

PATRIOTISM NEED OF COUNTRY SAYS NOTED LECTURER

Joseph Scott, Los Angeles, in Address Before Knights of Columbus in Davenport, Pleads Loyalty.

CLAIMS CRISIS IS REACHED

Declares Never a Time Since Lincoln When Spirit of Harmony and Co-operation More Needed.

Speaking before the Knights of Columbus convention last night on "American Citizenship," Joseph Scott of Los Angeles, Cal., touched sharply upon the problem of religious prejudice. Mr. Scott is lecturer for the religious prejudice committee of the supreme council of the Knights of Columbus.

No matter, he said, how loyal the Americans are in their hearts to the spirit of patriotism, it is necessary to implant the idea of patriotism, firmly in the plastic minds of our children. There never was a time since Lincoln's presidency when the country needed more the spirit of harmony and co-operation from all classes and conditions of people.

"The only test of loyalty to this country," said Mr. Scott, "is a firm belief among its citizens of the American ideal as being superior to any other ideal now existing on earth."

Easy on the Hypphen.

Discussing some recent problems Mr. Scott said: "A great deal is being said now about the hypphenated American. It would be nice to see a sign on the door of that kind. Let it be remembered that the hypphen originally was put upon the immigrant as a badge of exclusion in certain sections of our country, particularly where the Anglo Saxon stock predominated.

"The Knights of Columbus has no limitation on its membership growing out of racial distinction. It may be somewhat helpful, however, to emphasize for the benefit of those who are not Knights of Columbus that more racial prejudices are not the only difficulties which confront the nation today. A more subtle influence is abroad in the land in the character of an organized campaign to discredit the Catholic church and to brand Americans of that religious belief as unworthy of the confidence of their fellow citizens. Men and even women, have been going through this country on lecture platforms, and through public print with a campaign of vilification of the manhood and womanhood of the Catholic church which would resurrect even the dead to righteous indignation. We Catholic men are just like the rest of you, with a limit of human patience. For centuries we have been taught to respect our mothers, our wives, our sisters and our daughters, and if, therefore, the mails are filled with literature unfit to be read by decent people it is hardly to be wondered at if in certain places impulsive men have resented insults to their women in a manner not warranted by law.

"I am surprised to note that a great deal of this scandal mongery comes from the south, the land of chivalry and gallantry hardly excelled in history.

Returning to his subject of citizenship Mr. Scott said:

"My observation has led me to believe that there is some anxiety even among some otherwise well-informed people as to the political power of the pope. Ordinarily that would be an extensive subject to consider in one night. Contemporary history has, however, afforded an illustration that should remove the last lingering suspicion of doubt from such anxious citizens.

Alliance Not Political.

"We Catholic Americans owe no political allegiance to the pope. He has no civil powers whatsoever over our activities. I am saying this deliberately, and without equivocation or reservation, and am asking you to accept it with the sincerity with which it is expressed.

"So long as religious liberty is practiced under the spirit of the constitution the Catholic would be the very ingrate who would not give his whole-hearted allegiance to this country. If we only look abroad therefore for the illustration to which I refer we will see Catholics of every country in Europe dying by the thousands for the flag of their nation. In some instances that flag typifies a country which has in the past promulgated and enforced discriminating laws against the Catholic church, and deprived Catholics of their just rights, and positively prescribed their freedom and happiness, but it is the flag of their country, and the Catholic's patriotism is a living virtue, and he feels impelled to respond to the call of patriotism and the bounded duty of his conscience.

"I think I voice the sentiments of the membership of the Knights of Columbus and of every intelligent Catholic in this country when I say that we deeply appreciate the spirit of tolerance and good feeling which for the most part exists among our non-Catholic brethren throughout the length and breadth of the land. Bishop Mora, the early Spanish Bishop of Los Angeles, always alluded to his non-Catholic fellow-citizens as his 'separate brethren,' a most charming reference, which never failed to strike a responsive chord.

"We are furthermore not unmindful of the fact that elsewhere in foreign countries the religious line has been drawn sharp and hard, and very often it is the dead line of strife and bitterness. If any of my Catholic friends are doubting the accuracy of my opinion in this matter, particularly if he comes from Europe or any other part of the civilized world, let him go back there and compare the attitude of the non-Catholic of that country with the spirit which pervades the non-Catholics of the United States, and he will recognize the value of the conclusion at which I have arrived."

Speaks on "Americanism."

Jerry B. Sullivan, New York City, who presided, made a brief but telling address on "Patriotism," in which he urged loyalty to the flag and devotion to country. Daniel J. Gallagher, Boston, made the other principal speech. His theme was "Americanism" and he said: "None of us needs to be told

what Americanism means. Difficult though it may be to define in precise terms, we all know what it is, and we all recognize its manifestations in the daily life of peoples and commonwealths all around us.

"The negations of patriotism which take the form, now of religious bigotry and again of racial prejudice, are particularly offensive to us Catholics, for the reason that we are the only element of the population who are thus persistently assailed.

"The charges made against us are all very ancient, and have been refuted decisively again and again. These complaints against us began almost as soon as the Pilgrims reached our shores, and have continued intermittently ever since.

"But then, as now, there are many of our separated brethren who refused to believe these accusations, and refused to take any part in circulating them, but on the contrary, actively opposed and condemned them.

"We Bostonians always take pride in pointing to these instances in colonial times in which the fair minded 'Yankee' suppressed the efforts of his more aggressive brethren to oppress and harass men and women merely because they were Catholics.

Incidents in Boston.

"One of these incidents occurred in 1746, during the war with France, when 100 French Catholics were arrested in town to prevent any danger the town may be in." The sheriff immediately liberated them, much to the disappointment of their captors.

"He did not hesitate to oppose his own sense of right against the fanaticism of his constituents, which was the hostility to Catholics which we see here and there today, as well as the disposition to insult and degrade us which occasionally asserts itself, was present in good old Boston in pre-Revolutionary days. But there were also those in high place who were prompt to crush these ebullitions of bigotry.

"For several years a favorite diversion in New England was the celebration of what was known as the 'Gun Powder Plot.' The celebration usually consisted of a parade, on the 5th day of November in which the pope and the devil were represented marching side by side.

Washington Condemned It.

"In 1775 Washington chanced to be in Boston and witnessed the spectacle. Immediately he issued an order expressing his regret and amazement that officers and soldiers in his army should be so devoid of common sense as thus to insult the religious feelings of their Catholic neighbors.

"In 1791 Bishop Carroll came up to Boston on official business and was the guest of honor at the annual dinner of the most prominent social and military organization of the day—the Ancient and Honorable Artillery—and Governor Hancock attended mass as a token of respect for the distinguished prelate.

"These facts of history merely serve to show that from the very beginning there was in the minds and hearts of the real genuine American a lively regard for the principle of religious liberty.

Same Sentiment Alive Today.

"That same sentiment is alive today in the hearts and minds of the great majority of our non-Catholic fellow citizens.

"The vast majority of American protestants are intelligent, fair minded people who do not detest bigotry as the angels detest sin.

"I feel sure that if all our protestant neighbors knew more about our church they would be more like Washington and Hancock in their attitude toward us. And I am equally sure that if some of my fellow Catholics knew a little more about the lives and deeds of some of our Revolutionary heroes and their descendants they would not blast the whole protestant population with the designation of 'bigot.'

"We sometimes hear it said that Catholics are unfit to hold public office. But the protestants of Maine repudiated that suggestion 75 years ago when they elected as governor, the Catholic Edward Kavanaugh, graduate of the Jesuit university at Georgetown, whose worth and greatness are embalmed in Longfellow's novel, 'Kavanaugh.' His mother was Sarah Jackson, born a protestant, who became a Catholic when she married his father. Great and good man though his father was, the governor, like all great men, is said to have derived his qualities of greatness from his mother.

"In late times the same spirit of amity and neighborly good will which marked the attitude of Colonial protestants toward Catholics became manifest in the descendants of the Pilgrim and the Puritan.

True Americanism.

"It would be especially pleasant in this presence, or indeed anywhere, to continue to cite instances of that perfect spirit of cord which has characterized the relations of Catholics and protestants in New England, and doubtless throughout the country, down to this hour. But these few examples, or let me say exemplars, of true Americanism are typical of the spirit of most of our people.

"The true American, whether he be Catholic or protestant, Jew or Gentile, fervently desires to promote peace and harmony among all races and all creeds. And the Knights of Columbus are anxious to join hands with their protestant neighbors in an effort to stamp out bigotry and religious prejudice.

"We know that we will have the sympathy of all intelligent citizens of our beloved republic in this exalted aspiration. Thus united, Catholics and non-Catholics will address themselves to the task. If we cannot abolish, we can at least abate the noxious spirit of bitterness and bigotry in our fair land, and we will conquer the bigot by converting him to our belief in liberty and equality which are synonymous for Americanism."

COURT HOUSE NEWS

Members of the board of review are in session today at the court house for the purpose of hearing complaints for the purpose of hearing complaints on tax assessments. The kicks this year have been unusually light.

Three public improvement projects for Rock Island were filed in county court today. One was for asphalt paving of Twenty-seventh street, Seventeenth to Eighteenth avenue, estimated cost \$1,951.80; the second was for brick paving on Sixth avenue, Forty-fifth to Forty-sixth street, estimated cost \$3,667.80; and the third, sewer mains on Thirty-fifth street and Fifteenth avenue, estimated cost \$622.23.

CONVENTION CITY HAS BEEN CHOSEN

Old Point Comfort, Va., Voted Supreme Council of Knights of Columbus For Next Year.

SALARY INCREASES GRANTED

Annual Stipend of Head of Order and of Secretary Boosted From \$6,000 to \$8,000.

Old Point Comfort, Va., was voted the 1917 convention of the Knights of Columbus at the business session yesterday afternoon in Davenport. Although a number of other cities were seeking the convention the nomination of Old Point Comfort by Supreme Treasurer D. J. Callahan was made unanimous when about two-thirds of the delegates voted for it. It was the first city voted for and in view of the fact that it had a majority at once there was no further balloting. The other cities presented to the delegates were Baltimore, Buffalo, Niagara Falls, New Haven, Conn., St. Louis and Charlotte, S. C.

The supreme knight and the supreme secretary were also voted an increase, being raised from \$6,000 to \$8,000 each. The salary of the supreme treasurer also was increased from \$3,600 to \$4,500. The per diem of delegates was increased from \$5 to \$10 a day, mileage remaining the same 10 cents a mile, five cents coming and five cents returning home. All these stipend changes were voted to go into effect from Aug. 1 of this year.

Scott Arouses Delegates.

Joseph Scott of Los Angeles, electrified the delegates with one of his stirring speeches during the afternoon session in connection with the report of the religious prejudice commission, urging the members to be more active in social, civic and other phases of the life of the communities in which they reside.

Rev. John Noll, publisher of Our Sunday Visitor, talked on the religious prejudice issue, styling it anti-Christian rather than merely anti-Catholic. He suggested that it was a movement behind which were the socialists and it was directed against both Catholics and protestants.

In connection with the religious prejudice commission it is probable that the present body will be discharged on account of its members being located in all parts of the country and its activities will be directed by a committee of the board of directors, the office of the commission being removed from Louisville, Ky., to New Haven.

At the session in the morning, four members of the supreme board of directors were chosen: John H. Reddin of Denver, Col.; Dr. N. A. Dussault of Quebec, Ont.; Judge Paul Leche of Donaldsonville, La., and W. H. Dwyer of St. Paul, Minn., were re-elected.

The supreme board is entitled to 12 members, four of which are elected at each annual convention. The term is for three years. Those re-elected were highly complimented for their work during their term of office. It was announced that no general election will be held this year, the supreme knight being elected at the 1917 convention.

The election of all supreme officers is held every two years.

To Tour Cities.

The closing business session was held this morning, at which time resolutions of appreciation to the knights of the tri-cities for their hospitality were passed. This afternoon it was planned to give the delegates an auto ride through the tri-cities and the blast the whole protestant population with the designation of 'bigot.'

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WILLIAM TOTTEN IS LAID TO REST

Rev. O. T. Dwinell and Rev. Granville H. Sherwood Pay Tribute in Funeral Addresses.

The remains of the late William Christian Totten, head of the Totten Rock company, who met death by drowning in the Mississippi river, were laid to rest in Chippianock cemetery late this afternoon, after many friends had paid their last respects.

Funeral service was conducted at the home, 1116 Twentieth street, at 2 o'clock. The Rev. O. T. Dwinell, pastor of the First Methodist church, delivered the funeral address. He took occasion to point to the career of Mr. Totten as showing his aggressiveness and strength of purpose. Mrs. T. B. Reidy sang two hymns, "Lead, Kindly Light" and "Nearer My God To Thee."

The cortege to the cemetery was by automobile. At Chippianock, Rev. Granville H. Sherwood, pastor of the Trinity Episcopal church, closed the services with a sermon. Floral pieces sent by friends were beautiful and manifested the high esteem in which Mr. Totten had been held by a large circle of acquaintances.

The bearers, all employees of the Totten Auto company, were: Earl Niebuhr, Arnold Niebuhr, Jess Gartz, Frank Siegfried, Clyde Vaughn, and G. A. Garwood.

Mr. Garwood was one of the members of the party which Mr. Totten had taken to "Idylwild" on an island five miles down stream and near where on Monday evening, he drowned while in swimming.

LAST WORDS OF CONDEMNED MAN ARE FOR HIS COUNTRY

(Continued From Page One.)

ian clothes, but not a collar, for the execution.

Turns Catholic at Life's End. All the members of Casement's family were Protestants and he was brought up in that faith. On June 29 he was registered as a member of the Roman Catholic church, and since that time Fathers McCarrell and Carey of Eden Grove church, near the prison, have been ministering to him. He received his first and only com-

munion at 7 o'clock this morning, when he assisted at mass in his cell. One of his attendants said that his over-powering love for God and Ireland was most striking. According to this attendant the last words of the condemned man, aside from his prayers, were:

"I die for my country."
Dies Like Brave Man.

Father James McCarrell, who attended Roger Casement during the hanging, said to a representative of the Associated Press:

"Casement went to his death like a brave man. Just before the black cap was adjusted he stood forward boldly erect and said in a clear, distinct, slow voice: 'Into Thy hands, oh Lord, I commend my spirit.' Then, still standing at his full height, he added: 'Jesus receive my soul.' The trap was sprung one minute after 9 o'clock."

Father McCarrell said he found Casement to be a beautiful character.

Efforts for Reprieve Fail.

Practically to the very hour of Roger Casement's execution strenuous efforts were made by his friends and sympathizers in the United States and Ireland and even in England, to secure a reprieve. Petitions poured in upon the British government, and efforts were made to obtain action by President Wilson. Repeated attempts to pass a resolution through the United States senate requesting the president to urge great Britain to extend mercy to Casement failed. This agitation was finally ended on July 27 when the senate committee on foreign relations ordered an adverse report on all resolutions proposing intercession by the United States government. The only action taken in Washington was the passage of a resolution by the senate asking the president to use his good offices with the British authorities to obtain clemency for Irish political offenders in general.

Prominent Men to His Aid.

Many prominent men both here and in Great Britain interested themselves in Casement's behalf, including George Bernard Shaw, and the Irish poet, William Butler Yeats. The hopes of the condemned man's friends were extinguished when Lord Robert Cecil, minister of war trade, announced Wednesday that the British government was determined not to grant a reprieve. Lord Cecil declared that Casement was much more "malignant and hostile" to Great Britain than were the leaders who took an actual part in the Sinn Fein revolution and that there was no ground which could be brought forward in mitigation of his offense.

Casement rose about half past five this morning. From then until 7 o'clock when Father McCarrell arrived he spent the time reading the instructions of the church for assisting at mass and the taking of the first communion. After mass he ate a little bread and butter and drank a glass of water.

He had very little to say to the priest, only making a few remarks about immortality of the soul. He appeared, said Father McCarrell, like a man who had slept soundly—his nerves were completely calm.

Papers Bitter at Execution.

The morning papers dwelt briefly with the execution. The Daily News says:

"We cannot but reaffirm our conviction that the government exhibited grave unwisdom in exacting the death penalty. No evil results could have followed a commutation of the sentence. The hanging gives the disaffected section of Ireland another martyr emblem feeling throughout the island, alienates a large and important body of American opinion and enables Germany to play off the death of Casement against the death of Fryatt."

Had Hopes of Freedom, Claim.

According to one news agency, Casement had high hopes of being reprieved until the eve of his execution. He did not hide the fact that he expected his many powerful friends would obtain for him a free pardon.

"As there was no sign of reprieve last night," this account says, "the condemned man became very morose and hardly spoke at all. He did, however, inquire about the Zeppelin raids and asked if any German airships had reached London. Soon afterward he

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condemned man became very morose and hardly spoke at all. He did, however, inquire about the Zeppelin raids and asked if any German airships had reached London. Soon afterward he became resigned to his fate, and after he had done a considerable amount of writing he retired to rest and slept soundly. When aroused this morning Casement showed considerable nervousness, but he was quite collected and thanked the warders for the many little kindnesses they had shown him while he occupied the death cell."

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