

THE AMERICAN.

A WEEKLY NEWSPAPER.

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

PRICE FIVE CENTS.

VOLUME VIII.

OMAHA, NEBRASKA, FRIDAY, OCTOBER 7, 1898.

NUMBER 41.

ROMAN PRIESTS WILL BE KILLED OR BANISHED.

Murat Halstead Writes An
Interesting Letter
About the

Intense Feeling Which Prevails In the
Philippine Islands Against the
Priests of Rome.

Following are some extracts from a letter written from Manila by Murat Halstead to the Chicago Record.

Practically all persons in the more civilized—and that is to say the easily accessible—portions of the Philippine islands, with perhaps the exception of those leading insurgents who would like to enjoy the opportunities the Spaniards have had for the gratification of greed and indulgence of a policy of revenge, would be glad to see the Americans remain in Manila, and also in as large a territory as they could readily command.

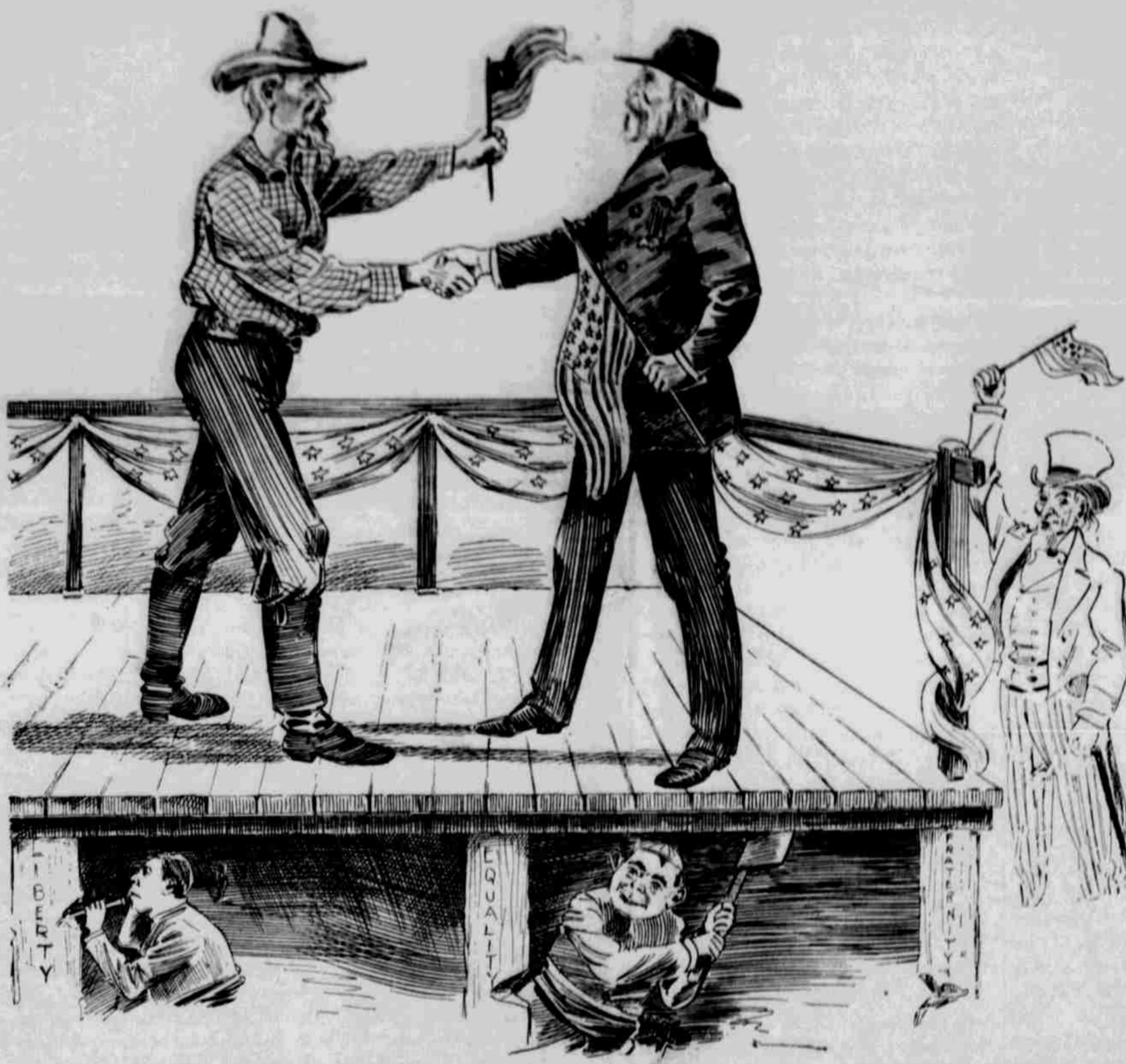
The Spaniards of intelligence are aware that they have little that is desirable to anticipate in case the country is restored to them along with their Mausers and other firearms, great and small. It is obvious that the insurgents have become to the Spaniards a source of anxiety attended with terrors. The fact that they allowed themselves to be besieged in Manila by an equal number of Filipinos is conclusive that their reign is over, and they are not passionately in favor of their own restoration. Their era of cruel and corrupt government is at an end, even if we shall be so weak or mad as to permit them to make the experiment.

The exasperation of the Filipinos toward the church is a phenomenon, and they usually state it with uncandid qualification of the inadequate definition of the opinions and policy made by General Aguinaldo. Representation of any representative character as an American journalist, that gave me an importance I do not claim or assume to have, caused the appearance at my rooms of insurgents of high standing and comprehensive information, and I may add of large fortunes in some cases. I was deeply impressed of their violent radicalism regarding the priests. At first they made no distinction, but said flatly the priests were the mischiefmakers, the true tyrants, and next to the half-breed Filipinos crossed with Chinese, the money-makers, those who profited wrongfully by the earnings of others.

And so the priests must go, and have no choice except that of deportation or execution. In few words, if they did not go away they would be killed. When close and urgent inquiry was made the native priests were not included in the application of this rule. The Spanish priests were particularly singled out for vengeance and with them such others as had been false to the people and treacherous in their relations to political affairs.

The number to be exiled or executed was stated at 3,000. The priests are panicky about his feeling of the natives, as is in evidence in their solicitude to get away. They at least have no hope of security if the Spaniards should regain the mastery of the islands. Two hundred and fifty of them in vain sought to get passage to Hongkong in one boat. It was impressed that the eviction or extermination of the Spanish priests was one of the inevitable results of Philippine independence—the first thing to be done.

It was with three objects in view that I had an interview with General Aguinaldo: (1) To ascertain as exactly as possible his feeling and policy toward the United States and its assertion of military authority; (2) to inquire about his position touching the priests; (3) and to urge him to be at pains to be represented not only at Washington but at Paris. As regards the latter



point it was clear to my mind that the people of the Philippines, whatever they might be, ought to be represented before the Paris conference. No matter what their case was, it should be personally presented, even if the representatives were witnesses against rather than for themselves. In the interest of fair play and the general truth the Philippine populations should put in appearance at the seat of the government of the United States for the information of the president, and at the same time to the conference to testify, and I was sure it would appear in all cases that they were at least capable of governing themselves than the Spaniards were to govern them. For there could be no form of government on earth quite as bad as that of the fatal colonial system of Spain as illustrated on the Philippines and in the Americas.

General Aguinaldo was neither remote nor inaccessible. His headquarters were in an Indian village, just across the bay, named Baracoo, and in less than an hour a swift steam launch carried Major Bell of the bureau of information, a gallant and most industrious and energetic officer, and myself to water so shallow that we had to call canoes to land in front of a church that before the days of Dewey was riddled by the fire of Spanish warships because occupied by insurgents. The walls and roof showed many perforations. The houses of the village were made of bamboo and there were many stands along the hot and dusty street on which fruit was displayed for sale.

He had nothing to say in response to Major Bell's explicit remark about the man and one-country military power, but the action of the insurgents in removing their headquarters—or their capital, as they call it—to a point forty miles from Manila, proves that they had come to an understanding that the soldiers of the United States are not in the Philippines for their health entirely, or purely in the interest of universal benevolence. The Filipinos must know, too, that they could never themselves have captured Manila if it had not been for the American fleet and army. It is not inapt to

say here that the real center of the rebellion against Spain is, as it has been for years, at Hongkong.

I had reserved what seemed to me the most interesting question of the interview with the Philippine leader to the last. It was whether a condition of pacification was the expulsion of the Catholic priests as a class. This was presented with reference to the threats that had been made in my hearing that the priests must go or die, for they were the breeders of all trouble, must all of them be removed in some way or another; if not, where would the line be drawn? The lips of the general were parted and his voice was low and gentle, the tongue to a remarkable degree doing the talking, as he replied, plainly picking words cautiously and measuring them. The able and acute interpreter dealt them out rapidly, and his rendering gave token that the Filipinos have already had lessons in diplomacy—even in the Spanish style of polite provocation—or if that may be at shade too strong, let us say elusive reservation—the use of language that is more obscure than silence, the framing of phrases that may be interpreted so as not to close but to continue discussion and leave wide fields for controversy. The general did not refer to his counselors, or the congress that is the background and advertised as if it were a new force.

I give the words of the interpreter: "The general says the priests to whom objection is made, and with whom we have a mortal quarrel, are not our priests, but the Spaniards and those of the orders; We respect the Catholic church. We respect our own priests, and if they are friends of our country, we will protect them. Our war is not upon the Catholic church, but upon the friars, who have been the most cruel enemies. We cannot have them here. They must go away. Let them go to Spain. We are willing that they may go to their own country. We do not want them. There is no peace until they go." I said that my information was that the objectionable orders expressly proscribed by the insurgents were the Dominicans, Augustines, Franciscans and Recolect, but that the Jesuits

were not included. This was fully recited to the general, and with his eyes closing and his mouth whispering close to the interpreter's cheek he gave his answer, quickly rendered: "The Jesuits, too! must go. They also are our enemies. We do not want them. They betray. They can go to Spain. They may be wanted there, not here; but not here, not here."

The question whether the friars must make choice between departure and death was not met directly, but with repetitions—that they might be at home in Spain, but could not be a part of the independent Philippines; and, significantly, they would be willing to go when wanted.

Carlisle's Anti-Expansion Ideas.

Ex-Secretary John G. Carlisle has contributed to the October number of Harper's Magazine an article on "Our Future Policy," in which he marshals all the theories and sophistries that can be found to oppose territorial expansion by the annexation of our conquered Spanish territory. The first point in Mr. Carlisle's argument is that we have no right to hold Cuba or any other conquered Spanish island, but his chief contention is that by this enlargement of our boundaries we shall be bringing upon us "the greatest calamity that could befall us as a nation." It can be shown that both these ideas are utterly at variance with fact and with precedent, after which it will be seen that Mr. Carlisle's ingenious mugwump sophistries resolve themselves into the sheerest nonsense.

The notion that this nation is barred from holding any Spanish island because of certain pledges concerning Cuba is absurd. That disavowal of any disposition to hold or control Cuba was made before the war was actually precipitated. It was part of a plan by which a peaceable settlement of the Cuban question might have been reached if Spain had done its part by getting out of Cuba forthwith. But Spain rejected this plan. It drove our ministers from its court before war was declared. It rejected everything and proposed nothing that could be accepted by us. In effect Spain made war upon us. It offered no reparation or

even apology for treacherously destroying the Maine and 206 American seamen. By choosing war Spain itself destroyed that original proposal of ours, and the conditions and purposes therein set forth in regard to Cuba, then dropped to the ground. Cuba itself, with its preponderance of negroes and its minority of whites, is not yet ready for self-government. It needs just such a training as Egypt is getting from Great Britain, to that dependency's enormous benefit and everlasting good. Our paramount duty, in any case, would be to keep order and security in the island, and this pledge we are bound to redeem before all others. The only way we can redeem it is to hold Cuba, at least for a short time, as England holds Egypt.

So much for Mr. Carlisle's minor point of "national honor pledged." Spain shattered that pledge by its own act. It appealed to the arbitrament of war, thereby incurring the costs and penalties of war. One of the laws of civilized warfare is that the vanquished must pay the costs to the victor, either in cash or in territory. The people of the United States expect to be recompensed for the heavy expenditures brought upon them by Spain's act, and they must recoup themselves by the acquisition of the Spanish islands. Spain has nothing else with which to pay us. Many precedents exist to show that the victor may and should recoup himself in money and territory, one of the most powerful being the Franco-Prussian war. On Mr. Carlisle's own admission, we did right in resenting the sore provocation by Spain. His reasons for our going to war are amply sufficient. It is strange he does not see this, and it is also strange that he does not see that we are bound in justice to ourselves to take the only payment which Spain can offer.

Mr. Carlisle's hostility to territorial expansion comes too late. The President has declared for it. Congress has already favored it. A war has been fought involving it. The people of the United States are enthusiastically convinced both of its justice and of its beneficial effects on the future of the nation. It is too late to advocate a policy of

anti-expansion—too late to ask the flood of national sentiment to run up hill.

Mr. Carlisle's contention that the expansion of the nation's area may be fatal to our institutions is nothing but cowardly rot, utterly unworthy of a man of his intellectual attainments. The only way to judge of the effects of territorial expansion in our day is to look at the examples of nations that adopted it. The most striking example in existence is our mother country—Great Britain. It has gone into the colonization and foreign dependency business on an enormous scale in the last 125 years. It has taken control of a great empire in India. It has colonized the whole island or continental of Australia. It has seized and controlled the southern and eastern portions of Africa, including Egypt, and its expansion in that quarter continues. It has become the master of vast continental and island domains all up and down the chart of the world. Has expansion proved in Great Britain's case to be "the greatest calamity that could befall it"? Has it destroyed the liberties of the English? Has it wrecked their free institutions? Surely any child can see the folly and nonsense of Mr. Carlisle's dismal auguries.

The ex-Secretary knows, as every schoolboy knows, that expansion has not injured but has rather increased and broadened English liberty and English liberal institutions. Then why should a similar colonial policy injure American institutions? Are we not of the same blood and are we not now the greater branch of this great English-speaking race? Are our laws and institutions not as much like England's as we are like our English cousins? Mr. Carlisle deliberately mistakes the cause when he talks of "yellow hordes of conscript citizens to debauch the suffrage and sap the foundations of our free institutions." It is not proposed to make States of the Philippines. Neither is Mr. Carlisle within the bounds of truth when he says we cannot otherwise hold those islands "without violating the organic law of the land." There is no organic law forbidding our holding as colonies Cuba, Porto Rico, the Philippines, and all the rest of the West and East Indies. Neither would there be the slightest danger to our home liberties in so doing. We might undertake to rule the whole of China as a dependency, provided it came justly in to our hands, and still not be doing a quarter of what little England is doing outside its boundaries. The talk of danger and of "organic law" is all nonsense. We have already in operation forms of territorial government in the district of Columbia, New Mexico, Alaska, and Hawaii, which need but little modification to apply exactly to the needs of the ex-Spanish colonies. There is no more "organic law" against our ruling these islands without popular suffrage than there is against ruling the people of Washington City that way.—Editorial in the Chicago Tribune.

Pope Is Deeply Concerned.

The Vatican is troubled about the safety of church property in the Philippines. It is well known that the great monastic orders like the Dominicans, Franciscans, Augustinians, and Jesuits have little title to show for the vast tracts of territory in their possession. The Vatican authorities have been stirred up by the suggestion that these properties might be confiscated under any other sovereignty except Spain's, but the Pope has received assurance under American rule would be impossible. I was informed today that the Vatican would gladly endorse any friendly arrangement by which the American government could be extended throughout the Philippines.

From a Paris cable to Chicago Tribune.

One would think, to hear people talk, that the war was over. And the strange part of the thing is, the government is just as easily duped as are the people.