

THE AMERICAN.

Link Dr B

A WEEKLY 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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NOTES AND COMMENTS.

The selection of a papist by the name of Malone to be a regent of the university of New York pleases the pope. Does it please Americans?

ONE of a series of so-called A. P. A. bills has been favorably reported in the Michigan house, having already passed the senate. It provides for repealing the act under which female juvenile offenders may, at the parents' option, be sentenced to the House of the Good Shepherd, a Roman Catholic institution, at Detroit, or the State Industrial school for girls. Another A. P. A. bill providing for the incorporation of Loyal Orange institutions was agreed to in the committee of the whole.

EVEN the worst Roman-ruled dailies often make a good point—probably by mistake—in favor of Americanism and against the outrageous bigotry of Romanism. That this is so we only have to quote an editorial from the St. Paul Pioneer-Press, a paper which has for more than a score of years been considered the mouth-piece of John Ireland. That editorial while passing some severe and undeserved strictures upon Slattery, at the same time utters some merited reproaches to the Roman bigots who sought to suppress free speech in Savannah by brute force. The Press said: "Just what were the subjects of the lectures of Slattery and his wife which called forth the riotous demonstration of the mob of excited Catholics at Savannah and made it necessary to call out the police and the military to protect them from assault, we do not know. The same man was in this city two or three years ago, and it was said that his lectures were made up chiefly of slanderous attacks upon the chastity of the Catholic sisterhoods and priests. Whether this is the burden of his song at Savannah, we do not know; but we do know that nothing he could say against the Catholic religion and no calumnies he could utter against its ministers and servants could do a thousandth part as much harm to Catholicism in this country as the exhibition of fanatical fury with which this mob of its adherents at Savannah undertook to silence the offending speaker. There is nothing in Slattery's antecedents or career to give weight or credibility to his accusations. He was indicted in Pittsburgh some years ago for selling obscene literature. His mission is to stir up sectarian rancor and bitterness. All he is after is the notoriety which his crusade against the priests and nuns will give him, and money which notoriety will enable him to procure. The Catholics of Savannah have done all they could to help him to both. If he had been allowed to say his say and go his way, all he would have left behind him would have been the contempt of the community. But they chose to dignify him by making a martyr of him; to assault the sacred rights of free speech in his person; to make it necessary to call to his aid the forces of law and order to protect him from violence, and to arouse a sentiment of indignation among the Protestant portion of the community, and have thus succeeded in exalting him for the moment to the character of a champion of American liberty. Narrow zealots on the Protestant side have seized upon the mistakes of the narrow zealots on the other, and it is not surprising to learn that the first fruits of this outbreak of Catholic wrath against their denouncer is the organization of the A. P. A. in Savannah under the leadership of this emissary of that secret anti-Catholic society. A Catholic correspondent, while not justifying the outbreak of mob violence against this man in Savannah, seems to think it quite natural and excusable manifestations of resentment in view of the nature of the provocation and the hot Southern temper which it excited. If he had said that, in the South, the rights of free discussion had been so often outraged in political matters, it was natural that violence should be resorted to to suppress it in religious controversies, the argument would be intelligible. But no provocation can excuse the attempt to suppress free speech on American soil. The proper and only effectual answer to slander and falsehood, when they cannot be reached by legal process, is to expose and denounce them on the same arena where their weapons are employed. To silence the speaker by force is the remedy only of the ignorance and brutality which cannot answer his charges. English history has hardly produced a greater scoundrel and libertine than John Wilkes. But around his person, and in causes in which he was defendant against the whole power of the crown, was fought the great battle for the liberty of the press in England. This man Slattery might be even a less reputable character than he is said to be, but the Catholics of Savannah have clothed him with the dignity of repre-

senting one of the most precious rights of American citizenship. And we believe that their course in this matter will be as generally condemned by the intelligent Catholic citizens of this country as by any of the Protestant brethren.

"SATOLLI in Politics." Such was the heading that graced an article in a leading daily paper a few days ago. The article itself bore out the idea contained in the heading, and should speak in such thunderous tones as to awaken what few Protestants still remain asleep to the true intent of the Roman Catholic hierarchy. Satolli was writing to officials of Guatemala, and took occasion to say: "In the first place, allow me to suggest that to re-establish diplomatic relations between the holy see and your government, a 'concordant' would not be necessary, but that they could be re-established and maintained without it. Besides, it is well to reflect that the holy father enjoys always, in fact and by international right, the prerogatives of sovereignty. In the second place, the separation between the church and the state (sanctioned by the constitution) excluded the action of one power over another in civil matters in regard to the church, and in religious matters in respect to the state, but does not exclude official relations between the one power and the other, unless by separation is meant the inevitable hostility or open wrong of the civil power toward the church and its ministry. It is also to the point to consider that any nations (although they have in their constitutions the said principle of separation between state and church) maintains nevertheless amicable reports and relations with the holy see, and I can also add that although the holy see has no diplomatic reports with the empires of China and Japan, it has certainly found no official obstacles in their diversity of religion. And the condition of the Catholic church in the United States, in whose constitution was inserted the article of separation of the state from any religious sect, cannot escape our consideration. If up to date no official relations exist between the government and the holy see, it is because the majority of the population is anti-Catholic. In the meantime the church here is attaining possibly greater development and liberty than in other countries." Besides this direct reference to the United States, it is said that Mgr. Satolli's argument as to the propriety of official relations between Guatemala and Rome applies also to the United States. He says that the constitutional provision of both countries is the same respecting church and state. As to the concern of the pope for the church in Central America, the document says: "I am happy to state that the holy father, with much pleasure, learns that the ancient violent prejudice and opposition to the church are daily disappearing. Moreover, I must assure you of the lively concern of his holiness to see the condition of the Catholic church in your state, the great importance of which in Central America is well known, improved. Therefore, the holy father regards as the greatest importance, religious and civil, the good existence and friendly relations, and he is not averse to making all such concessions as may be compatible with the doctrine of the church with the welfare of the faithful, and with the prosperity of your country. And, therefore, his holiness consents to proceed to the nomination of an apostolic administrator to the see of Guatemala, who, being a stranger to every faction, and without personal preoccupation, should put in order the religious affairs of the various archdioceses, which has been so many years without its urgent needs. The apostolic administrator should be a European, selected from among notable prelates or monks, and of tried piety and prudence—being such he should more readily succeed in his difficult mission." Speaking of the desirability of rendering less burdensome the condition of the church in Guatemala, Mgr. Satolli says: "Apropos of which, allow me to recall to your consideration the numerous decrees issued from the 12th of December, 1871, up to 1884, and other dispositions up to 1887: decrees and dispositions of law more or less gravely prejudicial to religious liberty, that the church, by divine right and almost, I may say, by the right of mankind traditional for centuries, has possessed always and everywhere; decrees and laws that with mature examination must be recognized as exceptional, possibly accounted for by temporary circumstances, or that the government might secure itself against a supposed adversary, which unfortunately the Catholic church in Guatemala in those times was believed to be, because otherwise it would be impossible to understand how such decrees and laws accord with the separation of the church from the state, honestly and rationally

considered. And, therefore, with the constitution established as the immutable basis of the republic of Guatemala, it will not be difficult to become convinced that the laws and decrees referred to above should be at least modified, or in the matter of these laws and decrees there should be some amicable adjustment with the holy see. The constitution and government would thus receive a most notable seal and guarantee for the future through the desired agreement between the government and the holy see; an agreement that harmonizes excellently with the declared separation between the church and state, and an accord that would bring peace to the souls of the population of Guatemala, which is for the greater part Catholic." The communication closes as follows: "I have believed it expedient to premise the above expressed considerations, and thus fulfill the duty imposed upon me by the holy see, to beg you to refer to your government the intentions of the holy father, and his anxiety to improve in a way the conditions of the church in Guatemala, to succeed to the full satisfaction of your government, and to great advantage of all the republic, religious and civil. Finally, accept the confidential communication that the government of Nicaragua has already sent to Rome by Dr. Modesto Barrios, as its envoy extraordinary and minister plenipotentiary to the holy see, for the purpose of initiating and completing with the greatest expediency the good relations between the same government and the holy see. I hope that your government of Guatemala will not allow much time to pass before taking the same resolution." It is said that this is the first time, so far as is known, that Mgr. Satolli's mission has been extended outside of spiritual questions and has dealt with governmental subjects.

REV. FRANCIS NOONAN of Wilmington, Ill., proposes to maintain his good name even if he has to call in the strong arm of the law. A daily paper published in Chicago, says: "Archbishop Patrick A. Feehan is made defendant in a \$50,000 suit brought in the circuit court by the Rev. Francis Noonan. It is stated that the complaining priest came to Chicago from southern Illinois in 1889. He was officially recognized by Archbishop Feehan and was assigned to read mass in the church at Wilmington, Ill. According to the Baltimore council there are two ways by which a priest may be adopted as a child of a diocese. One is by actual adoption in a formal manner; the other is by uninterrupted discharge of priestly duties for the period of three years. Noonan claims that the latter method is that by which he became related to the diocese. This is a very important feature in the clergyman's suit as a basis for his action against the head of the diocese. It is one of the peculiarities of this case that it is to determine the right of a priest to resort to a court of law to recover his regular pay and damages for his loss of a church position. It is told that there was another priest who had an eye on the place held by Father Noonan. This was Father Thomas O'Garra. He was so desirous of getting the parish that he kept a close watch on Noonan's conduct. Father Noonan had in his home two attractive young women who were known to the good people as the lovely nieces of the pastor. It is alleged that O'Garra in trying to supplant Father Noonan said some naughty things and even went so far as to declare that the women in the sacred precincts of the rectory were not the priest's nieces. This reflected seriously against the priest. There was much and scandalous talk as the result. Then O'Garra succeeded in securing the desired appointment, and, it is alleged, became the master of the situation by getting on his muscle and literally throwing Father Noonan out. The father having exhausted all church remedies now turns with his injured feelings to the courts for redress. He sues the archbishop as the representative of the diocese which he claims has wronged him. He will also bring suit in Will county against Father O'Garra for libel."

THE Evening News of Detroit, Mich., published the 13th, a three-column sensational interview with a prominent ex-member of the American Protective Association, in which it is alleged that a well known official of the order received some \$5,000 from Colonel Bliss, one of the candidates for nomination as governor last year, and various sums from other candidates. It is also charged that an attempt was made to secure \$800 monthly from United States Senator McMillan during the senatorial campaign last winter. Facsimile letters between Beatty and members of the American Protective Association state political committee are published to substantiate the charges. Other al-

legations of "working" the candidates and appropriating the proceeds are set forth in detail.

TYPICAL ROMANISM.

A Murderous Assault Made on the Independent Polish Priest.

There was a small sized riot at the St. Paul's Polish Catholic church in this city last Tuesday morning. It seems that a plan had been prearranged to eject the priest in charge of the church, and just after the usual daily Lenten service had closed and the congregation had departed, a party of thirty-five men who are understood to belong to the faction supporting the bishop entered the church and ordered the priest, Rev. Stephen Kaminski, to leave the church. This the priest refused to do, and ordered the men to leave the place. Instead of complying with his request the men began to threaten him with bodily harm.

The priest, fearing that an effort would be made upon his life, since he received several threatening letters, armed himself with a revolver and again requested them to leave, but was answered by several shots directed at him, and in self defense he returned the fire. During the general commotion that followed no less than thirty shots are said to have been exchanged between the priest and the attacking party. Joseph Darganzewski the leader of the latter was shot in the right knee and ankle and severely injured. This incensed the crowd and several more shots were directed toward the priest, but they failed to reach him, so they cried hang him! But he was safely barricaded behind the altar.

The attacking party finding they were unable to cope with the Rev. Kaminski withdrew from the church, and the injured man crawled out on his hands and knees and was removed to an adjoining house where he received medical attention.

In a short time the church was surrounded by hundreds of men, women and children armed with clubs and revolvers, and an effort was made to gain admission, but the priest held the fort, and no one had the courage to enter the church. The crowd then contented itself with breaking all the window lights out on the west side of the church and bursting open the door.

By this time Detective Hudson arrived and attempted to quiet the disturbance, but his efforts only increased the fury of the mob, and a riot call was sent to the police station, and six police officers were sent to the scene, arriving there just as some of the hot-headed Polanders were calling upon others to aid them in taking the priest from the church and hang him.

At the rear of the church was a small gathering of the faithful followers of the priest who stood guard at the back entrance. A woman is said to have led the attack on the priest by throwing a tin can at one of them, which was a signal for a general fusillade of rocks, brick bats and other missiles, which was soon quelled by the arrest of two belligerents who were belaboring each other with pitchfork handles. The church yard was then cleared and the crowd gathered on the outside of the fence and continued to discuss the trouble.

Soon after a warrant was sworn out, by a brother of the man who was shot, for the priest, and he was arrested and taken to the station, but was released on bail a short time afterward.

The priest, in relating the occurrence to a reporter, said:

"I had just finished the morning mass when a dozen men entered the church, and the leader, Joseph Novitski, said as he approached me, 'Hold up your hands,' at the same time pointing a revolver at me. I was not disconcerted in the least and told him to leave the church. The party marched as far as the middle of the church, and I then feared that it was their intention to kill me or do me bodily harm. I again warned them to depart and was answered with a volley of bullets. Of course, I had to defend myself, and returned the fire, not, however, with the intention of killing anyone unless it was absolutely necessary. I shot at the men's legs and understand I wounded one of them. I had reason to believe my life was in danger, because I have received several threatening letters in which I was warned to leave the city at once or suffer death. Joseph Novitski was the leader of the attacking party, and to him may be attributed all the trouble. He has said he would kill me and has incensed the people up to the pitch of murdering me. I am sorry the trouble occurred, but would conduct myself in the same manner if attacked by a large body of men who had designs upon my life."

The trouble arises out of the litigation which has been in progress in the district court for some time, in which the bishop and his followers are endeavoring to secure possession of St.

Paul's Polish church property, which is held under an order issued by Judge Scott giving possession to the opposing faction, pending an appeal from the decision of Judge Ambrose giving the possession to the bishop's followers, but under the rules of law St. Paul's Polish church had twenty days in which to file their notice of appeal and furnish a bond, which has already been made, the priest and his followers were in rightful possession of the premises, and an interference with this right was certainly in contempt of court.

It is currently reported that C. J. Smyth had previously advised the attacking party to "take possession of the church peaceably if possible, and by force if necessary." If this is so, Smyth is equally guilty, and should be dealt with the same as other law-breakers. We understand that both factions have besieged the police court for the arrest of the participants in the trouble.

Cardinal Vaughan As Arbitrator.

At the Bow, London, county court, today, an action was brought by Mrs. Laidlow against the Rev. D. Fleming, a Roman Catholic clergyman, to recover £100, the amount of a deposit note on Barker's bank which plaintiff alleged had been given to her by her friend, Miss Donovan, since deceased, and which the defendant, as trustee of the estate of Miss Donovan's father, refused to deliver up. This was the case in which Cardinal Vaughan arbitrated.

His honor, in giving judgment, said that the case at first sight seemed to be surrounded with difficulties. Father Donovan had doubtless acted in the case with a strict regard to what was right as administrator of the estate. He (the learned judge) had no reason to doubt the truth of the evidence given by Mrs. Laidlow, and therefore he gave judgment for the plaintiff with costs.

The English Churchman of this week makes the following statement: We have reason to believe that Cardinal Vaughan is pushing the claims of the papacy in every department of English life. Information reaches us that he now holds courts and exercises judicial functions. On one recent occasion he sat in great state wearing the well-known historic robes of a papal prince, and having the assistance of two of her majesty's county court judges as legal assessors. We can state that one of these judges is a Roman Catholic, and we should say that the other is of the same religion, although we are not able to identify him. But before this court, deriving its authority from a foreign power, there appeared some learned counsel, and amongst them was one very eminent queen's counsel, who is a churchman and a member of parliament. The trial had relation to a dispute concerning some monastic scandals, but we are less concerned with the subject matter of it than with the fact that such a court has been set up in England, and has been recognized by some of her majesty's judges and counsel. The proceeding deserves a question in the house of commons.

Monsignor Johnson, secretary to his eminence, Cardinal Vaughan, Roman Catholic archbishop of Westminster, has made a statement to a representative of the press respecting certain allegations of the English Churchman newspaper. That organ charges the cardinal with pushing the claims of papacy in every department of English life, and with having on a recent occasion held a court, with the assistance of two county court judges as legal assessors. "Before this court," says the English Churchman, "deriving its authority from a foreign power, there appeared some learned counsel." Cardinal Vaughan has left England for Rome, but Monsignor Johnson, upon having his attention directed to the statement above quoted, said, "It would be impossible for Cardinal Vaughan to contradict all the lying charges which are from time to time made against the Catholic body in this country. There seems to be a continually growing departure from the old English habit of speaking the truth." The Monsignor proceeded to cite cases which had occurred during the life of Cardinal Manning, when Catholics desiring to save law costs came to the cardinal, who acted as a friendly arbitrator. With regard to the particular case mentioned by the English Churchman, it was true that a Catholic in the diocese preferred a complaint against a priest and demanded an inquiry. Cardinal Vaughan readily granted it. The county court judges sat with him at his request, but certainly unofficially, and as members of the Catholic body simply. Both priest and assessor were, in accordance with their own wish, represented by counsel. "Surely," continued Monsignor Johnson, "there is nothing more in this than the exercise of the right which the English law recognizes—that of referring a case to an arbitrator acceptable to both parties."

The English Churchman returns to the subject of papal courts in England, insisting that its previous statement was substantially correct. Further information has been received, and Judge Bagshawe, Q. C., and Judge Stonor are mentioned as the county court judges who sat with Cardinal Vaughan. It is also stated that Sir Edward Clarke, Q. C., and Mr. Costello appeared as counsel. The action tried in the Bow county court had no connection with the case to which the original announcement referred. The English Churchman alleges that Cardinal Vaughan sat in the scarlet robe of the cardinalate, and was acting by virtue of his position and authority as head of the Roman Catholic church in England, and it concludes by challenging the publication of the proceedings without the names of the parties.

A Sure Sign.
EDITOR THE AMERICAN: The Chicago Record a few days ago published an interview of a prominent Catholic clergyman, who recently returned from an extended stay in Rome, and if all signs do not fail, Pope Leo XIII will soon die, on account of his falling health. It has always been regarded as a psychological certainty, that when some people become too generous and liberal all at once, it is a sure sign of their approaching end. And that is exactly the condition of the pope. For many years the pope has been scheming to bring back under his supremacy the various branches of the Greek church; but at present he is particularly anxious about the Anglican church, and lately called Cardinal Vaughan to Rome to devise the best means for leading the Church of England into the fold of Rome, which means nothing less than papal rule for the whole of England.

In order to accomplish this end, the pope is ready to make more and greater concessions than any pope ever made before. They may hold communion in two forms: Bread and wine. The church service may be performed in the native tongue. The clergy who are married are not required to desert their wives. Only acknowledge his supremacy; bow down to that idol of Rome; satisfy his vanity—kiss his great toe—and the pope will forgive you, and call it all square.

Here is the same voice of the same evil spirit by which Christ was tempted in the wilderness. And yet, in this enlightened Nineteenth century, even kings and presidents do homage to this Sanctus Sotanus.

As the whole discourse is silent on that point, it is but reasonable to ask, What would the nations gain by such a bargain? Rome never denies itself. From the history of the past, and from the poor conditions of the Roman Catholic countries at present, we know exactly what every one will lose, the very moment he submits himself to papal supremacy. How wise the world be, if men would understand the lessons from history? When papal supremacy was at the height of its glory—when it had one foot upon the necks of the emperors and the other upon the rights and conscience of the ignorant masses—that period was the darkest in all human history.

Let us hold up before the people, over and over again, the great and essential difference between Christ and the pope, between the Protestant and Roman Catholic principles.

Jesus said: "You do err," and why? "Because you do not know the Scriptures." The reformation came, and understood this valuable hint, scattered the Bible everywhere among the nations, and with the light of the Gospel, new life, new energy, new discoveries sprang up, and an age of general prosperity came over all Europe where that light was not barred out.

Should any one require further proof, just let him draw a geographical line and compare the conditions of those nations who came out in the light, with those that were kept in bondage by the Roman hierarchy, where hardly more than 20 per cent are able to read and write. Because Rome has always neglected the wants of her own children, you will find ample reason for thanking God that He has placed you somewhere else than in a Roman Catholic country, where darkness and superstition must prevail—for her policy ever will be, the more ignorant a Catholic is, the more pious and the better tool he makes for Rome.

J. P.

CHICAGO, Ill., March 11, 1895.

Will Be An Editor.
Representative Dick Jones of Douglas county has just purchased the Atkinson Graphic, and when the legislature adjourns he will remove to Atkinson and mould thought in the most approved style. He is a gentleman and a scholar and an experienced newspaper man and he will continue the Graphic as one of the brightest and best county papers of the state, which Editor McArthur has made it.—Fremont Tribune.