

Views of the Roman Catholic Church

GIBBON—(Continued from July)

The chaste severity of the fathers, in whatever related to the commerce of the two sexes, flowed from the same principle; their abhorrence of every enjoyment which might gratify the sensual, and degrade the spiritual nature of man. It was their favorite opinion, that if Adam had preserved his obedience to the Creator, he would have lived forever in a state of virgin purity, and that some harmless mode of vegetation might have peopled Paradise with a race of innocent and immortal beings. The use of marriage was permitted only to his fallen posterity, as a necessary expedient to continue the human species, and as a restraint, however imperfect, on the natural licentiousness of desire. The hesitation of the orthodox casuists on this interesting subject betrays the perplexity of men unwilling to approve an institution which they were compelled to tolerate. The enumeration of the very whimsical laws which they most circumstantially imposed on the marriage-bed would force a smile from the young and a blush from the fair. It was their unanimous sentiment that a first marriage was adequate to all the purposes of nature and of society. The sensual connection was refined into a resemblance of the mystic union of Christ with his church, and was pronounced to be indissoluble either by divorce or by death. The practice of second nuptials was branded with the name of a legal adultery; and the persons who were guilty of so scandalous an offence against Christian purity were soon excluded from the honors, and even from the alms, of the church. Since desire was imputed as a crime, and marriage was tolerated as a defect, it was consistent with the same principles to consider a state of celibacy as the nearest approach to the divine perfection. It was with the utmost difficulty that ancient Rome could support the institution of six vestals; but the primitive church was filled with a number of persons of either sex, who had devoted themselves to the profession of perpetual chastity. A few of these, among whom we may reckon the learned Origen, judged it the most prudent to disarm the tempter. Some were insensible and some were invincible against the assaults of the flesh. Disdaining an ignominious flight, the virgins of the warm climate of Africa encountered the enemy in the closest engagement; they permitted priests and deacons to share their bed, and gloried amidst the flames in their unsullied purity. But insulted Nature sometimes vindicated her rights, and this new species of martyrdom served only to introduce a new scandal into the church. Among the Christian ascetics, however (a name which they soon acquired from their painful exercise), many as they were less presumptuous, were probably more successful. The loss of sensual pleasure was supplied and compensated by spiritual pride. Even the multitude of Pagans were inclined to estimate the merit of the sacrifice by its apparent difficulty; and it was in the praise of these chaste spouses of Christ that the fathers have poured forth the troubled stream of their eloquence. Such are the early traces of monastic principles and institutions, which, in a subsequent age, have counterbalanced all the temporal advantages of Christianity.

The Christians were not less averse to the business than to the pleasures of this world. The defence of our persons and property they knew not how to reconcile with the patient doctrine which enjoined an unlimited forgiveness of past injuries, and commanded them to invite the repetition of fresh insults. Their simplicity was offended by the use of oaths, by the pomp of magistracy, and by the active contention of public life; nor could their humane ignorance be convinced that it was lawful on any occasion to shed the blood of our fellow-creatures, either by the sword of justice or by that of war, even though their criminal or hostile attempts should threaten the peace and safety of the whole community. It was acknowledged that, under a less perfect law, the powers of the Jewish constitution had been exercised, with the approbation of heaven, by inspired prophets and by anointed kings. The Christians felt and confessed that such institutions might be necessary

for the present system of the world, and they cheerfully submitted to the authority of their Pagan governors. But while they inculcated the maxims of passive obedience, they refused to take any active part in the civil administration or the military defence of the empire. Some indulgence might, perhaps, be allowed to those persons who, before their conversion, were already engaged in such violent and sanguinary occupations; but it was impossible that the Christians, without renouncing a more sacred duty, could assume the character of soldiers, of magistrates, or of princes. This indolent or even criminal disregard to the public welfare exposed them to the contempt and reproaches of the Pagans, who very frequently asked, what must be the fate of the empire, attacked on every side by the Barbarians, if all mankind should

adopt the pusillanimous sentiments of the new sect. To this insulting question the Christian apologists returned obscure and ambiguous answers, as they were unwilling to reveal the secret cause of their security; the expectation that, before the conversation of mankind was accomplished, war, government, the Roman empire, and the world itself, would be no more. It may be observed that, in this instance likewise, the situation of the first Christians coincided very happily with their religious scruples, and that their aversion to an active life contributed rather to excuse them from the service, than to exclude them from the honors, of the state and army.

(Continued in September)

Americans Occupy Manila: August 13, 1898

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superior force, as otherwise he would subject himself to court-martial. The same process was gone through, only in more dramatic form, on the 19th, when the Americans took possession of the custom-house almost at the point of bayonets; and similar formalities, though less of theatrical display, were connected with the transfer of control over the treasury, the mint, and internal revenue office. There was naturally delay in assuming charge of the affairs of civil administration, as the first days were occupied with the posting of the troops and the military and the provost organization necessary to control the situation and police the city. For a few days, the so-called Veteran Civil Guard (native soldiers organized to serve as police in the city of Manila) remained in their places under their Spanish officers, but this was impracticable for various reasons, not the least being the bitter hostility of the native population to this organization, which was only too justly accused of past abuses. * * *

The conception which the Spaniards generally had held of the Americans, as being no respecters of persons, property, or religion, may be seen from the astonishment which they expressed at the literal fulfillment of the clause of the capitulation relating to the churches and other property pertaining to the Catholic worship. As for the foreigners resident in Manila, * * * they have never failed to render tribute to the effective way in which they brought about and kept order in the city, with comparatively few instances of disregard of private property.

Both Merritt and Dewey had dispatched cablegrams to Hongkong, for transmission thence to Washington, as soon as the city fell. These messages did not reach Washington until the morning of August 18. But Washington had meanwhile received word of the arrival at Hongkong on August 15 of the *Kaiserin Augusta*, a German battleship, bearing there ex-Governor-General Augustin and news of the capture of Manila, this vessel having taken the Spanish general on board and started for Hongkong just before the flag was changed over the city. The peace protocol had been signed on behalf of Spain by Ambassador Cambon of France at about 4.15 p. m. on August 12 in Washington, or at the same time that the American troops were drawn up in their trenches, all ready for the attack, on the dawn of the 13th at Manila. The orders to suspend hostilities, cabled from Washington on the 12th, together with the text of the protocol, which provided for the occupation by the forces of the United States of the city, bay, and harbor of Manila, pending the negotiation of a definitive treaty, did not reach Dewey and Merritt, through Hongkong, until August 16. The Spanish governor-general at once sought to have the terms of the capitulation nullified and the American occupation of the city based upon the protocol; but the American official attitude at Manila, as also later at Paris in negotiating the treaty of peace, was that Manila was captured, and was not surrendered in consequence of the protocol.

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