

CLEVELAND'S LETTER.

Interesting Letters From Friends
in Duluth

A Young Girl's Heroic Struggle Against Roman Catholic Oppression in Roxbury.

By SCOTT F. HENSBY, Ph. D.
EDITOR AMERICAN: The readers of this paper are familiar with the letter of President Cleveland to the pope of Rome, congratulating him on the occasion of the 30th anniversary of his elevation to the episcopacy of Rome. That letter does not express the sentiments of at least fifty millions of our people, and is certainly offensive to most of us. If it be true that a president is to express in his public acts what he fairly thinks represents the views held by a majority of the people, then our president has certainly misrepresented us this time; or if he is to publicly act for what he believes is for the present and future good of the country, to cultivate intimate relations with the papal throne, he is simply stupid.

The American people do not unite with the president in extending to the pope any congratulations bearing upon his official elevations. We are adverse to any man being congratulated for being elevated to distinguished rank in any form of organized evil, which means peril to free nations.

Why did not the president of the United States, at the time of the elevation of Philip Brooks to the bishopric of the Episcopal church in our own country, extend his congratulations to that noble, well-beloved and remarkable man. The spirit and sentiment of such an act would, too, have found an echo in millions of our people. Though the political wisdom of a president doing such a thing upon a purely religious occasion, might well have been questioned.

There is a question to be asked which has a fine stiletto point to it: Did Grover Cleveland send this letter to the pope solely upon the grounds of religious sentiment? Certainly not! Such a course would be without a precedent in American diplomacy; nor would he, on such pretext, insult the religious sentiments of fully fifty million people. Was the dominant motive which determined the sending of this letter, that of a political consideration? Certainly it was! No other version which has in it a grain of sense can be given. And the American people ought to take their president into moral account for this act. Whichever horn of the dilemma is taken, the case is bad enough. The shame of it is deep, and the meaning of it may be equally deep. Mr. Cleveland is certainly not ignorant of that most terrible lesson taught by the history of modern nations, viz., that any courtesies, or friendly intercourse of any kind, between the head of an independent nation and the head of the papal power, is dangerous in the extreme, and is full of the certainty of the most dangerous complications. I feel like calling the attention of Mr. Cleveland to the example of a former president, Mr. Lincoln. Having evidence of the disposition of the pope to interfere in American affairs, Mr. Lincoln directs the secretary of state, Mr. Seward, to authorize our minister, then resident at Rome, to notify the pope that it was confidently expected by the American president that there would be no papal interference in the affairs of the United States.

It should be widely known that the president sent for Cardinal Gibbons, who is the leading Roman Catholic cardinal in the English-speaking world, since the death of Cardinal Manning, of England, to confer with him upon matters political. And be it known that following this prolonged conference, this letter to the pope was written. That is a coincidence which has a significance to it.

This habit, which has been to the front for the last eight years, of our presidents courting the favor and submitting to the dictation of Roman Catholics, ought to be rebuked. It broods no good to us. Let every American citizen do guard duty, and watch over our cherished institutions, or we will be despoiled of them.

WASHINGTON, D. C.

ANOTHER ROMAN ROW.

Polish Roman Catholic Societies Arraigned Against Bishop McGorlick.

SPECIAL TO THE AMERICAN.
DULUTH, Minn., Sept. 1, 1893.—A row of full-grown proportions, and as only Catholics can row, is on here between the Polish Catholic societies and Bishop McGorlick, of the diocese of Duluth. Bishop McGorlick has refused

to consecrate a tract of land purchased for a cemetery by the Polish Catholic church, of Duluth, and accordingly the Polish societies are at loggerheads with him. They have no sympathy with his methods of conducting cemetery affairs, and wish to act independently. The bishop regards them as being incapable of conducting their own affairs, and has said they are a very ignorant people, though he has been discreet enough to make no public announcement of his estimation of their mental caliber. Naturally the Poles resent this sort of treatment. Up to date, however, they have manifested a conciliatory disposition and have offered all sorts of inducements, without avail, to get Bishop McGorlick to bless the ground in which they would like to bury their dead. So determined were they to have this done that they offered (even begged) to deed the land to the bishop if he would bless it and permit the management of the burial ground to remain vested in them. But the bishop would not listen to such terms. The Poles regard his position as a very arbitrary one, the sole object of which seems to them to be for the purpose of obtaining for himself, or for the church, the plot of ground which they have purchased and paid their own money for.

The Poles have so far refused to accede to the bishop's conditions, or to

After a time this burying ground was abandoned and a second one purchased—the Poles being assessed another \$10, which they paid after some grumbling. They were silenced, however, by being given receipts for the money paid in the interest of this second burial ground to apply on lots in the cemetery. In the management of this also as in the first cemetery they were treated as "an ignorant and incapable people." This location, too, was abandoned, and the present Catholic cemetery site was selected by the bishop. The Poles were not backward to suggest that the bishop, or others interested, were benefited by each succeeding change, and as they failed to appreciate any recognition of their rights, accorded in the cemeteries in which they had invested their money, they quietly set about acquiring property for their own cemetery. They know the bishop's feelings in the matter, and to avoid any real division of cemetery, except in management, purchased the twenty acres adjoining the site selected by the bishop for the regular cemetery. Delegations called from the Polish church upon the bishop repeatedly to get him to consecrate the ground. Petitions were presented to him, and other delegations visited him, all to no purpose, however. Finally, two prominent members of the Polish church, in company with attorney Agatine, were delegated

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A DELUTH SCHOOL CLOSED

Because a County Official Demanded a Catholic Teacher, and Set the Whole Neighborhood Up Against the Protestant Teacher.

SPECIAL TO THE AMERICAN.
DULUTH, Minn., Sept. 6.—One of the very few papers in Minnesota to speak out on and rebuke Romanism, the *Scandia*, reports the following deplorable state of affairs on the St. Louis county poor farm:

Some little time ago we had occasion to visit the vicinity of the St. Louis county poor farm, and we were then surprised to learn that the Lexington

school had been closed since last fall. Some people didn't know the reason why; others, apparently, didn't want to tell. Knowing the overseer of the poor farm to be a rabid Catholic, our suspicions were aroused, and the result of our investigations are given in the above head lines.

It is a fact that the overseer of the poor farm, Mr. Poirier, last fall wanted a Catholic appointed teacher at the Lexington school; a Protestant lady was sent, however. But a month or two afterwards the school was closed for want of pupils.

Now, there are children enough in the neighborhood, and it might be difficult to explain why there should not be enough pupils to warrant the school superintendent to keep the school open. But if we are not mistaken, Mr. Poirier, that overseer of the poor farm, went around among the neighbors, and teasing or threatening, or perhaps bribing them, got them to take their children away from the school, till only two or three pupils were left.

If Mr. Poirier had been a private citizen we the *Scandia* would not have said more about it, but he is a county official. And St. Louis doesn't hire any men and give them leisure to boss our schools in the interest of papists. These charges will be laid before the county commissioners at their next meeting, and we shall insist upon an investigation; and we believe our readers will agree with us when we say Mr. Poirier should be given a dose of his own medicine. Our county can go without his valuable services.

A PLUCKY GIRL.

She Sustains a Brave Fight Against Big Odds—Will Somebody Help.

One morning this week a bright-faced, smart young girl called at our office seeking employment. She has fought a battle of which any strong man might be proud. On St. Patrick's day the French Roman Catholics in the factory in Roxbury, in which she was employed, adorned the windows with the national colors, over which they placed the Irish flag, and dared anyone to wear orange. This plucky young Presbyterian Protestant girl was so incensed at their impudence, she fastened her garments with red, white and blue, and wore a conspicuous bow of orange. A young papist threatened to murder her if she persisted in wearing the orange. Early in the afternoon she was called to the office to receive her pay for the week's work, and in going to the office had to pass through the room where only papists are employed and where there is a papist overseer. Discovering the orange

ribbon, a young papist girl besmeared her hands with the grease of the loom, and seized the girl by the throat. She tried to extricate herself from her grasp, when another papist girl struck her a fearful blow in the back of the head, demanding that she take the orange from her dress. This she positively refused to do, when the papist tore it by force from her garment.

Seeing the Protestant girl was in danger of being killed by the enraged papists, two Englishmen rushed to her defense, and drove the papists away.

The affair was so disgraceful, as the language of one of the papist girls had been both profane and obscene the superintendent discharged her. The papists demanded that the Protestant girl should be discharged also, and threatened if their wishes were not complied with, to leave in a body. "The girl has as much right to show her colors as you," replied the overseer, "and I will not discharge her." The case was referred to the superintendent, and he knowing that no Protestants could be found to do the dirty work the papists did in the mill, and fearing the owners would close the mill if a strike took place, he himself suspended the girl for the time being, and the Roman Catholics threaten to kill her if she is reinstated. This was not enough persecution, however, and when, a few weeks later, the girl found employment in a bakery in the neighborhood, and her services were found so valuable her wages were raised twice, the papists went to her employer and told him if he did not discharge her the Roman Catholics would boycott him, and he discharged her.

They now threaten to keep her out of employment. Her family are standing bravely by her; her father, who, by the way, is an Orangeman of the staunchest type, saying that he will de-

fund his daughter if nothing remains of him but the last button on his vest. The young girl tells her story with much spirit. She says, even to this day, as she walks the streets, she hears muttered threats, and her life is still in danger. We trust someone among our readers has a situation to offer this brave young girl who dared, even though put to death, to show her colors. Applications may be made at our office.—*Woman's Voice*, Boston, Mass.

Words From "Watcher."

Editor THE AMERICAN, Dear Sir: I have frequently read and heard of late that Romanism should be regarded and dealt with merely in its political aspect. In other words, it is with the political work of Rome we are to be concerned, and that it matters not so much what the creed of Rome we have to watch. Now, to my mind, that is an unwarranted and unwarrantable narrowing of the subject. "As a man thinketh in his heart, so is he," is a truism just as much now as when penned by the wise man, and if a man has stored in his memory and treasured in his heart certain dogmas, the which he must believe or be damned, why, the natural result will be that his life in its activities must correspond with the beliefs, thus becoming a part of the man. It is the

simplest nonsense to attempt to dissociate the creed of the Romanist from his politics. Together they stand or fall, and it would auger well for the future of America if the Protestants of America were as true to their professed beliefs as the Romanist is to his. A Roman Catholic would be false to his most solemn obligations if he did not stand ready at all times, by word, vote or sword, to seek to establish the power of pope over state.

It is the creed of Rome that brings her in conflict with the progressive spirit of the age and with our Protestant institutions; that pits her devotees 'agin the government' wherever that government dares to declare itself free; that puts around her imprisoned sons a barrier far more difficult to pierce than walls. It is the creed of Rome that demands implicit, unquestioning obedience, such as robs a man or woman of the exercise of their rights as free people.

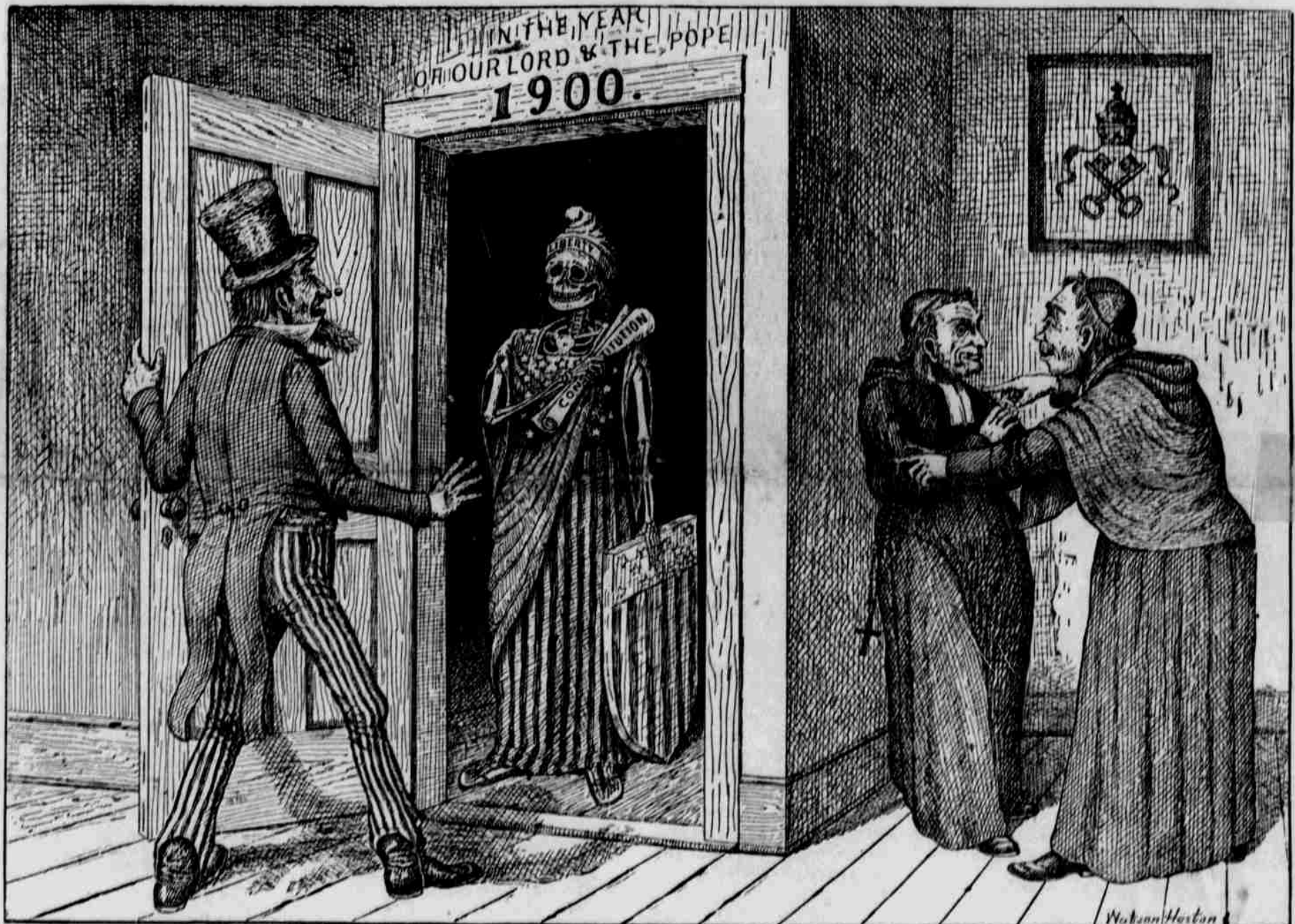
It is the creed of Rome that forged link by link a chain that now binds her votaries in one common phalanx of slaves, and makes her the dread of political parties in republics and empires; and despite all that can be said to the contrary, the head of the Roman Catholic church of today has more power than anyone who ever occupied a similar place. Temporal supremacy is what the wearer of the tiara is reaching out after. Temporal sovereignty is but a minor affair, and a man who can make his influence felt in the shaping of the destinies of nations, must be possessor of no mean power. Who is to blame for all this? For what does the

Protestant church exist? Is it one of its chief functions to protest against the errors of Rome? But have they thus protested? No! For years have they gone on with their varied lines, almost completely losing sight of the worst forms of idolatry beside them, while sending missionaries to heathen lands, allowing a colossal system of imprisonment to grow up beside her in the form of nunneries, controlled in supreme disregard to national laws, while going into other lands in order to let the oppressed go free. Worse still, our Protestant ministers too often become the apologists of Rome, while our tony Protestant families must forsooth send their children to Roman Catholic academies to get the benefit of their superior (?) facilities and their refining (?) influences.

Bah! Meet with Rome on political grounds alone, and she will beat you every time, for ways that are dark and for tricks that are vain, the heathen Chinese is simply nowhere as compared to the jugglers of Rome; but meet with her on scripture grounds, and demand that she bring her creed and her teaching and practice up to the standard, the best modern scholarship has secured us and she cannot stand.

Let a man lift his voice against her teachings and her practices in religion, and you will hear her howl. Witness the incident in the Y. P. S. C. E. convention held in Montreal this year, when a convert from Hinduism to Christianity, declared there was no essential difference between Hinduism and Romanism, and when this man of God, by his plain speaking, roused the Romish tiger, listen to the apologies from the leaders of our Protestant (?) endeavors, and the commendations they received from our Protestant (?) papers for so promptly and openly disavowing any responsibility for the unfortunate utterance. Why can she not bear to have her true character exposed? Echo answers why?

WATCHER.



THE SKELETON THAT UNCLE SAM MAY SOME DAY FIND IN HIS CLOSET.

recede from their own position. They have carried the affair to such extremes that an open rupture already exists between the Polish church and the other Catholic churches, the breach of which is becoming wider as the demands of the Poles remain unsatisfied. Bishop McGorlick declares that there shall be but one Catholic cemetery in Duluth as long as he is bishop of the diocese, and that the dead of the various Catholic churches shall be interred therein. His position has been practically sustained by the higher church powers, as the matter was recently placed, by the Poles, before Mgr. Satolli. Notwithstanding the refusal of this high church authority to give them any encouragement, they have so far refused to accept the situation.

The history of the difficulty dates back many years—to the time when the first Catholic cemetery was established in Duluth. At that time each of the members of the Polish Catholic church was assessed \$10. In common, it was supposed, with a like assessment levied against every member of the Catholic churches of the district for the purpose of acquiring funds with which to pay for the land and for beautifying it for use as a cemetery. The poles were allowed no representation whatever on the board of trustees in which the management of the cemetery was vested, yet prices for lots were fixed arbitrarily by this board. The Poles were permitted to bury their dead in the cemetery, but were accorded no voice in the conduct of its affairs. It was a plain case of "taxation without representation." Some of them were bold enough at the time to claim that the Polish church had contributed more money toward the purchase of the cemetery than any other church. They are poor people, most of them, and claimed to be unable to pay the prices asked for lots.

to place the case before Mgr. Satolli. This delegation called upon Mgr. Satolli upon the occasion of the high churchman's recent visit to St. Paul. With them they carried a statement of their case in writing, which was presented to Satolli before he received the delegation. The delegation was received by Arch-Bishop Ireland, who accorded them every courtesy, but declined to grant them an interview with Satolli until they had first made known to him (Ireland) the object of their visit. They were then told by Ireland that it would be useless for them to see Satolli, and that they had better return to Duluth and arrange to turn the property over to Bishop McGorlick, as he was correct in the position he had assumed in the matter. Ireland told them they had sinned by their actions. But the delegation persisted and finally Satolli was ushered into the room with much ceremony. Two priests accompanied him, one on either side, one of them being his secretary. The pope's legate was introduced as follows:

THE INTRODUCTION.
"This is the holy apostolic delegate; kiss his ring." The two laymen of the visiting delegation did as bid—the other did not. This concluded the ceremony and the delegation proceeded with their interview.

Satolli listened to the presentation of the case, and replied in Latin—pretending to be unable to speak English, or would not—speaking very rapidly, his remarks being interpreted by his secretary. Satolli refused to do anything in the matter. Touching upon the merits of the case he said that the proper thing for his "dear children" to do was to turn the property over to Bishop McGorlick. (This from the dog that was delegated by the pope to educate our children.) Ireland informed the visitors that

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