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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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SPAIN AND HER DEPENDENCIES.

Some Interesting Facts Regarding Their Government Furnished

By Henry Charles Lea in the Atlantic Monthly for July.—Church Officers[] Defy State Officials and State Decrees From Madrid.

Henry Charles Lea contributes a timely article to the July Atlantic Monthly on "The Decadence of Spain," from which we take the following passages: "The discoveries of Columbus did not open up a new continent to be settled by industrious immigrants coming to found states and develop their resources in peaceful industry. The marvelous exploits of the Conquistadores were performed in the craziest thirst for gold, and those who succeeded them came in the hope of speedy enrichment and return, to accomplish which they exploited to the utmost the unhappy natives, and when these were no longer available replaced them with African slaves. The mother country similarly looked upon her new possessions simply as a source of revenue, to be drained to the utmost, either for herself or for the benefit of those whom she sent out to govern them. Colonists who finally settled and cast their lots in the New World were consequently exposed to every limitation and discrimination that perverse ingenuity could suggest, and were sacrificed to the advantage, real or imaginary, of Spain. The short-sighted financial and commercial policy at home would in itself have sufficed to condemn the colonies to stagnation and misery, but in addition they were subjected to special restrictions and burdens. It was not until 1788 that trade with them was permitted through any port but Cadiz, whose merchants made use of their monopoly to exact a profit of from one hundred to two hundred per cent. Export and import duties were multiplied, till the producer was deprived of all incentive to exertion, and the populations were taxed to their utmost capacity, the taxes being exacted with merciless severity.

"As if this were not enough, the all-pervading influence of clericalism rendered good government well-nigh impossible. Under its influence the colonial organizations consisted of sundry independent jurisdictions, incompatible with the preservation of order in any community, and especially unfitted for the administration of a colony, separated by a thousand leagues from the supreme authority which alone could compose their differences. There was the royal representative, the viceroy or governor, responsible for the defense of the province and the maintenance of order. There was the church establishment with its bishop or archbishop, in no way subordinate to the civil power. There were the various regular orders—Franciscans, Dominicans, Augustinians, Jesuits, etc.—bitterly jealous of one another and prompt to quarrel, exempt from episcopal jurisdiction, and subject only to their respective superiors or to the pope, except when suspicion of heresy might render individual members answerable to the Inquisition. Finally, there was the Inquisition itself, which owned obedience only to the Supreme Council of the Holy Office in Madrid, and held itself superior to all other jurisdictions; for under its delegated papal power it could at will paralyze the authority of any one, from the highest to the lowest, by its excommunication, while no priest or prelate could excommunicate its ministers. It was impossible that so irrational a scheme of social order should work smoothly. Causes of dissension, trivial or serious, between these rival and jealous jurisdictions were rarely lacking, and the internal history of the colonies consists in great part of their quarrels, which disturbed

the peace of the communities and hindered prosperity and growth.

"In the Atlantic Monthly for August, 1891, I described at some length a complicated quarrel between the Franciscans and the Bishop of Cartagena de las Indias, in which both the Inquisition and the royal governor intervened, keeping the community in an uproar from 1683 to 1688. This was followed, in 1693, by an outbreak between the governor, Ceballos, and the Inquisition. In the public meat-market a butcher refused to give precedence to a negro slave of the inquisitor, who thereupon had the indiscreet butcher arrested and confined in chains in the *carcel* *secretas* of the Inquisition. This in itself was a most serious punishment, for such imprisonment left an inextinguishable stigma on the sufferer and on his descendants for two generations. The governor pleaded in vain with the inquisitor, and then endeavored secretly to obtain testimony to send to Madrid, but without success, for no one dared to give evidence. The fact of his attempt leaked out, however, and the secretary of the Inquisition led a mob to the palace, and forced the governor, under threat of excommunication, to sign a declaration that he abandoned the case to the Inquisition, that all reference to it should be expunged from the records of the municipality and all papers relating to it should be delivered to the inquisitor. He submitted, and his only recourse was to write a piteous letter to the Council of the Indies. Such appeal to the home authorities was of uncertain outcome, for the inquisitors were by no means ready to submit to an adverse decision. In a complicated quarrel between the *cruzada*, the episcopal court, the Inquisition, and the viceroy of Peru, in 1729, the inquisitors of Lima formally and repeatedly refused obedience to a royal order sent through the viceroy, alleging that they were subject only to the Supreme Council of the Holy Office. In 1751 they took the same ground in a case in which the king decided against them, and they held out until 1760, when a more peremptory command was received, accompanied by a dispatch from the council which they could not disregard.

"Thus, to a greater or less degree, all Spanish colonies were fields in which clericalism rioted at will. Paraguay, where the Jesuits succeeded in building up an independent theocracy,

offers the most perfect illustration of the result, and a somewhat less conspicuous instance is found in the Philippines. There the missions of the Augustinian Recollects acquired such power that the annals of that colony seem rather to be the records of the Augustinian province of San Nicolas than those of a royal dependency. This Augustinian supremacy was unsuccessfully disputed by the Dominicans, in the early years of the eighteenth century, but the Jesuits proved to be more dangerous rivals, who did not scruple, in 1736, to induce their native subjects to make war on those of the Augustinians. The banishment in 1767 of the Society of Jesus from the Spanish dominions left the field to the Augustinians, who have since held it, apparently without making effort to secure the good will of their flocks. They had their own internal troubles, however, for in 1712 the hostility between the Aragonese and Castilians led to a schism which had to be referred to Spain for settlement, when the Castilians, who were the losing party, refused to submit until the acting governor, Torralba, employed the persuasive influence of artillery. The character of their relations with the secular authority can be estimated from an occurrence in 1643, when the governor, Sebastian Hurtado de Corcuera, preparing to resist an expected attack by the Dutch, undertook to fortify Manila. An Augustinian convent and church occupied a site required for a demilune. Corcuera offered the friars another church and 4,000 pesos; but they refused to move, and obstinately remained in the convent until the progress of the works rendered it uninhabitable, when it was torn down and the materials were used in the lines. They raised a great clamor, which probably was the cause of the removal of Corcuera in 1644, when they prosecuted their grievance in court, and obtained a decree reinstating them and casting him in damages to the amount of 25,000 pesos. They tore down the fortifications, rebuilt the church, and threw Corcuera into prison, where he languished under cruel treatment for five years. He had been an excellent administrator, and on his liberation Philip IV. appointed him governor of the Canaries."

All papists are bigoted no matter how liberal they may make out to be. Rome makes it a religious duty to oppose the public schools.



That Jesuit Postage Stamp.

A full length Jesuit priest in his robes, with beads and crucifix on our new one-cent postage stamp! What wonder that the people of the United States rub their eyes to make sure they are not dreaming! My attention was first called to that stamp by a really liberal Roman Catholic. He said, "I thought this was a Protestant country, and I never expected to live to see a Jesuit priest on our postage stamps."

It was not quite enough to put his portrait, cross, beads, robe and savages on the stamp, but to make sure the insult would not be missed, his name must be added. Where you find, on some stamps, the head of Washington or Franklin, or other patriotic American citizens, you see no name. Scarcely could our government do a greater honor to any illustrious benefactor of the human race than to impress his image upon a one cent stamp, which will find its way into every family in the Union, and be preserved in the albums of all the philatelists in the world. The smaller the denomination the more widely it will travel.

And why should this great honor be so lavishly showered upon this Jesuit priest? What was his history? He wandered through the wilderness in the great Northwest till he accidentally struck the Mississippi river—the same river that DeSoto had discovered 130 years before! The Roman Catholics claim this as a great discovery! How many discoverers do we need for one river? It has been discovered since Marquette's time by many thousands of Protestants; but not one of them has ever claimed any distinction therefor.

Today I called upon the Third Asst. Sec. of the Postal Department to learn how this design was selected. If you will take the trouble to look into the Official Postal Guide, you will find that this postage stamp business comes within his jurisdiction. His name is John A. Merritt, and he informed me that he alone is responsible for this design. "Somebody," he said, "suggested it to me." He could not, apparently, remember who. I asked him whether he was a Roman Catholic. He frankly assured me that he was not, and was not a member of any orthodox church. He was very urbane and answered frankly all my questions, but seemed to know really nothing about the history of Marquette. He seemed rather

dazed when I informed him that Marquette was a foreigner, never a citizen of the United States, nor of any state, and had never done anything worthy of note, but had taught the French and Indians to hate the early English settlers, and to murder them, because they were heretics.

The object of those French Jesuit missionaries was to overrun all that vast Northwest territory and take possession of it by right of discovery for Roman Catholic France, thus heading off Protestant England.

For a full account of these matters, send 10 cents for "Religion in the American Colonies." When you shall have read that, you will know better how to appreciate this new ecclesiastical stamp.

One copy presented to Mr. Merritt.
CHASE ROYS,
631 F N. W., Washington, D. C.

Let New Mexico Stand Aside.

The Liberal, of Lordsburg, New Mexico, last week published the following editorial:

The native population of New Mexico, that is the people of Spanish and Mexican descent are not enlisting to any serious extent. Various reasons are given for this sad state of affairs. It is said that the priests in some Mexican towns are preaching against the United States and telling the people that Spain is their mother country, and they owe their allegiance to her; that tie of language is proving stronger than the tie of patriotism, and that a great many of them will not enlist because they are cowards. When the rough riders were being enlisted Max Luna, one of the most prominent natives of the territory, was given a commission and organized a company, but he got only a few natives in his company. When Governor Otero started to enlist the four infantry companies that are now being organized he endeavored to get the natives to enlist. He offered a commission to Perfecto Armijo, one of the most prominent members of the powerful Armijo family at Albuquerque, if he would secure native volunteers. Mr. Armijo declines the commission. The governor's brother, Page B. Otero, one of the most popular men in the northern part of territory, went to Santa Cruz, but could not secure a single recruit. He learned that the priest had been preaching against the United States and urging

the people not to enlist. If the Mexicans do not furnish volunteers it will be a long time, as it really should be, before the territory is admitted to statehood. We do not want a state where a large proportion of the population is able to vote, but unwilling to fight.

If New Mexico cannot or will not supply the four companies called from that territory let her stand aside. Arizona will quickly furnish the entire contingent from both territories. Arizona wanted to send the whole regiment anyway, and still stands ready to do so.—The Oasis.

Spend August in the Black Hills.

Go first to Hot Springs. There you can bathe, ride, bicycle, climb mountains, dance and play tennis to your heart's content. If your limbs are stiff, your kidneys out of order or if you are troubled with eczema or any other form of skin disease, a month at Hot Springs will make a new man of you.

Sylvan Lake and Spearfish are within a comparatively short distance of Hot Springs and everyone who visits the Black Hills should see them. Sylvan Lake is the prettiest and coolest summer resort in the west. Spearfish is reached after a railroad ride that ranks among the experiences of a lifetime. There is nothing like it anywhere else on the globe.

During August, the Burlington Route will run two lowrate excursions to Hot Springs; one on the 9th, the other on the 26th of that month. Tickets will be sold at one fare for the round trip—\$16.40 from Omaha—and will be good to return any time within 30 days.

Tickets, sleeping car berths and advertising matter descriptive of the Black Hills can be had at the Burlington ticket office, 1502 Farnam St., Omaha, or, by addressing J. Francis, General Passenger Agent.

The success of the American arms in Cuba, in the Philippines and in Puerto Rico, and the acquisition of Hawaii will render a revision of the school geographies a necessity. Incidentally the schoolbook trust will reap a rich harvest at about the time the last sheaf of the golden grain of the prairies shall have been garnered. The trust will perhaps alone have the facilities for furnishing up-to-date geographies in time for the opening of the fall terms of the free schools of the republic. The pupils of the schools will find the study of American geography more interesting than ever before.