

THROWING STONES.

Young America Takes Sides on the A. P. A. Question.

Last week some children residing in the vicinity of the Town Hall, and who attend school at East Berkeley [California], were pelted with stones as they passed down Addison street, near St. Joseph's Church. There was not exactly a volley of stones, and the effect of what were thrown was harmless—as harmless as the epithets that accompanied them. The most often-repeated cry that was hurled at the passing children, and the one which the users thereof appeared to regard as the most abusive, was "A. P. A.," although the boys and girls who were called this terrible name did not apparently feel it to be an intolerable insult. The little disturbance was nothing worth notice, except as a remarkable illustration of the deep results of the A. P. A.-Catholic controversy. The children who threw the stones and called the names were pupils of Rev. Father Phillips' parochial school, on St. Joseph street; the boys and girls they attacked (if such a word can be used) were from the local public schools, and the cause of the animosity displayed was simply the aversion of children who hear what Roman Catholic instructors have to teach to those who attend the schools that are so fiercely denounced by most Catholics. It is known that the parents of some of the children who were pelted are A. P. A.'s.

A Herald representative called upon Father Phillips to hear his version of the incident which has been repeated more than once and which has given rise to a good deal of talk.

"I was not aware that anything of the kind had taken place," said Father Phillips. "If there was such an occurrence, it has not been brought to my notice."

The father was told that the story could be verified by an interview with J. L. Wheeler, of Addison street, near Sacramento, whose children were among those attacked, and he announced his intention of endeavoring to sift the matter to the bottom. "If any of my pupils have thrown stones, as stated, and I am able to find them out, they will be punished for it," said he; "but the probabilities are, if the stone-throwing ever took place, that the outside children are as much to blame as those of the parochial school. The children of parents who would teach such doctrines as are propagated by the A. P. A. might be expected to do such things."

Father Phillips spoke of the A. P. A. as an organization such as Americans are not accustomed to affiliating with. "We have not heard the kind of dogma Apalists teach in the United States until recently," said he. The reverend father then referred to an article which appeared in the Herald of August 7th. The article in question, which was headed "The Archbishop Was Mad," told of political bickerings before the last Californian gubernatorial campaign between Archbishop Riordan and representatives of Governor Budd, who was said to be an A. P. A., but whose friends managed to convince the archbishop to the contrary, thus securing for Budd Roman Catholic as well as A. P. A. support. Father Phillips strongly denied the whole story, and his contradiction is here given equal publicity with the original article.

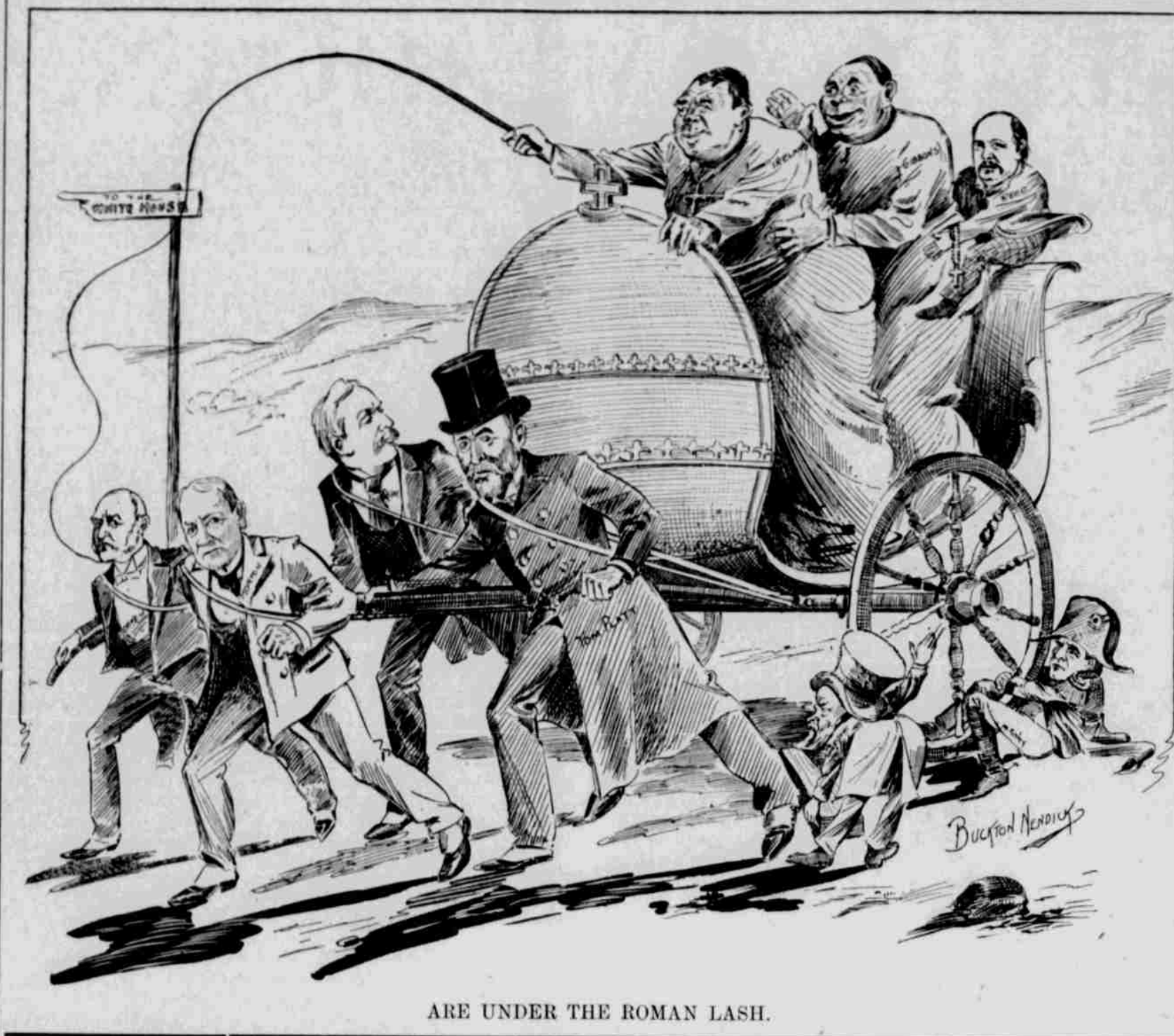
"Every one who knows anything about the Catholic church and Catholic priests knows that they do not control votes through the confessional or by other means," said Father Phillips. "Such charges are similar to the assertions made by Pixley—often against men who were totally ignorant of all matters political. It is quite absurd to accuse Archbishop Riordan of swinging votes to one candidate or another, but there is a class of people that will accept and relish such charges—the class that enjoys sensational literature upon the Roman Catholic Church as an organization with huge secret designs and whose machinations are dangerous to the country. Such people ask no proof. Their hatred for the church makes them ready to accept any tales against it."—Berkeley (Cal.) Herald.

SAYS THE POPE MUST BE KING.

Rome the Papal City by God's Ordination, Says Bishop Messmer—Demand for Political Power.

A quarter of a century ago yesterday the Italian Government deprived the pope of his political power [with the hearty approval of the people of Italy and Rome]. The Italians of New York celebrated the occasion joyously. The German Catholics of New York, on the other hand, held a mass-meeting last night in Cooper Union, protested in eloquent addresses against the act of the Italian Government, and unanimously adopted an address of condolence, which is to be sent to the sovereign pontiff to-day, through Archbishop Corrigan. It will be engrossed on linen, and enclosed in a vellum case. Three hearty cheers were given for the pope.

The large underground hall of Cooper Union was well filled with German and German-American adherents of the Roman Catholic faith. All of the German Catholic priests in the city were on the stage, and among others seated there were Michael Joseph Adrain,



ARE UNDER THE ROMAN LASH.

Edward C. Amend, Henry Amy, Louis Benziger, Peter Doelger, Judge L. W. Giegerich, Herman Ridder, Jacob Ruppert, and Conrad Strassburger. A brief introductory address was made by Mr. Amend, and then Edwin Steinbach was chosen chairman and Victor Dwarzak secretary. Archbishop Corrigan spoke briefly, saying:

"It gives me great pleasure to come here to-night for the cause you have at heart. I have the cause at heart also. There is one sentiment that inspires our souls this evening, and that is one of affection and devotion to the holy father, and of deepest sympathy for the wrong which the sovereign pontiff has been suffering for the last twenty-five years.

"No lapse of time will ever make that right which is against the principles of justice and charity, and the deed committed twenty-five years ago, when an invading army, without warning, in the time of peace, entered the City of Rome, is an outrage and a sin that cannot be condoned.

"Therefore we are met here this evening to express our undying allegiance to the sovereign pontiff and the cause of justice and morality which he upholds. We know that right will prevail in the end, and no matter how much the church may suffer for the time being, Almighty God will bring forth good from evil and make all things tend toward the good of the church."

In conclusion, Archbishop Corrigan said: "Bishop Messmer of Green Bay, Wis., will also speak to you in English. I am sure you will be pleased to hear him. I myself taught him English, and when you are listening to him you are listening also to me." Bishop Messmer said among other things:

"We may safely take part in this demonstration, not only as loyal subjects of the pope, but also as American citizens. The grounds on which we Catholics stand are often misunderstood by American non-Catholics.

"To us Catholics the pope is the head of God's church on earth, and his primacy of the whole church is according to God's own ordination.

"There is no doubt whatever but he who is to govern a church like the Catholic church, which is a universal institution, cannot be subject to any one sovereign of any limited territory. He who stands at the head of the universal kingdom in this world but not of this world cannot be subject to a worldly prince. Therefore the pope must enjoy political independence and sovereignty, which of necessity demands for him an independent territory. He must be the ruler of a temporal territory. He must be the pope-king.

"Rome is the city of the popes, by God's ordination. A small temporal sovereignty for the pope would not interfere with Italian unity. What of it, even if the people of Rome did vote not to have the pope for their ruler? We American Catholics accept the doctrine of the sovereignty of the people only so far as it is consistent with the principles of right and justice."

New York to the pope was adopted by a rising vote, with three cheers for the pope. The address is as follows:

"Most Holy Father: More than a thousand years have passed away since the union was established by which all Catholic Germans are bound to the See of Rome; that divinely ordained union from which have sprung their Catholic usages and traditions. Whatever we have thus inherited of Catholic spirit and sacred tradition has become with us a second nature, and we have kept it faithfully in our adopted fatherland, which has become for us a fatherland indeed, because in it we enjoy the liberty to profess and practice, without let or hindrance, the principles of Catholic faith and the manifestations of Catholic life which from our forefathers were handed down to us.

"These happy privileges we German Catholics of the Archdiocese of New York enjoy to the fullest extent because of the loving and fatherly care of our zealous and devoted chief pastor, our beloved archbishop, and of the prudent administration of the delegate, whom the wisdom of the Holy See has sent to this country. It is our most fervent prayer that God may preserve these privileges.

"While we have every reason as faithful Catholics and as loyal citizens of the United States to thank God for these liberal favors, we witness with deep sorrow and sadness of heart the deplorable condition brought upon Rome, the capital of Christendom. The patrimony of Peter has been wrenched from his successors, and we see you, most holy father, deprived of that liberty which is becoming in the Vicar of Christ and necessary for the administration of holy church.

"We, therefore, renew, before the face of the whole world, our most solemn protest against the sacrilegious violation done to the patrimony of St. Peter in September, 1870; we protest against it in unison with the entire Catholic world, but more especially in connection with similar demonstrations in the United States, the general convention of German Catholics in Munich, and the Roman Catholic Central Verein in Albany. We demand with them the restoration of the sovereignty of the papacy by territorial independence of the Holy See.

"Seeing at the present time the enemies of the church, on the occasion of the twenty-fifth anniversary of those days of shameful deeds, rejoicing in iniquitous triumph, filling your heart with sorrow by their impious cries of victory, we feel compelled within our inmost hearts to unite with the millions of your faithful children gathered in spirit around your throne in order to share with you your sorrow, and implore, united with you in prayer, aid and consolation from the high-priestly heart of him with whom you, holy father, are called upon to share sorrows and triumphs. May God hear these our prayers!

"Before your feet, most holy father, we lay the assurance of our most reverent loyalty and filial obedience, our boundless love and affection."

The mass-meeting closed with the singing by the audience of the "Leo Hymn," composed by Joseph Brener of Bonn, Germany, to the air of "America."—New York Times.

A GRAND SPEECH.

Thousands Present at Turner Hall to Hear an A. P. A. Lecture.

Turner Hall, Kansas City, Mo., was packed to suffocation a week ago Thursday night, to hear the lecture on Americanism by Hon. J. H. D. Stevens, of Chicago, who filled the stand in place of Hon. J. H. Jackson, of Texas, on account of the latter being too ill to lecture.

A series of lectures has been given during the past week in and out of the city, of which the two at Turner Hall were a part. All of the talks have proved a great success, and greatly benefited the order by placing it before the people in the proper light. Many people have attended who were opposed to the order as it had been represented to them by the Rome-press, but left the lecture-room convinced that they had been grievously misled. During the week several hundred applications for admission have been received in the various councils of the city, accompanied by letters stating this fact.

Many prominent citizens were on the stage during the lecture, numbers of whom were not members of the order, showing that the people are alive to a question which once they thought "very improper."

Among other things Mr. Stevens said: "It is charged that we are an oath-bound order; that we are a midnight organization, and hold our sessions in dark cellars behind iron bars. If there is any one thing that makes Romish organizations jealous it is an order outside their own that is oath-bound. What excuse can they give for the societies the stench of which rises to heaven? What excuse can they give for the Clan-na-Gael and other societies not under the control of a single individual, but controlled by a single man who lives over the sea? [Cheers].

"Yes, this is an oath-bound order, and to-night all over this fair land, from ocean to ocean, from the great lakes to the gulf, in every city, in every hamlet, in every village, there are audiences convened at this hour. They are not in cellars, and are not peeping through iron bars. They swear by the Almighty God that they will protect Old Glory and all that it represents.

"I want to say that if the Episcopalian, Methodist, or any other sect, would raise their hands to establish institutions to increase their power as against the power of the Government, they would meet with the same opposition as do the Catholics. There is no necessity to explain what the policy of the Catholic church is when it is hurled from pulpit and goes through the Catholic press that the public schools ought to be abolished to further the interests of their schools.

"I cannot find language to express my contempt for a class of men who would raise a voice against our public institutions or against the little red school-house. [Continued cheering.] If a class of men say anarchists or socialists should band together and teach their children to work against the Republic, would you raise your voice? What do the parochial schools teach?

First, the duty of the pope. The children are taught that there is no higher power. I want to say, strike where it may, that institutions of that kind are dens of treason, and ought to be annihilated—and the American Protective Association will do this. Not by the means outlined by the Irish-Americans in their meeting at Chicago, but by legislation. The Government of the United States and that of each state are the guardians of the rising generation. Our Government has the right to say that the children shall be educated according to the principles of the United States Government.

"The A. P. A. says that the supreme law of the land shall be obeyed. Our first principles are that every man shall have the right of a trial by jury.

"I want to say, and I challenge contradiction, that these so-called reformatories [meaning some Roman Catholic institutions], under the control of a foreign power, shall be known by no other name than dens of infamy. Let their guns be spiked and their arms stacked. They will never have occasion to use their guns and other instruments of war, because the A. P. A. will level to Mother Earth these dens of infamy. If what goes on inside these places can bear the public gaze, let us have a seat on the inside and see what is going on.

"You have all heard that line: 'Woodman, spare that tree,' etc. I would change it to read: 'Romanism, spare that American school-house. In youth it protected me, and I will protect it now.'

"Were you to ask me wherein lay the safety of the Republic, I would take you to the public-school house at 9 o'clock Monday morning and at 4 o'clock Friday afternoon, and, pointing to the children going in or coming out, I would say: 'There it lies.'

"I believe it was General John A. Dix who said: 'If any man attempts to haul down the American flag, shoot him on the spot.' I would change this to read: 'If any man pulls down the American school-house, with the intention of destroying it, shoot him on the spot.'"

BLACKSTONE ON PAPALISM.

Why the State Cannot Treat Them as Good Subjects.

"If once they [the papists] could be brought to renounce the supremacy of the pope, they might quietly enjoy their seven sacraments, their purgatory, and auricular confessions; their worship of images and idols, nay, even their transubstantiation. But while they acknowledge a foreign power superior to the sovereignty of the state, they cannot complain if the laws of that state will not treat them upon the footing of good subjects."—Vol. II. Book IV., Chap. IV., Blackstone's Commentaries.

Here is the opinion of a man who is the acknowledged master of all law. He is the father of all jurisprudence in all Anglo-Saxon countries. In fact, he

is the rock upon which all our constitutional governments have been built.

The opinion of such a man as Blackstone should certainly have more weight than the opinion of almost any other man that could be mentioned. If this great man considered it dangerous to allow Romanists to have too much power, and if he considered that they are not good subjects, surely the A. P. A. has good authority back of it for charging the Romanists with being inimical to the welfare of the country.

If the people of this country are willing to take Blackstone as an authority on law, they ought to be consistent enough to accept him as an authority on the question of Romanism, and to admit that Roman Catholics are not good citizens, and will not be, so long as they owe their highest allegiance to the pope. This is all that they want the American people to admit.—San Francisco American.

Chinese Justice.

The reluctance of the Chinese Government to consent to any investigation of the horrible treatment to which the missionaries and foreign residents have been subjected, is only another evidence that the time is ripe for some very aggressive movements on the subject of American independence.

The United States is abundantly able to protect its people wherever they may be, and if these outrages continue, it may be necessary to inaugurate a policy of retribution that will be memorable in the annals of history.

If the Chinese do not want the teachings of these missionaries, they can keep their children and citizens away from them. That is their right and privilege, but they must not murder and rob and torture Americans. That should go without saying. They put themselves outside of the pale of humanity when they attempt such a course, and all ideas of decency and order are by this conduct set at defiance. It is an open question with many people whether, in view of the particular relations between the Chinese and Americans, we have very much right to interfere. It is also a debatable matter whether it is worth while to keep up the supply of missionaries to be butchered and tortured in such ways as these accounts indicate. The Chinese are not so well received in this country that they can feel any great degree of enthusiasm toward Americans further than the use they can make of them and their institutions. We forbid the Chinese entering our ports except under certain conditions; they are not desirable citizens according to our way of thinking, and we put every reasonable obstacle in the way of their coming and their residence; but those who are here, if they go about their business and do not attempt any interference with our usages and customs, are not disturbed. They set up their Joss houses and indulge in their special forms of religious service, and very little attention is paid them.

On the other hand, our people go to China, and because they set up their American notions and customs they pay the penalty with their lives. This is unfair and unjust and cannot but lead to serious if not deplorable consequences. There are not wanting people who think that a war with China might be a good thing. The United States is abundantly able to carry on a war of this kind, and would get all necessary assistance from other nations. In view of these facts, it might be well, as a matter of policy, if for no other reason, for China to be a little cautious about her ways and to let American citizens strictly alone, at least as far as annoyance, torture and murder may go. Falling to do this, there is a cloud in the horizon, and it is already very much larger than a man's hand.—New York Ledger, Sept. 28th.

Every-Day Items.

The following are specimens of every-day items which somehow do not get into the average Boston daily:

CLEVELAND, O., Sept. 22.—Michael McIntyre began suit in the common pleas court yesterday against Bishop Horstmann, of the Roman Catholic diocese of Cleveland, and three Cleveland priests, Rev. James O'Leary, Rev. J. T. Carroll and Rev. James T. McCloskey. He says his mother, Katherine McIntyre, recently died, after having been constantly ministered to by the three priests. When her will was opened, it was found that it had been made shortly before her death, that Father O'Leary had been made executor, and that practically all her estate, amounting to \$4,800 in money and a valuable lot on Hamilton street, had been bequeathed to him, the other two priests, and the bishop, for religious purposes. McIntyre sues to have the will set aside on the ground of undue influence exerted on his mother.

GUADAJALARA, Mexico, Sept. 22.—The murder of the Mayor of Yahuualica by a priest was due to the fact that the former had procured the dismissal of the priest from ecclesiastical duties in the parish on account of his strange mania of firing pistol-shots into the public plaza. The mayor remonstrated with the senior parish priest, who removed his assistant. The latter immediately went out and deliberately killed the mayor. The police have been unable to find the murderer.—Boston Citizen.