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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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ROMANISM IN THIS COUNTRY

General Hawkins Says the Roman-Catholic Church is Becoming the Dominant Power.

NEW YORK, October 10th.—General Rush C. Hawkins spoke to the Methodist ministers in this city at their weekly conference held today. He spoke on "Progressive Romanism in this Country." As usual the conference was held behind closed doors. When the meeting which lasted two hours was over, General Hawkins with some reluctance, said:

"I have just given the Methodist ministers of this city the result of my forty years' work of research and observation to show them the extent to which the Roman Catholic Church is rapidly becoming the dominant power in this country; that the actual ruler in politics in this city is not Richard Croker, but Archbishop Corrigan; that the real Tammany Hall is not Fourteenth street but at Madison avenue and Fiftieth street, and that before long will national politics be dictated by the representatives of this great hierarchy in Boston, New York, Chicago, St. Louis, Cincinnati and New Orleans, but the candidates for the chief executive of this nation will be designated by these representatives and elected by the masses under their unswerving rule."

THE WAR AS AN EDUCATOR.

Some Lessons to be Learned from the War With Spain.

Millions of children and youth are once more crowding through the portals of the school and college. History has been making very rapidly since schools closed. Pupils will find a very different geography on their return to their studies, and a great deal of history which is not set down in the books. It is as if teachers and scholars had been taking a military tour during this wartime vacation, in Cuba, Porto Rico, the Philippines, the Carolines, the Ladrones, and to the Spanish coast. They have been introduced to many new heroes whom they have never found in their school books—Dewey, Hobson, Sampson, Schley, Shafter, Clark, Evans, Phillips and a score of unheralded heroes who have been equally brave.

What shall we do with this accumulated material? What lessons shall the millions of scholars draw from this war? What an opportunity is this for the teacher, the professor, to emphasize new and vital lessons from the impetus which civilization will get from the experience of the last few months! Geography, history and science should receive a new emphasis from this war; Christian patriotism and heroism should receive a new impulse. The globe should be introduced into the school now, if never before, and the maps of the revised geography hung upon the walls. Descriptive geography should be studied for details of the productions and peoples of the islands of the war.

One great value of geography is to locate the deeds of history; the value of science in warfare, especially naval warfare, has been illustrated in the past few months as never before in the history of the world.

This is an impressive fact for our schools; it was educated Germany which triumphed over ignorant France in the Franco-Prussian war. Over ninety per cent of the soldiers of her army could read and write, while the reverse was the case in the French army. Not avalanche charges of brute savages have achieved the grand successes in the Spanish-American war; the common school, the high school, the college, superior discipline, the finer training, scientific precision in gunnery, in drill, in naval practice, and every other knowledge pertaining thereto, have won these grand victories. Spain failed, not from lack of

valor, but from lack of education, sobriety, discipline and enlightenment. Behind the exploits of Dewey and Hobson were years of grinding study and practice at the naval school. Their success was no haphazard thing; it was the scientific result of advanced education, the product of a higher civilization. Spain has entirely missed the spirit of the higher civilization of the nineteenth century; wrapped up in bigotry, in ignorance, superstition, cruelty and her own self-sufficiency, she has not caught the spirit of the finer mental culture of our times, and is still living back in the middle ages.

Good judgment and common sense have been quite as conspicuous as mere exactness and fullness of learning. Schley's calm and quick decision to sail for the headland without the loss of a single minute, while the Cristobal Colon was skirting the shore, decided the battle. This was more than learning; it was cultivated good judgment, downright horse sense. Dewey, in the east, forced to rely upon his own judgment in difficult situations, with rampant insurgents and encroaching Europeans, in conditions where calmness and wisdom were of vital importance to himself and his country, and where a single mistake might have meant very serious misfortune for America, showed that he had grown wise, shrewd, and tactful, as well as learned, in his great school of experience.

This is another great lesson for the schools. Not only have great character-qualities been exhibited by the heroes and managers of this war; they have been conspicuous. Hobson's studies at Annapolis, and his clear judgment, were the water in the boiler, but fire was necessary to generate the driving steam. Courage, daring, tenacity of purpose, grit, self-reliance, presence of mind, fertility of resource, fortitude, endurance—these have been exhibited during this war on a hundred occasions still fresh in memory. Dewey not only knew what to do, and what his guns and vessels could do, how to maneuver, and how to shoot scientifically, but he had the example of his great master, Farragut, urging him to push forward in spite of torpedoes and mines.

The importance of a sound body has been emphasized. The astonishing number of young men who thought they were able-bodied enough to go to the war, but who were rejected, will give the teacher a grand opportunity



to emphasize the great importance of developing a strong, robust physique. Six months ago, nearly every man on the street probably fancied the government would think him a prize as a soldier; but thousands of youth were mortified to find that their bodies had been so weakened by smoking, drinking, careless living and dissipation, as to render them totally unfit to serve their country in time of need. The medical examiner emphatically repeats what all history, sacred and profane, has always taught, that they who strive for the mastery must be temperate in all things—as true in the successes of peace as in the march and onset of war.

At one time it appeared doubtful whether there was the stuff in our young men to give us a Havelock or General Gordon; whether the American youth were not to be perverted by the glorification of vindictiveness, swaggering and profanity; but that mood, wherever it existed, passed away and the American schoolboy who has read of Washington's prayer at Valley Forge, and Macdonough kneeling on his deck before action, can now recall similar scenes in these three months. Hobson's prayer on the Merrimac, Captain Phillip's call to thanks on the deck of the Texas, and the proclamation by our president, will go down in the memory of the people, even if not glorified in song or bronze. The compassion and humanity of our soldiers and sailors are as conspicuous as their heroism.

Great disasters and wars break up that dream of mankind that "a man's life consists of the abundance of the things which he possesses." In the vast expanding material prosperity before the American people, the memory of such deeds will remain an inspiration to every youth. Millionaires and multimillionaires are numerous, almost common; we do not complain of that. We are glad that these heroes have certain "prize moneys" awaiting them. But Hobson and Schley and Dewey and Roosevelt shine, and will shine, because of their achievements, and not because of prize moneys.

Not achievement for self arouses this applause, but achievement for country and humanity. "Pro bono publico" is the motto. Achievement for the common good, the general welfare, the "good citizenship" of which we have been making so much, in peace

or in war, in good voting as well as good fighting—this, the American teacher from ocean to ocean, from lakes to gulf, will be quick to teach, and American youth will not be slow to learn.—Success, New York.

The Religious Question in Cuba and Porto Rico.

A Washington correspondent says that under the instructions given the peace commissioners by the President the Catholic Church in Cuba, Porto Rico and the Philippine Islands is to be allowed to look after itself. "Its interests from the point of view of our government are not involved under the terms of peace."

This is certainly so. If the United States are to acquire Porto Rico and Cuba, and the Philippines, they must take them and all the people who inhabit them subject to the provisions of the Constitution of the United States.

The Constitution as originally adopted had no sufficient guarantees of rights, and it became the first and earnest duty of the Democrats of more than a century ago to procure amendments that would engraft upon the fundamental instrument assurances that personal rights would fully be respected. The very first amendment to the Constitution is: "Congress shall make no law respecting an establishment of religion or prohibiting the free exercise thereof." This is an important provision. It has been to the United States a provision of inestimable value. More than any other assurance of the Constitution it has induced people of other lands to come here and develop the mighty resources of the Republic. Religion has a strong hold upon many minds. They are tenacious in their form of worship; in many of the lands of Europe they were compelled to maintain a state church. To this they objected if, perchance, their own religious views differed from those held by the state. To emigrate to a land where the organic law prohibited legislation respecting an establishment of religion and prohibiting its free exercise was to set out for a region of peace and justice. There was no more inviting invitation to the shores of America than this very provision. The people of the United States are indebted for it to those sturdy Jeffersonian Democrats who in-

stated upon the first of the amendments to the Constitution.

We have in America as the result of this provision of the organic law no church establishment. Churches sustained by a state do not flourish. Religion suffers when coupled with politics. When divorced wholly from the operation of the state it does flourish. Of this truth we have numerous examples in our own country. No church receives state aid. All churches, as is proper, are supported solely by volunteer contributions. For he who holds his religion strenuously and not perfunctorily will out of his own means, little or great, pay tribute for the maintenance of his religion. If he does not choose to do so it is not the right of the state to compel him. The state is forbidden in this fortunate land to enter upon a mistaken policy which makes a particular religion a matter of governmental regard. In Cuba and Porto Rico, and possibly in the Philippines, the maintenance of a state religion has been a charge upon the Spanish government—that is, indirectly upon the people, whether of the state or any other religion. In so far as this territory passes to the jurisdiction and control of the United States there can be no contribution from the state for the maintenance of any ministry. If these people value their religion they themselves will pay the cost of maintaining it.

The problem is not new in the United States. As a result of the treaty succeeding the Mexican war we acquired the territory we call New Mexico. The Catholic religion was professed by the vast majority of its inhabitants, but all state aid to that religion was withdrawn and under the system which properly obtains in America, the members of the church contributed out of their own means to its support or, if they choose, withdrew such support altogether.

That Democratic provision of the Constitution of the United States which provides that congress shall make no law respecting the establishment of religion or prohibiting the free exercise thereof is of the highest practical utility; valuable to the people in their political character; valuable no less to the various denominations free under its provisions to worship as they see fit.

The one practical point in this connection is that our government shall

see that taxes raised for the church establishment are abolished in toto. They must not be levied at all to be diverted to some other purpose.—Editorial in Chicago Chronicle.

ABANDONING THE REFORMATION.

It is said that there are 1,700 clergymen of the Church of England who are members of the Confraternity of the Blessed Sacrament, organized to destroy the work of the reformation. They are allies of the Church of Rome, and in belief and practice agree with that body (including confession to priests). Many efforts have been made to prevent these clergymen from continuing their Romish practices in the churches of the Church of England, but with only small success. The Bishops of the State Church are apparently indifferent to the attempts to Romanize the Church of England. It is claimed that the large majority of the membership is opposed to the efforts of the Confraternity and allied societies, such as the Holy Cross and the Ritualistic Sisterhoods, but can accomplish nothing because the Bishops thwart their endeavors or wishes. There is unquestionably a decided tendency among the clergy of the Church of England toward the Roman Church. The other denominations of Christians in Great Britain have formed a federation to oppose this sacerdotalism and endeavor to Romanize the Christian people of Great Britain. The membership of the churches of this alliance is now larger than that of the Church of England, and that majority bids fair to increase steadily. The prospect is that in a few years the Episcopal Church will cease to be the Established Church of Great Britain.—Christian Intelligencer.

King Humbert's nephew, the King of Portugal, has been prevented by the pope from visiting his uncle at Rome under threats of the withdrawal of the nuncio from Lisbon. The King's niece, Duchess Helen of Aosta, who, owing to the fact that the crown princess of Italy is childless, is likely one day to become Queen of Italy, could not be persuaded to visit the Quirinal until she had been married for more than a year, while the Princess Clothilde, satirically and non-like sister of King Humbert, would not even visit the death bed of her dying husband, the late Prince Napoleon.

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