

## REPLY FROM THE A. P. A.

### Women Who Had the Big Petition in Charge Answer the School Board.

### President Yeager's Objections to Dismissing Catholics from the Public Schools of Kansas City Disposed Of by A. P. A.

The answer made by President Yeager, of the Kansas City Board of Education, to the A. P. A. petition asking for the removal of Roman Catholic teachers from the public schools of that city, has drawn forth this reply:

TO THE HONORABLE BOARD OF EDUCATION OF KANSAS CITY, MO.:

Your published answer, informing us and the public at large, through President Yeager, that, after "mature deliberation," our prayer that none but Protestants be appointed by you as teachers in the public schools of this city, "was unanimously refused," has been carefully read by us and with much surprise and regret, considering your reputation for intelligence and patriotism.

It seems that the great obstacle in the way of your granting our request is this, that to do so, would be violative of the fundamental policy in the management of the public schools, which policy is to keep them "non-partisan" (politically, that is, not to allow them to be used in the interests of any political party), "and non-sectarian" (ecclesiastically, that is, not to allow them to be used in the interests of any sect or church). We endorse that policy most heartily; but would the granting of our request be violative of that policy? You assume that it would. We beg to differ with you, with becoming womanly modesty. In the interest of what sect or church would our public schools be used by appointing none but Protestants as teachers? Roman Catholicism has organic form in the Roman Catholic church, which is, in the popular sense, a religious sect; but Protestantism has no such organic form—there is no such Protestant sect or church—and hence the granting of our request would not sectarianize our public schools. Had we asked that none but Methodists, for instance, be appointed as teachers, then the granting of our request would have been violative of that school policy, for Methodism, like Roman Catholicism, has church organic form and is a sect; but such was not our request, and we would give our full-toned voice of protest against such perversion of our public-school system. The radical difference here indicated, we would venture to suggest to your superior reasoning capacity, is fatal to the validity of your main reason for refusing our request.

In harmony with the foregoing line of thought, permit us, please, to remind you of this most important and unquestionable fact, that the public-school system of our country is the product, the fruit, the offspring, the fair child of Protestant sentiment, not of Roman Catholic sentiment; not of any particular phase of Protestant sentiment, but of that aggregate sentiment which was itself the outgrowth, the glorious fruitage, of the emancipation of men from the intellectual, spiritual and civil bondage which was wrought out of the providence of God and the Bible through Martin Luther and his compeers. Hence, we claim that, by the sacredly inviolable right of parentage, the management of the public-school system throughout our country, in all its details, should be placed exclusively in the hands of Protestants. Besides, how otherwise can the beneficent aims of that system be realized by the American people? Pardon us, then, women only though we be, when we say that we are just a little surprised that intelligent and thoughtful men, such as you are, should take a position on this subject that is so violative of the right of Protestantism to control its own child, and so destructive of that useful and noble life for which that child is designed to be trained—scared into that position by the bloodless ghost of sectarianizing our public schools.

Permit us, please, on that same line of argumentation for establishing the justness of our request, to direct your attention to another unquestionable and most weighty fact, namely, that all Roman Catholic teachers belong to a religious establishment, the hierarchy or priesthood of which, from its papal head of Rome down through all its orders to the lowest priestly grade, is the determined and uncompromising enemy of our public-school system. Representative men of every rank and position in the Roman Catholic church have opposed, condemned and denounced that system in terms of an immeasurable hate. To be consistent with the fundamental principles of their system they cannot feel and act otherwise

than in that style in reference to our public schools. In fact, the Roman Catholic church is the only organized and powerful foe of our public-school system that can be found in all our land. Every other religious establishment in our midst is an ardent friend of our public schools, and hence no detriment to them, at their hands, is to be apprehended; but, on the contrary, they will receive their fostering care. He who denies or doubts the correctness of that representation of the state of the case, we are greatly inclined to suspect, is either ignorant or dishonest.

That being so, we claim that our request that none but Protestants be appointed as teachers in our public schools is just, is necessary to the preservation of the American character and the very life of the system, and is the only sound school policy. But what is your position? You throw the door of ingress wide open to all comers, and extend an equally generous welcome to the foes and the friends of our school system; yes, an equal welcome to the adherents of that only, compactly organized and powerful enemy of the very system itself—the papal hierarchy. Yes, you bring that hostile and corrupting influence in contact with the stream of American life at its most sensitive place, its fountain head—our children—the future men and women, fathers and mothers, citizens and voters, and legislators and rulers of the republic. Besides, you having admitted as by right 8 per cent. of that class of teachers into the schools of Kansas City, you cannot, consistently with your position, put any check upon the increase of that per cent., so that your school policy opens a possible road to the capture, by skillful management, of our public schools by the leaders of the Roman Catholic church, and that would be tantamount to their destruction as a truly American institution by their conversion into Roman Catholic parochial schools, supported at public expense. What a blessed consummation that would be, says Rome, and how worthy of our ceaseless prayers and toils!

Our surprise, "good gentlemen," at your finding in the case before us is greatly enhanced by the assurance that you are, each and all, Protestant in religious sentiment. Our surprise is special in the case of the president of your board, who, as we have been informed, is a Protestant "of purest ray serene," for he belongs to a church that out-protests Protestants themselves, in that it not only protests vehemently against the errors of Romanism, but against the errors of Protestantism itself; and whose great leader, Alexander Campbell, as we heard one of his distinguished brethren say in a public address, once published, about sixty years ago, these remarkably prophetic words:

"Were I asked what is the darkest and most ominous cloud in our national heavens, unhesitatingly I would answer, 'Slavery as now established by law.' Again, were I asked for the next most inauspicious and portentous cloud in our political horizon, I must, with equal promptitude, reply, 'The rapid growth of a popish empire in the bosom of the republic.'" And which great leader, a year or so thereafter, met Bishop Purcell in public oral discussion in the city of Cincinnati, Ohio, and demonstrated as true every proposition that pertains to the nature, history and aims of Roman Catholicism that justified his apprehension of trouble to grow out of the presence in the bosom of our republic of that rapidly growing "papal empire."

Kind sirs, we will soon conclude what we have to say at this time regarding your action as the trusted guardians of the common-school educational interests of our growing city. In order to rid our discussion of your official action on our request of the character of a mere local controversy, and make it applicable to the public-school question throughout the country, we have devoted our efforts to the treatment of the general subject, and have left unsaid much that we might have said about the special items that have been brought out in connection with the public schools of this city.

Our public-school system is pre-eminently an American institution. It lies very near the center of the heart of the American people, as is shown by the universality of its adoption by the states of the Union and the liberal expenditure of money by the states for their support. We accept the issue that you present as to the policy of their management, and are willing, in contrast with it, to go before the American people with this our motto as embodying the true American policy, "Americans for American schools."

There is a rising tide of American sentiment moving over this country that no power on earth can stay. As well might a Democratic state convention seek, by resolution, unanimously

passed, to reverse the tide of the Missouri river and cause it to flood its mountain springs as for any human force to seek to arrest the onward flow of that tide of American patriotic sentiment. The avalanche is coming down the mountain side, and woe betide the man, the politician, the political party or the church that obstinately stands in its pathway. Jehovah's hand guides it. Gentlemen, if you do not wish to get hurt, consult your safety, take time by the forelock, and step aside.

MRS. J. B. STONE,  
MRS. B. CARNAHAN,  
MRS. F. HUNTING,  
MRS. E. B. GRAY,  
MRS. JULIA WESTEIN,  
The Committee  
KANSAS CITY, Mo., May 23, 1895.

### Not So Sanguine.

Father Elliott, one of the Paulist Fathers of New York City, has recently delivered a very fervent exhortation to his brethren of the priesthood to give more attention to the conversion of Protestants. He says that it is a mistake to suppose that Roman Catholicism can do no work of conversion among non-Catholic people. He himself has demonstrated the practicability of doing this sort of work. He finds, he says, the people take very kindly to Catholicism when it is rightly presented, and he is very sanguine that the United States is to be a strong Catholic country, and one of the main supporters of the see of Rome. Commenting on this letter of Father Elliott's, the *New York Independent* has the following remarks:

"This is a large faith, if we may judge by the history of the past and by such facts as are certainly known. One of these facts is that the Roman Catholic church has so far not been able to hold its own. That is, it has lost thousands upon thousands of baptized persons, who have left its communion to become Protestants. Almost every Protestant church has members who once were Catholics. A second fact is that few Protestants have become Catholics. The loss has been almost entirely on the Catholic side. We have not observed that the Catholic church has made much effort to secure converts from the Protestant churches until quite recently. It has had all it could do to care for the masses of its own faith who have swarmed to our shores from European countries. We have known Catholics to estimate their losses at hundreds of thousands, but we do not recall that they have computed their gains from Protestantism at thousands. A third fact is that Catholicism has been, in the last twenty-five years, quite passive toward the unsaved masses. Those who live in communities where Catholic churches are established know that the work of evangelization has been in the hands of Protestants, while the Catholics have been busy trying to take care of their own population. The Catholic church has not attracted the non-Catholic population for several reasons, one of which is patent to everybody. It has been regarded as antagonistic to certain American ideas, and its criticisms of the public-school system and attempts, at various times, to prevent Catholic parents from patronizing them, have convinced not a few that it is a foreign church, not only ruled by a foreign potentate, but permeated with the effete ideas of Europe concerning the relations of church and state."

The *Independent* thinks, however, that the Roman Catholic church in this country has changed its policy of opposition to our institutions and is becoming more American in spirit. We are not so sanguine as our contemporary as to any real change in spirit of the Romish hierarchy. They may indeed change their tactics with a view of accomplishing their purpose, but their avowed purpose is to bring this nation in subjection to the pope. But however that may be, of one thing we may rest assured: Neither the Paulist Fathers nor any other branch of Rome's propaganda will ever make much headway in converting free-born American citizens with average intelligence and the characteristic spirit of American independence to the superstitious dogmas of Roman Catholicism, nor to the tyranny of its ecclesiasticism. Its reliance is not upon such work. It aims to get hold of helpless children and train them to be good Romanists by keeping them ignorant of anything better, and to retain its hold on the foreign population coming from Catholic countries.—*Christian-Evangelist, St. Louis.*

### Don't Worry Yourself

and don't worry the baby; avoid both unpleasant conditions by giving the child pure, digestible food. Don't use solid preparations. *Infant Health* is a valuable pamphlet for mothers. Send your address to the New York Condensed Milk Company, New York.

## "AFTER A PRETTY GIRL"

### The Church of Rome Coerces Pretty Mamie Thornton.

### Answered by J. H. McConlogue, Who Is in Turn Answered by Rev. Green, of the Baptist Church of Swaledale, Ia.

Something like two months ago we published a letter from Swaledale, Ia., written by Rev. Sigel C. Green, pastor of the Baptist church of that city, under the heading, "After a Pretty Girl."

After more than a month has elapsed, J. H. McConlogue, who was a candidate for a state office on the Democratic ticket about two years ago, and who lays his defeat at the door of the A. P. A., writes an answer to the article published in our paper, and has the same printed in the *Mason City, Ia., Daily Times-Herald* of May 10, 1895. He quotes Rev. Green's letter, and then says:

"Rev. Sigel C. Green, 'Pastor' of Baptist Church, Swaledale, Ia.—Sir: Your unchristian-like communication, under date of April 5th, ult., published in that un-American, unchristian and unpatriotic journal, styling itself THE AMERICAN, of Omaha, Neb., has been read by several of the people of this county, and a copy of it is now before me."

"I am indeed very sorry that you worked yourself into such an uncontrollable passion, especially when there was no cause for it, and that you have disgraced the high calling which you are attempting to fill, by displaying such bigotry, hatred and malice against those of my religious belief, and deliberately became the author of so many falsehoods and vituperations as are contained in the communication referred to."

"In this unfortunate public document of yours, you speak of freedom, and in the same breath you exhibit the same spirit of all the tyrants who have disgraced the world by the persecution of innocent people, because they would not believe in the style and form of worship prescribed by others. These tyrants!

"The blue laws of Connecticut, the Puritanical laws of New England against the Quakers (and other religious denominations), the hideous inquisition about which we hear so much, the persecution of the Huguenots, and the terrible conduct of Henry VII. and Queen 'Beas,' of England, against the Catholics, all pale into nothingness when compared to what you would do, if you had the power, with those who differ from you. That is, if we may judge all your conduct by this article which you sprung so sensationally upon an unsuspecting and unprepared world."

"Miss Thornton has been to see me, and she denies emphatically of ever wanting to join your church; denies that the Campbells, or anyone else, ever forced her to go to church; denies that anyone ever even talked to her about going to a convent; denies that she ever said or thought of taking poison."

"Her father has also been to see me, and denies the stuff you impudently say of him. Mr. Calkins has denounced you publicly, and brands what you say as something he does not sanction nor believe."

"I have no words of defense for the bad conduct the Campbells may have displayed in the past, but I want to tell you—and only pray that this fact might make an impression on your hardened and unforgiven soul—that their unfortunate conduct has been entirely contrary to the tenets and teachings of the Catholic church."

"I want to tell you that when you dipped your pen in malice to write such rot, you knew that you were bearing false witness against your neighbor, and that makes your crime more heinous and yourself more despicable before liberal-minded christian men and women."

"You know that if the Campbells, or any other person, lived up to the teachings of the Catholic church, they would commit no sin. Had these 'people attended church regularly, and participated in the blessings she bestows upon those who follow her directions, they might escape the censure of even you and your like, who are so blinded by bigotry, and so ignorant of this institution and its teachings, that you are unable to see any good in the Catholic church, or in anyone who belongs to it."

Baltimore. If you will investigate and read further, you will find that the statute adopted by the proprietary government under Lord Baltimore, granting full and religious freedom to all classes, was written by a priest. You will also admit, if you know anything about history, that the only religious services offered on the American continent for 100 years after the continent was discovered by that grand Catholic, Christopher Columbus, was the services of the Roman Catholic church. You ought to know that the Catholic soldiers fought under Washington for American freedom as bravely as did his noble comrades of other beliefs. You know that Catholic France and Catholic Spain threw all their support against England (that was then murdering her subjects at home because they were Catholics), and the Hessians who were hired by England, by a willing monarch, to shoot down freemen. You know that Jeff Davis didn't have a Catholic in his confederate congress, nor one in his cabinet of advisers."

"You are aware that some of the best generals, and as brave men as ever drew swords, were Catholics who fought for the starry flag and for the union. I don't gloat over these things, and only wish by citing them to show that the Catholic church don't prevent her children from taking the side of freedom, and also to let you know that we have as much right to this land and to the good things thereof as have our fellow citizens who continue to persecute us by maligning us, by falsifying our motives, by constantly misrepresenting our conduct, and in this way deprive us of the same rights they enjoy."

"You heap an insult upon virtue and you impliedly call every Catholic mother, every Catholic sister, every Catholic daughter, every Catholic woman, a harlot, when you say in your said article that the Catholic church allows or teaches 'corruption of society and purity, that send so many young, innocent lives to shame, suicide graves, or to worse than death—the convent prison walls—there to live lives only to serve sensual lust of lecherous priests, bald-headed monks and friars.' Oh, shame upon you, cruel wretch! Have you no manhood left? Have you no decency whatever? Are you so low in the scale of humanity as to be entirely destitute of every human instinct which rebels against so vile, so false, so degraded a charge as that made in the above quotation against innocent people? You knew when you wrote those words you were slandering thousands upon thousands of your own countrymen and country-women."

"Think for a moment, poor man, how far your charge goes."

"If the Catholic church taught such things, if her monks and priests were such men, if the sisters lead such lives, then my mother, who, in her humble way, led me into the Catholic church, must now be suffering the torments of that place provided by God for the wicked, and I am worse than a fiend if I bring my children within the walls of a Catholic church. I know very few people will take any stock in your infamous slanders."

"Go ask the soldiers who fought to preserve this country whether the sisters who knelt down in blood to soothe the feverish brow of the wounded and mangled soldier, caring for, or asking not what his religion was, whether they believe these sisters lived lives of shame."

"The individual who possesses the spirit and soul that your communication would lead one to believe that you possess, is too contemptible, too degraded, too low to waste a great deal of time with. I really pity you, and pity the good people of the church you attempt to preside over, for the smallness of your brain and the wickedness of your soul. Any of us would prefer the assassin's knife to the destroyer of our good name, and the destroyer of the character of our mothers, wives and daughters. Slanderers are worse than murderers. Their throat is an open sepulchre, the poison asps is upon their lips, their mouth is full of cursing and bitterness, their feet are swift to shed blood.' They also sought after my life, laid snares for me, and they that went about to do evil, talked wickedness and imagined mischief."

"You must be judged and your character must be measured by the same conduct that make up other creatures. 'Now, everyone who has had experience with the world, and who is familiar with the current thought of the various classes that make up the human family, knows that every thief thinks that men generally are dishonest."

"The libertine thinks that no man is virtuous, and the unfortunate creatures who walk the public streets in the large cities will never admit that her sister is any purer than herself."

"The honest man and the virtuous

woman are slow to accuse anyone of wrong. Not so with the wicked. They are always suspicious, and are always pointing out to the world the defects of their neighbors, and if they have no tangible proof of defects in those who differ from them, why, they supply from their own imagination what is lacking."

"That is what you and your kind are trying to do, and I tell you now that God is not God if He classifies you as one entitled to His munificent blessing, as long as you are contaminated with such wickedness as your letter indicated. I know the history of the Catholic church from the day that Christ commanded His apostles to go and teach all nations; I know what she has accomplished in the building up of man and the promotion of Christ's teachings; I know the meaning of her ceremonies; I know her dogmas, and I also know something about the teachings, origin and history of other christian denominations, and knowing this I am satisfied and contented with the Catholic church. Being thus satisfied in my own mind, why have I not the right to be a member of that church without being insulted and traduced by you and your like? Why should you be molested in your religious belief? The conscience of man lies between his Creator and himself, and man is responsible to no power under God when it comes to the question of how he shall serve God but God alone. My best and truest friends, my dearest business associates have been, and are now, members of other religious denominations. Some have no religious beliefs whatever. I would not impugn their motives; I would not throw a straw in their way or prevent or hinder them from worshipping God as they feel inclined to worship Him."

"I would take from them no right which I enjoy. They have these same noble instincts toward me, and how happily we pass along through life. I would not entertain malice toward a living soul, for if I did my church teaches me I would be guilty of a sin. I would not, with impunity, bear false witness against my neighbor."

"I have in the past, and expect to in the future, give what little I can to the upbuilding of christian churches. I care not what denomination may call on me for aid, I shall always assist them as far as I can. All are doing grand work, and all would do a great deal more for humanity if it were not for the fact that too many like yourself keep up prejudice and are arraigning neighbor against neighbor, friend against friend, and instead of all working for the salvation of souls, many are doing what they can to aid Satanic majesty to send them to the other place. You would not enjoy heaven in your present frame of mind if a 'Roman Catholic' by any means got past the pearly gates. But some will be walking the golden streets when you, and those like you (unless you repent), will be where there will be wailing and gnashing of teeth."

"I close with the humble exhortation 'Go in peace and sin no more.' God has a grand field for you if you will only prepare yourself for His work, and if you will only change your manner and mind your ways, and not entertain such low and false notions about those of other religious beliefs."

So wrote McConlogue.

To this Rev. Mr. Green replied, in the columns of the *Mason City Gazette*, as follows:

"Editor *Mason City Gazette*—Sir: Please accord me a few lines of space in your paper to answer an assertion of J. H. McConlogue in reply to my article of April 5th, printed in THE AMERICAN of Omaha. Knowing that the space of local papers is very much taken up, and that they do not desire to discuss these questions, I shall answer his letter in full in THE AMERICAN, where space will be readily and gladly granted me. The 'colonel' tries to prove that I am a liar, by stating that Miss Thornton and her father both deny my statement; that 'Mr. Calkins has denounced me publicly and brands what I say as something he does not sanction nor believe.' I am not at all surprised that Miss Thornton should deny every word. She is not the first poor girl whom Rome has intimidated. (But let me say, I never said she had said she desired to unite with our church. I am almost positive she never was asked to—at least I never heard of anyone who did ask her.) The assessor and his books are proof that she gave her church preference 'Baptist.' As for Mr. Thornton, I have nothing to say. A man who would publicly state that he was powerless to do anything to prevent his own child from being taken from him, for fear the priest would damn him, such testimony goes for nothing any place."

"In regard to Mr. Calkins, he has a large Roman Catholic trade, and does not desire to lose it, nor bring upon himself a 'boycott' by these people. I