

# 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 in favor of the Pope.

PRICE FIVE CENTS

VOLUME IV.

OMAHA, NEBRASKA, FRIDAY, SEPTEMBER 7, 1894.

NUMBER 30.

## CONVENT CRUELITIES.

The Kankakee, Ill., Institution Said to be in Monsters' Hands.

Eleanor Moore Says She Was Maltreated; That Blanche Baben Had Blood Drawn on Her, and That Veronica Casey Was Abused.

We recently had a conversation with a little girl by the name of Eleanor Moore, age 13 years, whose father died some time ago. She was placed in a convent at Kankakee, Ill., November 1st, 1892, and was not taken out until June 26th, 1894. Her aunt, Mrs. Moore, of Chicago, securing her release on that date. Eleanor says that she never wanted to go there, but her mother and step-father were so cruel to her that she hoped, by going into the convent, to get rid of their abuse. She says it was much worse in there, however, and that the sisters tried to keep her from leaving the convent. She says they punished her in many ways, and that once when she desired to leave the room they refused to permit her to do so, and kept her confined so long that when her aunt did get her out she was under the doctor's care for some time, and all on account of their outrageous conduct.

Her guardian, Mr. J. W. Squires, of Godfrey, Ill., gave the aunt permission to take the child from the convent. Against this the mother superior entered a vigorous protest, but the aunt insisted and took Eleanor home with her.

Since then the Romans have been trying, in every way, to get the child back, and say they will have her too. They have gone so far as to employ a lawyer in the case. The lawyer employed is a brother of the priest of the parish in which the convent is located. He has gone to the judge of the county court at Godfrey and insisted that the judge should demand the girl. He has also gone to the guardian and convinced him that he had over-reached his authority in giving the aunt an order for the child.

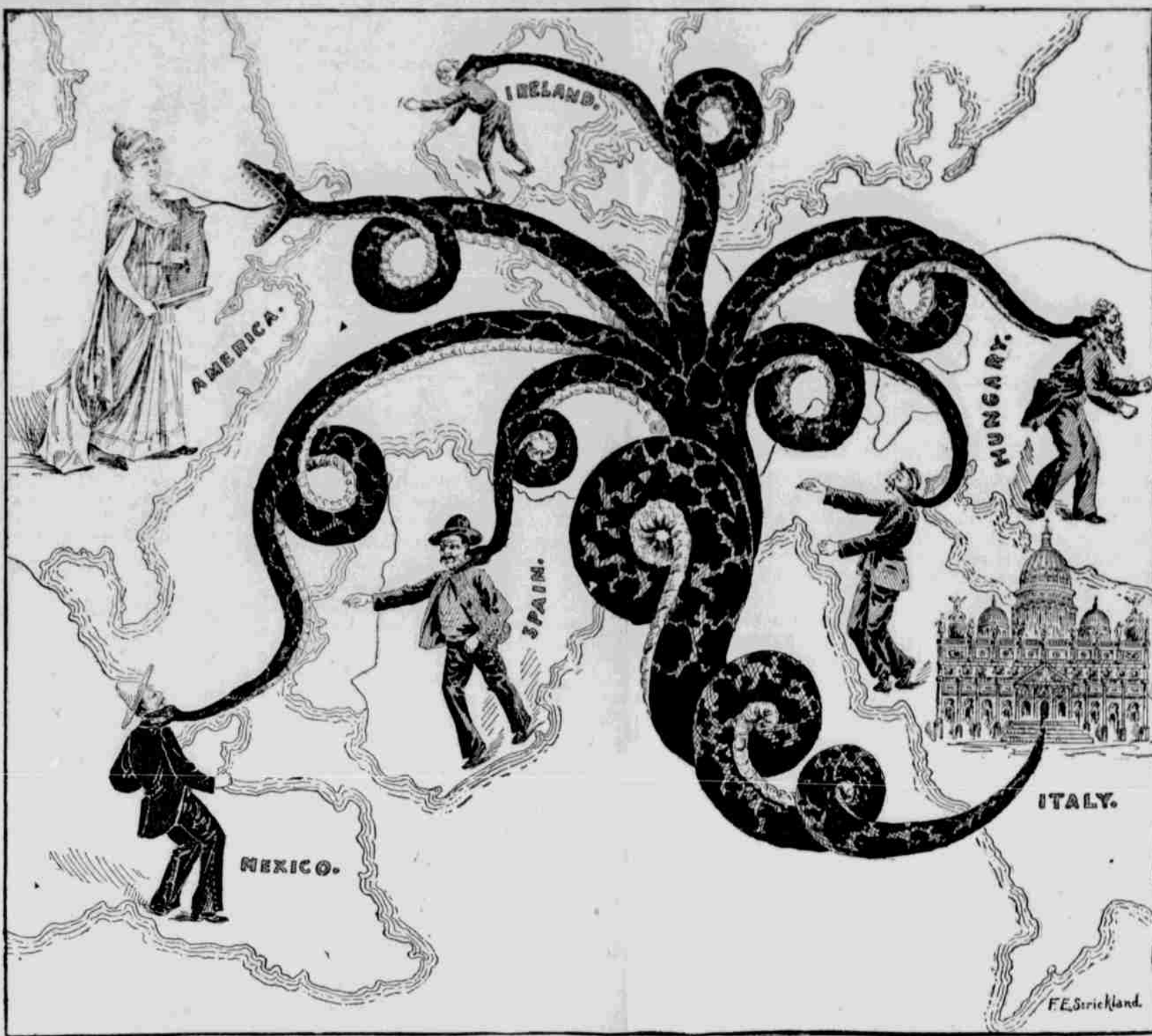
It transpires that the girl has a small income from her father's estate, and that the estate will soon be settled. When that is done the child will be in full possession and the Romans want an opportunity to get their fingers on the cash. The child says she wishes to stay with her uncle and aunt, who are brother and sister of the father and mother of the girl—the two brothers having married sisters. Mr. and Mrs. Moore, the uncle and aunt of the girl, are Protestants, while the mother and step-father of the girl are Romans. Because they could not make Eleanor a Romanist was the cause of their ill treatment of her. The child says she will never go back to the convent unless they take her back dead. Mr. and Mrs. Moore live at 16 South Halsted street, Chicago. They are willing to keep the girl, and say if they were only left alone, they would clothe and educate her and not take one penny from her income, and when she became of age she would have the whole amount. But the mother and grandmother still insist that she be placed in the convent to be beaten and pounded to subjection, as they wish her to become a Roman Catholic.

The little girl says she saw a sister strangle a little girl by the name of Blanche Baben, almost to death. The parents of this little Baben girl live in Muskegon, Michigan. The sister took her out of the way, up the stair case, and pounded her until the blood ran very freely, after which she made the child put the cloth, with which the blood was wiped up, in the closet.

This is the sort of a place the mother wishes to place her child in. Eleanor also tells of another little girl by the name of Veronica Casey, who is terribly maltreated by the sisters. Veronica's mother is now in the employ of the city of Chicago.

### Not Ready For Prohibition.

GRAND RAPIDS, Mich., September 1.—Bishop Richter, of the Catholic diocese, believes the state laws regulating the liquor traffic ought to be enforced in every particular, and favors sobriety and temperance, but is not yet prepared to put a ban upon the traffic. "The church is opposed to intemperance in the use of liquors, as in all other things liable to abuse," he said today, "but to raise up a standard of prohibition might result in more harm than good. Every influence of the church will be exerted, as it always has been, in the interest of temperance and observance of the state laws, but beyond this we are not prepared to go just yet."



THE TENTACLES OF ROME.

The energy exhibited by the emissaries of the church of Rome to secure influence and control over the spiritual and temporal affairs of this country has set the American people to thinking, and has led to an examination of the past history of the papacy, its attitude toward the political powers of Europe and its relation to religious liberty.

By examining the history of popedom we find, according to Encyclopædia Britannica, that in the year 41 A. D., that Paul and Peter went to Rome and established a church, over which Peter is said to have presided for twenty-five years, finally suffering martyrdom at the hands of Rome.

Prior to the advent of Peter and Paul into Rome, it was the custom of almost every nation where man existed to have its national religion and its "national god," and as one by one these semi-civilized nations had been subjugated by the Caesars of the Roman empire, a new god was added to the temples of Ancient Rome, and the conquered were permitted to retain many of their religious rites and practices upon the condition that they paid their tithes into the treasury of the Roman empire. So it was, but natural that when the new religion of Christ had arisen in the east that Rome permitted it to exist at her national capital, thus adding a new god to her collection. In time, a church (or temple) was formed beside the throne of the Caesars. This was composed first of a few converted Jews, Greeks and Roman citizens, and was made famous by the teaching and death of its founders, and for a time it shone brightly as a beacon light, and its doctrines were everywhere celebrated. But ere long it declined from its primitive condition and advanced toward imperialism. Gradually the bishops of Rome assumed superiority over the surrounding churches, which had freely yielded, and thus the encroachments of power form one part of the history, and the resistance of those whose liberties were invaded forms another part, while the ecclesiastical power obeying the impulse of the general laws of human nature sought to mount still higher.

At first the authority of these early bishops was limited to the superintendency of the churches within their several civil jurisdictions, but the rank which the imperial city of Rome held in the world gave promise to still greater destinies than those designated by its first pastors.

The second century saw Rome the largest, richest and most powerful city in the world. It was the seat of empire, the "mother of nations," and according to Julian, "all the habitants of the earth belonged to her," while Claudian declared her "the fountain of all laws," and thus, following the impulse of human nature, if Rome is queen of cities, why should not her pastors be kings of bishops, and why should not the Roman church be the mother of Christendom, and why should not nations be her children and her authority their sovereign law? It is easy for ambitious man to reason thus. Ambitious Rome did so. The bishops of Rome became fascinated by that charm which political Rome had exercised over all nations, and aided in the work of usurpation, and gradually the bishops of other parts of the empire yielded to the bishops of Rome that honor which they were induced to believe was due to the queen of the world, and in time the primitive religion of Peter and Paul was swallowed up. At first they were treated as being on a level with the bishops of Rome. "But," says D'Aubigne, "usurped power increases like an avalanche," and the admonitions which were at first fraternal soon became absolute commands from the mouth of the Roman pontiff, and thus intoxicated with a desire for power, the foremost place appeared to be a throne. After having established himself on a throne in the queen city of the world, it was his ambition to dictate the religion of the Roman empire.

The church lost no time in extending her power over the countries to the north and west, and for centuries the Caesars and pontiff journeyed on, hand in hand, and the latter lost no time in enforcing upon those nations conquered by the sword, the

religion of Rome, and with each advancing step the church became more intolerant in her exactions. In the year 395 the decline of the Roman empire resulted in a division of her territory, but the western bishops maintained the authority of the Roman pontiff, and the papacy became more firmly established. In the year A. D. 403, Innocent I. declared the supremacy of the Roman see, and ventured to repudiate the notion that the church was bound by any political divisions.

From that hour on the ambition of the bishops was insatiable. They reach out, grasping and destroying liberty wherever found, and set up in its stead the most deplorable kind of slavery. Spain, learned Spain, cast aside her liberties and accepted the shackles of Rome. France did likewise, and Hungary, Poland, Germany, Portugal, Ireland, which had all advanced far beyond the then civilized condition of Rome, became charmed by her glitter of gold, tinkling bells, the flare of her candles, the smell of incense and the unknown virtues of holy water, and followed in her procession.

Pope after pope succeeded to the tiara, and each one seemed inclined to exact greater benefits for the church from the state. Many of them were the vilest of wretches—no crime being too revolting for their holy (?) hands to commit.

The people were ground down; all they were expected to do was to work, pay tithes, do penance, and this they did, though groaning and dying beneath the load imposed.

But this was not the worst effect of popery. After centuries of suffering, after morality had almost received its death blow, a new auxiliary was formed for the advancement of the interests of the church. This new assistant was the Society of Jesus—the Jesuits—which proposed to accomplish, by craft, by perseverance, and by all means at their command, what the church had failed to accomplish by force. It grew. It became powerful. Through its manipulations, thrones were made to totter, and new governments, favorable to the church, were set up in their stead. But while the people of France, of Germany, of Bohemia, of Italy and of Ireland suffered in silence a storm was brewing. Germany possessed a true patriot, a true Christian, who was opposed to the course of the popes. Bohemia had her John Huss, France her Huguenots, Italy her Giordano Bruno and her Waldenses, while Ireland harbored the noble men who would soon be called upon to defend religious liberty against the encroachments of popery in the now memorable siege of Derry.

And when the storm broke it was with a fury that the craft, the cunning, the diplomacy of the Jesuits has, for centuries failed to overcome. But they have been persistent. Though driven from European countries scores of times for interfering in the affairs of state, they have, as often, worked in national politics—through the church—until they have again been allowed to return. But with each victory for Jesuitism, liberty, morality and Christianity have suffered. In fact, because of their blighting influence, the morals of Roman Catholic countries are, even today, a disgrace to civilization, and history says they were of the most revolting character when the church of Rome ruled absolutely in the countries set forth in the above cut. Yet, while Luther's hammer-strokes resounded around the world, while the blood of the French Huguenots was still saturating the ground, and while the Waldenses and the Irish Protestants were standing out against the advance of Romanism, that church continued to till the spiritual and temporal soil of all European countries.

But the spiritual soil of the old world ceased to be productive. Private morals had become as vile as harlotry and thieving could make them; while liberty of conscience was fading away as the day fades before the gathering shades of night. Suddenly a new world holds out hope for the victims of an oppressive and arrogant priesthood. To them it became not merely a mecca, but a land of promise. It became a place of peace, with a promise of liberty,

and to it they determined to go. With as much speed as possible they fitted out ships, embarked upon an unknown sea and set out to search for peace—for liberty. For days and weeks they looked in vain for the hospitable shores. In some minds, perhaps, doubts of its existence took shape; from none, probably, did hope depart. Yet, while they scanned, day after day and week after week, the horizon of unbroken blue, what mortal could blame them for wondering if they would ever again set foot on land? But one day the blue was replaced by the gray—Plymouth Rock had been sighted. Then came the disembarkation. Strong men, weeping women, thankful children kneeled upon the virgin soil of the new world and praised God for their deliverance. For a time peace and contentment reigned. Then the creeping, slimy creatures who are "as a corpse in the hands of their superiors," who believe "the end justifies the means," and who are the most constant and persistent foes of religious and civil liberty, insinuated themselves into the country, and began to breed dissension and discord among the people. While they were thus engaged, others of their order, accompanied by bands of ruffians, invaded our sister republic—Mexico—and for a century and a half kept the people in complete subjection. But in 1810 Hidalgo, a priest, conceived the idea that it was wrong for all the emoluments of state and church, of the plantations, mines and of commerce to go to the "privileged gachupines." With this idea uppermost in his mind—and probably the benefit of the church still above that—he instituted a revolt. His attempt to overthrow the government proved abortive, and he was executed the following year. But the spirit of revolution was still abroad in the land, and Morelos, also a priest, took up the contest begun by Hidalgo, and carried it on for four years. But he, like Hidalgo in another respect failed and was executed. Before his death, however, Mexican independence had been declared (1813) and was reaffirmed February 24, 1821. In that year Iturbide was proclaimed emperor. At about the same time Santa Anna declared for a republican form of government, which was realized in 1824. But even this did not stop the turmoil—the Jesuits were still at work—and history states that there were 300 wars, or revolutions, from 1810 until 1890. One month the country was known as an empire, the next as a republic. One month it was in the hands of the dictator, the next under martial (or military) law, until the people grew weary of Jesuit interference and confiscated or nationalized all the church property—comprising nearly one-third of the territory—and Juarez entered the city of Mexico in 1861 triumphantly. From that day on—in fact from 1857, when state and church were separated—Mexico began to improve, and less than one year ago she made a giant stride toward complete liberty—she expelled the Jesuits for their interference in the affairs of state. Those creatures crossed her borders into the United States, and today they, with hundreds of their miserable class, are creating all kinds of disorders in this country, and unless the American people act at once, and with decision, the day is not far distant when the hydra-headed monster of Romanism will have as blighting an effect on our national existence as it did upon Mexico before those heroes within and without the church moved for their own preservation—the greatest move being made by President Diaz, who is an honored member of the Masonic fraternity.

(Continued on Page 4.)