THE AMERICAN

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JOHN C. THOMPSON, - - - - - Editor.

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DREYFUS.

The trial of Captain Dreyfus has set all France by the ears and it will no doubt result in a revolution. That the tendency is that way the following dispatch fully demonstrates:

PARIS, Aug. 29.—Paris was today the scene of the most serious disturbances, recalling some aspects of the commune. In response to an appeal of the journals Le Peuple and La Petite Republique, groups of anarchists and socialists gathered about 3 o'clock in the afternoon in the Place de la Republique. The police had taken precautions, and there seemed no danger of disorders.

Sebastian Faure and Faberot, well-known revolutionary anarchists, were the ringleaders. Faure, standing on the pedestal of the statue which rises in the center of the Place de la Republique, addressed the crowd. Among other things he said that the anarchists should be masters of the streets. The police then interfered and dislodged Faure and Faberot, making three arrests. The crowd at this point dispersed, but a column of demanstrators, headed by Faure and Henri d'Horr, made for the Place de la Nation.

The police broke through the column and a struggle for the mastery followed. Shots were fired, and M. Goullier, commissary of police, was twice stabbed with a knife.

This threw the police into momentary confusion. The mob reassembled and ran toward the Place de la Nation. The police, reinforced by a squad that had been held in reserve, made another attempt to stem the current, and fresh, fierce fighting occurred, three constables being wounded. Faure and d'Horr jumped into a passing street car that was going to the Place de la Republique, and the car driver, on arriving there, gave a signal to the police, who immediately arrested them both, together with two other anarchists, Joseph Ferrier and Jean Perrin.

All were conveyed to the Chateau d'Eau barracks. Only d'Horr was found in possession of firearms.

In the meantime the anarchist mob retraced its course to the Place de la Republique, smashing the windows of religious edifices on the way.

Suddenly, either at the word of command or in obedience to impulse, the column made a loop and curved toward the Church of St. Ambrose, where the rioters smashed the windows.

Proceeding thence toward the Faubourg du Temple, at the corner of the Rue Darboy and the Rue St. Mauri-Popincourt, they formed up into a compact body. Hatchets were suddenly produced, with long knives stolen from the counters of shops and a concerted rush was made upon the church of St. Joseph. The aged sectarian, seeing the mob, hastily closed the outer gates, but these were soon forced with hatchets and bars of iron. The massive oaken doors were then attacked.

According to the first account, the wild horde burst into the church, which instantly became a scene of pillage and sacrilege. Altars and statues were hurled to the floor and smashed; pictures were rent, candlesticks, ornaments and hosts from high altars were thrown down and trampled under foot. The crucifix above was made the target for missiles and the figure of the Savior was fractured in several places.

Then, while rancorous voices sang the "Carmagnole," the chairs were carried outside, piled up and set on fire in the center of the square fronting the church.

When this stage was reached the crucifix was pulled down and thrown into the flames. Suddenly the cry was raised that the statue of the Virgin had been forgotten and the crowd returned and tore down this also.

Meanwhile the sacristan, who had been captured by the anarchists, escaped and called the police and republican guards, who promptly arrived with many constables. They were compelled to fall back in order to form up into line of defense, as the anarchists attacked them fearfully with knives.

When the police entered the church the anarchists had just set fire to the pulpit. The interior of the edifice was a complete wreck. Several valuable old pictures that can never be replaced were ruined.

After the mob had been driven away Abbe Lacour, the incumbent, collected the fragments of the sacrament and replaced them in the ciborium. As he did so he was heard bitterly lamenting.

The people living in the houses near by extinguished the bonfire.

A TERRIBLE ACCIDENT.

This paper is not given to saying complimentary things of men unless they are deserving, and for that reason when it does endorse an individual it carries more weight than other papers which indiscriminately endorse every thing and everybody regardless of their merits or their ability. We say this because we feel we cannot too highly praise the professional services which Dr. Holovtchiner rendered us during the last two months. About the 1st of June our son, John C., Jr., went into John T. Burke's electrical and machinery depot, and, boy-like, placed his hand on a large 500-pound wheel which was carelessly placed on its axel without a set pin. The wheel slipped off and crushed our little boy to the floor, mangling his right hand in a horrible manner, leaving the bones and the tendons in the palm, from the base of the thumb and first finger to a point opposite the third finger, exposed. It required the united strength of two men to raise the wheel from the little crushed form, then sympathizing hands lifted him and carried him to Dr. Holovtchiner's office, after which the elevator boy came and notified us of the accident. We hurried to the doctor's and there found the little sufferer crying with pain, and sobbing, "Oh, papa, I hurt my hand." "Well, we will ask Jesus to make it well. Don't cry," was the consolation we offered. The doctor had already called in Dr. Cloyd, and in a very few moments they had John under the influence of chloroform, and in a few minutes more Dr. Holovtchiner had the wound washed, sewed up and bandaged. We made two or three trips a week to the doctor's office and had the bandages changed, but from the moment the wound was dressed there was no sign of inflammation or of puss, and in less than a week the doctor said it had all united and that there was no further danger.

There is a slight scar in the hand, but the use of it is gradually coming back, and the hand is becoming as symmetrical and shapely as it was before he injured it, proving that the doctor is an expert in his profession.

We hope none of our friends will ever need the help of a surgeon, but if they do, we unhesitatingly recommend Dr. Holovtchiner, who has an office in the building with The American—the Sheely block.

A PLACE TO HELP.

Few men have contributed more valuable services to the anti-Roman crusade than the late J. G. White of Stanford, Ill., yet when he died he left a helpless daughter and a mortgaged home as the portion of his other child, Mrs. L. Ludlam, who has appealed to us to help her sell a few books, and the plates of the same, so as to enable her to raise the mortgage and to properly care for her dependent sister.

We believe that it will be an actual pleasure to the thousands of men, women and children who read The American to help Mrs. Ludlam in the way desired, and we suggest that each one send for a book—which range in price from 10 cents to $1.50—and help swell the fund which is needed to save the home for a helpless girl. You cannot do a more worthy act. Address your letters to Mrs. L. Ludlam, Stanford, Ill.

We have been handed a card announcing the candidacy of Howard L. Burkitt for the office of coroner. All that we will say at this time is that he would make a capable and efficient officer.

Dr. King's "Facing the Twentieth Century" is being advertised extensively by Roman Catholic papers. If they were wise they would keep quiet, but they get so hot that would be an impossibility. We would be glad to read a book by Dr. King on the management of the Philippines.

The priests are forcing Roman Catholics into the society called Knights of Columbus. That means that they must employ no Protestants. This is not a separation of church and state, but a separation of Protestants from pagans.

Priest Verrie dies at Serrivalle, near Genoa, on account of drinking nitric acid, which was put in the chalice instead of wine. And yet the pope and all the bishops will swear that they do not take the wine but change it to the real blood of Christ. Let them be careful not to monkey with the buzz-saw.

Preference for Roman Catholic help in the departments at Washington seem to be continued. Why do not the Protestants have a combination there to place Protestants in these positions as well as the Roman Catholics. Would it not be wise to employ a committee for this purpose until the Roman Catholics are put out of those offices till they have only a percentage agreeing with the percentage of Roman Catholics in the United States? M. S.

IN IRELAND'S DOMAIN.

John Ireland, an archbishop, rules with undisputed away over Romanism in Minnesota—his residence being at St. Paul in that state. His wish is law among the priests. His hypocritical and thoroughly Jesuitical attitude on American questions more and more clearly confirms the rapidly-gaining conviction that the old Harvard joke is no joke in his case—the sign taken from the woodturner's shop and placed over the lawyer's office being most appropriate for Ireland: "Twisting and turning done here."

The following letter from Rev. J. M. Driver, a Methodist clergyman well and favorably known in Boston, is dated at Muskato, Minn., and is written to the Western Christian Advocate:

"In this beautiful little city we have just had a notable battle on the public-school question. The point at issue was whether the state or the patrons of the school should furnish the text-books. Though half the population is foreign, and more than half is Romanist, there was a comfortable feeling that when the ballots were counted it would be found that the free-books champions had won out by a handsome majority. This conviction was based: 1. Upon the manifest and undisputed need of such a provision, there being many indigent children, and children of indigent parents, in the city. 2. The open favor of the local press, giving ample space for the discussion of the question through contributed articles, and contributing favorable editorials. 3. The assumed unconcern of the Romanists, owing to their disapproval of the public-school system and their advocacy and patronage of parochial schools. In the newspaper discussion only one article in opposition was contributed, and it was answered, ad seriatem, in a most able editorial, in a parallel column. On Sunday, however, before the election, the priests in their pulpits instructed their members how they should vote—they should vote solidly against the proposed measure. The result was all that the priesthood could possibly desire. The members, men and women alike, were promptly at the polls, and the free text-books plan was overwhelmingly defeated—about two to one.

"And it was accomplished so easily. After canvass, and argument, and discussion, and editorial approval, and popular sanction, it was found that the priest was master of the situation—master of the situation at the ballot-box. And he was opposed to free text-books. The ipse dixit of the priest was the all-determining factor.

"And this is under the very shadow of the arch-episcopal residence of Archbishop Ireland!

"We hear, however, that the distinguished prelate, supplicating at the feet of the pope, has renounced his former 'Americanism.' If this is true, we shall have at least this advantage: the enemy of our beloved republican and Protestant institutions will no longer be en masque.

"In the meantime we shall be interested in Monseigneur Ireland's explanation of the papal episode. Jesuitical casuistry, however, will doubtless be adequate for the emergency."

The explanation of the action of the priests is just here: Rome everywhere throws every possible obstacle in the way of public schools, in the attempt to cripple them. In New York and Bostonshe refuses to vote (through her representatives) money for school-houses; in other places where she has the power she refuses to vote money for teachers' salaries; in the above case she attempted to prevent free text-books, so as to make the schools less attractive to her votaries.

Mr. Driver is correct, of course, in putting the responsibility where it belongs—on John Ireland—American Citizen.

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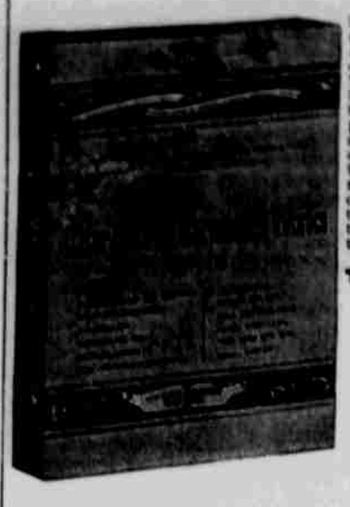
Charlotte M. Braeme's Works.



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The results of a mad chase for wealth, of overwork, over-study, failures in business, the fact that health is the basis of wealth—not vice versa—and the causes and effects of horrible melancholy—these are all matters it would be well for you to think over.

Are You Ill?

THEN you are indeed a rare man if you are not anxious to learn how it came about, what's the matter and what's to be done. Whether it be "only a cold," a chronic catarrh, of something more serious that has "settled on the lungs" in bronchitis or consumption, the sooner you find out how serious it is, and what to do for yourself the better. If you must learn "how to live with one lung" the earlier you get this knowledge the longer you will live. Or, may be your particular weak spot is in the liver, stomach or bowels. Then you can make no mistake in learning the best methods of regulating these vital functions. If you are full of aches, pains, neuralgia or rheumatism, it will surely pay to look up the way to shake them off. Surely you can't want to neglect the insidious symptoms of Bright's disease, or other destructive diseases of the "genito-urinary organs," and you better become posted on such things as gonorrhœa, stricture and worse forms of contagious diseases "by the book" than by experience. The afflicted will read with avidity all about impotency, barrenness, diseases of women, nervous diseases, paralysis, skin diseases, scrofula, etc. Yet, frankly, one book cannot cover "all the ills that flesh is heir to," and therefore to ensure satisfaction, Dr. Foote authorizes the announcement that any purchaser of "P. H. T." who fails to find in it what he seeks may consult him in person or by letter, without charge, and the inquiry will be answered to the best of his ability.

Are You Engaged?

ONLY hoping to be so yet, perhaps. Well, don't hurry; and make no mistake. It is so easy to get in and so difficult to get out, that it is well worth while to "be sure you are right before you go ahead." There is no book so helpful in enabling you to select wisely as "Plain Home Talk." You can learn something from other's mistakes. The History of Marriage of all kinds, in all countries, the curious experiments some nations have made, ancient and modern, barbarous and civilized, help us to know what not to do. The sexual immorality growing out of unsatisfied nature and marriage mistfits, the history of prostitution, its prevalence, allurements, dangers, results, the efforts of religions and asceticism to subjugate and control the dominant passion—all these studies are fruitful in indicating pitfalls to avoid. On the other hand chapters on adaption in marriage—physical, mental and magnetic—on early marriages, intermarriage, elopements, etc., etc., and then "how to make a good match, select happily for home and offspring, to avoid "Lucifer Matches," and to escape the rat trap and lottery kinds of marriage.

Are You Married?

THERE are chapters equally useful in showing you "how to be happy though married." Many married people would get along better if they knew how to adapt themselves to each other, and would try to understand one another's needs. They ought to read what "Plain Home Talk" says about the true philosophy of intercourse, the "natural relations of the sexes," the influence on health and evil of perversions, "the wormwood that embitters social life," etc., etc. Many will find much satisfaction in the chapter on barrenness which has been the means of great joy to many a childless pair, aiding them to discover and remove the obstacle. Others like its unique "essays for married people" treating of equality, sleeping apart, excess, moderation, jealousy, incompatibility, prevention, continence, food for pregnant women, the explanation of child-making, why children of second husband resemble the first, etc., etc. In short, men and women hesitate to talk with their home physicians concerning many delicate questions that perplex them and that they really need to understand, and which this book will enlighten them on—but *remember that if it fail to do so, the author stands ready to make up for the omission by replying free of charge to special letters of enquiry.*

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