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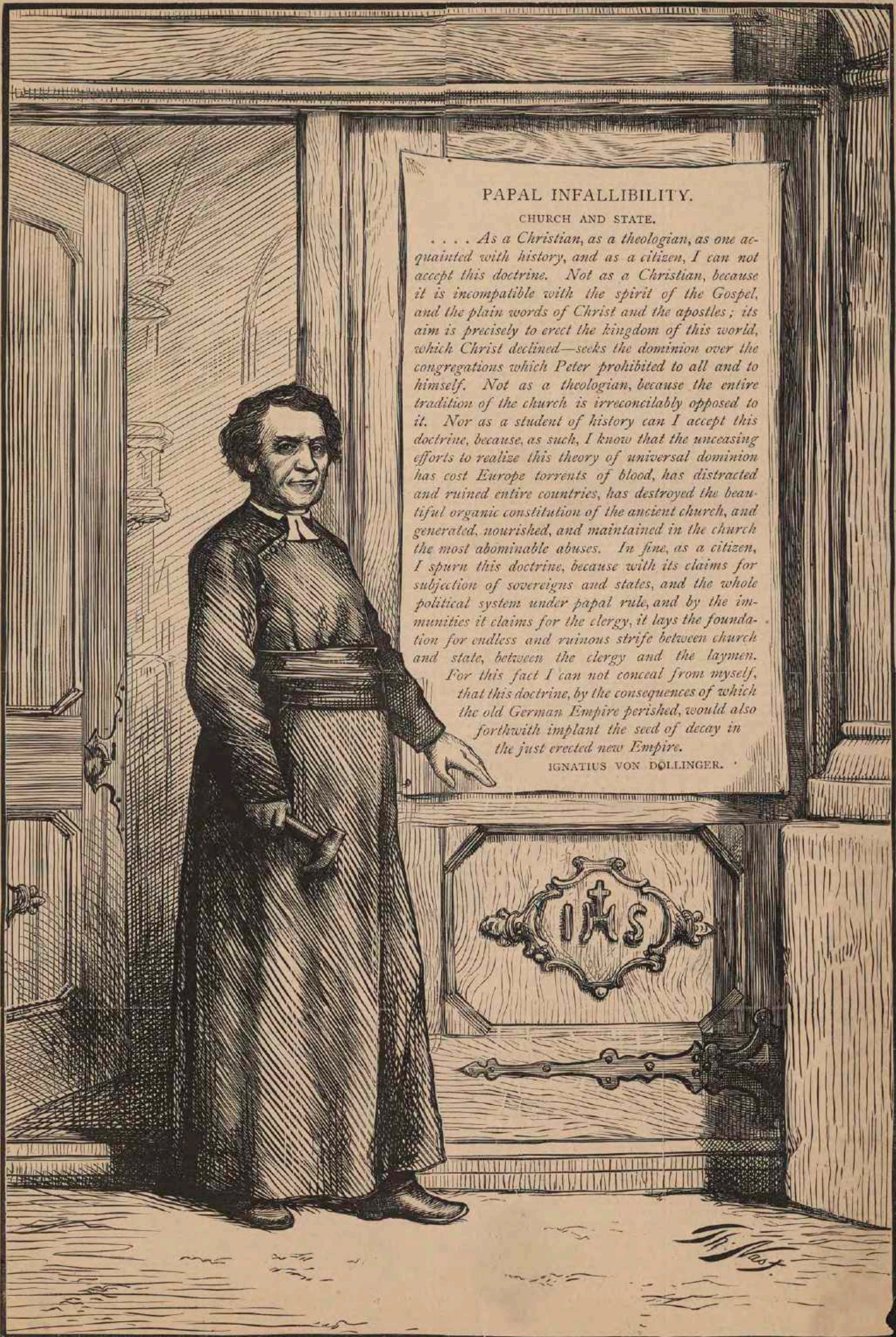
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"THE PROMISED LAND," AS SEEN FROM THE DOME OF SAINT PETER'S, ROME.—[SEE PAGE 626.]



PAPAL INFALLIBILITY.

CHURCH AND STATE.

... As a Christian, as a theologian, as one acquainted with history, and as a citizen, I can not accept this doctrine. Not as a Christian, because it is incompatible with the spirit of the Gospel, and the plain words of Christ and the apostles; its aim is precisely to erect the kingdom of this world, which Christ declined—seeks the dominion over the congregations which Peter prohibited to all and to himself. Not as a theologian, because the entire tradition of the church is irreconcilably opposed to it. Nor as a student of history can I accept this doctrine, because, as such, I know that the unceasing efforts to realize this theory of universal dominion has cost Europe torrents of blood, has distracted and ruined entire countries, has destroyed the beautiful organic constitution of the ancient church, and generated, nourished, and maintained in the church the most abominable abuses. In fine, as a citizen, I spurn this doctrine, because with its claims for subjection of sovereigns and states, and the whole political system under papal rule, and by the immunities it claims for the clergy, it lays the foundation for endless and ruinous strife between church and state, between the clergy and the laymen. For this fact I can not conceal from myself, that this doctrine, by the consequences of which the old German Empire perished, would also forthwith implant the seed of decay in the just erected new Empire.

IGNATIUS VON DÖLLINGER.

of Norcott's," and "Lord Kilgobbin," if he had lost much of his former dashing force, he seemed to have gained a sounder conception of the more serious aspects of life and character. He had since 1867 been resident at Trieste, to which consular station he was promoted from that of Spessia. He was to the last a very industrious writer, contributing at the same time to the *Cornhill Magazine* the most recent stories above named, and to *Blackwood* his commentaries on political and other topics of the day, under the *nom de plume* of "Cornelius O'Dowd." A literary career of thirty years, attended with success as fairly merited, in its measure, as that of his more highly gifted contemporaries, has reached its natural termination.

ROMISH INGRATITUDE.

By EUGENE LAWRENCE.

ONE of the most dangerous traits of the rigid form of Romanism prevailing among us is its total want of gratitude. Without remorse it would sting the breast that gives it shelter. It teaches its uncultivated followers, from the first moment when they touch the shores of freedom, to hate the Bible, the foundation of American progress; to assail the common schools, the chief source of public and private virtue; to array themselves in an isolated and domineering caste, teeming with European prejudices, and pledged to maintain a lasting hostility to those generous institutions and that liberal government which have provided them with a safe home. It inculcates all the violence of sectarianism, and warns its adherents against any friendly union with Protestant Americans. This system of instruction begins when the immigrant first lands upon our soil. We have among us a Board of Commissioners of Emigration, provided by the State of New York, for the protection and security of the great host of European emigrants who annually pour into our harbor. Unhappily this board has been controlled for several years by the same class of men who have ruled in our city politics. Its expenditures and its appointments, its government and its influence, have been guided chiefly by Roman Catholics; and although more than one-half the immigrants are unconnected with the Church of Rome, yet the moneys contributed by them to the common fund have been expended, it is stated, upon Catholic officials, by Catholic direction, and a portion even upon building a Romish chapel upon Ward's Island. The immense influence exercised by this board, whether upon the emigrant at his first landing, or upon the countless through claiming its protection in the hospitals, or in different parts of the State and country, can scarcely be estimated too highly; in the hands of the open enemies of the common schools and of Protestant institutions, it must seem singularly dangerous.

No sooner does the emigrant land at Castle Garden than he falls into the hands of the priest. Whether by the connivance or the direction of the Commissioners, he is at once provided, if he is a German, with a pamphlet inscribed with the suggestive motto, "Jesus, Maria, Joseph," the symbol of the Jesuit faction. It is prepared by the German Catholic Union, and is designed to preserve the foreign citizen in a strict isolation from the native population. He is told that America is a perilous land—*gefährliches*—godless and corrupt; that to escape its dangers, he must rely chiefly on the counsels of his priest. He is directed never to take service with a Protestant German or a doubtful Catholic; even American Protestants are to be preferred, with the exception of Baptists and Methodists, who are especially to be avoided. He must never abandon his native language, or forget the customs of his fatherland. Only German is to be spoken in his family, and his children are to be persuaded, and even compelled—*ja, zwingen sie*—to address their parents in their own tongue, lest they learn the irreverent manners of American youth,

But it is against the public schools that the emigrant is especially warned as the centres of moral and spiritual corruption. "Keep your children," the Catholic Union insists, "away from State schools, which one might better call heathen schools, or even by some worse name." And one of its orators proceeds to demand that the school funds shall be divided in such a way as to insure the education of the people in the rigid principles of Romanism.

Thus does the Romish Church seize upon the hopeful stranger, as he first enters his land of promise, to fill him with idle terrors and inclose him in a barbarous isolation. He is forbidden to marry except within his own narrow sect. His children are shut out from that liberal system of education in which the most eminent intellects of the nation have been formed. He is taught to dread or to despise that brilliant and progressive civilization which he sees every where spreading around him. To him all must seem dark, sullied, and forbidding. If he obeys his priest, as unhappily he usually does, he must remain ignorant, vicious, and dangerous, an unworthy member of a free community. Or if he acquires some share of knowledge at a Romish school, lives ever an alien among his fellow-citizens, contemns the government by which he is protected,

Romish Church extends its control over the politics of our cities a shameful scene of public robbery and moral decline at once appears. Never in the history of free nations, it may be safely affirmed, have so corrupt a body of rulers arisen as those who were recently, or even now are, plundering New York; who filled the boards and commissions with the ignorant, the rude, the vicious; who entrapped some men once honest to join with them in the delirium of crime; who still ride unpunished through our streets, and are shameless enough to brave openly the vengeance of the people. Yet the true author of all our shame—of that lasting dishonor which has been done to the cause of freedom—is that Jesuitical faction which controls the Romish Church, which the people of Rome threw off with menaces and imprecations, which has just been crushed in Germany, and which, unless arrested in free America, may sing it to the heart. The evil the Romish Church has done to the city of New York alone is enormous and irreparable. Its vast mass of ignorant, unreflecting voters have moved in a solid body at the command of their secret dictators of the confessional. Year by year they have been employed in driving from office every man who would not share in the public plunder, or obey the commands of the

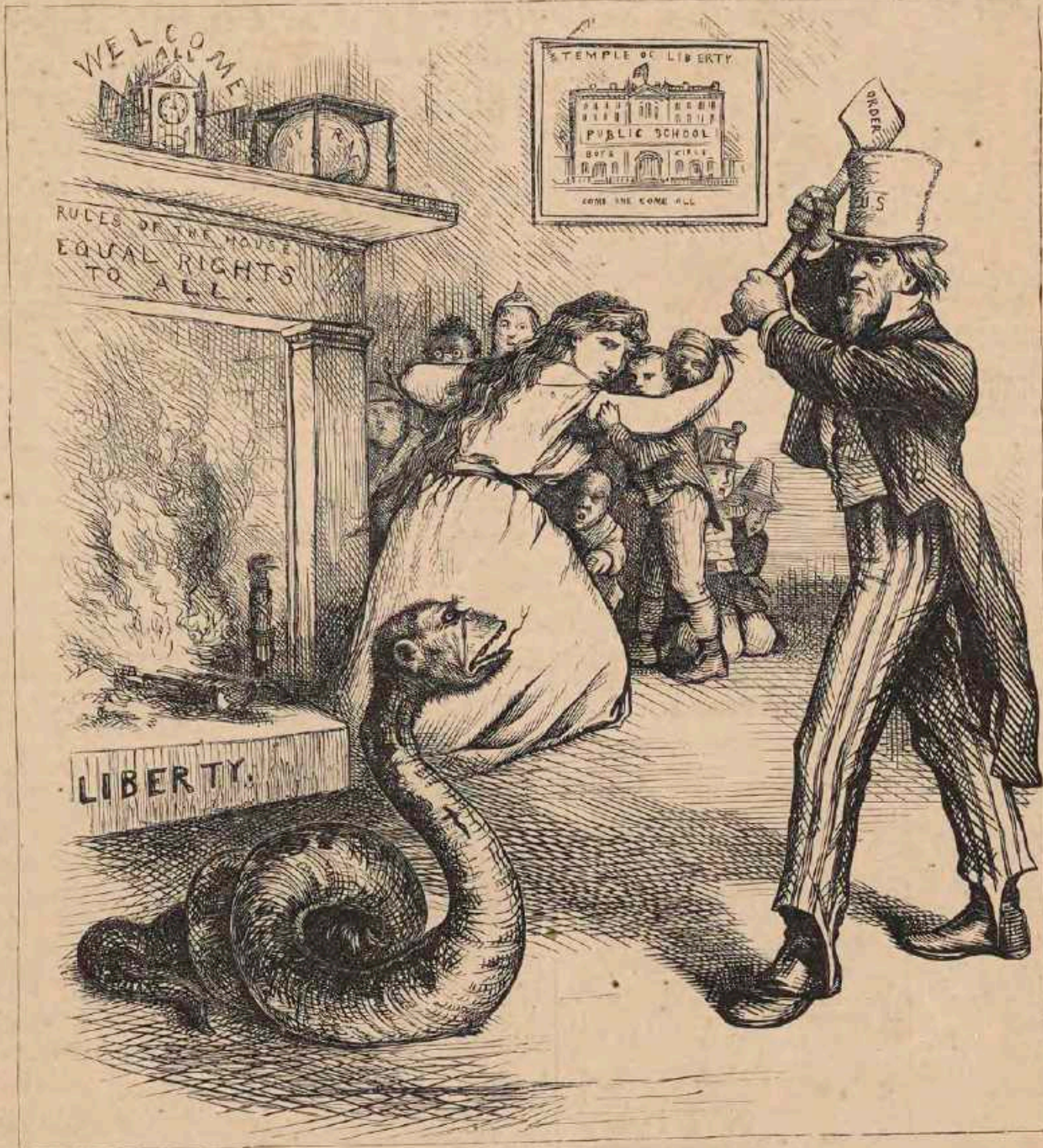
movement. At last they have awakened to the baseness and the duplicity of that extreme faction which, in their own Church, was exercising a destructive tyranny; and which, in the affairs of the nation, had pursued a policy marked by extraordinary bigotry, intolerance, ingratitude. No thoughtful Romanist can any longer fail to see that in the American Union the members of his Church have been received with unbounded hospitality; that they enjoy all its political privileges; are endowed with its broad fields of industry; are raised to competence by the ample rewards it offers to labor; are oppressed by no jealous restrictions; and are governed by equal laws. And he will also see that it is but a poor return on the part of his Church for such unlimited benefits to denounce American civilization as godless and corrupt, to warn its children against associating with the children of the land of Washington and Lincoln, to keep its members aliens and hostile to their only real friends, to assail the public schools whence have come the wisest and purest of our statesmen, or to shock and wound the highest sentiment of a vast majority of his fellow-countrymen by commencing a vain assault upon the Bible.

It is the Jesuitical faction in the Romish Church, we admit—that faction which has recently been crushed and disarmed by the general indignation of the Catholics of Italy and Spain, of Austria and Bavaria—that is alone guilty of a long series of unmerited offenses against our popular institutions and our national self-respect; that would condemn its people to ignorance and barbarism; that has corrupted our judiciary, defied our laws; that assails the teacher, as at Hunter's Point, or maims him, as at Centralia; that fills the streets of New York with riot and bloodshed, and would deny to one section of Irishmen the privilege it offensively asserts for another; that has taught its own immorality to politicians, and sacrificed the good name of our city and country in a bold attempt to seize upon political power; that would inculcate the same destructive principles in the New World that have made it odious to the Catholics as well as the Protestants of Europe. Yet so long as the Romish Church consents to remain the willing instrument of the Jesuits it will never cease to be a constant menace to American freedom, the object of scorn to every patriot who feels its ingratitude and dreads its secret aims. But we trust this servile subjection may swiftly pass away. Let the American Catholic imitate the independence and the patriotism of his fellow-Catholics in the most progressive nations of Europe; let him press on the cause of free education, as in Austria or in Italy; let him exhort the emigrant, when he lands on our fortunate shores, to live thoroughly an American; let him join in all those great measures of reform and of progress that are moving anew among us, and he will become at once a worthy member of that

prosperous community which, stretching from the Atlantic to the Pacific, owes all its greatness to the general education of its people. If the Romish Church will cease to be ungrateful, the errors of its past will be forgotten. If, on the contrary, it clings to its Jesuitical teachers, covers the land with moral and political decay, allies itself with the disunionist or the public robber, remains a perpetual source of ignorance, anarchy, and crime, it will receive from the people of America the same retribution which has fallen upon it in Italy, Germany, and Spain.

JOHANN STRAUSS.

This celebrated Austrian composer, whose performances at the grand Boston Jubilee have excited so much enthusiasm, is the eldest son of a man who was famous in his own generation for almost exactly the same class of dashing, delightful harmonies which have been rendered so celebrated by the son. His father, for whom he was named, prepared him for the military profession; but the boy's feeble health and the



ROMISH INGRATITUDE.—[DRAWN BY THOMAS NAST.]

and sacrifices its welfare or endangers its existence for the benefit of his imprudent sect. The condition of the Roman Catholic population, indeed, is the last great danger of republicanism and of the peace of nations. By the recent Report of the Commissioner of Education at Washington it is shown that illiteracy is rapidly increasing in the Eastern States, chiefly through foreign immigration. In the State of New York, while scarcely twenty thousand native-born citizens are wholly uneducated, yet there are nearly one hundred thousand foreigners of mature age who can neither read nor write. Of these the greater part are Roman Catholics, and it is from this class that the Romish Church would exclude the genial influence of the public school.

It would be quite impossible to enumerate that series of evils which the Romish priesthood has succeeded in inflicting upon the land in which they have found a shelter. From the people whom they keep in ignorance come three-fourths of the crime and the pauperism of the nation. In that dark mass of illiterates which they insist shall be fostered among us grow up riots and bloodshed, terror and disorder. Wherever the

"Church." Twenty years ago New York was an honest city, when the Romish faction first began its assault upon the Bible and the public schools; but so successful were its intrigues that in the dark and perilous spring and summer of 1871 it was suddenly discovered that we were living under a reign of thieves; that he who ventured to complain was in danger of violence; that the judges were the accomplices of the public peculators; and that all our high officials, elected by the Roman Catholic vote, and often bearing names indicative of their origin, were criminals of no common order, or men wholly contaminated by evil associations.

Had this condition of affairs continued longer, the fangs of the serpent might already have entered the heart of American freedom. The plague was spreading from city to city. The gross ignorance of the Roman Catholic population and the fatal corruption of its leaders were already preparing the rapid ruin of the whole nation, when suddenly the press interposed. That mighty engine struck, with incessant blows, the growing evil. An era of reform has begun. Intelligent Catholics have joined in the new



"TIED TO HIS MOTHER'S APRON-STRINGS."

U. S. "Allow me to Sever you from your Foreign Mother (Church). You are as able to take care of yourself as your Brethren of other Sects."



OUR FOREIGN RULER(?).

F. K. "I will do your bidding, as you are infallible."

THE TAMMANY SOCIETY. —
GREELEY AND KERNAN.
By EUGENE LAWRENCE.

The dangerous influence the Tammany Society has so long exercised in the politics of our city, State, and country demands, for the general safety, its complete suppression. It is seldom, indeed, that any single institution has produced so much evil, has proved so destructive to public morals and the welfare of a community. Organized as a charitable association, scarcely any thing is known of its liberality; its beneficiaries, if any, are lost in the multitude it has plundered or oppressed. In its earlier period it was seen transformed into a political club, and possibly did little practical harm in the plainer and less dishonest era of our city. But its power was gradually consolidated; its measures grew unscrupulous and daring; it no longer appealed to the wiser and purer portion of our citizens, but tempted and seduced the ignorant and the depraved; until, by a process common in history, the association which had once boasted the purity of its democracy, grew into a violent oligarchy, corrupt, menacing, tyrannical; held a control over its fellow-citizens that was founded upon bribery and terror; filled every public office with its shameless instruments, and was at last detected in such enormous peculations as were never known in any other city. When the Romish priests, at the command of their foreign master, began their assaults upon the

public schools, they found a ready ally in the Tammany Society. Its leaders placed the Board of Education in the control of the enemies of general knowledge, and at length appropriated a large fund to the support of schools that were taught and governed solely by the Romish priests. Tammany became the representative of a foreign influence and a foreign Church. It was European rather than American. It teamed with the coarse prejudices, the dull ignorance, the intense moral blindness, that to American sentiment are so repulsive, with that mental and moral feebleness that belongs to populations racked by the despot and oppressed by the priest. It represented the opinions or the passions of the Irish vote, upon which its leaders chiefly depended for their power; it seduced and misled a portion of the Germans; it purchased the influence of unworthy Republicans; and if the more reputable German and Irish citizens shrink from its dominion, it was still chiefly a foreign society. It was Celtic and Roman Catholic. Of the boards of aldermen and councilmen which it succeeded in fixing at the moment of its supreme authority upon our city, three-fourths were said to have been born in Ireland, and were rigid adherents of the Romish faith. Of its Board of Emigration the majority were Irish Catholics. In the Board of Education the Catholic influence ruled, and still rules. The commissions of all the other departments of the city government were filled with persons who were known to be the willing instruments of the peculiar designs of the Romish priesthood, and the strange and shameful spec-

tacle was presented to the world of a great and wealthy republican metropolis governed by a class of men wholly unfamiliar with the requirements of freedom, who were steeped in foreign prejudices or foreign ignorance, who had boldly usurped a political power which they employed for the ruin of the community, the gratification of their own avarice or ambition.

The political career of Tammany, as might well be conceived, has teemed with gross errors or enormous crimes. Unacquainted with the natural impulses of freemen, or impelled by an irresistible foreign influence, its leaders have driven it into measures that have nearly secured the destruction of freedom in the New World. It was early allied to the Southern slave-holders; it reflected their imperious and intense hatred for human equality. It was the foe of the working-men, the ally of their oppressors. It rejoiced in the streets of New York and Boston; when the mad politicians of South Carolina demanded the revival of the slave-trade, or threatened to crush by violence the generous instincts of the North; and when the rebellion broke out, the Tammany Society, still ruled by a secret and foreign influence, was scarcely prevented by the firm aspect of the people from venturing upon open treason. It became a centre of discontent and danger. It prolonged the war by the encouragement it offered to the traitors. It assailed with endless calumnies every man of eminence who rose to the aid of the government; it seized upon each moment of disaster to force its own adherents

into office; its money and its power were lavishly expended to elect a Saxmoun, and perhaps a Kernan, to defeat the war measures of the government, and save the dying rebellion. It was the centre of the "peace meetings," the last hope of Davis and Saunders, and when the vigorous grasp of Grant was fixed upon the rebel stronghold, the Tammany Society, full of treasonable hopes, summoned its adherents to the Chicago Convention, and entered into negotiations with a band of miscreants in Canada.

LINCOLN and GRANT defeated the prosperous schemes of the foreign society, and the rebellion it had fostered withered in despair. Yet the Tammany Society has never ceased to fan the spirit of disunion, to extend its vindictive aid to the fallen rebels. At the close of the war it once more established its imperious rule over our unfortunate city. Its foreign allies moved and better citizens looked on with dismay, and our purer while their treasury was rifled to corrupt the elections of the East and the West, while Tammany welcomed to its meetings the chiefs of the Southern Confederacy, while it scoffed at decency, and ruled by shameless corruption. Its guilty members rioted in license and extravagance; their gross vices and their infamous examples corrupted the young and debased a generation; the public offices were filled with the worthless and the depraved; an enormous debt was imposed upon the city to enrich the members of the Tammany Society; to satisfy the demands of the Romish priests, to maintain the



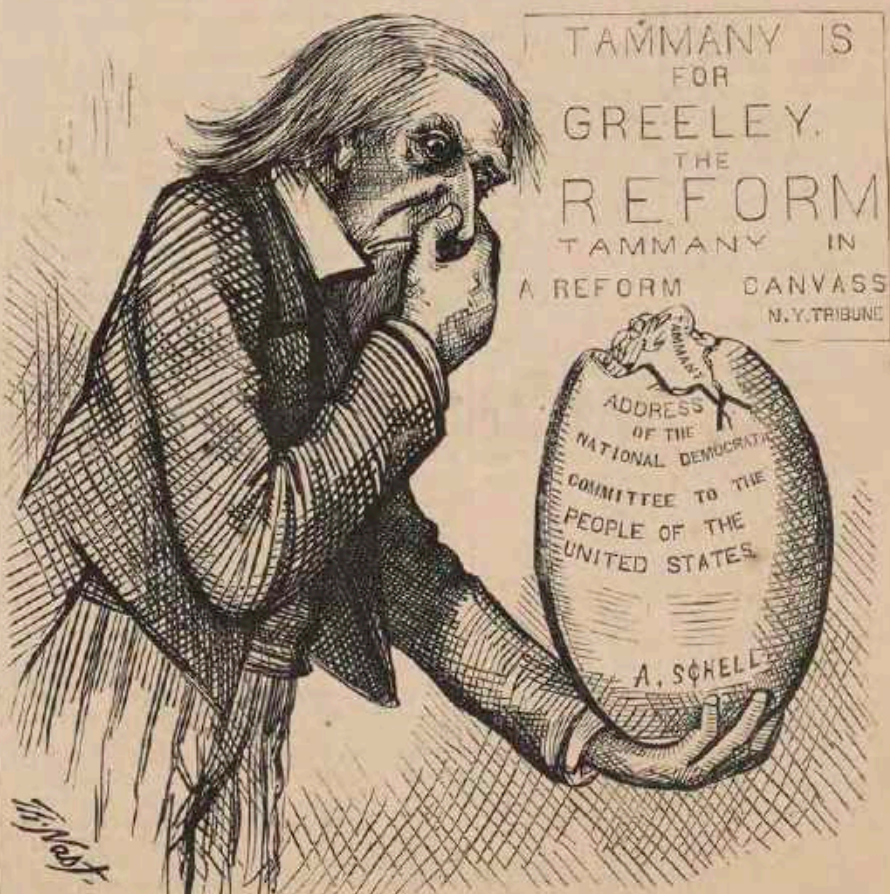
"I would rather be right than be President."—H. CLAY.



I would be any thing to be President.



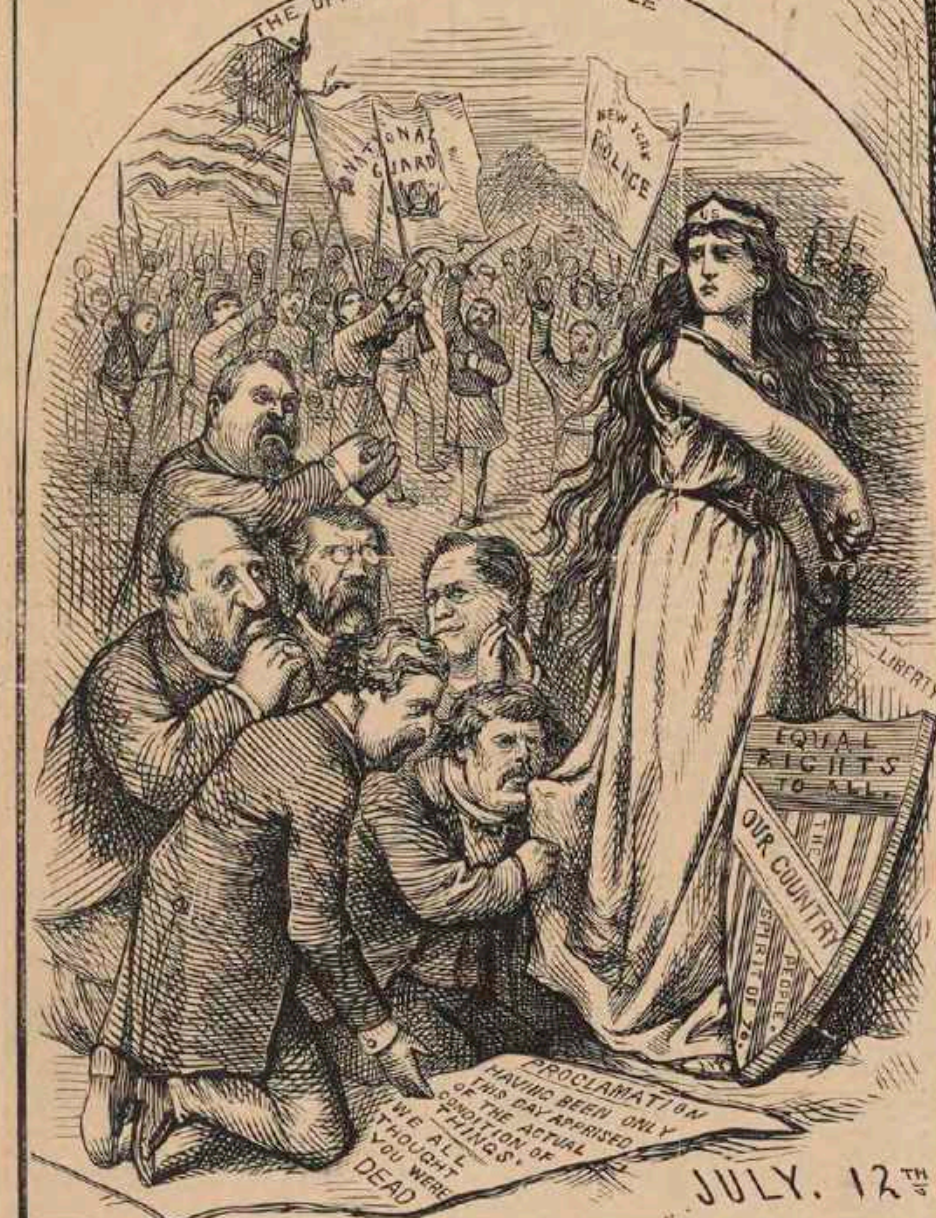
THE GERMAN VOTE.
C. S. "Perhaps I've lost it!"



THE SAME OLD SMELL.



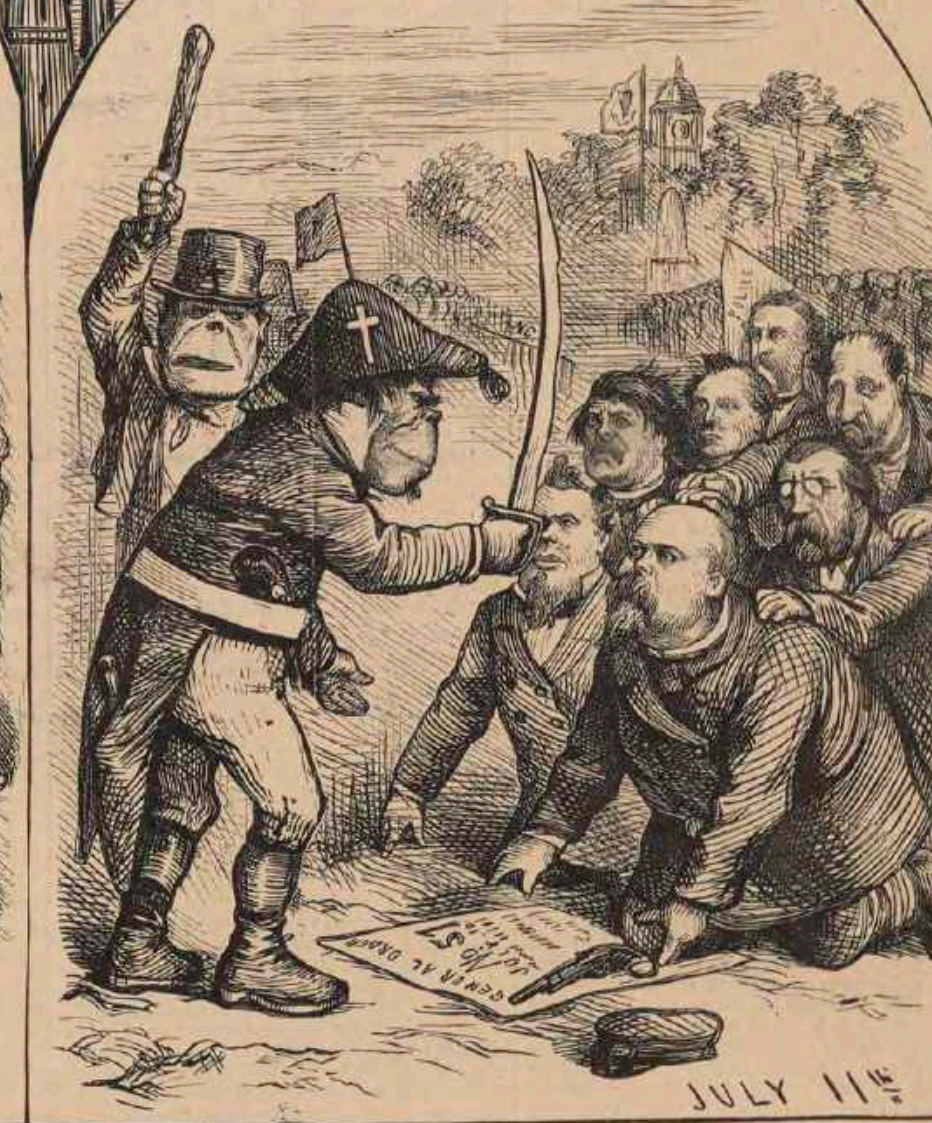
HONOR TO WHOM HONOR IS DUE.
"CROPPIES UPRISING OF THE PEOPLE" LIE DOWN!



JULY 12TH



RELIGIOUS PROCESSIONS.
THE UNCONDITIONAL SURRENDER - JULY 11TH



COLUMBIA SPEAKS.

What, craven fools! has't come to this, that a mob can overawe
The guardians of my children's rights, my servants clothed with law?
That they should weakly truckle, when they should be most strong,
So recumbent to the cause of right, and only brave in wrong?
Alas! and woe! ye trembled when firm ye should have stood,
And linked your hands in those of men whose hands are swift to blood:
Your very slaves and tools in wrong your masters have become;
They raised the sword above your head, and you were meek and dumb!
Traitors to law and Me, arise, and to the rearward stand;
It is not fit that they should rule who fear a mob's command;
But first the lofty lesson learn that I am here to teach—
The rights of all my children shall be the rights of each!
The lowliest and the weakest have rights must be protected;
The rights of all within the law by all must be respected;
Columbia knows no difference of race, creed, or condition;
No chain upon the Conscience here of State or Inquisition!
But oh, my children, native here, or seeking here a home
From Old-World tyranny and wrong, whencesoever ye may come,
Can ye not learn to blend in peace, a free and happy nation,
And differ but as freemen may, with generous toleration?
The land is broad enough for all, the laws are framed to bless,
Strong to protect the rights of all, and never to oppress;
And if the rights of one may be by many trampled down,
We might as well go back to lords and ruler with a crown,
And you, if still your craven hearts can feel a manly throbb,
Learn toleration don't include submission to a mob;
Go, gather up your scattered votes, and every from this day,
Remember that my motto is, "Give each and all fair play."



THE SLAVES OF THE CREEK

PAT'S COMPLAINT.

Oh, have ye heard the tidings? It's disgraced quite I am!
Our boasted rights and freedom in all a fraud and sham;
The Orangemen parade the day with banners, drums, and guns,
To overawe old Ireland and her poor, down-trodden sons.
Sure those noble-minded gentlemen, O'Keeffe and O'Hall,
Had forbid them bloody Orangemen that they should march at all,
Least in their pride and madness they might, better, waylay
And slaughter every Irishman they met upon their way.
It was, d'ye see, a splendid plan whereby to rape the peace,
Without the need of calling out the soldiers and the police;
For if them coward Orangemen would just rape us down today,
There'd be no provocation to massacre and fight.
But now they'll go parading down in all their rage and pride,
With soldiers and policemen to guard on every side;
And every son of Ireland must hide his powerful head,
And skulk away in collars in terror and in dread.
Sure it's a shameful spectacle to see them furrer beats
Parading up and down all day and blockin' up the streets;
And to think that native citizens of Irish blood and birth
Must quail before these minions, the scum of all the earth!
But sure the worm will turn against the foot by which 'tis crushed;
And shall the voice of Irishmen for evermore be hushed?
Ah, even these proud oppressors, who tread us down today,
Will find their goaded victims may turn at last at bay!
By a traitor's proclamation we're bid to stand aloof,
But I'll claim a freeman's privilege to climb upon some roof;
And I'll get behind a chimney, and from where I can't be seen,
Heave a brickbat at the Orange, in honor of the Green.