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Priests Control the Daily Papers and Suppress News that Hurts Romanism

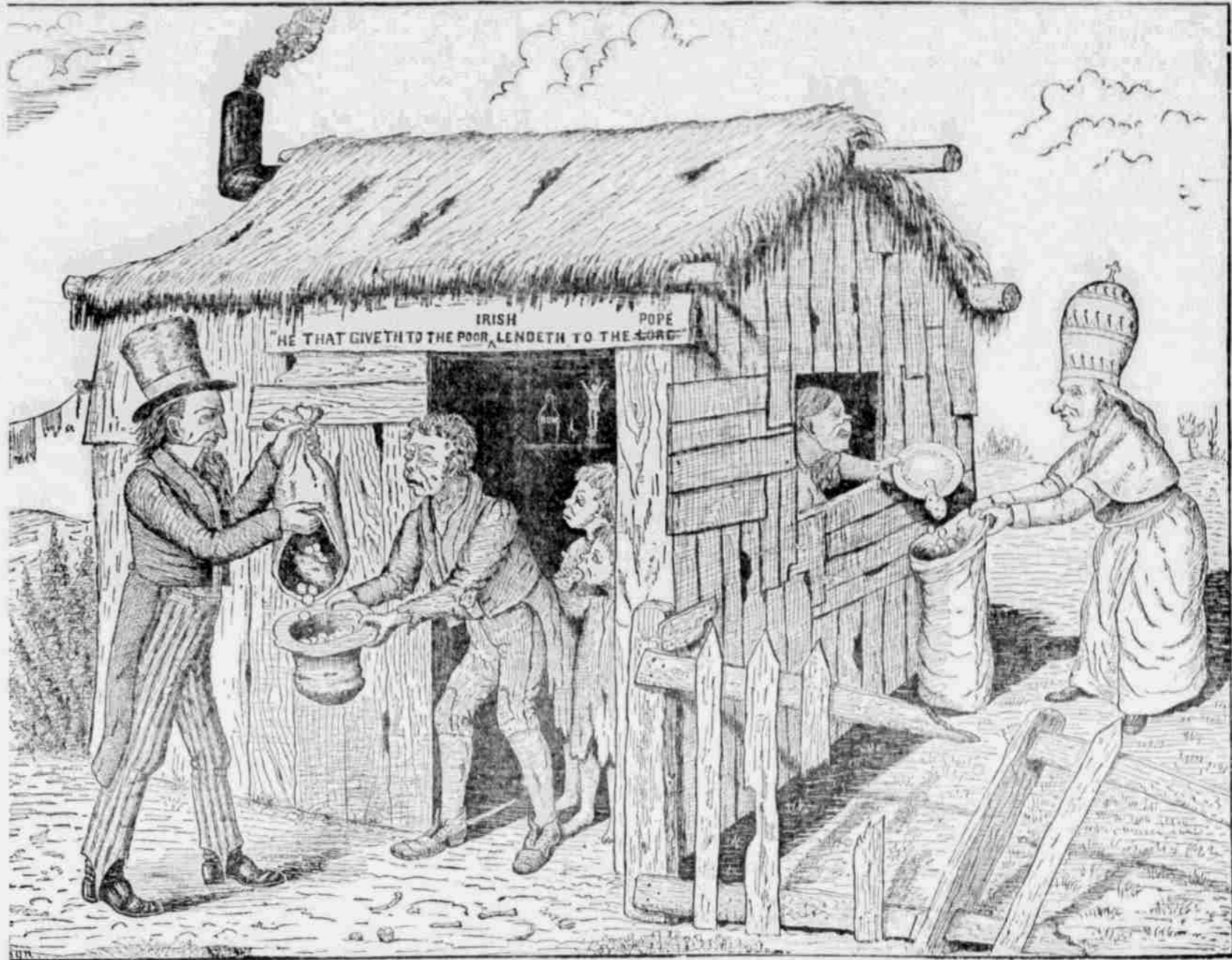
The Roman Church is a Dangerous Power in Politics When It Can Spend Half a Million Dollars in a State.

Are you at work among the Roman Catholics? If you are not then, why are you not? If you are a drone, there may be some danger for you when all the honey is gathered. The Presbyterians are doing some work among the Mexicans and we cut the following from one of their periodicals:

"It is not pleasant to say anything derogatory of any church in this age of toleration. It is not popular to speak disparagingly of any system of faith in this country of religious liberty. He who ventures to do these unpleasant and unpopular things must justify his course on other than religious grounds if he would command sympathy and respect. Men nowadays care less for principles than for practical results. One must show what harm anything does or what good it accomplishes in order to command the respectful attention even of Christian men and women. Everything is judged by its utility. If it can be shown that a Roman Catholic priest can quell a riot and thus rescue periled lives and save property from the destructive violence of a mob, there are good men and women ready to excuse the Catholic church on this account from all charges of evil on other accounts, and to commend it to the generosity of municipalities and legislatures, not considering that the very power which enables the priest to quiet his inflamed and violent subjects enables him also to determine elections, control political parties, promote the schemes of bosses and serve the purposes of any hierarchy that might command his services. If he can quell a mob it is plain that he also has it in his power to direct the energies of such hostile, destructive elements at his will. But it remains to be shown that he ever does actually use his power for other than the purest and best purposes. It is no more than fair that the Roman Catholic church should be judged by the general trend of its work and influence rather than by exceptional facts in its history.

What, then, has been the general character of that church in this country as compared with Protestant churches?

Its ambitious and distinctive methods in regions where it has existed side by side with Protestant churches afford an index to its character; points not to a zeal for souls, but to a dangerous usurpation of power in local and in national affairs. The Rev. Dr. Scott F. Hershey, of Boston, states the case very forcibly in the introduction to his valuable book, "The Roman Papacy." He says: "The secret manner in which the Roman hierarchy have worked their way into the control of nearly all the large city governments in the North, the public schools in towns and cities, the state legislatures, and of recent years the Congress of the United States, the departmental branches of the government at Washington; the torrent of abuse they pour upon every one who raises a voice against their ecclesiastical favoritism, their demand for public money for Roman Catholic institutions; the alarmingly large contribution of this church to our pauper and criminal classes, entailing a grievous burden upon the general public to support the errors and failures of life directly produced by and traceable to their ecclesiastical system; the preservation in our country of such Spanish and medieval institutions as that of the conventicle prison in daily violation of constitutional and statutory law; the vast, rapidly growing and exceedingly dangerous money power by which it is easy for an archbishop to turn a half million dollars into the election of



AS MISS GONNE IS HERE IN THEIR BEHALF TO-NIGHT, LOOK ON THE PICTURE AGAIN.

a single state to help Roman interests in the American republic; the enormous accumulation of property held independent of taxation, amounting in Washington city to more than twelve million dollars, or three times as much as all Protestant holdings together, in which is a political inequality of stupendous extent; the criminal effort to derange all the facts of the past in our history and our literature until we have a generation of Americans mostly without any historical knowledge of the past evils of Romanism and hence incompetent to judge or deal with its present evils; the priestly domination of the daily press to the extent that reliable news are withheld; the presence at our national seat of government of an accredited representative of the pope, taking a hand in our public affairs—these things have made the condition which is before us. The settlement of this condition, and it is a religious-political one, confronts the true patriotic citizenship of the land. This settlement involves such considerations as the American constitutional idea of sovereignty in conflict with the papal idea of sovereignty, the danger of relieving Roman Catholic ecclesiastics from the authority of civil forms, the evident conflict between canon law and civil law; some limitation of the dangerous money power of the Roman Catholic church; the more complete and assured separation of church and state, the prevention of the ecclesiastical use of public money, the preservation of our public school system, the recovery of municipal government from ecclesiastical domination, etc., etc.

"We have no desire to be intolerant with the religious rights of the Roman Catholic church. We should be just as ready to champion our Roman Catholic fellow-citizens in the enjoyment of all these religious rights, privileges and opportunities which belong to them under the constitution, as we are ready to defend the Protestants. It is the religious intrusion of that church into our public affairs that we do and must continue to oppose."

The true genius of a church can best be determined by the results of its life and work in regions where it has had exclusive sway, and a fair and extended

experiment, with none to molest or hinder. Fortunately our country furnishes such a test. The Roman Catholics came to Florida, Mexico, New Mexico, Colorado, Arizona and California, with the most genial climates, the most fertile lands, the richest mineral hills and mountains, and occupied there a century before the earliest settlers of the original thirteen states established their homes among the sand dunes of the Carolinas and the granite hills and snow covered valleys of New England.

It is true that venturesome and unwelcome Protestants intruded into Florida and South Carolina at an early day, but they interposed no great obstacles to Spanish designs as they were soon exterminated by the bloody hands of Catholic assassins. Left to themselves with all the advantages of time and climate and varied and abundant natural resources, they should have led all others in every glorious enterprise and achievement. But what have they actually accomplished? They have never built a city nor erected a factory, nor laid a mile of railroad, nor founded an institution of learning, nor organized a bank, nor established a state, nor evolved a single principle of liberal civil government, nor elevated a single tribe of Indians out of their blankets and wigwags into civilization and citizenship. The dense ignorance and spiritless indolence of their people in a climate invigorating to mind and body are criminal. The cruel and indecent rites of the penitentes result in crimes that should be punished as murder. Their obstructive opposition to the infusion of intelligent American elements with ideas of material enterprise, of religious freedom, of social purity and domestic happiness, reveals the genius of the Roman Catholic church. It is most securely entrenched in the ignorance, poverty and isolation of its people.

Our church has attempted no aggressive movement against the Catholic church or its communities as such. But we have instituted a rescue work for the ignorant, the neglected and depraved among the Mexicans in the southwest, just as we have in Utah, in Alaska, among the Indians, among the

mountains of the south and in the slums of the cities.

[The Presbyterian paper from which our correspondent clipped the above contained a list of the missions in Mexico, Colorado, California, Arizona, and New Mexico, and the date of their establishment. Our friend then adds these comments:]

Now, if you cannot do anything personally to stamp out this heretical religion then give money to those who are doing it. If you are intensely interested give half of your income and if not interested as much as that, then give according to your interest in the work. They need ten times as many men in these Roman Catholic fields but they need money to place them there. Be sure to make the most of yourself in some way. That is half of the fun in life. Beat everybody else in elevating humanity. A.

The Mormons.

When Utah was admitted to the union as a state there was a general suspicion that the assurances given by leading Mormons of their future intentions were not to be trusted. It was declared that polygamy was not and should never be sanctioned by the church; and that religion should never be mixed up with politics. Both promises have already been proved false. While open polygamy is undoubtedly much diminished, it has by no means disappeared, if the testimony of reputable witnesses is to be accepted. And the president of the Mormon conference, at its recent meeting in Salt Lake City, openly advocated a union of Mormons to elect candidates in the coming elections of city, state and national officers. "The day has come when you must put aside Democracy and Republicanism, and as Latter Day Saints unite and you will not be taxed to death." It is not to be feared that Mormon influence will ever extend widely beyond the state of Utah, though converts are made all over the country. But the election of representatives and senators to congress by a Mormon vote would be a serious misfortune and a bad precedent. Are there enough Gentiles in the state to prevent such a combination?—The Standard.

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WANT IT "KEPT QUIET."

That is the Charge the Police of Philadelphia Now Credit to Rome

When They Report That the People Interested Want the Case (Priest McPake's Death) Kept Quiet.

About two weeks ago we published a dispatch from Philadelphia which described the finding of the bruised and battered remains of Priest McPake in the yard of a convent occupied by fourteen Roman Catholic nuns. The Philadelphia Bulletin of Nov. 11 in speaking of the case says:

"Archbishop Ryan and Father Daly had a conference at noon today at the Cathedral, but whatever theory they may entertain was not made public.

"Special Officers Carey and Baker, of the Second District were immediately detailed on the case. What they learned they keep to themselves.

"At St. Paul's academy, on Christian street, where the body was found, few traces that there had been a tragedy were to be found. Under the guidance of the housekeeper a visit was paid to the coal bin, in front of which Mrs. Reed made her ghastly discovery. Here a significant piece of evidence was discovered by the Bulletin reporter. On the face of the top step, leading to the bin, were two marks which looked like blood. From their position and outline they would indicate that Father McPake did not fall down the stairway, as has been advanced by the police. The stains are almost an inch in length and look like thumb-marks. It appears as though they had been made by someone with bloody hands, who was groping for the stairway in the darkness, and in his effort to locate them had reached forward and grasped the top step, leaving the imprint of his thumbs as an evidence. The sister said that the slab and steps had not been scrubbed since the tragedy.

"That the detectives are not yet fully satisfied that they have sufficient information of the manner in which the priest met his death, is evidenced

by the fact that they are still working on the case. It is certain that the priest did not visit his relatives. It is positively stated by the clergyman that he was not at St. Paul's rectory, and he had no business that could take him to the school.

"For some unexplained reason the coroner's assistants seem bent on making the mystery deeper instead of clearing. After a post mortem examination that lasted over two hours yesterday, Dr. Cattell, the coroner's physician, hastened to break the long-standing custom of the office and make public an explanation of the case that does not explain.

"The opinion of the police of the district is that the priest was either killed or seriously hurt inside the academy, and that he either was dragged out and left on the porch or else he fell there exhausted after being ejected, and died.

"There are no blood-marks leading from the fence to the place where the body was found, the police say, and they also state that it would have been impossible to raise the body over a ten foot fence without the aid of a ladder and rope. If these were used there would certainly be some evidence of it.

"Police Supt. Linden said that Sergeant Willis stated when he made the report that the people interested wanted the case 'kept quiet.' The superintendent said that would be impossible.

Rome Does not Mention Her Losses.

Occasionally it is published that some Protestant has left his faith and gone into the Roman Catholic body and then some people begin to fear that Protestantism is all falling to pieces. The fact in regard to most of these cases is that they never were intelligently trained and educated Protestants, but only so nominally or formally. On the other hand, it is true that thousands of intelligent Romanists are coming out of the body in which they were raised and trained and nearly every Presbyterian minister, if not every one, has received such persons. Protestantism is not falling to pieces, but is steadily growing.—Herald and Presbyterian.

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