

laboring man and to the vast majority of those engaged in other occupations it would bring expenditure without return and risk without reward.

Farmers and laboring men have, as a rule, small incomes and under systems which place the tax upon consumption pay much more than their fair share of the expenses of government. Thus the very people who receive least benefit from imperialism will be injured most by the military burdens which accompany it.

In addition to the evils which he and the former share in common, the laboring man will be the first to suffer if oriental subjects seek work in the United States; the first to suffer if American capital leaves our shores to employ oriental labor in the Philippines to supply the trade of China and Japan; the first to suffer from the violence which the military spirit arouses and the first to suffer when the methods of imperialism are applied to our own government.

It is not strange, therefore, that the labor organizations have been quick to note the approach of these dangers and prompt to protest against both militarism and imperialism.

The pecuniary argument, though more effective with certain classes, is not likely to be used so often or presented with so much enthusiasm as the religious argument. If what has been termed the "gun-powder gospel" were urged against the Filipinos only it would be a sufficient answer to say that a majority of the Filipinos are now members of one branch of the Christian church; but the principle involved is one of much wider application and challenges serious consideration.

The Religious Argument.

The religious argument varies in positiveness from a passive belief that Providence delivered the Filipinos into our hands for their good and our glory to the exultation of the minister who said that we ought to "thrash the natives (Filipinos) until they understand who we are", and that "every bullet sent, every cannon shot and every flag waved means righteousness."

We cannot approve of this doctrine in one place unless we are willing to apply it everywhere. If there is poison in the blood of the hand it will ultimately reach the heart. It is equally true that forcible Christianity, if planted under the American flag in the far-away Orient, will sooner or later be transplanted upon American soil.

If true Christianity consists in carrying out in our daily lives the teachings of Christ, who will say that we are commanded to civilize with dynamite and proselyte with the sword? He who would declare the divine will must prove his authority either by Holy Writ or by evidence of a special dispensation.

Imperialism finds no warrant in the Bible. The command "Go ye into all the world and preach the gospel to every creature" has no Gatling gun attachment. When Jesus visited a village, the people refused to receive Him, some of the disciples suggested that fire should be called down from Heaven to avenge the insult; but the Master rebuked them and said: "Ye know not what manner of spirit ye are of; for the Son of Man is not come to destroy men's lives, but to save them." Suppose he had said: "We will thrash them until they understand who we are," how different would have been the history of Christianity! Compare, if you will, the swaggering, bullying, brutal doctrine of imperialism with the golden rule and the commandment "Thou shalt love thy neighbor as thyself."

Love, not force, was the weapon of the Nazarene; sacrifice for others, not the exploitation of them, was His method of reaching the human heart. A missionary recently told me that the Stars and Stripes once saved his life because his assailant recognized our flag as a flag that had no blood upon it.

Let it be known that our missionaries are seeking souls instead of sovereignty; let it be known that instead of being the advance guard of conquering armies, they are going forth to help and uplift, having their loins girt about with truth and their feet shod with the preparation of the gospel of peace, wearing the breastplate of righteousness and carrying the sword of the spirit; let it be known that they are citizens of a nation which respects the rights of the citizens of other nations as carefully as it protects the rights of its own citizens, and the welcome given to our missionaries will be more cordial than the welcome extended to the missionaries of any other nation.

The argument made by some that it was unfortunate for the nation that it had anything to do with the Philippine Islands, but that the

naval victory at Manila made the permanent acquisition of those islands necessary, is also unsound. We won a naval victory at Santiago, but that did not compel us to hold Cuba.

The shedding of American blood in the Philippine Islands does not make it imperative that we should retain possession forever; American blood was shed at San Juan Hill and El Caney, and yet the President has promised the Cubans independence. The fact that the American flag floats over Manila does not compel us to exercise perpetual sovereignty over the island; the American flag waves over Havana today, but the President has promised to haul it down when the flag of the Cuban Republic is ready to rise in its place. Better a thousand times that our flag in the Orient give way to a flag representing the idea of self-government than that the flag of this Republic should become the flag of an empire.

The Solution of the Problem.

There is an easy, honest, honorable solution of the Philippine question. It is set forth in the Democratic platform and it is submitted with confidence to the American people. This plan I unreservedly indorse. If elected, I will convene Congress in extraordinary session as soon as inaugurated and recommend an immediate declaration of the nation's purpose, first to establish a stable form of government in the Philippine Islands, just as we are now establishing a stable form of government in Cuba; second, to give independence to the Cubans; third, to protect the Filipinos from outside interference while they work out their destiny, just as we have protected the republics of Central and South America, and are, by the Monroe doctrine, pledged to protect Cuba.

A European protectorate often results in the plundering of the ward by the guardian. An American protectorate gives to the nation protected the advantage of our strength, without making it the victim of our greed. For three-quarters of a century the Monroe doctrine has been a shield to neighboring republics and yet it has imposed no pecuniary burden upon us. After the Filipinos had aided us in the war against Spain, we could not honorably turn them over to their former masters; we could not leave them to be the victims of the ambitious designs of European nations, and since we do not desire to make them a part of us or to hold them as subjects, we propose the only alternative, namely, to give them independence and guard them against molestation from without.

When our opponents are unable to defend their position by argument they fall back upon the assertion that it is destiny, and insist that we must submit to it, no matter how much it violates our moral precepts and our principles of government. This is a complacent philosophy. It obliterates the distinction between right and wrong and makes individuals and nations the helpless victims of circumstance.

The Plea of "Destiny."

Destiny is the subterfuge of the invertebrate, who, lacking the courage to oppose error, seeks some plausible excuse for supporting it. Washington said that the destiny of the republican form of government was deeply, if not finally, staked on the experiment entrusted to the American people. How different Washington's definition of destiny from the Republican definition!

The Republicans say that this nation is in the hands of destiny; Washington believed that not only the destiny of our own nation but the destiny of the republican form of government throughout the world was entrusted to American hands. Immeasurable responsibility! The destiny of this Republic is in the hands of its own people, and upon the success of the experiment here rests the hope of humanity. No exterior force can disturb this Republic, and no foreign influence should be permitted to change its course. What the future has in store for this nation no one has authority to declare, but each individual has his own idea of the nation's mission, and he owes it to his country as well as to himself to contribute as best he may to the fulfillment of that mission.

Mr. Chairman and Gentlemen of the Committee: I can never fully discharge the debt of gratitude which I owe to my countrymen for the honors which they have so generously bestowed upon me; but, sirs, whether it be my lot to occupy the high office for which the convention has named me, or to spend the remainder of my days in private life, it shall be my constant ambition and my controlling purpose to aid in realizing the high ideals of those whose wisdom and courage and sacrifices brought this Republic into existence.

"I can conceive of a national destiny surpass-

ing the glories of the present and the past—a destiny which meets the responsibilities of today and measures up to the possibilities of the future. Behold a republic, resting securely upon the foundation stones quarried by revolutionary patriots from the mountain of eternal truth—a republic applying in practice and proclaiming to the world the self-evident proposition that all men are created equal; that they are endowed with inalienable rights; that governments are instituted among men to secure these rights, and that governments derive their just powers from the consent of the governed. Behold a republic in which civil and religious liberty stimulate all to earnest endeavor and in which the law restrains every hand uplifted for a neighbor's injury—a republic in which every citizen is a sovereign, but in which no one cares to wear a crown. Behold a republic standing erect while empires all around are bowed beneath the weight of their own armaments—a republic whose flag is loved while other flags are only feared. Behold a republic increasing in population, in wealth, in strength and in influence, solving the problems of civilization and hastening the coming of an universal brotherhood—a republic which shakes thrones and dissolves aristocracies by its silent example and gives light and inspiration to those who sit in darkness. Behold a republic gradually but surely becoming a supreme moral factor in the world's progress and the accepted arbiter of the world's disputes—a republic whose history, like the path of the just, 'is as the shining light that shineth more and more unto the perfect day.'

INCOME TAXATION

The following table is published by the Alexander Hamilton Institute of New York and purports to give the amount to be collected on given incomes under our new tax bill:

Amount of Income	Income Tax	
	United States	Great Britain
\$2,500	\$30	\$210
3,000	60	356
3,500	90	453
4,000	120	581
4,500	150	675
5,000	130	750
6,000	260	1,125
7,000	400	1,312
8,000	545	1,800
9,000	695	2,025
10,000	845	2,250
12,500	1,320	3,281
15,000	1,795	4,812
20,000	2,895	6,812
25,000	4,245	8,937
50,000	12,495	20,937
100,000	39,095	47,187
1,000,000	647,095	519,687

In addition to taxes on incomes, some of our largest producers of revenue during the past year were the taxes on liquors, \$444,000,000; tobacco, \$156,000,000; transportation, \$65,000,000; inheritances, \$47,000,000; theater admissions, \$26,000,000; automobiles, \$24,000,000; jewelry, musical instruments, etc., \$13,000,000; telegrams, insurance, etc., \$13,000,000; and club dues, \$2,300,000.

(Notice how much greater is the income tax on small and moderate incomes in Great Britain.)

Following is a table giving the estimated wealth of the large nations.

	Estimated national wealth
Great Britain.....	\$ 90,000,000,000
France	65,000,000,000
Russia	40,000,000,000
Italy	25,000,000,000
Japan	28,000,000,000
Germany	80,000,000,000
Austria-Hungary	25,000,000,000
United States.....	250,000,000,000

PUSH WORLD PROHIBITION

The International Prohibition confederation which was organized in London in 1909 has entered upon a new program for world prohibition. This organization has enlisted the support of prominent representatives in forty-one countries and has been doing quiet work during the last nine years creating sentiment. It is announced that a representative will shortly visit Central and South America, and Dr. Charles Scanlon, one of the officers of the organization, will soon go to Europe to prosecute the work there. The confederation proposes co-operation of all organizations at home and abroad.—The Continent.