

Ah doubts if de President would discha'ge white sojers fo' de same reason."

Rastus seemed quite gloomy over the prospect of any improvement in the future. To see how he would take it I gave him a brief outline of the power of taxation of land values to break up trusts, raise wages, lower rents, cheapen commodities, etc. He listened very attentively and declared "it was perfectly cl'ar dat's de bes' and easiest way to make bettah times."

CARLOS LUJAN.

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## WHAT THE PHILIPPINE INDEPENDENCE PARTY STANDS FOR.

### A Letter from a New Adherent to the Party.

Mr. Erving Winslow, Secretary Anti-Imperialist League, Boston, Mass.

Dear Sir:—I received your esteemed letter of the 20th of July last, by the receipt of which I feel greatly honored, inclosing the manifesto of the Independence Party constituted in Manila, and to which you call my attention. I thank you very much indeed for the interest you take in our political situation, an interest which cannot but awaken in the bosom of the Philippine nation a feeling of gratitude and veneration.

I will state that in spite of my letter sent you on the 23rd of March last, I now belong to the Independence group, and consider it an honor to do so, and that every good Filipino should so consider it.

I say this, because without doubt you will be surprised that after having avowed evolutionary ideals (those of the Federal party, which look to improved economic conditions before Independence) in mine of the 23rd of March, I should now, on the 7th of September, nineteen hundred and six, belong to the Independence Party. This may appear to betray a lack of consistency on my part, which might cause you to form a rather unfavorable opinion of me, and I therefore consider it necessary to explain to you the motive which has induced me to change my political creed.

Formerly I believed, and I still believe that the Philippine Nation is essentially capable of being an independent nation and that with more reason than many other people that have long enjoyed such a precious liberty, because our nation united innate qualities of docility and love for good order as can be seen from the history of the two revolutions it has passed through, during which not one-hundredth part of the disorders and crimes have occurred which usually mark revolutions among nations called civilized.

If love for good order and morality are qualities which especially characterize nations predestined to be great in history, then, my dear sir, the Philippines are surely called to become in time a great nation.

To prove my assertion you only have to remember how few police officers are necessary to maintain good order here in towns of as many as ten to fifteen thousand inhabitants. There are towns in this province which have not more than four police officers whose only weapon is their baton, and yet good order in these places is not disturbed.

But even with these favorable conditions I had been

of the opinion that the moment had not actually come yet for assuming that heavy burden which must accompany the attainment of the supreme and constant aspiration of all nations.

Our great necessities on one hand, our limited resources on the other, and the critical situation which the Philippine Archipelago is passing through in general, had convinced me that in order to be able to maintain our independence we lacked the economic basis that is the cornerstone on which the prosperity and happiness of a nation repose.

Entertaining this idea I had found no other solution than a wise, although short evolution, so as to allow the people time to recover from its prostration and to avail itself of the school of experience, just as the fruit forms and ripens while still hanging from the tree.

But unexpected circumstances which I need not enlarge upon here, have convinced me that the death of our cherished and universal aspirations would result from this evolutionary process.

Above all, my dear sir, I have convinced myself that the protective system which prevails in the United States is incompatible with the economic progress of our country.

I have convinced myself that beneath another flag, which is not that of our nation, our agriculture, our commerce and our business cannot flourish because no country, however noble and unselfish it may be, will ever consent that its protegee ever should become an economic nightmare in its path.

This would be an unpardonable don-quistism, and in this century of prose and money Don Quixote is an anachronism. I also have convinced myself that the idiosyncrasy and the character of a nation requires much time and much work if it is to be reformed, and in the meanwhile there must be a condition of paralysis and anxiety such as would be impossible for our people for any length of time.

To aspire to independence by means of evolution is to try to form a nation after the pattern of another, and this is a long and difficult process, if not an utterly impossible one. I have also convinced myself that those who speak of the incapacity of the Philippine Nation confound that which is essential with that which is purely accidental. While some among us advocate evolution as a means for instructing and educating the people, in fact the only thing that we need is that protection from without which guarantees our nationality, so as to avoid the danger of international ambition, because as regards social and moral education, we have as much of it as many European nations. The proof is found in the criminal statistics of the country.

We have money enough to maintain a better and less expensive government than that very costly one which is trying to make the people what the government wants it to be, and not to make itself what the people want and expect, dictating laws one day which the next day are cancelled and changed in a thousand places and in a thousand ways, so that justice is converted into a mere babel.

Believe me, dear sir, that even our ephemeral government at Malolos showed no such incapacity. This is due to the fact that he who governs the house does not belong to the house, and everybody knows the old Spanish proverb: "The fool is wiser in his own house than the wise man in his neighbor's."

Secondly. The study of the complex machinery of the government has impressed upon me the fact that it is without precedent in any part of the world, since it is not colonial nor autonomous, not colonial because it has some features of autonomy, and not autonomous because it has so much of the colonial about it.

I have learned to recognize the discriminations so undeserved by the Philippine nation; the play of the pawns and the shuffling of persons on the pretext of economizing, where the Filipino is always the loser; the painful spectacle of the reversal of the instructions of the lamented McKinley that a government of Filipinos assisted by Americans was to be established; the indigestible medley of laws which only seem to have been made with the deliberate purpose of denying the requirements of the country and which far from raising the people from its prostration, are depressing it more and more; painful evidence of a misery which increases from day to day everywhere, and which will stifle the voice and extinguish the liberty of the people.

All this, my dear sir, has convinced me that without independence we never can become prosperous and happy; has convinced me that if we are to wait until the fruit ripens on the tree and is then taken off, sweet and fragrant, as I sanguinely predicted in my letter of the 23rd of March last, we are in danger of only finding the wretched remains the ravens may have left.

To-day the fruit is palatable, provided we only profit thereby; to-morrow it may be too late and we shall not have tears enough to decry our misfortune, and woe to our sons' children and the children of our children! Clearly we can see that every day that passes renders the foreigners more and more masters of our trade and industry. Agriculture, far from advancing, goes back; instead of being converted into a government of the people, our government becomes more autocratic; every liberal concession is hemmed in by a thousand restrictions in its administration; favoritism runs rampant. Under an arbitrary power public opinion has lost all influence, as if we were not a nation, but rather a flock of sheep. Such things preclude the possibility of national happiness and progress. In this manner it is impossible to continue unless we are to lose all pride as citizens. Those who are in power neither see nor care to see; but the people which must always endure, hears and feels! Such are, in short, my dear sir, the causes that have induced me to radically change my creed.

It is a human privilege to err, and it is a proof of wisdom to abandon errors, and I therefore have affiliated myself with faith and conviction with our new political party which has just appeared in the arena with so much enthusiasm, welcomed by the body to which you belong; and these are the causes that now make me look upon evolution with horror.

Now that I have explained the motives which caused me to change my convictions, it only remains to add that the immense majority of the Philippine people belong to the Independence Party. The Government Party—that is the evolutionists—counts but few among its adherents, and those are mostly people that live off the budget or expect to live off it. Perhaps there are some members of this party that still believe sincerely in the ideals that they maintain, but most of them are acting either under

political duress or for selfish reasons, not inspired by any patriotic motive, but only by hopes of personal advantage from the present government. In the next presidential elections in the United States may the cause of justice and liberty triumph!

Having confidence in the American nation that adheres with unselfish love to its wise constitution and its provisions, bequeathed to them by their forefathers, we hope to secure in a short time our independence by means of an international neutralization, while bonds of love and gratitude may unite us to the noble nation of the United States.

Please accept for yourself and your associates the expression of the highest esteem and the blessing of a people which will never cease to admire your sentiments of humanity and justice.

Most respectfully yours,

[Signed] JOAQUIN V. y FORTICH.

Bacalod, Negros Occidental, P. I., Sept. 7, 1906.

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## THE RESPONSIBILITY OF THE CHURCH FOR THE SPIRIT OF GRAFT.

Portions of an Address Delivered by the Rev. John Whitehead Before the Ohio New-Church Association at Indianapolis, September, 1906.

The suggestion that any responsibility for the existence of graft rests on the church may seem absurd, and even repugnant to our sensibilities. Yet in these days the church is not so surrounded with sanctity that it is free from rational investigation. We are accustomed to think of the church as the medium by which the life of heaven is implanted in the hearts of men. This idea and that of graft are so incongruous that it seems impossible for them to exist together in the same body. . . .

But the church as the bearer of a divine message is one thing, and as an organization of imperfect and fallible men it is another thing. The church as composed of men partakes of their fallible and imperfect nature. Their ends and purposes affect and direct its movements. Their ambitions and aspirations affect its actions, and their opinions even bias and pervert its teachings and doctrines. The dignitaries of the church have the same feelings and passions as other men. They have their ambitions, the love of power and authority, the intolerance of opposition, the desire for wealth, and the susceptibility to flattery which other men in humbler walks of life feel. These feelings natural to all men oftentimes lead even high officials of the church to commit wrong and do evil. The church has not been free from acts of cruel oppression and despotism, of extortion and wrong, of greed and graft. What has been in the past existed because human nature is the same in all men, in priest and minister, in general and statesman, in the business man and workman. None are immune from the tendency to evil, and the germs of graft may find congenial soil in the heart of the members of the church as well as in the rest of the community.

The holiness of the ministerial office, the subtle influences of ceremonies, the splendor of rituals, the pomp of high position and the influence of religious sentiments may be used by designing men as tools to accomplish base designs that are far removed