

A GRAND OPPORTUNITY

Owing to the Dull Times the Omaha Bee Has Cut the Price

Of Initiation Into the A. P. A. to Five Cents—No Longer Any Excuse for Any Man to Remain Outside the Order.

For a number of years the poor people of the state of Nebraska have been casting longing eyes toward the doors leading into the lodge rooms of the A. P. A., but on account of the exorbitantly high fee charged, men seeking admission to the councils were obliged to be content with seeing their rich neighbors join, while they sat back and waited for an opportunity. Only about 30,000 outside of Douglas county ever found it convenient to get inside.

Of late, however, the Omaha Bee, which has always been more or less of a philanthropist, has secured a job lot of obligations which have been published in every paper sheet and priest-ridden daily in the country, which it printed in its last Sunday's edition, and sold for five cents each. Heretofore the initiation fee has been retained by the corporation at \$1 in the country towns and \$2 in the city of Omaha; but the combine has been "busted" and our anti-monopolist neighbor, which wanted to be the organ of the great B. & M. railway, has made it possible for every man, woman and child to become an A. P. A. We who are on the inside are dumfounded at the accuracy of these oaths. We are wondering who the traitor is. Already we are wondering if it would not be wise to lower the price of admission, and a convention may be called at an early day to decide the future entrance fee, or the advisability of closing the A. P. A. factory altogether. In these days when competition is close and trade is dull, the cutting of prices may be the life of trade, but it's hard on the other fellow.

However, we shall meet this cut of the Bee, and if necessary to hold the trade, and we believe it will be, we shall throw in the "extreme oath of the Jesuits," so that Americans may take their choice of the two associations, or become members of both for the rest of one. Now is your opportunity. Get in on the ground-floor. Be sure you deal with us. We set the pace. We always lead with bargains.

If these oaths are not authentic, don't blame us, for they are one of the papal-Bee vintage, and are given you as received from that source by us:

"For more than four years the cabalistic letters 'A. P. A.' have had a great deal of alleged significance in Omaha. The letters are the abbreviated sign of an order the influence of which has been felt in political, business and social circles in this city and state. The numerical strength, plans and political workings of the order have been cloaked in mystery. Secrecy is one of the cardinal principles of the order, and from that fact have come many of the rumors and false notions of the character of the organization and the number of its followers.

Political parties have been controlled by the smooth workers of the order, and the officers of the city and county have been turned over almost bodily to the members of this secret political society. To such an extent has this become true that the business men of the city, the citizens who do not feel it necessary to belong to a secret organization to establish their citizenship, and the men in favor of free discussion and open contests on matters concerning the public welfare, have begun to ask, 'What is the A. P. A.?' This question has been asked many times, and more frequently during the last few weeks, in view of the work of the members of the order in planning the coming political campaign and slating the officers to be named at the coming political conventions, without considering the wishes or interests of the rank and file of the dominant parties or of the business men of the city, the men who pay the taxes and furnish the means for the conduct of the municipal and county affairs.

Few people, except the active workers in the political field, seem to realize the extent to which the A. P. A. have secured control of the political machinery of the city and county. The court house, the city hall, the board of education, and all positions created by political preference are in the hands of the order almost to a man, and the leaders are already busy at work laying plans to make the capture of public places more complete at the coming elections. Immediately upon the adjournment of the recent legislature the pins were set for the fight in the city and county elections this fall, and every office to be voted upon now has several selected

candidates. It is not a question of fitness at all, but simply a matter of which candidate for an office can pull the largest influence with the star-chamber branches of the order, which selects the candidates for the people without respecting the people's wishes or rights in the premises.

In investigating the work of the order in Omaha and this county, a marked discrepancy is discovered between the claims of the association, as outlined in its platform of principles, and the practical results of the carrying out of the plans of the oath-bound organization.

"We have nothing to do," said Rev. E. J. Oldknow, of New Jersey, one of the chief organizers of the order, "with the religious side of the question, but only with the political. Our desire is to minimize the power of the Roman Catholic hierarchy in politics, to counteract it at every possible turn. We work through the ordinary political methods. We are affiliated with no political party and have no political ambition. As individuals, we are not opposed to voting for Catholics. We propose to work solely through the ballot-box, but we are not boycotters, and do not seek to ostracize any one socially or in business. Our aim is political and our methods peaceful."

Either Rev. Oldknow is mistaken or the A. P. A. of Omaha have not been following in the paths laid out by the founders of the order. "We are affiliated with no political ambition," says Mr. Oldknow. The Omaha branches of the A. P. A. have centered their entire energies in politics, and members of that order are slated for every position in county and city governments at the coming election.

Rev. Oldknow's statement that as individuals the members of the order are not opposed to voting for Catholics is given an emphatic denial in the oaths taken by every member of the order and published herewith, in which the member most solemnly swears "that I will not vote for, nor counsel others to vote for, any Roman Catholic, but will vote only for a Protestant; that I will endeavor at all times to place political positions of the government in the hands of Protestants."

Members of the order in Omaha have been loud in their denunciation of men who have refused to vote for candidates nominated by A. P. A. star-chamber decrees. The very oath of the order makes a bolter of every member of the order in case the party to which he belongs should nominate a Roman Catholic for any office.

The technical name of the A. P. A. organization is "The Amoreans." According to the official ritual, the candidate for admission to membership must go through several stages of initiation, in the course of which he must make a declaration of principles and subscribe in succession to several iron-clad oaths. These oaths are here reprinted, word for word:

DECLARATION AND PLEDGES OF CANDIDATE.

I hereby declare that I am of sound mind, of good moral character, and a firm believer in a Deity, and not a member of any society opposed to good government; I am competent to pursue some useful and lawful occupation; I am not a member of the Roman Catholic church, nor have I any sympathy with Roman Catholicism; that in my opinion no Roman Catholic should be allowed any part or parcel in the control, or occupy any position in our public schools, or hold civil, political or military offices in this country. On the contrary, I realize that the institutions of our country are in danger from the machinations of the church of Rome. I believe that only by the removal of Roman Catholics from offices of public trust can justice, right and true American sentiment be fully preserved, and by the concerted and continuous efforts of the lovers of American liberty only can such results be consummated and continued; therefore,

I hereby pledge myself to defend the government of the United States and of the state in which I reside, against invasion, disorder, treason, rebellion, either by ecclesiastical, local or foreign foe, and against the usurpation of temporal or spiritual power, power whereby men become slaves to party and the Roman church. I pledge myself to stand by the principles of this order. I am willing to bind myself by a vow sacred and inviolable. I am a Protestant, and have been for — years. I belong to the — church and following secret societies:—

FIRST OATH.

The candidate is led by ritualistic mummery up to the oaths, which are recited by the officers of the order and repeated by the prospective members. The first oath reads:

I, —, do most solemnly and sincerely promise and swear, without any mental reservation or evasion, that I will not reveal anything that I have seen or conjectured to any person in the

world not entitled to know, and then only in such manner as I may be justified, after satisfying myself of the right of him or them to receive it, and even then not to reveal to them more than I am allowed by the instructions of the order so to impart; further, that I will not reveal, impart or convey, by word, deed, act, sign, mark, figure or letter, either indicated or written upon anything solid or plastic or traceable in any manner or nature whatsoever, anything which I may see, hear or discover in connection with this order, to any person in the world who is not personally known, or has been vouched for to me as a member in good standing in this order by some friend whom I know to be such. I furthermore swear that I will not reveal, disclose or in any manner make known the name, person or individuality of any member of this order, either by word, sign or otherwise, whereby the membership of this order may become known by any person not a member of the same. I further swear, upon my sacred honor as a man, breathing, living and having a belief in the existence of a Deity and an immortality, that I come not here as a spy, for my own ends, or in the interests of any person or persons as their spy, neither do I come here out of idle curiosity, but with an honest desire to associate myself with those who are striving to save this commonwealth from the perils that threaten to destroy it. I furthermore swear that I do not come to gain admission here for the purpose of divulging to any society, organized or to be organized, of any nature whatever, or to any theological institution, college or class whatever, nor to any church organization, more especially the Roman Catholic church, of this or any other country, nor to any priest, bishop, cardinal, archbishop, or to the Pope of Rome, or to his agents or conferees, any of the parts, fractions, present or future, of the secrets, doings, works, discussions, orders, obligations, business, words or signs of this order, whereby the same may become known.

To all of which I most solemnly swear, in sight of just heaven and the call of my conscience, so help me, Most High, Master of all, and if I have falsely sworn or perjured my soul, may God punish me as I deserve. Amen. Amen.

The second oath is as follows:

I, —, do most solemnly promise and vow that I will always deal justly with my fellow men, that I will measure out to him his just and equal portion of that which belongs to him of right to demand of me; that in the relations of life I will be just and equitable, as an employer or employee, or as counsel, or as a judge, or as a jurymen, or in the capacity of an arbitrator—in any and all of these I will be faithful and do and perform to the utmost of my ability, so help me, most merciful God. And may He measure out to me as I do to others with His keenest vengeance, should I knowingly or wittingly violate this my solemn obligation. Amen. Amen. Amen.

The third oath required is as follows:

I, —, do most solemnly promise and vow that I will not make known to any one in the broad world, upon the land or upon the sea, anything I may hear, see or discover in this department at this time, or at any future period, in the least jot or tittle, unless directed by the proper authority to confer this degree or communicate this work to a regularly organized and recognized body of Amoreans, and neither to any of them unless duly advised of the genuineness of the body to be so instructed.

I furthermore promise and swear I will, to the best of my ability, preserve the purity of the ballot at any and all elections, that I will discountenance frauds and impositions by arts and tricks upon the people.

I furthermore promise and swear that I will maintain a rigid enforcement of the principles of honor and honesty against political usurpation and oppression; that I will maintain and defend the government of the United States and the government of the state in which I live against foreign invasion, against a foreign foe, national or ecclesiastical, against rebellion, treason, or the foes of good government, and in order to do so I promise my lands, money and even my life; that I will forever renounce and abjure any foreign power, king, prince, potentate or ecclesiastical power, whereby the same may in any way conflict with my rights as a citizen or my rights of conscience, and, if need be, I will take up arms, and by opposing, end them. I furthermore promise and swear I will ever make it the aim of my life to keep the church separate and distinct from the state, to the end that the state may not be made subservient to promote the interest of some strong ecclesiastical power, and by its influence oppress and crush the people. To all of which I do most

solemnly promise and swear, so help me God. Amen. Amen. Amen.

The final oath, in its most binding terms, completes the obligations which the candidate undertakes. It is:

I do most solemnly promise and swear that I will always, to the utmost of my ability, labor, plead, wage a continuous warfare against ignorance and fanaticism; that I will use my utmost power to strike the shackles and chains of blind obedience to the Roman Catholic church from the hampered and bounden conscience of a priest-ridden and church-oppressed people; that I will never allow any 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 Protestants everywhere in the world that I may be; that I will not employ a Roman Catholic in any capacity if I can procure the services of a Protestant.

I furthermore promise and swear that I will not aid in building, maintaining, by my resources, any Roman Catholic church or institution of their sect or creed whatsoever, but will do all in my power to break down the power of the pope in this country, or any other; that I will not enter into any controversy with a Roman Catholic on the subject of this order, nor will I enter into any agreement with a Roman Catholic to strike or create any disturbance whereby the Roman Catholic employes may undermine and substitute them as workers; that in all grievances I will seek only Protestants, and counsel with them to the exclusion of all Roman Catholics, and will not make known to them anything of the nature of anything matured at such conference. I furthermore promise and swear that I will not countenance the nomination, in any caucus or convention, of a Roman Catholic for any office in the gift of the American people, and that I will not vote for, nor counsel others to vote for, any Roman Catholic, but will vote only for a Protestant, so far as may be in my power. Should there be two Roman Catholics on opposite tickets, I will erase the name off the ticket I vote; that I will endeavor at all times to place the political positions of this government in the hands of Protestants, to the entire exclusion of the Roman Catholic church or the members thereof, and the mandate of the pope.

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

Such is Rowley's A. P. A. Nothing is very bad about it, either. And, plenty good enough for the money.

For the sake of argument, we will accept them as the real obligations of the A. P. A., but will place alongside of them the damning oaths assumed by the black-coated devils in whose interest the Bee is now conducted, and ask the Americans of Omaha which they prefer.

The oaths referred to may be found on page 6 of this paper.

How to Form a Protestant Party in Parliament.

The following communication appeared in a recent *Rock*:

This question has of late strongly occupied the attention of active Protestants. By such a party is meant, one represented jointly by both Nonconformists and Churchmen, by Liberals and Conservatives, who are Protestants *fact*.

In the reign of King James II, when the Protestants—Nonconformists and Churchmen—saw Protestantism threatened, they joined for the purpose. Both the formation and the party were successful.

The need of action arises from the fact that, though at heart still Protestant, the nation's indifference and infidelity—forgetful that Protestantism is the bulwark of even civil security—enable the allied forces controlled by the Jesuits to carry the balance of power.

They at present dominate legislation. They hold the fate of parties. And what will either party not concede to avoid being hurled from office and power?

Seeing that, except civil war, Parliament is supreme, when—as will probably be the case in the near future—they have largely increased their parliamentary forces, they will be our masters. Parliamentary action will then be too late. They will act gradually, and finally violent national upheaval and long years of trouble will be the only alternatives.

If the Protestants can now produce a compact body, known by every cabinet to control the balance of power, there would be no danger of our Protestant institutions being sapped bit by bit as they have been for years. The future possibility of civil war and all its attendant precursors of disaster and trouble would be averted.

How can such a party be formed? The Roman Catholic party and its al-

lied forces are only small compared with the whole house. It is their compact nature which constitutes their restless potency.

Similarly, a small solid Protestant party only is required. From forty to sixty, or at the utmost 100 members, would be ample, considering that the country is at present at heart Protestant. But thoroughly firm, undivided co-operation at any price would be necessary to accomplish the object. If formed, many of the existing members would join the party. The remainder could be secured by the following plan of campaign:

Operations should be concentrated on the many constituencies where the majorities are small: Protestants (before candidates are selected) demanding of each party a Protestant candidate, and, if refused, rendering defeat a known certainty to the refusing party if the Protestants vote for the opposite. Protestant parliamentary councils should be formed in each of these constituencies, public meetings held, addressed by powerful speakers provided by a central executive in London, as well as by local speakers. Information should also be supplied by pointed literature, and, as far as possible, personal canvass. The sacrifice to Protestant electors would be considerable at first, but when it was seen that a party was actually produced in Parliament, the enthusiasm would grow and the sense of sacrifice become less; and what a magnificent cause in which to make a sacrifice!—the preservation of the noblest bulwarks of everything valuable to Englishmen. In a few cases the local strength would be sufficient to elect an independent Protestant candidate.

Let this plan be vigorously carried out, and we believe success would be secured. The experience of the North Sussex Protestant Parliamentary Council justifies this prediction, and is a valuable object lesson. Its experience proves that these political operations would not collide with the existing Protestant associations, whose work is not altogether suited for abstract political action. The center executive would need to be ever engaged in watching events, guiding operations and supplying information on special subjects affecting Protestantism, when necessary, to members of Parliament and to the government of the day. Only two or three permanent officials would be necessary, and the money required—beyond the funds collected for local work—would not be great.

And, surely, for so splendid an achievement, patriotic Protestants, both Liberals and Conservatives, would not be wanting.

EDWARD LITTLETON.

A RUM-SOAKED BRUTE.

Scene Quite Common in Roman Catholic Homes.

A combination of rum and Romanism is responsible for the pitiful story related below, which is taken from the *New York Recorder*:

Mamie King was only 19 years old when she died last Friday at her father's home at 450 West Seventeenth street. She was popular with the neighbors, and that was why so many visited the little four-room flat on Sunday night in the front room of which the body lay in a casket.

The unhappy mother, as she rocked and fro at the head of the casket, moaned out the words: "She was the best child that ever lived, she was." Everybody agreed with her, and said so.

There was another pang in the mother's heart. Her husband had gone away on the day before Mamie died, and no trace of him could be found. When Mamie smiled and with her last breath said "good-by" her glances roved about the room in vain search for her father.

While the family and their friends were thus gathered in the little front room, Alice, a younger daughter, had just moaned, "Oh, I wish pop was here," when the door opened with a crash, and the missing father entered. He was frightfully drunk and his attire was covered with mud. After gazing round the room for a moment, he cried: "What ye givin' a party fer, eh?"

"Be still, father," said Alice. "Still be—?" said the drunken parent. "Whad yer take me fer, eh? Wanted me outier the way while yer had their party, eh? I'll show yer whose boss er this ranch."

"Oh, please be quiet," pleaded the wife. Then she added:

"Can't you see that our Mamie is dead?"

"You're a liar!" yelled King. And he struck his wife a terrible blow in the face, knocking her across the coffin and the body of her child. He then cleared the room of the neighbors, using a chair as a weapon, and wound up by knocking the coffin from the trustees and breaking it to pieces, while his daughter's body rolled to the floor.

Then he struck Alice in the face and kicked her.

Policeman Haggerty, hearing Mrs. King's screams, rushed up-stairs just in time to save Alice from being brained with a chair leg.

WHICH IS IT NOW?

Rome in Politics and the Approaching Conflict.

In 1852 there were two candidates for the office of President of the United States—Whig and Democrat—General Winfield Scott the candidate of the former and Franklin Pierce that of the latter party.

During the campaign, delegates from the Roman Catholic church approached General Scott, saying: "Will you give two cabinet positions for the vote of the Catholic church?"

With his characteristic courage and honesty, he replied that it was too soon to talk of cabinet positions. "Wait till after the election, and then we will talk about that," said he. This was not satisfactory to the emissaries of "His holiness," and they betook themselves to Mr. Pierce, to whom they made the same proposition. His reply was: "I will give one, maybe two." Their next question was: "What is the position, and who will be the man?" He very promptly replied: "Frank Campbell, of Pennsylvania, shall be postmaster general."

The bargain was made and the goods delivered according to contract, by both the Roman Catholics and Mr. Pierce, and the Roman Catholics have continued to vote mainly with the Democratic party ever since, until you cannot now tell which it is—the Democratic party or the Roman Catholic church. But, judging from the office-holders, it is principally Roman Catholic church; and, while this condition is true, the Republican party is not free from the influence of the papal party.

Ambitious office-seekers cater to the "howly church" for votes. It is a disgrace to any Republican worthy the name to ask for the support of the assassinator of that grand and noble father of the party—Abraham Lincoln. The murder of Lincoln alone ought to be enough to damn the Roman Catholic party beyond the hope of redemption; and when a Republican so far forgets his God and his country as to ally himself with the devotees of Roman Catholicism, he deserves to be "sat upon" in a manner that shall forever disgust him with politics.

But, while there may be a small minority that will run after the false god, the rank and file of the grand old party will fulfill the mission for which it was created—that is, the removal of the curse of human slavery from the soil of the United States and the maintenance of civil and religious liberty throughout all our borders. It fought to a finish the most unholy war that was ever forced upon any nation, and in doing so unloosed the shackles of 4,000,000 slaves. In doing this it had the support of all loyal, liberty-loving Democrats; and we believe that in the coming contest the Republican party will again be found upon the side of God and humanity and liberty, and will have the sympathy and support of every God-fearing, liberty-loving, intelligent Protestant Democrat, and united, they will again carry Old Glory to victory.

We believe that when the lovers of liberty and the friends of our institutions are united and unified, marching forward shoulder to shoulder, it will not be difficult to determine "which"—for then the Democratic party and the Roman Catholic church will be one and the same thing.

AMERICAN CITIZEN.

LOYAL ORANGE INSTITUTION.

Annual Picnic, Friday, July 12, 1895, at Burlington Park.

Under the auspices of Prince of Orange District No. 12. The organization wishes all patriotic organizations in the city to avail themselves of this opportunity. A royal good time is guaranteed to all who attend.

Games and sports of all kinds will be participated in by the pleasure seekers. Prizes will be given to all winners in games. Round trip, including admission to the grounds, 50 cents. Information and tickets can be secured of the committee.

Basket Picnic.

There will be a basket picnic given by the Loyal Patriotic Club, members of Council No. 72, at Burlington Park, on Wednesday, June 26th. Good boating, fishing, foot-races, dancing, and good music. There will also be games of all kinds, boat-races, and base-ball. Several patriotic speakers will be present and address the gathering. Train will leave Union Depot at 9:15 a. m. Round trip, including admission to the grounds, 50 cents. Patriotic people and their friends will find this to be an enjoyable summer outing.