

# THE AMERICAN.

A WEEKLY NEWSPAPER.

"AMERICA FOR AMERICANS."—We hold that all men are Americans who swear allegiance to the United States without a mental reservation.

PRICE FIVE CENTS

VOLUME VIII.

OMAHA, NEBRASKA, FRIDAY, NOVEMBER 11, 1898.

NUMBER 46

## WHO ARE THE REAL AMERICANS?

"Harper's Weekly" Had a Timely and Interesting Editorial on that Subject Last Month.

The discussion of the future foreign policy of the United States is increasing in interest—the opponents of expansion, as the New York Times has pointed out, having the advantage of character and ability. In the current number of Harper's Monthly is a clear and strong argument in behalf of the maintenance of American institutions by ex-Secretary Carlisle. It follows and supplements a recent article published in the same periodical by Mr. James Bryce, whose warning against the perils of colonial expansion is tempered by natural self-restraint of a foreigner speaking to us concerning our own affairs, but is also quick with the intelligent interest which Mr. Bryce, beyond any other foreigner, has in our republic. On the same side have ranged themselves Mr. Carl Schurz, Mr. George F. Edmunds, Senator Caffery, and Mr. Cleveland among other Americans, and Mr. John Morley, and other leading Liberals, the long-time friends of the United States, among Englishmen. On the other side we have some exuberant and restless young adventurers, some politicians who find phase-making and demagoguery easier than thinking, some editors who mistake cerebral excitement for patriotism and noise for statesmanship, some commercial adventurers who are eagerly interested in the proposition that the government shall buy markets for them with blood and treasure, and some Englishmen, like Mr. Chamberlain, who realize that if they can only persuade the United States to take the Philippines, Great Britain will be sure to have this country for an ally in any trouble that may arise in China between herself and Russia. Surely if character and ability ever lend weight to one side of a controversy, there is good reason to ask the country to pause and consider before plunging into a departure toward world power, world responsibilities, and world troubles, on the ground of the intellectual and moral differences between the opponents and advocates of expansion.

There is another reason for listening to the opponents of this new movement than the merits of their arguments. They are more consistently American than the advocates of expansion. They are the champions of the fundamental principles of the republic, the hopeful and confident believers in the soundness of the democratic form of government, and in the high achievements of its future. The advocates of expansion, on the other hand, are proving their loss of faith in democratic institutions and their distrust of the American experiment. They denounce as old-fashioned and out-grown Washington's and Jefferson's counsels against mingling our affairs and our destinies with those of monarchial Europe. They hold that the Declaration of Independence erred in asserting it to a "self-evident truth that governments derive their just powers from the consent of the governed." They scout the word of Lincoln, and insist that "government of the people, by the people, and for the people" has perished from the earth, notwithstanding Gettysburg and Bunker Hill. Whether they like it or not—and they profess not to like it—they are really imperialists, for they are endeavoring to overturn the democratic form of government, to destroy the ideals of the republic, to revolutionize American politics by changing the United States from a popular self-government to a power ruling over alien and unwilling peoples, who will not be free and independent, who will be subjects, who will not have a voice in the making of the laws by

which they are governed, and who will be taxed without being represented. And yet these enemies of American institutions, these rebels against the policy which has made the United States what they are, and which has built up American citizenship as it exists, have the insolence to declare that those who favor the maintenance of these institutions and that policy are "un-American." In other words, they recognize the character of the task in which they are engaged by objecting to the labels which properly describe them, and by trying to attach one of them to their opponents. Illustrations of the old fable of the thief who sought to turn attention from himself to his honest pursuers are constantly cropping up in modern life, but no renewal of the old trick within our memory is quite so bold as this one made by those Americans who are so tired of their government and its foundation principles that they desire to join the medieval procession, the head of which, for the moment, is the Czar of Russia.

The controlling idea of the fanatics who are seeking to escape from republican to imperial conditions was expressed by Attorney-General Griggs in his recent speech before the Republican state convention at St. Louis. There was an unusual amount of demagoguery in this speech, but the sum and substance of it was that by annexing distant islands, and by assuming the government of semi-savage peoples, the politics of the United States would grow in dignity and in interest, and a new race of statesmen would spring up, because the questions that would then present themselves for solution would appeal to intellectual and educated men with more force than do the questions of today. Domestic politics, in the opinion of Attorney-General Griggs, are "too often artificial and transient," and he longs for a time when we shall get away from them.

What are the problems which Mr. Griggs despises, and what is the character of our domestic affairs which appear to him to be so mean and petty? In the first place, by adhering to the policy which was marked out for us not only by the fathers, but by our geographical situation, and subsequently by the enormous extent of our territory, a mighty and consistent whole, the American nation and the American citizen have come to be what they are. The men who have built up this country and made it one of the most powerful and prosperous nations of the world are the products of American institutions, which have made men self-respecting and absolutely independent through equality of privileges and equality of power—an equality that will be at once destroyed by the assumption of the power to govern other people. We have attained the heights which appear so low to Mr. Griggs largely by reason of our freedom from foreign complications and from the burdens of war and militarism, but mainly by the growth of character developed by our recognition of the right of every human creature to his personal liberty, and of every separate community to govern itself by its own laws, and for the furtherance of its own conception of what is best for itself. These achievements do not arrest Mr. Griggs's attention, nor does it occur to him that this republic, the isolated power of the Western continent, guarding its own destinies, not sharing in the international politics of Europe—the chief products of which have been war and diplomatic intrigue—but attending to its own affairs, and developing its own citizens, has had more influence in Europe itself in ameliorating both social and political conditions than all the rest of the world combined. The domestic politics which has produced this kind of result seems to Mr. Griggs to be an "artificial and transient" that the American people should adopt a new policy—should turn their backs upon the tasks which they have heretofore pursued, and which have made for

human liberty and human happiness, in order that their minds may find relaxation and inspiration in controlling the affairs of savages in the Philippines, and in pushing the commerce of our protected industries into the valley of central China.

As to the present problems which Mr. Griggs wishes to escape, some of which are due to perversions of our political system, perversions to which the imperial plan would give a long extension of life, their proper solution is vital to the interests of the republic. They involve and include the questions arising out of our commercial policy. We are on the point of determining whether we shall continue our seventeenth century trade policy or follow a more enlightened plan. We are endeavoring to make the government more efficient by reforming our civil service. We are doing our utmost to make political life more attractive to the honest and able man by the elimination of a corruption that is killing. We are engaged in solving elementary but necessary problems in finance. We are face to face with grave questions of reforms in the administration of justice. We are beginning to struggle with the boss, who for the moment has so revolutionized our form of government that it is an absolutism in the selection of its officers—an absolutism presided over in each party in more than one of our states by an irresponsible person who is so powerful that, in New Jersey, for example, Mr. Griggs could not secure a nomination for any office from his own party, even if a majority of the voters of his party wished to give it to him, if his party's state machine objected.

All these problems are difficult, but they are also interesting and dignified. They are beginning to attract the attention of the most intelligent and best of the younger generation of voters. They are not only American questions, but they are of the utmost importance to the cause of democracy everywhere. Indeed, upon their proper solution depends the immediate condition of democracy. They are, in our opinion, infinitely more important than the work in which the expansionists would have the republic engage, which is, reduced to its true terms, the opening up of a few tropical fields for the commerce of a few American citizens. Not only are these domestic questions of more moment than the proposed international questions, but their abandonment would, for the time at least, be the abandonment of the effort now in progress to make the democratic form of government as effective as an administrative instrument as it has been beneficial to the individual citizen. If it is un-American to promote the interests of America, then the opponents of expansion are un-American. On the other hand, if it is un-American to avoid the vital problems of our country and our time, and to abandon democracy for imperialism, then the expansionists must bear the odium of the accusation.—Editorial in Harper's Weekly.

### MOSTLY AMERICAN BORN.

In examining the lists of soldiers killed and wounded before Santiago one is struck by the great proportion of what may be termed distinctively American names which appear. It has been a common belief that the majority of our regular soldiers were foreigners, and the hasty deduction was made that they were of the floating population, fighting simply for their pay, and distinctly inferior mentally, morally and physically. In one list of 170 wounded 120 bore American names—full 70 per cent—and we think it justifiable to claim that fully one-half of those having Irish names were born in this country. Consequently if this list is a type at all, at least 80 per cent of our army must be American born. This is very gratifying to know. All reports from correspondents and disinterested people unite in praising the fine physique, general intelligence and good conduct of our enlisted men. Of their conduct in battle, the losses they sustained at Santiago is the best proof, and it is gratifying to our pride to now know that they are practically all Americans.—Army and Navy Journal.

When the forces of patriotism are divided treason comes out ahead.

If Rome does a charitable act it is to gain favor with those she can afterwards rob.

Truth may be put in the grave, but it won't stay there.

The priest does an evil day's work when he gets a child to go to the parochial school.

Every fact is an antidote for some foolish fancy.

Rome finds slander a better weapon than a bowie knife.

## AN IRISHMAN'S GOOD SUGGESTION

If the Pope Loves Ireland Let Him Now Turn Her Annual Contribution of \$245,000 Into Her Poor Fund.

Sir—Just now there is much distress in the west of Ireland. Our Lord Mayor, who is a "sterling nationalist," in cocked hat, chain of office, and Roman ermine toga, accompanied by Mr. W. Field, M. P., is lecturing the peasantry, telling them all their woes is caused by British rule, etc. As an Irishman and a Roman Catholic I do protest against the sum of £50,000 being annually drained out of this country, to be taken to Rome and laid at the pope's feet as a tribute from Ireland. If the pope has such love as he professes for his faithful Irish subjects, why does he not cancel the collection of Peter's pence for one year and hand it over to the distress fund? I cannot go into the origin of this collection of Peter's pence, but the illiterate Irish peasantry are sure it is an order from St. Peter himself that is imposed on

them. A penny levied on each house in the land.

Preaching in Clarendon Street Chapel the officiating priest drew a graphic picture of the poverty of the pope. He said the pope was a "prisoner," pining his life away in the Vatican in poverty and much distress, as he gives his money to the poor of Rome, therefore he relied on a good collection from his Irish children. Needless to say the servant girls and others gave lavishly. Some time ago a site for a statue to Father Mathew was given in Sackville-street. For years it could not be built on owing to the want of money. If all the priests in Ireland gave in the disgraceful hoarding that so long surrounded the site would have been removed, but not one shilling would those priests give to one of their own profession. Such are the glaring evils and anomalies that exist in this unhappy country. Yours, J. RYAN. 19, Townsend-street, Dublin.

### THE "NEW JERUSALEM." THE MILLENNIUM.

(Gibbons' "Decline and Fall of the Roman Empire," Vol. I, Chapter XV, p. 24, A. D. 323.)

The ancient and popular doctrine of the millennium (1,000 years, Eulogy on the Bible and its 1,000 chapters) was intimately connected with the second coming of Christ.

As the works of Creation had been finished in six days, their duration in the present state, according to a tradition on which was attributed to the prophet Elijah, was fixed to six thousand years.

By the same analogy it was inferred that this long period of labor and contention, which was now almost elapsed, would be succeeded by a joyful Sabbath of a thousand years, and that Christ, with the triumphant band of saints and the elect who had escaped death, or who had been miraculously revived, would reign upon the earth until the time appointed for the last and general resurrection. [All of which applied to the laws is true, and prospectively true, no doubt of mankind under those laws. Salvation comes through knowledge, experience and intelligence. The Bible contains the knowledge—the arts and sciences—of the ancients; by the aid of knowledge—universal knowledge—we overcome the vicissitudes incident to life; and in this sense, if universal—the knowledge of all that the Bible contains—a practical knowledge—if this is what is meant by the millennium, it will certainly be a condition of things the nearest thereto—judging from observation of the operations of the "arts and sciences" as now seen in the United States and compared with a state of things where those "arts and sciences" were unknown; say among the Indians—the nearest to state of perfect happiness that we can possibly conceive. So that if we understand the ancients aright their "millennium" views had great confidence in knowledge, and its influence for good on their posterity, immediate or remote. Let us be as practical as they were, and we shall have their "faith and hope"—"the evidence of things not seen." Our "arts" live, even if we die; just as the "arts" of the ancients live, altho' they be dead.]

So pleasing was this hope to the mind of believers that the New Jerusalem, the seat of this blissful kingdom, was quickly adorned with all the gayest colors of the imagination. A felicity consisting of pure and spiritual pleasure would have appeared too refined for its inhabitants, who were still supposed to possess their human nature and senses. A garden of Eden [solar system], with the amusements of the pastoral life, was no longer suited to the advanced state of society which prevailed under the Roman Empire. [The fool, or ignorant reads the letter, the wise man reads the sense.]

A city was therefore erected of gold and precious stones and a supernatural plenty of corn and wine was bestowed on the adjacent territory, in the free enjoyment of whose spontaneous productions, the happy and benevolent

people was never to be restrained by any jealous laws of exclusive property." [If this historian should rise from the grave and look over the United States, I wonder if he would not find a condition of comfort and happiness in many places under our beneficent government exceeding his critical description?]

The assurance of such a millennium was carefully inculcated by a succession of fathers, from Justin Martyr and Irenaeus [first Martyr Dialogue of Justin with Tryphon and the Seventh book of Lactantius; second, Irenaeus (L.V. p. 455) one of the greatest images may be found.] who conversed with the immediate disciples of the apostles down to Lactantius, who was preceptor to the son of Constantine.

Two hundred and seventy years ago the Puritans landed in America and brought the Bible with them; about the same time Spain, then the mistress of the world, under Romanism, abolished the Bible in Spain. Under the guidance of the Bible the United States has become in these two hundred and seventy-eight years a "Paradise," and on the other hand Spain has become a "Hell." Intelligence has made the United States a Paradise, and ignorance, under Romanism, has made Spain a Hell.

GEO. W. BETTESWORTH.

### SCOTCH WOMEN AND THE POPE.

At its first meeting after the holidays the Scottish Women's Protestant Union sent the following letter to the Pope:—"You lately sent a letter to Scotland inviting the Scottish people to return to the Church of Rome and you must be under a strange delusion if you imagine that there is the least indication or desire on the part of the people of this country to do so. It is only courteous, however, to reply to your note, and in the name of the Scottish Women's Protestant Union, numbering nearly 1200 members all over the country who agree with us we venture to do so. You compliment us for loving the Bible, and through our study of that divine gift we decline your invitation. The Bible enjoins us to 'Prove all things, hold fast what is good,' and in obedience to that divine command we have examined your position and the peculiar dogmas of your church. You claim a supremacy and submission which is not in the word of God. Our countrymen rejected that supremacy and submission 300 years ago and from that day Scotland prospered while Roman Catholic countries which accepted less have gone back steadily, Spain furnishing the last example. Your predecessor made a snatch at one of the attributes of the Deity, that of infallibility, and you have perpetuated the implety. Your Church, with the sanction of your predecessors, shed the blood of many Protestant Christians for reading the Bible. In Scotland, England, France, Italy, the Netherlands, and others thousands perished for this cause. In your letter there is no expression of regret or sorrow for the past. You have added to the dogmas of your church what has no authority in Scripture. The immaculate conception of

the blessed Virgin is opposed to the Virgin's own testimony, who required a saviour like all others in the race. We do not find the sale of indulgences, nor the sacrifice of the mass, nor the confessional, nor a sacrificing priesthood even in the Douay version of the Bible. For these and other reasons we beg to state, in reply to your communication, that we decline the invitation. We exist as a society to save our families, our friends, and, to the extent of our ability, our beloved country to the liberty which God has made us free."—Glasgow Herald.

### ROMAN CATHOLIC INTOLERANCE.

Not long ago a non-Catholic was imprisoned in Spain for not kneeling down as the host was being carried through the streets while a Roman Catholic procession was passing. A similar incident has occurred in Catholic Austria, showing that the persecuting spirit of churches never changes, and that if we allowed priestly dominion once again in this country—whether Catholic or Protestant—for they are both equally blood-stained and guilty of the most abominable crimes in the name of Christianity—fire and faggot, imprisonment and torture would be again resorted to in order to compel men to abandon their intelligence, and to accept the opinions of the ignorant and superstitious. The following graphic account of the incident is given by the special correspondent of the Daily News:—

The extraordinary case of a Protestant foreigner being detained in prison at Ischl for not taking his hat off to a priest who was carrying the pyx to a deshabille is still the subject of universal comment. M. Sieveking has been released on giving bail for 1,000 florins, half of which was advanced by the mayor of Ischl, after having spent two days and two nights in prison. But he is not allowed to leave Ischl. He described the scene as follows:—

"On Saturday night, after nine o'clock, I was walking in the dark, thinking of the concert of the following day. All at once I heard the tinkling of a little bell, which had no significance to my ear. A priest caught me up, stopped me, and cried angrily, 'Take off your hat.' I did not answer, so much surprised was I. He continued, 'Whatever you are, a Jew, an Atheist, or an unbeliever, you shall take off your hat. All the same you are an educated person.' I answered in French, 'Je ne vous comprend pas.' Then he cried, furiously, 'I shall have you arrested.' It was then I lost patience, for, being a Protestant, I had no notion what I was to take my hat off for. I had never seen the function in question and, growing excited in my turn, I cried, 'Are you a rogue or a priest?' The priest then cried at top of his voice, 'Here is one who scoffs at our religion. He called me a rogue.' Nobody had taken any notice until that moment, but when the priest cried those words out loud a hundred men, women and children were round me in a moment all vociferating at once. The priest went away, when one man came up to me and seized my sleeve. I cried out, 'You can insult me if it gives you pleasure, but just dare to touch me.' They moved back but followed me still screaming to my house door. I turned round and said, 'If one of you follows me I will kill him.' Then they made themselves scarce."

After the concert on the following day M. Sieveking asked to be allowed to change his evening dress for more suitable clothes to go to prison. He was refused and was taken into a cell with a small opening high up in the wall with a wooden chair and a long board fixed to the wall on which lay what looked like a bag of potatoes and was the mattress. No light or water were allowed. In his dress coat and white cravat he had to lie down without hope of sleep. Of course, he was searched and relieved of everything in his pockets. Next morning a little water was allowed but no towel. A hotel-keeper's wife sent him a luncheon and a bed during the day, all of her own accord, to save the town's reputation. No doubt M. Sieveking was not allowed to write a letter in any language but German, and he cannot write German; so he was unable to give an account of himself to his family. He received his letters, but they had all been opened.

St. Malachy prophesied other things besides the long line of popes down to the last one, and it is claimed that they have all been fulfilled to the very letter, and particularly has this been the case, it is asserted, with regard to his predictions as to the occupants of the papal chair. This being admitted, it can safely be assumed that Cardinal Gotti will be the next pope.