

business basis for the revenue they would produce.

The Filipino tenants were charged high rents and made to work on a small pittance. The greed for amassing property seemed to grow among the friars, and there developed a competition among the orders, not as to which could do the most for the church, but which could become the richer, and so every effort was directed toward filling the friars' treasuries in order that the priests might live in better style and the orders have more influence with the government.

The desire for property was carried to a startling degree. When a Filipino was found with a piece of land which the friars coveted, some false charge was trumped up against the native, he was thrown into prison and his property confiscated. With the friar opposed to him it was impossible for the Filipino to secure justice, for even the courts were, for their own welfare, subservient to the religious orders.

The orders became more and more powerful. Line fences on property were moved frequently, yet the protest of the Filipino encroached upon was of no avail. Although there was a law that when a person died he could not will all his property to the church, the friars often arranged matters so that they claimed all the land of the deceased as theirs. And thus has arisen the trouble over the friars' lands.

The natives insist that only a portion of the land by right belongs to the religious orders, and that a large portion of it should be confiscated by the government. The constitution of Aguinaldo's government, indeed, provided for the confiscation of the friars' lands, but the United States has attempted to solve the problem in a fairer way by offering to buy the lands outright, so that they can in time revert to the Filipinos again.

But it was not alone by seizing property that the friars gained the ill will of the Filipinos. In their greed for money they made their religion a mere tool for further extortion. Exorbitant fees were charged for performing bu-

rial rites even when the law said that these should be performed free of charge. High prices were demanded for masses, and sometimes when the people did not pay for the "repose of the soul" of their relatives, punishment or some form of torture was inflicted until the required amount of money was obtained. And against all this the native had no recourse, for the friars controlled the government.

This line of procedure was carried a step further by some of the friars, who saw that their strength depended on the ignorance of the native. Instead of trying to enlighten the poor fellow, they discouraged him in his desire to gain any education. This, of course, was not always the case, for nearly

all the higher schools and colleges in Manila were under the direction of the religious orders. But in the provinces, where the parochial priest held full sway over the schools, little advance was made by the pupils, although, as has been shown under American sovereignty, the Filipinos are all naturally eager to learn.

No organized effort was made by the Filipinos to improve matters until Dr. Jose Rizal, the greatest Filipino ever born, had courage enough to write a novel exposing the oppression of the friars and the Spanish government. His work, entitled "Noli Me Tangere," which has been translated into English under the title of "Friars and Filipinos" (Lewis Scribner & Co., New York), fanned to flame the smoldering embers. A Katipunan society was organized and, although Rizal advised against it, plans were laid for an uprising which culminated in the revolution of 1896.

It was during this struggle that the friars brought about the untimely end of Dr. Rizal and furnished the world a glaring example of their tyrannical methods. His novel, in which he vividly portrayed life in the Philippines and disclosed how the people were persecuted, won for him the warm hatred of the friars, and they at once began to plan to destroy him. He was obliged to leave his native land, but three years after he wrote "Noli Me Tangere" he returned to the Philippines from Belgium. Such a bold move won for him the admiration of his people, but the plots against him were so thick that he had again to leave the islands to escape forcible banishment. His writings were ordered to be burned in

the streets, and it was worth one's life to be found in possession of a copy.

During this time, through revenge, Rizal's family was banished from the island and their property seized. O. C. come with a desire to see his native land, Rizal returned to Manila, despite all the dangers that confronted him. Members of the order of Augustines, by trickery, introduced incendiary leaflets into his baggage, and, though his innocence was proved, he was thrown into prison. At the instigation of the friars he was then banished to Dapitan.

After four years of exile Rizal volunteered to lend his medical services to the Spanish government in the fight against yellow fever in Cuba. His generous offer was accepted and the young man embarked for Madrid, whence he was to go to Cuba. But the friars and the Spaniards could not allow a man whom they hated so to escape with his life. So they brought influence to bear on the government, and when he landed in Spain he was put in chains and taken back to Manila. A false charge of encouraging the revolution when, in truth, he had discouraged it, was trumped up against him. A court-martial was held, he was given no chance to defend himself, and, though innocent, he was condemned to death.

The execution of the martyr and patriot was an occasion of much rejoicing among the friars. It was a gala day in Manila and thousands gathered to see the man die. He walked to the Luneta, laughing and ridiculing his murderers. Despite his last request, that he might face the men who were to shoot him, he was shot through the back. His life was ended, but the fruits of his works are more in evidence today than ever before. He, perhaps, more than any one man is responsible for the urgent demand for the removal of the friars.

FRANK ERNEST GANNETT.

THREE BOER HEROES COMING HERE



DEWET.



BOTHA.



DELAREY.

The gallant Boer generals, DeWet, Delarey and Botha, will shortly visit the United States. Elaborate plans are now being made here for their reception. At present the Boer heroes are in Holland, having recently come from London, where they were royally entertained by their late enemies.

NEW YORK'S BIG SOCIETY SCANDAL



New York society is shocked by the revelations of the domestic differences of the Baudouins, prominent among the 400 and Larchmonts' yachting circles. John T. Baudoin is a famous yachtsman, golfer and whip. He is forty years of age. Two years ago he married beautiful Miss May Chatterton, eighteen years old. Now after their second wedding anniversary the couple find they cannot agree.

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