



AIMING AT ENGLAND, BUT HITS THE UNITED STATES.

AN OPEN MEETING.

Turner Hall, Kansas City, filled to overflowing by people anxious to know something about the A. P. A.

KANSAS CITY, Mo., Sept. 24.—Supreme Vice-President J. H. Jackson, of the A. P. A. of the United States, spoke to a mixed audience of about 2,500 people at Turner Hall last night.

He spoke for nearly two hours, but did not exhaust the subject, and he will speak again at the same place on Thursday evening.

On the platform were seated, by invitation, Judge John B. Stone, Dr. S. D. Bowler, ex-Judge Richard Field, Judge J. M. Jones, B. Howard Smith, Frank Sutz, Recorder O. H. Queal, County Counselor L. H. Waters, Harry Hinde, Harvey Jones and many others.

The hall was draped with the national colors, and the speaker's table was covered with the folds of an enormous flag, while the pillars supporting the balcony were entwined with bunting.

The speaker was introduced by F. M. Cofford, who told of their having first met in a courtroom, and of their long and warm friendship, and of the many prominent characteristics of the speaker in his capacity as a citizen and public man.

He closed by saying that he was the chosen defender of the principles of the order, and challenged any man, from the King of Spain to a village constable, to meet him for discussion of the merits of the doctrines taught.

Mr. Jackson said he was glad to have an opportunity of presenting the doctrines of the organization and the principles they hold sacred.

and that belief was right. There was to be a presentation of its principles to the state and national conventions, and their recognition and endorsement asked—not with bended knee, for they would not and did not expect to ever bend the knee to any power or organization.

"Did you notice anything peculiar and unusual in your state election here last fall, and did it signify anything to your mind?" he asked. There was a cheer, and as it subsided he said: "It told the people in thunder tones that even in Missouri no man could stand on a platform that denounced the order as unpatriotic and find favor with the masses."

"I am a Democrat from Texas, but I can tell you that the malignant condemnation of the A. P. A. by Governor Stone had much to do with the startling changes that took place in the state when ten changes in the congressional delegation were made."

"The day has gone by when such men as Stone can set up and dictate and control politics in the State of Missouri. He is a back number, and we'll convince him of that fact yet."

The speaker declared he would never condemn any man's religious views or opinions. He respected the religious opinions of every man. Any man who slightly referred to any man's religion was unworthy the respect of the public.

the Catholic religion, and any man who says we have tells the untruth. We believe the Constitution means just what it says relating to the right of every man to worship God according to the dictates of his own conscience, and any man who attempts to narrow that liberty is a bigot and does wrong."

The speaker criticized the Protestants who endorsed the order but did not join for fear of it hurting their business. He declared that if the forefathers of the country had possessed no more courage than they the whole land would have been humbled at the feet of Great Britain.

He referred to the city of Omaha, where scores of the policemen were shown to be British subjects, never having been naturalized, and yet were serving to enforce the laws of America.

In closing, he returned to the declarations of Governor Stone and Congressman Tarsney. He spoke of Tarsney as an ex-congressman, and said he would travel 500 miles any time to get a chance at Governor Stone and debate the propositions of the loyalty of the organization, and would hang his hide on the fence without fail.

U. S. Council No. 10, Jr. O. U. A. M. meets first and third Thursdays each month in Patterson Hall, Seventeenth and Farnam streets, Omaha, Neb. C. R. Davidson, councillor; J. C. Cornwall, corresponding secretary. Visiting brothers welcome.

When down town drop in at John Ruddle's and leave your watch, if it is out of repair, to be fixed. 317 north 16 St.

THE PUBLIC-SCHOOL QUESTION.

The Roman Catholic school system, as outlined in the official declarations of the popes and councils, maintains:

- 1. That all religious education is the exclusive function of the Roman Catholic Church.
- 2. That all secular education also is its exclusive function.
- 3. That the state has no right to teach in matters secular or religious.
- 4. That the state and church should be united, and that the Roman Catholic should be the only religion of the state.
- 5. That in a nation where state and church are not united, and where Catholics cannot control the entire field of education, they should, as far as as soon as able to do so, found parochial schools for Roman Catholic children.
- 6. That these schools have a right to a share of the money raised from the whole community by taxation for the support of public schools, and that the public-school fund should be divided at once between the public and the parochial schools.
- 7. That Catholics who pay for parochial schools ought not to be taxed for public schools.
- 8. That while Catholics are so taxed, no text-books or instruction injurious to Catholic interests should be allowed in the public schools.

What that means we know in Boston, where a text-book that had been in use for many years was thrown unceremoniously out simply because it had a footnote of less than a dozen lines explaining that the sale of indulgences was one of the causes which brought on in part the reformation under Martin Luther; this when the statement in the text-book was unquestionably accurate, and not made in any bitter or partizan spirit.

What are our American educational principles? I venture to summarize them under eight heads:

- 1. That the duty of self-preservation and self-development gives a free people the right to educate their children in public schools under the direction of the state.
- 2. That while the common schools may teach common morals as much as does the common law, they are not to give distinctively denominational or sectarian religious instruction.
- 3. That all religious denominations have the right to establish and maintain church schools, colleges and seminaries at their own expense.
- 4. That nevertheless it is highly dangerous, and may easily become treasonable, for any denomination to maintain

schools which teach allegiance to any foreign pontiff as superior in authority to the President of the United States.

- 5. That church and state are to be kept forever separate, but that the American system while separating the church from the state, does not separate the state in all particulars from Christianity, and that therefore a recognition of Christian morals with completely undenominational devotional exercises is not out of place in the public schools.
- 6. That the school-fund is not to be divided, and that those who contribute to the support of parochial or private schools are not to be ex-cused from taxes for the public schools.
- 7. That there shall be no distinctively denominational or sectarian text-books in the public schools, and no sectarian interference with common-school education.
- 8. That state supervision shall be so extended to all private schools as to prevent important mischief to the state arising from their deficient or misleading instruction of those who are to be the future citizens of the state.

The school question is the conflict between those two sets of educational principles.

In the present confusion of public sentiment it is very important to raise the inquiry, What are the tests of a right settlement of the public school question? Let me mention several on which I am very sure we shall be agreed.

- 1. A right settlement of the school question requires us to remember that a good plan will work well both ways. It will protect the substantial interests of Catholics when Protestants are in the majority, and of Protestants when Catholics are in the majority. I want a perfectly impartial administration, for nobody knows how soon some of the states may be under the control of an overwhelming Catholic vote.
- 2. A right settlement will surely prevent a sectarian division of the school-fund by the nation or by any state.
- 3. It will forbid the establishment of a state church either by the nation or by any state. The nation is forbidden to establish a state church; but no commonwealth of the nation is so forbidden. Utah admitted as a state might establish a Mormon church; New Mex-

ico brought in might establish a Catholic church. We talk of political union between Canada and the United States. The Province of Quebec, made a commonwealth under our Constitution, might erect a Catholic state church.

4. A right settlement will be historic or distinctively American, and the product of our experience for two hundred years.

5. A right settlement will reach the entire population, so as to produce the largest possible number of intelligent and moral citizens.

6. A right settlement of the school question will certainly allow in the common schools moral instruction as to any acts forbidden or prescribed by the common law.

Mexico has abolished parochial schools because of their educational deficiencies and political mischievousness. Liberal Catholics in the republic south of us have so legislated that no parochial school can be established in the City of Mexico, and no priest has the right to wear his cassock on the streets of that municipality. The clergy exercise a powerful influence among the common people, but their political power has departed. No priest and no bishop in Mexico is allowed to hold real estate. Titles vested in religious orders are worthless. In Chili you cannot send a student to a nun or priest for instruction without paying a fine for the support of the public school. Similar regulations exist in Uruguay and the Argentine Republic.

Let the Protestants of North America study their duties in the light of the action of the Catholics of South America, who have abolished Roman parochial schools and expelled Jesuits from all places of political and educational influence.

Satelli has said that the decrees of the Baltimore council are in force. He has done nothing to impair allegiance to the canon law. Charles Jerome Bonaparte declared at a recent national council of Catholic laymen at Baltimore that the pope, though in exile or a prisoner, can never be a subject. That national council declared that the government has no right to pass any law affecting any interest of the pope without his previous full consent. Such doctrine is considered treason in Italy. What ought we to say to it here? It is really an assertion of a veto power of the pope in our American Commonwealth. What shall we do with such an assertion? How shall we treat it? Thus, and thus, and thus [tearing the paper in shreds]. And may God be with us as he was with our fathers! [Applause].—Address by Rev. Joseph Cook.

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