

THE A. P. A. AND ITS OBJECT.

THE American Protective association, or as it is more familiarly known, the "A. P. A.," has occasioned much comment in the last few years, and on account of recent occurrences there is a great deal of speculation as to the future of this organization, and the results that are likely to follow from its increasing power and the intense feeling which some people assert that it engenders. The A. P. A. is a secret order, and very few people outside of its membership have any definite knowledge of its purpose and work. It is generally regarded as an anti-Catholic organization, and that is about the only idea the mass of the people have regarding it.

Within the past two years there has been a rapid development of the order in this state, and it is known that in the last two state campaigns and in recent local campaigns in Omaha and Lincoln it has exerted a marked influence.

THE COURIER believes there is considerable curiosity on the part of the public to know something definite about the "A. P. A.," and for the purpose of satisfying this curiosity we avail ourselves of such material as we have at hand to present, briefly, an outline of the scope of the organization.

The Rev. E. J. Oldknow Millington, of Newark, N. J., a reputed organizer of the A. P. A., says:

"We have nothing to do with the religious side of the question, but solely with the political. Our desire is to minimize the power of the Roman Catholic hierarchy in politics, to counteract it at every possible turn. We feel justified in believing that the Catholic church does seek to exercise political influence. We note the recent occurrences in Ireland, Germany, Mexico and other countries, and believe that they bear out our contention—that the Roman Catholic church is as much a political as a religious organization, although we do not believe it is necessary to go as far as Ireland to find proof of these things. There is proof in New York, for example, and in all the leading cities of America. We work through the ordinary political methods. We are affiliated with no party and have no political ambition. Each man is free to cast his vote with the party he most favors. As individuals we are not opposed to voting for Catholics. We are opposed to them not because of their religion, but because we believe that a good Catholic is under the influence of the priesthood to a greater or less extent, and that influence we believe to be distinctly inimical to liberty, thought and action.

"We believe that the supremacy of the Roman Catholic church in this country would be destructive of true independence, and that belief is based on our knowledge of the spirit of the Roman Catholic church in days gone and in the present as indicated by Papal encyclicals and by the deliverances of those high in the Roman Catholic church."

The following is said by the New York *Herald* to be the oath of the order which every member must take:

"I do most solemnly promise and swear that I will not allow any one a member of the Roman Catholic church to become a member of this order, I knowing him to be such; that I will use my influence to promote the interests of all Protestants, everywhere in the world; that I will not employ a Roman Catholic in any capacity, if I can procure the service of a Protestant; that I will not aid in building, or in maintaining, by my resources, any Roman Catholic church or institution of their sect or creed whatsoever, but will do all in my power to retard and break down the power of the Pope; that I will not enter into any controversy with a Roman Catholic upon the subject of this order, nor will I enter into any agreement with a Roman Catholic to strike or create a disturbance, whereby the Roman Catholic employes may undermine and substitute the Protestants; that in all grievances I will seek only Protestants, and counsel with them, to the exclusion of all Roman Catholics, and will not make known to them anything of any nature matured at such conferences; that I will not countenance the nomination, in any caucus or convention, of a Roman Catholic, for any office in the gift of the American people, and that I will not vote for, nor counsel others to vote for any Roman Catholic, but will vote only for a Protestant; that I will endeavor at all times to place political positions of this government in the hands of Protestants. To all of which I do most solemnly promise and swear, so help me God. Amen."

The oath of secrecy is as follows:

"I, ———, do most solemnly and sincerely promise, without any mental reservation or evasion, that I will not reveal anything that

I have seen or heard to any person; that I will not disclose or in any manner make known the name, person or individuality of any member of this order, either by word, sign or otherwise, whereby the membership of this order may become known to any person not a member of the same, so help me God."

There is said to be another oath as follows:

"I, ———, do most solemnly promise and vow that I will always deal justly with my fellow man; that I will measure out to him his equal and just portion of that which belongs to him of right to demand of me; that in the relations of life I will be just and equitable as an employer or employe, or as a counsel, or as a judge, or as a jurymen, or in the capacity of an arbitrator; in any and all of these will I be faithful and do and perform to the utmost of my ability, so help me most merciful God, and may He measure out to me as I do to others, with his keenest vengeance, should I knowingly or wittingly violate this, my solemn obligation. Amen."

Candidates are reputed to enter the following obligation:

"That I will, with the best of my ability, preserve the purity of the ballot at any and all elections; that I will discountenance frauds and impositions, by arts and tricks, upon the people; that I will maintain a rigid enforcement of the principles of honor and honesty against political usurpation and oppression; that I will maintain and defend the government of the United States and the government of the state in which I live against foreign invasion, against a foreign foe, national or ecclesiastic, against rebellion, treason or the foes of good government; that I will forever renounce and abjure any foreign power, king, prince, potentate or ecclesiastical power whereby the same may in any way conflict with my rights as a citizen of my rights of conscience, and, if, need be, I will take up arms and, by opposing, end them. I furthermore promise and swear I will ever make it the aim of my life to keep the church separate and distinct from the state. (Candidate repeats.) To all of which I do most solemnly promise and swear, so help me God. Amen."

The Milwaukee correspondent of the *Herald* thus describes the Columbian league, an organization which it is alleged, is pledged to counteract the efforts of the A. P. A.:

"The Columbian League is an organization to combat the A. P. A. Its membership is composed almost entirely of Catholics, although there are some Protestants in it. Its original intention was to take no part in politics, but to disseminate Catholic truths and to counteract the work the American Protective association was doing in spreading falsehoods in regard to the Catholic church. Nearly all of the Catholics of the city who were in any way identified in politics—republicans and democrats—joined the league. Richard Burke is its guiding star. Fred Johnson, a republican, is its president. It has a branch in every Catholic parish in the city, and claims to have over ten thousand members. The politicians attempted to use the league for political purposes and have succeeded. The republican party refused, in the meeting of its committee on resolutions at its late convention to pass a resolution on the A. P. A. question which was dictated by the league. The democratic party passed the resolutions, and allowed the Columbian league, which declared for the democratic ticket, to virtually run its campaign. The result, defeat."

THE MISSION OF A FLOWER.

A wild rose grew in the pasture. There was no one to admire its beauty. The cows grazed near it, and even nipped its sisters. It alone was left. In human eyes it was worthless; but God had given it a grand mission. An awkward country boy walked through the pasture. He plucked the rose and wore it. He gave it to a school girl. She wore it. Because of this token a friendship arose between them. Friendship ripened into love. Later, love led to marriage. A son was born. He grew and became a man. The man became a president. The president took up his pen and spoke liberty—to an enslaved people. The same was Abraham Lincoln.

It was only a wild rose that grew unnoticed in the pasture. Yet, its mission was the emancipation of a race.—WALDO P. WARREN in the Omaha *Excelsior*.

The Famous now employ three head trimmers.

The confidence that people have in Ayer's Sarsaparilla as a blood medicine is the legitimate and natural growth of many years. It has been handed down from parent to child, and is the favorite family medicine in thousands of households.