

of the Spanish language in the village schools; but this does not suit the convenience of the village friars, who prefer to be the only available interpreters between their flocks and the outside world. They therefore attempt, usually with success, to prevent the teaching of Spanish, and the "education" of the average native consists of the memorizing of a few prayers and a little of the catechism. In extreme cases he learns to read and write a little Spanish, and may aspire to become a clerk.

Delinquent taxpayers are treated with the utmost severity. The first step is usually to strip them to the waist, tie them to a bench or post, and beat them unmercifully. Even women are subjected to this treatment. If this does not suffice, imprisonment follows, while pressure is brought to bear on relatives and friends. Daughters are not infrequently offered an opportunity to secure the liberation of a parent at the expense of their own honor. Should none of these methods prove effective, deportation follows, with confiscation of property, and the leaving of women and children to shift for themselves.

Should a native manage to get abroad and secure some little education, he is likely to be invited on board a gunboat some evening and not be heard from thereafter, the reason for his disappearance being that he knew too much.

Brigandage is tolerated, if not encouraged, by the authorities charged with the enforcement of the laws. The civil guard go to much trouble in apprehending criminals of the worst type only to have them set at liberty again without trial, or mysteriously "escape" from prison. If there were no criminals at large the fees of the judges would fall off.

All of the civilized natives are adherents of the Catholic faith. There is not a Protestant minister in the islands. Were one to attempt to work in the provinces he would be likely to encounter conditions not conducive to longevity.

The great power in every native village is the padre, or village friar. Friars belonging to orders not allowed to hold parishes in any other part of the world, have no difficulty in obtaining them here. Recruited as they are from the lower classes in Spain, their ignorance is, in many cases, almost beyond belief. Once settled over an out-of-the-way parish the friar becomes a demigod. He is regarded with reverential awe by the native members of the flock who kiss his hands whenever he appears in public, and obey implicitly his every order, while Spaniards living near him learn to know and fear his power, and, as a rule, act upon his suggestions.

In spite of their vows of poverty and chastity two or three of these orders of friars constitute the wealthiest, as well as the most shameless, class in the islands. There is no disputing their wealth nor the enor-

mous power which it brings, while there is no attempt to dispute the fact that they are directly responsible for much of the extensive half-caste population which almost invariably springs up in their vicinity. The most appalling feature of their domination is the use which they undoubtedly make of their holy office to effect the ruin of the simple and superstitious native women and girls, who blindly follow their bidding.

Nominally, the highest authority in the Philippines is the governor-general. Actually the controlling power is vested in the clergy, and woe betide the official, be he civil, military, or religious, who attempts to interfere with Philippine monastic life as it exists. One of two results have invariably followed any vigorous attempt to correct the crying evils which I have enumerated. The too ambitious official has found that money would procure the recall even of a governor-general, or he has met a sudden and mysterious death.

The governor-general is surrounded by a numerous corps of officials to aid him in the performance of his duties, while the islands are divided into provinces, over each of which preside a governor and a horde of minor officials. The whole administration is rotten from skin to core. A few years ago it used to be said that the governor of a province who failed to become wealthy in two years was a fool. Certain it is that few Philippine governors grow wealthy out of their salaries.

All in all, it can hardly be said that the lot of the Philippine native is a happy one. He constantly chafes under his burden, while the half-castes, with their greater sensitiveness and superior intelligence, are perpetually boiling with more or less well-concealed fury. Were arms and ammunition to be had, Spain's rule in these islands would be speedily terminated. As it is, the natives, stirred up and led by the half-castes, have repeatedly risen against the government.

Naturally the Philippine native is a peaceable, easy-going fellow. Under a decent form of government he would give little trouble. No one familiar with existing conditions can doubt that Spanish rule has been a curse to these islands, and it would be a happy day for them should some civilized power take possession of them.—For Missionary Review.

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Oliver Wendell Holmes was so eminent in literature that we almost forget that he was an M.D., but he had decided opinions as to the proper care of the body, as the following instance will show. On being asked if a young man desiring to attain success in life should smoke, he answered: "Certainly not. It is liable to injure the sight, to render the nerves unsteady, to enfeeble the will and to enslave the nature to an imperious habit likely to stand in the way of duty to be performed."