

THE AMERICAN.

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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FOR AMERICANS ONLY.

Shut Out Foreign Labor and Wages Will Be Higher.

The Public Schools Our Hope—In Them American Principles Are Implanted in the Minds of the Youth.

An audience filling every seat in Miner's Opera House, at Newark, N. J., listened to a lecture, on June 17, by Rev. Madison C. Peters on "America for Americans." Mr. Peters' remarks received prolonged applause. He said: "America is the best country in the world, and those who do not believe it, do not have to stay here. If I believe in Ireland for Irishmen, in Germany for Germans, in Italy for Italians, why should I not believe in America for Americans? This peerless, unrivaled, unapproached and unapproachable land is not a new Ireland, nor a new Italy, nor a new Germany. It is not a country for the ticket-of-leave men; it is not a place for the criminals and paupers of Europe; it is not the asylum for those who leave their country for the country's good. America is for man—for man in his intelligence, for man in his morality, for man in his love of liberty, for man who ever he is and whencesoever he cometh.

"He is an American, no matter where born, who has an American heart and who lives in obedience to the vows of citizenship he has assumed.

"I acknowledge the debt which this country owes to the foreign laborer; thousands upon thousands of our foreign-born citizens are useful and honorable men, an acquisition to any country. But I believe that I express the conservative opinion of thoughtful men everywhere when I say that we have reached a period in our history when immigration without limit is not advantageous to the country nor to the immigrant.

"It is within the mark to say that fully three-quarters of our immigration since the civil war has been drawn from the lowest strata of European society. Is it not time that we demand protection against this mighty European army that is moving upon us? The more intelligent citizens of foreign birth see this danger more clearly than the native-born Americans, who have a supreme indifference to the fate of the republic. We have permitted the accumulation of explosive inflammable material in our political cellar, and we should not be surprised if some day our house catches fire, and is burned over our heads."

Speaking of immigration and the labor problem, Mr. Peters said:

"Shut down the European labor supply and the American demand will go up. Scarcity of hands makes higher wages. I have one sure cure for hard times: Suspend immigration until the men already in this country have something to do. The European laborer is raw material which even free traders ought to be willing to tax.

"Restrict immigration and you solve the temperance question. The wholesale liquor dealers are estimated at 65 per cent. foreign-born, the brewers 75 per cent., and the saloonkeepers 93 per cent., and of these last named 98 per cent. belong to one church. There is one thing to be said in favor of the saloon business—the Americans are 'not in it.'"

Touching on naturalization, the lecturer said:

"Along with educational qualification, I go for fourteen years' residence in this country before naturalization. I had to be here for twenty-one years before I could vote. I acknowledge the moral worth of numbers of our foreign born citizens. They are among the best in our churches—the best in my church; but they do not represent the mass of immigrants. Though numbering only one-sixth of our total population, they send more to our penitentiaries and poor-houses than the remaining five-sixths. Seventy-one per cent. of the inmates of our penal and reformatory institutions are foreign-born, or the children of the foreign-born, and of these 60 per cent. are of one church. If our early rulers had known that eventually immigrants would come into this country at the rate of 80,000 in one year, for how long would they have required residence before naturalization? About 1,000 years. I don't know how it is in Newark, but in New York, while it requires a residence of five years to become a citizen, immigrants have become voters before they had recovered altogether from sea-sickness, and policemen before they were rid of the smell of the steerage, while the young native-born American who may have graduated from college at eighteen, has to wait three years longer before he can take his place alongside the Irish, German, Russian,

Polish and Bohemian rulers of his native land.

"One consequence of this great influx of immigrants is the importance attached to the foreign vote. There should be no Irish, German or Italian vote; no such thing as a Catholic, Protestant or Hebrew vote, but only an American vote. Demagogues, political and ecclesiastical, by their appeals to religious prejudices, have managed to secure 70 per cent. of political offices. The foreign-born citizen who does not become an American in sympathy and in principle is a forewarned impostor.

"There are in this country hundreds of thousands who do not pretend to assimilate with American citizens. There are throughout the west little Germans, Irelands and Scandinavians, just as there are in our large cities centers of foreign nationalities, where customs, language, etc., are essentially foreign. If we do not Americanize these they will Europeanize us. On Bedlo's Island is the Bartholdi statue of Liberty. In the right hand is held the torch of liberty. I would place in the left the Constitution of the United States. While the right hand is extended in welcome, let the left hand be kissed on bended knee in token of submission to the Constitution and our laws. Loving all mankind as brothers, I would welcome all, but before naturalization there must be assimilation as American citizens.

"Popular government is nearly all our large cities has come to be government of the bosses. In Boston, in the west, everywhere, it is the same story; 16 per cent. of the population hold 73 per cent. of the municipal offices. Under Cleveland, with few exceptions, they hold all the better offices. If you do not believe this, look up the records. This isn't their fault, but it is our misfortune. When the American people wake up to a realization of their duty they will not fail to get their rights."

The speaker closed with a vigorous argument for the complete secularization of our public schools. He declared: "They are the bulwarks of our liberties, they are the great assimilative vigor of the body politic, in which the children of the Irish, the German, the Italian immigrant are made American citizens. Religion belongs to the church, not to the state. In Europe, education is passing more and more under state control. Shall we in America put on the cast-off garments of Europe and put in place of our free public schools a system abandoned in the old world? Shall we surrender our system for a system that has made Italy, Spain, Mexico and Ireland a hissing and by-word among the nations?" (Cries of "No! No!")

The Water Carnival.

SANTA CRUZ, Cal., June 15, 1895.—EDITOR THE AMERICAN: As I am here taking in the water carnival, I'll drop you a line and tell you how the show looked to an outsider. The town is a little paradise, with its ocean front and its valleys and green hills in the back ground, for this is a good farming country; it reminds one of home to see the corn knee-high and the waving wheat and barley. One would imagine himself in Illinois, with this exception: he would be minus the roaring sea and the bracing salt air. This, like most of the towns throughout the state, is noted for its cleanliness, its comfortable homes, its electric street-car service and its fine hotels. Each hostelry strives to excel every other hostelry in the comforts and conveniences provided. Santa Cruz is one of the most popular watering places in the state, and during the heated term the people flock here from the interior portions of the state. Beside the four large hotels here, there are many small cottages designed for the accommodation of those of moderate means. These cottages, furnished, can be rented for a small price, and thus a small family can enjoy all the advantages of the place. This place and this whole region were settled by Mexicans and Spaniards, and their descendants are prominent here yet; but the Yankees are now the leading element here, as well as in every town in the state, for the early settlers of this state were the pope's own people, and a donkey to ride and an ox team with which to haul and plow were good enough for them. But that kind of travel was too slow for the Yankee; hence the electric-car, the steam-car, and everything up to date. And it is to the live Yankee that this carnival is due. The carnival is a first-class show and a pecuniary success. Yet it is the first enterprise of the kind which the people of this state have known. There have been rose and other carnivals, but this is the first water carnival. I was told yesterday that it will not be the last. There has been a parade each day, and everything has harmonized, until Thursday, when some "un-American" order called the

A. P. A. asked the directors to permit in the procession a little red school-house on wheels. It was about 12 by 14 feet, with a small railing around the outside to represent a fence and to keep the children from falling off while they were playing around the house. A small flag had been hoisted on the jackstaff just opposite the door. When all was in readiness a majority of the committee refused to allow it in the procession; but "God always looks out for his own, and this occasion was no exception to the rule, for one of the marshals of division told the boys to put the school-house in his division, and they did so—children, flag, and all. And no one had nerve enough to order the school-house removed. That float provoked more cheers and comments than anything else in the whole line. When the throngs of people began to cheer the little red school-house, the committee saw they had made a mistake in forbidding it in the procession. They knew the house was entitled to a place in the procession, but they were afraid of public opinion. They who have so much respect for the opinion of the pope's hirelings are not the kind of timber out of which the A. P. A. purposes to construct the new ship of state. Any man who has been born and bred in America and educated in the public schools of the United States, who will stand by and see a foreign power trample on the rights of free men, without raising his voice in patriotic protest, is a coward and a traitor, unworthy to be an American citizen or to breathe the pure air of the republic.

I understand that this is the first time the little red school-house has been represented in a parade in this state, and I sincerely hope it will not be the last. Americans are justly proud of the fact that their greatest men began their education in the little district school house. I mean such men as Washington, Jefferson, Madison, Monroe, Webster, Clay, Lincoln, Grant, Sherman, Logan, Garfield, Greeley, and a host of others.

There is a council of the A. P. A. here. They number over two hundred of the best citizens, and are adding to their membership every week. There is also a thriving W. A. P. A. Judging from the large school-houses, with their beautiful grounds, there is a spirit predominating here that is not reassuring to the pope and his priests and emissaries. Santa Cruz has a magnificent high-school edifice, just completed. A citizen tells me it is equal to any similar edifice in the state.

H. H. K.

INSULT TO "OLD GLORY."

Italians Made to Lower Their Own Flag Under Protest.

SYRACUSE, N. Y., June 23.—A special from Suspension Bridge, N. Y., to the Standard says: "The contractors building the new trolley line in the gorge on the American bank of the Niagara river have brought great crowds of Italian laborers here who live in camps along the bank in shanties, over which they have been flapping the Italian flag very high. This has been an eyesore to some lovers of Old Glory, and at noon to-day an old veteran named Orlando E. Wilson, accompanied with four others, visited one of the camps close to the city and ordered the Italian flag lowered. Italians to the number of several hundred gathered about and gesticulated. 'Take that flag down or I'll shoot it down,' said Wilson. The sons of Italy realized that the men were in earnest, and they complied."

Adjudged Guilty of Murder.

The jury in the case of John, Joseph and Nichodem Lewandowski and Joseph Jacks, charged with manslaughter at Chicago, returned a verdict of guilty, and fixed Joseph Lewandowski's punishment at four years, John's at seven years, Nichodem's also at seven years, and Joe Jacks' at two years.

John, Joseph and Nichodem Lewandowski and Joseph Jacks met John Zielenki in Michael Cortez' saloon, on Frankfort and North Robey streets, on the night of April 2. The Lewandowski crowd belonged to one faction of St. Hedwig's Roman Catholic Church. Zielenki belonged to the other faction. All the men drank considerable beer and fell to discussing politics. The discussion soon led to a quarrel, with the result that a man named Adam struck Joe Lewandowski on the head with a rubber hose. Zielenki, who up to this time had only taken part in the conversation, now also engaged in the fight. The fighters were driven into the street by the saloon-keeper, and there Zielenki was badly beaten. His skull was crushed. April 30 he died.

The trial of the Lewandowskis and Jacks began before Judge Baker on Wednesday.

(DISHONORED BY THE POPE.

New Yorkers Who Have Been Given Titles by the Holy Father.

The news from Rome that Colonel George Bliss has been ennobled by Pope Leo XIII gives that New York lawyer and politician a notable distinction. He has been made a commendatore of the Order of St. Gregory the Great, and, as the number of these is limited to seventy, Colonel Bliss finds himself in a select circle, and a scattered one at that, since its members are of all countries. It is doubtful if the pope, who is a man of a thousand cares, knows Colonel Bliss well enough to single him out for special distinction, and it was the metropolitan of New York, Archbishop Corrigan, who recommended the honoring of the colonel, as is usual in such cases.

It is on record that the former cardinal archbishop of New York, Dr. McCloskey, flatly refused to endorse one appointment that had been wheeled out of good-natured Plus IX. And there have been other cases. But Colonel Bliss' new title will stand.

Colonel Bliss is a convert to the Roman Catholic faith, and is an enthusiast. A number of years ago, when William Waldorf Astor represented the United States at Rome, the bankrupt Italian government seized the American College, and even threatened to loot the Vatican with its priceless works of art and literature. American Catholics were aroused, and none more so than Colonel Bliss. The Republican secretary of state, a friend of Colonel Bliss, as was the then president, was appealed to, with the result that Italy was warned through Mr. Astor to keep its hands off the American College, which it did. It is for this that Colonel Bliss has been rewarded with a title.

There are three classes in the Order of St. Gregory the Great. The "great cross" is limited to thirty, the commendatori to seventy and the chevaliers to 300. Colonel Bliss may hereafter wear a cross of eight points, the points in red enamel, bordered with gold and radiating from a gold center, having on it a head of St. Gregory. The cross is attached to a small wreath of gold and green enamel, which is hung around the neck from a broad red ribbon with a yellow border. Moreover, Colonel Bliss may wear a uniform, though he is not compelled to do so, in which a blue coat embroidered with silver, white trousers, a sword and a cocked hat figure. As the colonel is a plain American citizen in spite of his title, he will probably forego the uniform.

These honors really mean no more in one sense than an honorary degree conferred by a university, but, offered to so few, they excite emulation, and it is a fact that many Catholics look upon them much as a Frenchman does on the cross of the Legion of Honor, or an Englishman on a membership in the Order of the Bath. Colonel George Bliss is the second New Yorker to become a commendatore of the Order of St. Gregory. The other is Major John D. Kelly, a New York business man, living in Brooklyn, and the close personal friend of Cardinal James Gibbons, of Baltimore.

Another New York business-man who has been honored by the pope is John Good, who is a count of the Holy Roman Empire. He is a rope manufacturer, whose fight against the cordage trust attracted so much attention.

Colonel Coppinger, who married a daughter of James G. Blaine, and who served Plus IX in the Papal Zouaves, was honored with a title and decorations by that prelate. There is a printer in New York, James Laidley by name, who was decorated by the pope for similar services. "Red Jim" McDermott, the informer whom the Clan-na-Gael run out of America a few years ago, was a chevalier in the Order of St. Gregory the Great, and is yet if he is alive. He ran away from his home in Ireland and joined the papal army. It is not on record that he did any fighting, but he had a soft spot of duty near the pope, and his assumed piety rather than his rash bravery led Pope Plus to honor him with a title.

It was widely circulated at one time that James G. Blaine wore a papal decoration, especially after he was sun-struck in 1876 on the steps of the capitol at Washington. The friends who rushed to his assistance, on tearing open his shirt, found a small medal which had been hung about his neck by his mother, who was a devout Catholic, though his father was not. Mr. Blaine was not a Catholic, and was not decorated by a pope, though it would probably have caused him no uneasiness if he had been.

The pope emphatically endorsed the conferring of a medal on Augustin Daly by the University of Notre Dame for the theatrical manager's work in elevating the drama. There are other

Americans, too, whom the pope has honored when recommended to do so.

The late Eugene Kelly, of New York, could have been decorated any number of times, owing to his philanthropy and love of his church. But he shrank from publicity of any sort. The same is true of Patrick Farrelly, president of the American News Company of New York.—New York Commercial Advertiser.

Inspiring.

A friend who once spent a few days in Lincoln, Neb., and beheld the evolutions of a company of cadets, writes us as follows:

Picture in your mind a bleak December day, heavy clouds shutting out the light of a winter sunset, as the clarion notes of a martial air rose above the discordant din of your capital city; a corps of University Cadets swept by with soldierly strides, their faces alight with boyish pride that bespoke true patriotism in the man. Tears sprang to my eyes when I saw among the interested throng of spectators a few of those who, perchance, once stood shoulder to shoulder with Grant in the "wilderness," or rode "with Sherman to the sea," or perhaps fought "above the clouds" with Joe Hooker, who once more lift the bent shoulders and assume the soldiers' bearing, as these light-hearted "boys" swing thro' the old-time evolutions beneath the starry folds of the grand old flag that was to them an oriflame of victory, as ardently followed as ever was the "white plume of Navarre," or the golden eagles—

"The Roman legions bore
From the river of Egypt's cloudy springs,
Their pride to the polar shore."

I have floated on the waters of that "Sapphire Sea," whose waves lave the shores of "The Thousand Isles," as the sun rose in his glorious majesty above the enchanting picture—a glimpse of Fairyland that entranced the silent voyagers; I have lain asleep on the Colorado plain, under the pale stars, awakened at dawn to see above and beyond the intervening leagues, shrouded in darkness, the snowy summit of Pike's Peak, aflame with the morning sunlight, and thought of the dreamer, Bunyan, and his vision of "The Delectable Mountains."

I have stood above the bay as the sun went down beyond the "Golden Gate," bathing the city in a sea of splendor, and remembered the exile of Patmos and his wondrous vision of a city of pure gold, "that hath no need of sun or moon, and the gates thereof are not shut by day, for there shall be no night there." But never again, while the crimson tide of life courses along my veins, shall I behold such a glorious picture as when the last rays of the setting sun, streaming thro' a rift in the clouds, shone full on the flag—obscured a moment before by the smoke, as on a battle field, proudly floating—as if once more triumphantly waving over our conquered foes; for a moment an awful silence, then, like an inspiration, came to each the realization that we had drifted too far away from "Old Glory" and true Americanism. In all these years we have been joining the knee to the "golden calf"—drifted—until the nation's peril is greater than ever before since rang freedom's bell, proclaiming "liberty throughout the land to all the inhabitants thereof," and at the hands of the most insidious, diabolical and persistent foe of human freedom and happiness that ever cursed the world since the "morning stars first sang together!"

May God, in his infinite wisdom, vouchsafe that Protestantism soon awake from her suicidal sleep, ere it is the sleep of death in the dungeons of the revived inquisition.

The Issue in Manitoba.

The reply of Manitoba to the Governor-General of Canada, refusing to again permit sectarian schools to share the public funds, is courteous but firm and dignified. It will no doubt be adopted by the legislature, and then the issue will be made. The question for the dominion government will be the wisdom of forcing upon the people of the province a law that they are utterly opposed to, one which they have repealed and refused to re-enact in obedience to the command of the Governor-General of Canada, after the privy council of Great Britain has declared the right of appeal for remedial legislation.

Under the original school law in Manitoba, framed to respect the old treaty rights of the French Catholics, the Catholics were allowed separate schools, with a share of the public funds. The development of Manitoba has been more in keeping with that of our own northwest than with French Canada, the Protestants largely predominating in the newer province. In 1890 this old law was repealed and a new one enacted, which provided that government assistance and grants of public money are only given to what

may be called national schools. All teachers must pass the same examination and all schools be inspected.

The Catholics appealed to the courts when this law was passed, but the Manitoba courts rendered a decision maintaining its constitutionality. They then appealed the case to the supreme court of the dominion, which decided against the new law. The provincial government carried the case to the imperial privy council, and the law was again declared *intra vires* of the provincial legislature. The judgment explicitly declared that no right or privilege existing at the union had been prejudicially affected. The Catholics then laid all their stress upon the educational clauses of the British North American act and the provincial constitution, especially the act of 1870 granting appeal in case of infringement of rights established after the union. They appealed to the dominion government to disallow the act, but that court decided no appeal admissible. The matter was again appealed to the imperial privy council, which in January of this year reversed the decision of the Canadian supreme court, declaring that a right of appeal to federal authorities did exist.

The dominion government, acting on the command of the privy council, in March decided to make a recommendation in favor of remedial legislation, and a message to that effect was sent to the Lieutenant Governor of Manitoba.

Both sides to this controversy have some constitutional ground to stand upon, but beyond the question of strict legality lies that of wise policy. The Protestant population of Manitoba was 132,000 in 1890, and the Catholic population about 20,000. The provincial government has the right to make laws for education, and it is held responsible for the education of the masses. It claims to be simply fulfilling its duty in providing that all schools receiving public funds shall be inspected and all teachers pass the same examination. The view of this question taken by Manitoba is in harmony with the educational policy of this country. It has always been the settled policy of this country that there should be no sectarianism in the public schools, that there should be no grants of public money to any church school. So firmly fixed is this policy in the United States that no sect or denomination has sought to change the law. All are satisfied with it. The sympathy of the people of the States will therefore be with the Province of Manitoba in this controversy. Premier Greenway of Manitoba concedes that the dominion parliament has the power to impose upon Manitoba a law to which an overwhelming majority of the people are opposed. But he says: "We are a free people, and we will not be made slaves." And he quotes Gladstone's warning that it will be wise for parliament to think thrice before coercing a loyal and law abiding community. The controversy promises not only to arouse Manitoba to the point of rebellion, but to so affect the whole dominion as to precipitate a religious fight into the next campaign for the election of a parliament on this issue.—Chicago Inter Ocean.

Thanks God.

CHICAGO, June 21.—EDITOR THE AMERICAN: I wish you to publish the following in answer to an attack upon the A. P. A. and the Methodist Episcopal church, printed June 15, 1895, in a stingy little sheet called the *Observer*, edited by John J. Flinn, 315 Dearborn street, Chicago: Mr. Flinn is evidently greatly annoyed by the progress of the A. P. A., and he is undoubtedly a rank Roman Catholic Irishman and in league with the outgone chawmout party. He had better convert his talent to the work of annihilating the evil wrought by the Roman Catholic church. It is possible that the affairs of the city can be efficiently managed without the assistance of any of the former corrupt faction. Under the preceding administration no Protestant, whatever his nationality, could obtain even a menial position. The A. P. A. is an excellent antidote for Romanism. The order is just budding, and will soon be in full bloom; the fragrance which it exudes is not at all offensive to true Americans.

I am in a position to know that at least four-fifths of the charitable funds of the Methodist Episcopal church go to relieve indigent Roman Catholic subjects. Very few Protestants ask for help—perhaps from a lack of gall, but more likely because Protestants are generally a better class of people than the Romanists. I am glad this is free America, and that this fair land is not and never will be under the absolute control of His Big-Horned Highness yonder on the bank of the Tiber. When God is for us, who can be against us? Every true American thanks God for freedom. W. J. KENDALL.
322 Fulton street.