

The Charlottetown Herald.

NEW SERIES.

CHARLOTTETOWN, PRINCE EDWARD ISLAND, WEDNESDAY, AUGUST 2, 1899.

Vol. XXVIII, No. 32

Calendar for August, 1899.

| | |
|---------------------------------|------------------------------------|
| New Moon, 6h. 7h. 35m. a. m. | First Quarter, 14h. 7h. 42m. a. m. |
| Full Moon, 21st, 0h. 35m. a. m. | Last Quarter, 27th, 7h. 45m. p. m. |

| Day of Week. | Sun. rises | Sun. sets | Moon. rises | Moon. sets | High Water | Low Water |
|--------------|------------|-----------|-------------|------------|------------|-----------|
| 1 Tuesday | 5 57 | 7 22 | 0 13 | 6 51 | 7 40 | 2 40 |
| 2 Wednesday | 6 45 | 8 10 | 1 04 | 7 40 | 8 29 | 3 29 |
| 3 Thursday | 7 33 | 8 59 | 1 55 | 8 29 | 9 17 | 4 17 |
| 4 Friday | 8 21 | 9 47 | 2 46 | 9 17 | 10 06 | 5 06 |
| 5 Saturday | 9 09 | 10 35 | 3 37 | 10 06 | 10 53 | 5 53 |
| 6 Sunday | 9 57 | 11 23 | 4 28 | 10 53 | 11 41 | 6 41 |
| 7 Monday | 10 45 | 12 11 | 5 19 | 11 41 | 12 29 | 7 29 |
| 8 Tuesday | 11 33 | 1 00 | 6 10 | 12 29 | 1 17 | 8 17 |
| 9 Wednesday | 12 21 | 1 48 | 7 01 | 1 17 | 2 06 | 9 06 |
| 10 Thursday | 1 09 | 2 37 | 7 52 | 2 06 | 2 54 | 9 54 |
| 11 Friday | 1 57 | 3 25 | 8 43 | 2 54 | 3 43 | 10 43 |
| 12 Saturday | 2 45 | 4 13 | 9 34 | 3 43 | 4 31 | 11 31 |
| 13 Sunday | 3 33 | 5 02 | 10 25 | 4 31 | 5 20 | 12 20 |
| 14 Monday | 4 21 | 5 50 | 11 16 | 5 20 | 6 08 | 1 08 |
| 15 Tuesday | 5 09 | 6 38 | 12 07 | 6 08 | 6 57 | 1 57 |
| 16 Wednesday | 5 57 | 7 26 | 12 58 | 6 57 | 7 45 | 2 45 |
| 17 Thursday | 6 45 | 8 14 | 1 49 | 7 45 | 8 34 | 3 34 |
| 18 Friday | 7 33 | 9 02 | 2 40 | 8 34 | 9 22 | 4 22 |
| 19 Saturday | 8 21 | 9 50 | 3 31 | 9 22 | 10 10 | 5 10 |
| 20 Sunday | 9 09 | 10 38 | 4 22 | 10 10 | 10 59 | 6 09 |
| 21 Monday | 9 57 | 11 26 | 5 13 | 10 59 | 11 47 | 6 57 |
| 22 Tuesday | 10 45 | 12 14 | 6 04 | 11 47 | 12 35 | 7 45 |
| 23 Wednesday | 11 33 | 1 02 | 6 55 | 12 35 | 1 24 | 8 34 |
| 24 Thursday | 12 21 | 1 50 | 7 46 | 1 24 | 2 12 | 9 22 |
| 25 Friday | 1 09 | 2 38 | 8 37 | 2 12 | 3 01 | 10 10 |
| 26 Saturday | 1 57 | 3 26 | 9 28 | 3 01 | 3 50 | 11 09 |
| 27 Sunday | 2 45 | 4 14 | 10 19 | 3 50 | 4 38 | 12 07 |
| 28 Monday | 3 33 | 5 02 | 11 10 | 4 38 | 5 27 | 1 05 |
| 29 Tuesday | 4 21 | 5 50 | 12 01 | 5 27 | 6 15 | 2 04 |
| 30 Wednesday | 5 09 | 6 38 | 1 29 | 6 15 | 7 04 | 3 02 |
| 31 Thursday | 5 57 | 7 26 | 2 20 | 7 04 | 7 52 | 4 00 |



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Watches from \$8.00 to \$100
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Black Cashmere Stripes.

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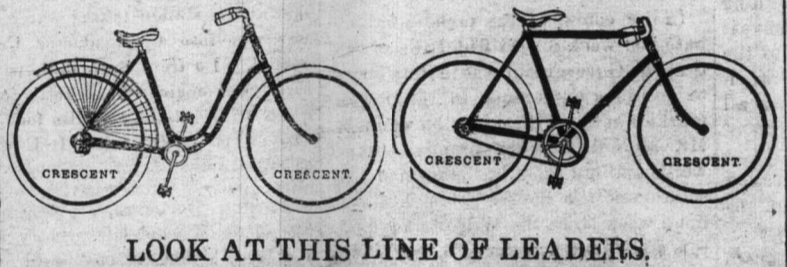
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Charlotte and Summerside, May 10, 1899. THE BICYCLE MEN

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AN AMERICAN PRIEST.

Tells the Truth about the Malicious Philippine Clergy.

(Sacred Heart Review.)

Late last year Rev Joseph R. McQuaide, a priest of San Francisco, went to Manila, in response to an appeal of Father McKinnon, the well known chaplain of the First California Volunteers, also of San Francisco, who wrote to that city that he stood sorely in need of a priest to assist him. After a thorough study of Philippine affairs, for making which he enjoyed exceptional facilities, Father McQuaide has prepared a lengthy paper dealing with the religious conditions out there, and from his paper, which the enterprising Catholic Truth Society of San Francisco has just published, we make the following extracts. Referring to Spain's first colonization of the islands, Father McQuaide says:—

"To all air-minded and religiously interested readers of history, the most glorious feature of Spain's career in her colonies—and the memory of it will remain long after her political mistakes are forgotten—is the fact that in all her efforts of discovery and colonization she has always been actuated by a civilizing and Christianizing spirit. Hence it is that the entrance of the Spanish padre into the newly-discovered fields was in every instance coincident with the landing of the Spanish mariner. The history of Spanish discoveries clearly established this fact beyond the slightest doubt; and there are memorials even here in Manila, as elsewhere, in Cuba and elsewhere, which attest it most graphically. For instance, the most prominent statutory group that arrests the attention of the visitor to the Philippine capital is one which represents the Spanish mariner with compass in hand, side by side with the padre having the book of Gospels open before him. Also, one of the largest and most striking paintings here decorates the main corridor of the late Governor-General's palace, and represents the Spanish padre in the midst of a group of soldiers engaged in fighting the early savages from a sort of jungle retreat. That Spain has given her language and religion to the greater part of the peoples discovered by her is a fact unexampled, I think, in the world's history of discoveries, and one too often lost sight of. At the time of their discovery by Spain, the Philippine group of islands contained a population of about three hundred thousand. Today these islands hold some nine or ten millions of people, the vast majority of them civilized and fairly educated. The Church has always exercised a great moral influence over the people; indeed, so orderly and peaceable had been the natives up to some twenty-odd years ago that a mere handful of soldiers was sufficient to represent the power of Spain in the entire Philippine group. Since then, political blunders, coupled with the enforcement of harsh measures by Spain and by Spanish subjects in the ordinary intercourse with the native Philipinos, opened the way to conspiracies, insubordination at first, and afterwards large and portentous, the indirect results of which we all know."

Here are the orders, male and female, represented in the Philippines, as Father McQuaide finds them there:—

"The religious orders of the Church represented here are the Augustinians, Recolators, Dominicans, Franciscans, Capuchins, Benedictines, Vincentians, Society of Jesus, Sisters of Charity, Sisters of St Dominic, and the Sisters of the Assumption of Mary. They all have their principal houses or centers in the old city of Manila. Some of them, besides engaging in mission work and establishing parishes on the islands, devote a great part of their energies to educational work. The Dominicans, for example, conduct the Royal and Pontifical University of St. Thomas at Manila, together with several minor colleges. The Jesuits direct the college of St. Ignatius, as well as the Manila Observatory. The latter institution is famous in the eastern world for the accuracy of its scientific observations in deciphering the approach of the dreaded typhoon. The shipping people about here and Hong-Kong are ever ready to act when during the typhoon season warnings are given from the Observatory. The Sisters of Charity, a world over, bear out their reputation of angels of the greatest virtues by their ministrations to the orphan, the sick, the poor and the insane in their several large and well-conducted establishments here, notably the Hospicio de San Jose, as well as the technical schools, wherein are taught the most necessary and even the finest branches of needlework. The Sisters of the

Assumption, the favorite order of the Queen Regent of Spain, are the disciples of a very high-class education; hence, their convent on the outskirts of Manila was frequented, prior to the war, by the daughters of the comfortable and well-to-do Spaniards and other Europeans. At the present time their convent building is used as a convalescent hospital for sick American soldiers. The United States government is paying rent for the use of the house, as it will pay, if it has not paid already, a rental to the several religious orders for the occupancy of their convents and churches by the Spanish soldiers who became our charges at the evacuation of Manila."

And here is an emphatic denial of the malicious accusations of greed and rapacity made against the Philippine priests in the matter of demanding exorbitant fees for their services.

"What," inquires Father McQuaide, "about the offerings at baptism, marriage and funeral functions? I had an experience over on the island of Negros, whether I went on an expedition with a California battalion, and the rehearsal of it, whilst answering most fully the question above, may be a bit interesting in so far as it deals with life among the Negritos. We were in the town of Jomanylan for a short stay towards the close of last March. The town was bereft of its padre, who was taken prisoner the preceding November. When it was whispered among the simple inhabitants that an American padre was in their midst, curiosity and doubt as to whether the Americano was really like their own padre-filled their minds, and his every action was noticed and commented upon. Finally, the president of the town called upon the Americano and asked if he would be willing to baptize all the children born in their community and unbaptized since the departure of the old padre. That night the town-crier with a drum, and accompanied by a fellow native with a lantern, went to the four corners of the town and announced the presence of the Americano padre and his desire to baptize all the children. Well, in that week there were many baptisms, one marriage and one funeral, at each of which offerings were made. And these were the offerings prevailing—for there is a fixed standard; ten cents in American coin for baptism, twenty for a funeral and fifty for a marriage, except where, in the last instance, extra ceremony or music would be desired. It is a noteworthy fact, too, that for the sake of the poor in the burial of their dead, coffins were kept in every parish house and most freely given to those in need."

On the subject of native clergy Father McQuaide says that although there are no Philipinos in the various religious orders in the Philippines, there are many such in the diocesan clergy, serving in parishes on the outskirts of Manila and in the interior. "Religion," he continues, "has ever been a tremendous factor in Philippine life. I suspect over the people has been recognized by Aguinaldo and his advisers, hence their efforts to make the war with the Spaniards take on a religious aspect. To consolidate and hold the people they told them that their efforts were pointed to a native hierarchy as well as a Philippine nation. The time had come, declared they, when in the birth of Tagalog freedom there must be a Tagalog church. They pointed out to the people that their padres, so long held down, were able and ready to take the spiritual as they, their hoped-for leaders, would take the political reins of government. This declaration is made in very plain words in the last article of the manifesto issued not long ago by the Filipino Congress which assembled at Malolos. It says that 'no friar will hold any parish, cathedral, episcopate or diocesan preferment, and that all such preferments will be held by native or naturalized Filipino clergy.' What about the native clergy? What were they doing in the meantime? Going about their work, altogether oblivious of the fact, apparently, that they were made very interested parties in the demands in the Filipino Junta. They are working on in their usual quiet way, saying nothing of their position and expressing naught of their views. Those of them whom I have met have impressed me as being agreeable and sensible men, and very devoted to their people. Their churches are kept in splendid repair, even in these troublous times, whilst in the order and punctuality observed about the societies, especially in the handling of the vestments and preparing the same for daily services, the native sacerdotals have their superiors nowhere in the world."

Father McQuaide wastes no words in defending the Philippine priestly needlework. The Sisters of the

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brought against them by prosecutors of the Hykes stamp. He simply pronounces them vile falsehoods, and declares that "the morality of the Philipinos stood out as a glorious thing in the Orient, and testifies amply indeed for the padre; and the magnificent churches in every corner, veritable palaces of civilization that has come to the Philipinos, are silent but eloquent witnesses of the work of the Catholic faith."

Of the Philippine schools and Philipinos charities, Father McKinnon's assistant writes:—

"The education of children in the Philippines is as far advanced as the existing conditions of life would warrant. The preliminary schooling is on a base of public instruction. Prior to the war there was a Board of Education with a superintendent, the latter having full power to engage or dismiss teachers. The schools were designated Municipal School No. 1, 2, and so on, and were separated for the sexes. The children were taught all the branches of preparatory schooling, and it appears special stress was laid upon reading and penmanship. The Philipinos, as it is known, are excellent with the pen. Further than this, the ambitious scholar was sent afterwards to some one of the numerous schools or colleges for higher education in Old Manila. The school teachers included a few Spaniards, many mestizos (half breed), and likewise many Philipinos. Men or women taught according to the sex of the pupils. They were the graduates of the normal schools conducted by the religious orders, and were well equipped for teaching all the branches of grammar school education. The salaries allowed the teachers were, and are now, (for the schools at present conducted by the United States authorities are pretty much on the old line), twelve pesos per month for a first-class teacher, and ten and six respectively for second and third class."

"The Spaniards are regarded, at least by the Anglo-Saxons, and very much out of it, so far as human progress goes; but the Church in the Philippines, though Spanish in all her lineaments, has organized charities on the most practical and the most up-to-date methods. For instance, one of the best known institutions in Manila is that which is popularly called the Archbishop's Bank. The good man does not own any of it, but is its presiding and guiding spirit. It is not exactly a bank, but a great, big pawnshop, and a mighty good one. It was designed to help the poor and all those who might find themselves temporarily in financial embarrassments. The Church founded the institution and controls it even to this day. It is a place where one may borrow money on anything of value, whether furniture, jewelry or wearing apparel. It was intended by its founders principally to offset usury. There are no small pawnbrokers in the Philippines—there is no field for them, because at this bank money may be borrowed at the yearly rate of one per cent, interest. One may present a watch, for instance, and the value of it, as appraised at the bank, will be given him. He is given as much for it as he could possibly receive at any sale. At the end of six months or a year he may redeem or rebuy his article at the same price, paying simply for the use of the money in the meantime the extraordinary low rate of interest above quoted."

Error Wounded.

Truth may be likened to hydraulic power. The more you compress it, and squeeze it down, and bottle it up, the more surely do you provide for its assertion over your puny methods to stifle and nullify its effects.

At last we are getting some glimpses of the truth about the situation in the Philippines. The Washington Cabinet is uneasy. "I will put a girde about the earth in twenty minutes," says "Ariel," in the "Midsummer Night's Dream." This is held by some to mean that Shakespeare anticipated the telegraph. To reverse the process which science has established to verify the prognostication seems to have been the deliberate purpose of the Cabinet, so as to keep the people—the sovereign people—of the United States in profound ignorance regarding the justification, the progress and the results of the wretched campaign into which we have been launched by the combined

forces of greed and imbecility. It seems to be a fact that there is no possible means of getting any relief from intolerable conditions in the great affairs of this nation save by means of the device known as the "round robin." It was this resort alone which prevented a disastrous collapse in the campaign in Cuba. The same makeshift has had to be embraced in order to let the American public know what is going on in the far-off Philipinos, while the wings of the official censors both at Manila and Washington were lulling us into a dream of false security. All the newspaper correspondents there have signed a document availing themselves of the methods of misrepresentation of the truth by means of the use of the blue pencil. They were made to lie, apparently, by suppression; the general-in-chief took charge of the other method by drawing rosette pictures of the situation based upon the mutilated, amputated and abortive presentation of the case as it appeared from the press despatches.

This "round robin" is a unique thing in press history. It proves, first of all, that the race of old-time war correspondents is no more. No Russell, or McGahan, or O'Donovan would have submitted to the blue pencil of an O'Quinn or Corbin in the presentation of the results of a campaign or the conditions of a people who were being massacred in the name of liberty. It proves likewise that there is a point at which even the consciousness of witnesses of lesser moral calibre may yield to the strain of self-protection. Beyond this point the incapables in the field in the Philippines and the desperate gamesters at Washington cannot get them to go. Even the worm will at last turn.

We say that the protest of these pressmen at Manila is as much a condemnation of the new-papers in whose employ they are as of the whole and renegade Government to which they are addressed. The "Sun" and the "Herald" of New York have been the foremost in luring the Government on, in the interests of the capitalists who stand behind the general American press, to a career as fatal to any popular Administration as the faded Slope of Averna.

It is something by way of consolation to know that at the eleventh hour, when ruin stares everybody in the face, these pressmen are able to rouse themselves from the spells of official hypnotism and give a note of warning. All is not lost that is in danger.

We bow, laager, by implication, that there is no truth in the statements of General O that the Philipinos can be easily subdued, We learn that they are a unit, so to speak, against American aggression; that they can do and dare like men, that they are an enemy not to be despised, and that the American army serving against them is utterly sick of the disgusting business.

The "round robin" will help to clear the situation. It will bring sharply to the front the issue which President McKinley, Mr Hanna and the persons who have brought on this trouble have sharply raised—who are masters in the American nation, the people or the men who hold the commercial money-bags?

Truth has been for a long time "crushed to earth," as Bryant moralize, but now we are to behold what shifts "error wounded" has at her disposal. "You shall know the truth, and the truth shall make you free," was the Biblical motto which the builders of the Court of Honor in this city wrote above the cornice, when the end of the war left the Spanish colonies at our disposal. We knew what was meant by the allusion concealed under a Scriptural vision. Now we know what in the official mind is understood by the word "truth." In this sense the letting in of the light may help to preserve American freedom and bring liberty to the struggling peoples menaced by the new spirit of American despotism.

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