

LARGE SERIES.



# National Reform Documents.

---

VOL. III.  
NO. 3.

APRIL, 1900.

Issued Quarterly.  
Price, 25c. a Year.

---

— REPORT —  
OF THE  
NEW YORK CONVENTION,  
DECEMBER 5-7, 1899.

Office of  
National Reform Association,  
No. 216 Park Way, Allegheny, Pa.,  
1900.

aration may prove to be but temporary, and the marriage bond though strained, yet not broken, draws the married pair together again.

Certainly it is fitting that by civil authority the church should hold through her ministers and otherwise a prominent place in reference to marriage. And it would be difficult to overestimate the responsibility of the churches in permitting their ministers to solemnize marriage between parties who are violating God's ordinance of the wedded relation. In this great moral interest, as in all others, the church is to help the state to a clearer understanding of what God's will is, and the discipline of the church to keep her skirts pure from the guilt of unholy divorce, and to help in every possible way to bring the state enactments on marriage and divorce into complete harmony with the law of Christ.

## OUR NEW POSSESSIONS—WHAT SHALL WE MAKE THEM?

BY PROF. D. B. WILLSON, ALLEGHENY, PA.

"Our New Possessions—What shall we make them?" is the theme which I am asked to discuss.

Our new possessions:—

Within the present term of the Chief Executive, the flag of the United States has been unfurled on Hawaii, on Porto Rico, on Guam and on the Philippines, has been unfurled in token of supremacy. The questions connected with the acquisition of these isles, I take to be in a great measure, questions of the past.

I was but a child during the Mexican war, yet I well remember the mind of my father, an old time Abolitionist, as to the morality of that conflict on our part. But after the treaty of Guadalupe Hidalgo had been signed, and Mexico had ceded to the United States the vast territory between Texas and the Pacific, receiving in return the sum of fifteen million dollars, we began to study in school the new boundaries of the national territory, reaching to the Rio Grande and far west to the sea. So now after the Treaty of Paris, the children in the schools are learning lessons describing the new territory in distant seas.

This expansion brings not only added territory, but also added care. There is greatly increased responsibility with the gain of our new possessions. The all important question is, what shall we make them?

Hawaii had been long under American influence. The other isles were colonies of Spain, colonies of the power which in the sixteenth century was the greatest of the world powers. Under her patronage Columbus had discovered this New World, and by her bold navigators Spain was put in possession of vast dominions in both hemispheres. Wealth flowed into her treasury, and she became the richest of all kingdoms.

What did Spain make of her new possessions? We might as well ask, what did Assyria, and Babylon, Egypt and Rome make of their tributary lands?—Ah, but these were heathen empires. Yes, they were heathen empires, and greed and oppression marked their dealing with these, who to them were inferior, subject races. What character is given these empires in the Word of God? Egypt is Rahab, the proud,

of old the oppressor of the chosen people of God. Babylon and R are presented in prophetic imagery as beasts of prey. The pride Assyria, the haughtiness of Babylon are denounced by the prop

Now these sins of pride and oppression are more offensive to when exhibited by a nation that has the light. For these sins Spain, then, this nation, the United States, was used as the ro His anger; and the justification of her act is that she has been a de erer, a redeemer for the poor oppressed. Otherwise, her work been robbery and spoliation. These isles are, then, a trust from The nation that held it for centuries has been removed in the ad istration of divine justice, and a young nation has been placed in t the new trustee herself a colonial possession of an Old World pc in the previous century.

What, then, taught by the past, shall we make of our new sessions? We may not make them merely tributary to our own we This has been their fate hitherto, and the fate of large region: the earth. The natives were long held as slaves. They have been hel tillers of the soil. The demand on them has been for the produc the soil, the raw material; and in providing this, even when nomin free they have been kept poor, as an agricultural people with varied industry; or if slaves, they have been treated as Pharaoh the people of Israel in his demand for the tale of bricks, taking t outery in their misery as an evidence of idleness, to be followed the exaction of more labor. This course has a doubly ill effect, cr ing the life out of the toiler, and brutalizing the master. One tl more and most terrible of all, certain though often delayed, suc course meets with the just judgment of Almighty God. We may count the advocates of the strict unsentimental commercial polic; men of the past or as confined to one nation. In the summer of in a leading periodical, a retired officer of the Bengal service lame all missionary work as putting wrong ideas into the minds of subject races, leading to insubordination and preventing the best turns. He had the effrontery to speak for all Anglo-Indians as orable to the reshipment of the missionaries but held in check Exeter Hall sentiment at home. Nor are such views unknown in land when we read the discussion of the so-called Negro Prob The great apostle chosen of Christ and sent to the Gentiles, the tions, said on Mars' Hill to the haughty and wise Athenians: " that made the world and all things therein, hath made of one b all nations of men for to dwell on all the face of the earth." S some way, we must make evident in our administration of aff that we believe in the unity of man. Of the high quality of ju between man and man, it has been said:

"Justice is the great interest of man on earth. It is the ligar which holds civilized beings and civilized nations together. Wh ever her temple stands and so long as it is duly honored, there

foundation for social security, general happiness and the improve- ment and progress of our race. And whoever labors on this edifice with usefulness and distinction, whoever clears its foundation, strengthens its pillars, adorns its entablatures or contributes to raise its august dome still higher in the skies, connects himself, in name and fame and character, with that which is and must be as endura- ble as the frame of human society." This calls us, then, to something higher than trade.

What then shall we make of our new possessions?—We must aim to make them Christian states. This is the goal; much lies between. The aim must be ultimately to give them autonomy. Meanwhile this nation is to them in loco parentis. Many stages of discipline lie be- tween them and self-rule.

We may not replace the colonies in their old condition. Here is a most difficult problem. There has been a union of church and state, not the mutual help of a reformed church in a reformed state, but a union of "the church," so called, with the state, and under conditions most harmful both to religion and to the state. "The church" has enriched herself, as have the governors. The state of affairs is much as at the dawn of the reformation. Gen. Joseph Wheeler writes from Santa Reta, Isle of Luzon, September 18th: "I have now seen much of the country and the people in that part of Luzon for about fifty miles north of Manila. In every town there is a magnificent stone church and a convent or monastery. The insurgents have a great anti- pathy to the priesthood or friars, and they have dismantled many of the churches. The value of the church and monastery of a town seems to be equal in many cases to the value of all the other build- ings in the town." Mr. Harriman writes in the Independent of Oc- tober 19th: "The writer saw a map of Manila, printed in colors, de- signating ownership of lands and certain buildings. Considerably more than half was designated as owned by the 'church.'"

We can see what the old conditions have brought about by caus- ing revolution in South America. Dr. Bushnell said in 1892: "In all that group of Republics, only the little State of Ecuador remains as the Spaniards left it. Chili and the Argentine Republic have abolished parochial schools, and forbidden the acquisition of property by ec- clesiastical orders. Chili has expelled the Jesuits, made education compulsory, and put a state tax on such of her citizens as persist in sending their children to priests and nuns to be taught. In Uruguay, parochial schools have been closed, monks and nuns expelled from the country, and free public schools substituted under a compulsory education law." So also in Venezuela; while in Ecuador Dr. Bushnell says: "Ten per cent. of the population are priests, monks, or nuns; one-quarter of all property belongs to the bishop; 272 days of the years are feast-days; 70 per cent. of the children born are illegitimate; and illiteracy is the normal condition. They have no railroads, no amusements but cock and bull fights." (Toronto Council, p. 407.)

The complex conditions in the union of "the church" and the state have been followed, we thus see, in South America by acts which seem summary and even violent in the eyes of Americans.

How far is the new civil power responsible for the conditions of the old conditions, and how far can the civil power remedy them? Captain Leary, U. S. N., governor of the Isle of Guam, reports to the navy department that his authority as governor was completely subverted and every one of the measures of reform which he proposed was being defeated by the hostility of the friars. After exhausting all other means to overcome this influence, Captain Leary reported he was obliged to notify half a dozen of the friars that they must have free transportation away from Guam, and he should expect to avail themselves of the offer. That left but one friar on the island and he was a man whose character and reputation were such as to convince Captain Leary of his fitness to remain. This report from Washington, October 30th, has been followed by another report from the navy department, given out November 21st. In this report Captain Leary gives an account of his orders as to industry and family life requiring marriage in place of concubinage. He says to the people: "The existing custom of raising families of illegitimate children is repulsive to ideas of decency, antagonistic to moral advancement, incompatible with the generally recognized customs of civilized nations, a violation of the accepted principles of Christianity, and a degrading injustice to the innocent offspring, who is not responsible for the conditions of his unfortunate existence."

Patience is needed. The Philippines present no such example as this small isle. There must, however, be a sundered connection between "the church" and the state, lest the latter may make the people be worse than the first. Liberty in itself may not flourish under old conditions. The South American states have passed through a series of convulsions, and can not be said as yet to possess stable constitutional governments. The temptation for public men will be for political ends to tamper with the problem, and to separate "the church" from the public revenues, and to temporize with the evils.

This separation will come not in indifference by the state to the highest welfare of the people. Men may talk here of secular education as if with this a Republic such as ours may be built up; but this was settled by Christian men, its early institutions were Christian, the Bible was in the homes of the people, in the schoolhouse as in the pulpit; and no inference can be drawn from our course of seeking thus to create a state from such elements as are to be found in these isles, even polygamy and slavery remaining. There is need of a formative stage for men of the highest Christian character to be placed in control. Consider the qualifications laid down, long ago, for rulers, as we read in Exodus, "able men, such as fear God, of truth, hating covetousness." Think what a curse has been t

ousness of rulers in utter contempt of God! How can the best men be led to go out to these distant isles? They must go out in the spirit of a high calling, as Anson Burlingame a generation ago in his work in the Chinese seas, and of late years, John W. Foster, in the same waters, and as Gen. John Eaton went to Porto Rico. Such men may be had. They are a different class from politicians. These would mar the work, and shame this nation, by acts like those of Berkeley in the days of Colonial Virginia. The other class would shed honor on their country and bless their fellow men.

The Bible must be given free circulation. It should be found in the schools. This nation is the guardian of these people, and as the state seeks high qualifications in one to whom she commits the care of the orphan, so she herself must have a high standard. This is to fulfill the mission of God. To do otherwise is to fail in duty.

These new obligations have sobered the thinking of many of our people. They may lead to a re-thinking of the attitude of this nation towards the Governor of nations, not naming him in the fundamental law.

Abraham went out from Ur of the Chaldees, called of God to enter a land that he knew not of. To him it was said that in him all the families of the earth were to be blessed. We have gone out and entered lands that we knew not of. Our future lies in this, "Shall we carry to them the blessing of Abraham, in serving Christ?"