

DECLARATION OF PRINCIPLES

Of the American Protective Association.

The following are the declarations of principles adopted by the national council of the A. P. A. at Des Moines, Iowa, on the 29th day of September, 1894.

"Loyalty to true Americanism, which knows neither birth, place, race, creed or party, is the first requirement for membership in the American Protective Association.

"The American Protective Association is not a political party, and does not control the political affiliations of its members; but it teaches them to be intensely active in the discharge of their political duties in or out of party lines, because it believes that all problems confronting our people will be bound solid by a conscientious discharge of the duties of citizenship by every individual.

"While tolerant of all creeds, it holds that subjection and support to any political power not controlled by American citizens and which claims equal if not greater sovereignty than the government of the United States, is irreconcilable with American citizenship. It is, therefore, opposed to the holding of offices in state or national government by any subject or supporter of such ecclesiastical power.

"We uphold the constitution of the United States of America, and no portion of it more than its guarantee of religious liberty, but we hold this religious liberty to be guaranteed to the individual and not to mean that under its protection any un-American ecclesiastical power can claim any absolute control over the education of children, growing up under the stars and stripes.

"We consider the non-sectarian free public school the bulwark of American institutions, the best place for the education of American children. To keep them such, we protest against the employment of subjects of any un-American ecclesiastical power as officers or teachers of our public schools.

"We condemn the support out of the public treasury by direct appropriation or by contract of any sectarian school, reformatory or other institution not owned and controlled by public authority.

"Believing that exemption from taxation is equivalent to a grant of public funds, we demand that no real or personal property be exempt from taxation, the title to which is not vested in the national or state governments, or in any of their subdivisions.

"We protest against the enlistment in the United States army, navy, or the militia of any state, of any person not an actual citizen of the United States.

"For the protection of our citizen laborers the prohibition of the importation of pauper labor, and the restriction of all immigration to persons who cannot show their ability and honest intention to become self-supporting American citizens.

"We demand the change of the naturalization laws by a repeal of the act authorizing the naturalization of minors, without a previous declaration of intention, and by providing that no alien shall be naturalized or permitted to vote in any state in the union who cannot speak the language of the land and who cannot prove seven years' consecutive residence in this country from the date of his declaration of his intention.

"We protest against the gross negligence and laxity with which the judiciary of our land administer the present naturalization laws, and against the practice of naturalizing aliens at the expense of committees or candidates as the most prolific source of the present prostitution of American citizenship to the basest uses.

"We demand that all hospitals, asylums, reformatories, or other institutions in which people are under restraint be at all times subject to public inspection, whether they are maintained by the public or by private corporations or individuals.

"We demand that all national or state legislation affecting financial, commercial or industrial interests be general in character and in no instance in favor of any one section of the country or any one class of the people."

To An Atheist.

The editor of THE AMERICAN has handed me the following anonymous letter and has left its disposal to me. I have decided to answer it though an anonymous communication does not deserve any notice. The letter is as follows:

CHICAGO, April 21, 1894.—Editor THE AMERICAN: Dear Sir: I would like to state that the letter of Daisy G. Mack on "Chicago's Italian Quarter" of today's issue is very partial and partly wrong. To write of a nation one must be familiar with its language, history, customs, and have lived amongst them; by that letter it seems to me that the writer of it overlooked or totally ignored impartiality and aforesaid conditions. I do not wish to give rise to a misunderstanding so I will permit by stating that I was born in Italy, of Italian parents, have resided in Italy for several years, and traveled for the last twenty years, further more that I am not one of the pope's slaves, or a believer of any creed; I am purely an "Atheist," taking for granted nothing, but facts or what can

be proved, having cordially every creed implying the belief in a supreme being. Since the 29th day of September, 1893, Italy shook off the cursed yoke of the pope, taking possession of the Eternal City, janits and monks were expelled from Italy, their real estate was confiscated by the government; a good many of their churches were converted into stables and military barracks, priests nowadays receive 20 cents per diem when they say mass, the clergy has nothing directly to do with politics, chaplains are not to be found in our army or navy. Atheism is doing good work towards the redemption of a race trodden by despots of the church or of the throne. In the Eternal city a monument was erected to the memory of Giordano Bruno; education is compulsory in town schools, colleges and universities there are fifty out of one hundred pupils that are atheist; the remainder are indifferent to creed, or Catholics of various shades. Most of the Italians that come to this country are of the lowest kind, lazy and ignorant as the Irish, rough as the Swede, filthy as the Chinese. These Italians were not driven to this country by the priests, but simply by their desire to evade the conscription; they are driven by the ill treatment and heavy taxes imposed by the government so as to keep up a large useless army and navy; they are also lured to come here by the fairy tales of emigration agents. These ignorant outcasts do not trouble themselves about religion; their only thought is the fruit trade, unless compelled they do not meddle with politics. Can we say as much for the sons of Erin? Whether Catholics or Orangemen they are fanatics, intolerant as to creeds, greedy of political power, regular whitewashed sepulchres for hypocrisy and ignorance, human lumps of corruption and bribe.

Who elected Father Hopkins to the mayoralty of this city? Who is doing the electing of the city fathers? Surely not the Italians but the Irish and Germans are right in it; the born American smiles and looks on. Where will the so much boasted American liberty be after a few hundred years of Catholic or puritan despotism? The persecutions of Queen Elizabeth, the horrors of the Inquisition would be rendered, and heretic-atheism can not be downed, they may kill the thinkers but the thought still remains and will triumph. Creeds of any kind and saloons go together; the former pollutes the mind, the latter the body mankind by doing away with both will secure honesty in governments; will promote sound civilization, prevent crime. You are quite welcome to publish this letter if you see fit, or do me the favor to send it to Daisy G. Mack. I remain truly yours, ATHEIST.

The above letter explains itself. The first important statement is that "the writer of 'Chicago's Italian Quarter' was not impartial and knew nothing of the subject he was writing about." There is no contradiction of the figures I have given so there seems to be no argument as to their authenticity. As to my knowledge of the country I will say that I, in company with several other women, have travelled through Europe twice and am thoroughly acquainted with the habits and customs of the Italians. From personal experience I say that the Italians are the most illiterate nation in Europe. The writer of the letter says that education in Italy is now compulsory. This is true but the people are not being educated. The children are being educated but the children are not the people of the Italian nation. The rest of the letter I will not answer as it is a scathing denunciation of our present American system of politics. In conclusion I would say to Atheist: You are an Italian but your heart is American and you have made a friend of DAISY G. MACK.

Some Pertinent Questions.

CHICAGO, Ill., April 22, 1894.—Editor THE AMERICAN.—I wish to call your attention to an incident connected with the Pendergast case that seems to have escaped general notice.

Was Mayor Harrison removed to enable Dan Coughlin to be set free?

Mayor Hopkins and Chief of Police Brennan were members of Camp 29 and dare not let Dan Coughlin disclose the whole plot, as he would have done had he not been set free. Were Mayor Harrison in the chair Dan Coughlin would never have been set free, for the public would not have dared to collect money from the citizens as they did under the present administration, nor would the police have dared to intimidate those connected with the case, for those men knew that under the present administration there is no mercy for those opposed to the Clan-na-gael.

Why is it that Patrick Pendergast was taken from the Des Plaines street station to the Chicago avenue station, where Dan Coughlin's friends all are, and where Cronin's murder was plotted? Why was he not taken to the West Chicago avenue station, which is on the Milwaukee avenue car line straight from Des Plaines street station?

In fact, why was he removed from Des Plaines at all, when at a moment's warning they could bring hundreds of policemen to that station? Why take him to East Chicago avenue station, so

near the home of Alexander Sullivan, unless there was some special reason for it? Why did father Dancy, an other member of Camp 29, go to Springfield, the day before the execution was to occur, to inquire for Pendergast's life. The Catholic Higgins was executed on that day, but he did not mention him. Who is furnishing the money to defend this poor friendless man? I think you will find there was method in his madness. This corporation counsel story is only a blind to close the eyes of the American people. They ought to be able to perceive that this man is only the tool of others.

Would the slayer of a man like Harrison escape in any other city except Chicago?

Gutlians was supposed to be a crank and insane, but he paid the penalty for the murder of Garfield, and had not Pendergast been the tool of the Cronin murderers he would have been in the grave-yard today. He will never bang under the present administration. Why are the American people permitting such outrages to go unpunished? Why are the Clan-na-gaels celebrating military mass in the churches only the present year? Such a thing was never heard of in the churches in this country before.

Why have all the Parochial schools a Cadet corps? What are they drilling for?

Your paper is the only one in this city that dares to expose the atrocities that are permitted to go unpunished in this city. I wish you would call the attention of our people to this diabolical plot that has robbed this city of a man who was slain by the very people that received the most favors from him. What safety is there for an American that stands in the way of members of the Clan-na-gael?

What is the difference between Ireland and America if men are to be put out of the way at the instigation of the Clan-na-gael members? No man's life will be safe if Pendergast is not hung, for then the Clan will think nothing will stand in their way when they escape, as they are doing at present.

No American is allowed to hold an office if they can possibly prevent it, and every public office is a private snap for the Irish, and no American need apply. When will we have Home Rule in America?

AMERICAN CITIZEN.

ATTACKS CATHOLICS IN POLITICS.

Vigorous Denunciation by the Rev. W. R. Goodwin.

R. Goodwin.

Catholics in politics formed the subject of a vigorous sermon preached by the Rev. W. R. Goodwin recently at the Simpson Methodist Episcopal church, Englewood avenue, Chicago. The church was crowded and at several points made by the preacher approval was manifested. Mr. Goodwin declared that the bulk of Roman Catholics came from foreign lands, that they did not speak the English language, and had no knowledge or sympathy with republican institutions. Nevertheless they insisted on taking part in and controlling elections. This should not be allowed. Citizens should be educated in America, not monarchical principles. Voters, moreover, should be free to use their independent judgment. They should not owe allegiance to any other nation or potentate, and should not be permitted to build up their denominational interests at the expense of the state or of the nation. Many Catholics were better than their creed. They did not at heart accept the teachings or obey the laws of their church, but the mass were subservient to the teachings of a spiritual power and therefore were not fit to be officeholders or to be given the use of the ballot.

Dr. Goodwin quoted at length the resolutions passed by the Chicago Methodist Preachers' meeting referring to the condition of non-Catholics in Peru, Bolivia, and Ecuador, which were sent to Archbishop Ireland for transmission to the pope. He declared that nothing would come of this action; that Romanists were all for liberty of conscience in Protestant countries, because liberty of conscience was in line with Protestant principles, but they were opposed to it wherever Catholics had the ascendancy because it was not Catholic doctrine.

Where the Money Goes.

The 'Report of the Commissioner of Indian Affairs,' just received, shows that our government has set apart for various religious bodies for Indian education for the year 1894 the sum of \$512,425. Of this amount the Presbyterians receive \$20,090, the Lutherans \$15,120, the Friends \$10,020, the Episcopalians \$7,020, the Congregationalists \$6,250, the Methodists \$3,750, the Unitarians \$5,400 and the Roman Catholics \$378,345.

The Baptists and the Methodists do not receive one cent. To the credit of the Baptists let it be recorded that they have never received money from the government for this purpose and for two years our own church has declined all appropriations, though during four years we did receive \$23,345.

During eight years the Roman Catholic church has received for Indian education two million, six hundred thirty-

two thousand, seven hundred and thirty-one dollars (\$2,632,731.)

Let us have an amendment to the constitution of the United States that will forever prevent the appropriation of public funds for sectarian purposes and that will keep the rapacious hand of Rome out of the public treasury!

E. H. BRUMBAUGH.

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The erection of prisons—and that is all that the nunneries are—in the disguise of charitable institutions in this country is against civil liberty and the authorities should interfere and stop it.

Last week when the Louisville Ky. grand jury, which found true indictments against some worthy members of the "Holy Roman Catholic" communion, issued a subpoena to bring that faithful agent of the pope, Priest Michael A. Horrigas, before the body to answer, as alleged, to interfering with the board of aldermen election, the saintly father confessor could not be found. When the third subpoena issued was returned it was claimed by the officers having the matter in charge that the priest was out of the city and on his way to Europe.—Exchange.

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THE CATHOLIC CHURCH IN THE UNITED STATES.

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GENERAL SUMMARY.

Table with columns: ARCHBISHOPS AND BISHOPS, CLERGY, Secular, Regular, etc. Rows list various states and territories with corresponding statistics.

*Returns incomplete. *No chance from last year's report.

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