

Truth About

The Philippines.

A priest of the Cleveland Diocese recently came across the following paragraph in the columns of the Cleveland Plain Dealer:

"The Rev. M. M. Parkhurst, who has lived in the Philippines for many years, says that when a couple wish to be married in the Philippines they must pay a fee of \$25 or \$30 to the priest, who otherwise will not marry them. As a native rarely earns more than \$5 a month, he seldom has the necessary marriage fee, so that common law marriages are the frequent result. The baptismal fee, however, is \$25, and the death fee is \$50 for an adult and \$10 for an infant. A toll tax of \$25 for each man and \$15 for each woman is collected, and when a man builds a house he must pay \$10 for having the chimney blessed."

The priest knew that he was face to face with a lie, but in order to secure reliable data upon which to base a rational opinion of the Philippines he cut the paragraph from the paper and mailed it to the Rev. Father McKinnon, who is serving as chaplain with the American forces in the Philippines. In due time a reply came, and the priest now sends it to the Catholic Universe of Cleveland, with the suggestion that it will prove both interesting and instructive.

"A LIE FROM TOP TO FINISH!"

"Manila, November 15, 1898. Rev. Dear Father,—Responding to your favour of the 27th ult., with regard to quotation from the Rev. M. M. Parkhurst will say that said quotation is a lie from top to finish. I have been here now nearly six months, and have studied the religious question very carefully, and I think, without prejudice. To do this I have had every opportunity not only here in Manila, but also in the outlying provinces, as I have been sent frequently into the interior of the island to treat with the insurgent leaders. I have conversed with all classes of people, and, I think, I know pretty well just how matters stand. This statement of Mr. Parkhurst is in keeping with all the other statements made by irresponsible preachers concerning the condition of the Church here."

"Marriage here is like marriage any place else. If the parties are able to do so, they are supposed to pay something. If not able to pay, the priests have many times gratis, just as you or I or any other minister of the Gospel would do in America. For rich or poor there is no fixed fee; that is left entirely with the contracting parties. For baptisms and deaths the rule is the same. Indeed, for baptisms the priest rarely receives more than \$1, and more often he receives nothing at all. For deaths they go even further than do in America, as every parish church keeps a supply of coffins on hand to give gratis to those who are too poor to employ an undertaker. For the grandest funeral here no more than \$25 is paid, which would be equal to \$12 of our money."

"Even the fee of \$250 charged for marriage license reverts not to Church or Government, but to the orphan asylums."

"Speaking of orphan asylums, the girls' asylum here gives a dowry of \$500 to every inmate upon her marriage. This is but a sample of what is done in the way of charity here."

THE MONKS INDIVIDUALLY ARE AS POOR AS THE PROVERBIAL FISH-CHURCHMOUSE.

"We hear church tales of the wealth of the monks, and enquire about the property, and find it is a large estate, the income of which is used to support some hospital or other charitable institution under the care of said monks. Nowhere in the world is charity in greater evidence than here. The magnificent hospitals and orphanages, schools of industry, etc., would be a credit to any nation. The amount expended thus every year is enormous. The monks individually are as poor as the proverbial church mouse."

"The islands have a population of over 5,000,000 Catholics. The priests number about 1,500, and considering the weakness of human nature and the fact that many of them live alone in the wilds, far away from brother priests, it is not surprising that an occasional one falls. Even of the saintly (O) Parkhurst's brethren, I have heard of an occasional fall in civilized America. But here there are the exceptions. The main body of the clergy are good, holy men."

"The Archbishop is a man who would be an honour to any church in any country. He is a man of eminent learning and great sanctity. He is one of the kindest and most charitable men I ever met. Go to his house, whatever hour you will, and you will find it crowded with poor. For each he has a kind word and some substantial aid. Every cent he receives is given away in this manner. His personal magnificence is such that to meet him is to admire him. If I wished to use names I could give you many striking examples of this. In our army and navy we had some Parkhursts who were ready to believe or say anything that his Grace, For those whom I thought worth convincing that they were wrong I arranged that at different times they could meet him. The result was the same in every case. Each would come away feeling that his Grace was a much maligned man. To-day among the American officials in both army and navy no man is more respected than the Archbishop of Manila."

HOW THE SLANDERS ORIGINATED. In my estimation there are two

reasons for the impression which has gone abroad concerning the Church here.

"First, Aguinado, knowing in his cunning that there were many Parkhursts in America, thought lying about the Church would be an excellent way to gain the sympathy of Americans."

"Second, in most districts the priest was the only representative of Spain, and the native, with his narrow Asiatic mind, was not able to draw a distinction between any of Spain's subjects. This is evident from the fact that they imprisoned every priest and stole all the church property that they could lay their hands on. The priest was a Spaniard; that was enough. No matter how good he was, or what debt of gratitude they owed him, he was cast into prison and his goods stolen. Right here, let me say, that in many, if not all, cases the ingratitude of the natives was great. Whatever they are and whatever they have they owe to the monks."

"America has a big conflict on her hands to govern this place. The natives are far from being the nice, docile creatures the people at home believe them to be. My prejudices in their favour were when I came here about as strong as any man's could be, but now I have come to the conclusion that the Spaniards treated them about right. In this opinion I am not alone, as I think that are but few officers in the army who think otherwise. I have been all over the country, and find no poverty anywhere. For Indians, I think them remarkably well instructed. The one who cannot read and write is an exception. There are public schools supported by the Government all over the country."

"Had Mr. Parkhurst desired to learn the truth he could have done so from his brother ministers who are chaplains here. I think they would have told him the truth, as I have found them to be a nice, gentlemanly lot of men, ever ready to do me a kindness. Some of them I admire very much for their devotion to the sick and those in need."

"With kindest regards and thanking you for your many kind wishes, I remain sincerely yours in Christ."

"W. D. McKINNON."

MONSIGNOR BROWN RECEIVES THE PALLIUM.

Quebec, January 23.—Very imposing ceremonies marked the investiture yesterday of the Archbishop of Quebec by Archbishop Duhamel with the Pallium recently received from Rome. Monsignor Brown occupied the Episcopal throne in the Basilica, having on his right Rev. Mr. Rheault, capillary vicar of Three Rivers, as deacon, and on his left Rev. Father Murphy, of Halifax, representing the Archbishop of that diocese, as sub-deacon. Mr. Duhamel, of Ottawa, officiated at high mass, being assisted by Mr. Lafamme, as cooperator, and Rev. Messrs. Arsenault and Park as deacons and sub-deacons of honour.

Special seats had been provided in the sanctuary for the visiting prelates, the following being present:—Mgr. Cameron, Antigonish; Mgr. Bruchet, Montreal; Mgr. Lapocque, Sherbrooke; Mgr. Blais, Rimouski; Mgr. Emard, Valleyfield; Mgr. Gauthier, Kingston; Mgr. Labrecque, Chicoutimi; Mgr. Decelles, St. Hyacinthe.

The Bishop of Portland, Maine, was represented by the Right Rev. Father Carland; the Bishop of Chatham, by the Right Rev. Mr. Barry, V.G.; the Bishop of Halifax, by the Right Rev. Mr. Murphy, V.G.; the Bishop of Charlottetown, by the Rev. Mr. MacDonald, parish priest of Miscouche.

It is estimated that about 150 clergymen witnessed the imposing demonstration. Among prominent people present and occupying special seats were:—Lieutenant-Governor Jetté, Mrs. and Miss Jetté, and Major Sheppard, A.D.C.; Hon. Messrs. Tard and Fitzpatrick, representing the Dominion Government; Sir C. Pelletier, the Senator; Mr. Messrs. Marchand, Duffy, DeLoche, and Fournier, the Provincial Government; Sir Hector L. Langevin, Hon. Messrs. Flynn, Chapais, Sharples and Larue; Sir L. N. Casault, Chief Justice; Justices Rouleau, Caron, Pelletier, Larue, Langlois, Lemieux, and many others.

The music and decorations were on a very elaborate scale.

VOTE OF THANKS TO FATHER DOLLARD.

At the last regular meeting of Div. No. 4 A.O.H., a vote of thanks was proposed to the Rev. J. B. Dollard, and carried unanimously for his instructive sermon on Sunday evening, January 15th, to the members of The Order and their friends. Father Dollard, needless to say, is well known as a patriotic Irishman, whose genius, literary powers, and oratorical ability, have shed lustre on the old land. As a lecturer and public writer, the Rev. Father has few equals. Indeed it may be fairly and conscientiously said he is a man to be proud of, and always ready to give his talents and services in aid of every good cause. In his own parish (St. Mary's) he has been his service largely restricted. The A.O.H. has always found him ready to aid them in their good work. R. J. Taubert.

It may be a trifling cold, but neglect it and it will turn the lungs in your mind, and you will soon be coughing with an untimely grave. In this country we have modern changes and must expect to have coughs and colds. We cannot avoid them, but we can effect a cure by using Bishop's Anti-Consumptive Syrup. The medicine that has been known for half a century, coughs, colds, bronchitis and all affections of the throat, lungs and chest.

WOMAN'S RIGHT TO HIGHER EDUCATION.

Washington, Jan. 18.—Right Rev. John Lancaster Spalding, Bishop of Portland, delivered a lecture this afternoon for the benefit of Trinity College on "The Higher Education of Women." The audience filled every available inch of space in Columbian University Hall and included members of the Diplomatic Corps, Catholic and Protestant church dignitaries, members of the Society of Jesus and representatives of several other religious orders.

Cardinal Gibbons presided with him on the stage was Archbishop Martinelli, the Apostolic Delegate. Bishop Spalding delivered a most eloquent and scholarly address. He said in part:—

"As we look back to the beginning of the nineteenth century from the threshold of this closing year, the achievements with which it has been crowned fill us with a sense of gratitude and wonder. In its hundred years man has made greater progress than in any preceding thousand. * * * But it is especially in the matter of education that the superiority of our age over all others is most manifest. In the past knowledge was a privilege of the few, and the masses were ignorant, and hence the State was monarchical or aristocratic, even when the form of government was called Democratic. By the signing of the present century, however, a gradual movement which had been in progress from the beginning of our era, whose origin, impulse, and abiding force were Christian, had brought the multitude to a perception of their rights and powers, and in consequence had sharpened the sense of the needs of popular education. All, it was felt, should be taught, since all have duties to perform and rights to defend. The public opinion which demanded that education should be made universal was led by a logical necessity to ask that it may be free, and therefore that the school be maintained by a system of taxation imposed by the State. The result has been that illiteracy has almost disappeared from the great Christian nations and that the average intelligence of the world has become much higher than it had hitherto ever been."

"In considering this question another superiority of our century, its chief glory, perhaps, a splendor which falls on our own century more than on any other, is revealed—the position and the opportunities it has given to women. The indelible stain on the page of history is the world's treatment of women. Through the ages man had been unjust to man, cruel even, but woman seemed to be almost beyond the pale of humanity. She was his drudge, his slave, his chattel. She was a thing to be bought and sold, to be played with in idle hours, and for the rest to be immured in the twilight darkness of ignorance and confinement."

"The savage went wife hunting, as he hunted beasts of prey; the barbarian also captured his woman in war or he bought her, the civilized pagan was a polygamist, or looked on himself as wholly free from obligation of marital fidelity. Woman was the great outcast of the human race, and it would seem that only the coming of a god could have given her courage to hope for a better fate."

Further on he said:— "American education, whether given by the State or by the various religious denominations, is now largely and increasingly in the hands of women, and if progress is to be made they must themselves receive a more thorough mental culture. * * * It is the privilege and the glory of English-speaking peoples, with the noise of whose deeds the world is filled to-day, to have been the first to understand woman's right to the highest education, and to provide for her the opportunities."

"The Catholics who are part of the life of the English-speaking races and whose ancestors in the faith first applied to the eyes of the world the ideal of woman, who have ever been the foremost in proclaiming the infinite dignity of the mother virtue of womanhood—surely must feel a strong joy when we behold the order of inviting women to enter the institutions, where highest wisdom is taught. Is it not a favourable omen for the Church, since the lack of religion among such numbers of men in France, nay, in every nation in Christendom, is doubtless due in no small degree to the very imperfect mental culture of their mothers and wives, * * *

"Ah, hasten, then, the day when Trinity College shall stand beside the Catholic University, twin stars to lure and illumine the all-generous souls who are drawn to God by the love of truth and goodness and beauty!"

OMDURMAN AND WEXFORD.

In the introductory paragraphs of an article contributed to the Dublin Freeman's Journal, Mr. J. G. Swift MacNeill, M.P., compares the recent massacre of Omdurman with what was done in Wexford, in 1798. He says:—"With the most regretful and painful mind to whether atrocities of the most diabolical character were perpetrated by the British soldiers in the recent campaign in the Sudan, culminating in the deliberate massacre of wounded fugitives, I have no concern. The charges, made with every element of deliberation and detail, that multitudes of wounded fugitives were actually murdered after the battle of Omdurman cannot be easily laid aside as 'too extravagant to require refutation,' when the fact is incontrovertible that the Irish people a century ago were sub-

jected by the British Government to a regime of military barbarism which while affording a parallel for the heinous crimes alleged to have been committed last September in the Sudan, infinitely transcends in horror the story of that campaign."

"I did not enter on the task of recording the principal incidents in the rebellion of '98 with the languid interest of an historian. These events are, at the present time, as so many startling exposures of the foul system of government in Ireland since the Union, which has been established by their means."

"Some years ago in these columns I showed that every species of outrage alleged to have been perpetrated by the Turkish Government in Armenia could find a parallel in the dealings of the English Government with the Irish people. I now propose to render more vivid and to bring home to the hearts and minds of the people still more clearly the reign of terror established in Ireland by the hundreds of years ago for the purpose of effecting a plundering, expropriating, and fraudulent Union, by recalling to recollection that the horrors stated to have been enacted by the British soldiery in the Sudan are eclipsed by the horrors unquestionably perpetrated by that soldiery in Ireland in 1798."

DAVITT ON THE CZAR'S PEACE PROPOSALS.

The Daily Chronicle's Paris correspondent telegraphs—Mr. M. Davitt contributes a long article in to-day's Figaro, in which he deals in rather original fashion with the relations between France and England. The paper itself describes it as a sort of ironical cantata in honour of "Saint John Bill." The writer describes England's so-called apostolate to promote peace and goodwill among nations. Her acts now and then, he says, give the lie to her words and naturally cause her sincerity to be doubted. This leads to the peace "pilgrimage," which is, treated thus:—"France may well laugh at these professions of angelic virtue." But the Pacific pilgrimage now being organized at the request of the Czar will vindicate John Bill against all attacks upon his mission in the world. This pilgrimage is led up by Mr. Stued, one of the most favoured disciples of the "Saint," and the plan of the Disarmament Conference is sufficiently known. A delegation composed of English-Americans, French, Germans, and Italians—all the friends of peace—will visit Paris, Berlin, Rome, and St. Petersburg, and on arriving at the Russian capital will present an address to the Czar asking him to approve of the declaration in favour of the limitation of European armaments. The Americans will take part in the pilgrimage, but belong to the Anglo-Saxon race. They will be chosen from that small but noisy minority in the United States which with all the strength of its lungs calls for an Anglo-American alliance. The carefully sifted Anglo-Americans will be tested here in London. In after dinner speeches all Europe will be told of the "proud race," and of the "community of interest," which unite "Saint John Bill" and Brother Jonathan. Their common cause will be to preach the virtue, modesty, and plainness of the British race over the whole world. France, Germany, Italy, and above all, Russia, will be impressed by this promenade, and England will have a stronger chance of transforming her present position in Egypt into a definite title of "administration and possession."

THEY NEVER FAIL.—Mr. S. M. Bough, an English writer, writes:—"For about two years I've troubled with a few lines, but by using Farnham's Pills I was completely cured, and although four years have elapsed since then they have not returned. Farnham's Pills are anti-acid, and a specific for the cure of Liver and Kidney Complaints, Dyspepsia, Constipation, Headache, etc., and will regulate the system and remove all bilious matter."

MAITLAND.

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Parliamentary Notice.

MONDAY, 15th February next, will be the last day for receiving Petitions for Private Bills.

MONDAY, 20th February next, will be the last day for introducing Private Bills.

FRIDAY, 25th March next, will be the last day for receiving Reports of Committees on Private Bills.

CHARLES CLARKE, Clerk Legislative Assembly

10th Jan., 1899.

Notice to Creditors.

IN THE MATTER of the Estate of Michael Nolan, of the City of Toronto, in the County of York, Gentleman, ex-administrator Deceased.

NOTICE is hereby given pursuant to sec. 35 of Chap. 129 R. S. O., 1897, that all persons having claims against the estate of the said Michael Nolan, deceased, who died on the 2nd day of March, 1898, are required to send in, by post, prepaid, or deliver to the undersigned Solicitors for The Trusts and Guaranty Company, Limited, the Administrator of said Estate, on or before the 31st day of March, 1899, their claims, and enclosures and addresses with full particulars in writing of their claims and statements of the amount thereof, and the names of the creditors (if any) held by them duly verified by statutory declaration.

And take Notice that after the said 31st day of March, 1899, all claims of whatever nature and kind against the said estate, excepting those of the parties entitled thereto, having regard only to the claims of which they claim to have notice, and the said Administrator will not be liable for payment, or any part thereof, to any person or persons whose claims shall be presented after the said 31st day of March, 1899.

Dated Jan. 21st 1899.

THE TRUSTS AND GUARANTY COMPANY, Limited,

Hearn & Lamont, T. P. COOPER, Manager.

47 Canada Life Building 41 King St. West, Toronto, Administrators.

Freeloid Loan & Savings Co.

DIVIDEND No. 79

Notice is hereby given that a dividend at the rate of 6 per cent. per annum on the capital stock of the company has been declared for the two months ending 31st December, 1898, payable on and after the 1st day of February, 1899, at the office of the company, corner of Victoria and Adelaide streets, Toronto.

The transfer books will be closed the 15th to the 31st January inclusive.

Notice is hereby given that the general annual meeting of the company will be held at 5 p. m. on Wednesday, February the 15th, 1899, at the office of the company, for the purpose of receiving the annual report, the election of directors, etc.

By order of the board, S. C. WOOD, Managing Director.

Toronto, December 21, 1898.

ABOUT GETTING SOME Printing

THE CATHOLIC REGISTER