

AN ABLE ADDRESS

delivered before the W. A. F. A.—Some Good Thoughts.

KANSAS CITY, Mo., Jan. 11.—A most creditable address was delivered by Mrs. Irene V. Ringland before Belle Kemper council W. A. F. A. in this city.

"It is with a deep feeling of gratification and pride that I stand before you to-day as your president, and a member of one of the grandest organizations this country has ever known.

I knew that in accepting the office was assuming a great responsibility, and that as your president, must receive the yoke by which to bear the burdens of a newly organized council, having limited means to meet the demands to further the success of the council and bring it to a successful end.

"But the brightest days have the darkest hours. Even so, friends, in each life there comes a time when the clouds lower in the sky and shut out the sunshine of hope.

Though the sunshine of life may be driven away, behind some cloud of despair to linger a day. Oh! let us be courageous and hopeful at heart. That the sunshine the shadows may quickly depart.

"God's victories are the only true and lasting ones. Let us always rely on Him. It is through Him that I am able to report to-day that the bond of friendship and unity of action between us has been strengthened, and that we stand where we can witness a more marked inclination toward assuming mutual obligations.

Harmony, friends, is the most essential element to success. True, in all matters various opinions may be held, but we all must unite in one unbounded harmony of action in the principles of our order. We all have a right to our opinion, to think as we will, to speak and act as our best judgment dictates, and no fair-minded, liberty-loving person would ever attempt to deprive any one of this right. They would be, by duty, bound to sustain them in the exercise of these rights, for they are the very foundation of civilization. Let us, therefore, feel free to think and speak, but always being careful to set down naught in malice.

Let us cast out all bickerings and disputes; we have no time for them. Such things are a discredit to us and seriously retard the progress of our councils. Noble, patriotic women on the outside of our order, if they learn that dissensions exist within our ranks, would become disgusted and turn from us. It would be a neglect of my duty if I did not warn you against these dissensions and urge you to apply your influence and attention to the more important matters and objects of our organization. Let all controversies be settled and let them die.

Let us, friends, at the commencement of the new year, labor earnestly to bring about the ideas and principles of our order into actual existence.

The order is being pushed rapidly forward. We have ladies at the head who are ambitious and desirous of success, those who are doing efficient work.

"We can have some idea of the work that is being done. At the present time there are 360 councils in the United States, all doing good work. There are twenty-three councils in Missouri, and six in Kansas City.

Let me now draw your attention to our public schools. Here patient, earnest and united efforts are required. We can look with great pride on the flag, that glorious "emblem of liberty," as it floats above our public schools, knowing that it was our order that helped to place it there. There let it wave. Let the two most cherished objects of the American's heart stand together—the flag of the nation and the flag of the school house.

We are compelled to believe that the Roman hierarchy proposes to destroy the public school system in the United States. Is it not very easy that we guard them well against such a power? Just as sure as you give an opportunity she will Romanize them.

A great many persons, easy-going ones, do not see, or pretend not to see, any particular danger in allowing Roman Catholics to teach in the public schools. It is through these teachers that the Roman hierarchy proposes to gain control of the system for Rome.

"Friends, this shall never be. Let us as patriotic women lead every aid possible to avert this evil while there is an opportunity. The Roman's pronouncement our schools: 'Mischievous,' 'beneficial to society,' 'godless,' 'scandalous,' 'social plagues,' 'filthy,' 'pestiferous,' 'vicious,' 'diabolical,' breeders of unrestrained immorality, where things occur that would 'curdle the blood in our veins.' Are not these expressive enough to convince the most skeptical mind?

"Home combined with school life is the developer of character in the child, and you should see to it, mothers, that none but the very best teachers are allowed to teach your children. Teachers wield a wonderful influence over the mind of the child, and as early impressions are said to be the lasting, it would be well for mothers to keep vigilant

watch over the school life of the child and know what is going on at school.

"There are other duties devolving upon us. We can help form a part by our influence to shape such legislation as will eventually strengthen and extend our public school system. Cry aloud against the making of citizens from base foreign material. Help to force out cowardice and treason from the land, and raise the standard of American citizenship to where it shall be beyond reproach.

"We are anxious to see immigration suspended, at least for a time; until the working men now in our land have steady employment and means sufficient to support their families in comfort. Give those already here a chance to lay by something for old age. This would destroy hard times, and the labor question would be settled forever. A scarcity of help always brings better wages and better times.

"Are we enjoying our freedom as free-born Americans should? Think of the thousands of girls and women who are languishing in the dungeons and behind the prison walls of the so-called religious institutions! These charity (?) homes that are scattered all over this fair land! These institutions are said to be largely supported by Protestants' money. The Roman Catholic institutions are all flourishing, while the Protestant institutions topple and fall. How long will it be so? Will the day ever come when there will be laws passed compelling every convent, nunnery and reformatory institution to be opened for official inspection?

"In conclusion let me state that the result of our work depends largely upon the energy, zeal and ability of the presidents and secretaries of the councils. Let us not cast our votes for a person simply because she is a personal friend. Lay all such thoughts and feelings aside and work for the general good of the order. No one will then be offended, but all will be benefited who love our cause truly and sincerely. That you may through Him, who is the fountain-head, advance and increase in numbers more rapidly, and that great prosperity may result therefrom, is the most earnest and prayerful desire of your president.

Romanism, Ignorance, Corruption and Follies in the District of Columbia.

At length once more, after a period of four years, during which no citizen in this district has had the pleasure of casting a political vote, we are having a political canvass and a vote. Senator Carter, who hails from Montana, and is again elected chairman of the National Republican committee, and who is a son of the "only true church," has decided that the District of Columbia may elect two delegates to the Republican nominating convention to be held in St. Louis, June 18 next, and he has appointed Andrew Gleason, another faithful son of the "only true church," Perry Carson, a full-fledged African, who cannot write his own name, and Myron Parker, once-appointed to be a commissioner to rule this district, to be a committee to formulate a scheme for carrying on the election. Parker is said to have sent two of his daughters to a convent to be educated.

Already the colored element is being marshalled by Carson, and public meetings are being held in the bar-rooms and on the streets. The colored man is a natural-born politician. He takes to it as he does to watermelon, or as ducks to water.

The primaries will be held in small rooms—bar-rooms, private places, or basements of certain churches—and when the time for election comes, the lower element will swarm in and fill the place with one surging, swaying mass; and as soon as some stalwart raps to order, the scramble, yelling and crowding will begin. There is no punishment for illegal voting. The whole matter is no more than a political caucus, not recognized as a legal election, not regulated by any police regulation, and consequently to be governed by force.

But no matter how the votes may be cast—no matter who is actually elected—it is said that Perry Carson and Andy Gleason will be the delegates from the District of Columbia, and popery will be the gainer.

The A. P. A.'s do not number more than 4,000 men here, and most of them will take no part in this sham election, for fear of jeopardizing their franchise in the states—that right being necessary to them in order to hold their places in the departments here. Though it is not true that their voting here in such election would in the least jeopardize their right to vote in their states, yet they do not know that, and would not believe it if told.

It is not yet decided how the election will be managed, but the committee of three, named above, will soon have a scheme concocted and announced. Then Carson will whoop up the "niggers," and Gleason the Irish and laboring men. What Parker will do is yet to be seen. More anon. "R."

Send me a silver dime, and I will send your name and address to over 30 of the leading patriotic and other reform papers, and you will receive sample copies of each for reading and distribution. J. H. PADGETT, Ennis, Texas.

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RELIGION IN SOUTH AMERICA.

A Report to the Chicago Methodist Ministers.

Seventeen months ago to-day the Chicago Methodist ministers' meeting appointed a committee to bring the following request in the most effective manner to the notice of the head of the Roman Catholic church:

"In view of the repeated and warm approval by the clergy and laymen of the Roman Catholic church in this country of religious freedom as existing by law in these United States, we respectfully and earnestly request that the proper authorities of that church use their good offices under the direction of Pope Leo XIII. to secure for the Protestants of Peru, Ecuador and Bolivia the same liberty that is enjoyed by Roman Catholic citizens of this country."

It required a correspondence of fifteen months to get a communication from the Vatican. One of the "oppressive disabilities" to which this correspondence invited attention is that Protestant citizens in these republics are deprived of "their civil and inalienable rights to be legally married" unless they "forswear their religious convictions." Cardinal Gibbons, in a letter from Rome, dated June 14, 1895, says that he has "referred the matter of the disabilities of Protestants in Peru, Ecuador and Bolivia to the cardinal secretary of state." In this letter Cardinal Gibbons incorporated a communication from the cardinal secretary of state, which note asserts: "I have written to the apostolic delegate in the above named republics to obtain precise information concerning the laws which affect the condition of Protestants there as regards both the exercise of their religion and the celebration of marriages," but also gives the assurance that he will "call the attention of the Holy See to the information which the aforesaid delegate will send." A registered letter has been sent from this city to Cardinal Rampolla, secretary of state for Leo XIII., pleasantly reminding him of his promise and asking him if he will have the goodness to call the pope's attention to this important matter at the earliest possible point of time, and then communicate to the committee the decision reached. A communication from the post-office authorities in the city of Rome conveys the intelligence that this letter has safely reached its destination.

The committee desires to gratefully record the fact that the press of Chicago has strongly indorsed this movement, and feels confident that all lovers of religious liberty will utter a hearty Methodist amen to the "hope" of the *Chicago Evening Post*, a well-known Roman Catholic journalist, that the "odious religious restrictions" in these South American republics may be abolished.

The committee wishes to report that the communications have been received from persons in widely diversified walks of life that give no uncertain sound. General Neal Dow, the venerable temperance advocate, believes that this movement demands the earnest activities of "prominent laymen as well as those of clerics."

Dr. A. B. Bruce, the distinguished Scotch professor, is convinced that "it does not require much reflection to be satisfied that it is very desirable that Protestant citizens in the republics of Peru, Ecuador and Bolivia should be under no temptation to renounce their faith in order to be legally married," and hopes "that the efforts being made to bring about a change of the law may succeed."

Professor Goldwin Smith, of Toronto, writes: "There can be no doubt that the Vatican has the power, if it has the will, to get the disabilities removed. If its authority were exerted the civil laws of the republic would not stand in the way. The papacy can hardly pretend to the character of a moral power when it practically upholds and propagates concubinage by shutting out a class of citizens from lawful marriage."

General O. O. Howard in one brief sentence reveals how his pulse beats. Says this distinguished soldier: "I am glad you are proposing a communication to the Roman pontiff in behalf of citizens in Peru, Ecuador and Bolivia who are deprived of the ordinary rights of free men, and I hope that he, as the head of the Roman Catholic body, will do what he can to remedy existing evils."

An eminent Roman Catholic educator, Very Rev. James C. Byrne, president of the College of St. Thomas, St. Paul, Minn., on being asked for an expression of opinion concerning the religious disabilities of Protestants in the republics of Peru, Ecuador and Bolivia, said: "As I have no means at hand to verify the statement that Protestants in these countries cannot be legally married unless they abandon their religious convictions and become Roman Catholics, I shall assume that this is literally true. I have no hesitancy in saying that such legislation is intolerable, intrinsically immoral and opposed to Catholic principles."

Rev. Dr. Charles J. Little, president of the Methodist Theological School, Evanston, Ill., thus expresses himself: "In each of the three republics of Peru, Ecuador and Bolivia the Roman Catholic Church is established constitutionally to the exclusion of every other form of religion. In Ecuador and, I presume, in the other two republics, a concordat between the pope and the state authorities regulates the relations of ecclesiastical and civil powers. A marriage to be legal would have to be solemnized by the Roman Catholic priest. Beyond this I cannot speak with any confidence. But if the laws of these republics do oblige Protestants to forswear their faith before they can be married legally, they are certainly an outrage upon morality and a crime against purity in the name of religion, and all believers in Jesus Christ, Roman Catholics and Protestants alike, should insist upon their abrogation."

Bishop A. Cleveland Cox, of the Protestant Episcopal Church, asserts that "wide circulation should be given to facts which show that the Americanism" of Archbishop Ireland and Cardinal Gibbons "does not amount to the courtesy of acknowledging an important communication from so large a Christian body as the Methodists, whom they felt at liberty to insult in a manner which violates the ordinary rules of politeness between neighbors as co-citizens," and observes: "At last the cardinal, on the spot and in close communication with the pontiff himself, with no apology for fifteen months' neglect, elicits a reply from the Roman court evasive and Jesuitical in the extreme. The Vatican well knows the laws and oppressive measures of these 'republics.' The late Cardinal Lavigne was loud in professions of republicanism, while he evangelized Ecuador as the model republic. Here is the whole story in a nutshell: They would reduce us to the condition of Ecuador governed by the Jesuits."

The *Chicago Evening Post* says: "The report, which was submitted by Rev. John Lee, chairman of the committee, was enthusiastically accepted, and the committee was instructed to continue its labor along the same line. The result of its work up to date is considered most favorable to the cause the ministers have taken up, and it is proposed to push the matter prominently before the public at home and abroad."—Rev. John Lee, B. D.

Less as Much as it Gains. While so many Protestants are under the impression that popery is advancing in England, the statement of the *Roman Catholic Times*, of December 27, is not a little remarkable. That paper asserts that: "Whilst the revival of Catholic sympathies [in England] lead a much brighter hue to the prospects of the church, it is well not to forget that there is also a dark side to the picture. Conversions are taking place at a pretty high rate, but the assurances of those who ought to know best are to the effect that we lose at least quite as much as we gain." This is, indeed, if reliable, good news, for which we may well thank God. It is a statement such as other Romish authorities have made before. Yet there can be no doubt that the outward machinery of popery is on the increase. The new *Roman Catholic Directory* for 1896, shows that in Great Britain the number of priests is now 8,014, while last year it was only 2,977. The churches, chapels and missions of the Church of Rome have increased during the same period, from 1763 to 1789. Rome is also increasing rapidly in political power and influence, and here is where our greatest danger lies. The Vatican has always trusted most in her political operations, relying on the arm of flesh more than on her religious work.—*Protestant Observer*.

Too True. There are some A. P. A.'s who are always bobbing up for office, and if they do not get A. P. A. support, they become disgruntled and sore. Now the proper thing for A. P. A.'s to do, who are ambitious for office, is to consult some of their A. P. A. friends first, or wait until their friends bring them out. But no; there are some A. P. A.'s that think they were created for certain offices, and certain offices were just waiting for these persons to claim them. I repeat, let your friends call you to office before you call on them to support you.—*True American*.

The Reason. A Roman Catholic publication finds fault because the magazines and newspapers issued in the interests of the papacy do not receive more generous support from the followers of the pope. The complaining editor has evidently overlooked the fact that the papal parochial nurseries of ignorance do not furnish an education to Romanism that is sufficiently comprehensive to guarantee the inculcation of any very appreciative or lively taste for even the lower order of literature that is dealt out by the Catholic publishers.—*Exchange*.

Holds Court in Church. PARKERSBURG, W. Va., January 2.—At the close of revival services at Peabody last night James Duty, a justice, ordered a constable to lock the church door and caused the arrest of three men who had disturbed the meeting. He then heard the testimony of witnesses and bound two of the prisoners over to the grand jury and sentenced the other to jail.

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Who is the Pope?

In England many people, even good Christian Protestant people, seem to be very much at sea as to who the pope is. Hence some have taken to writing letters to a pope who exists only in their imagination. The pope, for example, that Dr. Parker and the leaders of the Grindelwald conference addressed lately is as fictitious a being as Don Quixote or Sancho Panza, and infinitely less amusing. There is an old man in the Vatican called the pope, and an infallible pope, too. In one sense he is infallible, for he is not a free agent. The acts done in his name must not be attributed to him. The saddle must be put on the right horse. This old man is surrounded by a band of designing, unscrupulous men, whose slave and tool he is. That is also the reason why he is personally respected in Italy. Why should they blame a man who is not a free agent? It would not be just. His actions are excused on the same ground that Mr. Justice Barnes granted a decree of divorce the other day, viz., duress. Hence, too, lie is "the prisoner of the Vatican." He is a prisoner, only it is not the Italian Government that keeps him in restraint. It would only be too glad to get rid of him; and when he goes say, as the *Reforma* said the other day: "Gli Italiani non si vestirebbero a lutto" (the Italians would not put on mourning)—assuredly not.

Dismissing, then, from our minds the poor old man, let us see who the real pope is and what he does. The real pope is that band of designing men of whom we have spoken. And this composite pope is a political rebel and a political intriguer. That is about all he is. He aspires to the temporal power, he longs and labors to break up Italy's unity and take from her her independence. He has no spiritual character and exercises no spiritual function. The name of religion is used only as a cloak for the promotion of worldly ends. This is so well known in Italy and so universally felt that to hint to an intelligent Italian that the pope cares for his spiritual welfare would be to be thought ignorant of the country. There is such a thing, and a terribly real thing it is, as infidelity and atheism born of superstition and of a life devoted to deceiving the people. This infidelity and atheism have their habitat in the Vatican. It is indigenous there. It is epidemic among papal ecclesiastics. I know that the pope calls the Italian atheistical, and so it is in disbelief in his god, who saves papists in sin and condemns Protestants in holiness. The god-demon of the pope, I am glad to say, Italy disbelieves in. And the pope calls Italy infidel, and so it is—in disbelief that faith and religion consist in external formalities performed at the altar by a priest no more worthy of respect than, as Mr. Froude has said, tricks of the juggler. Italy is beginning to know God as its heavenly father, and religion to be a thing of the heart, and it therefore regards with abhorrence the pope and the papacy.

One need not be surprised, then, that the pope takes no interest in Italy's spiritual welfare. Nor does he even take any interest in its material welfare. I have never heard of his doing a benevolent action toward the Italian people. I have often heard of his stirring up strife and division, and sowing discord and animosities between class and class. The newspapers continually record benevolent actions done by the king and his ministers. Sums of money are given by the one or voted by the other to lighten distress. Never by any chance does one see or hear of any instance of the pope and Vatican doing anything of the kind. It is said that the gifts in kind sent to the pope on the occasion of his jubilee—hams, cheese, sweets, etc.—the rats ate in his cellars. The reason is, the pope wants all his money for political purposes. He wants it all to help to supply the enemies of his country with powder and shot. He wants it all to subsidize his political organs. That is another strange thing—strange on the supposition that the pope is a spiritual being—that his organs never treat of spiritual subjects, not even of moral subjects, but only and always of political ones. The *Adriatico* of to-day (Friday, November 1) says: "The Honorable Zanardelli and his friends see that today the church and its ministers boast much, too much indeed, regarding faith and religion; but they see also that without scruple, without dissimulation, in the light of the sun, faith and religion are converted into arms against the unity of the country; they see in many parts of Italy that the most sacred rights of the nation are audaciously outraged and ignored."

This enemy of the King and Government of Italy, this plottter against the nation's unity and independence, this outrager of "the most sacred rights of the nation," is the only pope in existence.

Is it to be wondered at that the sincerity and goodness and godliness of English ecclesiastics who took seriously the letter in regard to church unity sent by this pope to the English people are made the subject of jest and laughter at the Vatican? Could it be otherwise? Our composite pope is a being incapacitated by character and by action from appreciating moral and spiritual goodness. The letter was nothing more nor less than a Jesuitical ruse, intended to throw dust in the eyes of English Christians. The papacy is done for in Italy. It is regarded as a ban and a foe. Only a fraction of Italy's inhabitants are papists. They are divided up into many parties—monarchists, republicans, socialists, anarchists, if you like—but there is one thing that unites them in one mind and one heart, and that is hostility to the pope and the papacy, the implacable, treacherous enemies of Italy, and not of Italy only, but of constitutional government, the rights of conscience, Christ and Christianity, the world over.—*Italian Correspondence of The Rock*.

Bible-Burning in Brazil.

Burning Bibles on the American continent is not often heard of, and it is only among intolerant and bigoted people that such an outrage could be perpetrated. Rev. J. B. Kolb, of Bahia, Brazil, writes to the *Church at Home and Abroad* of the Roman Catholic Church in that region, in which this incident is related: "In the latter part of June a colporteur and an assistant reached the interior town of Gboya, in the State of Bahia. They began to sell Bibles and Testaments, but were soon met by a man, accompanied by four policemen, who demanded the books, and said that he had orders from the vicar to take them and burn them in the market place. The colporteur inquired who had authority in the place, and was told that all power was in the hands of the vicar, as he was the mayor of the town and district. He went at once to the vicar's house and claimed protection, which was denied him. The vicar reminded him that he was offering false books for sale, and that it was necessary for himself, as the vicar, to protect the rights of his people, and thereupon ordered the colporteur to leave the house. The vicar also remarked that the man who had taken the books had authority to do with them as he saw fit. Just as the colporteur was leaving the house the same man came up, and in a threatening manner ordered him to go with him and deliver up all his books, saying—at the same time that if he did not he would take them by force and burn both him and the books together. Under the pressure of this threat the colporteur was obliged to submit to the confiscation of his books, and subsequently forty-seven Bibles, fifty Testaments and 100 gospels were saturated with coal-oil and set on fire in the market place."—*St. Louis Presbyterian*.

New Deal in Politics.

A meeting was recently held in Parlor 8 at the Midland Hotel in this city, by delegates representing the various religious, civic and moral associations of Kansas City, for the purpose of uniting all the forces to secure the nomination of honest, competent men for the various municipal offices at the election in the spring. The meeting seemed to be a unit on the question, and resolutions were adopted calling for a mass-meeting at an early date, to be composed of all the churches and other societies that are in favor of good city government. The resolutions called for two delegates from each church and from each society.

A committee consisting of D. H. Todd, Joseph Reid, D. R. Ingram, H. C. Howlet, Mrs. M. P. Coleman, Mrs. Julia Westin and Mrs. Emma Dennis, to secure a place for the next meeting, was appointed. This committee has issued a call for the next meeting, to be held Saturday, January 25, 1896, at 1318 Grand avenue, at half-past 7 in the evening. It is expected that the convention will unite on a plan of action to obliterate the political rings in the city.

Bibles Burned Publicly. LIMA, Peru, January 16.—The Mayor of San Miguel to-day seized and caused to be burned in the public square of the city all the Bibles and stock of the local agent of the American Bible Society.

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