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A WEEKLY NEWSPAPER,

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WAS IT TREACHERY OR AN ACCIDENT?

To Which Was Due the Destruction of U. S. Battleship "Maine" in the Harbor Off Havana? --The Question in Patriotic Minds.

Opinion Generally Prevails Among Patriots that Spain's Treacherous Roman Sons Did the Deed.

WAR MAY RESULT.

All Protestant Patriots Who are Willing to Go to the Front Can Join the Company now Being Organized by Coming to this Office.

Its Motto Will Be "No Surrender," and Only Those Who Would Prefer Death to Roman Catholic Success Are Wanted.

RALLY ROUND THE FLAG, BOYS.

The destruction of the battleship *Maine* in Cuban waters last Tuesday night, following as it did the dismissal of the Roman Catholic Spanish minister, De Lome, leads many patriots to believe Roman Catholic treachery was at the bottom of the disaster. Nor are these patriots all members of patriotic organizations. Men in all walks of life have besieged this office with requests for an opinion and an explanation of the fatality ever since its occurrence, but we can see but one solution of the affair. That is the church of Rome is implicated in the dastardly deed that crippled the navy. Nor are we alone in this opinion. Men who have not even sympathized with the movement we have been helping to foster and forward are charging the crime to Spain, whose every soldier is a Roman Catholic and whose every arm and flag has been blessed by the pope of Rome.

While the details and reports at hand are meagre, and while there appears at this time to be a desire to charge the disaster up to accident, still we believe the future will reveal the culprit as well as the cause, for we are firmly convinced that bloody, treacherous Rome and Spain planned and executed the damnable tragedy.

We believe the same foul band that plotted the assassination of Abraham Lincoln, that planned the Gunpowder plot to destroy the British parliament, that conceived the St. Bartholomew massacre; the same red-headed band of desperadoes who took the life of the beloved Lincoln, who slew Coligny and his compatriots, planned and executed the destruction of the battleship *Maine* of the United States Navy.

They did it for the two-fold purpose of crippling the naval force of this country, and to see how far they could proceed without their declared intention to take this country and keep it becoming known or guessed by the American people.

If the government of the United States will not see its open and avowed enemy, individual patriots should pre-

pare for the worst and be ready at a moment's notice to take up their march to the chief city of their state and place themselves under the direction of the men who will rise up as leaders to oppose Rome in her traitorous designs upon this country.

RENOUNCED ROME.

Abbe Charbonnel, Cleric and Author Turns his Back.

A Paris dispatch says: "Like a bolt of lightning from a clear sky came the announcement recently that the Abbe Victor Charbonnel, one of the most distinguished clerical writers of France, and a shining light in the Roman Church, had cast off his allegiance, and declared that in the future he would worship God untrammelled by restrictions and regulations created by the Romish hierarchy, says the *Christian Herald*. It was while trying to put through his project for a Congress of Religions in 1900, similar to the one held at the Chicago World's Fair, that this earnest worker realized the wide gulf which separated the Catholicism of today from the principles laid down by the poor and humble Nazarene. Let me quote his own words from his letter published in all of today's newspapers, addressed to Cardinal Richard, the archbishop of Paris:

Your Eminence:—In devoting my life to the church, in the ardent sincerity of youth, I had hoped to devote it at the same time to my God. But a long and sad experience has brought me the disappointing conviction that to serve the church, or rather the men who today are controlling it, is not a service to my Maker. I cannot, with a clear conscience, continue to keep up my connection with an ecclesiastical organization that uses religion as an instrument for governing the minds of men, as a dominating force, a means of exercising intellectual and social oppression, a system of intolerance—all this to supplant its true mission, which is to elevate the soul, to seek a divine ideal, to furnish a moral support, a principle of love and brotherhood among men; in brief, I oppose a system that turns religion into a matter of miserably human politics, instead of divine faith!

Loyal to my conscience, and for the peace of my soul, I am impelled to announce to Your Eminence that I am no more a member of the Catholic clergy; I am no more of the Catholic Church!

There is an old familiar ring about these words; for a moment they take us back to the days of the Augsburg confession, and of the old historic protests against the encroachments and tyranny of Rome. I said just now that this repudiation of the church by Abbe Charbonnel had come like a thunderbolt. This statement needs to be qualified. The general public not being prepared for the announcement, were in a measure taken back. Those, however, who, like myself, have been following Charbonnel's recent writings, could, without even reading between the lines, have foretold the event. I was much impressed by an article of his published in the *Revue Chrétienne*, the leading Protestant pe-

riodical of France, with regard to the extraordinary case of Leo Taxil, that accomplished fumiste, or mystifier, who for twelve long years deluded thousands and thousands of Catholics all over the world pretending to disclose the rites and artifices of a secret order.

Leo Taxil, whose real name is Gabriel Jogand, was for many years a dabbler in sensational literature, much of it of an anti-clerical nature, as may be inferred from the fact that he published a most scurrilous parody on the Scriptures, when the notion seized him one day to make a pretense of becoming converted to Romanism. Here was a triumph for the church! Taxil then attacked Freemasonry. This suited a certain portion of the Catholic hierarchy.

Having whetted the appetites of a credulous class for further revelations, Taxil brought upon the scene a young woman, whom he called Diana Vaughn, an associate and like himself, a convert to Rome. At last, fearing eventual discovery and prosecution for false pretenses, he publicly acknowledged at a special meeting, at which the writer was present, that the whole business had been a hoax from beginning to end, and that for twelve years he had experienced the pleasure of fooling the best part of the Catholic world of Europe, from the Holy Father down. Taxil's confession brought a storm around his ears. For weeks after, the clerical press endeavored to explain away its own gullibility, while showering invectives on the bogus convert's head. Not so with Victor Charbonnel, who saw in this incident a probably long desired opportunity to preach a sermon to those of his co-religionists who allow their superstition to dim the bright beacon of Scriptural truth. Here are the strong and telling words that summed up his presentation of this most extraordinary episode.

It would be superfluous to attempt an explanation of this adventure between the impostor and his victim. It would be merely entering once more into the psychology of human rascality and human stupidity. One remark is however in order. For some years back Catholicism has unfortunately been accomplishing a visible evolution, which must naturally end in the worst of deceptions. Apparitions, pilgrimages, so-called supernatural revelations, prophecies, new rites and forms of devotion, psychic manifestations, mysticosenal hallucinations—these are the elements that seem to hold the highest place in the life and activity of the church. One begins by believing in the Virgins of La Salette and Lourdes, and one ends by accepting Diana Vaughn la Couesson, and the Virgin of Tilly-sur-Seulles. What our Catholicism really needs is some injection of the Protestant spirit. Some Catholics, imbued with this spirit, we find in America for example.

The event leading up to Abbe Charbonnel's renunciation of Papal authority was his idea of convening the leading theologians of the world to a general assemblage during the year of the Paris Exposition. It was in vain that he appealed to his Catholic brethren in France, Switzerland and even in tolerant Scotland, to help him maintain the theory of the "equal dignity of every form of religious belief based

on honest conviction," another way expressing the theory of religious tolerance. The word was passed around, and his lay adherents suddenly withdrew from his support. This young and brilliant writer, whose name had lent an unusual éclat for the past ten years to the religious literature of modern France, at last decided to sever the ties that bound him to the Catholic hierarchy. The Gospel of Christ undefiled is his guide hereafter, without the mockeries and flummeries created by man!

VALERIAN GRIBAYEDOFF.

From Montrose.

I have read the issue of the 21st inst. I also read the press dispatches in the *Daily News* in relation to the coming separation of the government and the Papacy in Italy. I formed about the same conclusions you did in regard to the outcome of the troubles, (if they have any), and was not surprised any at reading your account.

But, really, Friends, what are we going to do about it? You can interest a small percentage of our people in our cause, and for a time they will be deeply in earnest, but their enthusiasm soon cools for want of an open enemy to fight and they fall away.

I was talking with a minister who is my neighbor, and he ridiculed the idea of any danger coming from Rome. "Why," said he, "if trouble comes up between the Catholic Church and the United States, four-fifths of our American Catholics would stand by our government."

Now, so long as there are many thousands who entertain the same opinions as he, and who regard the Roman Church as a branch of the Christian Church, there will have to be open declarations of war before they will believe anything against her. I was reading an article in the February "Arena" in regard to the secret societies, and the writer after mentioning some of the great historical crimes committed by the Jesuits as one of the greatest secret societies, could see no wrong in them as much as he could in the Masonic order, which he took pains to rant and rave about to the end of the chapter, leading one to believe that he had at one time been rejected membership by that order.

I feel that while a few thousands of us may believe that Rome intends us an injury and will endeavor to protect ourselves as well as we are able, that many lives will be lost, and thousands spent by Rome to carry out her plans, but they will in the end fail. When the eventful day comes our American's will rally to our standard, and although Rome may gain for a time, in the end she will be defeated and forever driven from our land.

And while I am at it, I may as well say something as to your paper's political action during the last year or more. Four years ago I was a loyal friend and supporter of McKinley and believed him to be a man who would redeem us from Rome. And when you hoisted his name at the head of your

paper for president in '96 I cried, "Hurrah." But when, after his nomination, I saw how strong a hold such men as Kerens and Ireland had on him, and how, in spite of all our friends in Missouri, Kerens was taken into the fold by Hanna and McKinley, I felt that no true American could support him knowing these things. And when your paper came out so boldly for him and tried by every means in your power to compass his election, I felt like withdrawing my support from you. But after thinking it over and remembering your loyalty to our cause, I came to the conclusion that you would see the errors of your ways soon and would be censuring where you were then praising. My surmise proved correct and I have been glad to see your change of base, for I can see no difference between this and the former administration so far as its treatment of Rome is concerned. Rome is an advocate of monarchial form of government and is evidently in collusion with the money power which is aiming at an enslavement of the people and of which the Republican party is a willing tool. Everything done by Congress for the last 20 years has, almost in every case, been for the interest of some trust or corporation or church and that church always Rome.

She now has control of New York and Buffalo, Chicago and San Francisco and it is today more powerful than before the A. P. A. movement began, and which the politicians have almost wrecked.

I am glad to note how you are keeping tab on the appointments of McKinley, of Romanists to power, and publishing them to the world, but it will do but little good, for men will read today and forget tomorrow. I shall take pleasure in sending the papers which you sent me to as many friends as possible. Some have already been sent to New York, Texas, Idaho, California and Iowa, besides to many places in this state where I have friends. Our friends here have been supplied to some extent and we will hope that good seed has been sown.

Wishing you all success in your work and with a hope that you may arouse our people to their danger soon, I remain, Sincerely your friend,

F. M. E.

That Horrible Murderer.

New York Sun: What Spain has done during the last three years in Cuba in the way of exterminating that island's people is more awful in its destruction than the entire achievement of Spanish armies in the course of their wars to extend Spain's dominion in other countries.

Charles V., in the Netherlands, in the thirty years elapsing from 1520 to 1550, brought death to about 100,000 persons, according to the estimates of Grotius. From that time up to 1566 the Spaniards murdered in cold blood, said the Prince of Orange, over 50,000 persons. The Duke of Alva, in a well-known letter to his master, Don Philip II., boasted of having slain in cities

and towns, within five years, 18,000 Dutch people.

But what is all that when, from 1895 to 1897, as declared by the Bishop of Havana, 530,000, or more than a half a million, victims of Spanish barbarity have been buried in the cemeteries of Cuba?

What are the awful crimes committed in the name of the King of Spain by Boves and Morillo during the great struggle for independence in South America when, in Cuba, General Weyler, in less than two years, exterminated over 200,000 peaceful non-combatants in Cuba, slaughtering them not only with fire and sword but by the pangs which Dante put among the first of hell—the slow and ruthless torture of hunger?

What is the record of Spanish atrocities in Mexico and Santo Domingo when, within three months after General Blanco's landing in Havana, 80,000 persons perished in Cuba from starvation or were assassinated, regardless of age or sex, in the manner described by Blanco himself in his decree of January 8, 1898, ordering his soldiers not to kill any more men, women and children, aged, unarmed prisoners, or defenseless pacificos?

These are horrors such as have never been committed before at any time in any country by the most bloodthirsty savages who have tainted the pages of history.

[Why is this old bloodthirsty monster of nations treated so tenderly by the administration at Washington? Was it not bad enough for Cleveland to coddle to Spain and act as a yellow watchdog for Spain against the Cuban patriots striving for liberty?—Editor Chicago Tribune.]

A Monument to Canterbury.

London, Feb. 10.—The revival of the movement started several years ago—but which has since been dormant—for the erection of a monument at Canterbury on the spot where, according to tradition, forty-one martyrs were burned at the stake during the reign of Queen Mary, is causing a good deal of feeling in religious circles. Nothing had been publicly heard of the scheme for several years until recently, when it developed that a committee, with the co-operation of Cannon Farrar and other distinguished men, had been quietly at work raising funds and had actually purchased a piece of ground 100 feet square, which, according to tradition, is the exact spot upon which the burnings took place. The opponents of the scheme insist that it will serve no useful purpose, and that nothing is to be gained by the erection of a majestic shaft as a reminder of the bitter religious conflicts of the reign of bloody Queen Mary, especially in view of the cordial fraternal relations established between the heads of the Episcopal and Roman Catholic hierarchies since the recent pilgrimage to Canterbury. The promoters of the monument scheme, however, have not so far been intimidated by adverse criticism, and have issued invitations for a public competition for designs for the proposed monument.

