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

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THE JESUITS WANTED WAR

So That They Could Secure
Large Amounts for
Carrying

Troops to Cuba and the Philippines—Also Accused of Bringing About the Rebellion so as to be Able to Murder and Rob Rich Citizens.

The oft repeated assertion in the leading papers of Europe—an assertion which is carefully excluded from American dailies—that the Jesuits are at the bottom of all this trouble with Spain—that they pushed that unfortunate nation into war with the sole purpose of making gain for themselves,—finds verification in recent evidence carefully set forth. We take from the Christian Observer of June 22, the following able and convincing article from the pen of Rev. John M. Mecklin, of Marburg, Germany:—

In spite of the fact that the Jesuits have been twice banished from Spain, once in 1767, and again after the re-establishment of the order by Pius VII. in 1814, they have always played a most prominent part in Spanish affairs. This fact has been revealed in a most interesting manner in connection with Spain's contest with her colonies, and the resulting war with the United States.

In the Frankfurter Zeitung, for the 9th of March, 1898, a correspondent from Barcelona, Spain, in describing the shameful condition of the sick soldiers brought back from Cuba and the Philippines, took occasion to censure the Jesuits, the reputed owners of the Transatlantic Ship Company, which does the transporting, for the neglect of duty. He stated that the Jesuit ship owners seemed much more concerned about making money out of Spain's misfortunes than in taking care of her wounded soldiers.

This accusation raised a great outcry among the German Catholic papers. It was characterized as "high slander" and "veritable madness," and the call came for "proof." In an article of April 16, 1898, entitled "Es lebe der Krieg!" the reply came, furnishing the demanded proofs, and some others perhaps not desired. The article is of great interest as throwing light upon the present conditions and the future of Spain. For the authority for the majority of the statements made in this article, I refer the reader to the above.

In regard to the alleged neglect of duty towards the sick soldiers, the author finds abundant proof in the Spanish papers. The Publicidad, Castelar's organ, and a friend to church and monks, said on September 20, last, that fifty-five soldiers were shipped out of Porto Rico "because they lay at the point of death." In another case, 846 sick soldiers on a vessel coming home had only one physician. Often soldiers died, no one knowing their names, and in such cases they were unceremoniously thrown into the sea, and were never entered upon the list of those lost in the war.

The Noticiero, another clerical paper, thus describes the condition of the soldiers brought back from the Philippines on board the Ignacio de Loyola:—

"During the whole time of the passage they were left alone; not even a cup of broth was given them, and no physician visited them. The members of the Red Cross Society who went to bring the wounded from the ships, testify that the stench between decks was unbearable, and the filth on the beds of the soldiers was indescribable."

But the question at once arises, how can the Jesuits be held responsible for this, since by their monastic vow of poverty they are forbidden to possess property, and, furthermore, by the enactment of 1868, they cannot legally possess property in Spain? Our author tells us that neither Spaniards nor

Jesuits trouble themselves about this law. They do, in fact, possess property, in spite of the pathetic way in which the German Catholic paper speaks of "the poor Spanish monk." In Barcelona they own the "Siglo," a magnificent business house similar to the Louvre in Paris, the gigantic machine works and shipyards, "Maritima y Terrestre," besides the Transatlantic Company.

Naturally enough these great concerns are not entered upon the books as owned by the Society of Jesus, but are represented by men who are really puppets, moving and acting as the real owners pulled the strings. At the head of the Transatlantic Company stands the name of the Marquis of Comilla, a man recognized by all the Spanish papers as a tool of the Jesuits. He is called the "Sacristy Banker," the "holy," "blessed," "charitable" marquis. All those appointed to a place in the crews of the ships wear the scapulary of the heart of Jesus, and must hear the mass every day. The Jesuits are the preachers and confessors. They go in and out and show that they are the real owners. One of the best ships of the Company is called Ignacio de Loyola. Recently when a new ship was launched at Cadiz, no secular authorities were present, but only sixteen Jesuit fathers and 160 pupils. Our correspondent says that should you ask a street Arab in Barcelona to whom belongs the Transatlantic, he would reply: "To whom else but the Jesuits?"

The Diluvio, the chief paper of Barcelona, stated, Jan. 1, that Joaquin Jover, a ship owner, offered to transport the sick and wounded back to the fatherland free of charge, but so powerful was the influence of the Jesuits that the government gave the Transatlantic Company the preference, in spite of the fact that the same receives 500 (\$112.00) pesetas for every sick soldier brought home.

Today in Barcelona should one speak of "the poor Spanish monks," he would probably be laughed to scorn. The fact is, the monks are not poor; they are immensely wealthy. Before the out-break of war with the United States the Transatlantic Company received for the transportation of soldiers

during a definite time, 8,688,770 pesetas or over \$1,737,000. When we recall that within three years 200,000 soldiers have been transported to Cuba, 40,000 to the Philippines, together with necessary supplies, that for every sick soldier brought back the company likewise receives pay, we can get some idea of the extent of its profits. In fact, the Diluvio, the Progress, and other Spanish papers, have not hesitated to accuse the Jesuits of working for the prolongation of the war that they might thereby fill their coffers.

But a gaver charge than this is brought to bear against the Jesuits. It is no more nor less than that they are responsible for the insurrection in the Philippines. This is charged not only by Spanish papers, but unanimously the insurrectionists say they fight against the monks who are oppressing the people. Liberal societies, and especially the Freemasons, have declared that the monks are responsible for the misery of the islands. Of the greatest significance for us is the petition sent to the queen regent by good patriots of the Philippines not in sympathy with the insurrectionists. This petition, after enumerating a long series of acts of violence, cruel persecutions, robberies and inquisitorial measures, says:—

"We demand the expulsion of the monks, not because of their religious intolerance or sectarian fanaticism, but because the country abhors them, because they are the cause of the rebellion, the dragging shoe in every step forward. THEY ARE THIS NOT SIMPLY BECAUSE THEY ARE MONKS, BUT BECAUSE THEY HOLD IT AS NECESSARY THAT THIS LAND SHALL REMAIN FOREVER IN THE DARKNESS OF IGNORANCE, THAT THEREBY THEY MAY BE ALWAYS ITS MASTERS, AND UNHINDERED MAY SPOIL ITS PEOPLE. We demand the expulsion of the monks, because we do not wish the rebellion to break out anew, for the insurrection will break out again when the land sees that instead of fulfilling its righteous and moderate requests Spain remains in the same category with the tyrants and hangmen of the Philippines."

The monks were shrewd enough to

se the storm coming, and to know it was directed against them. They took themselves to the governor with the report that the natives were going to revolt, and decisive action must be taken to prevent an insurrection. The governor asked for proofs. After a short time communications came that in such and such houses arms would be found concealed. The arms were found as stated, and with them a list of the "conspirators." These were at once arrested. If they denied, they were tortured, and when, under torture, often a confession was wrung from them, they were promptly put to death. Thus several thousand natives perished, their goods being confiscated to the cloisters of the monks. This fact was calculated to arouse suspicion, which was only confirmed when upon the list of the so-called "conspirators" the names were discovered to be almost without exception those of rich people. In the face of repeated accusations the monks observed a dogged silence. Says the Pais for March 19, 1898:

"It is to us a cause of amazement that the monks and their henchmen are so long silent, although for a long time they have been accused by the papers of all parties of being the true originators of the Philippine rebellion * * * The accusations which, with irrefutable proofs, are with one accord cast into their faces, they answer with silence. Suddenly they remember that they are the disciples of the Crucified and must keep silence."

This could be carried farther and reference made to Gea Blanco's testimony, for years governor-general of the Philippines, and who once said that long ago he would have drawn aside the veil that hides the true condition of the Philippines from the eyes of the world, but that he shuddered at the consequences. It is enough to quote one sentence of his country's future: "The ascendancy of this element [the monks] is alone sufficient to explain the decline of Spain."

Enough has been said to show how absolutely Spain is at the mercy of the clergy. As the Progress has said (Jan. 29, 1889): She is the spoil of the Jesuits. They prescribe the laws of her industrial life, and monopolize

charity and religious feeling for the advantage of the Sons of Loyola. Besides the concerns mentioned, they control the "Philippine Tobacco Co.," the "Spanish Colonial Bank" and the "Northern Railway," denying the workmen of the latter a right to a definite wage, and carrying thousands of monks and nuns at half price.

Their influence is everywhere felt in the suppression of freedom of thought, in driving liberal professors out of the universities and replacing them by those who pander to Rome, and in fighting every movement that looks to freedom and enlightenment. This is the true cause of Spain's unrest and the frequent mutterings of revolution. It may be she is just on the eve of a revolution similar to that in France at the close of the last century, and in Germany in 1812, when the vast estates of clergy and church were secularized. It may be then that a brighter day will dawn for Spain. But not until that time comes, and Spain has the courage to shake herself free from the octopus that is sapping the sources of her industrial and spiritual life, will her course be any other than that it has been for the last three hundred years—a retrogression.

That she will not see the light of this new day, except through a revolution, the most radical, we may be sure, for "the merciless priest will never release the beast of sacrifice even now, at the very altar, until it has breathed out its life to the glory of Rome and of Saint Ignatius of Loyola."

Defends the Masons.

Madison, Wis., July 10.—Rev. W. D. Simmonds, pastor of the Unitarian church, took for his subject at this morning's service the attack upon the Free Masons as being responsible for the decline of Spain, made by Henry Austin Adams before the Catholic summer school Friday. Mr. Simmonds said he did not propose to attack the Catholic church nor the Catholic summer school. He paid a high tribute to the summer school and its intellectual standing.

"Mr. Adams admits that Spain is in decrepitude," said Mr. Simmonds. "Adams made the statement that the

decline of Spain was due to the Free Masons, an order respected throughout the world and embracing multitudes of men apparently just and upright. So serious a charge should have been supported by proof or by some example, but no example was given, no scintilla of proof advanced.

"Mr. Adams closed his course with a lecture on the political duties of Catholics. He urged all Catholics to enter politics AS CATHOLICS. He extolled the action of the German Catholics in forming a Catholic party and acting together in the German parliament. This is what Mr. Adams has been teaching in our summer school, and it is harmful.

"The trouble with Spain is Jesuitical absolutism. Priests have put both hands and both feet on politics, as Mr. Adams says American Catholics should and they have sapped the vitals of the Spanish nation. Priests have held the balance of power in the Spanish politics, as Mr. Adams wishes them to in America, and the present condition of Spain is the result.

"Mr. Adams does not like our free public school system. The man who attacks it is a public enemy. I hope that some representative Madison Catholic will come forward and say that these are not the ideals of the Catholics of the country."

Court and Church Circles Curious.

Madrid, June 30.—There is the greatest anxiety in court and church circles to know on what conditions Spanish rule may be re-established in Oceania. The queen and her conservative and military following, under clerical influence, fear that America may insist that the Philippines shall at least have home rule and be free from the tyranny of the friars and Jesuits. This is regarded as the main issue in the settlement of the Philippine question."

Pope Wants U. S. to Annex Cuba.

Rome, July 12.—The pope dissuades Spain from insisting on the independence of Cuba. Judging that Cuba is not capable of self-government he thinks annexation to the United States most opportune.



THE MOTHER SUPERIOR

AND THE SUPERIOR MOTHER

Walton Heston, Carthage, Mo.