

ROME IN WASHINGTON.

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

Gibbons, Burtzell and Satolli Taking Up the Labor Question as a Means of Extending the Wolfish Despotism of the Vatican.

WASHINGTON, D. C., October 17.—James Cardinal Gibbons, as is well known, is the administrator of the archdiocese of Baltimore, of which Washington City is an appendage. On September 30, at Frostburg, Md., this prelate, who combines in his own character the nature of the Sabine wolf with that of the Carolina fox, delivered a sermon calculated to stir up the laboring classes against all other elements of society—a speech which fairly places him in the lead of the revolutionary propaganda of which Dr. Burtzell is the accredited mouthpiece.

Having talked at length about strikes etc., this Machiavellian concluded as follows:

"I earnestly hope that some efficient remedy will be found to put an end to the recurring strikes, and arbitration seems to be the most potent method that can be conceived of."

Now, in what sense does he use the word "arbitration?" It has one meaning for the subjects of Leo, and another for the rest of mankind. According to the papal theory it means that the court of Rome should be a court of arbitration for the strong, and a court of appeal for the weak. That is what Satolli and his followers really mean when they clamor for "arbitration." "We must have arbitration," say they. "But who is to be the arbitrator?" we ask. The reply to this is given in the pope's organ, the Civita Cattolica: "The pope is the only one qualified for that office." The idea is that the sovereign pontiff should arbitrate all disputes between nations, and his delegates all disputes between corporations, societies and individuals of less than international importance.

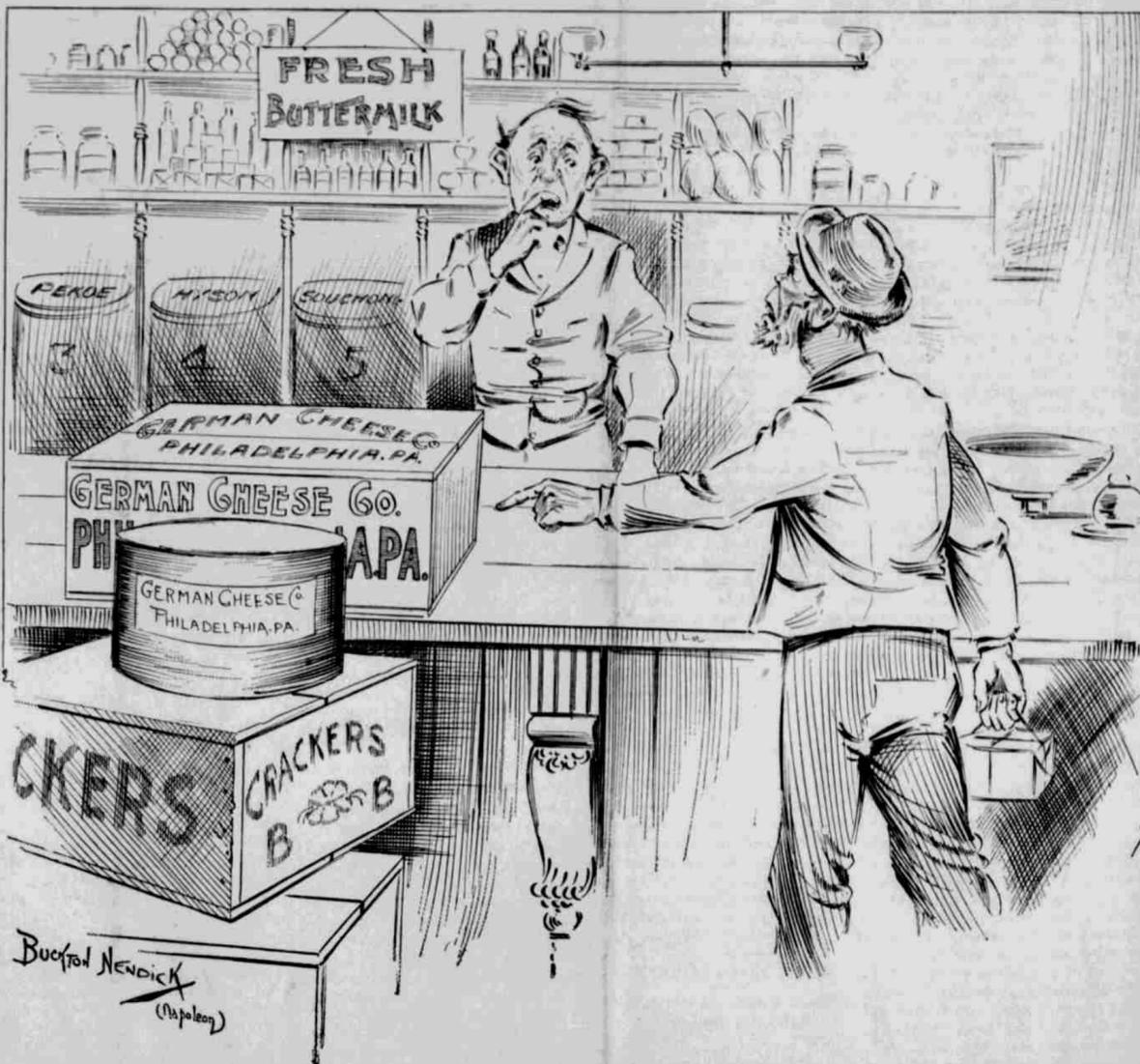
To the people of America, accustomed to the definition of the term set forth in our law books, the word arbitration means entirely a different thing. It simply means a voluntary and amicable settlement of a controversy without a formal lawsuit, by a reference to some disinterested person, whose decision shall be final. The conspirators seize upon this ambiguous word, and by indirection, by fraud, and by tricks, of which an artful jesuit alone is capable, contrive to make it the shibboleth of the trades unions.

Under such influence as this, the chief of the Knights of Labor said in Chicago, on the 6th of July last, that a walk-out on the part of the members of all the trades unions of that city would do great good. How? Because, to use his own words, "It would force upon the people a stronger realization of the necessity for a settlement of these troubles; and the population would rise en masse in a demand for arbitration."

Here lies the nut and kernel of the whole nefarious scheme so loudly talked of by some, and so inconsiderately by others. Pause and reflect upon it. Our established jurisprudence is thus to be swept away, and the ecclesiastical system of the dark ages introduced. And upon this hypothesis alone, the cardinal declares that as to the settlement of strikes, "arbitration seems to be the most potent method that can be conceived of;" thus deliberately inciting the populace "to rise en masse in a demand for arbitration," after first voluntarily depriving themselves of the means of subsistence by a general walk-out.

"Oh, for a tongue to curse the slave Whose treason, like a deadly blight, Comes o'er the councils of the brave, And blasts them in their hour of night."

What does it all mean? Revolutionary methods are invoked, almost in the same terms by the cardinal and the labor agitator, in order to paralyze industry, and thereby to intensify popular distress to a degree which cannot fail to force the populace to demand what Gibbons and Satolli and Burtzell, through Mr. Sovereign, are stealthily aiming at. Revolutionary legislation, such as the George arbitration bill, is invoked as a subsidiary agency of the wolfish despotism of the vatican, in the unholy work of subverting our constitutional judiciary. In all this Gibbons joins hands with Sovereign, and Satolli with Altgeld. And even the pope expresses surprise at the fact that federal troops are employed to preserve order. Infallible surprise! He, too, is interested in bringing about a universal demand for "arbitration" through disorderly means, fomented by his emissaries. According to Bishop Keane, he has been "much disturbed." He was under the impression that the Chicago riots—the arbitration riots, planned at



THE LETTERS SETTLED IT.

EXCITED IRISHMAN—[To Amazed Storekeeper]—"Sure, there'll never be any more dealth's bechune us, yer dirty blagyard! Yez keep A. P. A. goods!" (A fact.)

the vatican under his direction—were not in the nature of a revolution. Indeed, he was deceived. They were precisely of that nature—and were so intended by the revolutionary propaganda. But for the prompt and vigorous action of the president the whole railway system of the country would have been in possession of the revolutionists, and Congress would have been intimidated so completely as to insure the passage of the George arbitration bill and the Maguire tax bill, two measures which, taken together, would infallibly have established the 'Commonwealth of Christ' for which General Coxey was loudly contending. We, as a nation have sunk very low in the mire of popish intrigue. Let us, therefore, unite in a petition to our president, warning him not to go to Canossa, and asking him to put in train such measures as may be necessary to expel Satolli and the jesuits from our shores—asking him, moreover, to see to it that the adherents of the papacy receive no more than their equitable share of federal official patronage, and that our system of government, so far in appearance, shall no longer be administered by his subordinates, as it has been heretofore, with an evil eye and an unequal hand, so as to discriminate in favor of foreigners and Romanists, against Americans and Protestants. Calling his attention to the fact that while the Romanists number about one-eighth of our population they have in this capital over two-thirds of the federal offices, and own over \$12,000,000 worth of church and school property, accumulated largely through the special privilege of begging through the various executive departments, while Protestant sects are denied such a privilege. Let us remind him continually of the words so wisely spoken by his pastor, Dr. Sunderland, on the 1st day of July, 1894: "Foreign elements are multiplying among us, and there is one element which is palpably irreconcilable with the spirit and design of our institutions, whatever may be the professions of its more liberal adherents, and that is the Roman papacy."

illes on the ambiguous word, arbitration. "Be these juggling fiends no more believed, Who palter with us in a double sense."

Since Mgr. Satolli's chief mission here seems to be to get control of educational institutions and state and general governments, it may be well to inquire what he and his masters have done for Italy, where, until recently, their rule has been unchallenged. One of the best commentaries on this subject is to be found in a book written by Horace Greeley, who traveled in that country in 1850. From this book I have made the following instructive and interesting extracts, from which your readers will observe that before the A. P. A. was organized there were some Americans who could see and think as we do now:

Greeley says: "We crossed the summit of the Appennines about daylight, and began rapidly to descend, following down the course of one of the streams which find the Adriatic together near the mouth of the Po. At 5 A. M. we passed the boundary of Tuscany and entered the papal territory, so that our baggage had to be all taken down and searched, and our passports re-scrutinized—two processes to which I am becoming more accustomed than any live eel was to being skinned. The time consumed was but an hour, and the pecuniary swindle trifling. But though the hour was early, and there were few habitations in sight, there soon gathered around us a swarm of most importunate beggars—brown, withered old women spinning on distaffs held in the hand (a process I fancied the world had outgrown) and stopping every moment to hold out a dirty claw, with a most disgusting grimace and whine—'For the love of God, signor'—with ditto old men, and children of various sizes, the youngest who could walk seeming as apt at beggary as their grand-dames who have carried it, 'off and on,' for seventy or eighty years. If the ancient Romans had equalled their living progeny in begging they would not have dared and suffered so much to achieve the mastery of the world—they might have begged it, and saved an infinity of needless slaughter."

"These people have no proper pride, no manly shame, because they have no hope. Untaught, unskilled in industry, owning nothing, their government an absolute despotism, their labor only required at certain seasons of the year, and deemed amply rewarded with a York shilling or eighteen pence per day, and themselves the virtual serfs of great land-holders who live in Rome or Bologna, and whom they rarely or never see—is it any wonder that they stoop to plead and whine for coppers around every carriage that traverses that country? That they fare miserably, their scanty rags and pinched faces sufficiently attest; that they are indolent and improvident I can very well believe; for when were uneducated, unskilled, hopeless vassals anything else? Italy, beautiful, beautiful land, is everywhere haggard with want and wretchedness, but these seem nowhere so general and chronic as in the papal territories."

Speaking of dwellings, barns, etc., Greeley writes: "The peasants' cottages are thatched with flags or straw, and often built of the latter material. Of barns there are relatively few, most of the wheat being stacked when harvested, and trodden out by oxen on floors under the open sky. I have not seen a good harness, nor a respectable ox-yoke in Italy, most of the oxen having yokes which a Berkshire hog, of any pretensions to good breeding, would disdain to look through. These yokes merely hold the meek animals together, having no adaptation to draft, which is obtained by a cobbling flagree of ropes around the head, bringing the heaviest of the work upon the horns. The gear is a little better than this—as little as you please—while for carts and wagons there are few schoolboys of twelve to fifteen in America who would not beat the average of all I have seen in Italy. Their clumsiness and stupidity are so atrocious that the owners do well in employing asses to draw them; no man of feeling or spirit could endure the horse laughs they must extort from any animal of tolerable sagacity. To see a stout, two-handed man come home with his donkey-load of fuel from a distant wood, half a day of the two being spent in getting as much as would make one good kitchen fire."

"Man is the only product of this prolific land which seems stunted and shriveled. Were Italy once more a nation, under one wise and liberal government, a thorough system of common schools, and a public policy which looked to the fostering and diversifying of her industry, she might easily sustain and enrich a population of sixty millions. As it is, one-half of her twenty-millions are in rags and are pinched by hunger, while inhabiting the best wheat country in Europe, from which food is constantly and largely exported. There are at least one hundred millions of dollars locked up in useless decorations of churches, and not one common school from Savoy to Sicily."

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"A little education, after a fashion, is fitfully dispensed by certain religious and charitable foundations, so that the child lucky enough to be an orphan, or illegitimate, has a chance to be taught to read and write; but any such thing as a practical recognition of the right to education, or as a public and general provision for imparting it, is utterly unknown here. Grand, beautiful structures are crowded in every city, and are crumbling to dust on every side; a single township dotted at proper intervals with eight or ten schoolhouses would be worth them all."

In referring to his visit to St. Peter's, Greeley writes: "In the afternoon I attended the celebration of high mass, this being observed by the Catholic world as St. Peter's day, and the pope himself officiated in the great cathedral. Not understanding the service, I could not profit by it, and the spectacle impressed me unfavorably. Such a multiplicity of spears and bayonets seem to me strangely out of keeping in a place of worship. If they belong here, why not bring in a regiment of horse and a park of artillery as well? There is ample room for them in St. Peter's, and the cavalry might charge and the cannoniers fire a few volleys with little harm to the building, and with great increase both to the numbers and interest to the audience. I am not pretending to judge this for others, but simply to state how it naturally strikes one educated in the simple, sober observances of Puritan New England. I have heard of Protestants being converted in Rome, but it seems to me the very last place where the great body of those educated in really Protestant ways would be likely to undergo conversion."

"I have seen very much here to admire, and there is doubtless many more such that I have not seen, but the radical antagonism of Catholic and Protestant ideas, observances and tendencies never before stood out in a light so clear and strong as that shed upon it by a few days in Rome. I obtained admission yesterday to the Sistine chapel of the vatican, and saw there, among the paintings in fresco a representation of the death of Admiral Coligny at the massacre of St. Bartholomew; and if this were not intended to express approbation of that horrible massacre, I would like to know what was meant by having it painted and placed there."

Writing of Sardinia, Mr. Greeley says: "She needs, first, of all things, an efficient and comprehensive system of popular education. With the enormous superabundance of 60,000 priests and other ecclesiastics to a generally poor population of 4,000,000, she has not to

day 5,000 teachers, good, bad and indifferent, of elementary and secular knowledge. These black coated gentry fairly overshadow the land with their shovel hats, so that corn has no fair chance of sunshine. The churches of this city (Genoa) alone must have cost ten millions of dollars, for you cannot walk a hundred steps without passing one, and the wealth lavished in their construction and adornment exceeds all belief—while all the common school houses in Genoa would not bring fifty thousand dollars.

W. J. H. TRAYNOR.

News From California.

The following letter has been forwarded to us for publication as showing the growth of the A. P. A. in California and the good work it is doing there:

LOS ANGELES, Cal., Oct. 2nd, 1894.—H. BRUNS, Esq., Kansas City, Mo.—Dear Friend: I thought you would be glad to learn something official relating to the outcome of the political contest in this county in connection with the late Republican convention. I may say "Eureka," and that "We have met the enemy and we are not his'n." There are twenty councils now in this county, nine of the same in the city. We secured nearly one-half of the delegates to the convention, of which there are all told, 519. More than one-half of that number represented the city and more than one-half of the city delegates to the county convention were members of the order. At the first session of the convention an effort was made to break the power of the order, and the party and its friends who made the effort were figuratively swept out of existence. A certain resolution was offered. Though it did not mention the A. P. A. in name, it meant the order by innuendo, and it was snowed under with such a vim and power and by an almost unanimous vote, that it was a most wonderful experience to the mover of the motion and the very small minority of persons that were with him. When the motion was made to lay the resolution upon the table, a question was raised as to a point of order. The chairman, who was elected by our people, ruled the resolution out of order; mover of same appealed; chair asked whether his decision should be sustained, and there went up from all over the convention such a shout of affirmation that men stood on their feet, swinging their hats and handkerchiefs, ladies swinging their handkerchiefs, men shouting, etc.

There was for a few moments a perfect yell of approval, and when the negative was taken in favor of sustaining the appeal there were but three lonely votes, and then there was another yell from "our side" of the house. From that hour on until the close of the convention, four days and nights, the A. P. A. had full swing. We have secured more than two-thirds of the nominees for offices, but could have obtained every one of them had we seen fit to have done so. There is not a Romanist, of course, on our ticket, "and so goes on the reformation." I have given all my time to this grand work from the time we started in December last until this moment, but I cannot afford to continue to give so much time as I am now doing, with little or no compensation, and after the election is over I presume I shall sever my close official connection with the organization.

Our friend, the state president of California, is very actively engaged in building up the work, as well as myself, and we now have about 150 councils in California. x x x

Opposed to Sectarian Appropriations.

SEDALIA, Mo., Oct. 14.—Last night Hon. George T. Tiffin, Populist candidate for congress for this district, spoke to a fair-sized audience. A letter was handed to the speaker requesting an expression from him on the A. P. A. movement. He said "he opposed the appropriation of public funds for sectarian purposes. That the reason the organization was in existence was because Roman Catholics were meddling with the public schools of the country and by the force of ignorant numbers, most of foreign birth and feeling, were holding political positions to the detriment of free American institutions. When they stopped doing so, the A. P. A. would have no mission to perform."

Another Jesuit.

Prince Waldburg, eldest son of the reigning prince of that ilk, who a year ago renounced all his rights of succession in favor of his younger brother, Maximilian, on entering upon his novitiate as a member of the order of Jesuits, has now completed his term of probation and has just been admitted to the full membership of that powerful order, which counts among its ranks more princes and great nobles than any other religious fraternity.