

THE AMERICAN.

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DECEMBER 31, 1897.

WE FAVOR abolishing the civil service law.

THE county attorney does not apply the law always if he knows it.

THE AMERICAN wishes our friends a happy and prosperous New Year.

THE fellow at our elbow suggests that Judge Scott got O'Connor on at least one Roman.

WE want to thank our friends for the prompt and liberal manner in which they have responded to our request for renewals.

CAN the criminal court show a judge fixer the inside of the pen with as much neatness and dispatch as it did a juror fixer?

READ Ko-telo's book. It gives the questions asked females in confessional. Awful depths of Roman theology exposed. Price 50 cents.

WE took great pleasure in commending Judge Baker for the manner in which he punished a jury fixer, and we are wondering whether he will be as ready to punish a judge fixer.

KEEP a firm grip on your money when begging nuns are around and you will have something to help defend your liberties when Rome assails them as she most assuredly will do some day.

WANT a bargain? Zell's Encyclopedia and Atlas, four volumes, over 7500 columns of valuable and useful information, regular price \$16. If taken next week \$6. Only one set. First in with the money gets the bargain.

HAVE you read Rev Koetelo's great exposure of the Roman Confessional. We sell it. Price 50 cents. Most sensational book ever published. Translations from Dea, Ligouri, Kenrick and St. Thomas. Only 50 cents.

OUR office window has been graced this week by a very beautiful picture, a present from Mr. W. N. Whitney, the popular Sixteenth St. shoe dealer. The picture shows the first American flag, Betsey Ross, George Washington and a home scene.

WELL, the pope says he has never attempted to influence in any way the political convictions of the faithful. If this is not the most barefaced falsehood we have seen in print for many a day we would like to be referred to the one that exceeds it.

WE have received hundreds of letters of encouragement with money enclosed for renewals during the last week, but on account of the dastardly attempt of the Roman outfit to bribe Judge Scott, which we deem it our duty to fully expose, we find our space so well filled that we cannot find room for the letters this week. Next week we will give a number from the various sections of the country.

NEWS reached us Monday of the death of our cousin, Daniel Wade Colhapp, of Chicago. He was well-known to a great many people in Nemaha county, Nebraska, where he was born about 1816, while his father was connected with the Nebraska Advertiser. He removed to Chicago with his parents in 1876 and resided there until the day of his death. He leaves a wife and two children.

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WILL THEY DO THEIR DUTY?

The attempt of J. J. O'Connor to influence a decision of a district judge in behalf of his client, John A. Creighton, Count of the holy Roman Catholic church, is probably not the first instance in the history of Douglas county that such an attempt has been made, but certain it is that it is the first time that the overture has not been accepted or that the culprit has been exposed.

This attempt should be the last. The practice should be made so odious that the most black-hearted criminal would shrink from committing the offense.

Bribery should be placed in the same category with rape, and if mob law is ever justifiable it is when a brute in human form assaults a woman, and the time may not be far away when bribe-givers and public defaulter will grace lamp posts without the public conscience revolting and feeling that it has been outraged.

To postpone the day of such acts as far as possible the judge of the criminal court should direct the county attorney to file an information against O'Connor and his principal at once. They should be brought before the bar and if found guilty should be promptly sentenced to the penitentiary for the full term provided by law for the punishment of such damnable acts.

Count Creighton has run this county long enough with the money that Mrs. Shelby thinks rightfully belongs to her, and the people believe it is high time that justice was dealt out to those men who attempt to bribe a judge with the thousands that have been obtained by fraud, probably, if not by downright dishonesty, as well as to juror bribers who follow the nefarious occupation in order to get bread to place in their mouths.

If this case is allowed to go by default, if the criminal judge and the county attorney fail, neglect or refuse to act they will do more to create disrespect among the common people for our courts of justice than anything else that has ever happened, for the summary justice dealt out to the creature (Wright) who attempted to bribe a juror in the Bartley case is still fresh in the memory of every citizen. That crime was no more heinous, no more revolting, than the crime of J. J. O'Connor who was the paid attorney of Count Creighton. Everyone remembers the favorable comments that were heard on every side when Wright was convicted and sentenced; and everyone remembers the encomiums heaped upon Judge Baker by the daily press at the conclusion of the case; but does anyone remember any encomiums from the same press for Judge Scott, when he displayed such remarkable courage in exposing the crime committed on Count Creighton's behalf by his Roman attorney, J. J. O'Connor? Why did those papers fail to comment editorially on O'Connor's crime? Was it because John A. Creighton and a delegation of Roman Catholics waited on the Bse and on the World-Herald and demanded the suppression of every reference to the dastardly and criminal act of their brother Romanist?

Will Mr. Rosewater tell the public why an attempt to bribe a judge was not of sufficient importance to demand editorial comment and censure? Will Mr. Hitchcock or Mr. Metcalf do the same? We ask these gentlemen this question because it appears strange indeed that neither the one nor the other had the American manhood to protest against the outrageous attempt to corrupt our courts or to commend the stand taken by Judge Scott, after the Creighton contingent called a halt.

Unless this disposition to court Rome is checked, fellow citizens, your liberties will soon be wrested from you. Will you act now that Rome is so brazen that she attempts to corrupt a judge? Is it not time for all Americans to put on their armor and prepare for the struggle that must inevitably follow if our institutions are to be saved? The public should never rest until the man or men who attempted to unduly influence Judge Scott are safely behind the prison bars.

Will Judge Baker act? Everybody Says So.

Cascareta Candy Cathartic, the most wonderful medical discovery of the age, pleasant and refreshing to the taste, acts gently and positively on kidneys, liver and bowels, cleansing the entire system, dispels colds, cures headache, fever, habitual constipation and biliousness. Please buy and try a box of C. C. C. to-day; 10, 25, 50 cents. Sold and guaranteed to cure by all druggists.

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Educate Your Bowels With Cascarets. Candy Cathartic, cure constipation forever. 10c. 25c. If C. C. C. fail, druggists refund money.

KAIN KNOWS NOTHING

About the Pope's Plans But Tells What Priests Tend To.

Archbishop Kain is back from Rome. He returned yesterday morning looking hale and hearty after his four months' sojourn abroad and immediately took up the cares of his position with a zest and capacity for work born of the ocean breeze, travel and recreation, says the St. Louis Republic. During the absence of his grace a great quantity of business requiring his personal attention has accumulated and the archbishop found himself literally swamped with the multiplicity of affairs which were awaiting some disposition upon his return. A number of prelates and laymen flocked to the archiepiscopal residence from early morning until late at night. Among the delegations of priests was a committee inviting his grace to the banquet which will be held in his honor. Another committee waited upon him in reference to Father Tuohy, but the subject of the conference was not made known.

"I am well pleased with my trip," said Archbishop Kain to a Republic reporter yesterday. "One in every ten years the archbishops pay a visit to the vatican in accordance with their oaths and a long established custom in that regard. Upon such occasions reports are submitted, advice sought and any information that the pope may desire furnished him. It had been seven years since I saw the pope. I was surprised at his appearance. From what I had read and heard concerning his health I had expected to find him wan, emaciated, sickly and in extreme poor health. Imagine my delight and surprise when I gazed upon a face which, if anything, was more healthy in appearance than it was seven years ago. There was no change in manner, or voice, or expression to indicate that he was the invalid that the newspapers would make out. I told him that he looked better than he did upon my visit several years ago. He replied that several had so expressed themselves, and that he was glad to be in such good health and spirits upon the occasion of my visit. The most pleasant moment of the entire journey was when I greeted his holiness and found him unimpaired by his several years' lapse of time. Is not his longevity and well-preserved old age a source of great wonder? He is 88 years old, and looks as if he would continue in sound mind and body for several years to come. Judging from what I saw of him there is no apprehension of his near demise, all reports and rumors to the contrary notwithstanding."

"Pope Leo is quite friendly to America and to Americans. He inquired particularly about the condition of the Church here and complimented the clergy upon the splendid showing they were making here. He said that he was very partial to the United States, and from his many questions and remarks it was evident that his interest in this country's welfare is very active. He is intimately acquainted with its customs, its people, its needs and is doing every thing in his power to show his love in that regard. At present the pope is very busy in an effort to bring back to the fold of the church the eastern schismatics, who have been led off from the church. From the present indications much will be accomplished in that direction. The pope has great hopes of leading a number of the wandering sheep back into the fold.

"My report concerning this diocese was filed while I was at Rome. I have just received word that it was highly gratifying to his holiness and was quite satisfactory. The work accomplished was approved. I have no changes in the diocese in view as a result of my visit to Rome. In regard to local affairs I have nothing to say. Besides I have not been back long enough to catch up with the business which has accumulated during my absence.

Returning to the pope, I will say that he looks as strong and well as at any time during the last fifteen years. Father O'Connor, who accompanied me, and who saw him seventeen years ago, could not discover any change in him, either in regard to his mental strength or physical soundness. He has several plans for the improvement of America. His interest here is unflagging. He spoke with keen appreciation of our enterprise, our supreme confidence in our destiny, our freedom from serious entanglements and rapid and wonderful growth of the Catholic Church under our free institutions.

"What truth is there in the assertion that the Catholic clergy is to take an active and united part in an effort to settle our own socialistic troubles?" asked the reporter. "I would not like to undertake the settlement," said the archbishop. "It is the right and duty of the clergy to preach the gospel and help the people in every way proper, not only to high religious living, but to a decent and proper manner of earthly living. The social interests of the people must ever be of importance to the priest, second only to the higher interests of their souls."

"But the question is, What can the clergy do as a body in behalf of the ill-treated workers? What particular things would be right and proper for them to do? Of course, the particular circumstances must determine that. In general, a priest could give aid and favor to every movement intended to benefit the people socially. He could establish societies of different kinds for their improvement in various ways, which is a work already very common in the church, as may be seen in the various temperance, charitable and other societies. He could help in the founding of boys' clubs to keep the young out of mischief, the establishment of libraries and clubs for the discussion of social and economic questions. He could even go higher and advocate the passage of such laws as would benefit the workman, such as factory and tenement inspection laws, laws for the securing of healthy buildings, laws providing for public recreation. He could help to bring about a better understanding between capitalists and laborers and employers and workers. He could warn the employer against injustice and restrain the laborer from violence, showing both how to study and mend their own differences. In fact, the opportunities for the clergy to bring about better conditions for the worker are very numerous, and they are free to take them all. It is only necessary that they remember their character and chief duty, and thus avoid falling into extravagances."

One Priest is Honest.

Rev. Joseph V. O'Connor is the name of a Roman Catholic priest in Philadelphia, who is a prodigy among his fellows, in that he admits, with great frankness, many of the wickednesses of which his church has been guilty. Of course he palliates some of these, and even denies certain well-established historical facts; but we think it might be taken for granted that when he so bludens the cause is ignorance and that he intends to be honest.

He is giving a regular course of lectures to his people in St. Teresa's church, in the city above named, and his lecture on Sunday evening, December 12, was thus reported in the Philadelphia North American of Monday, December 13:

"Rev. Joseph V. O'Connor addressed a large audience last evening in St. Teresa's R. C. church on 'The Sale of Indulgences as the Proximate Cause of the Reformation. He said in part: "The English philosopher, Hobbes, contended that if the axioms of even mathematical truth obligated men to positive moral duties, they would find a way to dispute and to deny that the whole is greater than its part. The Catholic theory of indulgences, or the remission of penance for forgiven sin, is scriptural and reasonable. But the love of filthy lucre had infected the authorities of the church to such an extent in Luther's time that scriptural gifts were openly set up at auction. The practice killed the theory. You could purchase any church benefice at a known and fixed rate. "Not without providential permission was there a Judas tolerated among the apostles. No churchman, Protestant or Catholic, has ever surpassed in baseness the traitor apostle. His defection occurred in the very presence and with the absolute provision of the Son of God himself. Macaulay, indeed, doubted whether Leo X. was a Christian; but Roscoe, a Protestant biographer, shows conclusively that Leo was a man of strong faith and irreproachable morals. Like all the Medici, he was an extravagantly munificent patron of literature and the fine arts. He needed enormous sums; to build a church is a good work, and his predecessors had encouraged subscriptions, by the bestowal of indulgences, or relaxations, not of the moral law, but of the punishment inflicted for its infraction. "Had Leo foreseen that the reformation would result from the sale of indulgences for the building of St. Peter's, he would have levelled the basilica to the ground. "But did Tetzel and the other preachers of the indulgences throughout Germany represent them as pardons of past and permissions for future sin? It is hard and humiliating for me to admit that the preachers thus misrepresented the church's doctrine for purposes of gain. Yet councils and popes had denounced this practice. The papal legate in Germany, Miltitz, reprimanded Tetzel and even suspended him from the office of preaching the indulgence, precisely on the ground that he deceived the people and exaggerated the efficacy of his spiritual remedies. "The doctrine of indulgence is that it is a remission not of sin, but of the punishment or penance due to sin. No one can gain this relaxation or removal of his punishment unless he is truly sorry for sin, has confessed it and accepted the canonical penance. An indulgence is of no earthly or heavenly use to an unrepentant sinner, or to one who fancies he may go on sinning. "The doctrine is sound and scriptural, for it is written that God short-

ens punishment for the sake of the elect.

"The ancient church benefited by the reformation. The Protestant historian, Ranke, says: "The Roman Catholic church underwent an internal reformation, as beneficial in its effect upon her remaining children as that which externally separated the northern nations from her communion. Since the reformation not a breath of slander has rested on the popes; not a single charge of anti-Christian teaching has been sustained."

Of course the readers of the Citizen will not agree with his conclusions as above stated; but they will agree that in acknowledging the sale of indulgences he is infinitely more truthful than his brother priests. There is some hope for a man like that.

THE PRESS WAS HONEST.

It Has Not Always Truckled to the Church of Rome.

We sincerely hope that those good people who persist in saying that it is the A. P. A.'s and such papers as the Citizen who raise "religious issues," in political campaigns, will read carefully what we say in these few lines, and then candidly ask themselves if they have not accused us unjustly, says the Boston Citizen.

We contend that every time "religious issues" have been raised in Boston or elsewhere popery has been directly responsible, and Protestantism has simply stood on the defensive, or attempted to give Rome a drubbing that she would not sin again in the same manner. But it is a fact that in every case Rome has—with a certain class of superficial observers—escaped censure by raising the cry of "stop thief" when she herself was the culprit.

Take, for instance, the Swinton history case in South Boston in 1888. This was before the A. P. A.'s were thought of—several years before they began to be organized in New England. Mr. Travis, the South Boston teacher, made a certain statement about indulgences—a statement which was correct and proper in every particular. A priest—Metcalf by name—raised a storm the results of which are very disastrously felt by Rome to this day. And it is a curious fact that the very crav-fish papers which today cry "bigotry" at all stalwart Protestant truths, at that time were just as severe as the Citizen has ever been.

Here, for instance, is a sample editorial note from a Boston Transcript of June, 1888—and such editorials were of almost daily occurrence in the Transcript: "Here is another Roman Catholic on those indulgences. Victor Duruy, the renowned historian of Greece, of Rome, of France and of the Middle Ages, was a Frenchman and a Roman Catholic; but his histories are accepted and justly admired everywhere for their accuracy and impartiality. In his 'Histories des Temp Modernes' (eleventh edition), page 182, after a sketch of the corruption in the church at the beginning of the sixteenth century, occurs this passage:— "The wars of Julius II. had exhausted the pontifical treasury. Afterwards came the magnificences of Leo X., who dispensed 100,000 ducats at his coronation, and gave 500 for a sonnet. He was likewise compelled in order to live, to pledge the jewels of St. Peter and to sell some charges, which increased by 40,000 ducats the annual expenses of the government. The splendid temple commenced by Julius II., on a plan which should make it the grandest basilic of Christendom, St. Peter's of Rome, threatened to remain uncompleted. Leo X. accorded indulgences to all those who contributed of their money for its completion. The Archbishop of Mayence, charged with the publishing of these indulgences in Germany, caused them to be preached in Saxony by the Dominican Tetzel. There were great abuses committed, both in the exaggerated promises made to the faithful who purchased these promises of salvation, and in the employment that was made, even under their eyes, of a part of the money. The Augustines, heretofore charged with the sale of indulgences, were irritated to see that lucrative mission pass into the hands of the Dominicans. Spite uncovered them to abuses, and these abuses were strongly attacked by their most eminent doctor, Martin Luther, whose theological studies led him to take a view entirely opposed. He had, in effect, already arrived at the principle which remained the foundation of the Protestant churches, justification by faith alone, whereas the doctrine of indulgences supposes also justification by deeds. Such was the beginning of the reform. "If that is good history for the schools and colleges of France, and for the intelligent amongst Roman Catholics and Protestants everywhere, it ought to be good for the Boston high school. If history cannot be taught in our schools, it may be well that the press supply the deficiency."

Now why did the Transcript shut down on that sort of necessary truth? We all know—it was not principle, but interest.

In the same paper of the same date

we read the following editorial concerning the then leader of Boston Romanists, John E. Fitzgerald (now resident in New York:

"Mr. J. E. Fitzgerald said at the school suffrage meeting last evening that no one was 'more Irish than he; no one was more American than he.' But the trouble has been that some Irishmen seldom forget their race in political and public affairs. In a word, they vote and act clanishly upon ideas not founded on a broad Americanism. We had the Irish vote, as a distinct power, turned up very frequently at the Presidential election. Politicians would not have appealed to Irishmen as such, but for the belief they could be moved by such appeals. We doubt not that Mr. Fitzgerald agrees with us that there should be no Irish, German, Scandinavian or British-American vote, yet the pertinacity with which one section of the foreign-born sticks to its radical proclivities and claims political and official honors, operates strongly to perpetuate divisions which should not exist in our republic.

"Mr. Fitzgerald is an old friend of our public schools, and, as a member of the school committee, years ago rendered them very important service. The intelligent and effective work he performed as a member of the school committee at that time is appreciated to this day by our best instructors. He announced himself a Catholic last evening. If all Catholics were like him, no harm whatever would come to our common school system. But there is another species of aggressive religionists of the same faith with himself, who are engaged in sapping and undermining the very foundations upon which the common schools—the people's schools—stand. These zealots claim that the church and not the state should control popular education. The difference is fundamental and cannot be bridged. Mr. Fitzgerald erred, therefore, in placing the responsibility for the present school agitation upon Protestant ministers. It belongs elsewhere, as the facts abundantly attest. It would not have been known but for the ill-timed interference of a Catholic priest with the historical studies of the English high school. It can be traced back to the sentiments and recommendations of the plenary council, which assembled at Baltimore, December 7, 1884, Archbishop Gibbons presiding. This council, in obedience to suggestions from Rome, earnestly recounted the dangers of a "merely secular education," and charged Catholic parents to send their children to 'parochial or other truly Catholic schools.' If such parochial schools are not yet extensive enough to accommodate all children of Catholic parents, the natural step would be to control, ad interim, the text books of our public schools. And it is this attempt which has created the school excitement in Boston."

From that day to this—whenever the "religious issue" has been raised, Rome has been the aggressor, and the efforts of American Protestants have been put forth simply to defend American institutions.

As an illustration, take the present municipal campaign. Who introduced "religion" as an issue?—Tim Coakley, Michael J. Murray, J. J. McCarthy, John F. Fitzgerald, Tom Riley and Lomasney. Romanism is introduced as an issue into every speech they make—not in answer to A. P. A.'s or Protestants, but as an issue between themselves. And yet, when this campaign is over, the bigoted Romanists and fool Protestants again cry out that "A. P. A. bigots introduce religious issues into politics."

NOT ALWAYS UNDERSTOOD.

A fact often overlooked, or not always understood, is that women suffer as much from distressing kidney and bladder troubles as the men. The womb is situated back of and very close to the bladder, and for that reason any distress, disease or inconvenience manifested in the kidneys, back, bladder or urinary passage is often, by mistake, attributed to female weakness or womb trouble of some sort.

The error is easily made and may be as easily avoided by setting urine aside for twenty-four hours; a sediment or settling is evidence that your kidneys and bladder need doctoring. If you have pain or dull aching in the back, pass water too frequently, or scanty supply, with smarting or burning—these are also convincing proofs of kidney trouble. If you have doctored without benefit, try Dr. Kilmer's Swamp-Root, the great kidney remedy. The mild and extraordinary effect will surprise you. It stands the highest for its wonderful cures. If you take a medicine you should take the best. At druggists, fifty cents and one dollar. You may have a sample bottle and pamphlet, both sent free by mail. Mention THE AMERICAN and send your address to Dr. Kilmer & Co., Birmingham, N. Y. The proprietors of this paper guarantee the genuineness of this offer.

THE OPIUM AND MORPHINE HABIT. "What We May Do to be Saved" is a little book, giving full particulars of a reliable cure. Free. Dr. J. L. Stephens, Dept. B., Lebanon, Ohio.