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

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THOS. E. WATSON GIVES OPINION OF ROMANISM.

Hon. Thomas E. Watson, of Georgia, who was a popular candidate for vice-president at the last election and who has distinguished himself as a historian of great power (he has just published a remarkably strong and scholarly history of France, through Macmillan & Co.), has published in his own paper an editorial signed by himself which we here copy entire. It was entitled "A Good Catholic."

We think we state the truth when we say that we are free from bigotry upon the subject of religion.

We have no prejudice whatever against a citizen because he is a Methodist, Episcopalian or Catholic—we being of the Baptist faith.

But the difference between one church organization and another, may be a matter of extreme political importance, and we cannot understand how any student conversant with political history can be indifferent to the peculiar hierarchy of the Catholic church.

No other church organization claims and exercises the right to say what books its members shall read; no other church openly takes part in political affairs; no other church sends and receives ambassadors; no other church holds court at which royal ceremonial is observed, embassies from foreign governments received, and far-reaching questions of international policy debated and decided.

There is not a government of the civilized world at whose capital the Catholic church has not a representative. No question of national policy, which may directly affect the Catholic church is decided until the pope has been heard from.

Throughout the civilized world run the threads of papal diplomacy, and the most prominent feature of recent political progress has been the wonderful success of Catholic statesmanship.

Spain, Portugal, France, Italy and Austria are as loyally Catholic now as in the days when the Jesuits and the Inquisition met and turned back, the reformation of Huss, Wycliffe, Calvin and Luther.

Not only has the Catholic church held its ground, but it is invading Protestant influence.

We state this without malice; we state it simply as a remarkable fact which challenges attention.

Protestant Prussia under Bismarck's lead expelled the Jesuits in 1876. The Catholics have patiently struggled to reverse that policy and they have succeeded. The law of expulsion has been repealed, and the Jesuits have re-entered Protestant Prussia.

In Protestant England, the Catholic church is now in power behind the throne. The most powerful members of the aristocracy are devoted Catholics. In social and political influence the cardinals of Rome wield vast power. When Bayard, the U. S. Ambassador, gave his grand feast to the nobility of Great Britain not a single Protestant divine was invited. Catholic cardinals were there upon equal footing with the Prince of Wales, but no man of God, tainted with the touch of the Reformation, was present.

In Protestant America, the strides of the Catholic Church to political power are not less gigantic.

Time and time again Congress has bent before that invisible and invincible force. Our politicians are so mortally afraid of angering the priest-led vote of the large cities that they dared not instruct the State of New Mexico to teach the English language in the public schools. The English Bible, and the Catholic Church did not want any Protestant Bibles in New Mexico.

By teaching Spanish in New Mexico the Catholic Church preserves its monopoly; and our cowardly statesmen voted as the priests demanded.

McKinley's cabinet is Catholic, and the influence which the pope is to exert during the administration is shown by the way in which the War department hastened to grant to the Catholics a portion of the national domain at West Point. The Catholics asked for some of the government land to build a church on—and they got it. Other denominations outnumbered the Catholics at West Point, but these other denominations have not been able to get any of the national property.

Wherever the Catholic Church controls it persecutes. No Protestant can preach or sell Bibles in Spain, Italy, Portugal, South America or even in Cuba, except at the risk of his life.

In the Philippine Islands, not many months ago, the priests tortured some captives in the same manner as millions of Protestants were tortured in the Middle Ages.

The Literary Digest (N. Y.) copied last year an article from a leading Catholic paper in South America, in which the Inquisition was eulogized, and the holy work of the rack, the wheel, and the stake, was hysterically praised.

In Canada within the last three months, the Catholic priests became so enraged at a Catholic liberal newspaper which opposed them on the school question, that they compelled the local postal authorities to throw the offending newspapers out of the mails. The government did not dare to punish the priests who had thus violated its laws and destroyed its mail.

In this growth of power in the Catholic church (of which we have given a few instances) it is to be noticed that the radical Catholic is crowding out the liberal Catholic. The extremists are in control and these extremists have secured the Pope's endorsement to the doctrine that the Protestant religion is not better than no religion at all. The Orthodox Catholic doctrine is that Protestantism must be uprooted and cast out as wholly damnable heresy.

What we have stated is truth—plain unvarnished truth. It seems to us these things are deserving of serious attention.

Where a church claims and exercises the right to exert political influence, it behooves good citizens to study the history of that church and the tendency of its teachings.

To judge a tree by its fruits is a fair rule. Now that the Catholic church is likely to take such a controlling part in our national affairs it is well we should ask ourselves a few questions.

When and where has the Roman Catholic Church done anything for the masses of the people—for the sacred cause of freedom of labor, freedom of vote, freedom of speech, freedom of thought, or freedom of conscience?

When has it ever failed to side with enthroned tyranny as against reform—from the days of Philip II., when it burnt one hundred thousand men who dared to think for themselves, down to the day in 1896 when the pope's blessing was breathed upon the Spanish flag and his prayers went with the troops who were to burn Cuban houses and fields, torture and slay Cuban patriots, insult and outrage Cuban maids and matrons, and make a smoking hell of a country whose people demanded no more than the Catholics of Ireland demanded of Protestant England and upon far better grounds?

To the very last, the Catholic Church stood by the institution of slavery, and was the last to give up her slaves. To the very last it opposed freedom of conscience and of worship. To the very last it opposed the separation of church and state. To the very last it opposed the general education of the

masses, and it is to-day the mortal enemy of the public schools. To the very last it opposed self-government by the people, and is today the staunch defender of the "divine right of kings."

A very particular reason why the people of this country should be concerned about the startling growth of Catholic power, is that the pope is infallible and that all the popes have been true and worthy viceregents of Christ.

He claims that the Protestant is a heretic, and he believes that it would be a mercy to said Protestant to bind him upon a jagged iron wheel, and beat said heresy out of him with a club.

He believes that his priest can lift the stinner out of hell.

He believes that the wine of the sacrament is the actual blood of Christ, and the bread the actual body.

We are prone to believe that which is constantly said and never denied. The profound policy of the Catholic Church is to cut off its converts from the world and keep them from hearing and reading, or anything which might encourage doubt.

The Catholic Church wants its converts to have faith—blind unreasoning faith in the priest, faith in the Church, and faith in the Catholic statement of every case.

To reach this result, the pope dictates the books which shall be read, what newspapers shall be patronized, and what pictures shall be used.

Pope Leo XIII. has just revised the list of "forbidden books." He says that the new rules on the subject of forbidden books are so mildly formulated that it will be easy for good Catholics to obey the new rules.

What are these new rules which a good Catholic must observe in choosing his reading matter?

1. "All those writings which were prohibited previous to the year 1690, except where special decrees have since made exceptions, are prohibited now."

What books were prohibited previous to 1690, and which of those books have been acquitted of blame during the 297 years since 1690?

2. "All books written by apostates, heretics, schismatics" are forbidden. Away goes your Milton and your Shakespeare, your Burns and your Byron, your Cowper and your Wordsworth, your Tennyson and your Scott! They are all heretics.

Macaulay must not be read, nor Hume, nor Gibbon, nor Hallam, nor Proude, nor Carlyle.

They are all heretics.

A good Catholic must not drink the pure delight of Goldsmith's "Deserted Village," nor must he ever hang enraptured over "The Grecian Urn" of Keats, nor must his eye grow dim as he reads Byron's verses to his sister. He must never walk the rich fields of Charles Reade and Charles Dickens—never laugh with Thackeray nor sigh with Hood; never roar with Shelley, dream of Coleridge, nor view the gems of Walter Savage Landor.

All the golden fruit of genius, choicest apples of literature's Garden of the Hesperides, is fruit forbidden to a good Catholic—for when God lit the lamp of Genius in the minds of these wonderfully gifted heretics, and touched their soul into celestial music, he forgot that the pope would measure all the mental universe with the contemptible little tape line of denominational intolerance.

To a good Catholic all the eloquence, wit, wisdom and patriotism of American history is a lost land, for the deadly brand of heresy lays upon the whole of it. Excepting Charles Carroll, of Carrollton and a baker's dozen besides, the whole outfit, from Washington, the Episcopalian, to Jefferson, the infidel, and Thomas Paine, the Deist, were rank heretics, deserving to be burnt.

What sort of intelligence would a

good Catholic have if he should obey the rules which Pope Leo says are so mildly framed?

What sort of knowledge does any man have when he is forbidden to read on both sides of the case?

What better schemes could be devised for putting power into the hands of the priests?

How could a good Catholic be anything mentally but a child, if he is denied the privilege of reading, thinking, comparing and judging?

But the rules which Pope Leo XIII. has so mildly framed do not stop here. They refuse the good Catholic to read any book on religion except those written by Catholics. They forbid good Catholics to read any edition of the Bible except the Catholic editions. Books which criticize the popes, cardinals, priests, church doctrines and usages are forbidden. The amiable Leo does not wish that his people shall be told a great many things which they ought to know. He wants them to know nothing beyond what the priests see fit to tell them.

No good Catholic must read any book or other religious publication which treats of religious subjects, without submitting said book or publication to the judgment of the priests.

Such rules as these sound strangely out of place in this age of progress and research.

If a creed is sound, why should it fear investigation?

Conscious error could not possibly show more guilty timidity in screening itself from honest inquiry than the Catholic displays in these rules which command good Catholics to read no books excepting those which have been inspected, tagged and branded by the pope.

Of all the slavery in this world the most degrading is mental and spiritual slavery; and we look upon the huge growth of the Catholic church in political power as an ominous fact, because the natural tendency of its creed is to make the people superstitious, intolerant and priest-ridden.

But while our politicians continue to be cowards and our Protestant ministers continue to be dupes, Catholic diplomacy will march onward triumphantly, until the day will come when Protestantism will have to fight for dear life in a land which its blind devotees believe is dedicated forever to free speech, free thought and free worship.

MICROGRAPHS.

It appears, on the face, that the Czar and his people are afraid of the gospel which is being preached in Finland with power that they want to have a firmer grip upon them, and therefore cause so much discontent in that land, where they have had a certain degree of freedom. As they are almost on a verge of open rebellion, would it not be wise to have the peace commission to do some work here? Why can not this country apply to the nations? If the pope were to have his say, he would have the Czar put the thumb screws on them if they would not stop the gospel work.

One of the reasons why the colored people are paying much attention to education is the fact that the labor organizations have little use for them, and these labor organizations are trained under the shadow of the Vatican.

Something is being done for the Syrians in the United States. This cannot be pleasing to the pope, if the archbishop of the Roman Catholic church had daily conferences with the sultan when they had the Armenian massacre, and if it is true that only Protestants were killed.

So Philadelphia finds it is in the same condition as New York, in need of the gospel tent. If Romanism had had much to do in Philadelphia, and the pope's pets are trying to run everything, Philadelphia will need

this work. It would be a good idea if one of these cities were to send a gospel tent to Manila, for the sole purpose of reaching that man the people call Otis, that he may be taken out of the paws of the pope. The pope has him by the nape of the neck and he is in a terrible condition, and is doing horrible work for the United States, losing the money and lives of the people.

A few days ago six missionaries sailed for Persia to work among the Armenians, Jews, Nestorians and Moslems. This will not be pleasing to the sultan and the pope will do nothing against it if he is unable to. But if he can he will. They will not go there to preach idolatry, but the gospel. Dr. W. F. Crofts will conduct some conventions of Christian Protestantism. This will have a tendency to checkmate the Roman Catholic anti-patriotic summer schools, which the president has been attending.

If the Roman Catholics boasted that if they had a king of their own faith in Samoa all Protestant missionaries would be excluded, it is in line with all their work. All they want in the United States or any other place is the power to make the demand.

We may hope that the wish of many may be gratified and that is that all the Roman Catholic meanness against Dreyfus may be exposed, so that the world may see the true character of the combination called a church.

If the Armenians in this country give \$400,000 annually to their suffering people in Turkey, the sultan will soon find that by his work he has started a movement that will shake his throne at some future time. And if he has been advised by the pope's archbishop he will find, as many have found in the past, that they had better leave the pope's archbishops alone and do his own thinking.

All false reports regarding the queen of England have a common origin. If they are looked at through purple eyeglasses a person may see the smoke and thereby locate from what part of the thicket or bog they come.

If President McKinley reinstates General Egan he does not want the position of president next term, or he thinks the Roman Catholics have complete control of this United States and he is their paid servant.

Good! The \$2,000,000 left by John Hope about ten years ago cannot be touched by the opposers of the will, and it is to fight Romanism and intemperance in Scotland. We are sure that the work there done against Romanism will not only help that Protestant land, but will help every land. The shades of the A. P. A. have not disappeared. Let the good work go on. Let the enemy which rests not find some opposition that rests not.

Let the Scotch of the United States put up a monument in Central park, New York, in honor of John Hope. It may arouse some of the Protestants there to have but little "hope."

The papers have stated that Dewey wants an audience with the pope. If he does he wants to give his private opinion of him and the nations which are under his influence.

If the American authorities at Manila have made twenty Roman Catholic days legal holidays, they are not trying to stop the war with Aguinaldo, who has little use for Roman Catholic days of any kind. This, of course, is in sympathy with the Otis movement. There are many people who hope that Aguinaldo will give those Americans who are doing the work of the pope's pets the worst thrashing anyone could deal them. If the Protestant arms won in the war with Spain, because they were Protestant arms, they will lose here because they are not Protestant arms as long as Otis manages them.

If President McKinley, Martineau and John Ireland are all together at Hotel Champlain, Clinton county, New York, the pope's pets will strike while

the iron is hot. The Manila work will be all planned and the Roman Catholic church will get all the money they need for trying to pray their image worshippers out of purgatory.

If Mrs. McKinley is very fond of eucyre she will have an opportunity to play that game with these two dignitaries of the political combination called papacy. And they will have an opportunity of suching some Protestants out of profitable positions.

If Bishop Warren of the M. E. church caused the president of Argentina to excuse the Protestant soldiers from attending mass, if they did not wish to attend it is a good thing. Where will the A. P. A. ghost go to next?

Alderman Buck of Boston, it is reported, did not want that city to give a reception to Dewey. Of course he does not want it. And if the truth is known General Otis has no use for Admiral Dewey, and Admiral Dewey thinks Otis should be sent home.

It will be seen at some time that the glory to the United States caused by a Dewey will be fully obscured by the work of an Otis.

If the Filipino government has issued an order that if exorbitant fees are paid to church or priest it will be considered a misdemeanor, what must that government think of the money paid by the order of General Otis for prayers for the pulling of the pope's pets out of purgatory, or what the pope's pets call purgatory. Aguinaldo is onto this confidence game racket and Otis is not, and in this respect Aguinaldo scores one.

Another patriotic paper just started in Peoria. The field may soon have many of them. And now the head of the St. Johns Roman Catholic college at Washington goes to Rome. The pope is determined that the workers shall not be Americans in any respect, and as the spies send reports to Rome, these men are summoned to appear and report. It must be pure papacy here and nothing else.

The archbishop of Manila states there are 5,000,000 adherents to his church in the Philippines. And if they do not remain Roman Catholics it will not be the fault of General Otis, who is paid by the United States to do this work.

Another Lambert leaves the Roman Catholic church. He is a prominent Jesuit. There are many more who could follow if they had a way of making a living. Many have thought that Editor Lambert would soon find that Romanism did not hold sweet communion with common sense and would leave the pope. When he does the pope and all the rest of the papal party will know it.

Major Zalcita, leader of Aguinaldo's cavalry, said in regard to the report that the Filipino government had sent an order to burn Manila and massacre the whites in the city. No such order was ever issued by officials at Malolos. If General Otis found any such written order it was the work of brass or some other enemies of ours. This is not a race war. This major seems to think it is somewhat of a war against the papacy and General Otis is making a manly defense for them and supported by the money of Protestants. Yet the general may not have time to consider the source from which the money comes.

There are people in the United States who could collect a body of men, I think, who could confer with the Filipino government and stop this war. But one of the things that the Filipinos would demand would be a policy just the opposite of that pursued by the general called Otis.

The new Roman Catholic church at Cedarhurst, L. I., which has just been dedicated, was struck by lightning and reduced to ashes. The water god did not consider it wise to protect it, although more than \$100,000 was destroyed.