

## MASONS ARE SNUBBED.

A St. Paul, Minn., Judge Lauds the House of the Good Shepherd.

John Ireland, the Roman Expounder of Patriotism and Christian Education, Reviewed by Zambot.

On to-morrow (Sunday) will perhaps be enacted one of the most intensely interesting burial services ever attended at the sweet silent city of the dead—the magnificent Mount Olivet Cemetery, Nashville, Tenn. The occasion will be the burial of Bro. John Park, late engineer on the Tennessee Railway system, member of the Brotherhood of Locomotive Engineers, Knights of Pythias, and Knights Templars, under Masonic and Pythian honors, and under the most painful and peculiar circumstances affecting the sacred privileges and memories of intimate friends for their beloved dead.

The circumstances, as reported to us, are as follows:

Bro. John Park, about 32 years old, beloved by a large circle of friends for his cordial and candid nature, and member of the noble orders above, whose life was well insured, and who was ever mindful of his duties as a son and as a citizen, made known to his mother his desire and request that, whenever death should claim him, she would see to it that he was consigned to the tomb by the tokens of fraternal bonds—the rites and respect of his Masonic brethren. This his mother, though a member of the Roman Catholic church, kindly assured him should be the case.

His death occurred a few days ago, at Atlanta, Ga., away from his mother and sisters, but BROTHERS in the bonds of truth and friendship were with him, and with distinguished honors conveyed his remains from that distant city to his mother's home in Nashville, where the local lodges convened and in proper form proceeded with the funeral cortege to Mount Calvary.

Assembled in the cemetery at the vault, expecting to discharge their full rites of respect, according to the usages and rituals of the orders, there was deep chagrin and humiliation when they were ordered by the priest to remove their white aprons and their regalia, and saw the Romish hands drag the apron emblem from the coffin, the remains immediately deposited in the vault and the service finished! To prevent a shameful scene on such a sacred occasion, many aprons were removed. The assembly dispersed, under mortified and deep feelings. The matter was fully discussed, and later on members of the Park family communicated with members of the fraternity, and a committee was formed, qualified, and proceeded to Mount Calvary cemetery, secured the remains from the vault and transferred them to the vault in Mount Olivet Cemetery, from whence they will be borne to the grave on Sunday, under the full Masonic and Pythian honors, without let or hindrance, by the desire of the dead and the request of the living members of the Park family.

This priestly interference in all family matters, regardless of parental rights or wishes, will find an ending among the self-respecting adherents of the Roman church even; and the loyal American societies will soon and forever forbid the arrogant, insulting priestly rule of tearing the flag of our country or the emblem of Masonry from the caskets of those we love and honor. Masons, Sir Knights, your most cherished sentiments are here grossly insulted.—*Freedom's Banner, Louisville.*

## FARMER DEFEATED.

That Is the Practical Effect of a Decision by Judge Kerr.

After hearing arguments all the forenoon yesterday, Judge Kerr practically decided the case of James Farmer against the city and the House of the Good Shepherd against the plaintiff, discharging the order to show cause why no female prisoners should be committed to the institution in the future, and taking under advisement the question of issuing a restraining order to prevent the city from paying the \$71.50 now due for the support of prisoners.

Attorney Butts, for the plaintiff, argued that the city had no power under its charter to make the House of the Good Shepherd a place of punishment for fallen women. He further contended that if the charter did give it such power it was unconstitutional, because it delegated the power to punish criminals to a mere private institution; because it appropriated public funds to the benefit of a private corporation; because it appropriated funds drawn from the treasury to a mere religious cor-

poration; because the House of the Good Shepherd was, in fact, a sectarian school, and the public money could not be donated to it; because the House of the Good Shepherd had no power under its charter to make a contract with the city to board the women committed to it by the municipal court; and because the inmates of the House of the Good Shepherd were compelled to take part in religious services, and that such treatment amounted to a cruel and unusual punishment, which was prohibited by the constitution.

Robertson Howard, in behalf of the city, said that the argument for plaintiff had taken a wide range, and gone far beyond the issues in the case. He declared that the city had nothing to do with the religious aspects of the case, and was only called upon to argue it upon the naked legal propositions involved. He claimed that none of the constitutional objections made to the validity of the ordinance or the charter were valid, and argued that the city had full power to make the House of the Good Shepherd a workhouse for females; that it simply executed the power given it by its charter, and separated the females from the males by the passage of two ordinances on the same day for the general welfare of the public, and in the exercise of its power to "preserve peace and order and punish crime"; that whether the state or the city had power to impose a tax or make appropriations or expenditures of public moneys, depended on the purpose for which the money appropriated was to be used, and not upon the character of the corporation that was made the agent of the state for the administration of the fund or the performance of the public purpose to be subserved.

He cited the ordinance naming the House of the Good Shepherd as a workhouse for females, to show that it created a contractual relation between the city and the institution, under which no money could be paid out until the city authorities were satisfied that the institution had performed its full duty and earned such money, and that the city retained a supervision and control over the institution, so far as prisoners committed to it were concerned. That the superior was required to make full monthly reports to the council, and that the council could at any time, by resolution, order the discharge of any prisoner. That the ordinance in effect made the House of the Good Shepherd, for the purpose of punishing fallen women, who had violated the ordinances of the city, and been committed to it for such violations, a municipal agency. That the punishment of crime and preservation of peace and order in the community was a public purpose, for which money raised by taxation could be expended, and, therefore, that the fact that the House of the Good Shepherd was a private corporation did not prevent the city from designating it as its agent to carry out this public purpose, and that, having under the ordinance earned the money, the city could not refuse to pay it.

Thomas D. O'Brien and John D. O'Brien concluded the argument in behalf of the House of the Good Shepherd, contending that, under the authorities cited by Mr. Howard, there was no question that the restraining order should be dissolved; that all the equities of the case were with the defendants, and that the case should be decided in their favor.

## THE COURT'S OPINION.

Judge Kerr then delivered his opinion in these words:

"I do not propose to decide this case upon the merits now. The order to show cause is discharged as to all future actions or commitments from the city to the House of the Good Shepherd. The only difficulty that I have in the matter is to know just exactly what order I should make as to the \$71.50 now in the city treasury.

"Under the rules governing actions of this sort, it seems to me that the \$71.50 should be held in the treasury until the final decision of this action. These rules require that when the refusal of a preliminary injunction would involve the entire defeat of the plaintiff's claim, the matter should be left in statu quo until the controversy can be decided upon the merits. In this particular case it can do no harm to the defendant to permit the matter to remain in statu quo, so far as the \$71.50 is concerned, until the determination of the case. My only objection to adopting this course is that it might be considered by some an intimation of my views in the case. I desire, most emphatically, to disclaim any such thing.

"If I was able to decide this case upon broad humanitarian and Christian principles, I would find no difficulty, for I know of my own experience that there is no nobler institution in this city than the House of the Good Shepherd. Its work has been of incalculable benefit to the city and this community, and it would be a positive ca-

lamity that its usefulness should be in any way impaired, or that the unfortunate persons who are committed to its care by the municipal court should be forced into the county jail or city workhouse. The order is discharged except as to the \$71.50 now in the treasury."—*St. Paul Daily Globe.*

## John Ireland.

MINNEAPOLIS, Minn., June 11.—So much has been said in regard to the patriotism of one John Ireland, a Roman Catholic archbishop, that your correspondent set about to investigate as best he could, with a view to substantiating the statements. A query to the *Army and Navy Journal* brought out the fact that he was a chaplain during the civil war (when he was such a brave man) at a salary of \$100 per month and two rations per day when on duty (\$18) and forage for one horse. Act approved July 17, 1862.

One hundred dollars per month for four years, or forty-eight months, would amount to \$4,800, and board and horse feed. If the then Father Ireland's purgatorial knowledge was as perfect as that of the average priest of to-day, and if the transubstantiator was in good working order, he could have made as much more. Not having interviewed the gentleman, your correspondent cannot say that he made use of these two branches of Catholicism while "in the war." The writer is not on speaking terms with John, was never confirmed nor baptized by the prelate, never kissed his toe. The howl that that man was so brave is exploded when it is remembered that an army chaplain did not shoulder a musket, nor did he face fire. These men were always at the rear—at a safe distance. This being a fact, what did Mr. Ireland do but pray his flock's souls out of purgatory? How, then, did he serve his country? Where was his patriotism displayed? How was he a patriot? Is there any patriotism in drawing a salary of \$4,800 for clerical services rendered? There are thousands of hypocrites who would perform these trying (?) duties for even \$50 per month. Has John Ireland ever done a good thing or performed a noble, self-sacrificing service for the United States? What was it, and when? Is not he a mere politician? And did he ever benefit any land? Can any Roman Catholic prove that Ireland ever saved from hell ONE soul? Can John himself?

They talk about the south with so much feeling. There is no south nor north. This is all one country. We have but one flag. Those who fought in that war against each other would be the first to-morrow to go hand in hand and fight side by side for this country. And all the hoarding of Rome can never separate us. Here is proof: When Rome's Mafia were lynched in New Orleans, not one state north of Mason and Dixon's line could be found but what would have defended the brave citizens of that city! Perhaps John would have again, for \$100 a month, offered his services as a patriot. Where was he on Decoration Day? Will some faithful Romanist answer some of the questions above asked? I have no doubt THE AMERICAN will give space to any papist who can prove that the prelate in question ever rendered his country VALUABLE service.

Your correspondent must admit that he cannot prove and therefore cannot laud Mr. Ireland as a patriot. Mr. Editor, I don't believe he ever was a patriot. The drawing of \$100 a month and \$18 extra, with forage for a horse, does not prove much to this heretic.

ZAMBOT.

## The Star Spangled Banner.

At an entertainment given in Central Music Hall some years ago Thomas W. Keene, the actor, said, when he came upon the stage: "I'll recite something that you all think you know, yet I'll bet there is no one else present who can speak a verse correctly." Then he began the recitation of "The Star Spangled Banner," and it is probable Mr. Keene was very near right as to the inability of any one of the large audience being able to say the words of the song that is national in its character. How many know who wrote the verses? How many know anything about Francis Scott Key?

He was District Attorney of the District of Columbia when, in 1814, the British expedition landed on the coast of Maryland with a view to laying hold upon our government. While he was negotiating the release of a prisoner, and from the vantage point of a vessel's deck witnessed the bombardment of Fort M'Henry, which was continued through the night. "By the dawn's early light" he joyously beheld the Stars and Stripes still waving, and, inspired by the spectacle, he at once wrote upon the back of an envelope the first lines of the song that has thrilled many a soul with martial pride and pa-

triot devotion, and did much to create the spirit that dipped the starry banner anew in baptismal blood for national perpetuity.

It is right that we should show as much love and reverence of the writer of an inspiring battle song as of the leader who, under the inspiration of that song, conducts his intrepid soldiers to hard-won victory. We rear monuments to all sorts of heroes; we should be as quick to build monuments of the men who make us fit to win victories by filling us with sentiment. This is the opinion of Maryland's state superintendent of public instruction, who thinks it would be an excellent plan to raise money for a monument by the subscription of school children on flag day and Independence day.

Superintendent Prettyman's suggestion was not intended to influence schools outside of Maryland perhaps, but we see no reason why this should not be an honor in which all the States might participate, and it would be a fine thing if all the public schools of the Union would make contributions June 14 and July 4 for the building of a monument at Frederick, Md., where sleeps the author of "The Star Spangled Banner."—*Chicago Inter Ocean.*

## Roman Catholic Illiterates.

The Paulist Fathers of the city—Elliott, Young and Doyle—are making heroic efforts to introduce congregational singing into some of the church services. But the old folks in the church do not like this innovation, which they call a "fad," and the young people, who are always in favor of change, retort that the old people can neither read nor read. It is true that a large percentage of the inhabitants of Roman Catholic countries are illiterate. Statistics show the illiteracy of the Italian population of that other stronghold of Rome, Spain, but not much was known until recently. Now we know that the Portuguese are, if possible, more illiterate than the Italians or Spaniards.

The London correspondent of the *New York Sun* says in the issue of that paper (which is always friendly to Rome) for April 21, 1895:

People who remember the prodigious potter which Portugal made, two or three years ago, when England tried to bounce her out of some territorial advantage in Africa, will be surprised to know that the population of Portugal, including Madeira and the Azores, is only 5,049,720, of whom 2,619,590 are females, and that four-fifths of the population are unable to read or write. In Lisbon, where most of the fuss referred to was made, there is a population of 612,000, of whom 394,339 are unable to read or write. It is not surprising that, although the census was taken five years ago, the government has only just made up its mind to publish these figures, which it would be hard to beat in any country of the world claiming to be civilized.

Americans who see in such illiteracy an object lesson of Romanism are prohibiting nuns from teaching in public schools. The Texas department of education has ruled that nuns may not teach in the public schools of Texas, and that everything of a sectarian nature must be absolutely eliminated from the schools.—*Converted Catholic.*

## People Who Amuse Us.

There is lots of amusement in this funny old world, but the two-legged "critters" that people it are the most amusing thing of all.

Now, for instance, here are the people who are perfectly willing to see the schools of the country managed by the government, but who are shocked at the idea of committing to the same authority the operation of street railways! They are more than satisfied to have the mails distributed by public officials, but they cry "socialism" at the suggestion of distributing telegrams in the same way. The meting out of punishment to criminals, the guarding of life and property, the protection of health, the care of the sick, are all entrusted to public institutions and with, on the whole, satisfactory results; but talk of entrusting the railroads to the same sort of management, and you are set down at once as a feather-headed reformer whom practical men should not listen to. All the graver duties of society and the management of the most serious emergencies, from investigating the causes of tuberculosis in cattle to defending the nation against an armed foe, are instinctively consigned to governmental authority, because we all know these things will be better done by that means than by any other; but when it comes to running an electric light plant or operating a trolley line on the city's streets, or running a railroad train, these amusing creatures called American citizens are aghast at the idea and shout you down with the cry, "We want no paternal system of government here!"

For the sake of consistency, these people ought to advocate the abolition of courts of justice, of the police and militia, of the public school system, of health boards and sanitary commissions, of public hospitals, asylums, and reformatories, of the post-office system, and of the army and navy. When they do that, they can shake hands with the anarchist, wear long hair, make lurid speeches against all laws, and throw bombs. They will then be more dangerous, but no more amusing than they are now.—*New York Voice.*

## A REAL, LIVE A. P. A. HOSPITAL.

At Kansas City, Kans., Run by Some of God's Noble A. P. A. Women.

Yes, Mr. Editor, it is at last a fact; my eyes have seen it. Sunday night last, while taking a walk all alone, it was my lot to read upon a building a sign painted in large letters: "The Bethany Hospital." Seeing no cross upon it, I inquired of a lady (who proved to be a patient) all about it, and she nearly took all the breath out of me when she said it was an A. P. A. hospital! I could not believe what I heard. I thought she must be some insane patient; but looking up I saw a matronly-looking face, and getting into conversation with its possessor learned that the patient had told the truth—it was an A. P. A. hospital. I then made up my mind to visit the A. P. A. hospital next morning. So when that time came I went and got Mrs. Hile, wife of the big-hearted editor of the *Eagle*, to accompany me, and, arriving at the aforesaid institution, was introduced to the superintendent, Miss Anna M. Deutsche, who received me very kindly, and politely took us over the hospital, showing us every ward, and explained everything to us, going first into Ward No. 1, which was neat, nice and clean. Passing to Ward No. 2 we found three lady patients who had been undergoing operations. I talked with them, and they spoke in highest terms of their treatment, both by the physicians and nurses. In Ward No. 3, which was furnished by Myrtle Lodge, K. of P., was a patient suffering from rupture, who also spoke very favorably of the nurses and the management of the whole institution. In Ward No. 4 were three patients—one a little 5-year-old tot, who was more like an angel than a human being, who smiled and talked to her about her ailments. She was harnessed in a mechanical contrivance, under treatment for spinal curvature. This ward was furnished by the German M. E. church, and is under charge of Miss H. Bollock, a trained nurse, who seemed to know her business. Ward No. 5 has eight beds; this ward was furnished by Grand Avenue M. E. church. Miss Earman, a trained nurse is in charge. Another ward, for men only, has eight beds. A patient in this ward gave every one connected with the institution great praise, and spoke in the highest terms of his treatment.

We visited other wards, for both women and men, and found everything in good order. Especially was this true of the dining room and kitchen.

The nurses and staff of Bethany hospital are as good and efficient as any in the world, if they do not wear the nun's garb. Some of the nurses are deaconesses of the M. E. church, and they wear a uniform so neat and matron looking that it is strikingly pleasant to the eye, and from their quiet, lady-like manners and intelligent faces you will know at once they have had a very careful training. The superintendent is a deaconess, and she informed me that a training school for nurses was one of the departments of the hospital.

Now, Mr. Editor, I have visited many hospitals, in many lands—London, England; Hamburg, Germany; the Byculla hospital, Bombay, India; the Santa Cassa, Rio Janeiro; Valparaiso, Chili, and other countries—but this little A. P. A. hospital, so far as its nurses and medical staff are concerned, will compare with any of them. The American people have been led to believe that the Roman Catholic church is the only institution fit to look after the sick, with their nuns and masses; but go and visit the Bethany and be undeceived. And why cannot Protestant women look after the sick as well as nuns? If Protestants would only support their own people with their money they would soon find out what a goodly lot of noble women we have.

I wish them Godspeed, and before I die should like to see a Bethany hospital in every city in the United States, and hope and trust that the Woman's A. P. A. and A. P. A. councils in the land will all give their aid to the management of the Kansas City Bethany hospital. Most, or nearly all, the nurses and staff get no salary, and those who do get very little, and most of the patients (forty-five in number) do not pay anything. Mrs. Brunk is the solicitor. The officers are as follows:

President, W. F. Rotert; vice president, H. Darlington; secretary, L. J. Farrow; corresponding secretary, C. W. Lamar; treasurer, Alex. Fuhrman; superintendent, Miss Anna Deutsche; assistant superintendent, Miss H. Bollock. Medical staff: John Troutman, M. D.; A. R. McLeod, M. D.; R. A. Roberts, M. D.; D. Sargons: P. D. Hughes, M. D.; S. I. Harrison, M. D. Eye and Ear: J. W. May, M. D. Yours truly,  
W. A. EVANS.

## Against Light and Knowledge.

We have in many instances shown clearly enough that we have no wish to interfere with the practice of any variety of religion, so long as its principles are not absolutely immoral.

We concede the right of the members within its particular fold to believe anything they please, and to enjoy themselves in its doctrines to their hearts' content.

If the Jew really thinks that one of these fine days all the members of his race are going to have a very comfortable time in Palestine or elsewhere, under the guidance of some mystical personage, he is at perfect liberty to do so.

If the Mohammedan sticks to his single God and his only prophet, the Protestant to his horror of the adulation of the Virgin Mary, and the Roman Catholic to his contempt of the Protestant, it is all right, as far as we and the general public are concerned. But when one of the numerous sects makes itself ridiculous and obnoxious, it is time for a free expression of opinion.

The Roman Catholic church is always getting itself into trouble in some form or another. Its pretensions for many centuries have been so great that it cannot, or will not, understand that it is fast decaying as an institution and instrument for good or evil.

It has once more set itself in opposition to our public school system, and Mr. Pope Leo has, through the Boston archbishop, practically ordered pastors to withhold the sacraments from parents who refuse to send their children to Catholic schools.

What will be the awful consequences of this terrible threat is not, of course, to the point, but if the Roman Catholic church imagines for a moment that it is going to scare the American people into paying for special schools, where instruction is to be given entirely from a Romanist point of view, it makes a great mistake.

It must be understood that no one has any objection to the Roman Catholic church running its own educational institutions, provided it foots its own bills.

But this is the difficulty: Many parents who belong to the church show their good sense in not wishing to take their children away from the public schools and praying through the nose, or letting the priest have his own way in moulding their young minds, and the result will be that at the church will, as usual, make a virtue of necessity by backing down.

It will, as it has always done, bark and howl, growl and snap—and Uncle Sam will let it do so, as a Newfoundland dog would be amused at the feeble display of temper in a toy terrier.

There is no harm in the little animal. If it could insert its teeth anywhere comfortably it would feel all the better, but that is entirely out of the question.

We recommend the Roman Catholic hierarchy in the present state of affairs to consult with Mr. James Anthony Froude as to their next move, but at the same time would remind them that the American people do not propose to allow Mr. Pope Leo and a ring of clerical Italians to run this country according to their own peculiar manner and bigoted ideas.—*Editorial in Puck, December 3, 1879.*

## How He Does Love This Nation!

In view of the ardent professions of sincerest friendship expressed by the Pope of Rome for the United States, the following extract from that same pope's encyclical letter of Sept. 25th, 1891, is interesting:

"Naturalization oaths have been demanded in order that the subjects of the true church might be made to subscribe to the Constitution of the United States, with its impious laws and nefarious teachings, and to compel them to renounce the true authority of the Catholic pontiff."

## What Says Ireland!

Archbishop Ireland says: "There are too many Irish-Americans in the liquor business. The Celtic name demands nobler use than to mark the ownership of the grog-shop." And if Leo XIII and the hierarchy of America should institute such a crusade against the Roman saloon such as they have against secret societies and the A. P. A., it would bring more honor to their church, and give them a higher standing in public sentiment.—*Buffalo Christian Advocate.*