

# Tammany Politics and Religion.

Bruce Grit Replies to Lawyer McGhee

My excellent and most learned friend Hon. F. L. McGhee, of St. Paul, Minn., takes me to task in a recent issue of The American for referring to the Roman Catholic church as the "Romanist church and for saying that it is a political machine." I am sorry to have wounded the feelings of this loyal son of "mother church" by these blunt allusions to it, but I somehow or other have contracted the habit of speaking and writing plainly, and this accounts for the use of the language to which my honored and learned friend has entered a demurrer.

My justification for the statements to which he excepts is based upon the action of the Roman Catholic priests of New York city, pending the recent campaign and the pernicious activity of Roman Catholic secret societies who hold meetings in which they distinctly stated their purpose and object to be, of securing for Catholics their rights, and proper recognition in political and public affairs on the ground that they do not now receive their proportion of representation in public places. And this declaration was made in the face of the fact that in the present administration of municipal affairs of New York ninety per cent of the city officials and employees under Mayor Van Wyck are Roman Catholics, seventy-five per cent of whom are Irish Roman Catholics and that eighty per cent of the taxes of that Imperial city are paid by Protestants.

The Roman Catholic bishop of New York Rt. Rev. Michael A. Corrigan, is said to have issued an order to the priests in his diocese to use their influence against President McKinley allging that "he had not done enough for Roman Catholics during his administration." Anybody who knows New York politics is cognizant of the fact that the Roman Catholic priesthood is a power in democratic politics in the boroughs of Manhattan and the Bronx.

The Jesuits are the politicians and diplomatists in the Romish church, and have been from time immemorial. If the Romish church, is not a political organization and machine why is it that the democratic party leaders in New York city, in state and national elections invoke the aid of the Romish priests to influence their parishioners? Why do these priests hold themselves to the Crokers, McLaughlins and Sheehans et al who are the acknowledged representatives of the democratic party in the Empire state?

A large proportion of Catholics in New York are Irish, and not a few of them are ignorant, and hence are easily influenced by the priests. Their's not to reason why Their's but to do and die.

Obedience to the will of Pope and priest is the first duty of every loyal Catholic. My friend knows that this is no misstatement of fact.

In the Thirteenth Century," says Dr. J. Robert Love in his book "Peter's Position in the Church," Boniface VIII defined the position and attributes of the Pope in the following audacious words:

The Pope is of so great dignity and excellence, that he is not merely man, but God, and the Vicar of God on earth. (Papa est quasi Deus in Ter a.)

Most Holy, Divine Monarch and Supreme Emperor and King of Kings. \* \* \* The Pope is of so great dignity and power that he constitutes one and the same tribunal with Christ (faciat unum et idem tribunal cum Christo) so that whatsoever the Pope does seems to proceed from the mouth of God (ab ore Deo). The Pope is as God on earth. (Papa est Quasi Deus in Ter a.)

The same author in another book entitled "Romanism not Christianity," observes: "Romanism is a danger of gigantic proportions whether it is viewed simply in the light of the errors which it inculcates as truth, or whether it be judged by the subtlety and speciousness of its reasoning, by its bold invasion of the liberty of conscience and the right of private judgment, by its assumed supremacy over every other earthly institution and authority spiritual or temporal, by the tremendous power which it affects to be able to exercise (and that by divine right) for weal or for woe, by the uncompromising spirit of intolerance and cruelty which asserts itself in all its decrees and acts wherever the system has full sway, or by its unscrupulousness in the choice of means to an end. It is by these that the vast imperious organization known as the Roman Catholic church undertakes to seduce, if it were possible, even the elect."

It was said of the vain and crafty Napoleon Bonaparte by one of his eulogists: That "He would have enslaved the land to make the ocean free, and wanted only power to enslave both." This seems to be the attitude of the Romish church in America. The Rt. Rev. T. M. A. Burke 4th Bishop of Albany in a published article of recent date makes the following prediction:

"The Catholic church is the great conservative force in the world today. She stands out boldly in defense of the Divine inspiration of the scriptures she sustains all lawful authority, she defends the sanctity and indissolubility of marriage, and thereby protects the family which is the foundation of society. Many learned men feel persuaded that before the end of the Twentieth Century all professing Christians will be embraced within her fold." The good Bishop thinks that the division among Protestants on questions of faith and belief will bring about this result. But the scriptures plainly say to these Protestants "My brethren, believe not every spirit but try the spirits whether they be of God, or of man." Protestantism stands for progress, freedom of thought, expansion of the intellect and the development of the highest and best attributes of the human soul. Pollock says Catholicism is "A theological system laid upon the shelf." I disclaim any intention to offend the keen sensibilities of my honored and respected, and good looking friend, or of reflecting upon the church of which he is an honored and loyal son. I have only meant to cite historical facts and as a good Protestant to enter my protest against the pretensions of the crafty politicians in the Romish church, who are as I believe insiduously endeavoring to get a foothold in the Western Hemisphere and to dominate not only the Church but the state. If

this is not the purpose and aim of Roman Catholics in America what is the significance of the Federation of all the Catholic clubs and societies of which we are hearing so much these days?

The Roman Pontiff has his eyes on America and may yet become the asylum of "His Holiness." The Catholic Church beyond the shores of the Atlantic is not so powerful as it formerly was and its revered head has less influence over the states of Europe today than his predecessors. This may account for the activity in American politics of the faithful who want still larger representation for the Catholics in the public service than they now enjoy. Once entrenched in power in the nation, the great end which they are aiming to attain, they would when sufficiently strike from the Constitution the unwritten law which precludes a Catholic from ruling over the destinies of this mighty Republic. I am not altogether ignorant of the attitude of the Romish Church in respect of the Negro, nor that of the Protestant Church. The former, however, has no special claim upon the gratitude of the Negro and is not the only religious body that believes in the equality of man. In Catholic countries Negro Catholics have all the privileges which are enjoyed by other communicants. I never heard of a Negro Catholic church in any part of Europe, are there any in this country? If so, why are they permitted? If white Catholics believe "that there are no inferior races?" Some of the white Catholics of America are no different in their attitude towards Negroes than some of the hypocritical white protestants. Born in the Catholic State of Maryland, I have had some opportunity of studying this question, and of learning that some of the meanest slave holders that God ever permitted to live in that state were members of the Romish Church. It would do to laud the American Catholic as the personification of all the virtues in the Calendar, or to hold him up to view as the devoted and loyal friend of the Negro to the prejudice of other denominations. There are good Catholics I grant and there are equally as good protestants?

It is true that Pope Leo X, condemned slavery in these words when the question was referred to him: "That not only the Christian religion but nature herself cried out against slavery," and a distinguished Protestant, John Wesley, declared slavery to be "the sum of all villanies." The Unitarian Church of all the protestant churches in America during the existence of slavery was the boldest and bravest in denunciation of the hell-black crime which disgraced this nation. When the Catholics—always diplomatic, subtle, cunning, crafty, were as silent in this country, as the great protestant denominations that feared to denounce slavery for obvious reasons, the pulpits of the Unitarian churches cried out with all their voices in righteous condemnation of this iniquity, and the great poets of that period who wrote against slavery were all with one or two exception members of that church. The Negro is today as welcome in the Unitarian Church and is treated with as much consideration and genuine respect as though he were not a Negro. It believes in the brotherhood of man, and in the fatherhood of God without patronizing any black man who joins its communion. As my good friend Mrs. Isabella Fyvie Mayo of Aberdeen, Scotland, puts it, "The

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