

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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ROMANISTS SUPREME.

Southbridge Ancestral Homes Losing the Charms of Yore.

SOUTHBRIDGE, Aug. 13.—It may not be news to the people in this vicinity, but it will surely be so to many in other localities in the state to know that the people of this fair village are living almost as completely under Roman Catholic domination as if Southbridge were located in the most Romanized portion of Canada. So complete has the power of the Romanists, both Irish and French, become in this town, that it now amounts to both a political and commercial boycott on Protestants. If there are places to be given to workmen in the factories and two men apply for them—one a Romanist and the other a Protestant—the chances are that in 999 cases out of 1,000 the job is given to the Romanist, and by a Protestant employer at that.

Southbridge is slowly but surely becoming depopulated of its old American Protestant inhabitants. The majority of these are the descendants of the families of sturdy pioneers who came to Worcester county shortly after the first landing of pilgrims at Plymouth Rock. They are to the manner born, but are now leaving their ancestral homes in the Quinebaug hills to begin life anew somewhere else, crowded out by an alien race who are not only robbing them of their birthrights but also pulling down the altars of their liberty and trying to despoil and destroy their institutions.

So absolute has the power of the frocked priests of Romanism become in Southbridge and other portions of the Quinebaug country, that they dictate to both the Democratic and Republican parties who they shall and who they shall not nominate for office, and neither party dare disobey the commands of their cackled masters or they go down in signal defeat. It is slowly but surely beginning to dawn on their minds that what their Catholic masters desire and have been working for is the complete mastery over them—in their lives, their property, their freedom of conscience and thought.

The public schools are practically under the control of the Catholics, and as fast as possible they are Romanizing them. The Southbridge Public Library, containing 70,000 volumes, and second to none in the state in point of excellence outside of Boston, is absolutely in the control of Catholics, and is run by Roman Catholic employes, the Protestants having been worked out, one by one, until there are none left. The work of Romanizing the books is also going on, and instead of compelling the French-Canadian population to send their children to schools where they can learn the language of the country, they are kept in the French schools of the Roman Catholic Church, where English is not taught, and then the public funds are used to pack the public library of an American community with Roman Catholic books, printed in French, for the reading and further-degrading of these aliens.

This is alleged to be the work of the priest of the Irish Roman Catholic Church, Father J. B. Drennen, who has succeeded in being made chairman of the public library committee. Not only has he put many books printed in English, written by prejudiced and partial Roman Catholic authors, and published under the sanction of the pope and other prelates, which means that they have superintended the writing of them as well, and that they cannot be impartial. One of these books, entitled "The History of Henry VIII.; or, Schisms in England," is filled with Roman Catholic doctrine. As near as can be learned, the Protestant members of the library committee have submitted tamely to Father Drennen's dictation without a murmur, although they knew his desires to be diametrically opposed to the desires of the founders of the library. Indeed, the Protestant people of the town openly accuse the other members of the library committee of laying in with the Irish priest for political purposes.

The board of education is composed of nine members, four of whom are Roman Catholics. Although they are in the minority, enough of the Protestant members always vote with them on all questions which they want put through, and in return receive Catholic support in the primaries and at the polls. Superintendent of Schools J. T. Clark almost always acts with the Roman Catholics, although he is a Protestant. As an illustration, some months ago a French boy in one of the schools refused to rise when the whole school arose to repeat the Lord's Prayer. The teacher, a young lady, born in Southbridge, of old Puritan stock, ordered the boy to stand, and he refused. He then attacked his teacher, bit her, struck her in the face, wounded her in the face with his nails, called her vile names, spat in her face and nearly

created a riot. Supt. Clark, instead of sustaining the teacher by expelling the young hoodlum, let him escape judgment by ruling against her, and further humiliated her by allowing the young ruffian to remain in school seated, while all the other children were on their feet repeating the Lord's Prayer.

TALKS WITH LEO.

Cardinal Gibbons Reports a Pleasant Visit With the Pope.

NEW YORK, Aug. 23.—After an absence of fifteen weeks, Cardinal Gibbons returned from Europe to-day on the Campania. When the boarding officers reached the Campania Cardinal Gibbons was seen on the upper deck talking to Bishop Foley, of Detroit, and Archbishop Riordan, of San Francisco, and several other clerical men who were in the party.

Cardinal Gibbons said: "My visit to Rome had no special significance, as it is customary for us to visit the holy father every eight or ten years, or perhaps oftener. I had several audiences with Pope Leo, the last one being on June 29. The holy father, although a little more stooped, looked much better and stronger than when I saw him last, eight years ago. He is a most remarkable man for his age, which is 86 years. His faculties are unimpaired and he is wonderfully bright. He generally converses in Latin, French or Italian; he speaks very little English. He takes deep interest in America and Americans, and frequently expresses his admiration for our political institutions. He sent no special message to America through me, nor is there any reason for his doing so at the present time. He wrote me a beautiful letter, recommending summer schools and commending the Roman Catholic University of America, and referred to the opening of several chairs in the university next October. In this letter he spoke very hopefully of the future of the university, and mentioned the coming Roman Catholic congress to open next October in Washington."

The cardinal said that he enjoyed his trip very much and that he had felt his health greatly benefited by it. He left Rome July 2, and traveled by slow stages through the Tyrol, Bavaria, Wurtemberg, Baden, Holland, Belgium, France, England and Ireland.

When asked as to the standing of the Roman Catholic church in France, the cardinal said: "While I was there, there was some friction between the Roman Catholics and clergy and the civil officials, owing to the levying of an extra tax on ecclesiastical institutions. I do not know whether the matter has been settled or not, but it will not be necessary for the Vatican, to interfere."

The reporter then asked the cardinal if he had heard of the Sunday-closing crusade in New York. "I have read about it," he replied, "but have not paid a great deal of attention to it. I have the pleasure of knowing Mr. Roosevelt, and think a great deal of him, as he is a very sincere and thoroughgoing gentleman. Shortly before I left Baltimore I expressed my self very freely in reference to the observance of the Lord's day. I believe that in the interest of religion, in the first place, that the day should be properly observed in a quiet manner. It is necessary for us to have recreation, but we can have it without interfering with a thorough observance of the Lord's day." The cardinal did not care to express himself on the question of the continental Sunday.

Criminal Carelessness.

If one man sees another in great danger, and neglects to render him any assistance, he is guilty of criminal carelessness. So when a man ignores the danger that his country is liable to, and takes no interest in regard to it, he is guilty of gross criminal carelessness. Some people are so nearsighted that they cannot see anything unless it is close to their optics. So it is the case with many people who cannot see when there is any danger pending, until the calamity comes. Solomon says the wise man foreseeth the evil and hideth, but the simple pass on and are punished. There are many simpletons who laugh to scorn the idea that there is any danger in the political encroachments of the Roman Catholics, who will some day be forced to admit the fact that they were mistaken. When the cloven foot of the pope tramples on their toes, then they will feel it.

Costa Says Ladies Disgraced Themselves.

GALESBURG, Ill., Aug. 26.—The Rev. Father Costa aroused a storm of disapproval among the Ancient Order of Hibernians yesterday by attacking bitterly the Ladies' Auxiliary of the order just organized here, declaring women had disgraced themselves by joining a woman's organization. This condemnation was extended to all woman's lodges.

A CLERGYMAN ARRESTED.

Two Stories Told of an Early Sunday Episode.

Rev. M. I. Kelly, said to be a Catholic priest of Newark, N. J., was arrested at 2 o'clock yesterday morning at Sixteenth and Nicholas streets by Patrolman Thomas on the charge of being a suspicious character. He was taken to the police station and locked up in the boy's cell, from which he was released a few hours later on bond secured by the clergyman of St. Philomena's Cathedral.

The story told by Father Kelly of his arrest was that he arrived in the city on Saturday after a long journey, and was physically exhausted. He had come to this city to visit a sister living in South Omaha, and married to a business man at that place. Having been abroad during the summer, he had decided to conclude his vacation with this visit. Having registered at the Midland hotel, Sixteenth and Chicago streets, he retired about the middle of Saturday afternoon, and shortly after midnight awoke, feeling quite nervous. He arose, and decided to walk about the streets in the fresh air.

He had gone up Sixteenth street, until he met Patrick Enright, the block watchman in that vicinity. Enright accosted him and demanded his business. Father Kelly says that he would have had no hesitancy in telling his business to an officer, had he known him to be such, but he did not know that Enright was an officer, and feared that the watchman intended to hold him up, and refused to answer. He says that Enright called him an impostor and left him, returning a few minutes later with Thomas, who not only called him an impostor, but a deadbeat, and placed him under arrest.

The officers tell a widely divergent story from that of Mr. Kelly. He first attracted the attention of the North Sixteenth street men at 4 o'clock on Saturday morning, when he approached Patrolman Carlson, stated that he had just arrived in the city on a delayed train and asked for a hotel. He was referred to the Midland, where he registered as the last guest on Friday's page. During Saturday afternoon and evening several bottles of whisky were ordered by the recently arrived guest and were sent to his room. About 1 o'clock Sunday morning he went into the office and ordered sent to his room a woman. The request was refused. Then Mr. Kelly went to the Union hotel, farther up the street, and there, it is alleged by the proprietor, asked for a room which should contain a woman. He was not accommodated, and then he walked farther on up the street until he met and engaged in conversation with a female street-walker. Watchman Enright then came in and engaged Kelly in the heated conversation which later led up to his arrest.

Mr. Kelly, upon his arrival at the police station, was very wrath, and demanded that a telegram be sent to the Archbishop of New York. He declared that in all of his travels, even in Russia, he had never been treated in such a "monstrous" manner as being locked up for simply walking on the streets. It so happened that the sergeant and each of the five policemen at the station were Catholics, but the prisoner took occasion to most roundly score them as A. P. A.'s, and in conclusion he several times angrily repeated, with forcible gestures: "I defy you."—Omaha World-Herald, Aug. 26th.

[Since putting the above in type, this priest has had a trial in police court and has been acquitted of the charge. —EDITOR.]

A Very Serious Matter.

The undisguised partizanship displayed by the Associated Press in its accounts of the trouble at Omaha is perhaps the most serious phase of a controversy which in itself is a flagrant instance of lawlessness verging upon outright anarchy.

The main features of the now famous war of the Omaha boards are in brief as follows:

Under a law adopted several years ago it devolved upon the Governor of Nebraska to appoint the members of the board of police and fire commissioners of Omaha, while, as a matter of fact, the appointments have been dictated by a local Republican boss, who for many years has been acting the part of a pook-bah in Omaha, and the state as well, to some extent. The last legislature amended the law, vesting the power of appointment in a board consisting of the governor and two other members designated by the act. The new law was alike distasteful to the Omaha boss and Governor Holcomb. Having attempted in vain to prevent its passage, the governor calmly decided to arrogate to himself the prerogative of annulling the law, which he was sworn to uphold and enforce in common

with all other laws of the commonwealth, but as the other members of the appointing board chose to do their duty the gubernatorial strike was of no effect. A new board of fire and police commissioners was appointed in accordance with law, and the bonds of the new commissioners were presented to the city council for approval. Meanwhile application was made to Judge Hopewell, who, it is commonly believed, owes his appointment to the pook-bah of Omaha, and lives some seventy miles north of the city, for an order restraining the new council from approving the bonds. The judge was compliant, and telegraphed an order as applied for to every member of the city council. Of course, no attention was paid to a proceeding so unheard of and altogether unprecedented. The bonds were duly approved. Judge Hopewell went through the farce of summoning the refractory aldermen before him to show cause why they should not be punished for contempt of court, but knowing that his telegraphic dispatches were utterly devoid of legal authority he beats a hasty and humiliating retreat, confining himself to the delivery of a laughable lecture.

In the meantime the old board had made preparations to hold their positions and the public property in their charge at all hazards, even going so far as to convert public buildings into veritable fortresses. However, the danger of a violent clash has been averted, as under the terms of a compromise the old board is to remain in possession of the offices until the supreme court shall have passed upon the matter.

Such in brief are the outlines of this singular war. A law has been annulled and trampled upon by the chief executive officer of the state and other public officials, including the police force of Omaha. That this is a grave matter goes without saying. And what is the justification alleged? Yes, forsooth, the new law, it is said, is an A. P. A. measure, the majority of the new appointing board A. P. A. men, the new fire and police board an A. P. A. coalition. As if it were material whether these allegations are true or false. As well might a Democrat, or a Populist, or a Prohibitionist defy laws upon the plea that they were enacted by the Republican party, or vice versa. The law which Governor Holcomb and other anarchists in public office in Nebraska have set at naught is an act of the people. Whether the people took counsel of the American Protect vs Association, or some other organization, or no organization, makes not the least difference. A law is a law, until it is repealed, and must be obeyed unless anarchy prevail.

But however deplorable may be the lawlessness at Lincoln and Omaha, the attitude of the Associated Press in the premises is a matter even more to be regretted. From the beginning of the controversy and during all its phases this news agency has sided openly with the law-breakers. Its reports have been as violent partizanship as any of the Omaha anarchists could wish. But they have been accepted by the press as bona fide news. As far as known, the Chicago Evening Journal is the only paper that has entered a vigorous protest against this disgraceful prostitution of the press.

The American press is the strongest governmental and controlling force in the country. It is not to be denied, however, that the reports of some of our news-gathering agencies are not accepted as gospel truth as generally as might be desired: For instance, it is a common belief, that the Associated Press is operating under sectarian influences and that its reports are colored in the interest of certain church bodies. This suspicion is probably more widespread than some of our contemporaries are inclined to believe. Whether it is well grounded in fact or not, it is calculated to weaken the power and influence of the press. That it has been greatly strengthened by the anarchistic coloring of the Associated Press reports from Omaha needs no demonstration. Hundreds of thousands of law-abiding American citizens have read these reports with utter disgust, and accepted them as conclusive evidence of the rank sectarian prejudices of the great news agency which has chosen to feed such stuff to the reading and thinking public as legitimate news.

All right-thinking people must and will admit that this is a very serious matter. A press which feeds lies instead of facts to the people is even a greater danger to the public peace and welfare than passing local waves of lawlessness and regiments of law-breaking governors.—Chicago Skandinavian.

If you want to learn something of the "high life" in the capitol at Washington, you should get a copy of Howard's "If Christ Came to Congress." It is sold only by the Union Publishing Co., 1615 Howard street, Omaha, Neb. Price 50 cents.

A BURNING OUTRAGE.

Nebraska Fire Department Turn the Hose on Salvationists.

As is well known, the fire department of Nebraska City, Neb., is headed by and composed almost entirely of papists, and therefore the following press telegram will not surprise any one save a sleepy Protestant:

The Salvation Army of this city is in trouble. They were arrested Saturday night, July 27, and subsequently released because no charge could be brought against them. Being unable to suppress them by process of law, the city last night endeavored to drown their ardor. When they appeared on the street headed by "Joe, the Turk," the fire department came up, attached a hose to a hydrant, and thoroughly drenched the Salvationists. All of the citizens denounce the performance.

While papists riot, murder and destroy in one city; in another mob and intimidate; in yet another boycott and threaten, and in this last case use the powers of the city to humiliate and disperse a body of well-doing and peaceable citizens, it is little to be wondered at that patriotic orders grow apace and thrive amazingly or that wide awake American citizens refuse to believe that the papacy is any wiser, charitable, kind or tolerant than she was in the middle ages or than her canons declare her to be. There is no use cutting the claws and filing the teeth of the beast. She must be destroyed utterly before freedom of conscience and action can ever be assured.—Patriotic American.

The Religious Press and the A. P. A.

All American citizens sustain a twofold relation in life. The first has respect to individual responsibility to God, the church and to humanity. The second relates to personal relations and obligations as citizens to civil government. We will here notice only one single point, the relation and moral obligation of ministers and conductors of the religious press as citizens of this Republic. If we understand it, they are no more at liberty to surrender or evade the obligations as citizens than other men, and in fact their very relations to society give them increased power for good in all the political departments of the "science of government," as Webster defines politics. It would doubtless be better for politics, better for the church and better for the nation, if the religious press would stand out boldly and publicly for true patriotic principles in such a time as this.

But we believe that the religious press has never given this subject much attention, and therefore it does not realize the terrible encroachments the papacy has already made upon the civil institutions of this country; for if it did, such profound silence upon the subject would seem to be almost impossible, but that as citizens, the conductors of the religious press would flame out by speech, pen and press in solemn tones of warning, and do it now before it is too late. Just consider the perils which are now upon us, growing out of the fixed purposes of the Pope of Rome to subdue this country to himself, and for this purpose he has already, through Jesuitical intrigue and priestly dictation, secured the control of the United States army, the navy, the Congress, especially the senate, consequently the Presidential appointments; Washington D. C., being now more Romanized than old Rome on the Tiber, many of the state legislatures, our large cities, and most of our great dailies. Now, if this be so, as we have reason to believe it is, what more is necessary to arouse to patriotic action the religious press and the ministers of the gospel in meeting their obligations as American citizens?

Now, then, we are glad to say to the religious press and to everybody, that the American Protective Association offers us relief in the midst of our political perils; then let all patriotic citizens, all haters of papal oppression and all true lovers of their country rally around it, as a God-send to help save the nation from the galling yoke of papal despotism.

The nature and aims of the A. P. A. should be well understood. It is not a political party, but it is the embodiment of true patriotic principles, working through political parties, and often dictating the nominations and electing its ticket. Hence, we would recommend to every citizen especially the religious press, to study its literature, to subscribe for its periodicals and help in every possible way to save our land from the clutch of Rome.

Now, will not the religious press give a little more attention to this subject, and closely ally itself with the millions of patriotic citizens who are now banded together in one association to work and vote, not against the Roman Catholic religion, but against the political intrigues and the determined hostility of the papacy to our free institutions,

and even the life of the Republic? This patriotic movement has nothing to do in the choice of political parties or with party methods, but it has to do with the question, Shall the United States be ruled by patriotic Americans or by the Pope of Rome? This question should be answered by the prompt action of all patriotic citizens as the only hope of saving the country in this time of eminent peril. None are better acquainted with the true condition of things than the Roman priests, who have been overheard to boast that they would have this country in two years; it was not for the A. P. A., and no wonder, for the politicians and heads of departments are becoming Romanized very fast; and it is said that today the pope has seven hundred thousand soldiers in this country, who are secretly armed and drilled ready for action at any time when the word to strike shall go forth from the Vatican. Hence, in view of the perils of the hour, we are unwilling to believe that the religious press will not do its full duty, both publicly and privately, in rescuing this glorious Republic from the mighty grasp of the papacy. J. G. P.

Frank M. Pixley.

With the passing away of Mr. Frank M. Pixley, the cause of Americanism loses one of its ablest and most earnest advocates.

If there ever was a man in this country who had the courage of his convictions, that man was Frank M. Pixley. It is an easy matter nowadays to pick up a paper that is fighting on the same lines that Mr. Pixley's paper did, the *Argonaut*, but when the *Argonaut* was first published it stood almost alone in the great field of journalism. It has seen the rise and fall of a good many papers which were somewhat of the same nature, but the *Argonaut* never faltered in its career.

Mr. Pixley was the inveterate foe of Romanism. No man who ever wielded a pen for a newspaper could see more clearly the danger which menaced this country from that source than Mr. Pixley.

Week after week for twenty years he hammered away in a style and manner so convincing and so unanswerable that, although often attacked by those who were opposed to him, they were compelled to retire ignominiously from the fight. During the past few years the Roman Catholic newspapers have learned to leave the *Argonaut* alone, for they found out that no man they could put forth was a match for Mr. Pixley.

The *Argonaut* has been the means of keeping alive the principles of Americanism for years, and to Mr. Pixley can be given a large share of the credit for the wave of patriotism which is sweeping over the country, and which threatens to drown out all the political ambition which Rome has regarding this country.—San Francisco American.

Buried with A. P. A. Honors.

Allen Bush, who died Saturday afternoon, August 18, from wounds received Friday night in a bar-room brawl in Louisville, Ky., was buried Sunday afternoon from the residence of his sister, with A. P. A. honors. It was probably the first funeral of the kind in the south. Bush was a leading light in one of the east-end A. P. A. lodges, and when he died the lodge at once took charge of the funeral arrangements. The coffin was wrapped in a large American flag, the small flag Bush had worn at lodge meetings was pinned upon his lapel, and all of the lodge members present wore their little flags. Brief services were held in the house before the draped coffin was placed on biers on the sidewalk. All the lodge members, probably 100, passed by with bared heads and bowed over the remains. At the Eastern cemetery there was no ceremony beyond the members bowing over the grave. The neighborhood where Bush's sister lived is largely Roman Catholic, and while there was no trouble over the A. P. A. ceremony, there doubtless would have been had a man instead of a woman made certain remarks. As the remains lay in the flag-draped coffin a young Roman Catholic woman who was standing near a lodge member, said: "A man will never stop at purgatory with that flag wrapped around him. He'll go below purgatory, sure." "Stop that talk, or you'll get put out of here," the A. P. A. man said; and she kept quiet.

How Would You?

We wonder how some of our delinquents would enjoy life working for a man or firm who only paid once in five or six years. Study this matter carefully, resolve to turn over a new leaf and may the Lord, in his great mercy, prolong your lives until you can say to the world that your paper has been paid for for a year in advance.—Houtzdale (Pa.) Observer.