

WHY I AM NOT AN A. P. A.

"Patriotic Lecture Delivered by Joe Speyer, Editor Kansas City Reform, Nov. 29, 1895."

Is the Inscription on the First Page of a 32-Page Pamphlet Which a Friend Has Handed Us.

It is not often that a lecturer publishes in advance, in book form, a lecture which he expects to deliver. In fact, we have never known it to have been done but in one instance, and that single instance was when Joe Speyer wrote and printed his address two weeks before it was delivered.

We have read Mr. Speyer's lecture through carefully, and find but one surprise, and that is the absence of the words "applause," "loud applause," "loud cheers," "continued applause," "laughter," "hisses," "groans," and "vociferous applause." Surely, such a modest man as Joe Speyer might have inserted them with becoming propriety. It certainly would have been as permissible as to print a lecture which has never been delivered, and which will not be delivered as written—a fact which any man or woman who has ever graced the lecture platform knows; for one always says many things unthought of up to the moment of their delivery, and leaves as many thoughts unsaid. But, be that as it is, we shall, with the help of God, who is always on the side of right, answer the sophistries contained in Mr. Speyer's lecture.

In the first place, Mr. Speyer says: "Ladies and gentlemen—If there ever was a time in the history of the nation when men should declare themselves as to their attitudes and thoughts upon public questions, that time is now; and while I do not regard the question of A. P. A.-ism as by any means of any great or permanent importance, it is still of such importance that all good citizens should declare themselves regarding it."

As to the permanency and as to the importance of the A. P. A., we disagree with the lecturer, and believe every man, woman and child in the city where Mr. Speyer intends to deliver his lecture—except those who are members of the Roman Catholic Church, the saloon element, the thugs and "the push"—will disagree with him. We believe that, so long as Roman Catholics place the laws of their church above the laws of the country, it will be of the most vital importance that there be an agent, if not the A. P. A., at least one similar in its objects and purposes, to foster and instill a more loyal devotion to our country and its cherished institutions.

Let Mr. Speyer try to make it appear that this is not the doctrine of the Roman church, we will direct his attention to the encyclical of Pope Leo XIII., reigning pontiff, and the acknowledged ecclesiastical head of the Roman Catholic Church in this country; said encyclical was dated January 10, 1890, and contained this specific declaration, that where the laws of the state come in conflict with the laws of the church it becomes a sin to obey them—in short, that they are to unhesitatingly obey the laws of the church. This is but a reiteration of the sentiment which pervades the canon law of that church, of the sentiments expressed by its theologians, and in conventions of the laity in this country within the memory of this writer and within the memory of the distinguished gentleman who has undertaken the Herculean task of stemming the tide of American sentiment which has set in toward the A. P. A. That this charge against the Roman church is not an A. P. A. concoction, and did not originate with the A. P. A., can be verified by a reference to the document above mentioned. Nor is the sentiment confined to that encyclical. It has been rife for centuries, else why should that grand and noble patriot, Ulysses S. Grant, take occasion, in Vol. I, page 213, of his "Personal Memoirs," to declare that— "If a sect set up its laws as binding above the state laws, wherever the two come in contact this claim must be resisted and suppressed at whatever cost?"

He certainly had some tangible proof that some ecclesiastical institution was guilty of setting its laws up as binding above those of the state. And what institution could it have been, if it was not the Roman Catholic Church? Will Mr. Speyer presume to say that Gen. Grant referred to the Methodists, the Presbyterians, the Baptists, or to any other heretical or Protestant denomination? Unless he himself is a papist, he will not attempt to say that Grant did not know and did not intend to refer to the Roman Catholic Church.

Mr. Speyer then took occasion to say that he had "selected this evening, the 27th anniversary of" his "entrance into journalism, to tell where" * * * he "stands in regard to this new political fungus and why" he "is not an A. P. A.," and declares it is because he is "an American citizen."

If he will pardon us, we will say he is wrong. We do not care to be more vehement than that, for we believe there is no argument in invectives. If Mr. Speyer is an American citizen, if he holds no primary allegiance to any foreign prince, power or potentate; labors for the perpetuation of all the free institutions of this country, and opposes any foe which would impair them, be that foe native or alien, civil or ecclesiastical, he is, to all intents and purposes, a consistent A. P. A. If he does not do that he is a miserable excuse for an American citizen. And it is our opinion that a man who defends an institution which breathes hatred, malice and libels against our grand, non-sectarian, free public-school system—the bulwark of our Republic, the leveler of race prejudices, the equalizer of social conditions—is but little superior, in point of loyalty or ability, to the institution or the class which makes it necessary for American citizens to organize for the protection of any one, or all, of the institutions which make this the grandest and best republic on God's green footstool. We believe Mr. Speyer will understand what we mean.

"I hold that no true American can be an A. P. A.," says Mr. Speyer. And we hold that every true American, whether he has been obligated or not, is an A. P. A., for the principles of that order, of which we are proud to be a member, are the principles of this Government, regardless of the assertion of Mr. Speyer that they are not only "un-American, unconstitutional, but contrary to every national tradition, and in conflict with the very Declaration of Independence."

The lecturer that is to be then says: "Where can you find in this enlightened age a party of religious proscription, taking away from men, women and children every vestige of human rights, even to the right of labor? Where, I ask, can you find such an order except in the United States of America?" That is an easy question. We shall answer it by saying in any country dominated by the Roman church. But we see Mr. Speyer anticipated that answer, for he declares in the next sentence that "No other civilized country is large enough to contain an organization so obnoxious to the spirit of liberty or so destructive to the best idea of national unification upon which the stability and the future of the nation is founded." We do not care to be understood, however, as desiring to admit this charge of religious proscription which he has leveled at the A. P. A. We have so often said, and we have so often proved, that there is no reasonable ground for such a charge being made against the A. P. A., that it seems almost foolish to pay any attention to it. But we shall not pass it by unnoticed—in fact we would not pass it by were this the thousandth time we had been called upon to make answer to it. The A. P. A. does not proscribe a man because he worships God in the Roman Catholic Church—it is because his church teaches, and because he believes it has the right to define, what is right for him to do from a moral standpoint, and because its head, which he believes infallible, specifically declares that "politics is a part of morals." This declaration you will find quoted in Josiah Strong's book, "Our Country."

If the church can dictate what are good morals, and politics is morals, then she has a right to dictate what is good politics. In other words, she claims the right to tell the laity where they shall use their influence in politics. Could anything be plainer? Can you not now see why the A. P. A. opposes Roman Catholics? It is because of ecclesiastical interference in politics, in the affairs of state. And have we not a perfect right to oppose them in the light of that fact? We have; and we will exercise that right until they become in fact, as well as in name, American citizens; until they do their own thinking, and until they declare with that Irish patriot: "I will take my religion from Rome, but not my politics."

The next assertion—and they are all assertions—which Mr. Speyer makes is that the A. P. A. "is an organization WITHOUT RESPECTABLE OR RESPONSIBLE REPRESENTATION, and comprised mostly, if not entirely, of impecunious political adventurers." This sentiment of Mr. Speyer's is found on pages 2 and 3 of his pamphlet. On page 17 we find him declaring: "Owing to the excellence of some of the above principles (the principles he ascribes to the A. P. A.) MANY GOOD PEOPLE are 'roped' into this association." It is not necessary for us to point out this glaring inconsistency, nor is it more than necessary for us to quote an old axiom, more trite than that he professes to quote on page 29, and which rendered in English is, "False in one, false in all," to convey our opinion of that which he charges in that intended lecture.

We shall not stop or stoop to bandy invectives with this lecturer, for reasons already stated; but when he attempts to throw discredit upon the membership of the A. P. A. because men do not acknowledge membership in it, we affirm it is not through shame but from a belief that their business will be injured through the medium of a boycott, the most effective weapon of

the Roman church, and which it wields with relentless vigor against men who have the courage to say they are Americans first, last and all the time. The best evidence we have ever had that individual liberty was slipping away has been offered by men who are not members of the A. P. A. whom we have approached with a proposition that they ally themselves with that much-abused association. They have laughingly told us that they did not believe there was any danger from Roman aggression, but that if there was any danger they were with us and would join the order. We have never believed they were sincere in what they said, and urged them to come out and show their colors, and they have answered that they could not afford to do so, that it would ruin their business, that they would be boycotted by the "Catholics," and that they did not dare to do as we requested. This fear of the Roman church is what we propose to overcome. We can do it effectively by not permitting Rome to know our membership and systematically ruin one business man after another by her damnable boycott.

The next point which Mr. Speyer attempts to make is that the A. P. A. requires a religious test for office. This we have fully answered in a preceding paragraph, so we shall not discuss it farther at this time.

He next asks: "Do they know that it is a crime and a heinous crime to palter with or rebel against the Constitution of the United States?" They do, and by the grace of God they will see that such crimes are punished, if the Roman church ever attempts to place her laws in operation in this country when the same conflict with the laws or the constitution of this country. We will see that those who dare "trample on or subvert that constitution" are adjudged guilty of "treason, base and damnable," and that they suffer death "on the gallows tree." Will Mr. Speyer join with the A. P. A. on that proposition, or does he believe that "treason, base and damnable," consists only in belonging to an organization composed exclusively of Protestants, and having for their object the perpetuation of the institutions which are ruthlessly assailed by the enemy within which he is now so earnestly championing?

When Mr. Speyer says "these men of the A. P. A. stand openly confessed defilers and defamers of the American Constitution, * * * and in secret places defy and trample it underfoot," he says what he knows to be a foul, a black, unpardonable untruth. Because he charges, or his allies charge, that the members of the A. P. A. abrogate the Constitution of the United States does not constitute a confession by those men that they are guilty as charged. So far we have found neither reason nor logic in the forthcoming lecture of our versatile newspaper friend. We call him friend, because he has afforded us an opportunity to explode the fallacious statements he intends to make.

Mr. Speyer will, according to the printed program on page four of his pamphlet, follow what he has just been quoted as saying with this grandiloquent sentence: "I am not an A. P. A., because I love the Constitution of my country for its broad and enlightened principles; because with uplifted hand I have sworn to defend it, and upon the battlefield I have faithfully fulfilled the oath I have taken. How many members of the A. P. A. can say that? How many of them can wear this badge of loyalty to the flag, the Union and Constitution, and say I won the privilege to bear it on my breast on the field of battle? It is because I wear this badge of the Grand Army of the Republic that I can never be such a thing as that which is called an A. P. A."

All honor to Mr. Speyer for the noble work he has done! The valor he displayed in defense of this country is deserving of a more fitting place for exploitation than before an audience which will be composed largely of men and women who belong to the church whose spiritual head blessed the cause against which he was fighting, and which furnished 72 per cent. of the deserters, according to a table which the New York Sun twice published and then, years afterward, repudiated.

The next thing on Mr. Speyer's printed program will be a quotation from Lincoln's second inaugural address and reads, "With malice toward none, with charity for all," which Speyer says is the spirit in which he would "humbly attempt to arraign the faults and follies of" his "deluded fellow citizens of the A. P. A. in 1895." A short time afterward he refers sarcastically to them as country-saving office-seekers and oath-bound men, to show his charity. On page 15, to further show how free from malice he is, he alludes to the A. P. A. as selfish, ignorant, bigoted, unchristian, un-American and unlawful. On page 23 he refers to the A. P. A. as "this modern Mafia, these office-seeking vultures, these hungry hell-hounds." Charity? How sweet! Malice? Not a bit!

Then, on page 6, Mr. Speyer quotes from Shakespeare and dubs the A. P. A. the foster-child of the old Know-nothing movement, and declares that "various attempts have been made by the A. P. A. to prove that Abraham

Lincoln was in sympathy with Know-nothingism," and quotes a portion of a letter from a book "Life of Lincoln," by Nicolay and Hay. They may be responsible, or they may not be, and they may or may not be Romanists. One thing is certain, Abraham Lincoln was a patriot. It was not necessary for him to be a member of the Know-nothing organization, any more than it is necessary for John L. Webster, of Omaha, Nebraska, Congressman Morse, of Massachusetts, or Congressman Linton, of Michigan, to be an A. P. A. to make him a true patriot. Belonging to the Know-nothing organization or to the A. P. A. did not and does not necessarily prove that a man was or is a true patriot. Because there were and are good men outside of either, did not and does not prove that those inside were or are disloyal or un-American. We believe a very large per cent. of the Protestants who are outside of the A. P. A., and a goodly number of the Roman Catholics, are as loyal as the most patriotic member of the A. P. A. Loyalty does not belong to a particular class. Patriotism is not circumscribed by the membership of any order, nor is it cast aside simply because men go in and meet secretly for the discussion of measures which they believe will be for the public weal.

The next on the program is an assertion that "the A. P. A.'s would change the Constitution of the United States to read: 'All men are created equal except Catholics.'" followed by one equally as absurd, that "They would be after any other set of men who happened to hold an office; vulture like, they would gobble everything in sight until they held all the offices themselves." These charges are as absurd as they are untrue, but that will not prevent some people being misled by them.

By this last statement, and by linking the A. P. A. with the Know-nothing movement, Mr. Speyer hopes to array the foreign born population against the A. P. A. This would be foolish if it could be accomplished, for in no single state, in no single city, so far as we have been able to judge by the census returns, barring Chicago and Milwaukee, would the combined forces of the Roman Catholic and the naturalized voting population be greater than the native American voting population. But the naturalized citizens whose friendship and assistance the A. P. A. desires in this fight, for a preservation of every one of our free institutions, come from the Protestant countries of Europe, embodying the English, Swedes, Danes and Scotch, the Protestant Irish, German, Garibaldian and all others who believe the Reformation was not a failure, and that liberty is a boon, not for those of to-day alone, but for countless millions yet unborn. The A. P. A. is not organized for the purpose of foisting its members upon the public as its servants in public office. They must take their chance with every other candidate, and he who is a member of the order has no greater right to expect the support of his co-workers than has the candidate who is not a member but a thorough American and in sympathy with the principles of the order. All others must expect the opposition of the A. P. A.

On page 8 of the program as published, we find a quotation from the Roman Catholic Bishop of Washington, one Mr. Keane. It reads as follows: "I am convinced that the whole movement now known as that of the A. P. A. is simply the outcome of imported Orangism, in alliance with the small lingering element of New England Puritanism, in which the intolerance of the former has fused with the worst forms of superstition of the latter. * * * These parasites upon the social body will vanish in due course of their own accord, if left to the purifying influence of the life-blood of the Republic."

By the light of the recent election Mr. Keane, and probably Mr. Speyer, can see a little more clearly. If they cannot, God pity them; for nothing but Gabriel's trumpet will open their eyes. On pages 8 and 9, 10 and 11 he pretends to give a short sketch of the Know-nothing party. But it is only an attempt, as he passes over one of the bloodiest and most inhuman acts ever committed by the pope's Irish with a slight reference, embraced in less than three lines. He did not tell you that the same intolerant spirit that caused a crowd of the lowest grade of the citizenship of Kansas City to chase a Cumberland Presbyterian preacher through the streets of this city with ropes, while they cursed and swore and cried aloud that they would hang him, actuated the unconscionable rascals who shot into a peaceable gathering of American citizens who had met in the open air on the commons, in Philadelphia, to discuss the political questions of the day, killing one young man and wounding several others. He did not tell you that owing to the repeated and unprovoked assaults on individual Know-

nothingness, and which it wields with relentless vigor against men who have the courage to say they are Americans first, last and all the time. The best evidence we have ever had that individual liberty was slipping away has been offered by men who are not members of the A. P. A. whom we have approached with a proposition that they ally themselves with that much-abused association. They have laughingly told us that they did not believe there was any danger from Roman aggression, but that if there was any danger they were with us and would join the order. We have never believed they were sincere in what they said, and urged them to come out and show their colors, and they have answered that they could not afford to do so, that it would ruin their business, that they would be boycotted by the "Catholics," and that they did not dare to do as we requested. This fear of the Roman church is what we propose to overcome. We can do it effectively by not permitting Rome to know our membership and systematically ruin one business man after another by her damnable boycott.

Continued on Page 4.
Dr. J. Parker to the Pope.
LONDON, Oct. 11, 1895.—Dr. Joseph Parker has written a letter to the pope in answer to the pastoral letter advocating a reunion of Christendom, in which he says:
"Were this a personal matter I could hardly forgive myself for seeking to

approach a presence so august and venerable. But, inasmuch as you have appealed to all sections upon the questions which affect the standing of the soul before God, I have emboldened myself to bear witness to the headship of the blessed Christ, and to decline communion with any man or church that would officially or prescriptively come between me and my Saviour."

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Notice to Non-Resident Defendant.

To Sarah G. Foote, Lysander W. Tuttle, trustee of Emily T. Barry; Herman G. Fechtelner; Frank Thompson, executor, and Joe R. Lane, administrator with will annexed of the estate of James Thompson, deceased, non-resident defendants.
Take notice that on the 14th day of August, 1895, Philip L. Johnson, plaintiff herein, filed his petition in the district court of Douglas county, Nebraska, against the Briggs Place Building Association, the above named defendants, and others, the object and prayer of which is to foreclose a certain tax certificate dated November 10th, 1892, covering lot seventeen (17) in block ten (10), Briggs Place, an addition to the city of Omaha, Douglas county, Nebraska; that there is due upon said tax certificate and subsequent taxes paid thereon the sum of one hundred and seven (\$107.00) dollars, with interest from September 23d, 1895, at the rate of 10 per cent. per annum attorney's fees amounting to 10 per cent. of the decree and all costs. Plaintiff prays for a decree that defendants may be required to pay the same, or that said premises may be sold to satisfy the amount found due and that each of the defendants be debarr'd from thereafter claiming or asserting any interest or title to said real estate.
You are required to answer said petition on or before the 30th day of December, 1895.
PHILIP L. JOHNSON, Plaintiff.
By Saunders, Macfarland & Dickey, his attorneys.
Doc. 52, No. 32. 11-8-4

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Notice is hereby given that the undersigned have incorporated under the laws of the State of Nebraska, a secret, fraternal, benevolent, benevolent society or association.

First. The name of this corporation shall be Supreme Forest, Woodmen Circle.

Second. Its principal place of transacting business shall be in the City of Omaha, State of Nebraska.

Third. The general nature of its business shall be to combine acceptable white persons between the ages of 16 and 52 years into a secret, fraternal, benevolent society.

Fourth. Being a fraternal and benevolent society without profit to its incorporators except compensation for actual services rendered, it will have no capital stock, and its expenses and benefits shall be paid from dues and assessments levied as often as necessary upon its members and Groves. Its members are not liable for its corporate debts.

Fifth. The time of commencement of this corporation shall be the 5th day of September, 1895, and shall continue 50 years with power to reincorporate.

Sixth. The highest amount of indebtedness or liability to which this corporation is at any time to subject itself at any one time outside of death benefits shall be \$500.

Seventh. Its affairs shall be managed by an Executive Council or Board of Directors of not less than eight members, who shall be its elective officers, known as Supreme Guardian, Supreme Adviser, Supreme Clerk, Supreme Banker, Supreme Physician and three Supreme Managers.

Its first elective officers, to serve until the first meeting of its Supreme Forest shall be Mary J. Huse, Supreme Guardian; Emma E. Rochester, Supreme Adviser; Ruby H. Root, Supreme Clerk; Chas. C. Farmer, Supreme Banker; W. O. Rodgers, Supreme Physician; Geo. C. Thompson, George S. Cott and G. A. Weiss, Supreme Managers.

Eighth. The first meeting of its Supreme Forest shall be held at Saint Louis, State of Missouri, on the second Tuesday of March, 1897, and shall be held biennially thereafter at such time and place as shall be designated at the last preceding session. Its Executive Council shall hold regular annual meetings on the third Wednesday of January, except in the year in which its Supreme Forest convenes.

Ninth. Our hands and corporate seal of the James Forest, Woodmen Circle, at Omaha, State of Nebraska, this 5th day of September 1895. MARY J. HUSE, Supreme Guardian. 11-8-4

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