

ROME IN WASHINGTON.

W. J. H. Traynor's Interesting Letter From Our Nation's Capital.

The Speech Delivered by Romanist Weadock in the House of Representatives June 8, 1894, a Jesuitical Fabric of Insidious Lies.

It is known here that the democratic congressional committee are sending out thousands of copies of the speech delivered by Thomas A. E. Weadock, of Michigan, in the house of representatives, June 8, 1894. This fact indicates that the party whose practical head is the chief of Tammany hall, has of its own volition decided to enter the lists boldly and for all time against the American Protective Association.

Under such circumstances, it becomes necessary to examine Mr. Weadock's speech somewhat in detail, and to expose its sophistries; for that speech plainly bears the earmarks of Jesuitical paterfamilias. Warp and woof, it is a fabric of insidious lies.

On the title page I find the following quotation delivered by Stephen A. Douglas at Philadelphia in 1854:

"To prescribe a man in this country on account of his birthplace or religious faith, is subversive of all our ideas and principles of civil and religious freedom.

"In the constitution it was provided that no religious test shall ever be required as a qualification to any office or public trust under the United States.

"This provision was adopted unanimously. It was the common ground of justice and equality, upon which all religious denominations could stand in harmony and security. It expressed in plain language the true principles of religious freedom, the correctness and necessity of which had been thoroughly vindicated in the history and experience of each of the colonies. It was heartily concurred in by Protestant and Catholic—by Puritan and cavalier—by Quaker and Huguenot—each and all of the religions and denominations agreed upon this great principle as a platform, a common ground upon which they and their descendants in all future time could and would stand in the bonds of brotherly affection."

Now, this is a very fair and a very clear statement of the principle for which all true Americans have stood since the Declaration of Independence. It is a fair statement of the truths upon which the A. P. A. has been organized. The difficulty is that when Mr. Weadock attempts to leave the impression that he and other papists endorse this proposition, they lay themselves open to the Scriptural admonition: "Ye are of your father, the devil, and the lusts of your father ye will do. He was a liar from the beginning, and abode not in the truth, because there was no truth in him." Basing my assertion upon the syllabus of Pius IX., the dogmatic decrees of the vatican council, and the declarations of Leo XIII., and Francis Satolli, I insist that no papist can or will endorse the words of Mr. Douglas above quoted without employing a mental reservation equivalent to perjury.

In the body of his speech Mr. Weadock says: "This country cannot be maintained in peace and prosperity with any one class of our people set against another on religious issues. We should be all united, whether we belong to this or that church, or to no church. Whatever our religion or politics may be, we should be united together for the purpose of maintaining this government in all its institutions and all its integrity."

This is precisely true; and it is equally true, Mr. Weadock's pretense to the contrary notwithstanding, that every consistent papist does want to see the religion of his church established as the only religion of the state to the exclusion of all other modes of worship; and that he does deny the right to enjoy the public exercise of their own worship even to persons coming to reside temporarily in so-called papal countries. These doctrines are laid down in the 77th and 78th propositions of the papal "Syllabus of Errors," issued by Pope Pius IX., December 8th, 1864. And according to the 4th canon of the vatican council, issued July 18th, 1870, it is taught, "as a dogma divinely revealed, that the Roman pontiff when he speaks ex-cathedra," etc., "is possessed of that infallibility with which the Divine Redeemer willed that His church should be endowed," etc. This is no new doctrine. It has been held since Gregory VII., and hence the teachings of Pius IX. must be held to be infallible by every true papist.

As to the preservation of peace, that has never been effected in any country heretofore, nor can it ever be effected



SATOLLI IS CAUGHT IN THE ACT.

POLICEMAN—(Of the Celebrated Catholic Political Force)—"Ye young varmint got an' put that prop back to where yez found it." THE MAN IN THE WINDOW—"Say, Mr. Cop, hit the dirty Italian dago a crack wid yer club. He's pulled the house all endways."

anywhere hereafter, except by the legal suppression of the papal religion, or the physical destruction of its authority. According to Dr. Dollinger, the time has come when "every Catholic Christian is bound to believe as a doctrine revealed of God, and which must be taught, in every catechism, that the popes possess absolute power over all princes and authorities and over all states and commonwealths; and that by their sovereign power they may interfere at discretion in all state affairs—depose princes, annul laws, and regulate war and peace."

The following proposition, the 19th of the syllabus, is distinctly "stigmatized" as heretical, and its contradictory taught as papal truth.

"The church is not a perfect and entirely free society; nor does she enjoy peculiar and perpetual rights conferred upon her solely by her Divine Founder; but it appertains to the civil power to define what are the rights and the restrictions with which the church may exercise her authority."

Now, if this be heretical and false, its opposite must be true, and must be so held by every papist. Hence, Mr. Weadock, as a papist, must believe that the church is a perfect and entirely free society; that she does enjoy peculiar and perpetual rights conferred upon her solely by her Divine Founder, and that it does not appertain to the civil power to define what are the and restrictions with which the church may exercise her authority.

He must also believe that in case of conflicting laws between the two powers—church and state—the ecclesiastical law ought to prevail—syllabus, proposition 42; that the church may exercise its authority without the permission or assent of the civil government—ibid, proposition 20; that the church has the right to avail itself of force and of every direct and indirect temporal power—ibid, proposition 24; that the ministers of the church and Roman pontiffs ought in no wise to be excluded from charge and dominion over temporal affairs—ibid, proposition 27; that the common wealth is not the origin and source of all rights, but possesses no rights which are not circumscribed—ibid, proposition 39; that the Roman pontiff ought not to reconcile himself to, or agree with, progress, liberalism, or civilization, so lately introduced—ibid, proposition 80; that all the members of the Christian and Catholic church are agreed upon the compatibility of the spiritual and temporal power—ibid, proposition 75; that all Catholics worthy of the name must work to the end that every state be made conformable to the Christian (popish) model.—Encyclical of Leo XIII., 1885; that man's duties, what he ought to believe and what he ought to

do, are by Divine right laid down by the church, and in the church by the supreme pontiff.—Encyclical of Leo XIII., Jan. 10, 1890; that if the laws of the state command anything prejudicial to the church, or are hostile to the duties imposed by the papacy, then, indeed, it is a duty to resist them and a crime to obey them.—Encyclical of Leo XIII., Jan. 10, 1890.

Surely these doctrines, emanating from the present pope and his immediate predecessors, are calculated to array one class of our people against another on religious issues. They are calculated to lead to a war of extermination. They cannot possibly produce any other result. "Gentlemen may cry peace! peace! but there is no peace." Individual servitude, however abject, will not satisfy the demands of the papal hierarchy; the state must also be its slave. Every state must be made conformable to the papal ideal; and every papist worthy of the name must work to that end—must vote to that end, legislate to that end, adjudicate to that end, administer all laws to that end. Nor is it less their function in carrying out the one supreme purpose of the papacy to plot against the lives and thrones of temporal rulers, to spread evil rumors, to stir up social strife, to foment civil wars, to arm the hand of the assassin. No nation ever admitted the emissaries of the papacy, whether before or after the advent of Christianity, without experiencing the fate of the peasant who warmed the serpent in his bosom. Heathen Rome was the true mother of papal Rome. The latter inherited its policy from the former. The spirit which actuated the military chiefs, consuls and emperors, arising from the maxim "divide and conquer"—which subjugated all the autonomies, civil and religious, of ancient times, and welded them into one universal empire, under one emperor, who was also a pontiff; that spirit lives on in the papacy. It is diametrically opposed to every principle of the Anglo-American system of laws, and unless its power is overthrown speedily in this country, it will root out and exterminate that system, together with all men who adhere to it. I ask those who feel an interest in the preservation of our republican institutions and of the sacred rights of conscience, to examine the Dartmouth college case, the Girard will case, and the Mormon church cases; especially the opinions of the courts, in 5 Utah, 361; 15 Pacific reporter, 478; 10 supreme court reporter, 792; and 11 supreme court reporter, 185. Contrast the principles there expounded with the syllabus of Pius IX., with the dogmatic decrees of the vatican council; and with the allocutions, encyclicals and pastoral letters of the present pontiff and his predecessors.

The two systems are utterly incompatible. It is impossible for them to stand upon terms of legal equality in any country. One or the other must be suppressed as treasonable and seditious.

Of two contradictories, one must be right, and the other wrong. There is no exception whatever to this rule. And whenever two religions embody two hostile and irreconcilable theories of sovereignty, a war between their respective adherents is inevitable, and will come just as soon as the minority feels itself strong enough to cope, by means of foreign alliances, with the majority. Peace is possible only when all the religious sects of a country repudiate the idea of a spiritual sovereignty entirely, or where they all profess allegiance to the same spiritual sovereign. It is transparent temporizing to say, as Mr. Weadock does, "whatever our religion or our politics may be, we should be united together for the purpose of maintaining this government in all its institutions and all its integrity."

This government was not established by the "vicar of Christ." "We, the people of the United States, do ordain and establish this constitution," is the language of its founders. That governments derive all their just powers, not from the supreme pontiff, but from the consent of the governed, is the principle upon which it is based. Mr. Weadock refers to a provision in the constitution of North Carolina. In 1776 the people of that state adopted a constitution containing the following provisions:

"XXXII. No person who shall deny the being of God, for the truth of the Protestant religion, or the divine authority either of the old or new Testaments, or who shall hold religious principles incompatible with the freedom and safety of the state, shall be capable of holding any office or place of trust or profit in the civil department within this state.

"XXXIV. There shall be no establishment of any one religious church or denomination in this state in preference to any other. Nor shall any person, on any pretense whatsoever, be compelled to attend any place of worship contrary to his own faith or judgment, nor be obliged to pay for the purchase of any glebe, or the building of any house of worship, or for the maintenance of any minister or ministry, contrary to what he believes right or has voluntarily and personally engaged to perform; but all persons shall be at liberty to exercise their own mode of worship: Provided, That nothing herein contained shall be construed to exempt preachers of treasonable or seditious discourse from legal trial and punishment."

These articles remained in force till 1835, and up to that time no Roman Catholic ever held office in North Caro-

lina. It was not until after the civil war—not until the politicians of that state had joined their political fortunes with those of Tammany hall, that the language of the popes, referred to by Mr. Weadock, was introduced into their constitution. Mr. Weadock said:

"North Carolina, where the Mecklenburg declaration of independence was proclaimed, ordained in her constitution that 'secret political societies are dangerous to the liberties of a free people, and should not be tolerated.'"

Compare this with what the men of 1776 did put into their constitution. Compare it also with what Pope Pius IX., in whose time it was adopted, says concerning "secret societies, Bible societies, and other pests," in the 4th section of the "Papal Syllabus of Errors."

The democratic congressional committee may use the effusions of an Irish papist to advantage in some localities; but the American people will hold them responsible for the endorsement of such things, and will teach them better manners. May God have mercy upon the members of that committee, and turn their hearts. I suggest that all who read this article or Mr. Weadock's speech send to Rev. Green Clay Smith, P. O. Box 333, Washington, D. C., for copies of the document which has been compiled from the Congressional Record, comprising the speech of Mr. Linton on the Indian appropriation bill and extracts from the remarks of Senators Platt, Call, Daniel, Quay and Gallinger, on the same subject, together with other valuable information. This document can be secured in franked envelopes, ready to be mailed, at a nominal cost, the price being \$2.50 per 1000 copies, \$1.50 for 500 copies, and 50 cents for 100 copies. They can be mailed by the purchaser at any post-office in the United States without payment of postage.

At a congress recently held here composed of delegates from the A. P. A., L. O. L., Jr. O. U. A. M., P. O. S. of A.; National League for the Preservation of American Institutions, American Patriotic League, O. A. U., American Defense Association, American Flag Association, controlling in all about 4,000,000 votes, the following platform of principles was adopted:

1. The integrity of the funds and the fair and impartial character of the American free public school system must be preserved, and all private educational and other institutions must be subject to civil inspection.

2. Essential separation of church and state must be secured, and the intimidating power of ecclesiasticism over both citizens and law-makers must be destroyed by constitutional prohibition, both by the nation and by the states, against appropriations of public money

for the support of sectarian or private institutions.

3. Stringent immigration laws must be enacted to preserve the character of our citizenship, give dignity to honest toil, and avert the perils of an unrestricted immigration, which permits foreign governments to transfer to our shores the dregs of their populations, representing the lowest form of illiteracy, beggary, superstition and crime, imposing new burdens on our laboring classes, and serving unscrupulous politicians for the most unworthy purposes.

4. The attitude of all candidates for elective offices in nation and states on these vital questions concerning American institutions must be ascertained as furnishing the basis for the voter's intelligent action, and in case none of them are uncompromisingly loyal and outspoken in their adhesion to these principles, put nominees in the field that are

5. A just, fair and equitable readjustment and distribution of appointive federal offices and emoluments among the various states, territories, and district of Columbia, in proportion to the various populations thereof.

W. J. H. TRAYNOR

The A. P. A. Knows no Political Party.

We learn that the Rev. Pat Cronin, of Buffalo, N. Y., is groaning very loudly about the A. P. A. In a late issue of the *Catholic Union and Times* of Buffalo, he has had published an open letter addressed to the leaders of the Republican party of New York, threatening disaster to that party. If our Rev. Pat had studied the results of recent elections he would have found that the A. P. A. favors no political party. In regard to being a devil-fish, fastening its deadly clutches on this party as Patrick declares, he knows as well as we do, that the Romanists are striving and have to a great extent succeeded in fastening their deadly clutches, devil-fish-like, on one of our great political parties; and that party is the Democratic. We have failed to read of the Romish priests denouncing the leader of the Democratic party in their schemes against the fundamental principles of the American constitution. He knows too well that the Romish priests are instructing their church members to vote the ticket that contains Romish candidates, or those that they think are friendly to their cause, and how often do we find those candidates are of the Democratic party. Yet he has not a word to say against Rome's organization coquetting with this party.

Protestant Americans have been slumbering in the past. But in the future you will find them wide awake, no matter whether they are Democratic, Republican or of any other political party.

There has been any number of Protestants who have been members of the democratic party, but they have found out at last that this party is controlled by the Romanists, and that preference is given to Romish office-seekers over Protestants, and that they have not the interest of these United States at heart; it is Rome first and the government of the United States afterward. Their eyes have been opened to their devil-fish movements in regard to our public schools, their blood-sucking qualities in bleeding the public treasury in support of their charitable institutions, Indian schools, etc. He calls upon all Romanists native and naturalized to help quickly to defeat this uprising of Americanism; he brands this movement intolerable bigotry. But we find the shoe is on the other foot in regard to bigotry. Has he forgotten the treatment of Christian Endeavorers, and the mobbing of the three Protestant churches in Canada lately, the treatment given to Protestants of Spain in compelling them to enter their places of worship by a rear entrance, the pope's last letter to the clergy of Brazil, in which he instructs the priests to withdraw their members from schools conducted by heretics, and the prohibition of any member of the church of Rome in visiting a Protestant church. No! Patrick, we find Romanism is far from being tolerant as she would have us believe. Of late the Popes are beginning to find, that within the Romish church there is no liberty.—*Protestant Standard*.

Romanizing Redskins.

A Roman Catholic Indian congress was recently held near Pierre, S. D. Nearly 4,000 redskins were present. They had assembled from Pine Ridge, Standing Rock, Rosebud, Lower Brule and Bad River reservations. They had with them eight "black gowns"—one secular priest, two Jesuits and five members of the order of St. Benedict. They assisted at a solemn mass, during which they sang hymns and recited prayers in their native tongue.

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