

## WILLIAM HEARS A SMALL VOICE.

### Does Daniel's Prophecy Mean the Pope of Rome

When It Says, "And He Shall Plant the  
Tabernacle of His Palace Between  
the Seas in the Glorious

"Holy Mountain; yet He Shall Come to  
His End, and None Shall Help  
Him"?---Watch the Signs  
of the Times.

New York, Aug. 14.—According to reports which reach here from Europe Emperor William's coming visit to the HOLY LAND has an object which is more than the mere wish to visit the Holy Sepulchre. This is nothing less than the almost insuperable difficulty of uniting the hands of Leo XIII. with Humbert of Italy after their long separation because the King's father wrested Rome from the Papacy.

THE KAISER'S CRUSADE IN JERUSALEM WILL ONLY BE MADE AFTER A SECRET VISIT TO ITALY. This crusade is to be the first step in the extraordinary scheme of this extraordinary young Kaiser. Himself a Protestant, the idea that dominates him is that the whole human race will be vastly benefitted by the increased moral influence of the Papacy.

The Emperor says he will not be contented until he has accomplished this herculean task. He explained his object not long ago during a dinner in the officers' mess. In explaining to one of the officers of the mess after dinner the object of his trip to the Holy Land, the Emperor outlined his plans as follows:

"Man's activity is necessarily bounded by certain limits. The limits, however, are elastic, and I have always held that the greater a man's opportunities for having an influence with his fellow-men and for performing mighty deeds in the world, the more should he labor to extend the sphere of his activity and make it encompass events of striking moment.

"For myself, it is my duty first of all to watch over the national interests and to safeguard the honor of this great empire, whose destinies have been transmitted into my hands. But apart from that, and without any prejudice to it, I feel that I have other missions. There are other events in which I can take a part, other happenings wherein my influence may be of the greatest good.

"The chief of these is the present unhappy position in which the head of the Roman Catholic Church finds himself in the Eternal City. That position is a consequence of the unfortunate war which the Vatican has felt obliged to wage against the Italian state. How to put an end to it the keenest diplomats so far have not understood. But that an end to it should come is quite clear to me.

"For years past I have dwelt in thought on the subject, but during recent events and precisely on the occasion of the Hispano-American war the matter has been brought home to me more deeply than ever. At moments I have grown impatient and exasperated at realizing that the one man who in certain cases could have the greatest influence as the arbiter of peace remains with his hands practically tied, owing to this dull and sterile contest between Vatican and Quirinal.

"The idea, as I say, has long been simmering in my mind, and I have already tried my hand at practical efforts. Misfortune and ill success, however, dogged my steps and made me momentarily relinquish my project. My hopes were centered chiefly on the

co-operation of Cardinal San Felice. My visit to Naples in 1896 was chiefly to see him. In the two long colloquies which there took place between us the Cardinal entered heartily into my plans. All Italy knew that he was a saint. But he was at the same time a man of great shrewdness and common sense, and he frankly admitted that there was a great deal of injudiciousness in the uncompromising attitude of Cardinal Rampolla and most of the others who surround the Pope. Cardinal San Felice was for conciliation. Many other members of the sacred college of Cardinals—the body of men who have in their hands the election of the Pope—were also for harmony between church and state, and my hopes ran high. I conceived the idea that Cardinal San Felice might be named the next Pope, and to this end I worked.

"With his nomination the Popes would have ceased to lay claim to the temporal power, the Italian government would lay aside its attitude of persecution toward the church, and both would be at liberty to dedicate their entire forces to other and nobler ends.

"But with the new year of 1897 Cardinal San Felice was borne to his grave, the Pope delivered a few bellicose speeches, and the Italian government redoubled its hostility. In spite of all that I did not desist from my purpose. Other events called for my individual energies, and for the moment the Pope and the King were left to themselves.

"But the good that was to be done is still to do, and I am resolved to go on with my undertaking. The entire world will gain if I can bring about the reapproachment of Leo XIII. and Humbert I. No one will doubt the sincerity of my Protestant leanings. But it is precisely because I am a Protestant that I have a clear and accurate conception of the power and influence of the Papacy.

"At the present day two great evils threaten humanity. They are socialism and atheism. Against each of these the Pope is a bulwark. In fighting infidelity no aid should be neglected.

"Socialism is infidelity to the monarch or the state and atheism is infidelity to God.

"The Pope is the spiritual ruler of the largest communion on earth and he is by far the most powerful authoritative of spiritual rulers. His word is promptly and willingly obeyed by hundreds of millions of people spread throughout the globe. He can order and direct the consciences of these multitudes. He can say: 'These are your religious tenets; those must be your social sentiments,' and suddenly he is obeyed. His power, therefore, for good is immeasurable.

"Kings and Emperors are the divinely ordained guardians of social order and directors of social well-being, just as the leaders of religious bodies are the divinely ordained moderators of conscience. But just as Kings and Emperors can have their beneficent influence in the religious order, so can

Writings for THE AMERICAN

### FOR THE CITY TO BUILD THE CHURCH.

BY G. L. HERRITT

Oh, Paddy dear, and have you got tin dollars in ye'r clothes,  
An' if ye let me have it tw'll lighten all me woes,  
I hate to borry money, but me rint is due th'day,  
And the Spalpeen says he'll put me out so true as I don't pay,  
Shure, I had it in me pocket and was feelin' mighty grand  
When Father Kelly came along an' tuk me by the hand;  
An' Paddy yer know how it is, he left me in the lurch,  
For the Father got me money for the bildin' of the church.

An' did yer see the min at work where they're breakin' in the ground?  
We're goin' to have the finest church in all the country round  
Wid a golden cross upon the spire where every one can see  
And pictures, yis an' furniture, as nice as they can be;  
Then there's the blisshed relics, we will have them widout fail  
And among them, Paddy cross yerself! 'St. Patrick's big toe nail."

But if yer house is impty and for food yer kids must search  
We have got to take the money for the bildin' of the church.

If yer makes it thirteen dollars, I'll pay you back fifteen—  
And the extra will make Biddy jest as happy as a queen—  
For the city will not furnish cash to pray for them that's dead  
But whin it comes to starvin' they'll give us tay and bread.  
Oh! Paddy ye'r a darlin' and me heart is light as air  
For now, me little bi that's gone, can climb the golden stair.  
I'll send Biddy to the Father and coming back that way  
She can get a city order for we've naught to eat th'day.

spiritual guides help and promote the social weal.

"The Pope's range of power is the vastest of all, and consequently the possibilities of the good he may do are the most far-reaching. I think it imperative, therefore, that he be put in a position to freely accomplish all the good of which he is capable. HE MUST BE LIBERATED FROM HIS SELF-IMPOSED IMPRISONMENT IN THE VATICAN. All the trammels that surround and harass him in his daily life must be removed, so that he will then be at liberty to fight the common enemies, socialism and irreligion. And he will be in a position to make his voice heard in the interests of peace when nations go to war without just motive, and in the interests of humanity, when acts of cruelty or injustice are being elsewhere committed.

"I have meditated long and deeply on this subject. The fact that it preoccupies me so much convinces me that I am inspired to take action in the matter. It is like one of the voices which whispers in my ears that it is my mission to remedy the Pope's position and open up the field for his range of well doing. It daily urges me to act.

"Whether I shall succeed or not, it is beyond my power to foretell. Judging from the circumstances there is every evidence that success should not be outside the bounds of possibilities. I am going to do my utmost, and more than this no man can do. I feel for the moment that I have no other concrete and practical mission before me. To succeed in such an undertaking would be a climax and a crowning worthy of any man's life. As I say, I am going to energetically attempt it.

"The small preternatural voice unmistakably spurs me on, and I think no better augury of success could be desired.

"For this moment I can say no more, and it does not behoove me to be too explicit about my plans. They are already laid, and my immediate actions will be a development of them. Their result will be their justification, and it will also be the justification of many acts in the past, which may have seemed strange and unaccountable to my good Protestant subjects, but which had their motive and their origin in a desire to accomplish great and enduring events.

"I am acquainted with both Leo and Humbert. I know how estimable both of them are, and I feel it is a most deplorable circumstance that political enmities should make enemies of two men who personally are worthy only of esteem and regard one for the other.

"But I shall not die until my ends in this regard are attained. Death otherwise would find a void in my existence, and I feel within me that I have not been born in vain."—Special to Chicago Tribune.

When a man sees the truth he holds the deformities of error.

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### AFTER MERRITT.

The Third Assistant Postmaster General Flooded With Letters.

Dr. J. P. Merritt of this city wrote a letter to John A. Merritt, third assistant secretary post office department, Washington, D. C., objecting to the picture of Marquette on one-cent stamps. The letter follows:

Elmira, N. Y., Aug. 3, 1898.

John A. Merritt, third assistant secretary post office department, Washington, D. C., Dear Sir: On the one-cent stamp issued lately I observe a picture of one Marquette. From all available sources within my reach I have made diligent search to ascertain what possible claim this man has to the distinguished honor you have shown him. History records of him that he was a foreigner and a Jesuit priest, but does not mark him as a man of note, either in art, literature, science or acts of philanthropy.

As a Jesuit his course, like that of his order in the Philippines today, was marked by cruelty, tyranny, ignorance, superstition and religious degradation. Still, I realize, in spite of all this, that there must have been some remarkably worthy traits in the character of this man, to me unknown, but which you consider grand enough to overshadow all his faults and to make him, to you, appear pre-eminently great, when you elevate him above many noble patriotic Americans whom for his sake, you have passed unnoticed. Will you kindly inform me what those traits were?

Very respectfully,  
D. P. MERRITT.

General Merritt replied to the letter stating that the stamps were issued because of the trans-Mississippi exposition at Omaha. Among other things he says:

"By way of preface to my answer permit me to express regret that the picture is not entirely satisfactory to you, since it was a source of deep solicitude and much inquiry to select only such designs as would meet the approbation of the post office department as well as the masses of the people, whom it always seeks to please.

"From the dawn of civilization to the present day, a disposition has been manifested on the part of posterity to pay great deference and honor to the names of those hardy men and women who braved the trials and dangers of a new land to lay the foundations of the blessings and liberties which we now enjoy. The Greeks and Romans made gods of them; our European progenitors have embalmed their memory in marble, story and song, while the recital of the noble deeds of our pilgrim fathers gathers interest and sanctity as the years roll by.

"These facts, it seems to me, are fully sufficient to justify the selection of the picture you condemn. As to the religious belief of Marquette, it never entered into or influenced the selection of the advice, one way or the other. The constitution of the United States, that palladium of our liberties, guarantees to all men the privileges and

right to worship God according to the dictates of their consciences and I would hesitate a long time before I would discriminate against any man, other things being equal, because he differed from me in his religious belief or mode of worshipping Almighty God.

"As to the fact of Marquette being a foreigner, I apprehend that he performed service enough as a pilgrim to earn his citizenship, and his bones still lie buried in the virgin soil on the west shore of Lake Michigan. Columbus was also a foreigner, for that matter."

In reply to the letter of Mr. Merritt, Dr. Merritt has sent the following:

Elmira, N. Y., Aug. 9th, 1898.

Mr. John A. Merritt,  
Third Assistant Postmaster General,  
Washington, D. C.

Sir:—Yours of the 8th inst., in reply to mine of the 3d, was received this afternoon. I had, however, read a copy of my letter and your reply in a morning paper, hours before your letter was delivered to me.

As an American I was both surprised and mortified that our third assistant postmaster general should so far ignore the ordinary rules of correspondence as to give the public press a letter without first asking consent of the writer, or should so far neglect the amenities prevailing amongst gentlemen as to publish its reply before it was first placed in my hands.

Apart from the fact that our European progenitors knew of some method of embalming memories in marble, and are now unhappily forgotten, your letter does not communicate any information. The only reason you advance why Marquette's picture should appear on the stamp is that he sailed down the Mississippi. I am well aware that such is the report of history, but not until Indians had sailed it hundreds of times before, had explained to him the course and had provided him the canoe and the assistants to manage it. This act no more entitles Marquette to extraordinary recognition than would the following of a trail, whose course had been accurately described, and which had been traveled hundreds of times by others before.

Is this really the only ground upon which you would elevate into prominence this man's name, and exalt his memory above that of all the noble men and heroic women, I care not of what race or religion, who, braving the horrors and hardships of the trackless forests made for themselves homes and the beginnings of our great western cities?

You do not point to a single act of Marquette's life, nor a single trait of his character, which tended in any way to advance civilization or "to lay the foundations of the blessings and liberties which we now enjoy." Yet you must know that there are hundreds of western pioneers who for their grand and heroic deeds in the interests of their country and liberty are today and will be forever, held in grateful remembrance. Why should Marquette be, by you, preferred to them?

I do not, in my letter, "condemn," as you say, Marquette's picture; I merely asked why it was chosen rather than another. Your digression, sir, about the constitution and religion is entirely irrelevant, and utterly uncalled for. It is calculated only to stir up rancor and animosity amongst the most ignorant of our population.

The intelligent portion of our people know that such remarks are made only to create political capital amongst the vilest, and these "ad vulgus" appeals as well as the person making them, will lack the respect of all high-minded persons of every race and every creed.

I have not asked you to discriminate against any man because of his religion, and I have such an abiding faith in the magnanimity of the American people that I am not anxious to believe that any of them ever did. What the western people may think of the stamp to which I have called your attention, I do not positively know. I can hardly imagine, however, that they can feel honored by having one so much inferior to their great heroes exalted above them. THE REPRESENTATIVE OF AN ORDER THAT, FOR ITS MISDEEDS, HAS BEEN DRIVEN FROM EVERY CIVILIZED COUNTRY OF THE WORLD EXCEPT THE UNITED STATES, AND WHOSE NAME STANDS TODAY WHEREVER THE ENGLISH LANGUAGE IS SPOKEN AS SYNONYMOUS WITH LYING, FRAUD, DECEIT AND DOUBLE DEALING, CANNOT BE SAID TO BE A FIT SUBJECT TO EXTOL BEFORE AMERICAN YOUTH, OR HIS NAME ASSOCIATED IN ANY WAY WITH THE GREAT OMAHA EXHIBITION, TO HONOR THE NOBLE, GRAND, PATRIOTIC MEN AND WOMEN OF THE MIGHTY WEST.

Very respectfully,  
D. P. MERRITT.

—Elmira, N. Y., Gazette.

### A SPANISH POEM.

The following is a translation from the Spanish by Col. Edwin A. Sherman and was made expressly for the American. The Colonel says it contains "more truth than poetry" since he has translated into English. He says it was printed and circulated in Badajoz, Spain, and that the Spanish copy came into his hands from a brother Mason, whose sister-in-law was the author of the poem:

How the unworthy hypocrite women believe,  
And in images of marble adore,  
When the Scriptures forbid to do so,  
And they, instead, their brothers abhor.

No image, says God, shalt thou make,  
Neither any false idols adore;  
His faithful commandment not break,  
And His spirit to love evermore.

No more than a puppet in the statue,  
Ordained by the priest to believe,  
For his lie, far stronger is my echo,  
Why listen to a piece of wood to deceive.

"In thy closet shalt thou pray in devotion,"  
Said Christ, "when thou hast closed thy door;"  
That the Father seeing in secret thy emotion,  
To the public will reverte thee before.

We know who never on floor of the church pass,  
And in them the piety there'll be observing;  
And you, who are always forever at mass,  
Live hating, and from honor are swerving.

Pray tell me what sort of religion is yours  
That humbles and humiliates in the temple,  
In exit presents the contrary looks at the doors,  
Giving of envy and pride the example?

What religion is that which you teach  
To dissemble, to lie, and to hate?  
What religion is that obliging to preach,  
And the light of the Gospel abate?

Why do you have false doctrines to follow  
That the infidel priests who are teaching?  
Observe the divine law of the Bible,  
That the blessed Apostles were preaching.

What are those who only for wisdom are endowed  
With humbings no more; that in their sermons  
With only their lips do they honor God,  
But the Christ is not in their hearts.

Already is the hour that light of the truth  
Bright and piercing in your minds that are darkened,  
Open your eyes! Now is the hour!  
Awake!

From this dream more fatal than death,  
Now is the hour to listen to this great voice  
Of the Gospel that to you unceasingly cries,  
Love to thy neighbor and to God,  
If you would pardon and glory receive.

But if the shepherd who guardeth the sheep,  
To raven will mislead, what do they in their blessings unite?  
Hear the groans of the most who fatally follow their tracks,  
And the moans and murmurs through the day and the night.

'Tis not lamentation, the mass, or confession,  
Nor penances, nor the baptismal water,  
That will save or bring unto you pardon,  
But the same love for your neighbor you bear to yourself.

Bearing true consolation to the afflicted  
That is the love and the good holy riches;  
To raise up the unhappy who have fallen,  
'Tis, is religion! and there is nothing more.

Neither altars, Latin jargons or banners,  
And less does he desire puppets, our Lord,  
(Continued on 4th pages.)