

THE AMERICAN.

"EEK Y NEWSPAPER."

"AMERICA FOR AMERICANS."—We hold that all men are Americans who swear allegiance to the United States without a mental reservation in favor of the Pope.

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ROME IN WASHINGTON.

W. J. H. Traynor's Interesting Letter From Our Nation's Capital.

It is Evident That the Roman Question is Henceforth to be the Real and Paramount Issue in American Politics.

WASHINGTON, D. C., October 23.—For several days past the Brotherhood of St. Andrew, an institution related to the Protestant Episcopal church, has been in session in this city. About 1,500 delegates are in attendance. The spirit of the institution may be inferred from a statement made by Mr. Smith, its vice president, in his speech replying to the address of welcome. "We acknowledge," said he, "but one sovereignty, but one flag, and but one common purpose." The spirit of Bishop Cox and Archdeacon Williams is apparent in these brave words; and we may be sure that the young men of that brotherhood understand the perils and the duties of the hour—that they are our friends in the present struggle—that if this government of the people, by the people, for the people, shall perish from the earth, it will not be through their connivance at the aims and methods of the Roman imposture. Success to the Brotherhood of St. Andrew and all similar organizations.

The Satollists, as those who oppose the principles set forth in the platform of the American Protective Association are called here, are evidently becoming alarmed at the outlook. The *Church News*, their most powerful organ, breathing the spirit of Georgetown college and the Catholic University, is rabid in its denunciation of Apatism, as it is pleased to call patriotism. It cries loudly upon all political parties to denounce our order. These doleful screams of bigotry, corruption and treason remind one of "The wolf's long howl on Onalaska's shore," or of the walls of the doomed in the bottomless pit. The so-called Society of Jesus stands appalled at the activity and strength manifested in the work of their undoing. Strange men! abandoned men! lost men! what have they in common with our countrymen? Why should such harpies, the veritable black and foul descendants of Virgil's harpies, be allowed to shame this land with their presence?

I see from the press dispatches that Mr. Sulzer has been nominated for congress by Tammany Hall. Just before his nomination Mr. Sulzer said: "The main issue of the campaign in the city, as well as in the state, is the question of civil and religious liberty, of freedom of worship and thought as against religious intolerance and bigotry."

Senator Hill, in a recent speech, gave utterance to the same views, and it is evident that the Roman question is henceforth to be the real and paramount issue in American politics, as it has always been in European politics. If there are any two things specially and emphatically condemned in the law of God, they are usury and idolatry, and these two things have been hit upon by Tammany and the Jew-Jesuit league of New York, as the basis of the Satollist party in this country. Hence we hear this cry of "civil and religious liberty"—liberty for Shylock to plunder the necessitous, liberty for idolaters to plunder our treasures and levy blackmail upon everybody! Audacity, mendacity and rapacity were never more skillfully interwoven into one political fabric anywhere on earth before. And this fabric of treason, usury and idolatry is called Democracy! "O, liberty, what crimes in thy name are committed!"

Now that Roman Catholicism is set up as the model of free institutions, now that the Sabine wolf has put on the clothing of the American sheep, now that Shylock has joined hands with Leo in the work of preserving freedom, let us look a little into the genesis of the parties to this alliance.

What is now called ultramontanism, the controlling spirit of the papacy, is identical with communism. Under the Roman empire, which was practically universal, or Catholic, religion exalted the emperor into a divinity. To him were temples erected. Offerings were paid to him on altars. Men swore by his name, and held festivals in his honor. His images secured the privileges of asylums to those who fled to them. The only worship, probably, which was common to the old empire was that paid to the emperor. To this all other religions accommodated themselves. The emperor united politics and religion. The office of priest was assigned to certain citizens as civil officers were.

Under this constitution, of which the sovereignty, both spiritual and temporal of the Roman emperor was the

essential principle, christianity made appearance. At first it studiously separated what was God's from what was Caesar's, and put forth its movements in Republican forms; but these forms disappeared more and more as the new faith gained ground. By degrees the clergy took up a position distinct and apart from the people. An aristocratic system was developed, with the head at the seat of the empire, which, as it grew in power, formed an alliance with the emperor as other religious bodies had done before it. But there was then no question as to the strict subordination to the emperor. The pope also formed an alliance with Charlemagne and his successors, and with the German emperors in turn, as one dynasty succeeded another, always in political subordination to the civil power, until the pontificate of Gregory VII. This ambitious and able statesman, seeing an opportunity for the aggrandizement of the papacy in the minority of Henry IV. of Germany, usurped both the spiritual and temporal sovereignty of christendom, and with the aid of the clerical party reversed the relations between himself and the emperor, and hence the relations between the church and all political powers. In effect, Gregory VII. succeeded to the functions and jurisdictions of the Caesars. As Caesar had been a pontiff, so were Gregory and his successors. As Caesar had arrogated to himself divine attributes, so did they. As the decrees of Caesar were infallible and irreformable of themselves, and not by consent of the senate, so were Gregory and his successors. As Caesar had arrogated to himself divine attributes, so did they. As the decrees of Caesar were infallible and irreformable of themselves, and not from the consent of the church. So that the so-called successors of Peter are really the successors of Caesar. The polity of the Roman church is the polity of the Roman empire. Its principles are best set forth and summarized in the "Prince," by Nicholas Machiavelli.

In a former letter I quoted the words of Dr. Dollinger. The disposing power, the dispensing power, the power of arbitration and award, and the general function of sovereignty, which Dr. Dollinger refers to, are distinctly set forth by Pope Boniface VIII., in the celebrated bull *Unam Sanctam*, which was a solemn dogmatic definition addressed to the whole church.

In another bull the same pope thus addressed the French king, Phillip the Fair:

"Do not, my son, imagine that you have no superior, or that you are not subject to the highest hierarchy of the church. Whoever may say so he is an infidel. The apostles said, 'Here are two swords,' and the Lord did not answer, 'There are too many,' but 'It is enough.' If anyone denies that the civic sword is in the hands of the church, he disregards the words of the Lord, 'Put away the sword.' Both swords are given to the church—the spiritual and the civic. The one is drawn for the church, the other by the church. One is in the hands of the priests, the other in the hands of the kings and warriors; but the latter may

use it only in accordance with the will of the priests, and only so long as the priests permit it."

In a recent paper (May, 1894,) the count of Hoensbroech—himself an ex-jesuit—discussing the policy of Prussia in respect to the jesuits, says:

"A Catholic official owes, in the first place, allegiance to the pope. If differences arise between the government and the pope, as head of the church, every official professing to be a good Catholic must obey the pope alone, and may not carry out the provisions of any law contrary to the doctrines of the church. A strict Catholic cannot obey the state in all things. According to Catholic doctrine the church is the highest and last authority on all questions. Nothing is excepted. The family and the school, the army and the custom house, science and art—all circle around that one center, the Catholic church. The pope is the sovereign of sovereigns, appointed by God, and the highest judge, to whom all others owe obedience. If, therefore, the pope condemn the constitution of any country the Catholics must believe that this constitution is utterly wrong and worthy of condemnation."

Thomas Carlyle says that of all the rights of man the right of the ignorant man to receive instruction is the most indispensable; that it is the right preservative of all rights—the only divine right. How this sacred right is affected by the domination of Romanism is shown by the fact that illiteracy, sensuality and crime are more prevalent in papal countries than anywhere else in the world.

1. Illiteracy.—The percentage of illiteracy in Hungary is 51; in Chili, 73; in Poland, 91; in Mexico, 93; in Venezuela, 90; in Spain, 89; in Portugal, 82; in Brazil, 84. These are all papist countries. In every one of them the percentage of illiterates is greater than it is in heathen China, where 50 per cent of the people can read and write.

2. Illegitimacy.—For a population of 205,000 in Rome in 1870, the year of the vatican council, the number of births reached a total of 4,78; but of them only 1,215 were legitimate, while 3,563 were illegitimate. That is, 75 per cent of the births in the holy city that year were illegitimate.

3. Murder.—In the states of the church the proportion of murders to population for the last years of the pontifical government, was one for every 750 inhabitants. In Naples it was one for every 2,750, and in Austria one for every 4,113. These are all papist countries. In Protestant England for the same period there was but one murder for every 187,000 inhabitants. The priests thrive where the people perish. Superstition, born of ignorance and nurtured by crime, is the pedestal of the papacy. Hence it is Rome cannot be successfully opposed on political lines unless her spiritual powers be first overthrown. These words of an ex-priest are true: "The spiritual power of the Romish priesthood over the people is the ladder by which they ultimately climb to political power. Wherever Rome controls

spiritually, she is always strongest politically. To prove this fact all that is necessary is to look about us and see the political power Rome holds where spiritual Romanism predominates; study the history of the nations where Rome has ruled spiritually and politically. The student will occupy but a brief time in discovering that wherever the people are bound down to the feet of the priests by spiritual chains, the priest is master and dictator to the king."

Both historically and theoretically these words are true. They show what sort of civil and religious liberty Shylock and Leo are contending for—what the mongrel horde of Satollists, masquerading as democrats, mean by their theatrical appeals to their intended victims for help against the united Americans. They want a religious issue, with usury and idolatry as the gods of their system. Let them have it. To the extent of antagonizing usury and idolatry, as the root and kernel of this new and spurious democracy, the A. P. A. is waging a religious war, but to no greater extent. We take up the gauntlet thrown down by Straus, Hill, Crisp and Satoll. *Qui vive?*

W. J. H. TRAYNOR.

SATOLLI UNDER FIRE.

The Papal Ablegate Has an Experience He Won't Soon Forget.

PATERSON, N. J., Oct. 21.—Archbishop Satolli had an experience today that he will probably long remember as one of the unpleasant incidents of his life. The archbishop's sensational adventure occurred in the parish residence of Rev. Father S. B. Smith, pastor of St. Joseph's church in Paterson. The archbishop arrived in Paterson from Quebec last night, and went at once to the residence of Father Smith, who for some time past has been opposed by a number of the members of his congregation. The archbishop's visit was for the purpose of investigating the trouble. The parishioners opposed to Dr. Smith learned of the ablegate's arrival, and at 9 o'clock this morning a large delegation, headed by ex-street commissioner James Gibson, E. F. Leonard and John Cheevers, invaded the residence of Father Smith with a view of having an audience with the ablegate. The congregation held a meeting last evening and decided to ask for the immediate removal of the rector, Dr. Smith. Reaching the door of the pastoral residence, the delegation was informed by Miss Carrie Smith, the house-keeper, that she had strict orders not to allow any one to enter the house, as Monsignor Satolli had requested not to be disturbed.

"But we must see him," answered Mr. Leonard, as he forced the door open, and the committee filed into the waiting room.

During the conversation on the steps two men forced their way into the house ahead of the committee, and in a few seconds the entire delegation was in the hallway clamoring for Satolli.

"We will see the archbishop."

"He must listen to us," cried the members of the delegation, all of whom were greatly agitated.

Secretary Papi, the private secretary of Monsignor Satolli, who accompanied the papal delegate to Paterson, emerged from his room and inquired the nature of the disturbance.

"We came here," said the spokesman, "to see Monsignor Satolli, and we will not leave until he explains why he did not fulfill his promise of visiting this parish a month ago to settle the difficulty that has now been pending nearly a year."

Dr. Papi translated the committee's declaration, as the archbishop does not speak English. The archbishop scarcely waited until Dr. Papi had concluded, when he said in reply:

"Well, all that is settled," meaning that he would take no further notice of the complaints against Father Smith. The secretary informed the men that Monsignor Satolli would not see any of them today. All the members of the delegation, who by this time had gathered around the secretary, said that they had called to see the papal delegate, the adjuster of all difficulties in the Roman Catholic church of the United States, and that they would not get out of the house until they talked with him.

Two members of the delegation left the room while Dr. Papi was speaking, and took up their situations in the hall to see that Archbishop Satolli did not leave the house. As they reached the hall they were met by the archbishop, who had been attracted by the uproar, and was descending the stairs, attired in his priestly mantle, and bowing and smiling. He entered the waiting-room, and with an inquiring nod to Dr. Papi, confronted the committee. Three members of the delegation closed the door leading into the hall, while another stepped forward and made known the determination of the parishioners to have Father Smith removed at once, or at least anferred.

While Dr. Papi was speaking a member of the delegation angrily declared: "This is shameful, and I consider it an outrage to send a man here from Italy to settle church matters in America who is unable to speak the English language."

The spokesman of the committee in reply to the monsignor's declaration reminded him of his promise to make a settlement in the condition of affairs at St. Joseph's church, and spoke with much emphasis of the remissness of the charges against the pastor. In a fit of passion Archbishop Satolli replied:

"Well, anyhow, you insulted me at Washington by bringing an apostate," and the ablegate forced his way from the room, and in doing so he tripped on his mantle and fell against the banister. Before he could recover himself James Gibson had freed his mind.

"Is this the line of conduct you intend to pursue?" he said. "You will make more apostates. You came here as the guest of a man who is under charges that the bishop of the diocese has admitted to be serious. Your con-



HE CASTS THE VOTE—THE PRIEST DIRECTS.

duct is unworthy of the highest representative of the Roman Catholic church in this country. Your conduct is an insult to American Catholics. If the committeemen of St. Joseph's parishioners had not taken this matter in hand you would have perhaps had a babbling crowd who would tear down this house over the miserable pastor's head."

Satolli hastened upstairs and the committee returned to the rooms of the Catholic Club. It was resolved to call a meeting of the parishioners for tomorrow night to determine what action will be taken.

Satolli offered mass in St. Joseph's church at 8 o'clock, and at 11 o'clock he took a drive through the city inspecting some of the silk mills. He will dine with Dr. Smith this afternoon and a number of local clergymen have been invited, but it is believed some of them will ignore the invitation. The archbishop was not injured by the fall further than to sustain a painful abrasion on the thigh. He was able to walk upstairs without assistance.

THE CHURCH OF ROME.

A French-American Paper Both Commends and Criticises It.

The *French-American Citizen*, published at Springfield, Mass., says:

"The movements of the Roman Catholic church in America must needs be extremely interesting to every citizen of the United States. The eyes that watch ought not to be other than friendly, but can hardly be other than keen. The Roman church is a strange mixture of good and evil, in which the good is so good that we wonder how the evil can stay, and the evil is so desperate that we wonder how the good can remain in its company. With everything that is American and scriptural in the Roman Catholic church we shall gladly be in prompt and thorough sympathy. None the less, but rather all the more is everything that is un-American and unscriptural to be opposed. There are many who hope that the Roman church will yet be found taking its character from its best elements; that it will yet cast off the traditions which obscure, which too often make void the gospel; that it will yet, even in countries where it is supreme, become wise enough to abandon the intolerance, despotism and worldliness which have made priestcraft hateful and have sometimes even made religion odious. Such a hope let us cherish even against hope. But meanwhile, until that blessed era arrives when the Romish church shall not only see its errors, but confess and forsake them, the very best service its Protestant friends can render it is to put it on its good behavior here in America, by opposing its schemes for civil power and state funds that should not belong to any church, and by preaching a simple and pure gospel to such of its members as we can reach, until it does that work itself.

Foreignism Against Americanism.

Every day and hour the foreign immigration question looms up darker and blacker on the political horizon. Stone's Immigration bill shows a good healthy movement in the right direction. Let it go on and on until it will sweep clean our great American commonwealth and purge out all alienism. The Prohibition platform would prohibit this foreignism. "Put none but Americans on guard," is rapidly becoming the political shibboleth everywhere.

The foreign element is in the cities. The awful liquor business is growing and drunkenness increasing in the cities and larger towns. Temperance and sobriety are increasing in the rural regions, and the country saves the town. But the farmers foot all the costs in the courts, almshouses, insane asylums, jails and penitentiaries. The cities will destroy the nation unless the country people unite, and that speedily, in defense of law and order.

Two million A. P. As already organized in defense of our public schools, and every teacher in Gentry county will ere long be put on record for or against sectarianizing the public schools. Read plank 13 of the Prohibition platform. It is not idle talk, to wave the danger signals at the influence that is sectarianizing the grand public school system.

Figures show that one year with another the rural vote is about evenly divided between the Republicans and Democrats—that is, they simply cancel each other's votes, leaving the foreign whisky slum vote of the cities to select and elect our officers and run our politics.—Stanberry, Mo., *Temperance War*.

Speaks Well of Corrigan. ROME, Oct. 18.—Mgr. Satolli has written a letter to his holiness, Pope Leo, highly extolling Archbishop Corrigan, in consequence of a pamphlet attacking the latter by a priest well known in Washington.