

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.

PRICE FIVE CENTS

VOLUME VI.

OMAHA, NEBRASKA, FRIDAY, AUGUST 28, 1896.

NUMBER 35

SAVED FROM HELL.

That is What the Church of Rome Teaches its Dupes

Would Happen to an Unborn Babe if its Mother Died and it Was Removed and Baptized.

Priestly influence and the extent to which it is carried in the Roman Catholic church was thoroughly demonstrated last Saturday night, or rather Sunday morning, at No. 629 East Breckinridge street. At that number resides J. Charles Obst, Jr., son of Charles Obst, the well-known and highly respected member of the Louisville fire department. Young Charles, as the son is called, is employed at Finzer's tobacco factory. What happened last Saturday night has been the talk of the East End during the past week.

For some time past the wife of Mr. Obst, Jr., had occupied a sick bed, and she continued to grow worse and worse, until last Saturday it became evident that she could survive but a short time. Mr. Obst had been most attentive to his wife and every wish of hers was gratified. She was of a very amiable and lovable disposition, and she bore her sufferings with a fortitude and resignation that was truly remarkable. She realized that her end was near and that she would soon have to leave all those who were dear to her. Her spiritual adviser was Father Thomas A. York, of St. Paul's Roman Catholic church, on Jackson street, and he visited her more than once during her illness. On one of these visits it was made known to him that the poor sufferer was in a few months (not quite three) to become a mother. Then up went the priestly hands in horror at the thought of that unborn babe going to its grave probably without being baptized. Should the mother die and that child not be baptized, it would go straight to hell. Such were the teachings of the Roman Catholic church, and they were imparted to the husband. He had been raised in the Catholic faith and he was ready to believe anything almost, but such a doctrine was almost too much for him to swallow. But he was true to his religion, and still truer to her with whom he had stood at the altar and taken a vow to protect, honor and obey. He was not the man who had the slightest idea of placing any obstacle in the way of her happiness, or that of her unborn babe, in this or the next world, and he gave his consent to what was to follow, although he had his misgivings as to necessity.

On last Saturday evening Mrs. Obst grew worse, typhoid fever having set in, and it was apparent to all that the poor sufferer could last but a few hours at the most. Dr. J. L. Evans, of No. 1509 Shelby street, was summoned and the duties expected of him explained. As soon as the patient should breathe her last the unborn babe was to be removed, and while yet alive baptized in the name of the Father, Son and Holy Ghost. It was the wish of those nearest the dying woman and Dr. Evans raised no objection to performing the operation. It was 8 o'clock Saturday night when Dr. Evans was summoned, and he at once informed Mr. Obst that his wife was liable to die at any time and that it might be well to send for the priest. A messenger was at once sent for Father York who responded with alacrity. Then followed the vigil of death. Mrs. Obst was conscious at all times, and conversed with her spiritual advisor during her last hours. Between twelve and one o'clock Mrs. Obst grew weaker and weaker, and the holy father, the physician and the husband stood at the bedside in silent expectancy awaiting the end. The priest mumbled a chant, the surgeon had his case of instruments in readiness, while the husband, with tear-stained face, stood and watched the soul of her who was all in the world to him fast leaving the body. The end came at just one o'clock. "She is dead," solemnly announced the physician. It was a heart-rending announcement to make to the husband, but it seemed to have little effect upon the priest, who seemed to be filled with impatience. There was something he wanted done and done hastily. The surgeon understood him, and then intimated that he would not act in the premises until the husband was satisfied beyond the shadow of a doubt that her whom he had loved so well had really left this world for the great beyond. The heart broken husband pressed his lips to the still, quiet face, uttered a groan and said that he was satisfied. Then it was that the surgeon nervously himself for the

task before him. "Leave the room," he commanded, and the husband slowly obeyed. The door had hardly closed behind him ere the cruel knife in the hands of the skillful surgeon had done its work, and a gasping boy baby was presented to the view of the priest. The surgeon had performed his work, and it was now the turn of the priest to perform his. There was a short mumbling in Latin and then in the name of the Father, the Son and the Holy Ghost, the holy water was sprinkled upon that pure, innocent little babe. It lived but a few minutes, but according to the Romanist teachings its soul had been saved from hell. The surgeon completed his work and then the undertaker was summoned. The body of the mother was placed in a magnificent silk covered casket and in her arms was placed the diminutive babe. It was a tiny little thing, so tiny in fact that it could hardly be seen nestling as it was in the beautiful shroud in which its mother was incased. All day Sunday and Monday crowds visited the Obst home to view the remains of the mother and babe. Loud were the mutterings against the priest who had ordered such a deed to be performed under a threat of hell if it was not done. Women and young girls, and even old men discussed and condemned it as silly in the extreme.

The Justice man learned of all the facts connected with the case, and from the death returns filed in the health office saw that Dr. J. L. Evans had been the attending physician. The report had first been circulated that the operation had been performed while Mrs. Obst was still alive, and, for the purpose of verifying this part of the report, the Justice man called upon Dr. Evans. The doctor refused point blank at first to say anything whatever about the case, but when it was intimated that Mrs. Obst was alive at the time of the operation he denied it most emphatically, and gave a true version of it. He said that Father York did not demand that the child be taken from the mother but simply suggested it in a genteel manner, and the ceremony throughout was very impressive; that while he (the doctor) did not believe in any such teaching, still those who were near and dear to the deceased did believe in it, and as it was part of their religion he could see no particular harm in it. Had there been any particular harm in it he would certainly not have taken part in it. On Tuesday morning the deceased and the little babe were buried from St. Paul Roman Catholic church, on Jackson street, the remains of the mother and child being laid to rest in the St. Louis cemetery. —Justice, Louisville, Ky.

THE PUBLIC SCHOOL MUST GO.

That is the Fiat Which Has Gone Forth From the Vatican Regarding the Public Schools.

POPE PIUS IX.

Than whom neither council nor bishop has spoken as plainly on public education, in the 45th proposition of the Syllabus issued by him in 1864, declares: "That the Roman church has a right to interfere in the discipline of the public schools, and in the choice of the teachers for these schools." And in proposition 47th that "public schools open to all children for the education of the young, should be under the control of the Roman church, should not be subject to the civil power, nor made to conform to the opinions of the age." While in proposition 48th he says "Catholics cannot approve of a system of educating youth which is unconnected with the Catholic faith and power of the church."

Such a system he declares in his Apostolic Brief to the Archbishops of Freiburg, 1864, "Must necessarily be guided by the spirit of error and lies."

"Peter having thus spoken—to use the words of the Irish bishops—through Pius, the question is settled; as in him (the pope) all speak, all affirm, all deny; for he is the infallible doctor and pastor of all Christians." But, in the words of Father Jenkins, "We feel inclined to pile up the evidence on this subject to the very skies." So we quote the testimony of cardinals, and councils, archbishops and bishops, priests and press. Listen to Cardinal Antonelli, who was verily "the power behind the throne." To Mr. Dexter A. Hawkins, who, some years ago, investigated under a commission the conditions of the public schools in the papal states, the cardinal said, he "thought it better that the children should grow up in ignorance than to be educated in such a system of schools as the state of Massachusetts supported; that the essential part of the education of the people was the Catechism; and, while the arithmetic and geography, reading and writing and other similar studies might be useful, they were not essential."

The public schools must go! So say the Councils of Rome.

The Sacred Congregation of Propaganda in its instructions to the American bishops, 1875, assigns as a reason why the Roman Catholic church is hostile to the public schools, that "teachers indiscriminately of every sect, are employed—who are left free to sow errors and the seeds of vice in tender minds."

The Second Plenary Council of Baltimore, 1866, ascribed to the public schools "that corruption of morals which we have to deplore in those of tender years."

The Second Provincial Council of Oregon, 1881, said that "swearing, cursing and profane expressions are distinctive marks of public school children," and all were enjoined to preserve the little ones from the poisoned atmosphere of these godless institutions.

Archbishops declare the public schools must go!

Archbishop Segher in his lecture on the "Secular School System" says: "It is grossly and monstrously immoral; it is a blot, a blemish and a disgrace on this country, a living scandal and an opprobrium which covers its promoters with shame and infamy."

Archbishop Williams, of Boston, when a committee waited upon him to complain of Rev. Mr. Scully of Cambridgeport, refusing to give absolution to parents who sent their children to the public schools. The archbishop "sustained the priest and gave the rebels to understand that their bishop considered himself insulted by the bare suspicion that they would find any support from him as favorable to public schools."

The public schools must go! So say the bishops:

Bishop Gilmour of Cleveland, in his Lenten pastoral of 1873, authorizes confessors to refuse the sacraments to parents who send their children to public schools.

Bishop St. Palais of Indiana, in a pastoral of 1872, "objects to the public schools on account of the infidel source from which they originated."

Bishop Baltes of Alton, in his Lenten pastoral of 1870, calls our public schools "Seminaries of infidelity, and as such most fruitful sources of immorality."

The public schools must go! So echo the priests:

Father Walker, on the evening of Sabbath, March 14, 1875, said in St. Lawrence Roman Catholic church, Eighty-fourth street, New York: "The public schools are the nurseries of vice. They are godless schools, and they who send their children to them cannot expect the mercy of God. * * I would as soon administer the sacraments to a dog as to such Catholics."

Priest Phelan, at a convention held at St. Louis, October 17, 1873, said: "The children of the (public) schools turn out to be learned horse thieves, scholastic counterfeiters, and well versed in all the schemes of deviltry. He frankly confessed the Catholics stood before the country as the enemies of the public schools. They would as soon send their children into a pest-house, or bury them, as let them go to the public schools. They were afraid the child who left home in the morning would come back with something in its heart as black as hell."

The public schools must go! So voices the Roman Catholic press:

The Catholic Telegraph of Cincinnati says: "The secular school is a social cancer preying the death of national morality. * * The sooner it is destroyed the better; it will be a glorious day for Catholics in this country, when under the blows of justice (?) and morality (?) our school system will be shivered to pieces."

The Freeman's Journal of December 11, 1869, exclaims: "Let the public school system go to where it came from—the devil."

The Catholic World, January, 1870, says: "We are opposed to the common schools as they are, because our church condemns them." This same magazine for April, 1871, says: "We do not indeed prize so highly as some of our countrymen appear to do, the simple ability to read, write and cipher. * * The best ordered and administered state is that in which the few are well educated and lead, and the many are trained to obedience, are willing to be directed, content to follow, and do not aspire to be leaders. We believe the peasantry in old Catholic countries two centuries ago were better educated although for the most part unable to read or write than are the great body of the American people to-day." Thus Father Hecker echoes the sentiments of Cardinal Antonelli, and would have the public school give place to the reign of the "dark ages."

Now is the time to subscribe for THE AMERICAN.

ROME GOT THE MONEY.

Millions of Dollars Given to the Church of Rome.

That Institution Spent Thousands of Dollars for Spirituous Liquors Which Priests and Nuns Imbibe.

No more significant sentences have been spoken on this subject than those of that plain man, our greatest general and twice made president, Ulysses S. Grant, who, at the reunion of the Grand Army of Tennessee, at Des Moines, Iowa, in 1875, used the following words:

"If we are to have another contest in the near future of our national existence, I predict that the dividing line will not be Mason and Dixon's, but between patriotism and intelligence on the one side, and superstition, ambition and ignorance on the other. Now, in the centennial year of our national existence, I believe, is a good time to begin the work of strengthening the foundations of the structure commenced by our patriotic forefathers one hundred years ago at Lexington. Let us all labor to add all needed guarantees for the security of free thought, free speech, a free press, pure morals, unfettered religious sentiments, and of equal rights and privileges to all men, irrespective of race, color or religion. Encourage schools, and resolve that not a dollar appropriated to their support shall be appropriated to the support of any sectarian schools. Resolve that neither the state nor the nation, nor both combined, shall support institutions of learning other than those sufficient to afford to every child growing up in the land the opportunity of a good common school education, unimpaired by sectarian, pagan or atheistical dogmas. Leave the matter of religion to the family altar, the church and the private schools supported entirely by private contributions. Keep the church and the state forever separate."

CONTRACT SCHOOLS.—That one may see at a glance how far congress has been from heeding these statesmanlike utterances, a table is herewith appended giving the appropriations for nine years of money paid from the public treasury to religious denominations for mission work among the Indians:

Year	Estimate	Appropriation
1861	\$22,300	\$4,390
1862	261,000	69,850
1863	187,000	79,500
1864	627,000	200,500

Year	1865	1866	1867	1868	1869	1870	1871	1872	1873	1874	1875	1876	1877	1878	1879	1880	1881	1882	1883	1884	TOTAL
Roman Catholic	1,000	1,000	1,000	1,000	1,000	1,000	1,000	1,000	1,000	1,000	1,000	1,000	1,000	1,000	1,000	1,000	1,000	1,000	1,000	1,000	1,000
Protestant	1,000	1,000	1,000	1,000	1,000	1,000	1,000	1,000	1,000	1,000	1,000	1,000	1,000	1,000	1,000	1,000	1,000	1,000	1,000	1,000	1,000
Other	1,000	1,000	1,000	1,000	1,000	1,000	1,000	1,000	1,000	1,000	1,000	1,000	1,000	1,000	1,000	1,000	1,000	1,000	1,000	1,000	1,000
TOTAL	3,000	3,000	3,000	3,000	3,000	3,000	3,000	3,000	3,000	3,000	3,000	3,000	3,000	3,000	3,000	3,000	3,000	3,000	3,000	3,000	3,000

"In addition to this immense sum, their school at Devil's Lake was in a government building, and when the training school was established at Fort Totten, the sister school was made a part of the government school, and the sisters retained as teachers under government pay."

But this is not the only line in which the United States treasury has been thus drawn upon by congress in direct violation of the spirit of our constitution, for, beginning at the close of the war, appropriations have been made aggregating over \$700,000 to eight institutions alone in the District of Columbia, all Roman Catholic, viz:

Providence Hospital, \$596,000
St. Ann's Infant Asylum, 96,140
Little Sisters of the Poor, 20,000
Association of Works of Mercy, 29,525
Industrial School, 92,480
St. Rose Industrial School, 41,951
House of the Good Shepherd, 28,773
St. Joseph's Asylum, 7,481

tion to the report of the "Little Sisters of the Poor" to the superintendent of charities of the District of Columbia, dated August 21st, 1895, and asks for an explanation of a beer and liquor bill of \$1200, which appears in it. He says: "It will be observed that this item of \$1200 for beer and liquor is separate from the item for medical supplies (\$800). It will also be observed that it is \$200 larger than the grocery bill or the coal bill, and \$700 larger than the butcher's bill, and is \$6 per year for rum for each inmate. * * * In addition to the appropriations by congress and the District of Columbia for this sectarian institution of \$55,000, aid is solicited weekly and monthly from the charitable people of this city."

A thousand years of history in Europe has demonstrated the baleful influence of this kind of union of church and state, and the country that has been, unawares to itself, honeycombed with this kind of legislation, aroused at last to its dangers, calls upon congress to make no more sectarian appropriations. While these large sums have been appropriated institutions let the following tables, estimates of the school authorities in the District of Columbia, be compared with the amounts appropriated:

Year	Estimate	Appropriation
1891	\$43,390	\$43,390
1892	69,850	69,850
1893	79,500	79,500
1894	200,500	200,500

And there are reported over 5,000 colored children alone, uneducated; the schools all overcrowded; juvenile crime on the increase; and the school buildings a disgrace to the country.

Turning from the nation to the states we find the following state constitutions which prohibit sectarian appropriations:

California, Colorado, Florida, Idaho, Georgia, Illinois, Indiana, Kentucky, Louisiana, Michigan, Minnesota, Mississippi, Missouri, Montana, North Dakota, New Hampshire, Oregon, South Dakota, Texas, Washington, Wisconsin, Wyoming. Twenty-two states.

State constitutions which do not prohibit sectarian appropriations: Alabama, Arkansas, Connecticut, Delaware, Iowa, Kansas, Maine, Maryland, Massachusetts, Nebraska, Nevada, New Jersey, New York, North Carolina, Ohio, Pennsylvania, Rhode Island, South Carolina, Tennessee, Vermont, Virginia, West Virginia. Twenty-two states.

These tables show how much need there is of immediate constitutional provision against sectarian appropriations in the states, before Romanism with its church theories gets a stronger grip on public affairs.

That there is a steady drain on the public treasury in most of our states in one guise or another for Roman Catholic institutions is well known and may be illustrated by the following statements concerning New York and California, one on the Atlantic, the other on the Pacific coast. A Californian says to Cliftonians: "For the year closing June 30, 1894, you have paid out of your state treasury \$212,000 for sectarian purposes, while you have paid out but about \$156,000 for the offices of governor, secretary of state, controller, state librarians, etc., and about \$280,000 for the judiciary; and this \$212,000 has gone into proselyting Roman Catholic institutions."

A sample statement of sectarian appropriations in the cities of New York, Brooklyn, Albany, Troy, Syracuse and Rochester, given out by the National League for the Protection of American Institutions, shows for one year totals as follows:

New York \$1,473,000
Brooklyn 387,500
Albany 36,778
Troy 51,946
Syracuse 24,437
Rochester 32,463

But for New York City alone for ten years, 1884 to 1893 inclusive, this same authority gives a total in dollars of \$12,119,373, thus appropriated, which is summarized as follows:

Roman Catholic Institutions, \$5,226,733
Protestant Institutions, 195,467
Jehew, 1,195,358
Undenominational, 4,770,809
Deficiency Appropriations, 350,000

And yet the Empire state dared not venture to submit a clean-cut provision against sectarian appropriations to the people through its late constitutional convention, lest it should imperil the all-important one concerning the common schools.

Let us have at once a united and persistent effort to add to the national constitution a 16th amendment which shall forever prohibit sectarian appropriations in state and nation.

Wonderful Relics.

A Hungarian Roman Catholic wrote to the Presburg Gazette a curious account of a visit he paid to the church of St. Augustine, in Rome. "After walking for half an hour," says the writer, "through streets uglier and dirtier than any that could be found in our small Hungarian towns, I reached

at last the church of St. Augustine. When I entered there appeared to be no one in the building; but an old barefooted sacristan soon appeared and offered (of course for a small consideration) to let me see the marvelous relic the church possessed. Having conducted me into the sacristy, he showed me, on a rich velvet cushion inclosed in a small glass case, the cord with which Judas Iscariot had hanged himself. My cleerone maintained the relic to be authentic, and I could not hurt his feelings by an expression of doubt. Another glass case contained a wing of the Archangel Gabriel. I learned on inquiry that Pope Gregory VII. had obtained this gift from the angel by his prayers, and my guide informed me, with a look of deep significance, that he knew a pious man, the possessor of this kind of this angelic wing, who would be happy to dispose of it in favor of another devout man. As I did not take the hint, we continued our examination of the reliquary. I was next shown the comb of the cock that crowed when Peter denied his Master, then the staff with which Moses divided the waters of the Red Sea, and after that the beard of Noah. My cleerone took care to inform me, every now and again, that, in consideration of my being a 'pious man,' I could obtain a small portion of these invaluable relics at a very moderate price." The Presburg Gazette adds to this letter, by way of postscript: "Our worthy correspondent does not seem to have been shown what, in our opinion, is the pearl of the collection in question: it is one of the steps of the ladder on which Jacob, in his dream, saw the heavenly hosts ascending and descending."

The Archbishop's Remarkable Admission.

We have no desire to unduly prolong discussion of the late political course of the Quebec hierarchy, but Archbishop Langevin, in his letter of a few days ago, makes an admission too significant to be passed over without notice.

While condemning Mr. Laurier's school policy, and by insinuation, accuses him of being a secret member of the Masonic order, something evidently regarded as a bogey equal to "Orangeism." His grace at the same time is offensive to the ex government party also. He seems to have thought it necessary to publicly denounce his allies as well as his opponents in order to justify himself, and he was willing to do so.

For among the causes of Mr. Laurier's success the archbishop places first "Discontent even among the Conservatives," and among the other causes we find "the many errors and acts of abuse of power" on the part of the conservative administration. That was his opinion of the late government, and yet he supported it. It was bad for the country, there were "many errors and acts of abuse of power," but it was pledged to separate schools in Manitoba, and therefore his grace straitened every nerve and everted all his spiritual authority to impose that bad government on the country. That he and his colleagues did not succeed in owing to Quebec. The failure of his attempt is what the Toronto Mail calls "French domination!" But when the Toronto Mail is hardly less remarkable as a journal than is the archbishop as a statesman.—Winnipeg Daily Tribune.

Is Mark Hanna a Catholic?

LOUISVILLE, Ky., Aug. 17.—[Editor Freedom's Banner.]—Please answer, through the columns of your valuable paper, to settle a dispute, is Mark Hanna a Catholic? Respectfully,

A. READER.

Mark Hanna is not a Catholic. We have heretofore published two letters, one over his own signature, in which it was stated that he was a member of the Protestant Episcopal church. Mr. Hanna is a broad-minded patriotic Protestant, and an ardent admirer of the late Bishop A. Cleveland Cox, who has been the pride among the ministry of the A. P. A. From a varied correspondence with Mr. Hanna, we know of no one who excels him in the way of full, considerate and eminently satisfactory replies to all inquiries or points to letters. We are often astounded at men, who know nothing whatever about him, publishing to the world that he is a "jack papist," a "rank Romanist," a "brutal ship owner and thug." He is a considerate, generous and clear-headed man, and has no more use for Roman rubbish, relish, superstition and the stories of shrine healings or priestly powers to forgive sins, etc., than any other sensible American citizen has. He is a Protestant and a patriot, and backs his faith by his works.—Louisville, Ky., Freedom's Banner.