

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

from the spirit of the Divine Master. The claim of regeneration, the appearance of sanctity in minister or priest, his solicitousness for the salvation of souls, and the fact that there have been many noble men throughout the history of the church, all tend to secure the confidence of men. This sometimes enables designing men to accomplish ends embodying the very spirit of graft. This hidden subtle spirit may be the more dangerous because covered over by a holy external cloak, like "a wolf in sheep's clothing." . . .

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The expressive term "graft" is used in the sense of parasitism. A parasite feeds on the substance of another, taking something from it, but giving nothing in return. In a true form of society, of industrial activity, of governmental usefulness, or any other form of productive energy, every person adds something to the value of the product. Such a person should receive compensation in return for value produced. In industrial lines every workman, foreman, and employer fits into the machinery of production, and the profit is divided among them according to some recognized custom or principle. Each contributes from his capital, intelligence, skill, or labor to the total result. When persons are injected into the system who contribute nothing to the increase in value, and yet receive a portion of the profits, they are grafters. They add nothing from their energy and skill, but take something from the net result. The reward to each useful member of the body is then less than it otherwise would be. It is evident that all the useful members of the industry suffer when useless members are admitted. Not only do they suffer by receiving a smaller proportion of the profits, but they suffer from the disturbance of order in the body. If an idle workman receives the same compensation as an industrious one discontent arises among the good workmen, because they see the injustice in the system. Discontent soon introduces disorder into the whole body. The disturbance produced by a mosquito is not proportional to the quantity of blood extracted; the annoyance and the poison are added irritants. So the measure of the industrial evil is not gauged by the quantity of money extracted by grafters from the earnings of others; there are added poisons in the form of discontent and the desire of following the evil example. Graft begets the desire to graft. The same principle applies to every form of human activity whether industrial, governmental, or intellectual. The usefulness of the product of human activity should be the measure of the reward received by the producer. An idle, useless member should receive nothing. An injurious member who produces evil, disorder and disturbance, should be lopped off. The body of the community is better off without him, even as the human body is better without parasites. There are plagues of lice spiritual, as well as that which infested the Egyptians.

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When anyone produces something useful to his fellow men, he has a just right to receive compensation therefor. This reward for value produced supports him in his usefulness, and provides for its continuance. If the church produces something of

real value in the development of human life and happiness, justice requires that it should receive compensation in return. In this respect the church does not differ from any other profession or industry. The minister, author, lawyer, statesman, merchant, and workman stand on the same platform of just compensation for useful service rendered to the community. It is not true either spiritually or naturally that salvation is free. Nothing is free in the sense that a benefit received does not require a reciprocal acknowledgment thereof. There are no beggars in heaven, nor are there bargain counters in the kingdom of God. The services of priests or ministers stand precisely on the same footing as other services. Their use must be supported by contributions from some source. Even the income from invested funds comes from the community at large. It is taken, like all other incomes, from the total product of the entire community. If any portion of this product is given for the support of useless members, it is a graft on the rest of the body which suffers as a consequence. There is total amount of profit in the year out of which the whole population is supported. This profit is the result of all the useful energy expended during that time, and is the reward due to that energy. What the useless members draw from that total profit is a graft on the rest, because they take something which they have not earned. Such graft is found in every form of human activity. The great problem is to discover and eliminate these grafters from the body of society, even as the useless parts are eliminated from the body by the purificatory organs.

We must not conclude that every man in the community should add in a direct way some gross material value to the useful products. There are many useful employments that give life, vitality, pleasure, and delight to human life, though they are not visibly material. Among these are intellectual pursuits, amusements, recreations, and among the highest those which cultivate the religious sentiments and feelings. These, like the invisible soul in the body, enter into and vitalize the energies displayed by many in the more material planes of life.

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Like every other human activity, the church should give to the community some useful element benefiting those whom it serves. What is the nature of this benefit? and how can we discriminate good from evil in this plane of human life? These may perhaps be seen clearly when viewed in the light of history. The uses of the church may be divided into two distinct classes:

First, that of worship, which leads into some relationship to God. Second, that of life, leading into some relationship to the neighbor. The two things implanted in human hearts by these uses of the church are love to God, and love of the neighbor.

These constitute the very heart of religion. They are the means by which we may test the usefulness of the religious activities and life. . . .

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But if the spirit of graft still lingers in the church, how can it cleanse the body of the community? If the spirit is corrupt, how can the body be purified? Christ said, "Cleanse first the inside of the cup and

platter that the outside may be clean also." The church, not only in its teaching, but in the lives of its members, must be an exemplar of purity; otherwise anything which it may say in regard to the prevailing corruption will be discredited. We must remember that the church claims for its converts the purification of regeneration; that in its members the spirit of the world has been supplanted by the spirit of heaven. If this doctrine be true, its members should be in the forefront of every movement for the purification of humanity. This is indeed frequently the case; but do we not often see the grafter in the pew, and the minister afraid to disturb him by any specific teaching against the evils that are eating out the heart of society? Are not many of the chief offenders respectable members of the church and prominent in its councils?

This condition exists not in any one denomination of Christians, but in all. Ministers are very often afraid to preach against the evils of which their own members are guilty. Under such conditions how can they help to purify the community at large? When any investigation exposes corruption in business or politics, do we not find many of the guilty parties to be members of the church? . . . The preaching against these prevailing evils is oftentimes choked in its utterance by the weakness of the minister, or by the opposition of the pew crying, "Preach unto us smooth things." Must not the church begin by first purifying itself through a strong preaching of the truth, condemning the corrupt influences prevailing in the world? If the church becomes purified, the world will soon feel its regenerating influence. . . .

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Do men at this day consider that their religion has any relation to their life in business, politics, or society? We often hear it said that men cannot succeed in business if they apply the principles of Christianity to it. Is not this equivalent to saying that many professing Christians use unprincipled methods in business? If this is the case what kind of regeneration and newness of life did they attain to when they were converted? Do not many Christians separate the idea of religion from the idea of business? Men prominent in the church organize stock companies and sell watered stock, knowing that no dividends will ever be paid on it. They seek or give rebates against the law. They violate the laws of the State and the nation as well as the laws of God; and if prosecuted they use every technicality to delay or circumvent justice. They are shocked if lesser criminals do not receive swift punishment; but if their own interests are threatened they seek swift punishment of their adversaries. These breeders of contempt for the law always expect its full powers to be used in securing to them the full enjoyment of their ill-gotten gains.

The common mode of viewing salvation seems to regard it more as a method of escaping the consequences of sin, than as salvation from sin itself. The murderer in the electric chair is assured of salvation, but his victim, sent suddenly into eternity, goes to perdition. Men go through the throes of conversion and confession, and have their sins forgiven; but politics and business are as corrupt as

before. Christianity has no relationship to this part of life, if we judge from the results in the practical life of the world. . . . It sometimes even appears as if the various bodies of the Christian church had lost sight of the great end and purpose of its existence, namely, the reformation of the life of its members. . . . But, "by their fruits shall ye know them."

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ON THE LADDER.

See the men who are on the ladder:
How grim they look and how hard they try;
How they have to strain for each little gain,
How eager they are to be getting high.

See the men who are on the ladder,
Climbing away as the moments go,
Each watching to get a chance to set
His heel on the hand of the man below.

—S. E. Kiser, in Chicago Record-Herald.

BOOKS

THE LITERARY CAREER OF ERNEST CROSBY.



A literary career of growing interest and value is that of Ernest Crosby, whose new book, "Golden Rule Jones, Mayor of Toledo," has just come from the press (cloth, 50 cents, postpaid; paper, 25 cents, postpaid). This charming little story of a lovable man is an excellent example of Mr. Crosby's style, and will well serve as an introduction to this author for those who do not yet know him. Such persons will find after reading one of his books, that they will be wishing to read all the others.

Mr. Crosby's books have sprung quite naturally and spontaneously from the incidents of his varied and useful life. He was born in New York, November 4th, 1856, the son of the Rev. Dr. Howard Cros-