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A WEEKLY NEWSPAPER.

"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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ROME SHOWS HER LONG CLAS EARLY IN GAME.

MAKING TROUBLE ALREADY.

The following telegram to the Cincinnati Enquirer has been carefully excluded from our eastern papers. Readers of The Citizen should send inquiries and protests to Secretary Alger. To punish Capt. Linn for doing his duty faithfully is hardly what would be expected from President McKinley's administration. We note that the Catholic Citizen says that Captain Linn is a Roman Catholic, and that Doherty has been sent home in disgrace, but this does not affect the principle of the case. We print the story just as it appears:

Wabash, Ind., Nov. 28.—Captain Lee Linn, of this city, for many years the editor of the Wabash Courier, and a newspaper man, known throughout the state, has just returned from Washington, whither he was summoned by the War Department, to explain certain matters in connection with his services in the army in the Philippines. Captain Linn was appointed to duty with the forces at Manila, his assignment being in the commissary department, and he sailed from San Francisco on the St. Paul early in August, arriving at Manila September 2. He was instructed, soon after reaching his destination, to search the city for valuables, food and provisions, supposed to have been secreted by the Spaniards during the siege, and was given carte blanche by the military authorities to prosecute the quest.

So far as known to the department at Washington and to his relatives here, he was making a good record in the service, and when three weeks ago information came that he had returned to San Francisco, and was the bearer of important documents to Washington, there was a great deal of surprise. The exact nature of his mission was not stated, and he refrained from shedding any light on the subject when he stopped here, November 7, en route east. There was still greater surprise when a press dispatch announced that he had been honorably discharged from the army.

Soon after Captain Linn began his investigations, protests began to flow in upon General Otis from the friars, the nuns, and the priests in charge of the churches, and those were supported by remonstrances from the archbishop, all charging Captain Linn with assuming undue authority, and taking liberties with the church property which could not be justified. It was said that where he and his assistants were not freely admitted to sacred places, they forced themselves into churches, cathedrals, monasteries and the cloisters of the numerous convents. General Otis, however, attached no importance to these protests.

On September 26 the first specific accusation reached General Otis. It was P. B. Doherty, priest of the congregation of St. Paul's, and his letter read as follows:

"On the 21st inst. an officer of the commissary department, said to be Captain Linn, with a detail, entered the College of St. Catherine at Manila, and with the ostensible purpose of verifying the commissary supplies within, the party intruded themselves upon the reserved precincts of the convent cloister, and even into the sleeping rooms of the nuns. These acts were accompanied by demands to open the door in the lattice between the church and cloister, a door which is never opened except to admit the passage of the blessed sacrament to the sick and dying. The nuns protested as best they could against this needless humiliation, but after the threats of the officer to blow up or burst it open, the door was to no purpose unlocked.

"In the days of the Know-nothing movement in Massachusetts, a malodorous body came into legislative existence, the mission of the organization being the gratification of prurient curiosity, under the guise of convent investigation. Though dead, they are not forgotten, and the name of the 'Smelling Committee' cause good folks in New England, even to this day, to

hold their nostrils. They are not forgotten, for their works follow them, and it is evident that the mantles of these worthies have fallen naturally on the shoulders of the aforesaid offenders of the present day, to whom neither womanly reserve nor religious consecration seem to be sacred. There are duties which, though painful, are necessary, and when performed at the hands of a gentleman acting under proper authority, and observing due formality, are acknowledged by the weaker party with due submission. But when unnecessary and officious interference is imposed upon a refined, reverent and peaceful people and is accompanied by brusqueness of manner and brutality of method, it is high time for some one to protest, and this I do as an American citizen, in the name of a people not given to warring upon women, nor upon religion, in the name of thousands of Catholics here on this expedition, soldiers faithful to their duty and obedient to your commands. I trust that investigation will be followed by such an example as will allay the apprehensions of the injured ones, and that some officers may be brought to realize that their position not alone gives power and entails responsibility, but also exacts some consideration for the feelings of those whose sensibilities they cannot appreciate; that in this way such abuses may be avoided in the future.

—FRANCIS B. DOHERTY,
"Priest of the Congregation of St. Paul the Apostle."

Within a few days after receiving Doherty's letter, General Otis notified Linn that he was relieved and ordered him to report at Washington.

Captain Linn today denied, with much vehemence, the statements of Rev. Doherty.

"The charge," said he, "that at any time I was uncivil or ungentlemanly in any respect to the nuns, the sisters, or the church dignitaries, is an infamous falsehood. It was my duty to find the secreted property held by the Spaniards, and most of it was hidden in the churches, hospitals, convents and colleges, and my duty took me there. It must be remembered that all these people were Spaniards, intensely hostile to the United States, resisting the authority of the military at every point short of absolute violence, and that I could only succeed by using firmness in recovering property. That I was determined to secure this property if possible, I do not deny. That I was disrespectful to any person or to the institutions of the church, as a lie, I was treated with courtesy by many, if not by most of the church people, in the performance of my disagreeable duty.

"At the College of St. Catherine I was resisted at every step, and found it necessary to call a guard before I was admitted to the building. After entering I was still resisted, and it was only with a great deal of trouble that I succeeded in finishing my search of the building. I found many tons of provisions concealed in these buildings, and was highly complimented for the thoroughness of my search of the edifices at Manila."

As showing the feeling of his fellow officers, some of them Catholics, Captain Linn produced a large bundle of letters bearing the date of October 8. One from Lieut.-Colonel D. L. Brainard, compliments him on the manner in which he had acquitted himself, and expresses his regret at his departure. Another from Captain Cabelle, a Catholic, refers to the courteous manner in which he searched the Hospital of San Juan de Dios, and the kindly treatment of the Sisters there. In addition Colonel Egan at Washington, in which he sets out that Captain Linn was about to leave for home under a cloud in the minds of those not familiar with the details, and that correspondence which Linn carried would explain the matter. He also added that the letters would convince him (Egan), as Brainard was convinced, that Linn was not guilty of the charges

made. The senior officer of the Hospital of San Juan de Dios also gave a formal certificate that there was no uncivil conduct on Linn's part in searching the hospital.

Captain Linn declares that his discharge is the result of a conspiracy on the part of the orders of the Catholic church in the Philippines, and that officers in the war department have also been influenced by the false charges of Doherty and others. His discharge which is without prejudice to his service, is effective December 31; but Linn does not intend submitting passively, and Congressman Steele, for the last three days, has been in Washington endeavoring to have the order of discharge revoked. Major Steele himself is satisfied that grave injustice has been done, and that the good of the service in the Philippines demands the reinstatement of Captain Linn, who might simply, as a matter of expedience, be transferred to some other post.

WHAT PRESIDENT MCKINLEY DESIRES.

Washington, D. C., Dec. 18.—President McKinley is extremely anxious to see Archbishop Ireland appointed papal delegate to the Philippines. The dissolution of church and state in the Philippines, Cuba and Porto Rico, is to be accomplished at the earliest possible moment.

The church holdings in the Philippines are particularly large. The ecclesiastics own fully three-fourths of the public lands, including most of the desirable portions. All of this property, which forms the church endowments, will have to contribute its share to tax revenues of the island.

The churches proper and such buildings as are necessarily a part of the church establishments will be exempt.

The president has promised, however, that there shall be no confiscation of church property, such as occurred in Mexico when Juarez established the republic there. Property rights, whether of churches or of individuals, the president has said, shall be respected in all the territory wrested from Mexico.

While, therefore, confirming the Catholic church in its present possessions, the president's decision will make the church one of the largest taxpayers in support of the new regime.

The establishment of this new order of things will be a delicate task. In view of the magnitude of the question, as far as the Philippines are concerned, the president is desirous of having the pope send as his representative an American prelate who understands the laws of the United States, who appreciates the spirit of our institutions and who can explain to the Philippine clergy the purity of our motives.

The administration's desires in this respect will be intimated to the Roman pontiff unofficially. Archbishop Ireland, when he sails for Rome in a few days, will explain to the holy see the attitude of this government.

The president's wishes as to the archbishop's appointment are being conveyed to the vatican through other channels.

CARLOS TO APPEAL TO POPE.

Venice, Dec. 18.—Don Carlos, pretender to the throne of Spain, accompanied by his wife and suite, has returned here with a view of an early visit to the vatican.

This is the next significant move on the part of the Carlist leader. The recent announcement that the pope had finally decided that the Spanish policy of the vatican shall be anti-Carlist and not neutral proved a crushing blow to the ambitions of the pretender.

Don Carlos had, previous to this, counted largely upon the support of the clergy of Spain, whose sympathies are known to be with the pretender.

A man of such determination and tireless energy as Don Carlos is not to be crushed, say his followers, and his contemplated visit to the pope to "lobby" for his cause will, it is hoped by the Carlist party, result in a recall of the papal edict against the pretender and a more favorable view of his cause by Leo XIII.

Don Carlos, numbering among his staunchest supporters the Catholic clergy of Spain and the supposed neutrality of the pope, has found much secret assistance which was naturally denied him, when the vatican's declaration in support of the present Spanish government was made known.

Great expectations for his success are entertained by Don Carlos since he has planned a personal pleading for support from the head of the Catholic church.

SECRET CONFESSION TO A PRIEST
by Rev. T. E. Leyden; paper, 30c.

THE POPE AFRAID OF THE KAISER.

GERMANISM VS. LATINISM.

Rome, Nov. 12.—The spectacular journey of Wilhelm II. to Jerusalem crowns a series of actions of which the dominant may be formulated thus: A struggle of Germanism against Latinism within the Catholic church, with the object of planting Catholicism and the moral force of the papacy in the service of Germany. This grand dream was born in Mark Brandenburg on the day when Herr von Bismarck, having become convinced by the Kulturkampf check of Rome's incredible power, formed by the plan of seeking the backing of that spiritual rock. No sooner did Wilhelm II. mount the throne of his fathers than he enlarged the scope and defined the outlines of the dream. He appointed as his chancellor Prince Hohenlohe, a Catholic and the brother of a cardinal. He made Mgr. Kopp, prince-bishop of Breslau, his court chaplain, and a cardinal of Rome; he formed an alliance with the bishops and the centre party in order to carry out his ideas of government. He appointed to the post of director of foreign affairs, Herr von Bulow, ambassador to Rome and husband of an Italian lady, a man who had made a careful investigation at the vatican and at the college of the propaganda on matters and men at Rome. To take the place of "the eldest daughter of the church," to snatch from France her rights and privileges, to break up her protectorate in the Orient; to strike the imagination by his pompous pilgrimage to Palestine and place upon his head the crown of the ancient Crusaders; to win over men's minds and to touch their hearts; to show in plain light the religiousness of Germanism and the Kulturkampf and liberal tendencies of Latinism; such is the plan.

The journey to Jerusalem is the first battle fought by Germanism on this field of Latin and French tradition. The stage setting lacked neither grandeur nor relief. The protection of the Catholics was one of the elements of his activity in the Orient. Since 1840, when King Frederick William II. opened the way into Palestine by the establishment of a Lutheran parish and of a Prusso-Anglican bishopric, the house of Hohenzollern has steadily tended toward its conquest by combined religious and material action. Diplomacy and the German misalliances formed the two faces of a single line of action. Wilhelm II., eager for colonization and of a Weltpolitik, has been fortunate enough to gain the confidence of Abdul Hamid II. When through the Armenian massacres and the Graeco-Turkish war it seemed that the Sultan would have to submit his neck to the halter of a European dictatorship, Abdul Hamid II. threw himself into the arms of the Kaiser, to whom he in a manner offered the protectorate over his country, in exchange for the protection of his person and of his insidious policy.

Counting on these circumstances and his precedents, Wilhelm II. hoped to ruin the French protectorate. It was he, it is known, who sent Cardinal Kopp to Rome with the mission of bringing together again "the two halves of God" and binding to each other the international forces of Prussia and the moral power of the papal tiara. It was he who suggested to the Sultan the taking of the first steps toward establishing an Ottoman embassy at Rome in order to compel the pope to create a nunciature at Constantinople, a creation which would have brought about as a logical sequence the abolition of the Apostolic Delegation, which is the keystone of the edifice of the Latin protectorate. It is he, too, who has bought for the Porte, for a large sum of money, the land of the "Dormi lon de la Vierge" at Jerusalem, for the purpose of inaugurating the "nationalization" of missions. In all these anti-French and anti-Latin efforts the Kaiser has had as his agents and assistants the German Catholics. Two years ago the Catholic congress at Landsbut passed a resolution in favor of collecting contributions for the purpose of purchasing the Coenaculum at Jerusalem. The missionaries of the Steyl house have ever since 1891 accepted the protection of the German flag in place of that of the French protectorate. When Wil-

helm II. proclaimed this new form of protection at Kiau Chou the bishops acclaimed the union of the Kaiser's world policy with the Catholic religious ideas. Before, during and since the journey of their sovereign to the East, the organs of the Centre party have carried on a violent campaign against the interests and privileges of France. At all points, at Rome, at Constantinople, at Jerusalem and elsewhere, the conspiracy assumed all kinds of tones and put on every manner of form.

Weil, Kaiser and Germanism have lost this first battle under conditions that will make the defeat especially famous and resounding. The pope, having knowledge of the hidden thoughts of Germany, deeply regretted the Kaiser's stage play at Kiau Chou. He was sorry that France was not too quick for the Berlin chancellor's office. He refused the Sultan's gift, for he rightly looked on an embassy at Rome and a nunciature at Constantinople as being a direct blow struck at France and at Latinism. In his instructions to Mgr. Piava and to the heads of the Christians in the Orient he gave instructions that nothing, whether before or during or after the Kaiser's journey, should be allowed to modify the privileged position of the "oldest daughter of the church." In writing his letter to Cardinal Langenieux and in addressing his speech to the French workmen, he for the first time in the name of the Holy See sanctioned the rights of France and the principles of the capitulations and of international treaties. The Kaiser was deeply hurt by this check; by the recall of the Prussian Minister to the Vatican, Baron von Bulow, as a threat of a rupture with the papacy, he hoped he would teach the Vatican a lesson and make it draw back. Inflexible, Leo XIII. did not turn aside from his broad lines of conduct. When, in order to gain the gratitude of the pope, Wilhelm II. bought from the Sultan the famous site of the "Dormition" of the Virgin and announced to the pope that he had taken possession of it, Leo XIII. replied to him in courteous but vague terms, to show him that this acquisition placed at the service of the Palestine Vercel's missionaries involved no development of the pontifical policy in the Orient. At first Wilhelm II., with the assistance of the German Catholics, had tried to appropriate the Coenaculum, but the Sultan did not dare to fly in the face of Musselman fanaticism, which believes that the Coenaculum contains the tomb of David, who is one of the forerunners of the Koran. Germany intended by this theatrical effect to strike the imagination of the Catholics, who would assuredly have hailed the fact as a triumph of the Cross over the Scimitar. In taking over the site of the "Dormition" of the Virgin as personal property of the Hohenzollerns, the Kaiser has aroused legitimate suspicions. The ground does not belong to Catholicism; the sovereign may take it back at will and turn it to any other use. That marks distinctly the character of the professed German protectorate and the difference between it and the traditional protectorate, which is a ministry of universal justice and not a national influence. At Rome, where shades of difference are easily perceived, this incident has opened many eyes (ill then closed to real intentions of Germany).

These episodes in history have an incalculable importance. By remaining faithful to the capitulations and to traditional law, Leo XIII's intention is to show his unshakable resolve not to favor in any way Germanism in its silent and stealthy struggle against France and Latinism. Repeatedly on receiving persons of importance Leo XIII. has expressed his lack of confidence in the Kaiser and in Lutheranism. He fears that a shift in the wind may some day change the atmosphere in Prussia and overthrow the Catholic institutions in the Orient. The invitation to Jerusalem of representatives of all the Lutheran churches has been a gross blunder in tactics on Wilhelm II.'s part. How could the pope, how could the Catholics, give their confidence to a sovereign who "posed as a pope" of Lutheranism? It will be interesting to watch the struggle between Germanism and Lat-

inism; they are two powers that will observe each other and will fight. Prussia is not in the habit of withdrawing its demands. She will appoint in a few days Herr von Bulow, formerly secretary of the German embassy at Constantinople, and therefore acquainted with Eastern affairs, a Catholic and a Bavarian, like Prince Hohenlohe, and therefore more agreeable than a Lutheran diplomat; charge d'affaires at Rome under Herr von Schoner, and consequently initiated into the mysteries of the pontifical court; later Under Secretary of State in the Foreign Department, where he has learned all the connexions of the external administration. Herr von Rotenhan will be a valuable agent for Prussia and her long planned policy and dangerous for France and for Latinism. The Germans are well aware that the present pope will remain opposed to their designs, but they count on acting the part of the Holy Ghost at the coming conclave, and wrest from the successor of Leo XIII. what their plots have not succeeded in obtaining.

The situation is therefore extremely interesting from a general point of view. As they have entered victoriously into the affairs of the world through the war with Spain, the United States have no longer the right to look on this duel without interest. The protectorate in the Orient, the fight between Germanism and Latinism, is one of the masterpieces on the diplomatic chessboard. The respective position of the powers is closely connected with this game. The action of Germanism at Rome and in the Orient casts a curious light on the recent German pretensions in the United States.—Innominato in New York Sun, Nov. 27.

(There is nothing obscure in the papal policy as outlined in the above letter. The same mischievous game is being played now that brought about the Franco-Prussian war of 1870-1871 that ended so disastrously for France. The continuous aim of the Vatican, now controlled by the Jesuits, is the destruction of Germany. Rome never can and never will forgive Germany for having been the first to break away from her thralldom, and any and every means, even if it should also involve her instrument, France, in a common destruction, will be used by Rome to ruin Germany. For the furtherance of the devilish policy, it is necessary that America should be brought into subjection to the Vatican; hence the honeyed words and flattering phrases of Rome's agents toward our country. But we trust their efforts will prove fruitless, and that whatever peaceful or the reverse, they will always be dictated by and be in harmony with American and not Romish interests.

At the time the above letter was penned, the writer was evidently not aware that the French government had renounced its protectorate of the Roman Catholics of other than French nationality in Turkey, and would make no protest or opposition to the action of the German Emperor in the matter of German protection being given to German Catholics in the Ottoman empire. The hope indulged in at the Vatican, therefore, that a cause of conflict between France and Germany might be found in this question, happily proves to be futile, as it is sincerely to be desired all its intrigues for the disturbance of the world's peace may be. There are better causes and higher interests than those of Romish ascendancy in the affairs of the world to be fought for, if fighting there must be.—Primitive Catholic.

ROMAN INFLUENCE.

The oft repeated assertion on the part of the Pope of Rome that the hope of the Catholic church is in the Republic of the United States, seems to find justification in the anxiety of the church authorities to promote the annexation of all territory conquered from Spain to this country. Even the conservative and usually correct Boston Transcript feels alarmed at the prospect of having ten or twelve millions of Roman Catholics suddenly placed under the control of this government. In some of the islands there is a union between church and state, and the acquisition of the same by the United States may require the continuance of the same policy. What a fine thing it will be to have Roman Catholic priests in the Philippines, Porto Rico, and other colonial dependencies, draw their salaries from the capacious pockets of Uncle Sam! He may even be called upon to build their churches and cathedrals, as well as to keep them in good repair. Spirituallists, do you want a policy of this kind carried out by our government? If not, what are you going to do about it?—Truth Seeker.