

FROM BONACUM'S POSITION.

Secretary of the Diocese States the Circumstances of the Controversy.

ST. THERESA'S PRO-CATHEDRAL, LINCOLN, November 14, 1895.—In order to correct the many gross and willful misrepresentations which have been going the rounds of the newspapers during the past two weeks, touching the relations of Bishop Bonacum with the priests, Murphy and Fitzgerald, I am directed by the right reverend bishop to make the following statements:

1. That on the 21 day of October of the current year—all the diocesan commissioners of investigation concerning—the right reverend bishop suspended in contumacious the aforementioned Murphy and Fitzgerald.

2. That thereupon the suspended priests appeared to the apostolic delegation at Washington from the judgment of the right reverend ordinary of this diocese.

3. That in a letter under date of October 19, 1895, and directed to Rev. William Murphy, his eminence, the most reverend apostolic delegate, decided the appeal as follows:

Reverend and Dear Sir: Although your letter does not deserve an answer, couched as it is in reprehensible and unbecoming language, which shows that you are utterly devoid of all sense of reverence and respect for your lawful superior, nevertheless for your information I will say that a person who is adjudged contumacious cannot, according to ecclesiastical law, avail himself of the remedy of an appeal. I am, reverend and dear sir, your devoted servant in Christ,

FRANCIS, ARCHBISHOP SATOLLI, Delegate Apostolic.

On receiving a copy of the above decision, which, needless to say, is final, emanating as it does from the tribunal of last resort, the right reverend bishop by his attorney petitioned the presiding justice of the First judicial district for an injunction restraining Rev. Messrs. Murphy and Fitzgerald from occupying or in any manner using the church buildings, rectories and other property pertaining to their former missions. The hearing of the petition is set for Monday, the 25th inst., at Tecumseh.

The right reverend bishop has appointed Rev. Mr. Van der Riet to the pastoral charge of Auburn, and Rev. John C. Carabier to the mission of Tecumseh. Both gentlemen have already entered upon the discharge of their duties. I am, sir, your faithful servant,
E. J. FEENEY,
Acting Secretary.

House of the Good Shepherd.

This is the familiar name of a Roman Catholic institution, founded in almost every large city in the United States. There is no objection to the name. But somehow we all remember having met people in this world of exceptionally fine names, but upon an intimate acquaintance with them we have found that their characters hardly came up to their names. The American Christian public ought not to be left in the dark regarding the character of this institution called the "House of the Good Shepherd." Some of us have gained some information about life within these walls in more cities than one. This knowledge leads us to believe that there is more of cruel tyrannical and inhuman treatment than any prison administration can show.

I propose in this article to tell briefly some facts which have fallen under my observation, and been unearthed by examination: In a southern city is located one of these institutions. A young girl was temporarily placed in it by her brother. When he went after his sister the woman in control would not even permit him to see her. A second visit enabled him to talk with his sister through the bars. Her answers—as she afterward testified in court—were dictated to her by her mother superior, who knelt by her side, out of sight of the brother. This young girl had been cruelly treated, and was made to sign over to the mother superior a note for a few hundred dollars payable to her when she arrived at age. As a minor, she had no right to sign over such a legal paper, but the institution cared little for that.

During the recent summer I made some examinations on my own account of the "House of the Good Shepherd" in Denver and Kansas City. For several years there has been a law in Colorado according to which, upon complaint, young girls were sent by the civil authorities to the Denver House. The county from which they were sent paid \$3 per week to the institution for keeping the girls. It was understood they were to be schooled. Hundreds of these girls were placed in the House, and the state was paying the money for their education there. It turned out that the girls got no schooling, and had to work daily at hard labor, and were fed on the stuff gathered up by the nuns, who begged in a wagon day by day through the town.

The attempt was made to have every girl sign a contract to remain always in the House. If they afterward desired to leave, they were told they had taken an oath and signed a contract to stay. Some of these girls have been released, and their stories are pitiable. One young girl, who was still in this House at my latest information, has sent out into the world a heartrending

plea for some one to deliver her from the prison she is in. As a punishment for certain faults these girls must lick the floor. Another form of punishment is to hang an imitation of a human tongue in red flannel about the neck. The Colorado law is now happily repealed.

In Kansas City I had an opportunity to have a private interview with three young women who had escaped, or been liberated from the institution of the same name. Neither of these had any knowledge of what the other two had said. They corroborated each other. If half they told be true, the people of that city would be justified in demanding the closing up of this House. They had to submit daily to loneliness, cruelty, hunger, hardship, humiliation, shame and heavy toil, without comforts, sympathy or words of kindness. What they ate was mostly refuse from the hotel tables gathered up by the institution's wagon. The meat was mostly stale, and sometimes wormy. They worked unceasingly, and were not permitted to speak a word during the day, except at dinner and at recreation hour. They were not allowed to be two or three of them together seeking comfort in each other's sympathy, and this loneliness led to the madness of despondency and desperation. One of these young women came hobbling in before me on crutches. The following conversation, as shown in my notebook, took place:

"How are you injured?"
"My limb is broken."
"How did it happen?"
"I did it when I jumped out of the two-story window at the House of the Good Shepherd."

"Why did you do that?"
"I wanted to leave, and they told me I had to stay, and that I would be lost if I did not. I had tried to jump the fence before, but got fast in the barbed wire."

"Were you so very anxious to leave as to risk your life?"

"Oh, yes, and other lives too. I once built a fire in the closet of my room, and the fire department only just came in time to save the building."

"Were they not much excited at your attempt to destroy the building?"

"Why, no, because the girls often try to burn it down."

The "House of the Good Shepherd" is a disgrace in our country, and Christian people should see that their State Legislatures apply remedial legislation.—Scott F. Hershey, Ph. D., in Lutheran Observer.

Widespread Misunderstanding.

Again the Standard declares the unfairness of any American in picking up the blunted arrows that our public school enemies have hurled at the patriotic orders, resharpening them and taking up the attack.

The American Protective Association, the American Mechanics and the Patriotic Order Sons of America, as well as kindred organizations of women, have been ruthlessly criticized and condemned by such men as President Gates of Amherst and Senator Hoar, who allege that Americans thus associated are discriminating against Roman Catholics on the ground of their religion.

We have taken great pains to look up the principles or platforms of these organizations, and find no good and sufficient reason for the charge. We have also inquired diligently of many of the foremost men in the land, gentlemen who, as jurists, business men and clergymen, whose names are the synonym of honor and liberality—one and all protest that the charge is utterly libelous and unjust. It has been fully demonstrated that, whether in constitution or ritual, there is not the slightest abridgement of any man's rights on the score of race or religion. The reference to the Roman Catholic hierarchy is altogether incidental, on account of the preeminence of that power in opposing and denouncing our public school system; but the whole theory of the patriotic orders is the protection of our institutions from the attack of any clerical power, Protestant, Mormon or Roman.

In particular, it is the avowed purpose of the Americans thus organized to prevent the election to office of any man who is believed to be acting in the interest of an ecclesiastical force, no matter what religion it may represent. The candidate for office may be a member of a Protestant church, but the only inquiry made is as to his position as a political aspirant, on the question of the maintenance of the integrity of our institutions.

When Senator Edmunds and his coadjutors in Congress sought the enactment of laws for the protection of the American principle of monogamy as fundamental and vital to the orderly existence of society, the cry of discrimination against Mormons on account of their religion went up from interested Utah polygamists and was afterward echoed by President Eliot of Harvard College. It is clear to dispassionate, reasonable people that Senator Edmunds' attack was not upon a religion, but defensive purely of our institutions from the assaults of a hierarchy pleased to associate its polygamous propagandism with politics.

We respectfully urge that when any religious organization among us strikes

at our institutions, no fault should be found with Americans for warding off and making ineffective the blow. The patriotic orders will take not one hostile step further toward any church or political party than is necessary to defend the time honored institutions of this country. Their purpose is one that commends itself to the favorable judgment of lovers of freedom, who, in the light of history, have profited by the lessons of the past.

We respectfully call the attention of our countrymen to the difference between abusive, calumnious epithets, so freely interlarding the speech of interested political aspirants in the service of our country's enemies, and the facts, very easily understood, of the actual principles of the patriotic orders.

One thing is clear to thoughtful men, that whether the onward movement involves the question of the stamp act in '76, the freedom of men of all races, as in '61, the long, hard fight with the saloon, or the question as to suffrage, the reformer must expect to be intentionally misinterpreted, his very character slandered by bitter foes, and his work hindered by stupid conservatism.—Boston Daily Standard.

Statehood and Utah.

It can hardly add to the glory of the Republican party that Utah was one of the states which last week joined the party of "moral ideas." There can be no sort of doubt but that the Mormons cast their lot, with sinister motives, with the Republicans. They have no politics apart from their religion. They voted the Republican ticket so that they might gain favor with the party in power. The present presidency of the church, Wilford Woodruff, George Q. Cannon and Joseph Smith, are Republicans and voted the Republican ticket. The presidency threw the whole weight of their influence in favor of the Republican candidates. One and perhaps two Mormons will be elected to the United States senate. It is a fact that Joseph F. Smith, at a priesthood meeting, attempted to discipline Apostle Moses Thatcher and Bishop Roberts because they had accepted nominations at the hands of the Democrats without first obtaining the consent of the church. It was a blind to deceive the people of the United States. The whole policy of the Mormon church is to get the state enrolled as a member of the Union and then to control their internal affairs to suit themselves. The Mormon church is an organization as completely political as any political party in the United States. It will vote with the Republicans or Democrats just as the welfare of the church seems to demand. The women, who are hereafter to vote, will obey the behests of their priests with alacrity and fanatical zeal. It matters not what the princes of the church may assert—all their pretenses are false.

The highest officials in the church have again and again been convicted of falsehood and insincerity. The people of this country are now face to face with the proposition to admit Utah to statehood. It is true the Constitution recognizes the complete separation of church and state, but it is also true that the Mormon population is absolutely ruled and controlled by an ecclesiastical despotism which will not hesitate to set at naught the provisions of the Constitution. Four-fifths of the people of Utah are Mormons, and it is natural to believe that religious fanaticism will control the policy of the state. The protests against members of the church taking part in the elections were hypocritical and insincere. Non-Mormon politicians in Utah have sold themselves to the "Latter Day Saints." Nothing is left now to complete this shameful transaction but the proclamation of President Cleveland. The question is: "Can nothing be done to undo this crime against American institutions?" If the state is admitted without further question, every principle dear to an American will be trampled under foot in this benighted region. We hope that President Cleveland will withhold his proclamation until something can be done to save the country from such shame.—St. Louis Observer.

Morgan County, Colorado.

"I would rather have one acre of land here under irrigation than ten acres without irrigation in any locality I ever lived in."

This statement is made by Mr. A. J. Morey, a resident of Morgan County, Colorado. It is very much to the point. The more you look into it, the more forcibly it strikes you. Mr. Morey has lived in Wisconsin, Kansas and Wyoming. He has traveled over many other states. He has lived in Morgan County for the past six years—long enough for him to ascertain what drawbacks, if any, are to be found there—long enough to enable him to make money enough to get out of it if he did not like it. He is there yet. And he intends to stay. His experience is interesting. Read what he says:

"My lands here are under the Platte and Beaver Ditches north of Brush. I have been engaged in sheep business chiefly, but have also carried on some farming and take quite an interest in fruit culture. I have 325 fruit trees now growing, which includes apples, plums, cherries, apricots and pear trees. I have never had a tree winter

kill, and seldom but what all twigs start from the terminal bud in the spring. All these trees make a thrifty and phenomenal growth, plums and cherries bearing well two years after planting, and many of the apple and crab trees bearing well after the third and fourth year from planting. Locust trees planted at one year old are, after four years' growth, 20 feet tall and 15 inches around. I have thoroughly tested growing currants, gooseberries, strawberries, raspberries, blackberries and grapes, all of which make a prolific growth and yield abundantly, proving to me that small fruit-growing in this locality is a profitable industry. Vegetables produce wonderfully, and last year I grew ten tons of sugar beets on one-quarter acre of land. Many single beets weighed 25 pounds."

Detailed information about Morgan County is contained in an illustrated booklet issued by the Passenger Department of the Burlington Route and now ready for free distribution. A copy will be mailed to any one who will write to J. Francis, G. P. A., Omaha, Neb., for it. No one who is really in earnest in his desire to find a better location than his present one will fail to do this.

Felled with Mud.

The Irish ragamuffins in the vicinity of Davis' corner have stamped their seal of disapproval upon the patriotic sermons preached of late by Rev. W. H. Yarrow, by pelting missiles at the First Primitive Methodist Church and by congregating outside and hooting, and creating disturbances generally. Last Sunday afternoon, in broad daylight, they threw handful after handful of mud into the vestibule of the church, which struck the double doors leading to the vestry and adhered to them. There were not one or two lumps of mud when seen by the Herald man, but the middle portion of the doors was literally plastered with mud. To remove all traces of the mud will require that the doors be retained. Perhaps if a pancake god made by a priest were placed in a conspicuous position outside the church, these head-counting scamps would evince more respect for the sanctuary.—Lowell (Mass.) Herald.

The Cause.

As Vice-Pope Satolli is to be recalled to Rome, because the pope loves him so ardently that he cannot stand it for him to be so far from Rome, the press is all astir as to who will be his successor. Well, if Rome knows what is good for her health, there had better be no more vice-pope. Satolli's presence has been the cause of increasing the anti-Romanist sentiment more than the presence of any other one man. He has done more to overthrow popery in America than twenty of the ablest A. P. A.'s. Surely Leo is in his dotage. Since the fifth angel poured out his vial on the "seat of the beast" his kingdom has been full of darkness. The pope's great acts tend to his own overthrow.—American Baptist Flag.

Says the Priest Advised Him to Steal.

MILWAUKEE, Wis., Nov. 13.—Louis Bohne, the real-estate man who was arrested last night on the charge of embezzlement preferred by the Rev. Michael Wenker, a Roman Catholic priest of Pine Bluff, Wis., created a sensation in court to-day by declaring that the priest had advised him to steal. With tears and sobs Bohne told how he had been ruined financially by the failure of the South Side Savings Bank, and how, in order to satisfy his creditors, he had even sold his homestead. He said:

"I told Father Wenker at one time that I could raise no more money unless I stole it, and he told me to steal it then." Bohne was held in \$3,000 bail.

Not Qualified.

No one who owns his first political allegiance to a foreign king or potentate is a loyal subject of the United States. Such men are not properly qualified to hold office in a government to which they are not loyal.—American Baptist Flag.

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