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THE PHILIPPINES AND FILIPINOS.

The Islands, Their People and Their Customs, as Seen by the Agent of the American Bible Society.

From the Bible Society Record for December, 1898.

In September, 1898, the American Bible Society instructed its Agent for China, the Rev. John R. Hykes, D. D., to take an early opportunity to proceed to Manila, for the sake of preliminary inquiries about the possible openings there for the distribution of the Holy Scriptures.

His preliminary report concerning the condition of the islands, the inhabitants, the views of Admiral Dewey, General Otis, and other officials, and are understood to form the first official report presented to any missionary society since the remarkable change of regime by which that portion of the world, with its nine or ten millions of people, was made accessible to those who desire to communicate the knowledge of the gospel of Jesus Christ to all their fellow men. The report is as follows:

The Philippine group consists of more than fourteen hundred islands, the majority of which are mere islets or rocks projecting out of the sea.

The total area is about equal to that of New England, New York, New Jersey, Deleware, and Maryland. The most important of the inhabited islands are only eleven, namely Luzon, Mindanao, Samar, Panay, Negros, Palaun, Mindoro, Leyte, Cebu, Masbate, and Bojol. The first two of these (Luzon and Mindanao) are larger in area than all the other islands in the archipelago put together. Luzon, the capital of which is Manila, is first in size and importance. Its area is equal to one third of the entire group.

The population is variously estimated at from 8,000,000, to 10,000,000 of which number about one half are domesticated natives. The remainder is made up of the independent hill tribes, Chinese Mestizos or half-breeds, Spaniards and a few other Europeans and Americans.

Before the war there were 60,000 Spanish officials, friars and soldiers in the islands. The Chinese population is 85,000, besides over 200,000, Chinese Mestizos or half-breeds. Most of the Chinese immigrants come from the city of Amoy, in the Fuhkien province; a very small proportion, only about five per cent., coming from Canton. There are scarcely any Chinese women in the islands. In 1886 out of a population of 67,000 Chinese only 194 were women. The Chinese men almost without exception marry Philippine women, a fact which accounts for the large number of Chinese half-breeds. In Manila they form about one sixth of the population. As a class they are more cunning and treacherous than the pure natives. The Spanish half-breeds and creoles form a distinct class, as well as an influential one. Formerly the Spanish government encouraged marriages between Spaniards and native women, and such alliances are still common. The Spanish Mestizos, like all Eurasians, are more shrewd and intellectual than the pure Asiatic, but they are more suspicious, vacillating, and seem to have inherited the worst traits of both races. Among the native population the Tagals are the principal tribe in Luzon, and the Visayas of the Southern Islands.

In the mountains of nearly every one of the inhabited islands, native races are to be met with which are supposed to be the aboriginal inhabitants. They have not been subdued by the Spanish conquerors of the islands, and even in Luzon there are some of these tribes which have never so much as heard of the Spaniards. The Negritos are to be found in most of the islands. They are a very low type, both intellectually and physically, and will probably disappear before the advance of civilization. The Igorrotes are the chief mountain tribe in Luzon. They are perhaps the best aboriginal races. They are very tenacious of their beliefs, and after repeated efforts, the Spaniards abandoned the idea of subduing them as an impossibility. There are a number of Igorrote Chinese, who are supposed to be the decendents of Chinese soldiers abandoned by their chief, the renowned Corsair, Li Ma Hong, in his unsuccessful attempt to effect the conquest of the Philippines in 1574. These soldiers fled to the hills on the departure of their chief, and their intermarriage with the Irrogote women has produced this peculiar race, still distinguishable by their oblique eyes and Chinese features. There are no less than thirty different languages officially recognized. There are four or five of these spoken in Luzon. The Tagalo, the principal dialect spoken in Luzon, is used by one and a half millions; the Visaya by over two millions. Spanish is the language of Manila and of the principal ports of the islands.

The Philippines are among the richest islands in the world. Their mineral resources are practically untouched The soil is rich as a garden, and even on the land longest under cultivation fertilizers are not required. Not more than one third of the arable land in the valleys of Luzon has been brought under cultivation. The mountains are rich in the most valuable timber to be found anywhere in the world. While some of the valleys have been denuded of the forests, Spanish official obstruction has effectually spared the valuable trees in the interior. It is not a bad thing that it required about two years effort and a large fee in order to get a license to fell a single tree, and a heavy duty before it could be exported.

The climate is continual summer, and it is not unhealthful for Europeans. The cold or dry season is from November to February, inclusive; the hot season from March to June, and the wet season from July to October. Or, as an old resident said: "We have four months of rain, four months of dry, and four months of anything." The average temperature for the year is about eighty-one degrees Fahrenheit. The most common diseases among Europeans are malarial fever, diarrhoea and dysentery.

In obedience to the instruction of the Board, I left Shanghai on Saturday, the 10th of September, to "visit Manila for the purpose of inquiring into existing facts and conditions," and particularly as to the opportunities for circulating the Scriptures in the islands. Dr. Hunt's letter was received in the afternoon, and I embarked for Hongkong the same evening by the steamer "Empress of Japan." We did not get out of the Yang-tse until the following evening, because there was not sufficient water on the outer bar. A very delightful sail of sixty hours brought us to Hongkong on Wednesday morning, the 14th. The United States cruiser "Baltimore" was in the harbor, and I visited Commander Dyer before I went ashore. I learned from him notwithstanding the alarming rumors which were current in Shanghai all was quiet in Manila; business had been resumed, and communication with the islands restored. I found that no steamer would be leaving for Manila before the 19th, and so I started the next morning for Canton on the steamer "Honan." In six hours we were in the "City of Rams," one of the most wonderful cities in the whole empire. I spent three days in Canton. Among other missionaries I called upon the venerable Dr. Kerr of the Presbyterian Mission. He told me that he had visited Manila twenty-five years ago, the two things that he was not allowed to take ashore were a Bible and a pistol. I suppose the authorities were more concerned about the former than the latter contraband article. I returned to Hongkong Saturday night, and went on board the "Yuen-sang" Monday afternoon, the 19th. We did not sail until the following evening, and arrived at Manila early on the 23d.

The fare from Shanghai to Hongkong is, Mexican $50, and from Hongkong to Manila, Mexican, $75. The passage to Canton, including meals, cost $11 each way.

While passing Corregidor Island I could not but admire the coolness and bravery of the heroic Dewey in taking his ships past the batteries and over the hidden mines to find and destroy the Spanish fleet in the bay, we were made aware that we were in an American port, and that it was under military rule. An army surgeon boarded the ship as health officer, and the customs official was a soldier in uniform. All baggage had to be taken to the custom house under a guard, and was examined by military men detailed for this service. The office had not gotten into smooth working order, but the kindness and courtesy of the officials more than made up for their lack of experience in running a custom house. I secured the last room at the "Hotel de Oriente," a commodious and fairly comfortable Spanish hotel. This is the hotel in which Lallave, a colporter sent to Manilla in 1889 by the British and Foreign Bible Society, was poisoned shortly after his arrival.

Manila, the capital of the Philippines is situated on the left bank of the river Pasig, and near its mouth. It is surrounded by walls which were built by Chinese labor about the year 1590. In it were the Spanish officials and garrison, and the government buildings.

The business part of the city is on the opposite bank of the Pasig. The two places are connected by a bridge. There are about 300,000 inhabitants in the city of Manila and its environs. Of this number 500,000 are pure natives 49,000, Chinese half-breeds, 42,000 Chinese, 5,000 Spaniards and creoles, 37,000 Spanish half breeds, 300 foreigners. Spanish is the language of the city and its vicinity. Tagalo is the language of the natives in the city and its vicinity. Tagalo is the language of the natives in the Manila and surrounding provinces. I spent eight days in Manila and vicinity. I devoted every moment of that time to studying the condition of the islands, more particularly the Spanish rule and priestly domination in so far as they bear upon the question of Protestant missionary effort among the natives. I wanted to find out what had been the effect of more than three centuries of Spanish rule in civilizing and enlightening the native races; what Spanish Roman Catholicism had done for them, and what was likely to be their attitude toward Protestant Christianity. I talked with men of all classes, some of whom had been resident in the Philippines for more than twenty five years, and I feel safe in saying that sacerdotal despotism and official rapacity are alone responsible for the present rebellion. Not only has the venality of the administration been notorious, but the oppression, the cruelty, the injustice of many of the Spanish officials have called to high Heaven for vengeance. They sowed the wind and are now reaping the whirlwind. Men, from the Governor-General down, sought government positions in the Philippines in order to make their fortunes, and it was a common saying that a governor who could not retire with a competency was a fool. The Spanish official noted upon the advice given by the farmer to his son as he left his paternal home to to seek his fortune in the great metropolis. "Make money, my son. Make it honestly if you can, but make money!" Every man had his price, and it was almost impossible to get goods through the customs without bribing the officers. A business man in Manila imported some cotton goods. He declared them correctly at the customs, but could not get them to pass. After nearly two monts of vexatious delays a custom's officer said to him. "How would you like to pay $300 or $400 to get your goods through?" This was as much profit as he expected to make on the entire consignment. He said, "I will not give you a cent." The next day he received a notice from the customs that his goods had been examined and found to be silk, and he was fined $5,000. He had to appeal, of course, but he would have to bribe some one in order to get it presented to the higher authorities, and then there was no hope of his ever getting back a cent. A merchant told me that he had some goods stolen out of the custom house (a not infrequent occurrence), and after exhausting every effort locally to obtain redress he sent the claim to the Foreign Office in London. They sent it to the Spanish government through the British Minister at Madrid, and, finally, five years after the good had been stolen, he received press copies of instructions from the Spanish government to the Manila customs to pay. He received their decision, which was as follows. "The government ordered A and B to pay conjointly. A is dead and cannot pay, therefore B is not responsible."

Just before the war the steamer "Esmeralda" took among other cargo to Manila 3,000 bags of American flour. The customs' officers said that thirty bags had a different mark on them from the others, and a fine of $3,000 was imposed upon the ship. It is not necessary to say that the "fine" would have gone into the pockets of the officials.

The natives had to pay tax on everything—the paper on which he wrote a letter, the buffalo that plowed his field, his chickens, and even upon the eggs they laid. The governors monopolized the trade of their districts. They fixed their own purchasing price, and sold, of course, at current market rates. No conscience was shown by any officer in his rigorous exactions from the natives.

The expenses of legal proceedings were so enormous that many a wealthy man was ruined by a single case of litigation.

Three times in the history of Manila have the Chinese been massacred. At one time more than 20,000 were barbarously murdered. The slaughter only ceased when there were no more victims to be found. Many of the Chinese have become nominally Christians in order to escape persecution.

In the present rebellion more than 10,000 men, women, and children were massacred by the Spaniards. If the history of the Spanish rule in the Philippines were fully known, it would be found that atrocities have been committed in these islands quite equal to those in Cuba, which so horrified the people of the United States.

Filipinos have been arrested and imprisoned on mere suspicion. The best and most respected men were driven through the streets like cattle, subject to cruel torture, and condemned to death without trial. Dr. Jose Rizal's sole offense was his protest against the exactions of the corruption of the officials. The exposure caused him to be charged with high treason. He was pardoned by the Spanish government and allowed to return to the islands. When he went to the custom house to pass his luggage he was told by the officials that they were busy and that he should return the next day. During the night a certain priest in Manila had treasonable documents set up and printed off on a press which can be seen to-day. These were concealed among Rizal's baggage. When it was opened he was amazed to find such things among his papers. He was arrested, and from that moment priestly revenge and hate sealed his fate. He was taken to the Luneta, the fashionable drive, where the military band played, and there executed in the presence of the wealth and the fashion of the city. When he was shot the Spanish ladies (?) looked on and laughed and clapped their hands. Men and women were arrested merely on suspicion expressed by a single individual thrown into prison without even the formality of a hearing, and allowed to remain there for years without a trial. There was no such thing as trial by jury, no writ of habeas corpus, no right of appeal. When the United States troops took Manila there were 2,900 prisoners in the jail. Many of these were political prisoners, confined on a mere suspicion. An investigation was instituted, and the result was that 1,100 (24 of whom were women) were released. Some of them had been more than ten years in prison without having been brought up for a hearing and without even a formal commitment. One of the women was enceinte when she was arrested. A child was born in the prison which was ten years old when she was released, and it had never seen beyond the four walls of the cell. Another woman went into the jail with a little boy four years, and when she came out he was a young man of seventeen. There was one damp, dark cell which was infected with eye disease, and every prisoner who was confined in it for any length of time became blind. One poor wretch managed somehow to get a couple of hundred empty sardine tins, which he spread out on the damp mud floor in order to raise him above the filth. Is it any wonder that the Spaniards are thoroughly hated by the natives? The feeling against them is so strong that the Filipinos don't even want their language. The cry on every hand, from natives and Chinese, is for books to learn English and some one to teach it. Spanish rule in the Philippines has been just as atrocious as it was in Cuba. If it was an act of humanity (and who can doubt it) to release the Cubans from Spanish cruelty and oppression, it is equally an act of humanity to release the Filipinos. We have as a nation been thrust forward by Providence, and apparently against our will, to emancipate the ten millions of people in these islands from the oppression of three centuries, and we dare not turn them back to Spain. To do so will be to make these fair islands a veritable shamble, and we would be responsible for it. A Christian man a long resident in Manila, said to me in all reverence: "If the United States turns these islands back to Spain, they will become a veritable hell." If the people of the United States could see what I saw and hear what I heard while I was in Luzon, they would not for a moment entertain the thought of giving back one foot of the territory to Spain. We have, in the providence of God, assumed a responsibility in regard to the Philippines which we cannot shirk. Under the Spanish rule the parish priests were the virtual rulers of the provinces, and by working upon the superstitious fear of the natives they often effected a submission to the Spanish crown which the secular authorities could not secure by a display of force. The clerical and rivalries form one of the disgraceful pages in the history of the islands. The friars often usurped civil authority and openly defied the civil governors. From provincial governors down, Spanish officials held their positions by clerical influence, and many of them were the tools, unwilling it may be, of the friars. To oppose the priests, or refuse compliance with their demands, was sure to make one a victim of their intrigue. A short time ago there was a governor of a province who was a strictly honest, honorable man. He took a real interest in the welfare of the people, and spent the taxes in public improvements. The priest did not get his usual "squeeze," and when he protested the governor told him to mind his own business. Immediately work on the roads was stopped by order of the priest. The natives were called up and ordered to resume work, but they were afraid to disobey their "spiritual father." The governor had them imprisoned. One man in the last stages of consumption died. The priest saw his opportunity. He sent charges to Manila, signed by every native in the governor's employ, stating that the man had been beaten to death by the governor. He was removed from office and charged with murder. The taking of Manila has probably saved his life.

The exactions and iniquities of the friars are the subjects of common conversation. Usually taken from the lowest ranks of society, with little or no secular education, intrusted with civil power over an ignorant, superstitious people in places where they were practically subject to no superior authority, the system of semi-sacerdotal government which prevailed in the Philippines was one of the greatest iniquities of modern times It gave the unprincipaled friars a rare opportunity of fleecing the natives and enriching the great corporation to which they belong; and more than all of gratifying their lust. Every event in a man's life is made an excuse for getting a fee. "There is a tariff on marriage fees, but the priest usually sets this aside and fixes his charges according to the resources of the parties. This abuse of power can hardly be resisted, as the natives have a radical aversion to being married elsewhere than in the village of the bride. The fees demanded are sometimes enormous, the common result being that many couples merely cohabit under mutual vows because they cannot pay the wedding expenses.

A funeral is another occasion for exacting money from the superstitious natives. A poor man has a death in his family. He goes to the priest and requests him to conduct the funeral service. He demands an exorbitant fee, which the man says he is utterly unable to pay, and burial is refused. The Filipinos like to bury their dead within twenty-four hours, and the man is in great distress. The priest hands him a small box surmounted by an image of a saint. He rushes through the street with this, pushes it into the face of every passerby, who kisses the saint, and for the privilege drops a coin in the box. He returns with the result of his day's begging to the priest. If he is satisfied, the burial takes place; if not, the man is started out again to collect more.

The burial fees demanded by the priest during an epidemic of small-pox were something enormous. As many were unable to pay, the dead were lying in the churches and in private houses in such numbers as to become a serious menace to the public health. The thing was so scandalous that the Governor-General interfered and issued orders for all the corpses to be buried at once. The priests disregarded it and telegraphed to the government at Madrid, who reversed the order.

I heard such a revolting story about the Paco cemetery (Paco is a suburb of Manila) that I decided to visit the place to ascertain the facts for myself. In the center of a plot of ground containing about two acres is a mortuary chapel. Around this in concentric circles, and with a space of about twenty feet between, are three or four walls. These walls are from five to seven feet wide, and about ten feet high and contain three tiers of vaults, one above the other, and of sufficient size to admit a coffin. The Filipino in charge told me that there are 1,278 vaults for adults and 504 for children. The fees are collected five-yearly in advance, and are $33 for an adult and $16 for a child. I said to the attendant: "Suppose that at the end of any period of five years the friends of the deceased are unable to pay, what do you do?" "We remove the coffin, take out the remains and throw them on the bone pile." "Will you show me the bone-pile?" "Certainly." He conducted me to the rear of the cemetery, up a flight of stone steps to the top of the stone wall. The receptacle for the bones was a space between two parallel walls, about thirty feet long, by four wide, by eight deep, and it was nearly full. Near by were two metallic coffins which had evidently just been opened, and on top of the bone-pile were two complete skeletons. A dog was munching the bones. You can imagine how such a system would work with an ignorant, superstitious people like the natives. All of the vaults except three were occupied. The fees amount to more than $50,000 every five years. The fees of a church near to the hotel at which I was stopping amounted to $100,000 per annum.

It is not surprising that the great religious corporations are enormously wealthy, and that they have a power consonant with that wealth. I was shocked at the stories I was told by men whose word I could not doubt, of the flagrant immorality of the Spanish friars. The men who gave me these statements said they were prepared to give names, dates and places.

A writer on the Philippines says: "So large is the party opposed to priestly influence in the colony that a six months' resident would not fail to hear of many iniquities with which the friars in general are reproached. It is only natural, that among the large body of them dispersed over the Philippines, there should be found a number of black sheep, especially when it is taken into account the unrefined class from which the majority are recruited. If self-indulgence is to be counted a sin, then they are sinful indeed. And it would be contrary to fact, too, to pretend that the bulk of them support their teaching by their personal example. I have been acquainted with a great number of the priests, and their offspring, too, in spite of their vow of chastity; while many live in comparative luxury, notwithstanding their vow of poverty."

It is a matter of common knowledge that there is a half-caste population growing up in many towns in the interior for which the parish priest is responsible.

A young man, a resident of Manila, said to me: "I am a Roman Catholic, but I am free to say that I know many of the friars to be vile beyond all conception. No attractive young girl is safe. Nothing is allowed to stand between the priest and the gratification of his lust. I knew a native who had a beautiful daughter. The parish priest asked her father to send her to his apartments. He indignantly refused. The priest trumped up a charge against him, and he was banished to a distant province and his family left. I can take you to see a chief of police from an interior town who told me that he had murdered more than one person at the order of the priest. It is not an uncommon thing to meet persons who boast that such and such a priest is their father. This matter ought to be exposed."

A gentleman who has been twenty-five years in the Philippines told me that it is impossible to exaggerate the immorality of the Spanish friars. He said a wealthy native had two daughters of whom he was very fond. He sent them to Manila to be educated, and when they returned he dressed them in European style. The priest set his lustful eyes upon them, and because the father would not consent to their ruin he was mysteriously made away with. "Dead men tell no tales."

The result of this inquiry is that the Spanish priests are thoroughly hated by the Filipinos. They had three hundred of them working in the trenches. It is suggestive that a number of them taken prisoners by the insurgents have been emasculated.

It is not pleasant to write these things, but it is necessary in order that you may understand the conditions in these islands. I am sure that the Roman Catholics of the United States would be as much shocked as anybody at the immorality of these friars. I am aware that this is not Roman Catholicism as it is to be found in England and the United States to-day, and it is necessary that this should be emphasized in order to comprehend the religious condition of the people, and to adequately realize their spiritual needs. They have had more than three centuries of Catholic Christianity; commodious churches are to be found all over the islands, and they are well attended, but practically nothing has been done to educate and enlighten them. The Spanish government passed a law that the Spanish language should be taught in all the parochial schools, but the order was disregarded because the priests preferred to keep the people in ignorance. It is astonishing that a lower standard of morals does not exist among the people when we consider the character of their spiritual teachers. It is generally conceded that the Filipino priests are vastly more moral than the Spanish friars, and it is perhaps this fact and their inherent superstitions that has prevented the people from abandoning all religion. With the native religion is a mere form and not a spiritual life. The symbols of the faith and the observance of religious rites are about all he knows of religion. The friars have long been losing their hold upon the people. They cannot much longer be held in mental and spiritual thralldom. I think from what I have written above that there can be little doubt of their great need of the gospel, and that the overthrow of Spanish rule and priestly domination have, in the providence of God, made this the Church's opportunity to enter these islands with pure, spiritual religion.

Being furnished with letters of introduction from our excellent Consul-General at Shanghai, the Hon. John Goodnow, I called upon the most prominent of our officials in Manila, and was gratified to find that their attitude was most friendly to all forms of missionary work.

General Otis, the military and civil governor, said there can be no doubt of the great need of our work. The Spanish priests are thoroughly hated by the Filipinos, and their hold upon the people is gone.

He would welcome the American Bible Society, and any other missionary organization, and he would have much pleasure in giving us any help in his power. He thought that our work would probably be discouraging at the start but there could be no difference of opinion as to this being the Church's great opportunity in the Philippines.

Admiral Dewey received me most cordially, and spoke most freely and enthusiastically about opening mission work. He said he was anxious for the churches and the Bible Society to come in and begin work at once. We could not come too soon. This is the Church's opportunity, and he believes the conditions are most favorable to the introduction of Protestant Christianity. The people are well disposed, and the door is wide open. He would welcome our workers and give them every facility for visiting the fleet. He said: "We have over 1,500 men in the fleet and only one chaplain." I said: "Would you be willing for missionaries to visit your ships and hold services among your men?" "Would you permit our colporters to offer Scriptures to them?" He said: "Nothing could give me more pleasure." I was much impressed with his earnestness and his interest in our work.

General Williams said: "The power of Spain and of Catholicism is broken, and in any event missionaries can pursue their work in the islands." There is no doubt as to the attitude of the Spanish priests; they are the most hated men in the Philippines. He said that although he was not a church member he would rejoice to see missionary enterprise with its enlightenment come to the people. Chaplain Hunter of the Tenth Pennsylvania Volunteers, Chaplain Pearce of the Fourteenth Regular Infantry, Dr. Richardson, Surgeon of the Fourteenth, and other Christian men feel very strongly that the American Bible Society ought to take up this field. I am sure that Roman Catholicism has lost its hold on many of the people. They are anxious to get the Scriptures. Mr. Randal, of the British and Foreign Bible Society, who is in Manila, told me that he met with very encouraging success. I thought the desecration of the Cavite churches was very suggestive of a changed attitude toward the church. I visited one of the churches and found that the insurgent soldiers had destroyed the altar and cut up the images of the saints. I saw two of the images with their head cut off and otherwise mutilated.

I went to Malolos to see Aguinaldo, the recently proclaimed president of the Philippine Republic, and attended the session of the Filipino parliament which was convened to ratify Aguinaldo's Proclamination of Independence. The very curteous treatment I received from Aguinaldo and other members of his government showed that they are very kindly disposed towards Americans. I am convinced that the people are not prepared for self government, but am assured that Aguinaldo will be perfectly satisfied if the United States takes over the entire government of the islands. He has expressed himself favorably disposed toward Protestant mission.

If the United States retains the Philippines, I am thoroughly convinced that the American Bible Society ought to lose no time in beginning work at Manila. If the islands are turned back to Spain it will be impossible to attempt any mission work. If the Aguinaldo government is recognized, and the Philippines become independent, I think it extremely doubtful if anything can be done.

In opening up this country to the influence of the gospel I see another strong reason why the United States should hold on to it. We have, as a nation, been unconsciously prepared for a great mission not only to these islands, but to the Far East. God has put a great responsibility upon us, and I trust that we will measure up to it.

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Senator Mills' Oil Wells.

Washington Post.

Senator Mills, of Texas, is receiving congratulations because he has struck oil. One does not generally associate oil fields with Texas, but there are numerous flowing wells in the region of Corsicana, the home of the Senator, and they are on his property.

"We found oil," said the Senator yesterday, "when boring for artesian water. At a depth of about 1,000 feet the oil was discovered, and now out of 23 oil wells that have been sunk oil is flowing from 22. We are getting altogether from 5,000 to 6,000 barrels a day. My interest in the venture is not very large, but when I leave the Senate I shall go back to Corsicana, and shall not lack for business to keep me occupied. We have also tapped a great deal of gas, but, of course, that is not so easily handled as oil. We shall use it, however, for manufacturing and lighting purposes in the neighborhood of the wells."

There is no better medicine for the babies than Chamberlain's Cough Remedy. Its pleasant taste and prompt and effectual cures make it a favorite with mothers and small children. It quickly cures their coughs and colds, preventing pneumonia or other serious consequences. It also cures croup and has been used in tens of thousands of cases without a single failure so far as we have been able to learn. It not only cures croup, but when given as soon as the croupy cough appears, will prevent the attack. In cases of whooping cough it liquefies the tough mucus, making it easier to expectorate, and lessens the severity and frequency of the paroxysms of coughing, thus depriving that disease of all dangerous consequences. For sale by J. E. Curry & Company.

New Bern will hold her 19th annual fish and oyster fair during the week beginning Feb. 20. Secretary Geo. Green has our thanks for an invitation and complimentary ticket.

MORE SLOWLY.

Legislation That May Divide White Voters Should be Postponed.

Raleigh News and Observer.

Some of the counties and townships in the State are getting ready to ask the Legislature to establish a dispensary, some a stock law, and others to incorporate churches.

We have no means of knowing what course the Legislature will pursue with reference to measures upon which there is a radical division of sentiment among the white people. In the absence of any formulated policy, we take it that the General Assembly will not do anything unless it is made to appear that it will be acceptable to a safe majority of the white voters. In fact, in view of the momentous issue at stake in the suffrage problem, it would be unwise for this General Assembly to do anything, however good in itself, that would result in serious division of the white vote. It would be folly, not far removed from crime, to take any action which could by any possibility make the negro a political factor.

If the people of any county want a dispensary or stock law, it ought to be requested that they affirmatively show that it is desired by the majority of the white voters of the county. If this fact cannot be clearly shown, the advocates of it ought to postpone pressing it until it is apparent to all that the measure desired is backed by a majority of white votes. And even where there is a majority of white votes favorable to the proposition, it would be the part of patriotism to refrain from asking it if the minority is large and feel that their rights would be taken from them.

The people are not expecting this Legislature to do many things, and they hope all measures, not discussed in the campaign or promised in the platform, that have a tendency to produce division in the party will be postponed until such time as they can be settled without endangering white supremacy.

To Bring Back our Dead From Cuba.

SAVANNAH, Ga., January 21.—Word was received by Colonel Bellinger yesterday that the transport Roumanian would not come back to Savannah from her present trip to Matanzas. Instead, she is to go to New York. There she will be equipped as a transport for the dead. Taking with her a large force of undertakers and helpers and a large supply of coffins and other supplies for the dead, the Roumanian will go to Santiago. There the bodies of the American soldiers who died from fever or who fell in the battles that preceded the capitulation of the city, will be disinterred and prepared for removal on the transport to their homes in this country. There were many hundreds who died from disease or wounds or were not shot dead in the struggles between the contending forces. The work of removing and preparing the bodies will take some time. The Roumanian is a large vessel and can bring all of the heroic dead back to this country.

An Editor's Life Saved by Chamberlain's Cough Remedy.

During the early part of October, 1896, I contracted a bad cold which settled on my lungs and was neglected until I found that consumption had appeared in an incipient state. I was constantly coughing and trying to expel something which I could not. I became alarmed and after giving the local doctor a trial bought a bottle of Chamberlain's Cough Remedy and the result was immediate improvement, and after I had used three bottles my lungs were restored to their healthy state.—B. S. Edwards, Publisher of The Review, Wyant, Ill. For sale by J. E. Curry & Co.

Never Too Late to Mend.

Wilmington Messenger.

It is a good and pleasant indication to find intelligent negroes collecting as to the continuation of the white appropriation for negro schools. Heretofore there has been no sign, even the slightest, that even the better class of negroes really either appreciate or felt grateful to the least for such a thoughtful, considerate help through more than thirty-two years. It is never too late to mend.

"I think I would go crazy with pain were it not for Chamberlain's Pain Balm," writes Mr. W. H. Stapleton, Hermino, Pa. "I have been afflicted with rheumatism for several years and have tried remedies without number, but Pain Balm is the best medicine I have got hold of." One application relieves the pain. For sale by J. E. Curry & Co.

The cruiser Raleigh which helped Dewey, to win the battle of Manila is at Bombay on her way home from Manila to New York.