

Teach us, pray, your supplication
For the bakak of the harvest:
Sikajo Bimaka mkaak—
The bakak of former ages!
You who prayed and celebrated,
Mandasakjoji inaan—
Please increase and make abundant
All the feast to you we offer!

"Tep iafigo y aduto—
Here is food, and food delightful,
You with us will eat this evening!
Give us fortune, vouchsafe riches,
That the mortals may more often
To the harvest home invite you!"

A somewhat astounding detail of the ceremony
Father Claerhoudt so poetically and vividly
describes is the blessing of the very utensils
in which the food was prepared:

"The *mambunung* smeared cooked rice over
the three stones on which the rice kettle had
stood a-boiling, and proceeded:

"Chakadan, because you carry
On your head the heavy kettle
Where our rice is put to boiling,
Eat you first, for you deserve it—
For you keep the embers glowing
And the boiling rice from burning!"

"Then the *mambunung* took another hand-
ful of rice and smeared it on the shelf that hangs
above the fire, on which the villagers lay their
rice bundles to dry," and once more he cried
out:

"Sikam sóo oodán pañ-ánka—
You too, shelf, where dry the bundles,
Eat this food first! And your watching
Over fire and food neglect not."

In the same way he blessed the mortar in
which the rice is pounded free from the hulls,
and then the feast began; and wine, rice wine,
as straight from Mother Earth as wine may
come, passed freely round the circle. Next day
the village was deserted: "Each and all were
in the fields, excepting the emaciated old *mam-
bunung*. All day long he lay with his bony
body stretched out in the refreshing shade of a
mango tree near his hut. He alone was watch-
ing over the village, and his dim eyes longingly
followed the brown figures stooping in the
paddies, that from the summit of the mountain
descended to the river."

The moral laws of the Igorots are, of course,
very rigorous. To despoil a village while the
inhabitants were in the fields harvesting would
be a capital crime. It would mean a job for the
headhunters.

The Relation of Life Insurance to Economics

By SALVADOR LAGDAMEO, INSULAR TREASURER

All modern treatises on economics contain
chapters dealing with insurance. By this fact
alone, it seems obvious that it is the consensus
of opinion among economists that insurance is
intimately related to the economic life of man
which is subject to uncertainty. And it cannot
be otherwise, because insurance is so closely

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linked with important human endeavors in the
economic field that we cannot escape from its
influence. It is a device which modern business
method considers essential for the proper devel-
opment of industry and business, for it removes
the economic consequences of uncertainty,
lessening thereby the social costs of risk. Thus,
it has been poetically designated as the "maiden
of commerce." Being a scientific scheme of
taxation based on the law of averages to replace
economic losses of almost every conceivable
kind in so far as such losses may be reckoned in

happen to us; we insure the education of our
children, our old age, illness and un-employment.
There is insurance against bad credit, loss of rent,
strike, and crop failure. And there are com-
panies which issue policies on the voice of a
prima-donna. A company in Russia has been
insuring individuals against economic conse-
quences of political persecution. And who can
tell what sundry risks will be insured in the
near future to keep pace with the continuous
and surprising progress the world is making in
industrial capitalism?

Already there has been a talk in England and
America of insurance against divorce and against
twins.

The tremendous influence life insurance alone
is exercising nowadays over the economic fabric
of the world!

An old adage says that "there is nothing sure
in life but death," and for an insurance company
to exist there must be the element of uncertainty.
This element is found, however, in the time of
the occurrence of death or in the magnitude of
deaths. What is, therefore, insured against is
the time or magnitude of deaths by offering
to remove the economic consequences of such
uncertainty or, in other words, by replacing the
monetary loss caused by the death of an individual.

Life insurance has developed from the stage of
fatalism when it was no more than an attempt to
reimburse individuals for losses incurred, to the
present modern one based on statistical data,
tables of mortality and scientific calculation
of premiums. In life insurance the net premium
is the joint product of the theory of probabilities,
the experience of vital statistics and a calculation
of rates of interest. (Seligman).

Modern life insurance with such scientific
basis was bound to grow, it has grown and will
continue growing. Its growth will naturally
increase the rôle it plays in economics.

A man who carries a life insurance commensurate
with his income, cannot but feel at ease.
He is not very much worried about his future
financial condition. If he carries an endowment
insurance he is providing for his old age, and for

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his family should he die while the policy is still in force. Many policies carry disability benefits. An insured person is sure that his family will not be a burden upon society. In case of extreme financial distress before the policy matures, he can pledge his policy and get a loan on that security. He is, therefore, placed in a position where he can look toward the future with more confidence than he could otherwise; he becomes an optimist rather than pessimist or one who is indifferent.

Such a man is obviously a valuable element in society because his tendency will necessarily be progressive, if not aggressive in the good sense of this term, and because he is more apt to be efficient in his undertakings. In fine, he becomes real force ready to join in the common task of producing wealth. The fact that he has to pay a premium or a tax at certain appointed periods makes of him a thrifty man and teaches him how to be punctual in meeting obligations. For life insurance is an agency for the assistance of the economically weak, an enterprise for the mutual good of the nation.

This moral effect is so obvious and the consequences that follow it are so clear that I need not speak at length about them.

As to the social implications of life insurance, they have been wonderful and far reaching. The preventive work the life insurance companies are now performing in order to meet social needs—their attempt to assist in the reduction of dependence and poverty caused by avoidable sickness, preventable accident and premature death.

They are attempting to apply existing scientific knowledge in the reduction of accidents and in the treatment of preventable diseases; they educate policy-holders in personal hygiene; they attempt to secure wise and sound health legislation; they work for the passage of laws appropriating funds for better housing, particularly for workmen's homes, for loans for the construction of adequate water supplies, sewerage plants, better means of transportation and other forms of public utilities and necessities.

Over forty-five insurance companies are offering periodic health examination to policy-holders. You can understand the value of such periodic health inventory. The Metropolitan Life Insurance Company of New York studied 6,000 policy-holders thus examined and found out that there was a saving of 18% in the expected mortality. Some industrial insurance companies offer nursing service to policy-holders; many have published health literature to educate policy-holders in personal hygiene. A Japanese company, among other activities, is making a special effort to combat tuberculosis.

The investments of life insurance companies consist of mortgage loans, stocks and bonds, policy loans, collateral loans and bank deposits.

The Peseta

By MRS. LYLE MARTNER

It was beggars' day in Malolos. The air was hot and steamy and the mendicants had been unusually insistent that morning, it seemed to me, as I sat on my shady veranda giving a centavo to each of them till I had exhausted my supply.

I never had the courage to give her the usual centavo, but just as one gives a larger tip when a haughty but efficient waiter serves one, so I always gave her an extra coin. She had so impressed the neighbors with her superiority that she had quite a rent roll where no other

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They had come by twos and by threes, in bunches and singly. First the old man who looked so comical with the short-legged stool strapped to him, ready for him to sit upon instead of upon his heels; then the old woman with the coconut spoons and dippers to sell, but who expected a pittance whether or not she sold anything; and the old man who played badly a few tunes on a rather good violin, while the little boy who accompanied him sang; and lastly the old woman who had been burned and wore padded tennis shoes tied upon her crippled feet—holding out her stumps of hands.

Somehow she was a little cleaner, a little more intelligent than the others, and so evidently considered herself an aristocrat of beggars that

beggars ever dared go.

I had just sent her away when Nell Westou came up the steps and exclaimed, "Why Edith! Aren't you ashamed of yourself? You are encouraging them in begging from honest, hardworking people! Don't you know that many of them are gathering money for hale and hearty sons and daughters who could support them in comfort?"

It was so evident that she was quoting Mrs. Cadman that I could not suppress a smile, for Nell herself had been in the islands but a few weeks.

"Yes, I know," I answered, "but I don't know who are the really needy ones and I have been taught that it is better to give to ten worthy ones than to turn away one really hungry person. There are no homes or help provided by the government, and there's but little organized charity, so it seems to me the fairest way is for each to give a little. It isn't a very heavy tax after all."

"You are just encouraging them in laziness!" she snapped.

"Really, it seems to me a hard way for some of these frail and crippled ones to get a living; surely they would rather work if they could," I answered.

"Then why don't they work?"

I laughed.

"Sure enough! Will you give one of them work?"

"How absurd you are! They could find work if they wanted it. Now I'll go back to my work; for I don't believe you would provide for me if I should turn beggar, so I'll dig into those examination papers and earn my bread and butter."

"Just come around if you go in for begging and I'll give you a double portion of bread—but no butter. However, according to my neighbors, I'll be the one to go begging!"

"You will have to earn all I ever give you. You can make me a pan of your delectable rolls right now," she concluded, with a placating smile, and tripped down the road as peppy as the newly-arrived that she was.

I had given a few more centavos which I found tucked away in my sewing basket, and a

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