

THE AMERICAN.

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AMERICAN PUBLISHING CO., By JOHN C. THOMPSON, President.

NOVEMBER 20, 1896.

THE anti-A. P. A. Democratic congressional candidate, J. E. Osborne, of Wyoming, was elected by 248 majority.

REV. DR. FULTON finds much to admire in Archbishop John Ireland. Does the good doctor know whether John is a Jesuit?

THE papal legate has his hands full, and may not be enough of a diplomat—that means a Jesuit—to harmonize all the warring elements in the Roman corporation.

LINTON received more than 2,000 more votes this year than he did two years ago, yet he was defeated. The defeat was the result of a complete fusion of all the opposition parties.

PRIEST BOGOCKI, of Bay City, Mich., refused to say mass over the corpse of Macj Szafranski because the members of the Society of St. Joseph refused to remove their regalia while in the church.

COME, boys, brush up that old gun. Spain's minister says we may be called upon to fight his country, and if we are the assortment of bullets that will perforate the Spanish hide would start a museum.

IF our memory serves us right it was Bob Ingersoll who said he would believe there was a hell when Kentucky went Republican. As that state went Republican we expect Bob to revise his lectures.

IT is stated that Peter Farrell, priest of St. Joseph's Roman Catholic church in New York, has offended the relatives of two dead men by saying mass for both at once. They thought he practiced too much economy.

ONE of the inmates of the soldiers' home at Leavenworth, Kas., writes that the Roman element in that institution were for McKinley up until Tuesday, when they went to their father confessor and came away prepared to vote for Bryan. Look about you, friends; you will find we were right.

NEWS reaches us of a \$100,000 bequest to Rev. D. L. Moody by a New London, Conn., banker named J. N. Harris. No doubt Mr. Moody will be able to do great good with so much money. But the thought occurs to us, "Why do not wealthy Americans who endorse the A. P. A. leave bequests for the propagation of their sentiments?" We never heard of but one man doing that, and he lived in Ohio.

IF the Roman church does not capture everything in sight, including the United States senator from Illinois and mayor of Chicago, it will not be because she does not have enough of her boys in the race for the various positions. Madden is a candidate for senator, and he is a pretty smooth Roman who is liable to make the average country member think he belongs to his church, before he leaves him. If Madden cannot get to be United States senator—which Romanist Lorimer also wants—he would like to be mayor of Chicago. In case he makes a pull for that office he will find Romanist John M. Smyth pitted against him for the nomination, and if he gets the nomination he will find Chicago's Roman postmaster, Wash. Hessing, in the field as the candidate of the reform element in the city. It is doubtful, however, whether the people of that city will elect a Roman to the office of mayor after their experience with John P. Hopkins, who dropped Protestants from the pay-roll and dismissed them from the service simply because they were patriotic Americans and belonged to such orders as the Masons, A. P. A. and Jr. O. U. A. M. Still it would not be a bad idea for loyal Americans to begin now to formulate a plan for the election of Protestants to those positions.

ADOPT AN AMENDMENT.

The needs of an amendment to the constitution prohibiting the appropriation of state funds for private and sectarian institutions was never more forcibly illustrated than by the subjoined table, taken from the New Orleans Picayune of Nov. 12, 1896. It shows, as does every table which is published for the purpose of letting the public know where its funds are going, that the Roman church succeeded in grabbing almost one half of the entire amount set apart for public charity, that it secured one and one-half times as much as the public charitable institutions under state control, and that it received almost three times as much as the eleven Protestant institutions operated in the same city. The table referred to is as follows:

Editor Picayune.—The following figures are taken from the budget now before the city council:

Table with 2 columns: Institution Name and Amount. Includes Appropriations to public charities (\$44,500.00), Appropriations to Roman Catholic Institutions (Conference of St. Joseph, 200.00; Immaculate Conception Asylum, 600.00; Home of Good Shepherd Asylum, 5,100.00; Home Family Asylum, 250.00; Mount Carmel Asylum, 900.00; Maison Hospital ere, 600.00; New Orleans Female Orphan Asylum, 1,000.00; St. Vincent Orphan Asylum, 5,100.00; St. Mary's Orphan Asylum, 4,200.00; St. Alphonsus Orphan Asylum, 377.75; St. Vincent (half) Orphan Asylum, 200.00; St. Joseph's Boys' and Girls' Asylum, 900.00; St. Joseph's Little Sisters' Asylum, 1,400.00; St. Mary's Little Sisters' Asylum, 700.00; St. Vincent de Paul Society, 200.00; Lafon Old Folks' Home, 60.00; Total, \$21,787.75.

Table with 2 columns: Institution Name and Amount. Includes City Institutions (Boys' House of Refuge, \$7,848.00; Shakespeare's Almshouse, 7,200.00; Jewish Institutions (Jewish Home, 500.00; Touro Infirmary, 2,000.00; Society for the Prevention of Cruelty to Animals, 800.00; To fifteen Roman Catholic Institutions, 21,787.75; To two City Institutions, 15,948.00; To two Jewish Institutions, 2,800.00; To the S. P. C. A., 500.00; Total, \$40,735.75.

Leaving to eleven Protestant Institutions, 3,784.25. Omitting the St. Anna's Asylum, one of the noblest institutions in this city, where widows of all denominations are admitted, with their children, who are cared for, educated and fitted to fill useful occupations. The Home for the Homeless is also omitted, as well as the Poydras Asylum, and there are, no doubt, others—to give \$21,787.75 to one denomination alone. Is this just? The Touro Infirmary is given the paltry sum of \$2,000.00 for its noble charity, so liberally extended to all.

A CITIZEN WHO PROTESTS AGAINST SUCH INJUSTICE.

Comment upon a thing so manifestly unjust is useless. The only thing we will do, therefore, will be to insist that Protestants must protect themselves by adopting an amendment to the constitution prohibiting the appropriation of public funds for the aid of private and sectarian institutions.

SIMPLY A MINISTERIAL LIE.

The Omaha AMERICAN censures Mr. Bryan for his criticism of Archbishop Worthington on the question of education. THE AMERICAN has out forth its supreme effort in Mr. McKinley's behalf, and has done much to justify the belief that it regards a man as all right if he is a Republican, regardless of what else he may be.—Springfield, Mo., Protestant American.

We said: Mr. Bryan is not the man to censure Bishop Worthington for his views on the educational question. Bryan voted against compelling New Mexico to teach the English language in her public schools, and that vote will have a tendency to keep the farmers' sons of that state, as well as the sons of the merchants and the mechanics, in a condition that would satisfy even the bishop.

And we still hold to that opinion, and would support Wm. McKinley again tomorrow in preference to any man who would ask the Democratic convention to nominate a priest as regent of a state university; who would stand on a platform which the paid Roman attorney of the Jesuits would draft in favor of religious liberty, when he knew that it was intended to be a slap at the A. P. A., and when he knew that that order never made a religious test for office. We admit that we were raised a Republican, and up until today have not seen any other party that is any improvement over the one we affiliate with, and until we do we shall support men like Wm. McKinley who are neither afraid or ashamed to say unhesitatingly and unequivocally that they endorse the principles of the A. P. A. Mr. Bryan had the same opportunity to say what he thought of the principles of the A. P. A. Did he endorse them? Not he! He dodged the question, and said, three days before election: "I am not and never have been a member of the American Protective Association or the Junior Order of American Mechanics, OR OF ANY OTHER SOCIETY HOSTILE TO ANY CHURCH, RELIGION OR RACE; nor have I ever applied for membership in any such organization." That declaration appeared in the Omaha World-Herald October 31, and will not be denied by any intelligent man. If the Springfield paper prefers a Democratic anti-A. P. A. to a Republican who is in sympathy with the organization, we have no fault to find; but we don't want it to impugn our motive or discover the mote in our eye until it has justified its own conduct and removed the beam from its own eye. It can rest assured

that we shall always stand loyally by any Republican who endorses our principles, and shall oppose any Democrat who opposes those principles. Who would have us do otherwise?

TRUE JESUITISM.

Quaysville, Nov. 12.—The government of Ecuador has ordered the Jesuit fathers settled in the eastern part of the republic to leave the country. It is all good that they have been fomenting revolutionary movements.

Such is the nature of Jesuitism, that if it finds protection it immediately sets about formulating some plan for the overthrow of its protector. History tells us that the members of that society have been expelled more than half a hundred times from the European countries, and we know that a fight occurs every year in the German Reichstag over the question of the re-admission of the black-coated villains to that country. Yet in spite of the warning that comes to us from Germany, in spite of the warning that comes to us from France and Spain, two Roman Catholic countries, and in spite of the warning that comes to us from Italy, from Rome—the home of the papacy—this government goes on sleeping in fancied security, while those bloodthirsty inquisition lovers swarm our state and national capitals and plot and scheme for the advancement of the interests of the papacy, and against the usefulness and efficiency of our state institutions. Our people forget that the history of Jesuitism is written in the blood of millions of Protestants, that its praise is sung in the agonized groans of victims tortured by the rack, the thumb-screw and the stake; and that its beauties were pictured only in the horrid phantasma of death, rape, rapine and arson, that, like a pall and mantle of death, spread over southwestern Europe during the dark ages.

The question that may soon confront this country, maybe similar that which confronted the French Huguenots, the Albigenses and the Protestants who made war under the banner of William of Orange, whether any but the Romanists shall have the rights now accorded to Protestants and Romanists, Jews and Gentiles alike. All of Rome's energies are bending in an effort to foreignize and Romanize this country, and it has been her boast for years that in 1900 she would take this country and keep it.

The question for Protestants to decide, and that at once, is whether Rome shall realize her ambitious boast. One thing is certain, they cannot longer remain inactive. They must watch her and work to overcome her hellish purpose and design, or they and theirs will suffer with those who have openly opposed her in her struggle for supremacy.

SENATOR THURSTON.

The papers down east are doing Nebraska the honor to mention the name of Hon. John M. Thurston in connection with almost every cabinet position. We who know Mr. Thurston best know how deserving he is of the honor they would induce Mr. McKinley to confer upon him, but we also know Mr. Thurston's desires and wishes in the matter, and if they are respected he will not be asked to assume a position he prefers to have go to some other brainy son of this state. We say this not because Mr. Thurston would not appreciate the honor of a cabinet position, but because he is one of the few politicians who try to keep their word and who labor for the good of their party without giving a thought to personal interest. His word is out that if the incoming administration has any honors to bestow upon a citizen of Nebraska it shall be his pleasure to help secure that honor for some other illustrious citizen. We believe he meant that when he said it, and we believe he is still of that mind. Besides, the situation in Nebraska is such that Senator Thurston in order to protect his party will find it necessary to retain his seat in the United States senate. Did he accept a cabinet position and resign his seat, the Republicans would lose one member of the upper branch of congress at a time when they can ill-afford the loss, for the governor of Nebraska, who would have the power to appoint Mr. Thurston's successor, being a Populist, would undoubtedly appoint a member of his own party to the position vacated by our senator.

The senator's friends in this state feel keenly the sacrifice he is called upon to make in behalf of his party, and the country at large no doubt will soon realize the loss it will sustain through his loyalty to his friends and his party. This country has produced few men—if it has in reality produced a single one—who outrank John M. Thurston in ability. Like Grant, like Lincoln, like Garfield, he has come up from an humble origin, and by sheer force of character and ability has carved a place in the history of his country for his name, which now bids fair to outshine that of all his contemporaries.

THE HOLY STONE OF ARDMORE.

Did you ever hear of the wonderful legend of the "Holy Stone of Ardmore"? The stories told of this remarkable stone are the most curious and unaccountable narratives that one could well imagine, yet there are thousands of people in Ireland and Great Britain who believe them to be true in every particular. According to the legend this uncanny stone, which is owned by the county of Waterford, Ireland, floated all the way from Rome to the British Isles, bringing with it the sacred priestly vestments of St. Patrick. Besides the above, it also brought a bell for his first church and some candles for mass, one of the latter being lighted when the curious craft arrived on the Irish coast. Since the days of St. Patrick this wonderful stone has been held sacred to the memory of that saint. It is a large boulder, weighing, perhaps, four or five tons, and lies at the water's edge. It is even now daily visited by scores of people. A great many of these are tourists, but there is also a goodly sprinkling of those who believe all that is claimed for the stone. These devotees, in time of low tide, creep several times around the stone on bare knees, and if conditions are favorable crawl through a hollow in the sand which the water has worn under it.—St. Louis Republic.

And this kind of rot emanates from the Catholic Truth Society which is to beg or buy space in daily and weekly papers for the purpose of propagating their superstitions.

A PRIEST WANTS A MONARCHY.

Perth Amboy, N. J., Nov. 9.—Candidate Bryan's defeat called forth yesterday from the Rev. Father Connelly, of St. Mary's Roman Catholic church, of this place, a sermon in which he bitterly denounced Republicanism and the Republican party, and said some remarkable things. Father Connelly was an ardent advocate of free silver.

We found that dispatch in the last number of the Houtdale Observer. That paper was one of the strongest advocates of Mr. Bryan and free silver, but in commenting on the above the Observer said:

"If this country was properly governed such treasonable ranters would be hurried out of it either by being placed aboard a ship or used as a weight for a suspended rope. In view of his declarations, perhaps it is well Bryan failed of election."

ONE of the Romans at St. Louis, Mo., writes asking us to explain the defeat of that ardent advocate of the Little Red School House, A. S. Churchill, by that Romanist, C. J. Smyth. We'll do it. Churchill ran 4,344 ahead of his governor and Smyth 5,641 behind him, making 10,985 Protestants who wouldn't vote for the Jesuitical tool-killer who foisted himself upon the Democratic ticket at the expense of every other aspirant for a state office. If "that Romanist C. J. Smyth" is satisfied with the result, we are; and when he comes up for a re-election we venture the prediction that there will be twice 10,000 who will repudiate him. The national contest is all that saved Smyth, and it is all that defeated Mr. Churchill.

HOLOMB'S plurality in Nebraska was 21,692.

SHE LEFT HER MONEY

To a Nun, But the Nun's Church Would Not Bury Her.

Jacksonville, Fla., Nov. 6.—Neatly dressed for her funeral, a pretty young woman lay on her bed at the Carleton Hotel, and after carefully arranging the bed clothing, placed a revolver to her head and shot herself. Her name was Miss Fannie Viola Finnegan, of Spencer, Mass.

The self-murder had been premeditated for some time, as several weeks ago she had bought a lot in the cemetery, selected a coffin and made arrangements with the undertaker to bury an imaginary friend.

She left two long letters, one addressed to the proprietor of the hotel, and the other to the undertaker. In the former she apologized for the trouble she was giving, and stated that she wished no one to be admitted to the room to see her body except the authorities, and also that her remains should not be pulled about. In her letter to the undertaker she stated she wished to be buried as she was dressed, in a neat shirt-waist—which, however, was stained by blood—and a dark skirt. She particularly requested that the pistol with which she had killed herself be buried with her, clasped in her right hand; also that none of her rings should be removed. She declared her preference for one of two cemeteries, but under no circumstances was she to be buried in the negro graveyard. She referred the undertaker to the cashier of one of the banks, where she had a safe deposit box, where she said he would find money enough to defray the expenses of the funeral, a few dollars to be used in saying masses for the repose of her soul, and the remainder she asked should be given to one of the Sisters of Charity.

No reason can be assigned for the act. After she was dead a letter was received from a man in Spencer, Mass., from which it is surmised that he was her lover.

Look Out.

Pope Leo may well take his stand among the most astute politicians of the present day. By the show of liberalism embodied in his recent church encyclical, he has made Gladstone in seeming if not in reality, go back on

his "Vatican Decrees," and while in both Italy and Spain it looks as if the "state" was going to the wall, never, since 1870, have the pilgrimages been so large, or the church festivals and processions been observed with so much pomp and splendor. It has even been seriously proposed by a Romish churchman, that the entire kingdom of Italy be ransomed for Rome at a cost of £200,000,000, or a thousand million dollars, this immense sum to be raised by subscriptions from the Catholics of all nations. Wild and audacious as the proposal may seem there is no doubt but that it could be raised, if King Humbert was willing to sell out, which is one of the unlikeliest things that could happen.

Look out for Rome when she makes unity her watchword. She has failed so far to achieve it. Neither the Greek nor the Anglican churches have responded kindly to her advances, but this is an era of strange events, of unexpected splits and unexpected coalitions. Many people have doubted the secret understanding said to exist between Rome and the Sultan's government, but how else can we interpret the silence of Pope Leo on the Armenian massacres, when one united cry of horror and indignation is going up from all Protestant Christendom? Let every skeptic on this point read what the Rev. Stephen Pachayan, a native Roman Catholic Armenian who has lately left the priesthood, and is now at Christ's Mission, New York, says in the Converted Catholic for October:

"The Armenian Christians are heretics in the eyes of Rome, rebel against the papal authority, and therefore Leo XIII looked on with indifference while they were decimated by fire and sword, hoping doubtless that their misfortunes would compel them to have recourse to Rome and bend the knee to papal supremacy. At Marash, my native city, the Franciscans afforded protection and aid only to those Armenians who would become Roman Catholics; and more than three hundred families were 'converted' in order to escape death." He adds that "while the churches and schools of the Gregorian Armenians and Protestants had been burned and destroyed, those of the Roman Catholics had been spared," and that at Zeitoun, where the Armenians made such a brave defence against the Turks, the French consul, M. Barthelemy, made the protection of any but Catholic Armenians conditional on their declaring their allegiance to the pope. It is time that Leo shared some of the odium along with the "unspeakable Turk."—Woman's Voice.

The Christian in Politics.

The Christian, because he is one, should take the utmost interest in politics. The kingdom of God never will come fully upon earth until righteous principles dominate in government as well as in private life, and until good men, men whose purpose is to serve God, control public affairs. It is the Christian's privilege and duty to use every effort to accomplish these results.

The spirit of loyalty to law promotes caution in law making, and a true Christian appreciates the vital importance of creating and maintaining a sound public spirit, which will permit only wholesome and righteous laws to be enacted. He regards politics and legislation always in their relations to God as truly as to man. He is a true patriot, and his love of country is the more intense because he sees the Divine hand in national history and comprehends something of the Divine purposes for mankind in the fulfillment of which his own nation has a share.

He is not blind to the national mistakes and sins, nor to the excellences, or even the superiorities of other nations. He is no bigoted partisan. He scorns unworthy political methods and distrusts those men, however able or brilliant, whose ruling motive evidently is personal ambition. He is not above doing humble services for his fellow-citizens, nor does he shrink from undertaking large responsibilities when they devolve upon him legitimately.

He has positive convictions and avows them boldly; yet he seeks to be tactful and good-natured. He can believe in the conscientiousness of those who differ from him. He tries in politics, as everywhere else, to imitate Christ as closely as he can. He believes that God reigns over nations as truth over individuals, and it is his prayer that this truth may be accepted universally.

What a power one such Christian citizen exerts! Thank God, there are many such. The respect and admiration which are rendered them are sufficient proof that religion and politics need not be regarded as incompatible.—Congregationalist.

Church and State in Hungary.

There is a very interesting contrast between church and state going on in Hungary. The instructions to the Hungarian bishops from the Vatican congregation, as translated for the Literary Digest, are as follows:

"The bishops are to concern themselves particularly about the life and habits of the clergy and see to it that these are model in every respect. Catholic societies are to be founded throughout the kingdom. The teachers of religion in the gymnasiums, or

colleges, are to show special zeal in teaching the youth the doctrines of the Catholic church and have their pupils connect themselves with the congregations. Special efforts are to be put forth that also the teachers of secular branches impart their instruction in the spirit of the Catholic church.

The bishops are to insist upon the right of selecting text books also for the secular branches of study. They are also instructed to use all their power to get control of the University of Pest, and make it a Catholic institution. In the meanwhile lectures are to be delivered every Sunday to the academic youth of the university in which special attention is to be paid to those doctrines of the Catholic church which are most frequently attacked, especially if such attacks should be made in public lectures. Academic societies with pronounced Catholic tendencies are to be established, and these shall cooperate for the welfare of the church. False ideas concerning patriotism are to be corrected, in harmony with the teachings of the church. The Hungarian language is to be introduced in non-Hungarian sections only where the bishops and priests are convinced that this will be to the welfare of the church. Throughout the country Catholic papers are to be published and spread. Every representative and member of the Roman Catholic church is to do his best to carry out these orders; any laxness or carelessness in this regard is to be punished by the ecclesiastical authorities."

Everywhere Rome is making the control of education her objective point. With that conceded she knows the battle is won. Catholicism in Hungary is very liberal—so much so that many priests have their wives and children, and no offence is taken by their congregations. It can easily be seen what is likely to be the result of any attempt on the part of the Roman Catholic church party to carry such points with a high hand.

The Zeitung says: "There is no doubt that the state will answer the challenge of the church, and will fight the decree all along the line."

And So Do All Honest Foreigners.

The sentiment on the Pacific coast on the question of immigration is all right. The Lower California valley News has this to say:

"We strenuously object to the ignorant pauper immigrants because they decrease the average of intelligence and lessen the moral tone of our people. Then a republic rests upon the free action of a free people, sufficiently intelligent to decide wisely, and honestly follow their convictions. It is, therefore, necessary that we should concern ourselves with both education and morals. Yes, compel, like the papal hierarchy, attendance in our schools; not to make members of any particular profession, or workers in any particular trade, but to give to every child an opportunity to become a useful member of society. Then enforce certain laws, and give instructions in ethical principles, not to make members of any church, or even Christians, but to produce citizens of good character. When these forces have full sway, the result is a body of men and women who can be trusted to keep unstained a glorious inheritance, and to add to it the treasures of their own creation.

"Whenever vast masses of ignorant and degraded people are thrust into our social and political life, the average of intelligence and integrity must be lowered and the probability of good government be lessened, since our legislation represents, not the highest of the lowest, but the average sentiment of the community. Where there is now no law on this subject, new ones should be framed without further delay."

Making Itself Felt.

Jesuitism is making itself more and more felt in the secular press and in the municipal governments of the land. It is folly to close our eyes to the fact. The Romish hierarchy started upon the policy of dominating this land during the famous Baltimore council, and every year since has witnessed increasing evidences of progress in this direction. More recently it started a new political society under the specious plea that it was necessary to do so because the A. P. A. was encroaching upon its rights; but it must not be forgotten that the latter organization was formed as a counteractive to our liberties and institutions by the Jesuits of Rome. This wily foe will bear close and constant watching.—Philadelphia Presbyterian.

A Great Victory.

The Jesuit College at Georgetown, through the election of Father Conaty of Worcester, to fill Bishop Keane's vacant place, will virtually control the Catholic University at Washington. It will, hereafter, till there is another change about—and this will not be soon, for whatever the Jesuit gets hold of he clutches with a grip like death—be a mere annex of the Georgetown Institution. It is one of the greatest victories ever achieved by the Jesuits in America.—Woman's Voice.