

we start home. It is the best small town on the island; what I mean by that is there are more rich and well-educated people in this town than in any other. The people of this town have as good an education in Spanish and Tagal as the inhabitants of a town of similar size in the United States have in English, and quite a number can talk French and Latin, but the country people are very ignorant, and also very poor. Only a very few can speak any Spanish at all, and then only a few words. They earn a living by working in the cocoanut groves, which comprise the greater part of this province. Although there are some very nice fields of rice which give employment to a small part of the population. The people that own the land live in towns, and the work is done with hired help. The cocoanut groves yield about 15 per cent. on the money invested after all expense is paid. The rice about eight per cent. To grow rice requires about three times as much labor as it does to raise wheat.

There is quite a bit of coffee raised in this province. It grows wild where the land is uncultivated. The coffee is small, but of good quality.

There is at present a big feast in progress in this town. It lasts until the 13th of December, or four days. It is a grand sight to see the procession on their way to and from the church. They are mostly all dressed in white, except the richer class of women have black silk skirts. Their clothes are as white and spotless as snow. Most of their faces are well besmeared with white face powder. Most all of the women wear face veils. Most of the inhabitants are a mixed breed, Filipino, Spanish, Chinese and Japanese. I think every Filipino in town wants independence. They are proud and don't like to be dictated to by anybody. They like to dance, and most of them are good dancers, and about one-fourth of them can play string music; lots of boys ten or twelve years old are good violinists.

There is quite a number of native stores in town where the soldiers have been able to get credit from one payday to another, and until the last three months the boys paid very well. The natives got the belief that the cavalry would pay their debts, so they trusted them once too often. The boys went in debt very heavily, and when pay day came over half of them would pay nothing.

I know one woman that had \$1,200 on her books and collected only \$400; another had \$500 coming and only got \$50. Most of it was for ham sandwiches and cheese, butter, canned goods and beer. So you see they have lost their respect for American integrity, especially among soldiers. It is a shame. If the soldiers had conducted themselves as well here as they did at home when civilians, the war would have been over long ago. But because the uniform of a soldier or an officer gives them the advantage of the native, they have in many cases, yes, thousands of them, abused the confidence and also the personal rights of the better class of native citizens. The officers are often found wanting in honor and manhood as well as the private.

THE CHURCH OF THE FUTURE.

An extract from "The Religion of Democracy," by Charles Ferguson. Published by Funk & Wagnalls Company, New York. This book was reviewed in The Public of February 9.

All things grow from the seed—nothing is created out of nothing. The future comes out of the past, and the seed is not quickened, except it die. The new Church will come out of the old Church, when the seed is ready for the furrow—when a little podded sect stands ready in its heart to die.

Three notes and signs, which characterize—yes, constitute—the existing sects, will characterize and constitute the Church of the future by their unprecedented absence. The three essential notes of a sect are the attempted establishment of the sacred in separation from the secular, of good people in separation from bad people, and of true propositions in separation from false. The rise of the new catholicism is in the dawning conclusion that these distinctions, in so far as they are frequent and fruitful, are self-vindicatory, and do not need to be institutionalized or established. The risk of losing the eternal things in the temporal things, of contaminating the good by the touch of the evil, of missing the reality through too earnest a regard of the phenomenon—this is the intrinsic and inevitable risk of faith, the trial and task of those who would live in the real world and build the City of the Soul. It is the faith of the religion of the Incarnation that the risks are not losses; that it is good to break the barriers and live out dangerously into the world.

The Church shall discover the eternal in the flesh. It shall understand that civilization is the sum of all sacra-

ments and the supreme and most intimate test of the spirits of men. It shall see in the problem of labor and bread the involute of every spiritual and eternal issue. The Church shall engross itself in materials, in the humanities, the courtesies and the arts. It shall work a new orientation of the common law, stifling the legal point of view from property to persons, destroying the fetish of capital and denying the capitalist a hearing save as a member of the fraternity of work.

It shall be disclosed that God has so framed this tangible world that it will respond only to the communion and unanimity of men—balking and confusing all science and art, all labor and commerce save such as is accomplished in love and faith. The building of the world city will be seen to be the goal of history—unattainable save through mighty regenerations and redemptions. The nations hitherto have been the serfs of nature, "adscripti glebae," thrall and cumbered in the clod. The earth has possessed the people, and history has been mainly a gloss upon economics. The programme of the new era is to put the people in possession of the earth—to put the whole people in possession of the whole earth.

So much for the first note of the resurgent Church—its sacred and eternal secularity.

Secondly, the Church will utterly shatter the caste of goodness and definitely abandon the attempt to mark a distinction between good persons and the bad. Its sacraments must be offered to all the humble and child-hearted without any kind of stipulation of conformity or faintest implication of special sanctity. The Church will refuse to exercise what is called spiritual discipline, and it will jealously guard its officers from the imputation of being particularly pious.

For to be particularly pious is not merely pharisaic, it is flat paganism; it savors of the siege of Troy and the platitudes of Greek philosophers; it is flying in the face of Christianity and making the clergy and all the communicants a jest.

According to Christianity, goodness is not a thing for which a man ought to be publicly marked and praised, but a thing for which he should be privately congratulated. Christianity has no economy of certificated virtues; it does not deal in medals and diplomas. It sets up no model, pattern, paragon or celestial fashion-plate. Its ideal goodness is ineffably good, because, with unflinching sweetness and strength,

it confounds itself incontinently in the bad.

The Church will regard itself as constitutionally coterminous with secular society. The point is not that the Church will strive to reach the very low and bad people—it has been trying to do that for a long time, with curious and confused results; the point is that at last the dead-set to save souls will be abandoned; and instead of keeping up the haggard, weary chase, the Church will simply assume both the pursuers and the pursued—regarding them all alike as equal constituents of the commonwealth.

The religion of democracy takes in all the people without exception, not because it is indifferent to moral and spiritual distinctions, and not because it holds that men are naturally good, or even that everybody is sure to be saved. It is not because it makes light of the eternal and tragic issue between Jerusalem and Babylon, but because it would give its whole soul to that issue, that it has written upon its doorposts and the footpace of its altar: Judge not. Unto this last, and He was made sin.

And in the third place, the Church will abandon the attempt to truss up and underpin the Truth, and will, on the contrary, repose in quiet strength upon those sills and girders of the universal frame which have been or hereafter shall be discovered. It will appear that the Truth is not a sacred deposit to be kept in a box under guard of priestly seneschals, but a living, tremendous Thing—able to take care of itself as well as of all who will trust it. Such is obviously the case with the truth of physics; so it is also with the truth of metaphysics.

OUR SYSTEM OF TAXATION.

Old Sam Head made his millions running department stores. His method was simple. He would buy a building or take a long lease in the best part of a town. Then he would divide it up, allotting the front to fancy goods, the center to dry goods and the rear to groceries. He would entice merchants to hire of him sections of the store. He furnished light, heat, elevator service, detectives, caretakers for the building and cleaners for the aisles. For the best situations he charged the highest price, but being a good natured fellow, he gave a peanut man the privilege, for nothing, to sell his wares on the sidewalk.

One day he suddenly disappeared, and the boys took up the business. Wood Head, who was an observing fellow, took a point from the ways our cities

are run, and reversed the old man's methods. He charged a fee for bringing goods into the store and appointed officers who received the dues as they passed the door. Some of these fees were on the value of the goods, and some of them a fixed price for each article. He argued that, although this required a considerable number of officials, the customers who purchased goods never noticed that there was such a change, and the income derived from it relieved the seller of the goods from a part of his fees for the ground rent.

In addition to this, it induced some of the storekeepers to start making manufactures of their own, which seemed to make a demand for floor space; yet somehow, the receipts fell off and the store did not seem to be prospering.

Another brother, Bill Head, said the best thing to do would be to charge every customer who came to do business a fee based upon his estimated income. Customers seemed to object to this, and would never give their incomes correctly. They were dishonest. But Bill insisted that the principle was a just and fair one. He said "they pay according to their abilities."

Dick Head said he believed in internal revenue, and instituted a tax on all corsets worn in the store. He said corsets were injurious, anyhow. This tax was constantly evaded, however, by unscrupulous women, who said they wore only waists. The young men especially objected to being examined as to whether they wore corsets. Sharp Head, who was a far-sighted sort of chap, seeing that his brother's plans were not working as well as they might, and that a change in the management was bound to come, induced them to give him a lease (which he duly recorded) of the elevators, and charged everybody for going up or down. He put in an improved elevator, and pointed out to the firm what a public service he had done.

Big Head, taking a point from him, got a similar franchise for supplying light, and as he had not the capital to put in the electric lights that were needed, he got an agreement out of the concern that they would give him bonds for an amount sufficient to cover the actual cost of putting in an electric light plant, and he should charge a moderate fee for the service.

The custom of the store, however, seemed to be dwindling, and it was necessary to devise some new methods of raising revenue. A conference of the brothers decided that a proper source would be a small charge for the water in the drinking fonts and the

lavatories. By a happy inspiration, the firm also sold outright the exclusive privilege of supplying heat to the building, for which every storekeeper had to pay in accordance with the amount of floor space he occupied. This brought in a large sum which kept the firm going for some time. Nevertheless, the business declined.

Wood Head now admitted that his tariff on goods coming in was not working well, as it did not bring enough revenue. He claimed that it had done its work by establishing industries, and that it would now be well to establish licenses to do business. He urged that those departments which sold soda water and other things that people did not need, ought to pay for the privilege; that if customers did not wish to be taxed, they should not buy these things.

Bill Head stuck to his income tax; but as it was very difficult to collect, he consented to modify it so that only the merchant should pay it. On these, however, he made them swear to the amount of their profits, or rather for the most part, swear that there were none.

Wood Head said that, in his opinion, Sharp and Big were making all the money that was in the business, and that the wise thing would be to charge them a fee for the privilege they had.

These plans, however, were of no avail, and the brothers despairingly concluded that there could be no natural and scientific plan of taxation, and made an assignment.—Bolton Hall, in Johnstown (Pa.) Democrat.

A FILIPINO'S PLEA FOR LIBERTY.

Extracts from an address delivered by Senor Sixto Lopez before a citizens' mass meeting in the New Century hall in Philadelphia, on the evening of March 12.

The question of importance to the people of both America and the Philippines is not whether certain things were done which many persons think ought not to have been done. It is not whether certain promises were made, or alliances entered into. These questions are interesting and important, but they relate to the past. The question of vital interest has to do with the present and the future—it is the question of Philippine independence.

There are two aspects in which this question can be viewed—that of right, and that of fitness. Have the Filipinos a right to independence? Are they fit for independent self-government? An affirmative answer to either or both of these questions will