

The indebtedness will not be over 40 per cent. of the capital stock at any time.

If you want to help establish a DAILY AMERICAN, fill out and return to this office the following blank, keeping this statement as our part of the contract:

On demand, after \$100,000 of the capital stock of the AMERICAN PUBLISHING COMPANY has been subscribed, I agree to pay to the AMERICAN PUBLISHING COMPANY, or order, the sum of \$..... Dollars, being the purchase price of..... Shares of the capital stock of the AMERICAN PUBLISHING COMPANY, of Omaha, Neb. Dated at (town)....., this..... day of....., 1895. [Signed]

Also, please fill out the following blank for our information, as we do not want to have a Romanist associated with us in business:

I hereby state and make this a part of..... contract with the AMERICAN PUBLISHING COMPANY: That..... am a Protestant; that..... belong to the following secret societies:..... further state that..... am not the agent of a Roman Catholic or of any person who sympathizes with the fight being made by the pope and the hierarchy against the free institutions of this country; further state and agree that..... will accept the face value of..... stock in the AMERICAN PUBLISHING COMPANY at any time it may become apparent that..... am working against the principles now advocated by the AMERICAN PUBLISHING COMPANY. Further..... agree not..... (State)..... this..... day of....., 1895. [Signed]

The following numbers of shares have

been spoken for in the scheme to get up a patriotic daily paper in Omaha: Omaha, Neb..... 1,000 shares. Chicago, Ill..... 50 " Brownsville, Neb..... 7 " Waver, Neb..... 7 " Boone, Ia..... 45 " Minneapolis, Minn..... 2 "

REDELL'S APPOINTMENTS. This paper has been disposed to regard Chief Redell as a man who knew enough to heal the differences in the fire department, and make it one of the best in the country; but in the first part of that supposition we have been grievously mistaken, and it may be that later on we shall be compelled to admit that we were mistaken even as to the last part of such supposition. We have been forced to this conclusion by the character of the appointments which he has made this week.

For some time he has had under consideration the appointment of a number of lieutenants, and the first of this week he announced his selections. Of the fifteen men chosen eleven are Roman Catholics and four are Protestants, none of the latter of whom are members of any patriotic order. In companies where there was but one Roman Catholic employed, that Roman Catholic was selected for a lieutenancy. This seems strange to us. It will seem strange to the electors of this community, and it is more than probable that people will view with suspicion the man in whom they have heretofore reposed complete confidence.

We are sorry to see Chief Redell tying up with the Irish Romanists. This community has long since repudiated them. He certainly knew this, unless he is totally blind, which he is not. And as he has made his bed with his eyes wide open, he can sleep in it, and when he awakes and finds that people have long since grown tired of Roman Catholic domination, and are cursing him for replacing them in power, he can reflect upon his shortsightedness and his gullibility.

THE men he appointed as lieutenants are: Hose companies—No. 1, P. H. Dempsey; No. 2, Jerry Sullivan; No. 3, J. Simpson; No. 4, C. H. Pringle; No. 6, P. McGuire; No. 7, M. Dineen; No. 8, J. J. Ormsby; No. 9, M. Mulvihill; No. 10, G. H. Head; No. 11, J. C. Daly. Hook and ladder companies—No. 1, T. Ruane; No. 2, Joseph Laux; No. 3, N. S. Nelson.

TO BE CONGRATULATED.

Judge Payne dismissed the bill yesterday filed by Mary Donohue and Mary Gaughan against Elizabeth Cooling, the mother superior of the Servite Sisters' Home, to obtain an interest in the property at Kedzie avenue and Van Buren street. The court held that the complainants were not entitled to an interest, as it was not shown that they had ever paid any sums of money which would specifically indicate a particular interest in the property. The home had been conducted for the benefit of poor children and their education, and the court presumed that the intention was that the funds received went to support the institution as well as purchasing the property.—Exchange.

This is the celebrated case to which we referred the 25th day of May, 1894, and we are pleased to hear that the court has held to the same opinion that we expressed at that time.

There is no doubt in our mind but what there was a gigantic conspiracy to legally rob Miss Cooling of her property. The real party was not Miss Donohue or Miss Gaughan, but was known to Miss Cooling and the ladies associated with her, and they are to be congratulated for having the courage to fight the great octopus whose greed for riches seems to be insatiable. We hope they will always keep their property out of the reach of the Roman archbishop, and in their own individual names.

Miss Cooling and her assistants run the only Americanized parochial school we have ever seen in. It is filled with mirth, and music and laughter. It is not a prison where young girls are maltreated and abused. If we thought it was we should curse Miss Cooling and her associates for being inhuman. So long as they stand up for their rights and do not abuse those in their charge, we shall be their friend, and we shall wish them success whenever they resist papal authority.

COL. A. A. EGBERT, an old and respected citizen of Omaha, was found, one night this week, lying in his yard with two bullet-holes in his body. One ball had passed through one of his lungs and the other through his heart. His friends believe it a case of murder, as he had had no trouble of any kind, was in good health and enjoyed the most pleasant family relations. It is stated that he heard a noise in the back yard, and that he armed himself and went out to ascertain what was wrong. A few minutes later two shots were heard, and, as the colonel did not return, his wife became uneasy, repaired to the yard and found him lying dead on the ground. His body lay about thirty feet from his revolver, two chambers of which were empty. It is believed that he had surprised some thieves, and that they overpowered him, turned his weapon on him and fired the fatal shots.

WASHINGTON LETTER.

Rome Has a New Book For Use in Her Schools.

It Pretends to Give the Real Object of the First Amendment to the U. S. Constitution.

Of all the passions that tyrannize over the heart of man there is none more ruinous to the person himself who is under its dominion—none more fatal to his repose or more at variance of humanity with the recognized virtues of humanity—than ambition. Its victim is more to be pitied than a lunatic. And yet it is the passion most commonly to be met with in men of every degree. Whenever it becomes conspicuous, and leads its victims to deeds of injustice, ingratitude, perfidy and turpitude, breaking out into overt acts against peace and good order, the offender should be dealt with in a summary manner. If he is a member of the American Protective Association, it becomes the duty of the order to investigate his conduct; and if such conduct is calculated to injure the order or any of its members, it should be condemned at once.

I have just read a remarkable book entitled "An Explanation of the Constitution of the United States of America, prepared for use in Catholic schools, academies and colleges," by Francis T. Fussey, A. M., and issued by the Catholic Publication Society company, of New York. In his preface the author says: "There is no thoroughly good text books on the subject, the principal one that we have seen being not only superficial in its treatment, but containing several grave inaccuracies." This is rather hard on Story and Cooley, but it must be true or a papist wouldn't have said it. These errors and inaccuracies, however, seem to relate mainly to the First Amendment. On the subject of this amendment I quote from pages 135-6, the following questions and answers:

"With what subject does the first of these amendments deal?"

"With restriction on the power of congress."

"What are the subjects of these restrictions?"

"Religious liberty, freedom of speech, and the right of assembly and petition for redress of grievances. The words are: 'Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof; or abridging the freedom of speech or of the press; or the right of the people peaceably to assemble and petition the government for a redress of grievances.'"

"What is peculiar about the 'religious liberty' part of the article?"

"That it had its origin in religious intolerance."

"How was this?"

"It was proposed on behalf of New Hampshire, which did not want its religious condition at that time to be interfered with."

"How does this state stand in religious matters?"

"As the most intolerant in the union."

"How do you know this?"

"By the fact that down to our own time it has refused to allow Catholics to hold office on account of their religion."

"What has been the result of the (first) amendment as regards Catholics?"

"They have been benefited by it throughout the entire country, and even the most intolerant state of them cannot much longer refuse them full liberty."

"What other instance in the history of our country has shown an anti-Catholic movement to result for the benefit of Catholics?"

"The Revolution itself, which was stimulated by anger on account of the Quebec act."

"What are the restrictions on congress in regard to religion?"

"First, that it shall make no law establishing any denomination as the religion of the state; and, second, that it shall not by law prohibit the free exercise of any form of christianity."

"Why do you say 'christianity'?"

"Because it has been decided by the supreme court that christianity is a fundamental part of our constitution."

The pope's disapproval of the provisions contained in the First Amendment is expressed no less clearly in his latest encyclical, in which he impudently says:

"It would be very erroneous to draw the conclusion that in America is to be sought the type of the most desirable status of the church; or that it would be universally lawful or expedient for state and church to be, as in America, dissevered and divorced. . . . She [the church] would bring forth more abundant fruits, if, in addition to liberty, she enjoyed the favor of the laws and the patronage of the public authority."

The pope and the jesuits are not satisfied with liberty. They demand the favor and patronage of the public authority in addition to liberty. They demand that church and state shall not be dissevered and divorced. Hence it is that Jesuit DeHarbe, in his book on constitution, misrepresents the First Amendment, and utters a deliberate and direct falsehood as to the doctrine held by the supreme court of the United States concerning the relation between christianity and this government. In the Girard will case, the leading case on the subject, the court held that christianity is not a fundamental part of the constitution, or, indeed, any part of it.

The doctrine that any form of worship except christianity may be prohibited, taken in connection with the fact that Protestantism is held by the papal authorities not to be a form of christianity, gives a clue to the ulterior designs of the papists, and furnishes an insight into the motives for perverting in the minds of their pupils everything bearing upon religious questions. This book is an infamous and criminal travesty upon the principles of our constitution. Its teachings are false, treasonable and seditious.

Moreover, if the Revolution itself was stimulated by anger on account of the Quebec act, an act which made large concessions to the jesuits and other papist institutions, and if the Revolution is an instance of an anti-papal movement, as this papist school book teaches, what then becomes of the great clamor about the intense patriotism of the papists of that period?

The Quebec act referred to is just at this time an apple of discord in the British provinces; forming an element of the school question which has become a political and a party question on account of the attitude of Manitoba. There is just as much patriotism among the papists of Manitoba and Ontario now as there was among the papists of Maryland in 1776. The following press dispatch shows the position of the papacy at this time:

"WINNIPEG, Man., April 15.—Archbishop Langevin, the Roman Catholic head in western Canada, caused a sensation during a sermon in St. Mary's church here last night, when he announced that hereafter all so-called adherents who did not follow the teachings of the church in the matter of education could not be regarded as members of the Roman Catholic church. This has an important bearing on the Manitoba school question, and means the excommunication of certain Catholics who have taken a stand against the church and with the Manitoba government in their determined fight for national schools.

"It is reported that a special encyclical from Rome has been received by the Manitoba bishops on the school question, hence the announcement by Archbishop Langevin.

"Archbishop Fabre has issued a pastoral letter in which he commands the clergy to keep silent when in the pulpit on the Manitoba school question, but recommends them to express to their parishioners who ask them the delight of the episcopacy at the action taken thus far in the matter by the conservative government."

As to the freedom of the press guaranteed by the First Amendment Mr. Fussey is silent. The reason for this may be found in the following statement of facts which occurred in Montreal:

"On Nov. 11, 1892, the Roman Catholic archbishop of Montreal, published from the altar of his cathedral church, and in the other churches of his diocese, a denunciation of the Canada Revue news-