

citizens in Chicago, you are all A. P. As. [Applause.]

In the vatican council there was celebrated man, a Roman Catholic—remember I am only speaking against the political power of the church. If I said that all Roman Catholics are vile, bad men, history would condemn me. Some of the noblest of men have come from the bosom of that church. They had not been corrupted. They have belonged to the protesting element. The protesting element predominates today in Europe. France, with her 95 per cent. of Catholics, is protesting against the interference of the hierarchy. So, too, is Catholic Mexico. These countries will not permit the Roman hierarchy to do things which they are permitted to do in the United States of America. [Loud applause.]

This vicar-general in New York declared that when the pope speaks ex cathedra he is infallible. Whatever he says cannot be altered. In fact, if Leo XIII got into the lion's den his own words could not be changed to get him out again. [Laughter.] And this infallible voice speaks throughout Mexico and France and the United States. It has been said that politics has nothing to do with the church—that politics is not a matter of faith. That is not the Roman idea. The Roman idea is to have one man do the thinking for the rest. [Applause.] There would be no need of democrats or republicans provided they would all think as I do. All I would have to do would be to imagine that I was president and that would settle it. [Laughter.] But this vicar-general goes farther, and impeaches the man who says that he will take his faith from Peter, but not his politics. Dr. Dollinger, of whom I spoke before, disputed infallibility at the vatican council. He said: "That decree raises the pope above all authority—above kings and governments. Every Catholic will be dependent on his power. It destroys virtually the allegiance of every Roman Catholic to the government under which he lives, unless it conforms to the ideas of Rome."

The speaker then quoted largely from Catholic publications, proving that the doctrine of infallibility and the temporal sovereignty of the pope are universally accepted by Catholics. From the American News of June 7, 1893, he cited the following: "The pope is a prince whose word is law to more people in the world today than any other government's or kingdom. The temporal power of the holy father is not a myth, therefore, if we desire a representative at Washington we have a right to it." Now this is the utterance of a paper published in the city of New York, in America, under the stars and stripes! "We have a right to it!" We—who is this "We," who has a right to it? A representative of a part simply, of the voting phalanx of the American people that claim a right not only to be citizens of this country, but to be subjects of a foreign country, that is having a representative in that foreign country to take care of them in this, their own land. [Applause.] Why, my friends, it is one of the most important and absurd claims ever made by man, claiming to have the rights and privileges of American citizenship. Now this causes another thought: "Can a man serve two masters? (A voice, 'No') 'No,' he cannot, and that is the trouble with the democratic government, the administration has been trying to serve two masters. [Applause.] I speak feelingly for my own party. [Laughter.] The great difficulty with the party is not that they are without good ideas of government, but the party was elected to power by the Roman Catholic balance of power in American politics, and the pope holds a certain controlling influence. on the one hand and the American people on the other, and I really do feel sorry for Grover. [Laughter.] In all probability if we only understood the matter I believe he goes fishing to drown his sorrow. [Renewed laughter.] He is an American and a Methodist by profession and by practice a Roman Catholic. The administration is without any definite American feeling or policy. Whom did Grover first summon to council after election? Cardinal Gibbons. And later a letter appeared from Grover to the pope, and that letter was signed "your obedient servant." [Laughter and hisses.] While I have respect for the president of the United States I have no respect for the man who makes submission to any foreign power." [Loud applause.]

Now, my friends, while I have respect for the president of the United States, and always will have and must have to be a good American citizen, I have no respect for the man who submits that office, prostitutes it to the allegiance of any foreign power and that while under the stars and stripes. [Long continued applause and yells.] But I must not give all the bad things to the side of the democratic party. In 1889, my friends—you understand that I want to find republicans that will forget they have been republicans and democrats who will forget they have been democrats, we want only united Americans. [Applause.] In 1889, at a celebrated council—the council of Baltimore—upon a certain stated occasion, with the pope's imitation throne high in the ascendancy on the platform, and all the other paraphernalia at hand,

with the usual church dignity accompanying, the Honorable Benjamin Harrison appeared, president of the United States. He took a seat down below the general high throne, underneath, receiving its blessings. [Laughter.] He heard one of the most eloquent men speak from the Roman Catholic platform, a man whom we cannot help but admire, Archbishop Ireland, a very cultured Irishman, a man who has been long enough in this country to lose both the brogue and the green. [Laughter.] That man upon that platform, in the presence of the president of the United States, and the members of the cabinet, representatives, senators, and other high officials, made remarks which I look upon, my friends, as treasonable in their meaning, and he was not rebuked. He said to the Roman Catholics: "Roman Catholic laymen, go to your homes with that enthusiasm you have shown here, and say to your neighbors, say to your fellow members of the church that there is a new mission for laymen in these United States." I would remark that that new mission was to subjugate this great nation to church dictatorship, that means to bring our institutions into agreement with the institutions promulgated by a foreign power; it was, my friends, to carry out the promises which the bishop has made to the pope when visiting Rome, when he had declared that "in ten years we will lay America at your feet!" My friends, never in ten thousand years, they will never lay America at their feet. [Loud Applause.] I believe, rather, that in the great providence of that God who bestows wisdom upon senators and legislators, in the providence of that great God who was with the heroes in Valley Forge as they wended their way down to their winter quarters leaving blood in their tracks in the snow and ice, I believe that that God, who was with that congress and gave to us that glorious flag and the constitution which it represents, and the institutions growing out of it, that that God has decreed that our beloved country shall never be laid at the feet of the pope or any other foreign potentate or power. [Long Applause.]

An article published in the April Review in 1845, a Roman Catholic paper, puts the question very simply and very logically. The statement is made that this country rightfully belongs to the church, and that God wills it—and so Archbishop Ireland remarked: "God wills it,"—and so it has been coming down to us that God wills the control of this country by the Pope. The Catholic World, a magazine of authority in that church, distinctly points at this country as the promised land, and that this promised land must be taken possession of, and being taken possession of it will bring forth the milk and honey the church requires for her ease, richness and power.

The American News in the city of New York has enunciated and holds what I call treasonous utterances. It gives an account of the preaching of a Paulist Father somewhere in the west, who declared that this country rightfully belongs to the church, because Christopher Columbus, who discovered it was a Roman Catholic. [Laughter], and that the Roman Catholic church is the only church that has endeavored to suppress intemperance [Voices, "Oh, Oh, Oh,"] and that ere long she would possess and rule it, and until then it would not be "The land of the free and the home of the brave." The editor says in a note at the bottom of the article: "Well, is not all that true? We endorse every word of it." His guilty conscience then touched his pen and he says: "Shall we, too, be accused of aiding rebellion? If so, we say with Patrick Henry, if this be treason you can make the most of it," and ever since I have been making the most of it. [Applause.] In a certain conference held in the city of New York in 1851, after an appeal had been made by the Hon. Darcy Magee, a Canadian politician on behalf of the Irishmen of this country, co-religionists. He made an appeal in which he urged that an organization should be formed to remove the Irish to the West, and give them farms and an opportunity to grow up and advance. [Laughter.] As soon as this announcement was made the College of the Roman Catholic church convened a council to consider (no doubt, this matter), and they did consider it, and they came to the conclusion that the holy father desired to use the Irish Roman Catholics in the large cities, and that he had a purpose in their being colonized in the large cities. The eminent divine, Magee, at that time made a speech, and here are certain passages which I will read, and ask you, as an American grand jury, whether by outward observations you do not believe the bishop was almost a prophet, for every word of his utterances have been fulfilled with a few exceptions: "We are determined to take possession of the United States and rule them, but we cannot do that without acting secretly and with the greatest wisdom; we shall at last redeem them, and for the last forty years legions of secret societies have sprung into existence. If our plans are known, they will surely be defeated. The vote of a poor journeyman is of as much weight as that of an Astor, and when we have two votes to his one, then he is but an oyster in our hands." [Laugh-

ter and applause.] That is the reason Chicago has been an oyster in the Pope's hands. [Laughter.] I do not make that remark to reflect on Chicago, because I have great hopes in the Americanism of Chicago. [Applause]; and I believe next fall your banners will bear the words "Redeemed." [Applause and "Amen."]

I will read further: "Let us call our poor but faithful Irish Catholics from every corner of the world." Do you think they did it? [A voice, "They are all here." Laughter.] They are all here, I believe. While down south—I have just come from the south, Lexington, Ky.—I find that enough Irishmen have been found in our southern cities to fill all of the offices. [Laughter] but the southern people, my friends, are awakening to the fact that they believe it would be safer to put the offices in the hands of good, true Americans, who are true to our institutions. [Applause.]

But let us continue: "And gather them out of the very hearts of these great citadels. The Yankees are feeling no alarm in New York, Chicago, Boston, Buffalo, St. Louis and other cities, yet in all these cities Americans instruct their agents. Let no one awaken this sleep, let them dream their sweet dreams a little while longer, and then we will turn them forever from every position of honor, power and profit. Immediately those Godless sons of Puritan fathers shall not have a single judge, not a single policeman," [Laughter], "or senator, no president will be elected if not a deputy of the Roman Catholic faith. What a sad figure those poor Protestant Yankees will cut when we not only elect the president but will fill the armies"—allow me to state to you sadly that they control the armies of the United States today—"as well as the navies of the world and the keys of the treasury." Ah, it is the keys they have been after.

In speaking of the military condition of our country, perhaps it has occurred to you, as it has to me, what have these armed organizations come into existence for, why, the members of the church carry arms and have been placed in the church? Why should the armed organizations, the Hibernians, the Clan-na-Gaels, and others be permitted with their banners to enter into American Roman Catholic churches while "Old Glory" must come off, or otherwise go down before the coffin can enter the church?

Let me direct your attention to what took place in your own city of Bloomington last year. The church was opened by Bishop Spaulding, and on Sunday morning he was escorted by 100 Hibernian Rifles and received a military salute; they entered the church and stacked their arms and the service proceeded. Who do you suppose was present? Vice-President Stevenson of the United States, and family. [Hisses.] After the dedicatory services were over, the vice-president was called upon to speak, and he did, and lauded that church to the sky for what she had done and was doing, and while that church had arms placed for some purpose in the aisles, which, to the vice-president, should have been sufficient to warrant an act of treason against our government. [Applause] but he failed to rebuke the sight that met his eyes.

Now I come to a letter of Leo XIII., and an encyclical letter, from which I will quote. I sent to the old country and got the book, "The Dublin Review,"—you will see the cover is green, [Laughter], it contains in the latin also a translation of the encyclical written by Leo XIII. on the first day of November, 1885. The first chapter of this encyclical begins by stating that "The state is bound to have a public religion." Now when we take into consideration the teaching of the Roman Catholic church in which she declares that Protestantism is in hopeless dissolution, (So says Bishop Ireland), "That Protestantism is a crime, that Protestantism is a heresy and is accounted more dangerous than immorality and licentiousness, for the church teaches that 'Protestantism is a rebellion in triumph'—when she so proclaims we begin to appreciate the fact that when she speaks of religion, she has only one religion in view and that is the papal. The church is independent and above the state, and always exercises this rightful authority; she is given by God, to protect her independence, a civil principedom. Chapter three says, "Authority is from God." We do not repudiate this statement, but claim that the manifestations of that authority should differ from the view of Leo XIII., who believes the authority of God comes down through one man, while our belief of the authority of God is that it comes down through sixty-five millions of people. [Applause.]

In chapter three he says, "Mob sovereignty is legitimized rebellion." Then my friends, we are legitimized rebellion according to Rome and he seeks to remodel this rebellion—though I will say this to you, that our representatives have not been the representatives of the people as they should have been. They should hold office as the servants and not as the masters of the great American people [Applause.]

Again, "Freedom of thought and of speech is not true liberty; to make the church subject to the state is unjust to



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the church and injurious to the state."

Now, in chapter five, we have "A Catholic must conform his judgment, especially to modern liberty, to the pronouncement of the Holy See. A Catholic takes part in civil administration in order to bring the church forward." So the pope goes on, "We exhort"—which means "command"—"all Catholics who would devote themselves to public matters to take part in all municipal affairs, and elections, and further the interest of the church in all public services, meetings and gatherings. All Catholics must make themselves felt as an active element in daily political life; they must penetrate as far as possible in matters of state." So the pope has been ordering the people to enter the political arena in order that they may serve the holy father, and be on guard to protect the church against American institutions and government. And that is why there are so many Roman Catholics in office today, because they have been instructed that that is the most pious duty, to enter into the political life of a state and nation in order to further the church.

Again, "All Catholics should do all in their power to cause the constitutions to be modeled after the true church." How do you like that? How do you like the idea that Roman Catholics are placed in office to change our constitutions, in order to remodel the constitution, in order to place the church in a position where she will have what she claims, and that the church is not only equal but superior even to the state.

Again, "It is not allowable to disobey the church in public matters even though the person may be in private life a good Roman Catholic." I know this letter declares they should be non-partisan, but entirely subject to the church; it is for the church that they are to be organized—and he says further: "It would be better, instead of naming it"—the party he means—"to call it 'The programme.'" So we have a Roman Catholic "programme," and that programme, The American Protective Association are going to overthrow. [Loud Applause.]

"To decide when resistance is needed is the prerogative of the holy see. The doctrine that the sovereignty resides in the people is a false, a damned doctrine." Why do we require any further language in proof that the Roman pontiff is absolutely opposed to that for which brave Lincoln sacrificed his life, the constitution and the liberties of the people? She seeks by every means to destroy the constitution. She has entered into a conflict with the public schools, because the public school in America is the safeguard of the American constitution, [loud applause, interrupted by a voice shouting, "right you are"] and the declaration of independence states, that all men are born free and equal. Suppose we take away that great public school system, and we adopt the Romish theory, which theory is that but few should be educated and the masses left in ignorance, so that they shall be in a fit condition and ready to obey, and do not desire to be anything, no not even ambitious for their own welfare or anything but that of the church.

Regarding offices—we are now so equally divided that we can afford to do the fair thing, be American; we are not looking for the offices, for the American people can make a great deal more money outside of public office than in it, as a general thing, if they want to do it, and be honest too. [Applause, "That's right."]

I shall spend a few moments in directing your attention to the encyclical letter written by Leo XIII. January 10th, 1890, because it all leads on the same line, and that line is the conduct and the control of the Roman Catholic people in this country. He says, "Cases may happen in which the citizen, is called upon by the civil law to do one thing, and by the church, the law of God to do another; under such circumstances, it is an impious thing to repudiate the voice of Jesus Christ in the utterances of his vicar, his supreme pontiff." Thus we see it is an impious thing to repudiate the authorities of

the church; it is a crime to obey the civil law, and a duty to resist it when not in conformity with the pronouncement of the holy see. This is treason against our constitution that stands in bold utterances, planting the seed of rebellion in the hearts of the Roman Catholics who are our fellow citizens, and associated in common interest along with us. He says, furthermore, in regard to politics, which are inseparably bound up with morality and religious duty: "Men should serve, in the first place, as far as possible, the interests of the Roman church; when they are in danger all differences should cease between Roman Catholics." You know the reason why Grover Cleveland was elected over Benjamin Harrison—perhaps you know the reason why the vote oscillates between the parties like women will on the vessel that begins to roll one way and the other—they run to the opposite side, then the rolling continues, and the running continues—they all rolled to the democratic side at the last general election by order of the church, because Benjamin Harrison gave utterance to words which did not please them in regard to the appropriation of money for the Indian schools of the Roman Catholic church. Rome votes for what she is in it. [Applause.] If, therefore, she can have both sides of the political teeter, arranged, balanced, so that when there is an election the republicans will win, or the democrats may win, "Now," she says, "It is a serious chance as to which is going to win," "I have not received," says the holy father, "any communication from Christ as to which party will win." [Laughter.] He says, "There are between you republican Roman Catholics on the republican side and you democratic Roman Catholics on that side"—and there are quite a host on that democratic side—"if the republicans win, be out with the trumpets and throw up your hats, and say 'We did it,'" and he adds, "Then when it comes to the appointment of officers, we will have attention paid to us." For that reason Benjamin Harrison appointed Pat Egan to Chili, which was in a struggle for liberty to free herself, and they could not understand why a great republic like America, a Protestant nation, claiming rights divine, should send a man to enter into plots and conspiracy with their enemies, to support a papist people in their struggles. And furthermore, when Satoil came to this country, who sent one of our men of war to meet him, and met him as he came into the harbor? It was the government of the United States under the control of Benjamin Harrison, the republican. But Jefferson Davis was the only president who received from that great church a special letter of recognition. The pope addressed him as "Hon. Jefferson Davis, President of the Confederate States of America." No such letter came for Lincoln; he got his letter afterwards in the shape of a bullet cast in a Jesuit mould. [Applause.] I believe, my friends, that that terrible act that robbed a nation of one of her brightest heroes, one of her brightest stars, has not been forgotten. [Voices, "No, no."] We remember him, and we are going to avenge and punish that foreign institution for that act of her conspiracy, for we charge Rome and her confederates with the assassination of President Lincoln. [Loud Applause.]

But the charge itself would fall to the ground before an intelligent jury unless we had some evidence upon which to base our accusation. John Wilkes Booth, was a Roman Catholic, the scapula, a Roman Catholic emblem was taken from his breast, and is now in the Judge Advocate's office at Washington—that is, if the Roman Catholics have not stolen it. His other co-conspirators were also Roman Catholics, with one or two exceptions. Madam Surratt's house was where the Jesuit Priests were congregated continually. Surratt escaped he went to Roman Catholic Quebec, where 85 per cent of the population is Roman Catholic and where he was being guarded by a holy father. When Surratt could no longer be concealed in Quebec he fled to Rome

and when found by the American soldiers was a member of the papal guards. Now, did the pope know anything about the character of Surratt? He did. What ruler would admit to the royal guard a man with whom he was not acquainted? Then, during the trial of young Surratt, the priests sat with him, staring the jury in the face, and the students of the Jesuit college surrounded him and said to the jury, The Roman Catholic church gives him her protection; therefore the jury did not agree. Why? Chicago understands that influence thoroughly—you have a Jesuit you cannot hang, though justice demands his execution. [Applause.] Now, I have two more paragraphs and then I am through, and I want you to remember these paragraphs because they are very deep and significant.

In effect, the pope says, he has to "order and regulate the action of christian citizens in regard to their eternal salvation." This I call a leverage upon the throne of salvation, to rule the Roman Catholics into their manner of voting. He says, "vote as the pope says or hell and damnation is your portion." The pope says, "The Roman pontiff is an inspired ruler and the church requires allegiance to him as to God himself." That is very strong when we shall say, "How shall we vote, holy father, as we would say to God. This is one of the reasons why the Roman Catholic hierarchy can hand over the voters as in bulk. This robs the individual of that responsibility and rights which belong to him as a caster of the sovereign ballot. And now what is our responsibility my friends?

There is a flag [grasps the stars and stripes] that represents our institutions and our constitution; a flag which we love and which Rome has condemned, and which she does condemn, for she condemns the ballot box, and, in that encyclical, says the people ought not to vote, but if the people must vote, let the church control the people's vote. She does not believe in mobocracy she does not believe in institutions where the people are the sovereign power—so the pope says in that encyclical.

Another encyclical goes on to state that the Masonic fraternity must be fought, as the organization is opposed to the progress of the church. The pope points out that certain eminent Protestants have come over to the church, and exhorts all others to come over, and awaken out of their lethargy. Now if they have not been awakened in Wisconsin, I want to know it. [Applause.] If they have got to be aroused to further efforts in Chicago, you want to know it. [Applause.]

And now we are going to our homes tonight and are going to remember that those homes are due, in their protection and in their progressive civilization, to that old flag that represents the glories of the republic such as the world has never seen. [Loud applause.] All those colors in that flag have their meaning. Next fall we will give the Roman Catholic hierarchy the stripes [laughter and applause] and then, with the star spangled banner above our heads, with the stars shining out we will see the blue, representing the love that binds us together in common humanity and teaching that there are two living principles in the world: one the fatherhood of God; the other, the brotherhood of man. As we look into that field of blue we shall ever have in mind those two principles bound together with forty four stars, each star shining forth in its own independence, comingling with every other star, and forming one great, pure, and righteous federal government.

This is our duty, a duty we owe to the flag. And then there is another duty that we owe, that we shall place that flag above all other flags in the United States, and that no American flag shall be taken from its flag staff to allow the representative flag of any other people in the world to go before it. [Deafening applause, long continued.] A man in the gallery shouts, "three cheers for the flag," and they are given with a will.

I am not a prophet, nor a son of a prophet, but I am going to make a little prophecy, and I am willing to sink out of sight with it or to rise with it. I believe we are coming to a contest. I believe the contest will be one of the most victorious in the annals of history—it must be. I trust it will be fought on the moral platform. I trust there will be no more powder burned, but that it will be fought through the moral effort and exercise of an intelligent franchise, and that we shall grow into a prosperous, progressive and advancing civilized nation. [Applause.]

An original poem entitled "Take Care Last you Fall," written by Mr. Isaac A. Pool, was read by Mr. H. A. Sullivan, an ex-member of the order of the Holy Cross, formerly a teacher in St. Columbkille's parochial school. The chairman then made further remarks, which were both interesting and instructive, receiving repeated applause, and then introduced Mrs. Carrie Oostdyk, of Detroit, supreme president of the Woman's A. P. A. of the world, who spoke briefly as follows:

Mr. Chairman, Ladies and Gentlemen: I deem it a great privilege to stand here in my capacity and represent my branch of this noble organization, and I want to tell you this afternoon that we are not going to do in this great question as Prof. Sims says is the nature of womankind, go to the wrong side of the boat and alternate continually, and keep it working and tipping. [Applause and laughter.] You, my friends—the gentlemen—are aboard the ship of state—just let me ask you to throw out to us the gang plank of the elective franchise and we will come over and help you. [Applause.] We promise you that we will stand in the center of the ship, [Applause, a voice "Amen,"] not on either side, nor change our positions, and that we will ride all the storms that are around her, safe into the harbor, where liberty, patriotism and loyalty reigns both to God and man. [Loud Applause.]