ROME JUSTLY ACCUSED

Ex-Commissioner of Indian Affairs T. J. Morgan on the Papacy.

Accuses the Papal Hierarchy and Its Representative, Satolli, of Six Offenses Against This Country.

In the issue of June 9, the New York *Times* publishes the following utterances of the ex-commissioner of Indian affairs regarding the papacy:

Mgr. Satolli, "the little pope" sent to this country, is showing himself very busy in suppressing what little of independence there existed among American papists, and in crushing out whatever semblance there was of sympathy with American institutions. He has cajoled, flattered and silenced Priest McGlynn, humiliated and crushed Priest Phelan, and is apparently, succeeding in introducing in its worst form the ultramontane spirit among his followers. These poor people are obliged to recognize in him an infallible ruler, from whose decisions there is no appeal. A foreigner, he seeks to control the spiritual and political activities of Americans; an Italian, ignorant of our language, and himself utterly unacquainted with our public schools in their practical workings, he arrogates to himself to instruct Americans as to the conduct of their public schools; representing a nation of illiteracy, he assumes to instruct the most enlightened nation in the world in matters of public education. He is an irritating impertinence.

The Roman Catholic hierarchy or its representative is guilty of these offenses:

1. It has shown itself unfriendly to the American public school system. For years it has denounced it as "godless," and demanded its overthrow. Failing in this, it has attempted to divide the public school fund, which would necessarily result in the destruction of the system.

2. It has persistently drawn from the public treasury, national and state, vast sums of public money for ecclestical and sectarian uses. This is a gross violation of the one great, radical, thoroughly American principle of the separation of church and state.

3. It has used its ecclesiastical machinery as a political agency in controlling the votes of its followers, and has thrust into American politics the offensive and dangerous element of narrow ecclesiasticism.

4. It has pushed its greed for office to the furthest possible extreme, and has not hesitated to use its boasted "balance of power" to secure for its adherents political place and influence. It is not too much to say that today the American republic, prostrate and bleeding, is under the domination of what may be called the unrighteous trinity of Tammany Hall, the Roman Catholic hierarchy and the solid south. The evidence of this unhallowed injection of ecclesiasticalism into our national, state and municipal politics is everywhere apparent to all except those whose eyes are so blinded by partisanship that they will not see.

5. It has established in the city of Washington a "bureau of Catholic Indian missions," an ecclesiastico-political machine of the most offensive character. It is a standing menace to the peace of the republic; it is run on the most approved jesuitical methods; it is unscrupulous; it is organized for public plunder; it dominates the Indian office; it intimidates congress, and dictates to the present administration of the national government; it has taken millions of dollars from the public treasury, and today has free access to the vaults. The Indian bill now before congress carries an appropriation of large sums of money for this papal pirate, in violation of the spirit and letter of the constitution, and against the formal protests of multitudes of citizens who are outraged and robbed by it. The bill will be enacted into law by a democratic congress in payment of political services and with the consent of truculent republicans who barter principle for votes. The institution has a special champion, a political dwarf from Missouri, who makes politics a trade, and trade odious. The jesuit, who is the master spirit of this nefarious machine, sent an insulting letter to the board of Indian commissioners at its last meeting, which was meekly received and printed in full at government expense in the volume of proceedings. In it he characterizes all opponents of sectarian appropriations, as bigots, fanatics, hypocrites, liars and religious anarchists. Is it surprising that Protestants sometimes use strong language when characterizing Rome?

6. The hierarchy does not hestitate to resort to any means that seem calculated to accomplish its ends—secrecy, conspiracy, slander, falsehood, boycotting and to use those terrific engines of coercion, the confessional and absolution, to keep men within the fold, to punish them for desertion, and to control their actions.

These are grave charges to make, but I make them after due deliberation and with the firm belief that they are true. I know, of course, that these charges will be denied; but I repeat that they are true, and that the state of things they reveal sufficiently accounts for the renaissance of patriotism seen everywhere about us. The Romish hierarchy, political, foreign, un-American, un-republican, audacious, aggressive, unwise and dangerous, has, by its action, profoundly alarmed the American people, and has forced the patriots of this country to recognize the necessity of combined action for the protection of American institutions.

The rise of the patriotic orders is full of significance. Thousands of the best citizens of the republic, men of the highest personal character, men of integrity, intelligence, piety and patriotism, who have no personal interests to subserve, and who have no animosity toward any class of their fellow citizens, but who believe profoundly in the essential principles of the republic, the utmost freedom of the individual, are combining for the preservation of our public school system, the prevention of the division of the school fund, the restriction of immigration, the protection of the purity of the ballot box by additional safe-guards, and the elimination from our politics of sectarian contention.

With a word of kindly, but emphatic warning, they say to the Roman Catholic hierarchy, "Hands off the American public schools, hands off of the public treasury, and hands off the American ballot box." If this warning is heeded, and the Roman Catholics of this country are willing to take their places as American citizens, asking nothing for themselves as Romanists, but doing their duty as citizens to promote the common prosperity of the country, there will be less excuse for the existence of distinctively patriotic orders, and there will be peace. If the warning is not heeded, the bitterness, strife and possible conflict, that will inevitably ensue, will be chargeable directly to the folly of the aggressors. The American people are in no temper to be trifled with on these great questions; the spirit of patriotism once thoroughly aroused will be as resistless as the tide of the ocean.

It is folly to say that this movement is in the interest of the republican party; unfortunately, some of the chief offenders in the matters complained of by the patriotic orders have been identified with the republican party; it has been too ready to cater to the Roman Catholic contingent within its ranks. The chairman of the national republican committee in the campaign of 1892 was a Roman Catholic, and it is believed by very many persons, with what justice I cannot say, that he was handicapped in his management of the campaign by his ecclesiastical bonds. There is great dissatisfaction, as I have reason to believe, with the fact that the republican party of New York is largely in the control of the Roman Catholics, who, if they are honest in their allegiance to the Roman Catholic political despotism that claims them, cannot be true to the republican party as a national organization, seeking the perpetuity of American principles and devoted entirely to the weal of the republic.

We have witnessed in this city, now practically under Roman Catholic control, a rottenness of municipal corruption that smells to heaven. We have seen a mayor of this great city kneel publicly and kiss the ring of the archbishop, his spiritual and political ruler. It has been asserted, apparently with good ground, that the archbishop of this diocese is the keeper of the Tammany conscience, and a sorry job he has of it.

It is worthy of mention, in conclusion, that there was held in the city of Des Moines, Iowa, in the month of May, a national council of delegates representing what is commonly known as the A. P. A's., and I am told, although I do not know, that they adopted rules and regulations for their future guidance. What these are I do not know, but I have been informed by those who claim to know that they are not open to the objections which have been urged against the order heretofore. I suggest that if the *Times* or other newspapers desire to be fair in discussing a great movement like this, that it shall be careful to inform itself as to the exact facts in the case, if it can do so, and limit its criticism to realities, and not waste its strength on a man of straw.

HENRY F. BOWERS, FOUNDER OF THE A. P. A.

Grease Your Wagon, Sir.

MR. PECCI: An Irishman once—so I was told—was asked to go to the barn and grease the wagon. He went and returned, and when he was asked if he had greased the wagon, he said: "I grased the wagon all over but the phlace where ye put the whales on." This is the reason there is so much opposition to you in every country. Your people and the societies which they form, when they do a thing, do exactly what they should not do, and when they see it is not acceptable, try to compel the people to accept it. The Irishman, in his estimation, did perfectly right, because he did exactly what his boss told him to do, with the slight exception of the place where the wheels were put on, and that was out of sight, where no one would see it, and it would not have made the wagon appear any better or worse.

History tells us of Monks, while they were trying to prove to the world that they were a necessity, were hiding themselves from the world and there preparing themselves for the work of being clay in the hands of the potter, to execute plots against established governments. Mr. Pecci, this is not christianity. I do not know what you call it. In the Sixth century Cougal, of Great Britain, influenced 3,000 men to leave active life and spend their time in solitude. His disciples filled Ireland, Gaul, Germany and Switzerland. These Monks lived in monasteries and cells, and it was considered, at that time by your church, the more filthy and vile their raiment was, the more holy they were supposed to be. They must have be a spectacle that would solicit the sympathy of a "street Arab." I expect, Mr. Pecci, they were all greasing wagons.

You are truly in unfortunate circumstances. Your wagon-greasers who have graduated from the caves and holes in the rocks, are attracting the attention of the world. You should, by all means, have a new policy for them to pursue, or disband.

The pope thus says to Uncle Sam,
"Your coach is running very slow,
And I am satisfied I am
The man to grease it. I'm no 'blow.'"
—ALAPH.

POETS' CORNER.

Dorothea.

Far down the rhythmic cadence of the years,
Fair memory has led me back to tears.
Across the tablets stamped with age and pain,
She wakes the echoes of a sad refrain,
That lingers ever in my inmost soul.
Before my eyes again she stands; control
Is lost and only anguish sweeps the chords,
Too strong for silence, and too deep for words.
'Twas only a picture—but a passing face—
So touched by beauty and surpassing grace.

That from the deeps my father's sister stood,
My type of loveliness and womanhood.
That younger sister—who in life's first woes,
Taught me the glory of a calm repose
In woman's arms, secure from every ill.
She wrap'd me round and bent my stubborn will
With love divine. Here Dorothea stands,
None other such, I know, in all the lands.
Sedate and grand, with sorrow-brooding eyes,
Her looks hold converse with the distant skies.

Sad, from some sorrow I had never known;
Perchance, for him, into the other flown,
Ere yet the wedding ring had lost its shine;
Swept from her sight beneath the ocean's brine.
Reft from the ties a mother's heart can feel,
Before her motherhood awoke its zeal.
Far searching gaze, a tender, woman's heart
In calm submission plays the angel's part;
Waits for some summons we may never hear,
And sees her pathway through the heavens appear.

Here was the purest love I ever knew,
His affection—tender, manly, true.
All thoughts of her in such close circles run,
Father appears, as though the twain were one.
Both to the silence past; to hap'ly wait
My slothful coming to the upper gate.
Both apprehensive, lest my steps go wrong;
Or lips refuse to sing the heavenly song;
Yet thrilled by mystic ties that bind to earth,
Responsive to my love—of little worth.

June 12, 1894. —ISAAC A. POOL.

Sweet Peas.

Pink-white the pearly cheeks,
Love's innocence—that speaks;
A flaming crown is over-head,
Wooing with love's intenser red.
A silken nest within,
Of snowy, spotless skin,
In which awaits, the hidden pod,
The coming mystery of God.

* * * * *

Pink-white the pearly cheeks,
Love's innocence—that speaks;
A Cupid's bow is over-head,
Wooing with love's intenser red.
An untouched heart within
That snowy, spotless skin;
His arrow sharp will pierce it yet,
And conquer fairy-sweet Lizzette.
—ISAAC A. POOL.

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