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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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UNCLE SAM'S WEDDING

To the Church of Rome, i. e. John Ireland, will Occur Day Peace Is Made.

Cardinal Vaughan Plays the Jesuit During an Interview—Allows Subordinate to Answer Questions Put to the Cardinal, Thus Leaving Place to Dodge if Situations Change.

London, Oct. 3.—Cardinal Vaughan, head of the Catholic Church of England, a close friend and adviser of the Pope, and undoubtedly the greatest diplomat in the church, has been carefully studying the religious question in the Philippines. The subject is of momentous importance to the church and one which the pope has viewed with great concern. He has consulted with Cardinal Gibbons and Mgr. Satelli. Cardinal Vaughan takes rank next to the pope in temporal power, is accredited as a representative of the church to the court of St. James, and is called the dean of the diplomatic corps.

From interviews had with his Eminence and with others in authority at Westminster Palace it can be definitely stated that the church and the pope are glad the United States are now in control of the Philippines and Cuba, even though it means a decrease in the temporal power. The pope sees peace, prosperity and civilization ahead in these troubled islands, all of which means the greater glory and success to the Christian religion.

Cardinal Vaughan gave the interview today in the throneroom of Westminster Palace, attended by Father Johnson, his ecclesiastical secretary.

His eminence was extremely diplomatic and reserved in his direct conversation, for example, as follows:

"Your eminence, I have come to ask you about the Philippines," was asked. "Well, what about them? What are they?" was the Cardinal's reply.

"Islands, your eminence," said the correspondent.

"Yes," queried the Cardinal slyly, with a touch of humor, "what is it you want to know? Where they are or what?"

"That's it exactly, you know where they are," rejoined the correspondent, emphasizing where.

"I don't know," quickly returned the Cardinal, feeling himself cornered.

"Are you glad the United States has won them?" was the next direct question; to which the cardinal replied only with a smile, but Father Johnson answered for him, hastily, explaining: "Certainly. We believe in the United States policy, here."

A warning glance from the Cardinal cut the sentence in half. In reference to the settlement of the war the Cardinal said:

"We all want peace. Where these islands may be, to whom they may morally belong, why do you ask me? I know nothing. I wish peace maintained. Everyone wishes it, not I alone."

Still persisting, the correspondent asked:

"But whom do you wish to have possess the islands, Spaniards, Germans, Americans, or monks?"

The answer was a significant smile and the following statement that can be read between the lines:

"The war is over. Every one is glad your commission is in Paris arranging terms of peace. May it be a successful commission. May it bring peace. Certainly we all hope it. It is much to hope."

With the cognizance of the Cardinal one of his subordinates prepared the following official statement showing the position of the Catholic Church toward American sovereignty in the Philippines and West Indies. While diplomacy and his lofty position prevented the Cardinal from expressing



sentiments himself they are direct from the throne:

"It is one of the pretenses of some of the authorized exponents of socialism that its principles are not antagonistic to religion as such; that pursuing purely economic aims it has no concern with questions or creeds. Not perceiving the snares laid for them, many unsophisticated and unsuspecting Catholics have been led into the ranks of the party to find, however, later that this profession is vain or theoretical.

"At best socialistic religion is eminently that of the prodigal son who pauses and says, 'I will go home to my father,' only when he finds himself at the day of starvation. Such in brief was the position of the Cubans and insurgents in the Philippine Islands.

Finding themselves hungry they proposed going home somewhere. They apparently decided upon the United States. Incited to riot, they were heedless of advice and counsel of their best and earliest friends the Franciscans and Dominican monks, as well as in a less degree of the Jesuits and their gentler assistants and associates, the sisters of the convent of the Assumption. Socialistic to a degree, indolent in the extreme, advised by false friends they were excited to riot and disorder and the most monstrous abuse of their early friends, the monks and nuns, as well.

"Atrocities of which the insurgents were guilty would disgrace the middle ages. Angered by the great wealth of the Dominican fathers, which was not, according to their ideas used freely enough to assure salvation of their souls or comfortable feeding of their bodies, they did not hesitate to plunder, murder or torture these monks who came within their power. Jesuits suffered to a much less extent. They had been a shorter time in the islands and accumulated much less wealth. This is also true of the nuns.

"The insurgents did not believe in the will of the church to protect them. Certainly they did not consider the distribution of wealth sufficiently general. The Spanish troops kept as much out of the immediate neighborhood as possible, and not until the American officers brought on the crisis was there any protection for the church in the islands.

"In all religious houses in Europe anxiety was great until it was decl-

sively known not that the insurgents had won their battle with Spain, nor that the United States had won, but rather it was a question of military possession of the islands by American troops. Then and not till then did the servants of the church feel that they were safe from absolute personal molestation.

"While Spain is absolutely Roman Catholic, there is a feeling among the Roman Catholic contingent in the islands that with the insurgents there is much of the spirit that might makes right, and in consequence there is a feeling of security, in the protection of the American guns, to which they have long been stranger."—Special to the Chicago Tribune.

Religion in The Philippines.

Advises from Rome tend strongly to corroborate the statement that the Pope wishes to see the United States hold and govern the Philippine Islands. There are indications that the Spanish Bishops and the clergy also want the Philippines to pass into the United States hands. It will be remembered that Archbishop Dozal of the Philippine Islands recently came out in a pronounced interview, declaring that the only hope for peace and progress in the islands now lay in American control. His presentation of the case has evidently had its effect on the Vatican and on the Spanish clergy at home, with the result that the Catholic Church has become desirous of seeing these misruled island pass into American hands.

The reason for this is not far to seek or hard to understand. The Pope and the Catholic clergy know that their church will receive equal protection in its rights and will be treated with the same impartiality as the Protestant churches under American rule. On the other hand, they know that if we withdraw from the islands the departure of the American soldiers and fleet will be the signal for Aguinaldo and his insurgent hordes to begin a devastating era of guerrilla warfare, in which the persons and property of the friars will be made objects of the first and bitterest attacks. Even if we were to say we would hand the whole group over again to Spain the result would be the same. The only power that can now save the Catholics in the Philippines from persecution by Aguinaldo

and his Malay rebels is the American government.

For this same reason we may depend upon the assistance of the ex Spanish clergy in the Philippines in preserving the peace there, notwithstanding that they know they will no longer have unlimited power by abuse of which they have got themselves into trouble. They have come to the point where they will be glad to help the American government to preserve the peace and security of themselves and their congregations. They are convinced that any other course will mean internecine war, rapine, looting of churches and of church property, and all the suffering and horrors of practical anarchy. This is why the hope is inclined to counsel his Spanish friends to let the Philippines go without any further ado.

Are not these reasons which have influenced the Pope and the Catholic Bishops and Archbishops also good and sound reasons for the American government as well? Is not their conviction of the woeeful effects of our withdrawal also a valid and conservative reason for our retaining all the islands?

There is also another religious view of the matter which must not be overlooked. The powerful Methodist Church, numbering millions of members in this country, is taking a lively interest in our acquisition of these islands. Of course, one of its motives is that of missions. The Methodists know that the opening up of the Philippines to Protestant workers will afford a great and favorable field for missionary work where the Catholics have as yet made but little headway. The Baptist clergy and other successful missionary churches favor the retention of the islands for the same reasons. The Protestant missionary motive is as legitimate and commendable as the Catholic desire for peace and security in the islands, and both combined make up an enormous body of intelligent public opinion in favor of American occupation of the islands. There is plenty of room for the efforts of all churches among the Philippine natives.

With these religious forces at work under American control there would be more done in a dozen years for the conversion and civilization of the Philippine natives than has been accomplished under Spanish control in the last

three or four centuries. With the aid of English-speaking churches, both Protestant and Catholic, and with the teaching of English in the secular and religious schools, the language would be rapidly spread and adopted. Add to this the increased trade, better markets, cheaper goods, lower taxes, higher wages, and equal civil and political rights, and who is so stupid as not to see what a mighty change for the better would quickly take place among these yellow but quickwitted millions under American instruction, protection and encouragement?

It is not strange that Bryan of Nebraska, Jones of Nevada, Altgeld of Illinois, Bailey of Texas, Bland of Missouri, and other debased money leaders of Democracy cannot see all these benefits to humanity and to our own country in this proposed expansion of American influence? But honest benefits to the nation and to the human race are not what they are after, so of course they cannot advocate the annexation of the Philippines.—Chicago Tribune.

ROME'S POLICY.

Archbishop Ireland Outlines the Action of the Church in Cuba.

Chicago, Sept. 3.—Archbishop Ireland has given the first definite information regarding the policy of the Roman Catholic church in Cuba, Porto Rico and the Philippines. It includes approval of the administration plan of leaving the church question out of peace discussions, and announces that the church in the islands will conform to new conditions. He says:

"When the dominion of the United States is fully established the church will come under the same laws that will govern this country and be separated from the same as it now is in America. Whether the ecclesiastical jurisdiction of Cardinal Gibbons shall be extended to cover at least a part of America's new possessions is, according to Archbishop Ireland, still a matter for the holy father to decide, and at present no American prelate knows what will be done.

The archbishop declared that the present personnel of the clergy in the island would be undisturbed. He has been attending the opening exercises of Notre Dame university and learned upon his arrival in Chicago that talk

of an ecclesiastical commission had been published.

There will be no such commission from America to investigate the church in Cuba, Porto Rico or the Philippines," he said. "Any statement that there will be is false and unfair to the clergy in our new possessions. The Spanish priests will not be required to retire, for the reason that they, better than any one else, know what is needed under the new conditions, and can bring about a change much more easily than any commission that might be appointed. The clergy in the islands is made up of men of intelligence and tact. They will attend to their own work and do it well. None of our priests or bishops could speak the language of the people and would be at a loss to do as much as the men now at the head of the church. You may say that the priests of Cuba, Porto Rico and the Philippines will be in accord with American ideas of progression, and they will be left to bring about the necessary change in their own way and it will be the best way."

Catholic Prelates Are Sued.

The second step in the prosecution of one of the most unique suits ever brought in an American court—the suit for \$50,000 damages against the officials of the Roman Catholic church for publishing the major rite of excommunication against a former priest of their faith, Father Anthony Kozlowski of the All Saints' Independent Polish Catholic church—has been taken into the circuit court in the filing of the declaration containing the itemized complaint of the independent prelate.

The document sets up in its opening lines that the plaintiff of his own volition formally severed all connection with the Roman Catholic church May 7, 1897, at which time the independent parish of All Saints was organized.

It is further asserted that in the neighborhood of the church are numerous people who feel bound to obey the commands of Archbishop Feehan, being members of the Roman Catholic church in the diocese governed by him, and that other persons not members of the Roman church stood in such awe of the power of that body that they too would obey the commands of archbishop and regard with aversion any one placed under the ban of the church through the edict of excommunication.

The specific charge against the archbishop and Cardinal Ledochowski, who were made defendants in the action, is that, knowing their power to influence the people over whom they had ecclesiastical jurisdiction, with intent to injure the plaintiff they caused a letter to be read in all the pulpits of the diocese for bidding all true members of the Roman Catholic church from association in the slightest degree with the plaintiff under pain of being themselves placed under the ban of the church.—Chicago Chronicle.

Secularizing of Catholic Schools is "Robbery."

The conversion of the Doshisha university of Japan by the trustees into a school of rationalism and Japanese religious thought is the cause of much indignation among Protestant journals, as its charter distinctly stated its purpose was the teaching of Christianity. Yet the Japanese are but paying Protestants back in their own coin. The grandest cathedrals of Protestant Europe, the richest fiefs and holdings of its rulers and nobles, were wrested from the Catholic Church in a manner which has not even the frail support of right the Japanese trustees may claim. The invasion of Rome and seizure of the papal possessions, the confiscation of church property by Mexican liberals, the secularizing of Catholic schools by the French government, are robberies unparalleled in history.—New World (Roman Catholic), Chicago.

It is stated that Spain supports from her treasury 117,000 monks, nuns, and other persons under religious vows.