

AN EDITORIAL OPINION

From the Chicago Tribune Regarding the Church of Rome in Politics.

Taking into further consideration the recent excellent address of Archbishop Ireland in which he inveighed against Irish nationality in American affairs as one of the causes of the current A. P. A. hostility to Roman Catholics, there is one serious phase of the question which he did not consider, namely: the attitude of the members of that church towards the great body of the American people of the northern states. In the south, except in the cities of Baltimore, Louisville, St. Louis and New Orleans, there are very few Roman Catholics, while in the northern cities and towns there are six or seven millions.

It is quite certain that the principal cause for the distrust and dislike of Catholics among the A. P. A. people is to be found in the fact that nearly the entire membership of the Roman Catholic church persistently and classishly act with and belongs to one political party; controls its political organization and machinery whenever it can, and nominates as many members of this church for office as it can force that party to concede. In many cities, like Chicago, New York, Brooklyn, Boston, Albany, Troy, Buffalo, Detroit, Fort Wayne, Dubuque, Milwaukee, St. Paul, Omaha and Kansas City—in short, wherever it possesses the power it grabs about all the offices elective and appointive—especially those that have patronage or big salaries and emoluments. Hence the members of this church have secured the great bulk of the important offices of all the cities and towns where they are relatively strong in that party.

This is the undeniable fact and record. And it is growing steadily more and more into a monopoly of office control by one religious organization. It is really these manifestations of politico-ecclesiastical domination which are changing non-Catholic democrats into active A. P. A.'s, and are causing such disgust and profound dissatisfaction among democrats who are not members of the Catholic church.

Of course republicans do not like to see the membership of this strong and rapidly growing church voting almost solidly at all elections against republican candidates if they happen not to be members of the Catholic church. They naturally dislike to see nearly all the members of a great church acting in such an intolerant, prescriptive and classish manner. The republican party has always been the very embodiment of liberty in all matters pertaining to religious conscience and sectarian creed; and its ranks are made up of portions of all the Protestant sects, and non-members of any church, together with a small sprinkling of liberal minded, intelligent, and Americanized Catholics of the Archbishop Ireland sort. But if that fraction of republicans were ten times as numerous as they are, they would still be a handful as compared with the almost solid mass which acts with and runs the democratic party in the north.

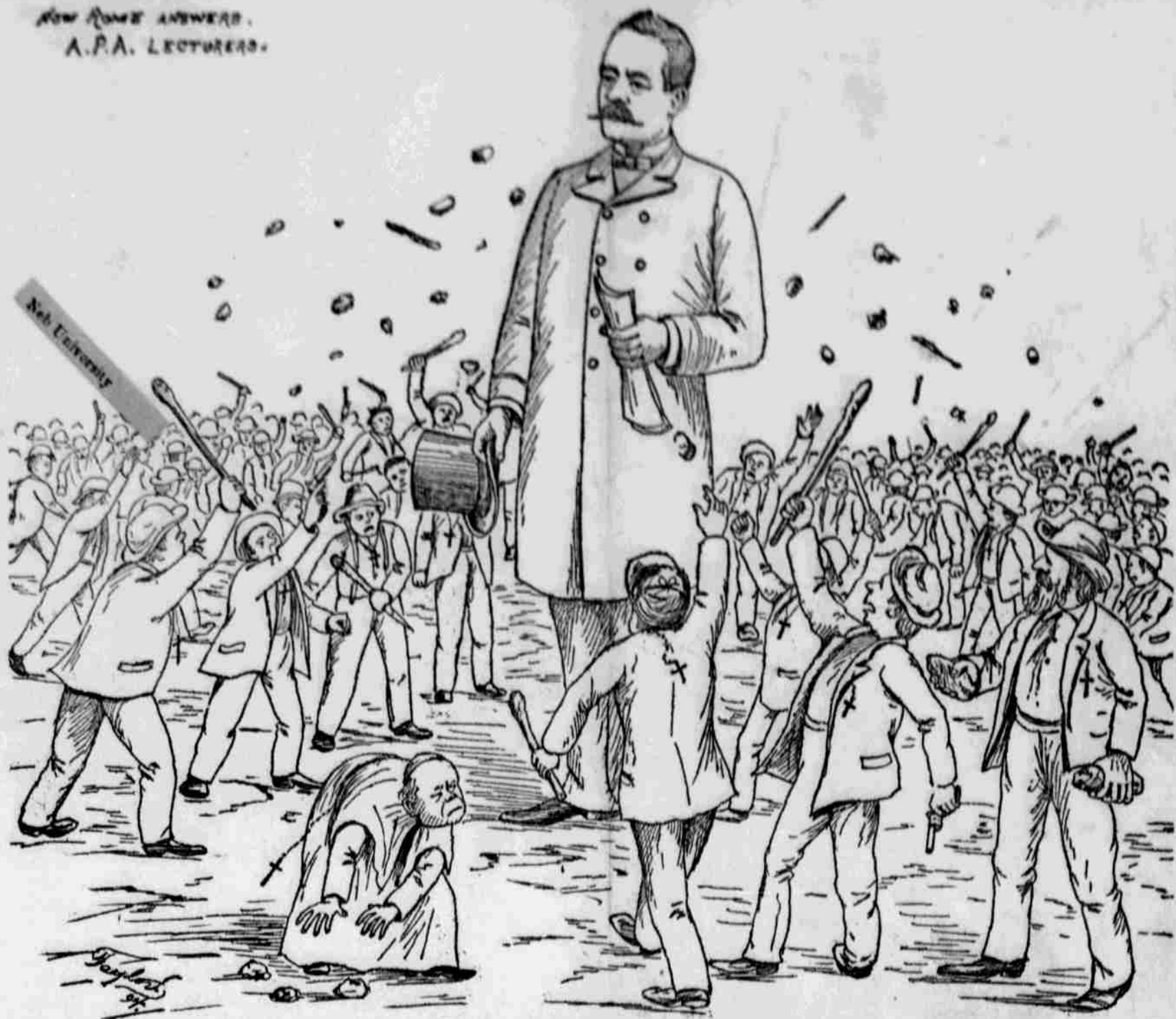
This banding together in one political party continuously is not restricted to any European nationality. The Irish are not the worst offenders in this respect. In point of fact they are about the only foreign Catholics of whom it can be affirmed that some of them act with the other parties. Thus there are some Irish Catholic republicans—good, active, sound ones, and some of them are populists and others Georgists, and a few are prohibitionists, although 95 per cent or more always support the democratic candidates and measures, including low wage free trade. But of the other nationalities they are solidly members of one political party. Thus all Catholic Poles support the democratic party, almost all Catholic Bohemians, all Catholic Hungarians, nearly all Catholic French, German Catholics with a few rare exceptions, and all Italian, Austrian and Swiss Catholics act solidly with the democratic party.

Why? Is it because that party is for free trade and low wages, and generally for a cheap, debased currency? Or is the reason something else?

The Tribune has often asked for a solution of this mystery and never received a satisfactory explanation. On the other hand, the votes of Canadian, English, Scotch, Irish, German, Danish, Norwegian, Swedish, Hollandish, Bohemian and other foreign Protestants are divided among all the parties. The same is true of the membership of all the American Protestant sects and of the non-church votes. Part of them are democrats, part republicans, part populists, part prohibitionists, while some are single-tax cranks.

Nothing would so quickly or so decisively disband and dissolve the rapidly growing and spreading A. P. A. organization as to have the Roman Catholic voters become Americanized politically and divide themselves politically among the other parties, as all other religionists do—each man to vote with the party which most nearly represented his sentiments on the tariff, currency, pure elections, law and order, national

NEW ROMAN ANSWERS. A. P. A. LECTURERS.



TOLERATION vs. INTOLERANCE.

sovereignty, state supremacy, anti or pro election frauds, prohibition, local option, free liquor selling, and other public questions. If each Catholic would separate his politics from his creed and act upon his political convictions as all other classes of religionists do, the A. P. A. movement would soon die out, and there would be no more fears in the American mind of Romanist attacks on the American non-sectarian public school system, and no more jealousies or animosities created in American minds at what looks to them like a Catholic political organization dominating the democratic party for the purpose of ruling this country and clutching almost a monopoly of its offices and political patronage. It is these appearances and apprehensions which are causing so many thousands of American democrats to flock into the A. P. A. for self-protection against what they consider foreign ecclesiastical political domination.

Italy and the Papacy.

An article of special value in the International Journal of Ethics is the one on Italy and the papacy, by Prof. Raffaele Mariano, of the University of Naples. It throws a flood of light on the actual situation in Italy. The fundamental voice of the Romish system, its lifeless externalism and artificiality, is most forcibly pointed out, as is also the effect of it on the Italian priesthood and the Italian people. The Romanism of Rome and of Italy and of all countries where it does not come into contact and competition with Protestantism, is shown to be a very different affair from the better forms of Roman Catholicism as seen in the United States, for instance. It is an undeniable historic experience, says Prof. Mariano, that in moral and even in intellectual respects, Catholicism wears a very different aspect where it co-exists with Protestantism, where it is subject to its influence and gathers from it, more or less, its needs and tendencies; the prophetic words of Luther launched against the clergy.

"My name shall take away peace from you forever, until you shall either have gone to perdition or have changed for the better," have not remained without effect in Luther's own fatherland.

It is said that during the early stages of the reconstructive period in Italy, an English statesman remarked to an Italian minister: "I consider it impossible for a nation to exist without a pronounced religious basis," and that the latter answered: "We Italians are going to try the experiment." It is just this which Prof. Mariano insists has come to pass. And the chief responsibility for it, as he convincingly shows, lies at the door of the papacy. And, as he also indicates, the results of this in the present religious and political condition of Italy cannot but be a subject of international interest. It may be very beautiful, very touching, very flattering if you will, the present pope's so often protested love for America, and it may have been an enormous

distinction accorded to Mr. Chauncey Depew the other day, that he was allowed to shake hands with the pope and have a few minutes' conversation with him and as he affirms, "the greatest event of his life; but it will not be well for any of us to be blind to the characteristics that are most of all distinctive and constitutive of any great ecclesiastical organism. And here we cannot do better than quote the words of Prof. Mariano himself:

"The facts are these: papal Catholicism is uniformly a religion of externals, inferior in spirit to the progressive thought and elevated spirit of Christianity. Its effects on the conscience and the moral life have not proved themselves beneficially influential in the world at large, and least of all in Italy, where, for special though remote reasons, it has been dominant, and, for recent causes, has continued to hold absolute sway. We cannot deny that the condition of things at Rome is not so disgraceful nowadays as it was formerly; and, indeed, even Strauss had to recognize this. Undoubtedly the papal church has been purged from some of its worst vices: nepotism, simony, licentiousness, unbridled dissoluteness—these, at least, have been reduced to more decent bounds. But the religious spirit remains what it was, an incarnation of Christian truth as to the letter and not as to the spirit, a strict rule, a formal law, which holds and compels the conscience from without. Thus, with the sacraments reduced to a mechanical performance, with belief in purgatory and pecuniary offerings to liberate one's soul therefrom, with fasts and indulgences, with pilgrimages and jubilees, with relics and miracles, with adoration of the saints and of the Madonna, the papal church has finally succeeded in engraving upon christianity the forms of idolatry and of magical nature worship.

"Aspiration, repentance, absolution, the efficacy of Christ, the benefits of his sacrifice, divine grace,—everything is corrupted and used as a monopoly of the hierarchy, and often made the object of scandalous trading. The intercession of the priest procures pardon and reward for those who do not think for themselves, and spiritually remain aloft from the religious act. The active reconciliation and union with God, which only the individual himself can experience, is accomplished for him by the priest. Faith and conviction alone can do nothing; without the intervention of the priest, man can find neither pity nor pardon at the throne of God. Thus Catholicism substitutes a dead and servile faith for the free and loving one.

"The inevitable outcome of this regime is that Italy has become petrified in the letter of the Catholic faith as no other Catholic country (with the exception perhaps, of Spain and some of the republics of South America, which nevertheless, have the advantage of not being the seat of the papal

Curia); and thus the flow of ideal aspiration in religion, formerly so rich and powerful, has entirely ceased. Reduced to a purely formal act, and degraded to the rank of a mechanical function, religion has no longer any power to penetrate and move; it does not engage the moral sense. Religion is degraded, inasmuch as it has no longer the power of moving the human soul; it neither educates nor edifies men; and in fact holds them only by force of inertia and by the sluggish habit of tradition. It is, in short, degraded in the popular understanding to a vulgar credulity in the midst of immense incredulity. The religious spirit controlling the Italian people differs from the spirit of Christianity, and is becoming constantly more and more a mere superstition, a species of paganism, so that one may well despair of seeing any new and fervent development of the popular faith."

The writer in the article referred to is by no means indifferent to certain things done by Pope Leo, yet as he says, we cannot but wonder that the pope, who sees so well what is at a distance, should omit to turn his eyes to what is in his immediate vicinity. How did it ever come about that, while he is so desirous of seeing applied so far as possible the divine law of fraternity and love in social relations, he should not care that this same law should touch with its light the hierarchical system of government in his church, so that perchance in the circumstances of the higher and lower clergy there may not be so enormous a difference as to approach to luxury and profusion among the former and to descend to absolute want and starvation among the latter? It surely is no credit to the papacy that the least desirable of immigrants to this country should be those who hail from its own Italy. If the prodigious efforts being made by the Roman Catholic hierarchy, from Pope Leo and his American vice-pope Satolli down, to gain the ascendancy in the United States, means the practical Italianization of America, it is well for us to understand the matter.

Not in Prison.

MR. PECCI: I will again write a few lines to you and permit you to realize the fact that I am still alive and aware of the fate of your existence. During the late war there was a song composed. In which were the words, "In the prison cell I sit." They were in the cell because of being prisoners of war, while fathers, mothers, wives, brothers, sisters or children were anxiously waiting for their release, and hoping it would be before death would claim them on account of improper treatment or care. There is being conducted by the members of your flock a systematic invasion upon the individual rights of men and women which are a surprise to the people of this age, and especially from a system which pretends to be founded upon the religion of a person who would not force his claim by arms, and would

not retaliate when his enemies persecuted and killed him.

These was, within a few miles from where I am writing, a Roman Catholic family. Their opportunities for worship as Roman Catholics were not many, but they preferred to have no religious privileges rather than unite with those who were reading the gospels of Christ and worshipping accordingly. A daughter, fortunately, began to work for a Protestant family—a Methodist preacher. She was converted and united with the Methodist church. Then the trouble began. The daughter was sent for. The revenge of the false religion was made manifest. The terrible sin, judging from your standpoint, was made known to her, and the disgrace she would bring upon her religion and family were also pointed out. But the arguments for you and your religion had no more effect upon her than water on a duck's back. Then the final argument was about to be used—that is to put her into a convent as a prisoner—but she escaped, and put hundreds of miles between her and the Roman Catholics who think they are doing God's service. I hope, Mr. Pecci, that that father will see that by your direction—or the directions of your priests—he has been made a fool of, and will bid you good-bye.

In the home of the affectionate mother we see the child tenderly embraced. In the paws of the bear we see the child cruelly embraced, and in the clutches of the church which claims to be the mother of all churches, we see cruelty to that extent that we are compelled to look with pity upon those who are the instigators of it, as well as upon those who are the unfortunate victims who must suffer.

Call in the blood-hounds, my friend, Open the prison doors wide, And tell to the world there's an end To the system on which you've relied.

ALEPH.

A Good Suggestion.

ENGLEWOOD, Ill., March 24.—Editor CHICAGO AMERICAN: I am heartily in accord with the principles advocated in your paper. This country is for Americans, and when I use the term American, it applies to all who come to our shores with honest and loyal intent to be Americans in fact, who renounce allegiance to all other countries, potentates and powers, and join heart and hand in building up the interests and developing the resources of our own country. There should be no Irish, German, Italian, or any other nationality known or recognized here in the make-up of a ticket by any party. All should—all MUST be Americans, no difference from whence they came. Furthermore, we must see that no other flag is permitted a place here other than the stars and stripes. That no other flag shall be permitted to float from any public building—city, state or national—in these United States. Let us announce at once and for all time to those seeking to place other flags in competition with the stars and stripes, that such are respectfully requested to take

the flag they seem to worship and go back where such flag and its followers properly belong. Let us unitedly stand as Americans for one flag—the stars and stripes—and one common public school system, and see that neither is assailed. Furthermore, Mr. Editor, would it not be well for THE AMERICAN to take the initiative step in a method to secure honest elections. While the Australian system has, perhaps, for the time, somewhat curtailed the fraudulent practices, yet frauds are being practiced now. Registration under the present methods is not a safeguard. John Smith may register at a certain precinct in a ward, with honest intent, and at the time a legal voter. However, before election he may leave the country. Political schemers knowing the fact, can personate John Smith with another party, and vote him, though he be an alien, not legally entitled to vote. I suggest that we advocate a law requiring every voter, when he applies to register, to deposit his photograph, with his signature. His name to be signed thereon in the presence of the registering board, a suitable file to be furnished to hold the photographs. On the day of election when a voter presents his ticket and announces his name, if there is a question as to his identity, refer to his photograph, which would settle the matter at once. It seems to me that such a method would do away with fraud. Will you please give this matter a thought, and if you think it worthy give it support through your valuable paper.

T. A. COOPER.

IRISH DANGEROUS TO CIVILIZATION

Violent Attack on the Race in William Waldorf Astor's London Paper.

LONDON, March 25.—In close connection with his election as a member of the Carlton club, William Waldorf Astor's *Pall Mall Gazette* today contains an article entitled, "Irish Misgovernment the United States Municipal Degradation," which says the Irish by their administration of the affairs of some American cities have shown themselves dangerous to civilization. The article says how a rule for Ireland would ruin the United Kingdom and declares "the Irish ought to be kept down."

Jeff Davis a Papist.

A recent issue of the Philadelphia *Inquirer* has an article entitled "Jefferson Davis at Fortress Monroe," in which occurs the following passage:

"It having been reported to General Miles that Davis was moody and morose, the general gave me orders to search the prisoner thoroughly, and to take everything away from him—money and anything with which he might be likely to do himself bodily harm.

"I went to Davis' casemate, made known my orders to him to take off his clothes, as I was ordered to search him thoroughly. He complied with some reluctance and contempt. He first turned his pockets and handed me some \$250 in Confederate notes, and about \$70 in gold and silver, some keys and a very handsome pocket-knife. I noticed a silken cord around his neck. I said: "Mr. Davis, what have you there?"

"After a slight hesitation he drew from under his undershirt, attached to the cord, a small silver Roman Catholic medal. He pleaded with me to allow him to retain it as it was a gift from the pope. He stated that he had worn it in this position ever since. I concluded to let him keep it, and after turning over the other effects to Gen. Miles, I mentioned the affair of the medal. The general said: "That is all right; he can't do much harm with that."

Getting Even.

The Roman Catholic editors are in a frenzy over the growth of the American Protective Association. They are denouncing that organization with due vigor. They say the Association is ultra-Protestant and political, and that its design is to control elections. That is probably so. But the Romanists themselves have gone into politics, and are seeking by all possible means to control elections. If they had kept out of politics there would have been no American Protective Association. The Protestants are getting even—that is all. The surest way to destroy this vigorous organization is for our Roman Catholic friends to withdraw from politics themselves. Chicago, for instance, has a Romanist mayor, a Romanist chief of police, and a Romanist in charge of the fire department. Three-fourths of the public school teachers are members of that foreign church, and it is almost impossible for a Protestant to secure a minor office under the city government. Other cities are in the same position. Is it not about time to call a halt?—*The Epworth Herald*.

No matter what you may say, the A. P. A. is getting to be an important factor in this section of the country. In Seattle their influence swept the city, and in the school election at Portland, Monday, their candidate was elected by a vote of more than two to one.—*Pullman Tribune*.