

WHY I AM NOT AN A. P. A.

Continued from Page 1.

nothing's this last outrage so infuriated the good, staid citizens of the Quaker City, that they armed themselves and began a war of extermination. He did not tell you that a raid on a Roman Catholic church brought to light scores of muskets, which were appropriated and turned with deadly effect upon their owners. He told you not that for years the worlds Roman Catholic were a stench in the nostrils of Philadelphians, and that it is only of recent years that they have, like the slick, slimy, insinuating Jesuit, begun to creep back into prominence. No. Had the Protestants been the aggressors, what a sweet-scented morsel he would have found for you to roll under your tongue; but, alas, the side he champions to-day were the aggressors, and he passes it over with the remark that "the movement spread to New Jersey and Philadelphia, and in the latter city led to great riots between natives and Irish citizens."

On page 12 he says: "Let us see how the A. P. A.'s look in their own stronghold; let us see how they recruit their numbers and hold the ignorant Swedes and Germans whom they gather to their ranks by promises of jobs, petty offices and pelf." Then, after assuring his (to be) audience that all the secret work of the order is known, and that he holds in his hand a part of the ritual of the order, he, on page 13 of his program, quotes this as the obligation administered by the chaplain, and designates it the Fourth Oath:

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

"To all of which I do most solemnly swear, so help me God."

Then, on page 14, he says: "This is the oath on which the opponents of the A. P. A. base their objections to the order, on the ground that it is a conspiracy formed for the purpose of denying a certain class of citizens the right to office or power, and even to the right to labor. It is clearly and unmistakably anti-Catholic, bigoted, bitter and unjust. IT IS ALTOGETHER PROTESTANT. It has an unmistakable saffron color, a decided orange hue. Even the scroll when the applicant signs, and to which I have already referred, provides blank places for the applicant to state to what Protestant church he belongs."

So that is all that is objectionable, is it? A man cannot have the privilege of declaring—even of swearing—that he will employ Protestants in preference to Roman Catholics without being subjected to all manner of indignities, without being branded as a bigot and as a traitor, even when he knows that the membership of the Roman church, under the direction of the hierarchy, are bound, under pain of eternal damnation, to obey blindly and implicitly every command of Rome; when they know that the Roman church holds and the laity believes that no oath is binding except when it conforms to the laws of the Roman church; when they know that the theology of the Roman church lays down the proposition that if a servant believes his services are worth more than he receives, he has a right to appropriate enough of his employer's goods to bring his wages up to what he believes he is justly entitled to; when they know that servant girls carry to the priest, through the confessional, all that transpires beneath their roofs, and when they know that for years Protestant workmen have been gradually dismissed from their positions and Romanists put in their places. We say, while knowing all this and a thousand times more, Protestants must not organize for their own protection and fight Rome with her own weapon except under pain of being vilified and abused from the rostrum and through the columns of the subsidized daily press.

But Mr. Speyer, we opine, let the cat out of the bag when he said the A. P. A. "is ALTOGETHER PROTESTANT" and when he italicized the word Prot-

estant. His is not a fight against the A. P. A. because it is anti-Roman, but because "it is altogether Protestant," and we are not opposed to the fight being made along that line.

Mr. Speyer's program announces that he will continue to expose the order by reciting the covered work, and assures his hearers (that are to be) that "the covered work is the most savory feature of this delectable institution," inasmuch as a man, being "no longer an A. P. A., but" * * * "an Ammor-oen" * * * can make an affidavit that you are a member of no such order," meaning the A. P. A. Speyer says the man is no longer an A. P. A. but an Ammor-oen. Then why should he not be permitted to swear he is not a member of the A. P. A.?

Then Mr. Speyer continues the exposure by quoting what he is pleased to characterize the altar service, wherein the pope, sitting at Rome or elsewhere, his priests and emissaries and the diabolical work of the Roman Catholic church are denounced, and where the candidate pledges himself to the cause of Protestantism, to the end that there may be no interference with the duties of citizenship.

Then Mr. Speyer declares that he has "tried, by showing what they are, and the elements that compose them, to give you a few of" his "reasons why" he does "not and cannot, never will and never can belong to that selfish, ignorant, bigoted, un-christian, un-American organization known as the A. P. A." We believe, without being acquainted with Mr. Speyer's antecedents, that we can give a better reason than he has yet given why he is not, cannot and never will be an A. P. A. It is because Romanists and Roman sympathizers are not eligible to membership.

On page 16 our lecturer quotes what he says are the principles of the order.

In a paragraph above we have called your attention to the fact that Mr. Speyer's fight is not against the A. P. A. because it is an anti-Roman order, but because it is a Protestant order. The last paragraph on page 16 justifies that conclusion. It reads as follows:

"The A. P. A. members are doing exactly what they condemn in others. They are trying day and night to Protestantize our Government and public schools, and this is as un-American as any alleged Roman Catholic opposition to the public schools."

But there is no "alleged" opposition. It is opposition pure and simple, and Speyer knows it as well as any one else. Page 17 contains nothing worthy of note, and 18 contains that hackneyed assertion about Lord Baltimore and Maryland.

He starts off on page 19 with the declaration that "the 'little red school-house,' as a political slogan, is about fagged out. The utterances of such eminent and liberal prelates as Cardinal Gibbons of Baltimore and Archbishop Ireland of St. Paul, not to mention the instructions of Papal Legate Satolli, utterly dissipate and put to rout the absurd charge that the Catholics are inimical to the public-school system of this country, or have any designs on the school funds." All of which proves nothing. If the lecturer knows anything, he knows that but one man has power to define the position of the Roman church on any subject. That one man is the pope. He has spoken. He has condemned our public-school system. That condemnation has never been modified or withdrawn; therefore we state, without fear of successful contradiction, that there is opposition to the public-school system and that that opposition embodies a division of the public-school funds.

The lecturer will then declare that "the Methodists, Baptists, Presbyterians and other Protestant churches have colleges and seminaries in all parts of this country, yet whoever claimed that they were a menace to the public-school system?" Of course no such claim has ever been made. Those churches are practically indigenous to this country, the Roman church is strictly exotic, and has nothing in common with our rational forms or customs.

Mr. Speyer will next charge that the A. P. A. has sedulously tried to exclude all Romanists "from obtaining or retaining positions as teachers in the public schools, no matter how deserving they might be." This can be answered effectually by a question. If you knew a man desired your business ruined, so as to start in the same line on his own account, would you place his agent in full charge and let him run the business to suit himself? The Roman teachers are the pope's agents. He wants the public-school system ruined. He desires to go in business himself. It is wise to keep Roman teachers out of the schools.

But, screams Mr. Speyer, the Romans pay from \$8,000 to \$7,000 yearly in Kansas City, Kas., into the school-fund. And they ought to. So do the old maids, the old bachelors, the childless married people, and the corporations. But do you ever hear them complain? Following that Mr. Speyer intends to tell about the Roman Catholics who were thinking of taking their children, 1,000 in number, out of the parochial and putting them in the public schools, but found that through the mismanagement of an A. P. A. school board the funds had all been ex-

hausted, and that if the Romanists placed their children in the public schools the school year would have to be reduced from nine months to five months. "So the much-abused Catholics have to pay for educating the Protestant children in the public schools and keep up their own parochial schools as well." We are not acquainted with the condition of the school-fund in Kansas City, Kas., and will have no opportunity of ascertaining before this article is printed, but we know how very easy it is to brand a man or a set of men as incompetent, even though the facts do not warrant such a charge being lodged. A case in point comes to mind as we write. It was charged by a dishonest and dishonorable paper in Omaha, during the recent campaign, that the present officials were incompetent. The deputy county clerk made a comparative statement of the amounts on hand at the time the A. P. A. took charge of the affairs of that city and county and the amount on hand the first of July, 1895, which effectually spiked the guns of the opposition. In that statement it was shown that there was a deficit of \$240,000, when the A. P. A. took hold, but that the deficit had been paid and there was \$325,000 on hand at the time of making the statement, or a difference of about half a million dollars. Yet they were branded as a set of incompetents. A. P. A. men are not incompetent as a rule.

If the audience will just wait and not get in too big a hurry Mr. Speyer will take up the Scarritt school difficulty, when "John Benson Stone, and the members of his household, including the servant-girl, petitioned the school board to appoint none but Protestant teachers in the public schools." He will laud President Yeager's attitude and his good sense and declare that there were but 30 Roman teachers out of a total of 349 in Kansas City, or less than 8 per cent. We have a very vivid recollection of that controversy, and have often wondered why it was that Rome had not appointed some one long ago to pour oil on the gaping wounds which covered President Yeager after that committee of ladies got through with him. But it will be all right now; Speyer is going to rub on the balm.

However, before we leave this phase of Mr. Speyer's address, let us ask why did not the board of education answer our question at the time this topic was under discussion? When the charge was made that the Roman teachers were only about 8 per cent. of the number employed, we asked if 8 per cent. of the scholars in attendance were Romanists. Be that as it may, our position as to the propriety of employing Roman teachers in the public schools is fairly set forth several paragraphs above, and need not be repeated here.

We find nothing worthy of comment until we reach the 22nd page of his program. There we have sprung upon us that bewhiskered chestnut—hoary and bent with age—that the Roman church was the first to proclaim religious liberty in the United States, then the colonies. But that is a miserable and inexcusable untruth.

Later on, on page 31, Mr. Speyer will advise the A. P. A. to "read the historical Bancroft." We won't advise that, but we will advise Mr. Speyer to read Bancroft's "History of the United States," Vol. 1, part I, chap. 15, page 254, before he delivers his lecture. It may save him some embarrassment. Bancroft there says of Roger Williams:

"Within two years others fled to this asylum. The land which he occupied was within the territory of the Narragansetts. In March, 1638, an Indian deed from Canonicut and Miantonomah made him the undisputed possessor of an extensive domain."

"The principles which he [Williams] first sustained amid the bickerings of a colonial parish, next in the general court of Massachusetts, and then introduced into the wilds of Narragansett Bay, he found occasion, in 1644, to publish in England, and to defend as the basis of the religious freedom of mankind." (Id., page 255.)

He passes McNamara and Slatery by, but does not want to leave this branch of his subject without paying his feeble tribute to the purity, goodness and self-sacrificing devotion of that noble sisterhood known the world over as the Sisters of Charity. We were going to say "Let it go at that," but just as the thought vanished, the pale, sad, face of a wronged girl, wronged probably by her father confessor, arose before us as if to protest against our even acquiescing in their praise while she was yet lying on a couch which had, oh, so recently, carried her safely through her travail, and we stop long enough to refer you to a specimen of their goodness and self-sacrificing, as it appears from an article published in another column under the heading "Roman Charity."

But even with that heinous charge against them we would not detract one iota from whatever fame they are justly entitled to. For their good works let us sing their praise, for their inhuman deeds let us censure them.

According to his published program on page 24, Mr. Speyer will resolve himself into an interrogation point for about ten or fifteen minutes, after which he will laud General Sherman. We doubt whether he can find any man who will controvert a good thing which he may say in Sherman's behalf. We cannot see, however, by what process

of reasoning he arrives at the conclusion that because Tom Sherman is a Jesuit the A. P. A. would hurl dishonor on the soldier's grave. General Sherman was as loyal a soldier as he was a Protestant, and while it was not his fault that his son became a Jesuit, it was his misfortune to have to father a child that is a follower instead of a leader. All honor to General Sherman! Thy lustre can never be dimmed by any act of another.

Nor would any honest, loyal A. P. A. say one word that would dim the well-earned fame of Phil Sheridan, Roman Catholic though he was. We love him, not because of his religion, but because of his fidelity to his country. In a less vehement way every A. P. A. would revere the name of Shields, DeKalb, Sigel and Rosecrans. Their admiration would be less for them, not because their religious beliefs were more obnoxious than was that of Sheridan, but because the services they rendered the country were less.

We honor James G. Blaine. He was one of our nation's great men. And he was a Protestant. True, many in his family were Romanists. Coppinger was one of the number. But Coppinger's questionable record cannot tarnish the fame of Blaine.

"Who are these men who call themselves A. P. A.'s in Kansas City and Missouri?" vociferously yells Mr. Speyer, on page 27 of his printed program, and then, before any one will have time to scramble to his feet and answer his question, he will thunder back, "They are mostly politicians who vainly sought to bring dishonor on the American flag, and by treason bring about a dismemberment of the Union. It is true the part they played was insignificant, nay infinitesimal. Stone carried a musket and a shirtful of graybacks for the confederacy, and yet for the sake of office he howls and shrieks for the honor of the flag he once spat upon and trampled underfoot." We presume that Judge Stone and the men who fought by his side for what they honestly thought was right are as sorry to-day as are the widows who lost their husbands, when duty called them to the front. We are one of those who believe the war is over.

In a quiet country cemetery which overlooks the turbid, sluggish waters of the old Missouri river, a marble slab marks silently the final resting place of him who called us son; and were the history of that war, in which he gave unselfishly four of the best years of his life, were its history chiseled on that slab it certainly would read, "They did their duty to the south; we did it by the north. We saved the nation, made it one; they're part of us henceforth." And we say: Still be the tongue which dares now raise the question of their loyalty. The tongue which dares detract from them can add no lustre to its owner's fame, nor can it hope to win the plaudits of the crowd by stirring up sectional feelings.

If the south had it to do over again we doubt much if it would not free the slaves and throw in the question of state's rights rather than meet their brothers upon the field of battle.

On page 30 of Mr. Speyer's printed program we see he is to get in a fling at the Ole Osleons, and that later on he turns into a regular braggart and toots his own horn.

Page 31 will be given up to self-laudation and justification, while page 32 is minus a single point.

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