

### UNTOLD MISERY FROM RHEUMATISM

C. H. King, Water Valley, Miss., cured by Ayer's Sarsaparilla



For five years, I suffered untold misery from muscular rheumatism. I tried every known remedy, consulted the best physicians, visited Hot Springs, Ark., three times, spending \$1000 there, besides doctors' bills; but could obtain only temporary relief. My flesh was wasted away so that I weighed only ninety-three pounds; my left arm and leg were drawn out of shape, the muscles

### AYER'S

The Only World's Fair Sarsaparilla. AYER'S PILLS cure Headache.

What is the A. P. A. "Fortress?"

TO THE EDITOR:

I would not think it worth while to notice Dr. Grant's reference to me in Wednesday's CHRONICLE, but for one thing. After the doctor had given some particulars concerning the origin of one of the monstrous A. P. A. frauds I had exposed in THE CHRONICLE the day before, he added: "It is of such material Mr. Gourlay makes out his case. He doesn't attack our fortress." It is something, then, that I have "made out my case," but in heaven's name what is this "fortress?" It must be my misfortune. I presume, but I never listened to an A. P. A. lecture which did not contain one or more of the falsehoods I attacked in my letter, and some of these lectures contained other matter so absolutely false and vile that their import cannot even be hinted at here.

For years I have read everything in the line of A. P. A. literature that has fallen into my hands, including forged "Jesuit Oaths," fraudulent "Encyclicals" and "Instructions to Catholics," garbled and false quotations, cruel and uncharitable insinuations, which showed abundantly that though their authors were dead set upon lying, they had not the horse sense to lie with decency and decorum; but I have never, it would appear, been able to find out the citadel and fortress of the A. P. A. faith. If Dr. Grant, who disavows all connection with the A. P. A., means by "fortress" the Catholic religion, I have nothing to say. I am not a Catholic, and would not attempt to defend that religion for a moment; but when Dr. Grant, or any other man, attacks the rights that are guaranteed to every citizen by the state and national constitutions—the right to enjoy all the privileges of American citizenship without the imposition of any religious test, I have something to say, and I have a right to say it. This virulent and offensive recrudescence of Protestant ascendancy must be stamped out as a vile reptile, as a pernicious weed, as a miserable and hurtful exotic that can have no congenial home in a "nation conceived in liberty, and dedicated to the proposition that all men are created equal."

"It is of such material that Mr. Gourlay makes out his case," says Dr. Grant. Ah! Brother Grant, it is of just "such material" that I am compelled to make out my case. I could not notice everything in a short newspaper article; else I might have pointed out that even your address in this city lacked the candor becoming your profession and ability. When you quoted from Dr. Doellinger you might have informed your audience that Dr. Doellinger was outside the communion of the church of Rome when he wrote the works from which you quoted. When you quoted from the "Shepherd of the Valley," you might have added that Dr. Bakeman, the editor of that periodical, who is still living, has put it on record, over his own signature, that the extracts in question never appeared in the "Shepherd of the Valley" nor in any paper over which he

ever had editorial control. When you quoted Bishop Hughes' fulminations against the free schools of New York you might have explained that his attacks were against what were strictly sectarian, Protestant schools, supported from the public treasury, and that so successful was his attack that the present non-sectarian schools were established a short time after. You might have explained that the same Bishop Hughes, on November 1, 1841, a little before the New York legislature abolished the sectarian school system against which the bishop had fought, published a card in the city of New York in which he said: "Bishop Hughes does not permit himself or any of the clergy to meddle in the business of politics. He does not ask for sectarian schools, nor did he ever. He does not ask that any of the public money should be given to his denomination, nor did he ever. Any system of education which does not interfere with the rights of any denomination will satisfy him. The present system is not of this description; it insists on giving what is termed 'the legal quantity of religious instruction.' It has many opponents in this city on constitutional grounds."

Nor would it have injured the cause of truth, however much it might have been out of harmony with the spirit and intent of your lecture, if you had added, that when the fate of the nation hung trembling in the balance, and the immortal Lincoln had all the United States to choose from, it was this same John Hughes he selected as ambassador, to lay before the nations of the old world the true issues involved in the contest, in order to prevent the baneful effects of a recognition of the Southern confederacy. But enough. I cannot close this letter without asking space for the insertion of an extract from an address delivered in Washington, D. C. last Sunday, by Archbishop Ireland. Every sentence of it is a protest against the assumptions of Dr. Grant and his A. P. A. admirers, that Catholicism is at war with loyalty to the state, and that Catholics owe allegiance in political matters, to the head of the Roman church. Who knows but this assumption may be the "fortress" that Dr. Grant claims I have never attacked? Archbishop Ireland said:

The most positive precepts of the Catholic church go to the building of America. She prescribes loyalty to the state, purity of personal life, charity to fellow-men. The church recognizes, as her own species, faith and morals; she possesses and claims no mission in civil and political matters. If the church encroaches upon the sphere of the state, we should bid her be away. If the state enters into the sanctuary of conscience, the proper empire of the church, the appeal is to God, and the state is ordered to hold off its hands. With the separation of church and state, as it is in America, the church and the state revolve freely in their separate and distinct spheres; Catholics fall behind none of the fellow-citizens in admiring it and demanding its continuance. The Catholic church wishes no aid from the state in the preaching of the gospel. But liberty from the state she wishes and clamors for as a sacred and inalienable right; liberty in its fullest sense under the common law of the land. I am a Catholic, I am a priest and a bishop; but I am an American citizen, and I must be debarred from no rights and privileges accorded to other citizens because I am a Catholic. My words betray no fear for the future. Americans are a people of sincere religious convictions and of profound common sense, and they will know how to keep church and state separate, and yet give liberty its fullest sway and guard religion and morals.

Sentiments like these—and they are the common, everyday, expression of representative Catholics—ought to level to the flat earth every "fortress" that has any relation to American citizenship. HUGH GOURLAY.

The Dalles, April 24, 1896.

For Sale. Three Jerseys, a cow and two yearling heifers. Inquire of H. A. Bills, at Maier & Benton's store.

Sheriff's Sale.

Notice is hereby given, that under and by virtue of an execution and order of sale, issued out of the Circuit Court of the State of Oregon, for the County of Wasco, on the 6th day of April, 1896, upon a decree given and rendered therein in a cause wherein C. W. Dietzel was plaintiff and O. M. B. Ireland, George A. Liebe, and E. C. Pesse and Robert Mays, partners doing business under the name of Pesse & Mays, were defendants, and to me directed and commanding me to sell the premises hereinafter mentioned to satisfy the judgment of the plaintiff for the sum of \$1,400, with interest thereon at ten per cent. per annum from the 15th day of May, 1896, and the further sum of \$150 attorney's fees, and the further sum of \$15 costs, I will on Saturday, the 15th day of May, 1896, at the hour of 1 o'clock p. m., sell at the courthouse door in Dalles City, in Wasco County, State of Oregon, at public auction, to the highest bidder for cash in hand, for the purpose of satisfying said judgment and decree, the following described lands and premises to-wit:

The southwest quarter of section 15, township 2 south, range 14 east, W. M., containing 167.41-100 acres.

The northwest quarter of section 15, township 2 south, range 14 east, W. M., containing 160 acres.

The southwest quarter of the northeast quarter, the west half of the southeast quarter and the southeast quarter of the southeast quarter of section 15, Township 2 south, range 14 east, W. M., containing 160 acres.

The southeast quarter of the northwest quarter and the northeast quarter of the southwest quarter, and the west half of the southeast quarter of section 7, township 2 south, range 14 east, containing 160 acres.

T. J. DRIVER, Sheriff Wasco County.

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New Schedule. Effective Tuesday, April 7th, the following will be the new schedule:

Train No. 1 arrives at The Dalles 4:40 a. m., and leaves 4:45 a. m.  
Train No. 2 arrives at The Dalles 10:55 p. m., and leaves 11 p. m.  
Train No. 8 arrives at The Dalles 12:05 p. m., and west-bound train No. 7 leaves at 2:30 p. m.  
Train 23 and 24 will carry passengers between The Dalles and Umatilla, leaving The Dalles at 1 p. m. daily and arriving at The Dalles 1 p. m. daily, connecting with train Nos. 8 and 7 from Portland. E. E. LYTLE, Agent.

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| 8:30 A. M. | Via Woodburn for Mt. Angel, Silverton, West Seio, Brownsville, Springfield and Natron.  | 4:40 P. M.  |
| 7:30 P. M. | Salem and way stations.   | 10:00 A. M. |
| 7:30 A. M. | Corvallis and way stations.   | 6:20 P. M.  |
| 4:45 P. M. | Way stations.   | 8:25 P. M.  |

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Leave for Astoria, Wednesday and Friday at 9:40 a. m. Arrive at Portland, Tuesday, Thursday and Saturday at 3:00 p. m.

Sunday trains for OSWEGO leave at 7:30, 9:00, 11:00 a. m., 12:40, 2:00, 3:30, 5:30, 8:50 p. m. Arrive at Portland at 12:35, 8:40, 10:30 a. m., 12:15, 1:30, 3:15, 4:45, 6:30, 7:55 p. m.

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