

POPE IN WASHINGTON.

BISHOP JOHN H. VINCENT IN THE "FORUM" FOR MAY.

Discusses Mr. Satolli, His Mission, His Authority and the Treatment He Should Receive.

The *Evening*, in the past, has published many able articles, many in which truth and loyalty have pulsated every line, but never before has it published a contribution equalling in force, in point and in clearness the article in the May number, over the signature of John H. Vincent, bishop of the great M. E. church. Read what he says, then call the A. P. A.'s bigots, call the Orangemen "safron-colored Americans," or any other pet names you may wish, they are willing to march side by side with such a grand light as Bishop John H. Vincent:

Francisco Satolli in Washington is the "Apostolic Delegate" for the United States of America of his holiness, Pope Leo XIII., resident in Italy. He comes, in the language of his "commission," to "weed out the germs of dissension," and "amid the sweetness of peace" to put into effect "the means which conduce to the increase of religion and the salvation of christian souls." His commission duly "given" at Rome in St. Peter's under the "Fisherman's Ring" is full of the authority of the pontifex maximus: "We command...we command... Whatever sentence or penalty you shall declare or inflict duly against those who oppose your authority we will ratify, and with the authority given us by the Lord will cause to be observed inviolably until condign satisfaction be made, notwithstanding constitutions and apostolic ordinances or any other to the contrary." Certainly here is a voice—a voice creative. And the creature is the "Titular Archbishop of Lepanto," Francisco Satolli. Verily the pope is in Washington—the pope Gioacchino Pecci, Leo XIII., "Vicar of the only begotten Son of God on earth."

Is this a good thing for America—this extension of personal papal power from the Tiber to the Potomac? Does it augur well or ill for the republic? Careful students of history usually find themselves on the alert when Rome makes a new move or adopts a new policy. Is alertness the fit attitude in this case?

If the Roman Catholic church in America confined itself to purely religious and spiritual offices; if in the spirit of Christ, who declared, "My kingdom is not of this world," the Roman church sought simply to teach the ignorant, to raise the fallen, to lead the guilty and penitent to the invisible and divine Saviour, who alone has power to forgive sin; if it aimed to console the sorrowing, to edify the believing, and to promote righteousness, liberty, sympathy, and the spirit of christian brotherhood throughout the land, the temporary or permanent presence of a gifted and saintly representative of a church from beyond the sea would add to the gracious power of the church in America; and if that representative were Francisco Satolli, the good brother would be warmly welcomed by all christians in America.

But when most of us, Americans, think of the pope of Rome, we do not and cannot think of him as simply a spiritual leader. That indeed he claims to be. That he may be to many humble and submissive souls. But to the student of ecclesiastical and of general history the pope is more than that—or less. He and his followers claim a "kingdom of this world," a kingdom which embraces the whole world—"all the kingdoms of the world, and all the glory of them." Against a papal decree no civil law has any force. A Roman Catholic authority says: "The civil laws are binding on the conscience only so long as they are comfortable to the rights of the Catholic church;" "in the case of conflicting laws between the two powers, the laws of the church must prevail over the state." "You say," writes a distinguished Roman Catholic official, "I will receive my faith from the pontiff, but I will not receive my politics from him." The assertion is disloyal and untruthful.... You must think as you choose; you must think as Catholics. Says another Roman-American bishop, "We are Catholics first and citizens next. God is above man and the church above the state." It is in the light of this statement that wise men read Cardinal Gibbons' recent article in an American magazine on "Patriotism and Politics." He says: "Next to God our country should hold the strong-

est place in our affections." Now, the cardinal certainly penned those three words, "next to God," with their full Roman meaning in his thought. It is in the same Roman light we must read Mr. Satolli's commission. This is the light in which all loyal Roman Catholics read it. Mr. Satolli is more than a spiritual guide. He is the "Alter Ego of the supreme pontiff within the ecclesiastical territory of the United States." He has many political duties to perform; whatever, in fact, may be necessary to "procure more speedily and energetically the good, prosperity and happiness of the Catholic peoples."

In Mr. Satolli the pope is here! What was impossible a few years ago in the United States is now a fact. Does the law announced by a Baltimore Bonaparte concerning the pope apply also to his American *Alter Ego*: "Whether a captive or an exile, the pope can never be a subject?"

Mr. Satolli represents all the distinctive dogmas and institutions of the church Roman: Papal infallibility, papal independence of and authority over all civil governments; the subjection of the individual intellect and conscience to the pope, his bishops and priests; the intercessory offices and spiritual ministries of the Virgin Mary, "Mother of God"; the confessional; the law of enforced and unnatural celibacy, and all else in creed and ordinance

The public school funds are divided in Lima, N. Y., and, unless a change has recently been made, in Lexington, Ky. All through the land this disloyal law is working, and the end is not yet. The new policy represented by Mr. Satolli will not reverse this Romanizing tendency. Of course the church is thoroughly "honest and sincere" in its opposition to the public school. And the majority of the American people is just as honest and sincere and resolute in its devotion to this noble institution!

It may be well to recognize the real ground of opposition on the part of the church to the American system of popular education. It is not because of the "religious" or the "non-religious" element in the public school. Where the teacher is personally true and reverent, whatever his religious opinions are, the tone and tendencies of the school are sure to be quite as "religious" as any boy needs. And if his home and church do their duty he will require nothing in the school of a specifically religious character. And where home and church are neglectful of his spiritual training the government may make some provision for his instruction, but it does not and must not employ the public school system for that purpose. But this objection does not touch the real motive. There are wise men among us who understand

and imitate the doctrine of papal supremacy over the individual and the state the greater will be the demand for the public school to save the state. And why should not Roman Catholics help to save the state?

We rejoice to see the enthusiasm of the church in reference to its educational exhibit at Chicago. Every Protestant should study it. It will show what Rome can do in a free country where she is compelled to do something. And it will be worth our while as Americans to ask, as we behold the display, why no such educational exhibit could be made in Spain, in Mexico or in Brazil, where Rome has had the monopoly of opportunity for so many centuries.

What a blessing would it be to the future of this country—to all schools of religious belief—if the suggestion of President Grant in his message to Congress in 1875 could be adopted:

"I suggest for your earnest consideration and most earnestly recommend that a constitutional amendment be submitted to the legislatures of the several states for ratification, making it the duty of the several states to establish and forever maintain free public schools... forbidding the teaching in said schools of religious, atheistic, or pagan tenets, and prohibiting the granting of any school funds or school taxes, either by legislative, municipal,

agencies, Protestants and Roman Catholics, or Americans, intend to govern America. In the meantime we are occasionally in danger from local mobs who drag Protestant lecturers from the platform; of "snubs" from high magistrates on state occasions; of "boycotts" under the direction of Roman bishops; of interference with fixed programmes to keep "brave Americans from participating in national celebrations. And we do get some reports of Protestant chapels mobbed and Protestant ministers imprisoned where Rome has rule. But we believe that policy, if not fundamental doctrine, will have influence in reducing and finally preventing those outrages. We may trust our true American Roman Catholics; and they must help to "increase our faith."

The attitude of the New Testament Christian toward the Roman Rome must of necessity be that of sleepless vigilance and of uncompromising and unrelenting antagonism. Without bitterness but with unwavering fidelity we oppose Rome. "The sweetness of peace" may blunt the sword of righteousness. In this country we want no false peace. We want the independence of American citizenship and no foreign allegiance. This spirit is compatible with purest love. In this spirit is the salvation of the Republic. We judge the individual leniently and generously; we fight the system vigorously.

at the ballot-box administer a wholesome rebuke to certain princes, prelates and priests—a rebuke that will be heard and heeded in the innermost recesses of the Vatican; and the greatest surprise to his holiness will be in the fact that tens of thousands of the "faithful voted that glad day for the republic and its public schools."

JOHN H. VINCENT.

PRIEST IS ACCUSED.

Father Clancy Unlawfully Restrains J. Flusky, 'Tis Said.

The filing of a petition for a writ of habeas corpus before Judge Tutthill yesterday brought to light an interesting story, in which the principal characters are Father Clancy, Catholic priest of Woodstock, Ill.; John Flusky, an old farmer of McHenry county, his son John, and his grand-daughter, Mary Jane. Property valued at \$200,000 is said to be involved. The petition seeks to gain the release of John Flusky, sr., who is 92 years old, from the Alexian Brothers' hospital, in which institution it is claimed he is held against his own will and the wishes of his relations and for the purpose, it is said, of furthering the ambitious schemes of Father Clancy.

Last June John Flusky, sr., disappeared from his home in McHenry county, near Woodstock. The dis-

appearance of the old man, according to C. McEldridge, attorney for Mary Jane Flusky, the petitioner in the case, created great apprehension among his relations. Fears were entertained for his safety on account of his great age. A search was instituted, but it was not until October that a trace of him was found. This was obtained through transfers of his property, by which Mr. Flusky, sr., made over to Father Clancy two farms valued at \$20,000, one of 292 acres and another of 105 acres, for a consideration of \$4,000. By this transaction the relatives traced the old man to the residence of Father Clancy. They were refused admittance, they say, and all efforts to obtain an interview with Mr. Flusky were unavailing. It was also ascertained, according to allegations made, that the priest had prevailed

to make a will by which he cut off his son and granddaughter without a cent and gave all his property to Father Clancy. Proceedings were at once begun by John Flusky, jr., to set aside this will, and they are now pending in the McHenry county courts.

At this time Mr. Flusky again disappeared. After another search his granddaughter learned last February from a friend that an old man had been admitted some months before to the Alexian Brothers' hospital. She called there and found that it was her grandfather. He told her that he had been brought there in the night, but when or from what place he did not know. He was anxious to return home with her, and said he was not sick and that it was not necessary to remain at the hospital for medical attendance. But when the brothers in charge of the hospital found she was related to him she says they separated them at once and she was compelled to leave the place. Repeated efforts to see Mr. Flusky have been made since, both by the son and daughter, it is claimed, but without avail, and as a last resource a habeas corpus proceeding was resorted to. This will be heard by Judge Tutthill Friday morning at 10 o'clock.

The brother superior in charge of Alexian Brothers' hospital said last night that the elder Flusky had been in the institution at two different times. The aged man is blind, infirm, and of unsound mind, his attendants claim, and is incapable of taking care of himself or transacting any kind of business. Regarding his relatives, his possessions, or any dealings with Father Clancy, of Woodstock, the brother superior knew nothing.

"All I know about the old man," said he, "is Father Clancy brought him to the hospital about a year ago, giving us instructions to take care of him. We kept him four months and Father Clancy took him back to the country. In October Father Clancy returned him to the hospital. He was in poor health, and we have been keeping him ever since. A few weeks ago a woman called here and wanted to take him away. We did not know her and would not permit the old man to go out of our care without authority from Father Clancy, who placed him in our charge. Again the woman, accompanied by a man, called and asked for Flusky's release. I asked if they had an order from Father Clancy, and they said they had not. They were insolent, and being strangers, I would not intrust the old man to their care. When the writ of habeas corpus is heard in court I can readily explain why the hospital would not turn him over to strangers."—*Chicago Tribune*, May 3, 1893.



UNCLE SAM COMES TO THE RESCUE.

which distinguishes the Roman Catholic church. Mr. Satolli is not here to modify one feature of Rome. His presence accentuates all that the pope and the church hold.

Mr. Satolli comes to America to direct a new experiment, by temporary concessions to the rights of the individual, especially in the matter of public education. He is the peace-maker between conflicting elements in the American-Roman church—but he represents a new and temporary policy and not a new principle. Both parties in the church seek the same end: Roman Catholic domination in the American state, and chiefly, as absolutely necessary to that end, the division of the public school fund and the support by the state of parochial schools with Roman teachers, the Roman catechism, and Romanized historical text-books. The policy of refusing the sacraments to parents who persist in sending their children to the public school is modified, but the increase and improvement of the parochial schools are enjoined. It must be remembered that the church is no more loyal to the public school under Mr. Satolli than before; and it fully expects, one of these days, by a sudden and masterly stroke, to secure the incorporation of the parochial schools into the government system of "free schools." In many places in the United States today, to a larger extent than our citizens know, concessions have already been made by local authorities. Parochial school buildings have been rented by the public school boards, "sectarian" schools held in them, and sectarian teachers in gown and hood paid out of the public treasury. This is now being done in several states. The Fairbairn, Stilwater and Poughkeepsie plans are substantially a surrender of the nation to the church.

the ground of Roman opposition to the American school. They find it in the habitual and delightful association of Roman Catholic children and youth with intelligent American boys and girls—the products of a free, christian civilization—the civilization of the unfettered Bible, the enlightened, individual conscience, the right of personal judgment, and the cultivated christian home. The play-ground, the classroom rivalries, the casual conversations, the play of innocent and joyous friendship are likely to make havoc with arbitrary human enactments, tyrannies and superstitions. Nothing is so good for the nation of the future as a free intermingling of our youth of all nationalities and of all forms of religious faith in the recreations and recitations of a common public school life. The nation may well distrust an ecclesiastical system that is afraid to trust its youth in the atmosphere of an American public school.

The republic must maintain the American school. It must be kept out of the hands of plotting politicians in church and state. Its teachers must be Americans whether born on this or on the other side of the Atlantic; and they should also be the products of the American public school. Parents are too "proud" or too "churchly" to instruct their children to the nation's school must not expect the nation to intrust the school to the care of these children when they aspire to be teachers. Nor must the republic be disturbed by the cry of "injustice" in taxing Roman Catholics for the support of the public schools, which their church does not permit its youth to patronize. Sectarian discrimination in taxation would work untold damage. The public school is the hope and stability of the nation. The more numerous and efficient the parochial schools which

or other authority, for the benefit of any religious sect or denomination."

Mr. Satolli will undoubtedly contribute to the full extent of his ability to the novel notion recently gaining currency among us that the Roman Catholic church is a safeguard against anarchy in America. The church has such power over a depressed and ignorant mass that if once she can gain ecclesiastical control of the negro and foreign elements which imperil the country all here will be secure and serene. Now there is no danger whatever of anarchy in America. The freedom guaranteed to the individual, the diverse elements of our population, the frequent opportunities to express the popular will through the ballot-box, the public school with its promotion of the spirit of national brotherhood among native and foreign Americans, the night-schools, the college settlements, the lyceums, the Chautauqua assemblies and reading-circles—all these and a number of civilizing and refining agencies besides are continually at work upon our heterogeneous population.

Smooth words by distinguished prelates now and then spoken in behalf of "laboring classes" and "Negroes" may deceive some as to where the largest ideals for the "workingmen," as they are called, are to be found; but it will not take much study of history to prove that the church of Rome has never been the promoter of a large, free, intelligent manhood among the toilers of the ages.

Are we in peril from this new move of the church in America? Is the inquisition ahead? In the old form—No! We are confident of this, because the people intend in this country to distinguish between America and Rome; and because Americans—true Americans, native and foreign-born,

We recognize the "greatness" and the "goodness" of certain eminent leaders, but we remember that good men who represent the wrong cause are the only dangerous men. The good man who imagines the evil to be good is the man who works most evil to the good. Therefore as Americans we stand for the American Constitution and its fundamental principle of individual rights. We are ready to die for the maintenance of the right of every Roman Catholic to worship God as he pleases under the American flag. But when he insists on his right to embody in our political system doctrines and policies absolutely and manifestly hostile to every distinctively American principle, we are craven cowards if we do not protest and resist.

Therefore let us know Rome; let us speak out boldly; vote conscientiously; circulate literature widely; organize and sustain courses of lectures; reason kindly with our many fair-minded and patriotic Roman Catholic fellow citizens; study Rome in Rome and Spain and Mexico, and let her understand that she cannot be the Rome of Rome, of Spain, or of Mexico in the United States.

Welcome to Francisco Satolli as a learned and distinguished Italian emigrant who desires to become a naturalized American citizen! Let the nation give him full liberty! But let the authorities in Washington beware how they pay him official attention as a representative of the temporal kingdom or authority of the pope of Rome, who is and can be "the subject of no government on earth." And we certainly expect that the officials in our national capital will show him no especial attentions as a representative of a sectarian religious society!

Some fine morning in the not remote future, this republic will wake up and