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TEMPORAL POWER OF THE POPE.

Prelude to a Sunday Evening Service by Rev. J. Q. A. Henry, Chicago.

The pope wears a triple crown surmounted by the cross, indicative of his sovereignty over the realms of heaven, earth and hell. The supremacy of the cross implies the subordination of the temporal to the spiritual power. In his rule over the earth he arrogates to himself temporal dominion above that of all princes and powers by declaring himself "Dominus totius orbis" (the Lord of all the globe). Julius III, in asserting his claim to civil power, issued a coin which bore the inscription: "The nation and the kingdom that will not serve me shall perish." The pope represents himself as the viceroy of the Almighty and the Vicar of Jesus on earth; that his authority is supreme, not to be shared with emperor or potentate. He grounds his supremacy upon that reply to our Lord's question: "Here are two swords," in answer to which Jesus said, "It is enough." This passage is made to mean that the church represented by Peter and his successors is to hold and wield two swords—a spiritual and a temporal, symbols of complete and absolute sovereignty.

The pretensions to temporal supremacy began with Lymachus, who governed the papal church from 498 to 514 A. D., who was styled by his flatterers "Judge in the place of God." The temporal power of the pope was gradual in its growth, and culminated in the reigns of Gregory VII, Innocent III and Pius IX. The Roman Catholic hierarchy is modeled after the civil government of ancient Rome. It pretends to be one and universal. The gradation of offices begins with the priests and steadily advances upward through bishops, archbishops, cardinals to the pope himself, in whose person all the powers of this organization are centered and expressed. His word is universal, irrevocable and infallible. He represents a despotism more absolute, presumptuous, unscrupulous, tyrannical than any other that has ever existed among men.

In speaking of the pope's temporal power, the Catholic Publication Society, No. 46, proceeds in form of question and answer as follows:

"How can this independence of civil authority be secured?"

"Only in one way—the pope must be a sovereign himself. No temporal prince, whether emperor, or king, or president, or any legislative body can have any lawful jurisdiction over the pope."

"What right has the pope to be independent of every civil ruler?"

"He has it in virtue of his dignity as the Vicar of Christ. His divine office makes him superior to every political, temporal and human government."

It is historically true that for more than a thousand years the popes of Rome have not hesitated to claim this power and to exercise it to the measure of their ability, regardless of the interference with and instability of the civil governments of various countries. They have stirred up seditions, absolved subjects from their allegiance, deposed princes, and affirmed absolute supremacy in all things. The pope claims sovereignty over all nations, rulers, kings, queens, and presidents; absolute authority over all legislators, all legislation and all law; and claims to be the final and supreme court, from which there is no appeal. The *Civiltà* of 1871 declares: "The pope is the chief justice of the civil law. In him the two powers of spiritual and temporal meet together as in their head. The pope, by virtue of his high dignity, is at the head of both powers, that is, legislative and judicial."

In a work entitled "The Church and the Sovereign Pontiff," Rev. Father Maurel, a Jesuit, makes the following political utterances: First, "Kings are subject to the ecclesiastical power in temporal things." Second, "Popes have a direct as well as an indirect power to depose kings." Third, "Popes have a right to withdraw subjects from the submission and obedience which they owe to their rulers." Fourth, "Popes may absolve subjects from their oath of fidelity."

In the face of such claims, it is scarcely necessary for Cardinal Turrecremata, to declare that "The popes may depose emperors and kings," or for Cardinal Manning, in the name of the pope, to say: "I am the last and supreme judge of what is right and wrong. I acknowledge no civil power. I am the subject of no civil power. I am the subject of no prince. I claim to be the supreme judge and director of the consciences of men, of the peasants that till the fields and of the princes that sit upon the throne. Moreover, we affirm and declare it to be necessary to the salvation of every human creature to be subject to the Roman pontiff." Pope Pius IX said:

"The [Roman] church has a right to exercise its authority without having any limit set to it by the civil power." Again: "The church and her ecclesiastics have a right to immunity from civil law." Again: "The church has the right to avail itself of force and to use the temporal power for that purpose." Article 8 of the canon law of the Roman church reads: "The pope has the right to annul state laws, treaties, constitutions, etc., and to absolve from obedience thereto as soon as they seem detrimental to the rights of the church or those of the clergy." Ferraris affirms: "The pope is divine monarch, supreme emperor and king; hence he is crowned with a triple crown, as king of heaven, of earth and of hell." Cardinal Bellarmine asserts: "The spiritual power must rule the temporal by all means and expedients when necessary." John Ming, a Jesuit, in a book published in 1892, in speaking of the power of the pope, says: "The usurpation of the pope's temporal sovereignty is a wrong to which the church can never be reconciled, and which she must resist by all means in her power, even now, after more than twenty years have elapsed since its perpetration. The faithful all over the world see their father, the Vicar of Christ, injured, afflicted, imprisoned and insulted, and feel themselves injured in him until the wrong is redressed. The pope can never resign to his deprivation of sovereignty, since he has promised under oath when he received the cardinal's purple, and when he ascended the pontifical throne, to assert and maintain the temporal dominion of the church."

Never, since the revolution in Italy, has Pius IX or Leo XIII ceased to inculcate in their addresses and apostolic letters the necessity of temporal sovereignty. There are no less than six pontifical letters and thirteen allocutions in which they have solemnly spoken of this subject. Pope Pius IX affirms: "We openly declare that in order to exercise without any impediment its sacred power for the good of religion, the temporal power is necessary for the Holy See. Father Ming also writes: "We acknowledge the civil principality of the Holy See as necessary and as evidently founded by God's providence. As the Vicar of Christ, the sovereign pontiff is in every respect officially and personally independent of any earthly power." Leo XIII in 1890 said: "If the laws of the state are in open contradiction with the divine law; if they command anything prejudicial to the church or hostile to the duties imposed by religion, or violate the authority of Jesus Christ, then indeed it is a duty to resist them and a crime to obey them." In the same encyclical he asserts: "All Catholics should do all in their power to cause the constitutions of states to be modeled after the principles of the true church." The *Catholic News* of June 7, 1893, declares: "The temporal power of the holy father is not a myth or a matter of ancient history. It is a living and integral portion of every Catholic desire." In December of the same year the *Catholic Telegraph* said: "The only condition of the Holy See that will satisfy the Catholic world is one of absolute independence of any civil power."

In perfect consonance with these declarations, Pope Pius IX in 1855 declared absolutely null and void all the acts of the Government of Piedmont which he held prejudicial to the rights of religion. In the same year, because Spain had passed a law which provided for the toleration of non-Roman worship, he declared by his own apostolic authority those laws to be abrogated, totally null and of no effect. In 1862 he affirmed that the provisions of Austrian law which established freedom of opinion, of the press, of belief, of conscience, of education, of religious profession, and of matrimonial jurisdiction, and other matters, to be "abominable laws, which have been and shall be totally void and without any force whatever." In almost identical phraseology he sought to annul the laws of Sardinia, the laws of Mexico and the laws of New Granada. If history teaches anything, it establishes beyond all peradventure the indictment that the popes of Rome have been the most arrogant, oppressive and tyrannical of rulers. They have intruded into governments; they have been the scourge of nations, the enemy of independence and the assassin of liberty. Gregory VII affirmed that the pope alone had the right to assume empire; that all nations must kiss his feet, and Antonius of Florence said: "The pope's crown is a triple one. He opens heaven; he sends the guilty to hell; he confirms or deposes emperors, and directs the clerical orders." Brovius affirmed: "The pope has supreme power over kings and Christian princes," while Mercinus asserted that "the pope is the Lord of the whole world." Moscovius declared that "the Bishop

of Rome cannot sin without being praised." He also affirmed that "God's tribunal and the pope's tribunal are the same. The pope is the head of an absolute and unlimited monarchy." According to these claims, he is a political prince; his capital is the City of Rome, and his domains until a quarter of a century ago were the States of the Church.

That these papal pretensions have been a fruitful source of the seditions and wars which like successive tornadoes have swept in fearful rapidity over Christendom, the records of history furnish the most unquestionable evidence. These papal machinations have interfered with the peace of France, Germany, Spain, Portugal, Belgium, Sweden, Russia, Poland, China, Japan, Egypt, Abyssinia, Mexico, South America, and of many other governments, all of which were fearfully productive of sedition, anarchy, war and revolution. In her effort to defend and enforce these claims, she has counseled the violation of every principle of justice, of every obligation of humanity, of all contracts, of all pecuniary engagements, of all oaths, and urges as a duty the persecution and extermination of all unbelievers by means of corporal punishment, imprisonment, banishment, murder, fire, sword, rack, stake and scaffold. It is not surprising, therefore, that she feels most keenly the loss of her temporal supremacy and recognition, or that she be pained to the heart by the demonstration of united Italy as they rejoice over their deliverance from her pitiless and tyrannical power, and are made glad in the thought that the day of their deliverance is at hand. During the last quarter of a century, since King Victor Emmanuel broke down the north wall and entered the City of Rome, the policy of the Vatican has been to reconquer Rome and to regain its temporal power. In pursuing this object, at the cost of humiliation and dishonorable transactions, the pope has sought to reconcile the papacy with as many nations as possible, in order that he might use their influence when the hour arrived to make his final assault upon free and united Italy. In the course of time nothing has been more manifest than the increasing boldness with which he and his devotees have declared themselves in favor of the temporal sovereignty of the Roman Catholic hierarchy. For centuries the pope was recognized as the head of Christendom, and kings and princes were his servants. The wealth of the world flowed into the treasuries of the church. The popes became monarchs and despots. The simplicity of the early church was forgotten. The apostasy became so aggravated and absolute that in the interest of a pure faith and a noble humanity Christians rose up to protest against these abominations and to purify and preserve the faith which was once delivered unto the saints.

The ideal attitude of the pope and the Roman Catholic hierarchy toward all princes and governments had its fulfillment in the relationship of the great Hildebrand and Henry IV, Emperor of Germany, about the middle of the eleventh century. They had quarreled. The emperor declared the pope deposed, and in turn the pope excommunicated the emperor. Gregory had the advantage. At this particular time he was wintering in Canosa, a castle in northern Italy, from which he wrote a letter explaining the relation of pope and emperor. He says: "The emperor, Henry IV, remained here three days in the court of the castle, stripped of the emblems of royalty, wretched, barefooted, covered with hair-cloth, asking in utter repentance apostolic mercy, until his humiliation, his penitence and the compassionate prayers of all who saw him induced us to deliver him from his shame and receive him anew into the mother church."

A few years ago, in the German Reichstag, an effort was made to secure an enlarged appropriation for the support of the German Legation at the papal court. The Iron Chancellor Bismarck opposed it in a vehement speech, which reached its climax when, facing the representatives of the papal interests, and with defiance blazing in his face, he shouted: "Nach Canosa gehen wir nicht!" (We are not going to Canosa). The words swept over Germany like a flash of lightning. Everywhere they were caught up. Songs were written with this for their refrain. For twenty-five years the people of free and united Italy have been echoing and re-echoing this sentiment: "We are not going to Canosa."

In view of these facts, the letters of Cardinal Gibbons and the bishops through the country calling the faithful of this country to a day of prayer for the restoration of the pope's temporal power is deeply significant to every lover of civil and religious liberty. It ought not to require much time for every man and every woman who has

been emancipated from this awful tyranny, and permitted to enjoy this land of freedom and independence, to give an unequivocal answer to the question, "Shall we pray for the restoration of the temporal power of the papacy?" Of all earthly possessions, liberty is the most precious. It is bought at a greater price and preserved with greater vigilance than any other. Tyranny comes with muffled foot. It steals upon us like the night. It deposits, while a nation sleeps, the seeds of arbitrary rule, and, under the pretense of redressing wrong or of advancing liberty, it strikes the fatal blow at justice and freedom. That we are approaching a crisis in this country upon this question, no intelligent man can entertain a reasonable doubt. The crisis is here. Will the catastrophe follow? The answer will depend upon the attitude which we as American citizens assume toward this assassin of civil and religious liberty.

In speaking of the pope's influence in relation to Germany, Bismarck said: "He is more powerful in this country than any other one man, not excepting the king. He would use fire and sword against us if he had the power; would confiscate our property and would not spare our lives." We congratulate most heartily the citizenship of Italy on their deliverance from the grinding power of the man of sin, and devoutly pray that as a nation they never again may be brought into bondage to the Antichrist. While we believe it would be un-American and unscriptural for the people to pray for a return of the pope's temporal power, we do feel that every lover of civil and religious liberty should pray that Cuba, in her fight for freedom, may be delivered from the colossal cruelty and corruption of the papal priesthood.

IN MEMORY OF GARIBALDI.

Italy's Celebration Closed with a Great Demonstration.

ROME, Sept. 21.—The celebration of the twenty-fifth anniversary of the entry of the Italian army into Rome, which began last Saturday, culminated yesterday in the unveiling of the monument of General Garibaldi on the Janiculum hill, in the presence of the king, the royal family, the ministers, deputations of veterans who served under Garibaldi, and 50,000 people. The decorations of public and private buildings were of the most imposing and liberal character. Every mention of the names of Garibaldi, Italy and King Humbert was greeted with loud cheers. The procession of Garibaldian veterans to the Villa Corsini was an impressive spectacle, with its bands of music and its banners. The old soldiers in red shirts were loudly cheered as they marched through the streets.

The royal carriage moved through the crowd with the greatest difficulty, the populace pressing about to seize the hands of King Humbert and Queen Marguerite.

A tremendous shout went up as the veil was withdrawn from the statue. Garibaldians climbed the monument to deposit upon it flags and crowns of flowers.

Signor Crispi, the orator of the day, dilated upon the inherent antagonism of statesmanship and religion, arguing that those claiming the restoration of the temporal power were actuated by far more human motives than that of safeguarding the prestige of the church. The struggles incidental to political government would stifle all sentiment of veneration for Christ's vicar. Italy had given an example for other countries in renouncing ecclesiastical attributes and according the greatest respect to the liberty of the church. In the guaranty of spiritual autonomy the pope possessed an unassailable fortress which might well be envied by all the powers of the world, and even by Protestants. The pope was now subject only to God. As a temporal prince his authority would be diminished, for he would then only be the equal of other princes, who would league themselves against him. Catholics preaching rebellion should know that they were only assisting anarchy, which denied both God and the king.

Signor Crispi concluded by saying: "The fetes are not directed against the pope. Do not let us mar the solemnity of this ceremony, in which the whole of Italy is united, but remember the jubilee reminds us of our duty to defend a patriotic inheritance won through long years of sacrifice."

The statue is by the sculptor Gallori. It is an equestrian bronze, weighing fifteen tons. It was erected in the grounds of the Villa Corsini upon an eminence, with a granite base, on the four sides of which are shown four allegorical groups. The side facing Rome represents the defense of Rome against the French in 1848. The opposite side shows the Garibaldians taking Galatea Fiume. The third and fourth sides ex-

hibit groups symbolical of America and Europe.

King Humbert cordially saluted a nonagenarian Garibaldian, whose breast was covered with medals. He has conferred the order of the Annunziata upon and sent a flattering letter to General Cadrona, the sole surviving member of the ministry of 1870.

At 3 o'clock the mayor of the city unveiled the memorial column of Porta Pia, erected upon the exact spot at which the Italian troops effected a breach in the city walls when they occupied the city in 1870. The veterans of 1870 moved to the site in a great procession, deposited hundreds of wreaths at its base and sang patriotic songs.

Dispatches from the provinces report that the day was celebrated everywhere with the greatest enthusiasm.

The Vatican presented its ordinary aspect, and the pope went to St. Peter's, where he spent a long time in prayer at the tomb of the apostles.

At 4 o'clock yesterday afternoon the Methodist church of Rome was dedicated. Prof. Carbonero made the opening prayer, Miss May Maud Elkins sang, and extracts from the Scriptures were read. The Rev. Mr. Piggott then read Fitzgerald's address on "The Mission of the Methodist Church." After further singing and the reading of a psalm, William Burt presented the edifice to Bishop Fitzgerald, who performed the ceremony of consecration, Pastor Dardi closing the exercises with prayer.

Tea and ices were served in the annex after the church had been inspected and explanations given of its various parts. The edifice was greatly admired by those who attended. Among those present were Mr. Anderson, representing the United States; the Austrian consul and a large company of prominent Italians and members of the English and American colonies in Rome, and many ladies.

At 7 o'clock the church was filled at a reunion service. Mr. Burt presided and short addresses were delivered by representatives of the Baptist, Wesleyan and other religious denominations.

NEW YORK, Sept. 21.—Five thousand Italians of New York city celebrated the anniversary of the occupation of Rome with a parade and speech-making.

The German Catholics of the New York diocese held a meeting to protest against the spoliation of the pope's dominion. Archbishop Corrigan, who addressed the meeting, said: "I am sure we are all here for the one purpose and entertain the same sentiment, which is one of loyalty and affection, and one of sympathy for the Holy Father for the wrongs he has suffered for the past twenty-five years. No lapse of time will make that right which is against the principles of justice, and the entrance by the Italian troops twenty-five years ago of the city of Rome, being so unjust, can never be rectified. We must here to-night show our undying allegiance to the sovereign pontiff. There is no doubt that right will prevail in the end, and all know that God's principle, which is always operative, is to return good for evil."

An address to the pope protesting against the occupation of Rome and assuring him of sympathy and loyalty, was adopted.

KILLED BY HARSH CRITICISM!

Mgr. Carini, Blamed and Censured by the Cardinals, Dies from the Blow.

You may perhaps have heard of the recent theft of precious illuminated parchments at the Vatican Library, says an Italian correspondent of the *St. James Gazette*. The robber, the so-called Prof. Sordi, has indirectly become a murderer, for it is certainly to the anxiety and pain caused by the ruthless mutilation of his bibliographic treasures that we must attribute the sudden death of Mgr. Carini, the prefect of the Vatican Library. This eminent prelate, though comparatively young—being only about 50—was known and respected in the scientific world for his learned writings on historical, paleographic and theological subjects, and belonged to several scientific academies both in Italy and abroad. The theft of the parchments brought down an avalanche of annoyance and trouble on the quiet, peaceful savant, and he bravely supported the weary interrogations of the police officials and the assaults of prying reporters. But the coup de grace came to him when he was called before a committee of cardinals, one of whom, the Jesuit Mezzarola, harshly threw upon him the blame of what had occurred.

This was too much for the poor monsignor. His Sicilian blood got the better of his love for the grand library, which was his greatest pride and care, and he rushed out of the room exclaiming: "Very well; I shall resign." But the blow had been too painful, and a

few hours later, when at his place in the chapter of St. Peter's singing vespers with the other canons, Mgr. Carini sunk down in a swoon and was carried into the court of St. Damascus, where he expired without regaining consciousness. Mgr. Carini was a son of Gen. Carini, who commanded the army corps of Perugia when Archbishop Pecci, not yet elevated to the chair of St. Peter, occupied that see. Leo XIII had, therefore, known the late monsignor since his childhood, and, appreciating the rare talents of the young priest, called him to Rome, where, in the course of time, he appointed him to the important post which he occupied at the time of his sudden death. His holiness has been profoundly shocked and grieved at the loss of Mgr. Carini, whom he had already made a cardinal.

PRIEST ON RETRIAL.

Father Flaherty, of Geneseo, N. Y., Accused of Seducing Mary Sweeney.

GENESEO, N. Y., Sept. 23.—The criminal case of the people against the Rev. Charles Flaherty is on the calendar for trial to-day before Judge Norton. The charge is one of seduction, the girl having been at the time under 16 years of age.

Priest Flaherty was first tried April 17, 1893. He then demurred to the indictment. The demurrer was not sustained. The trial of the indictment then and there took place, and Father Flaherty was found guilty and sentenced to imprisonment in the state prison at Auburn for seven years and six months. An appeal was taken to the general term, in which the court decided that the evidence was sufficient to sustain the verdict, but that, for an error, the judgment of the court of sessions should be reversed. Therefore a new trial was ordered.

Mary Sweeney, the girl with whom it is alleged Father Flaherty was intimate, lived next door to the priest's house with M. J. Noonan. Previous to her entrance into the Noonan family she was at a Canandaigua convent. She was a regular attendant of the church and was a teacher in the Sunday school. She became acquainted with the priest during the second month of her residence in Mount Morris. To secure a conviction in the present trial the state must show that the criminal act occurred when the girl was under 16 years of age.

SET APART AN A. P. A. NIGHT.

St. Louis Exposition Recognizes the Order and Trouble is Looked For.

ST. LOUIS, Mo., Sept. 19.—Out of deference to the fifty A. P. A. councils in this city, whose membership aggregates about 20,000 men and, whose influence gave the last election to the Republicans, the exposition management has set apart one night as A. P. A. night. As an offset the Catholic societies will be given a night. But this has not mollified the Catholic societies to any great extent, and there is a sharp protest going up against any such recognition of the A. P. A. Some go so far as to predict that there will be trouble unless the management cancels A. P. A. night. The claim is set up that the organization is a purely political one and that it would be just as reasonable to have Republican and Democratic nights as an A. P. A. night.

There is no longer any disposition to question the strength of the A. P. A. in St. Louis, and the opposition to the society will not affect to dispel it in the future. Fully one-half the present mayor's appointees are active members, including the new election commissioner, who will appoint the judges at the next Republican primary, two judges of the city court and nearly all the superintendents of institutions.

Already there have been three street fights which took the form of miniature riots between the A. P. A. and anti-A. P. A. factions. A great many persons believe that it will be impossible to keep them apart at the exposition.

Stirs Them Up.

SAN FRANCISCO, Sept. 23.—The publication of Governor Budd's proposed proclamation regarding semi-military organizations bearing arms has caused a tumult among the foreign societies who have arms in their quarters and have been in the habit of drilling upon state occasions. Officers of the French military societies are particularly demonstrative in their talk. The basis is "that there can be no French society without the French flag."

Under no circumstances could the flag be carried with arms.

President V. Bellotti of the Swiss Sharpshooters said: "We will give up our arms sooner than our flag. I believe that if we turn out with both flags no one can prevent us, and any law to the contrary is, in my opinion, unconstitutional. We will probably test it, too."

The intended proclamation is stirring up a tumult which will probably end in the United States courts.