

low-salaried clerkships in banks, stores and trusts, for each of which there are scores of applicants. There are five times as many lawyers and doctors as can find employment, and in consequence thereof prices have risen so high that clients cannot afford the luxury of professional service, and patients prefer to die without a doctor to facilitate their exit. As to the ministry, there are opportunities for starving in mission work, but not much prospect of a competence for a family.

The existing conditions doom the youth of both sexes to lives of perpetual celibacy, and happy homes are denied to all except to those who inherit wealth. Those who have voted for McKinley have voted to make these conditions permanent, and their children and their children's children may have reason to deplore the day of their birth and to regard their involuntary entrance into life as the greatest of misfortunes. They may be condemned to lives of poverty, toil and suffering and denied the rights to life, liberty and the pursuit of happiness, claimed as inalienable in the Declaration of Independence. If they have life it may be without hope; if liberty, it may be to labor for a pittance barely sufficient to support existence, and although happiness may be pursued it may not be overtaken. The people, through the ballot, could apply the remedy for these evils, but how can the people be enlightened when the press is owned by their enemies and all avenues of correct information closed against them? Ye fools and blind, must starvation overtake you before you will realize your condition and apply the remedy?

PROGRESS OF HENRY GEORGE'S IDEA.

An editorial in the Kansas City Star of March 3.

If Henry George could only have lived to see the time when the great state of Colorado was seriously contemplating the adoption of a tax on land values he would probably have been willing, as was the just and devout Simeon, to depart in peace.

A remarkable change in public sentiment has taken place since the unknown California printer put forth his book, "Progress and Poverty," more than 20 years ago. At that time he was regarded as a dangerous man by all conservative people who did not look on him simply as an idle dreamer. His opinions were misrepresented and his book was violently attacked by many persons who had not taken the trouble to read it. It was popularly supposed

that he advocated dividing up the land among all the people. On this supposition a man of straw was set up again and again to be bowled over contemptuously by scores of magazine writers.

Gradually it became known that Mr. George's plan was not so theoretical and revolutionary after all. It was found to be simply a question of taxation. He did not favor a division of the land. He only urged that the value of unimproved land arising from the presence of society should be taken to pay the necessary expenses of the community. He was so far from being a socialist that he believed it was unjust to deprive a man of any of the product of his labor. The present system of taxation, he pointed out, really penalized the enterprising man whose work produced wealth for the community. His plan was to exempt all the product of labor from taxation and to make the "unearned increment" of land values bear the whole burden.

At the time of his death, four years ago, Mr. George's doctrine had made little visible progress in the United States. He had won many converts, but they had been unable to accomplish anything practical. Of late the propaganda has received a powerful impetus from the admitted failure of the personal property tax. It has become more and more apparent that some change in the taxation system is inevitable. The franchise tax has come as the first break from the old plan. Its theory is directly in line with the views of Henry George. Now Colorado has investigated the workings of the land tax in Australasia and is contemplating introducing the system. If it does so and the experiment proves satisfactory, other states will be tempted to follow its example.

OUR NEW AMERICAN CIVILIZATION ON THE WARPATH.

For The Public.

The St. Louis Globe-Democrat of February 27, 1901, furnishes a fresh illustration of the way imperialism deadens the human heart to impulses of truth and humanity. In an editorial headed "Just as Predicted," the Globe-Democrat announces that the Philippine war is over, now that McKinley is reelected. But in its news columns of the same issue (February 27) appears a special dispatch containing this paragraph:

Nearly all the officers of the American army who have served here in the Chinese campaign have also served in the Philippines, and they are unanimous in the statement * * * that the natives of the Philippines will not be conquered in 50 years.

The Globe-Democrat's correspondent adds, however, that it is our "humane policy" which keeps the "insurrection" alive and urges the adoption of the "vigorous" policy now being pursued in China. In order that no mistake may be made as to what is meant by a "vigorous" policy, he says:

The troops of the allies shot every man, woman and child in sight during hostilities, pillaged every village on the line of march and looted every house of anything of value it contained. Whenever any city or town offered armed resistance it was burned after being looted, and charred timbers, fallen walls and stupendous heaps of brick and stone stretching in every direction farther than you can see are all that mark the lines of former streets, of business houses and dwellings. None were spared, especially in the districts where the Russians, Germans and French did the looting.

Millions of dollars in gold and silver bars, called "sishes," were looted from the banks, mints, business houses and dwellings. * * * Months after complete peace has been restored the Russians, Germans and French, in the district they control in Peking, are committing barbarities on the Chinese that would put an Apache Indian to shame. Even now private dwellings are being looted by private soldiers of those armies in such a manner that the officers cannot fail to know it, and there are well authenticated cases of beating and murder where resistance was made.

My own opinion is that the widespread destruction and violence that were part of the invasion of the allies, and even the looting, was a lesson much needed to the Chinese to the effect that the foreign devil, like the worm, will turn. I believe there will be less loss of life and less suffering in the end for the very violence of the first assault by the powers.

Here we have the correspondent of a great republican paper advocating "barbarities that would put an Apache Indian to shame"—because without such barbarities ("unless we pursue in the Philippines the allies' policy in China") "the Filipinos will not be conquered for 50 years!"

Three years ago the republican press of the United States looked with horror upon "Butcher Weyler," yet Weyler never committed half the atrocities which imperialists now openly say the United States must commit in order to force the "blessings of liberty" upon the Filipinos.

LEE MERIWETHER.

A LETTER FROM THE PHILIPPINES.

An extract from a letter written by W. A. Whitman, troop A, Eleventh cavalry, from Pagsanghan, Laguna province, Luzon, under date of Dec. 9, to his sister, Mrs. H. C. Garten, as published in Newton (Kan.) Weekly Journal.

We have been at this camp since May; will probably stay here until

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,