

## THE A. P. A.

## DENOUNCED BY PROTESTANT MINISTERS.

It Fills Them With Shame and Humiliation—Stupid Forgeries Resorted to, in order to excite Religious Prejudice—Baseless Fabrications.

This statement has been prepared and published by a number of honest and courageous Protestant ministers of Columbus, O. Now that the A. P. A. has come East, it will be interesting to notice whether or not the ministers of Massachusetts, for example, will be equally farsighted and brave.

The undersigned have learned through various sources of a state of anxiety, amounting almost to a panic in many of the communities of this region, over an apprehended uprising of the Roman Catholics to ravage the land. The following extracts from a letter written by a reputable physician living near the center of Ohio will give some idea of the state of feeling existing in many places:

"We have been, and are still, having an excitement in our usually quiet town, in regard to the Catholic question. There is not a Catholic in the entire township; but a large number of our people are intensely stirred up, some almost prostrated with fear, afraid that the Catholics are about making a wholesale attack upon Protestants, killing and plundering and destroying our schools and churches. Of course it obtains the strongest foothold among the ignorant and unthinking, yet it seems to cause great uneasiness and fear among many of the more intelligent. Copies of the Columbus Record have been distributed here, with its alleged letter of Pope Leo, of 1891, and with the other statements, with which, of course, you are acquainted. In what way can this feeling be allayed? Will you kindly aid me? Is not that alleged letter of Pope Leo's, which is continually paraded in the Columbus Record, a bare-faced forgery? Is it true that every teacher in the Columbus schools was a Catholic a year ago, until the A. P. A. took it in hand? In your opinion are the Catholics arming and contemplating a war with Protestants?"

Thus appealed to, we should be false to every impulse of justice and manliness if we did not promptly and unequivocally respond. We are not in sympathy with Roman Catholicism, as a system. Doctrinally and ecclesiastically, we are Protestants in our deepest convictions; it is because we are Protestants that we are ashamed and humiliated by the kind of warfare described in this letter. In reply to its questions, and to many similar inquiries, we wish therefore explicitly to say:—

1. The alleged letter of the Pope, to which reference is made, which calls upon the faithful to rise and exterminate the Protestants, and which has been kept standing in many newspapers, and scattered broadcast through the community by means of leaflets and hand-bills, is a forgery.

2. The document entitled "Instructions to Catholics," also widely published and disseminated, is another stupid forgery.

3. From the clerk of the Columbus Board of Education we have the information that at present there are in the school of Columbus 849 teachers; that of these thirteen are Catholics; that not one Catholic has been removed during the past year; that there may be one or two more now than there were a year ago.

4. It has also been currently reported that 95 per cent. of the Columbus policemen were Roman Catholics. A year ago, when this report was first put in circulation, there were 112 men on the force, of whom forty-five were Roman Catholics. We have this information from the former clerk of the Police Commission, who is a Protestant. There are now probably a few more Protestants on the force than there were a year ago.

5. The statement has been freely made that all the county officers of Franklin County have long been Roman Catholics. The truth is, that of the twenty county officials whose names are in our city directory, there are three Roman Catholics. One year ago there were five. The statement that the schools and the offices have been overrun by Roman Catholics does not seem to be based upon facts.

6. The stories everywhere current about war-like preparations of the Roman

Catholics are also baseless fabrications. Everywhere the most alarming tales are told about consignments of rifles to priests; about the storage of arms in churches; about the drilling of troops in the basements of churches. For all these stories there is not a solitary fact to show. We cannot find a particle of evidence that any such preparations for war have been made or even thought of by Roman Catholics. If any such evidence existed it would surely be produced. Several churches thus suspected, in other places, have been searched, with the hearty co-operation of the priests in charge, and not a sign of warlike implement has been found. Our Roman Catholic neighbors, though suffering grievously under these wicked slanders, are quietly going about their daily work, waiting for this epidemic of prejudice and passion to abate. It is not likely that their love for Protestants will be increased by the experience through which they are now passing; but their patience under this trial has been exemplary.

May we not venture to add that this anti-Papal panic is utterly unmanly? Out of the seventy millions of our population, the Roman Catholics claim only nine or ten millions. The capital of the country is in far larger proportion in Protestant hands. Is there any danger that sixty millions of Protestants, with most of the offices in their hands, with the bulk of the wealth of the nation in their hands, are going to be overrun and exterminated by ten millions of Roman Catholics whose resources are so small? We trust that the Protestants of this country are not such a weak and cowardly generation that one Roman Catholic can put six of them to flight.

We make these statements, let us repeat, not only in the interests of truth and decency and common humanity, but also in the interest of Protestantism. And we call upon all Protestant gentlemen, in every community, to acquaint themselves with the literature which is being secretly disseminated among the ignorant Protestants of their neighborhood, and to speak out about it as every man of honor is bound to do. If the purposes of Roman Catholics need for any reason be opposed or resisted, let us oppose and resist them like them.

William E. Moore, pastor Second Presbyterian Church.

A. E. Taylor, pastor Westminster Presbyterian Church.

Francis A. Henry, rector St. Paul's Episcopal Church.

Alexander Milne, pastor Plymouth Congregational Church.

William H. Scott, president Ohio State University.

Edward Orton, professor Ohio State University.

Samuel C. Derby, professor in Ohio State University.

Henry Stauffer, pastor Mayflower Congregational Chapel.

R. S. Lindsay, pastor Eastwood Congregational Church.

Richard R. Graham, rector Church of Good Shepherd.

James Poindexter, pastor Second Baptist Church.

Washington Gladden, pastor First Congregational Church.

D. Fisk Harris, minister St. Clair Congregational Chapel.

William M. Jones, pastor First Universalist Church.

C. H. Rohe, pastor Trinity German Lutheran Church.

Richard T. Swain, Westerville.

George H. Schodde, professor in Capital University.

I am too recent a comer to Columbus to append my signature to any document purporting to represent conditions in this city. With the generous spirit and purpose of this paper, however, I am very deeply in sympathy, and feel it my duty to do anything I can to allay suspicions which are calculated to work great mischief, and which, judging from all means of information at my command, are wholly groundless.

WILLIAM MACAFEE, Pastor of Broad Street M. E. Church.

## Catarrh in the Head

is undoubtedly a disease of the blood, and as such only a reliable blood purifier can effect a perfect and permanent cure. Hood's Sarsaparilla is the best blood purifier, and it has cured many very severe cases of catarrh. Catarrh often leads to consumption. Take Hood's Sarsaparilla before it is too late.

Hood's PILLS do not purge, pain or gripe, but act promptly, easily and efficiently.

## A SOUL'S LAMENT IN PURGATORY.

Poor Letitia dead and gone,  
All her sprightly pleasures o'er,  
Thus to her Creator cries,  
Who His loving face denies  
Not enough desired before.

O Thou Trinity most true,  
In Thy Unity confess'd,  
When in Purgatorial pain  
Now I seek, and seek in vain,  
Beatific Vision blest!

How for Thee, my God, I yearn  
Through a night that knows no day,  
Pining on without relief,  
In excess of purest grief,  
Till my debt be done away.

Nothing here to soothe my pangs!  
Nothing to distract my care!  
Gone away my joys to waste!  
Gone away my very taste  
For joy, if any joy there were!

Yet, oh yet, my comfort this,  
Through my penance tide unknown,  
Never more at least can I  
Sin against Thy Sanctity,  
O adored, beloved, alone!

Whom despite of all the past,  
Through the Blood of Calvary  
With a hope that holdeth fast,  
Still I look to see at last  
In a glad eternity!

Thus Letitia makes her moan—  
Hades hears her and replies,  
From th' impalpable profound  
Of the viewless regions round,  
With a thousand thousand sighs!

FATHER CASWELL.

## OUR DEBT TO THE DEAD.

The saints, by their intercession and their patronage, unite us with God. They watch over us, they pray for us, they obtain graces for us. Our guardian angels are round about us; they watch over and protect us. The man who has not piety enough to ask their prayers must have a heart but little like to the love and veneration of The Sacred Heart of Jesus. But there are other friends of God to whom we owe a debt of piety. They are those who are suffering beyond the grave, in the silent kingdom of pain and expiation, in the dark and yet blessed realm of purification, that is to say, the multitudes who pass out of this world, washed in the Precious Blood, perfectly absolved of all guilt of sin, children and friends of God, blessed souls, heirs of the kingdom of heaven, all but saints, nevertheless they are not yet altogether purified for His kingdom. They are there detained—kept back from His presence—until their expiation is accomplished. You and I, and every one of us, will pass through that place of expiation.

Neither you nor I am saints, nor upon earth ever will be; therefore, before we can see God we must be purified by pain in that silent realm. But those blessed souls are friends of God next after His saints, and in the same order they ought to be an object of our piety, that is, of our love and compassion, of our sympathy and our prayers. They can do nothing now for themselves; they have no longer any sacraments; they do not even pray for themselves. They are so conformed to the will of God, that they suffer there in submission and silence. They desire nothing except that His will should be accomplished. Therefore, it is our duty to help them—to help them by our prayers, our penances, our mortifications, our alms, by the Holy Sacrifice of the altar. There may be father and mother, brother and sister, friend and child, whom you have loved as your own life—they may now be there. Have you forgotten them? Have you no pity for them now, no natural piety, no spirit of love for them? Do you forget them all day long? Look back upon those who made your home in your early childhood, the light of whose faces you can still see shining in your memories, and the sweetness of whose voice is still in your ears—do you forget them because they are no longer seen? Is it indeed 'out of sight of mind'? What an impiety of heart is this!

The Catholic Church, the true mother of souls, cherishes with loving memory all her departed. Never does a day pass but she prays for them at the altar; never does a year go by that there is not a special commemoration of her children departed on one solemn day, which is neither feast nor fast, but a day of the profoundest piety and one of the deepest compassion. Surely, there, if we have the spirit of piety in our hearts, the holy souls will be a special object of our remembrance and our prayers. How many now are there whom we have known in life. There are those who have been grievously afflicted, and those who have been very sinful, but, through the Precious Blood and a death-bed repentance, have been saved at last. Have you for-

gotten them? Are you doing nothing for them? There may also be souls there for whom there is no one to pray on earth; there may be souls who are utterly forgotten by their own kindred, outcast from all remembrance, and yet the Precious Blood was shed for their sakes. If no one remember them now, you, at least, if you have in your hearts the gift of piety, will pray for them. "Internal Mission of the Holy Ghost," by Cardinal Manning.

## THE TWO CAPTIVES."

Latin Play at St. Francis Xavier's College.

The new theatre attached to St. Francis Xavier's College, New York, was opened with the production in Latin of "The Two Captives" of Plautus by students of the college. The seating capacity of the theatre is 1,200, but over 1,500 persons were crowded into it. All the 14 students who took part acquitted themselves with honor. The cast was as follows:

Hegio, an old man.....	Lourdes Dowling
Ergasilus, a parasite.....	Alfred J. Talley
Philocrates, a captive.....	Thomas Brennan
Tyndarus, a captive.....	Francis R. Stark
Aristophanes, a captive.....	Osmond Phillips
Puer.....	Philip Hannigan
Philopomus.....	Philip J. Ahern
Stalagmus, a slave.....	Percy J. King
Lorarius.....	William D. Martin
Prologue.....	W. Clayton Woods
	Edward J. Denner
	Frederick J. Reilly
	Stuart M. Clark
	William Boylan.

Archbishop Satolli came on from Washington especially to see the performance. He sat in the middle of the orchestra, two rows from the front. He was flanked by Archbishop Corrigan, Bishop Gabriels of Ogdensburg, Bishop McDonnell of Brooklyn, Bishop Wigger of Newark, and Archbishop Redwood of New Zealand. Father McCarthy, who came from Washington with Mgr. Satolli, occupied a seat in the row with the bishops and archbishops.

The surprise of the evening came after the play was over, when Father Pardow of the college came upon the stage and said that Mgr. Satolli, felt such a lively interest in the presentation of the Latin play by the students that he had brought two prizes with him from Washington to be presented to the two young men who showed by their acting the best conception of the Latin language and the greatest dower of expression. Mgr. Satolli, from his seat in the audience, had been the judge himself as to who should receive those prizes. The first prize, a silver medal, was then presented to Alfred J. Talley, who took the part of Ergasilus, the leading character. The second prize, a book of poems, was presented to Francis R. Stark, who took the part of Tyndarus.

Among others present at the entertainment were Mayor Gilroy, George Goud, George Bliss and Corporation Counsel Clark.—*New York Sun*.

## The Thirteen Superstition.

The 13 superstition is said to have originated in the time of King Arthur. When the good British king founded the famous Round Table, he requested Merlin, the enchanter, to arrange the seats. Merlin arranged one set of seats to represent the apostles, 12 were for the faithful adherents of Jesus Christ and the thirteenth for the traitor Judas. The first were never occupied save by the knights distinguished for their achievements. The thirteenth seat was never occupied but once. The story goes that a haughty and insolent Saracen knight sat down upon it and was immediately swallowed up by the earth. Ever after it was known as the "perilous seat," and brave as the celebrated knights of the Round Table are said to have been not one had the courage to sit on the thirteenth chair, and the superstition against it still survives.

## A BUSINESS LETTER.

T. Milburn & Co.—Tilsonburg, March 15th, 1897.—Sirs,—Please ship at once three dozen B. B. Bitters. Best selling medicine in the shop. Sold seven bottles to-day. Yours truly, C. THOMPSON. The above sample is but one of hundreds of similar expressions regarding B. B. B.

A waste of Raw Material.—Othello: The death of Miss Stage-elevator was very much discussed in the newspapers. Iago—Yes; it's a great pity she isn't alive to profit by the advertising.

Artful men—Designers.