

THE SON OF HIS FATHER

JESUIT SHERMAN'S LECTURE ON TRUE AMERICANISM.

Which Boys & Babb Caught Verbatim For the American Readers—Read What He Said.

LADIES AND GENTLEMEN.—When the last spike was driven in the Union Pacific railroad, and when this country, thrilled with the glad news that that vast work was accomplished, in addition to a little thrill and tremor of exultation that we had completed so mighty an undertaking, there was also a setting at rest forever of something of dread which had remained in the minds of many of those who lived in this great nation, lest perchance the Pacific slope might, at sometime or other, be tempted to imitate the conduct of the south and attempt, and perhaps with greater success, to found the new empire of California. We must all remember that when the mighty wave of nationality swept the north into one vast army, we were not able to traverse these vast plains and mighty mountains, but stopped by that barrier they staid, stopped by that barrier, they could not reach California. But after all, money it is that is the sinew of war, money it is that in one sense is the all-mighty that we all agree to worship, and California would not accept our paper money, nor would she today accept anything else than a solid standard, having value in itself. And as those laws, so essential then, could not be enforced in California, men feared that California, to save her own interests, might some day wish to separate from the union, and therefore they saw with great relief that this iron link tied the western coast to the eastern; they saw that other links would be forged as they had been, and that we would be bound together by close and easy communication, so that it would be impossible for any man in the future, however ambitious or daring he might be, to dream of separating us. California is my native state. My father was a banker there when I was born, and of the first men to project that railroad, one of the first to subscribe stock to it, one of the first to bear that brunt of approbium which all men get that venture to look ahead of their time, one of the first to see that it would be carried to its fulfillment, soon after the civil war. The first, therefore, to offer his services, not in the south, where destruction was carried on in the name of reconstruction, but in the north, where he could advance the solid benefit of the whole nation. Gladly did he give the troops that were necessary to protect that railroad from the Indians; gladly did he inaugurate a man like General Dodge, who took an active part in the enterprise, and he was one of the first to exult in its execution, for I knew him intimately to his dying day. I know that he regarded that as one of the brightest achievements in his lifetime, that he had been one of its first projectors, and therefore one of the first to see that on the western shore of the Missouri river that the initial terminus of that railroad, though the first miles were built in California, that here there would rest forever a city, a mighty metropolis, mark of that vast enterprise, to mark its important relation to the future of this great nation. Ladies and Gentlemen, there rests at this moment a slight cloud over this metropolis, for it is said in the east, and told us in the magazines that on the fourth of last July, there met in this very hall a vast assembly of men and women who listened to socialistic utterances which, if carried to their logical conclusion, would undo your mighty nation, would sever the bond, which would rend not only the political ties, but all these deeper ties, ties of the family, ties of the earth, ties that bind to father, mother and to God. Now, it may be in a moment of enthusiasm, carried away by some eloquent speaker, or by some book like that of Bellamy's, which serves to while away the passing hour, that this dream of some future that may be, may deceive the imagination which is not for earth but for heaven, of people from the villages and cross-roads which met here to give belief to such doctrine, but I find it impossible to believe, when I look at this splendid assembly and see the intelligent faces, that it was this audience that gave their belief. I know that it could not have been, and I know Omaha was not then fairly represented. It was the country side that had come in, the country side where there is not that intelligence, not that culture and refinement which here echoes back to the speaker, the true, sound logical and deep solid principles upon which we all agree. The principles which made the nation, the principles which keep the nation, the principles which you must defend forever in order to defend the nation, the principles which are the opposite of socialistic individualism. My subject tonight is Americanism, and first I must say that by America I mean of course the United States of North America. Ladies and gentlemen, this country should have the name America distinctively. When we go abroad, as many of us have to do fre-

quently in life, we are asked what country is yours? A friend from Canada says I am a Canadian. A friend from Mexico says I am a Mexican, and we say we are Americans, and they claim to be Americans. There is no such adjective recognized as United States. What then is our nationality? Has our country no real name? It should have a name which is called by one word, which is indisputable and one word too which will help to lay at rest forever the question whether we are the United States, whether the United States are one, or the United States is one. Now, I hold with the Hon. James Gillespie Blaine (applause) that the United States is one, for the United States is America and America is one. Besides, the adoption of this title would have the great advantage of lending itself to song and story and to oratory, for the orator, then, in stating it in his speech would not have to explain that by America he means the United States, nor would he have to say that in speaking of the American doctrine he meant distinctively the doctrine of the United States, and not the doctrine of Canada. The doctrine of men whose supreme allegiance, and whose sole allegiance was to America and not to Canada, of men whose fathers gained independence from Britain one hundred and twenty years ago, and who will now not admit or tolerate, within the borders of its fair land, the slightest shadow of British rule. Americanism, I take to be, not one opinion, sentiment or doctrine, but that combination of sentiments, opinions, views and doctrines of which all Americans perfectly agree. We differ in a thousand ways it is needless to say, but we agree on so many things, so many things that are good and so many things that are true, it seems to me that we ought to be able to meet in such assemblies as this, and settle in open, fair and manly discussion, any differences that we have, and not have to have recourse to secret lodges where men's rights are trampled on in order to secure other men's rights. (Applause.) It was in an open hall that our fathers won their freedom. It was listening to such men as Patrick Henry out in the meadows where all the world might hear that that freedom was secured. It was in grand assemblies like this that the forty men who framed the constitution went out to explain to all the people what that constitution was, and say to them, will you accept it? That constitution is now threatened in its highest, deepest and strongest principle. By what? Open, fair and manly discussion? No. Though our nation has given an object lesson to the world of nation making, though we have formed four and forty states, minus the thirteen original ones, though we have held one hundred and fifty constitutional conventions to modify our inferior laws, never has any man stood up in any American assembly and said that such a thing as religious liberty should be diminished in America. And a threat of that diminution is the threat of the down-fall of this mighty empire. What is the first principle of American liberty? What is that principle which is most essential? Religious liberty. Why is it most essential to America? The answer is evident. If a nation is all composed of Presbyterians, the Presbyterian religion might be united to the state and that be for the welfare of the state. If it was composed of Methodists, say from 95 to 98 per cent. of the nation, it might be for the welfare of the state to unite with the Methodists. But if a nation is made up of three, five or ten religions, and if those religions exist and have vested rights when that nation comes into existence, then in order to have peace, and peace on the deepest of all questions, religion, that nation must at its outset set aside religion, and say I will not unite myself strictly to any religious body; I will give that to the people; I will leave the religions free, then I will let the pastors and ministers unite their churches, preach their doctrines, and that intense hatred which religious life seems to require, anathematize each other to their heart's content; but out in the open field and important domain of politics, the subject of religion must not be bronched. They must not stand on an equality. They must be perfectly free, perfectly equal, and they must not throw down this fire brand right in the midst of that which is already hot enough, the political conventions. Such, ladies and gentlemen, is the first American principle; such was the principle laid down by our fathers; such was one of the first letters of our constitution, that there should be no religious test adopted by the United States. Therefore, within the broad bounds of the United States, no matter how vast the empire might extend, never could any man say, that as a citizen of the United States, or candidate for office in the United States, he was less favored because he had any particular religion, or no religion. Now, it is true that at the start the states did not tie their hands; the states came into the union with all the rights which they had before as states, only surrendering those which were given in the written constitution, or implied by it, and the right to establish a religion or make a religious test was reserved to the states. Now, I am told by some who are jealous of that body of religious people to whom I have

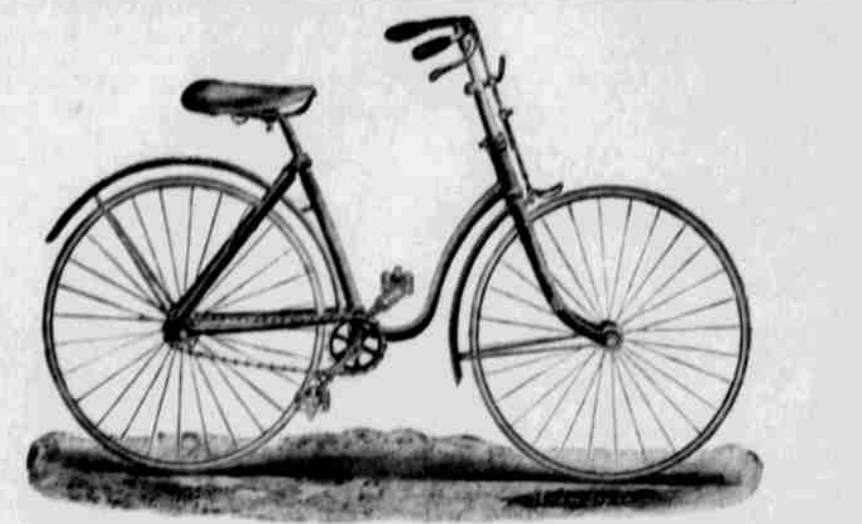
the pleasure of belonging, that my church would like to unite church and state, and they make this pretext for resisting our political rights according to these people. I have the honor to stand before you as a proscribed citizen. I might plead that my father fought for the union. (Applause.) I doubt whether the most of these men ever heard the name union. Union means peace, and they mean war; union means concord, and they mean discord; union means truth, and we know what they mean and what their trade is, to engender lies and to scatter lies. Well, I was going on to say that this is a first principle, and is taken for granted by all as such, and when a man questions it in our country, he becomes an absurdity. Just as if you would question the existence of the speaker or anything else that we take for granted, the right to love father and mother, the right to have a home, or some of the rights the socialists deny. We say such a man is absurd, or a back number or not in it, or any one of those forms of expression. But mark you, these men won't take that, that is a form of joke, but these men who are opposed to the first American principle, are men that never have and never will be able to see a joke. You must all remember that Dean Swift exerted all the strength of his intelligence to try to get into some of these very men, and he said at the end of his life, after he had written his Gulliver and Lilliputians, at the end of his venturesome career of wit and humor, if you want to get a joke into an Orangeman's head, you have first got to bore a hole with an auger. (Applause.) Now, ladies and gentlemen, we are confronted with the awful responsibility of boring into an Orangeman's head the first American principle of religious liberty. Remember that with him religious liberty means his right to kill anybody that does not believe what he does; it means his right to worship William of Orange, but nobody else; it means his right to down anybody that does not admit all this. He does not know what liberty means, he does not know what religion means, he does not know what constitution means, he does not know what fight means, and therefore he does not know what wrong means, and he does not know and cannot comprehend the fact that in denying religious liberty in the United States he is committing the grave crime of treason. Now this I know, I was in Detroit a few days ago, some time ago, and while I was there, the president of the college asked me to speak to the people on Americanism. I did so, and I explained how if any man within the bounds of the United States were to deny that any other man had perfect and complete political right by reason of any religious belief or of no religious belief, providing always that he granted some supreme being, because the constitution requires that and the law requires that, otherwise the oath would have no sanctity; that man would be a traitor, and I emphasized it by saying he would be a Guiteau, a man who assails the first principle of the constitution. The church was crowded, and in the aisles were many men from Canada, Orangemen and others, I understood. I insisted and I insisted. Do you think I convinced them? No. Do you think I got an idea into their heads? No. I forgot. I was attempting the impossible. I forgot that for centuries the Almighty has been attempting to teach them, and He has failed. Therefore I abandoned my tactics. But, I went further. When a man takes the oath of allegiance, he says he will obey the whole constitution, therefore, he says he will obey the part which says that we must all have equal rights whatever our religion may be. I told them that if they had taken that oath, and didn't grant every man equal rights, that they were liars, traitors, perjurers, and I tried to ram it down their throats. Did I succeed? No. I failed utterly. Well, I then went on. It seems to me if there is any link left of manhood, in a man's breast, it is when you call him in public a coward. So I called them to their faces cowards, throwing all the bitterness I could in it. Then I proved it. I knew what they had met in their lodges there, hundreds and hundreds of them, because there a great many of these wasps come over from Canada, it is along the border line, and I pictured them in their lodges, seated in each others lap, and hugging each other, for fear of what? Of the pope. While the christian people of all denominations lived in peace; and these men continued to scowl. They could not see it. Then I tried to show it to them. For instance, you and I are walking through a valley and see a great palace. We wonder what it is—we see a few soldiers at the door, and on the other side of the street, showing that whoever is in power in that palace, his power does not extend far. He is a prisoner. We walked through the long palace, and finally we come to a suite of apartments, said to be those of the holy father, a few more guards lounging around. Let's suppose we are admitted at the time of his holy devotions. Another man comes in with us and passes on through. The pope goes to a kneeling bench and kneels down. An old man clad in the habit of a Franciscan or Friar sits opposite the pope. The pope

takes his confession. What does he tell? Perhaps that he hates the enemies of the church, perhaps that he got impatient at some organization in America that tries to disturb the peace. I don't know what his confession is. He makes it. The Friar prostrates the abolitionist. He says, "Our Father," five or six times to the pope and goes away with his sins wiped out. Mark me that is the highest exercise of the authority of the pope of Rome, because there he gives another man power to forgive sins. I am not explaining Catholic dogmas, I am not defending it. I am standing as an American citizen, and I am showing to Americans the utter and absolute absurdity of those enemies of the Catholic church, just as it has been shown on the platform by hundreds of non-Catholics in the time of the Know Nothings. These Know Nothings that disgraced this country by bringing on us the first prosecution that we had. The Roman Catholics were then the bent of the persecution of these men. The persecution was different a little. How was it done away with. Not by men of my belief. No. But by genuine American citizens who went to Kentucky and other states where it flourished and put a pistol on each side of the table and began with such arguments as I have given you, and explained to the plain country people, to those who are ready to tear such men as I am to pieces, that there was no shadow of danger from the papal power, because it was a spiritual power and not a political power. From that day to this it has been perfectly clear in the minds of the American people that there is no danger from papal aggression, because if a pope were to become over ambitious, and imagine that he had direct political power so as to command me, I have already pledged to have but one political allegiance, and I am pledged, therefore, to resist the pope. I obey the pope as a chief in spiritual matters, and I obey Grover Cleveland because my conscience tells me that the elected chief of the American people is the elected chief in political matters, therefore, if Mr. Cleveland said to me, you shall not worship God according to the dictates of your conscience in the Roman Catholic faith, I would turn my back on him, and if the pope said, you shall not obey Grover Cleveland, because he is a Presbyterian, or a heretic, I would turn my back on him. Again I talked to them about the pope's delegate, Satolli, a simple little Italian gentleman. By the way, I had him interrupt me once in a debate at Francisco college. He took up the topic, while carrying on my debate, and gave me a little compliment. Now, that modest little Italian gentleman is here as arbitrator to decide disputes between bishops and priests. That man represents the papal power. You and I are in Washington tomorrow, the next day we meet him. If he has five cents he can ride on the street car, if he has twenty-five cents he can ride in a cab, and for two dollars he can take a hack. He is going about like anybody else, and dressed like anybody else. You all grant he has civil papal authority. He has shown that pretty clearly. What authority has he to threaten the American people? For instance, where are his swords, where are his troops. He is a man without any shadow of physical force, and none at his command; and this man endangers the American nation. The absolute and utter absurdity of the thing is so evident to any intelligent man that none of us who are Catholics can conceive how there can be any sincere men who think this man endangers any country, any county or state, or the power of a police magistrate, because the other day he had the summons of a Jersey judge and he obeyed it. Mark that, the pope's representative, who is the pope for America, as they say, obeys a Jersey judge; and he endangers the whole of the United States. We have but two million men in arms of all nationalities and all religions. We could call out tomorrow four million. We have but one political allegiance, and still they say there is danger of papal aggression, danger of people being robbed in some mysterious way that no one can explain. With regard to this divided allegiance, have you all an allegiance to the governor of Nebraska? Of course. Have you all an allegiance to the president of the United States? Of course. Now answer me: Have you a divided allegiance, yes or no? I ask because there is danger in America, no danger from religions which you have put to one side, but danger from this—answer me again, was there danger in 1861, when Robert Lee meditated whether Virginia had a greater claim on him than the United States, and George Thomas had the same meditation, and one said I stand for the union, and the other said I stand for Virginia. Aye, there was then, and that was what that danger meant, and we know wherein the danger lies, and we trust that the danger is over, and we see, too, that while there is danger in not having a clear line drawn between a state which is sovereign in one respect and a nation in another; there can be none whatever when that jurisdiction is spiritual, and therefore without physical force, and the other is temporal, therefore

with all the physical force of the nation at its command, the contrast I think brings out more clearly the point of my argument. I said in my Detroit speech that I did not believe that there was any one who could hold such a principle, because he could not and he is an American. You may imagine that I looked with some anxiety for an answer to my speech. Did it come? Yes. And what was the answer. I will tell you. Not in the words in which it was given, for it was six columns long, well weighed and deliberately written. Now, the answer was this: First of all there is no God at all in the world; secondly, blasphemies against Christ; thirdly, that there is no such thing as religion. Those three points were not the first points in my adversary's answer, but they were the first that struck me. I was next. After telling me and telling through me to those I represented that there is no God and there is no Christ and no religion, the writer went on, and the writer's name signed to the article was U. K. Booth. Mark the name. He said religion and science can never be reconciled. Man must have science, therefore, we must do away with all religion. Again, the state, and the state alone, has any right to educate the state; must educate the state, must impart science, and it must impart science without religion, and that we propose to have in this country state education, and a state education only, and that without a God, and without a Christ, and without any religion. That then is the programme of my adversaries. Now, I say to all these people, if there are any such cases, mark you it is all in a shadow, in a cloud, there is not one of them that will come forth like a man and speak to his fellow countrymen. I say, are these your champions? Are these the men you put forth, the atheist, I do not say an atheist has no American rights, but I say an atheist is the champion of this infernal crew who are trying to take our American rights from ten million who certainly have them. Again I ask this question, has the time come when the whole American people are ready to admit that that grand and beautiful leader of this world, that man of men who lifted up all the races of the ages, that he is not a true man, and that there is not some such thing as religion in some shape or form. If that time has come, then America's doom is sealed and I close my mouth, but if that time has not come, if we all still admit some religion in some form or other, and some God, then the time has come also to crush out the first man who dares to deny that every man in the bounds of our nation has full political rights. We can admit, or tolerate, or put up with the existence of organizations which threaten even to take away such rights. It is not a question of elections, it is not a question of holding office, it is not a question of jealousy, it is not a question of greed for political places, but it is a question whether or not the first principle of the constitution shall stand or whether men shall be allowed to go about the streets and say that it shall not stand, because the constitution says no religion, test for office. These men say there is religious test for office, and they make it that no Roman Catholic shall run for office, therefore these men hit straight against the constitution of the United States. One or the other must fall. Which shall it be. Think of the absurdity of a man who thinks that because he worships an orange blossom, he can throw himself in front of an express train going sixty miles an hour and the express train will either ignore him or will be afraid of him or be thrown back by him. That is what he expects. There is a rule of warfare laid down by General Stanton that when you have found out who your enemy is, first you must get him on the run and when you get him on the run you must stick your bayonet into him and then you must keep sticking it in and keep him on the run.

[Applause.] I fired my first shot in this campaign at Detroit. I got my enemy decidedly on the run. [Applause.] Why? Because not one of them answered me, but they hired a U. K. Booth, which means unknown Booth, which means unknown assassin, because I call them assassins of the constitution. Therefore a man who calls himself in a typical way an unknown assassin in the constitution is a man put up to answer me, an unknown defender of the constitution. Therefore I have got the whole organization on the run, and to-night I am going to stick the bayonet into them. [Applause.] Now I say to these men, whomsoever they may be, high or low, rich or poor, whether they have won office or not by such infernal tricks as that to which they have resorted, I say to them first of all, you are not only traitors, but you are men who glory in treason. For, mark this, we all remember that when Benedict Arnold, the typical traitor for America, was meditating his treason, he was also meditating an excuse for that treason. We all remember when we read that proclamation or letter which he addressed to the American army, and in a way to the American people—I suppose you recollect the drift of it, let me remind you of its contents, and remember that Benedict Arnold was a major general in the United States army. He said, I do not remember his exact words, but the drift of it is clearly in my mind, "Your army has its ranks filled with Roman Catholic soldiers. What assurances have you, fellow countrymen, that if this war is carried out to a successful issue, that you Protestants will be allowed to worship freely in that worship which you came to America to secure freedom of." Now, there is a historical fact that marks these men as glaring up under the standard of Benedict Arnold. The reason why he thought it right to betray America was because America was not Catholic, not Protestant, but part Catholic and part Protestant, because the American army was part Catholic and part Protestant, and the reason that Benedict Arnold gave for his treason is the reason that these men give for their treason, and Arnold's banishment shall be theirs. I said that they were cowards. A man that is afraid to come forth and declare his principles, whatever they are, is a coward. There is not one of them that dares to declare his principles. There are one of them here. Some of you are here listening, you are sure of that. But they are cowards. They are afraid of the sword of the United States. They would be their fear before a sheathed sword? I brand them again as cowards, every man. I said that they were liars. I say now that they make lying a trade, and make it such a trade as to call them liars is a thing that pleases them, and the only thing I can do to displease them would be to say there is some little truth here and there in their excuses. For instance, they say we Catholics cannot be loyal Americans. There is some truth in that, because loyal, with them, means loyal to the prince of Canada, and her majesty, prince of Orange's successors. In Detroit I noticed on the ticket a candidate called a loyalist. I am not a politician, but I have heard of the

Are You Toothless? I will make you a new set for \$100.00. DR. WITHERS, 414 FIFTH AVENUE, NEW YORK.



Has It Occurred to You? That we have an extensive line of Boys and Girls Wheels, Velocipedes, Tricycles, Hammocks, Croquet, Lawn Tennis, &c. &c. STYLES THE LATEST! PRICES THE LOWEST. THE 99 CENT STORE 1319 Farnam Street.