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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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PUT "HOLY WATER" IN THE MILK SOLD.

Priests Control the Government, Commerce, Society and Religion of the Philippine Isles

Some Amusing, Interesting and Instructive Stories of Life in the Philippine Islands as Told By the St. Louis Globe-Democrat, June 19th.

Olegan Ozato is the son of a native Manila merchant of great wealth. He is 25, cosmopolitan in character and education, and is now in America for the purpose of studying trade relations. He has traveled extensively in Europe, and studied for a time at Berlin. He has visited every part of the Philippine Islands and is thoroughly familiar with life in them. He left Manila after the insurrection against Spain broke out, but before it was known there that war with this country was imminent. The stories he tells of native Philippine life are most fascinating.

"Milk dealers in Manila carry their wares about the streets in bags, as a rule," said Mr. Ozato, in the course of a long conversation today, "though of late ambitious dealers have afforded two-wheel carts. Just before I left home the dealer who served us with milk was accused of diluting his milk. Of course he denied the charge at first. Being pressed before the tribunal, he confessed to the truth of the allegation. The Roman Catholic priest, who is always a figure in such tribunals, arose to admonish the accused before sentence should be passed, whereupon the dealer confessed that he had used, in diluting his milk, holy water from the church font. Forthwith he was released and the priest blessed everybody, present and absent, who had drunk of the milk. The magistrate did not relish the turn of affairs, but he was powerless, since the edict of the church is supreme.

"Elections to public offices are conducted in ways that would be thought quite novel here. The Governor of the province, or in his absence, a deputy, presides. Some priest of the church is chosen to take part. He sits on the right of the Governor or deputy. The three form an election board, which sits high up in the common hall. The same plan is followed for cities and towns as in provinces. These three persons select by lot six 'cubezas' and six 'gubernadorcellos.' With the Governor of the preceding year, these thirteen comprise the electors. Each one of the thirteen must in every instance be sanctioned by the priest, and here is where the church gets not a little of its vast power.

"Before voting begins the Governor reads the statutes, which exhorts all to duty and to patriotism. The electors then come forward. Each elector writes three names upon a slip of paper. And each one of these three names must be approved by the priest. Elector number two repeats this performance, and so on up to the thirteenth, each writing three names, and each three being sanctioned by the priest. The person who receives the largest number of votes is the one elected. The people have no voice in the matter, usually the only person wielding any power being the priest. The same plan of elections is followed, with slight variations only, on all the islands, and in all of the towns. Sometimes natives are chosen by lot among the electors, and sometimes not. It all depends on whether they are friendly to the Spaniards, and to the priest.

"Natives of the Philippines have a novel explanation of the creation of the world. It is a tradition handed down from many generations back. I remember to have heard it as a small child, and to have believed it implicitly. A vulture was hovering in space, and found no place to rest. Water from somewhere arose at this juncture.

It neared heaven, causing by doing so the wrath of an Almighty power. Owing to this wrath islands were created. Finding upon the largest island a great bamboo, the vulture splits it, and out spring a man and a woman. The couple from the bamboo is most fruitful of children, and when their number became very great, the vulture drove everybody out with blows. In their flight some concealed themselves in the chamber, and these became datos—goddesses. Others took refuge in the kitchen, and these became slaves. The balance went down the stairs and became the common people. This story of the origin of the earth and of mankind is believed today, I suppose, by millions of my racial kinsmen.

"The number of acquirements demanded of a parish priest in the Philippines is very great. If he does not possess all of them the public interests suffer. For example, a priest must be an architect, because it is he who must draw up all plans for the erection of churches; an engineer, for he is expected to make and to mend all roads; a doctor, for he is the only physician, except a few who are stationed at one army hospital; a teacher, for the church delegates the education of the people to no one not in orders; and he must be a businessman, for no one thinks of undertaking any great matter without consulting the priest. More than this, he is the adviser of the judges, and there is very little justice meted out that he does not dictate. As related, the priest supervises the elections, and therefore has to keep in touch with what you Western people call 'politics.' Naturally he is a very busy man.

"When I attended service one day at a church near my home in Manila the priest announced from the pulpit a raffle, and held up the watch which was to be raffled for, in order that all might see it. There were also to be raffles for dresses for women, and these he also displayed. Without leaving the pulpit, he proceeded to organize a society for women, called the 'Co-fradila de San Jose,' the members of which were to sell tickets for the raffle. Beyond the prayers that incident was the entire service for the day.

"In some churches that I have visited

on the islands, for I have visited many of the principal ones, there are images having movable parts. Whenever the priest addresses a saint the arm of the saint's figure would rise. I used to think there were no confederates, and that the spirit, maybe the power of the priest, was at work. I know better now, and yet I think perhaps the natives of the Philippines are no worse off because they still believe in this manifestation of the priestly power.

"I notice here that you let tramps wander about in idleness. We do better. We in the Philippines provide tramps with miniature images of saints, or, if images cannot be had by the priest, he gives a picture instead. A glass case is put over the image or picture. The tramps carry these about the streets of the city and invite any who wish to do so to kiss the glass upon payment of a small fee. A blessing is supposed to follow. The tramp must return figure and money to the priest, who in return gives him or her, for we sometimes have female tramps in the Philippines, a modicum of the money collected, himself retaining the greater part. In this way priests find out what saint is most popular in a given community. The one receiving the most kisses gets the next church named for it. In any event, the unemployed is provided with something to do and the people are benefited.

"The sale of masses is quite frequent with us. A priest named Father Carlos struck a bargain with a Spaniard at Nueva Carceres. The priest told the Spaniard he would give him a ham from Galicia for every ten masses he secured for him. The priest charged the equivalent of \$1 for each mass—the regular price. People in my country go to church because it is the custom. But if a communicant does not go he is liable to punishment. One man whom I knew was made by a magistrate to receive twenty lashes in the public highway and two months' labor at rope-making in the fortifications of Cavite.

"There are three seminaries in Spain all the students of which are sent to the Philippines upon graduation. There are seminaries there where student priests are trained for other Spanish colonies, as Cuba and

Porto Rico. The advantage of this plan is that priests thus get special training for service in the country where they are to serve the church. For you must remember that all the priests in the Philippines are Spaniards. One of the seminaries where priests are trained for the Philippines is located at Valladolid, another at Orens and the third at Moreto Argude. The first named is the principal one. Upon their arrival in the Philippines they are given a small cure to allow them opportunity to learn the language. In most of the cures he is the only white man. In consequence, the priest becomes in this way the representative not only of the church but of the Spanish Government. Priests educated for service in the Philippines have to remain there for life. None ever return to Spain or are sent to service elsewhere, so far as I ever knew.

"Every village has its cathedral, sometimes pretentious, sometimes not, but as a rule it is the finest building in the town. Five orders of priests have charge of these churches, and of other religious work. The first order to be established there was the Dominicans, who came in 1770. Close after them came the Austin Friars, in 1778. After them came the Franciscans, the Recoletos, a branch of the St. Augustines, and, lastly, the Jesuits. The hierarchy consists of archbishops and four suffragan bishops. The primate is the Archbishop of the Philippines, and his name is Don Bernardino Nozaloda. His residence is at Manila. The suffragan Bishops are located at Nueva Segoria, Cebu, Jaro and Nueva Carceres. The church is supported by the state to the extent of about \$750,000 a year. The salaries of the priests range from \$300 to \$2200 a year. The Archbishop of the Philippines receives \$12,000 a year, and the four suffragan Bishops \$6,000 a year each. Each order of priests has a governor, a lawyer, stationed at Manila to look after its temporal interests. In 1888 the state spent \$724,000 for the support of the churches, the missions and monastic convents.

"The Spanish throne enjoys the right of conferring different indulgences to people in the Philippines, even for serious crimes, doing so in the

name of the holy see. This right is acquired wholesale and sold to priests at retail, together with other monopolies, such as tobacco, brandy, lottery tickets, stamped paper, all sold through the agencies of the priests, without the assistance of whom very little commercial business would be transacted. The income from the sale of these indulgences amounted in 1719 to \$15,930; in 1839, \$26,390; in 1880, \$58,934. The priests receive as their share from these sales from 5 to 8 per cent gross. Popes Gregory IV. and Innocent IX. issued bulls offering rewards for the use of beads, medals and crosses. Among these rewards were nine plenary indulgences every day for the rescue of nine souls.

"I find a marked difference between the Roman Catholic church here and the same church at home. A Catholic there, I have difficulty in understanding it here. I do not say there is a difference in doctrine, but in practice. Our church, like our business and our government, has suffered at the hands of the Spaniards. The same greed that caused these Spanish cormorants to rob us in taxes, and to persecute any man found to be making money, has not scrupled to use the church for the selfish and immoral purposes."

Concerning Jesuits as Chaplains.

Considerable criticism of the administration is now going on because of the appointment of quite a number of Catholic priests as chaplains in the volunteer army. It is known that some of these priests are jesuits and it is alleged that by their appointment as chaplains, the authorities at Washington are playing directly into the hands of Spain who is the mother of the jesuits and of other Roman Catholic orders. It is true that the Roman Catholic authorities in this country have publicly declared their loyalty and sympathy with the United States in the present war with Spain, but no one can tell what is hidden beneath the mask of jesuitism. None can deny that they are under the most solemn oaths to make the advancement of popery the first object of their lives. It is also well known that Senor Du Bose while in Canada had a complete army of spies

in this country and it is more than suspected that his schemes were largely promoted by the jesuits. But this is no time to criticize the administration. We adhere to the principle of the notice posted in a Rocky Mountain stage coach. "No sassing the driver while going down Breakneck canon." But we hope and pray the authorities at Washington will not forget the dangers which have come to other nations by giving reign to the jesuits. Let not this country nor Protestantism be wounded in the hour of its friends.—Omaha Christian Advocate.

Our Enemies.

One of the aims of Evangelical churches is to overthrow heathenism and establish the religion of Christ and a knowledge of the bible, but the jesuits would prefer heathenism to Evangelical christianity. We quote from a prominent church historian: "Already the island and the islands about it (south sea islands) had been at least outwardly christianized, when the jesuits landed under the guns of a French cruiser and broke up the church. But the converts remained faithful, and in 1863 were organized anew by the Paris (Protestant) Missionary Society." If the jesuits hate anything it is the bible and those who teach the bible in a common sense way and that is what they are trying to do for the United States. They would prefer to have heathenism here today than the knowledge of the bible with the attending blessings. If they could only have the French guns, or the Spanish guns to support them you would see every jesuit true to his mental reservation, when he swore allegiance to the United States. At the present time the Spanish arms are not successful and for that reason they crouch like a sick kitten under the flag of this free country. They are an enemy to any nation and a despotic "combine." HEIS.

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Suggested by an EX-ROMAN CALISTO.