

and it is useless to attempt to force together men who believe in totally different ideas.

I do not share the impression of Senator Depew that the Republican party to-day is the party of Abraham Lincoln. I think it has become by natural evolution, and, as one may say, in spite of itself, the party of privilege, the party of power, the party of militarism, the party of Imperialism, the party of the American aristocracy of wealth.

I do not rail at this aristocracy. I do not envy their wealth because it is wealth, but I fear that concentration of power which has always accompanied the concentration of wealth and before of which every Republic has gone down—Rome, Florence, Venice. I do not expect this Republic of ours to last forever. The universal law is changed, and we shall be no exception to it; but I would have the change come by evolution, not by revolution; and yet history teaches us that every change in the vested right of property has come by revolution. Can we avoid it? I hope and believe, with the greater intelligence of to-day, that a party which earnestly and honestly becomes the party of the people, and in time, before it is too late, advocates true principles of reform, may avoid the revolution which otherwise is sure to come.

It has been said here to-night that the fundamental principle of the Democratic party is equal opportunity for all, and special privilege to none. I agree with all that has been said against Imperialism and in favor of tariff reform. But let me remind you that the Democratic party went into power on that same platform of Tariff Reform, and with a Democratic President in the chair and Democratic control of both houses, showed itself as much the subservient tool of the vested and protected interests as was the Republican party. Does anyone here to-night know how the Congressional Delegation from Louisiana would vote to-day on the question of free sugar? I do not. But as an issue, and as part of our platform, I join in saying that there should be no protection, no subsidies, no bonuses, no United States Bank, no special privileges whatever; but I do not think that Imperialism and Tariff Reform meet the whole problem to be solved by that party which undertakes to be the party of the common people.

There is a blind instinctive feeling among the hard handed farmers of the West, and I believe the same feeling exists among the masses of the East, that, where all wealth is derived from the soil and the sweat of man's face, something somehow and somewhere is wrong when the millions who sweat get only mere existence, and the few have poured upon them millions upon millions and countless millions.

Everyone seems to recognize that the concentration of such enormous wealth in the hands of very few is a menace to popular liberty, and from it will naturally evolve an oligarchy.

One of the speakers who has preceded me has said, we will regulate this by law.

Gentlemen, I tell you, there never yet was any institution which had naturally grown from existing conditions and had its living root planted in living conditions, which could be regulated by law. Have you regulated the railroads? Have you put an end to rebates? Have you regulated morals, drinking, gambling? I say, if these trusts, as they are called, be evil, they must be regulated by beginning at the root; not by useless laws scratching at the surface.

There seems to be an impression that the abolition of a protective tariff will perform the whole cure. It certainly is an imperative step, but to my mind will not solve the whole question. The Standard Oil Co., for example, is not especially the beneficiary of a protective tariff, and yet it is the pioneer and most powerful of the so-called Trusts. To my mind it has its strength in other special privileges—the privileges of the great transportation corporations; rebates and discrimination in rates; and, finally, in the privilege of the modern private ownership of land. I believe we are living to-day as to land tenure in a sort of feudal system. I am opposed to paper titles which permit a man and his heirs forever to keep vacant tracts of territory as against those who are willing and able to use them.

I do not share the popular impression that the progress of the world has been due to man's struggle for personal liberty. It seems to me that personal liberty has rather come from struggles which revolved about property. Louis did not go to the guillotine because of the lettres de cachet, but because the

French peasantry were struggling for their black and bitter bread with their master's hogs. Charles went to the block because he created monopolies, privileges, and imposed taxation. Our own revolution, though it came from the spirit bred of Western freedom, arose because the sacred right of property was attacked.

Much as I believe in and approve the issues of Tariff Reform and the Imperialism, I think, looking to the far future, seeking for the living idea which is to make the Democratic party truly the party of the common people, we must finally face this question of property rights and economic reform. Revolutions and reforms have never come from the mass of the people themselves. They are the most patient herd on earth, and have always been. Their submission to existing conditions is pathetic. I do not believe that the world is perfect, that our Republic is perfect, or the Democratic party is perfect; and it remains to see whether or not the Democratic party and its leaders can arouse the people in their own defense, and bring about by quiet and natural evolution those changes and reforms which inevitably must come.

In conclusion, let me say, that no one echoes more fervently than I the battle cry of Democracy, "That government is best which governs least; equal opportunity for all; special privilege for none;" but I want to understand, and I want to know what you mean, by privilege; and precisely what you are going to do about it; and this is the question which I think the people will want to know.

#### A FILIPINO MESSAGE.

A portion of a personal letter from Mr. G. Apacible, of the Central Filipino committee at Hong-Kong, to Mr. Samuel Dargizer, of Chicago.

If we were publishing this letter as literature, or as a page of history, we should think it due Mr. Apacible to make the letter into literary English. But we present it here for its sad message and its hope and prophecy, and these we believe it can present best in its own pathetically imperfect English, exactly as written by the Filipino patriot, striving to reach American hearts through the barriers of an alien speech.

Comite Central Filipino,  
Hong-kong,  
25th January, 1902.

My distinguished friend:

. . . I have the pleasure of sending you some printed matters that we have published. You will see in them,

and in the newspapers too, that notwithstanding the great knocks that our army has suffered this later months, they persists in the armed resistance, though the great disadvantage of our elements. They are compelled to take this determination, not only for their sacred compromises made before the altar of their Fatherland and Liberty, eternally kept in honest souls—though this may cost, as it is, thousands of lives and properties,—but, and I can add, mostly for the bad treatment that the people already subdued, are receiving from the American authorities and army, thousand times worse than in the time of terror of the Spanish Government—this is said by very impartial witnesses. Captures made by the simple suspicion of being in any intelligence with the people in arms, or because there is any of the relatives in the fields; exiles to very far islands or provinces for the same reasons; conflagrations of suburbs or entire towns, only because the revolutionary army has passed through it, or because there was a combat in the neighborhoods, and less than this, because telegraphic wire was cut; executions of our military men that has surrendered themselves under conditions of immunity to their persons; all this is done every day and is getting worse. The new prison of Talim Island (La Laguna), are nearly filled up with political prisoners. Respectable inhabitants from many towns are working in the public streets. Only two villages remain in Mindoro Island, the largest island near Luzon Island, owing to the destruction and fire of the American forces. The town of Rosario (Batangas), burned in October, 1900, for the reason that there were not forces to control it, has not been the last case, for we are now told that this is frequently done in Leyte and Samar.

As if all this were not enough, it is now ordered the concentration of all the people of the provinces not yet pacified. The horrors of this concentration the Filipino newspapers very timidly denounce. Timidly, for General McArthur's proclamations not yet derogated, and the law issued by the Civil Commission about publications and "sedition" so despotic as those dictated by the sword, weighs constantly on the newspaper offices, as the sword of Damocles. If the editors would dare to say anything more plainly on the matter, that would mean the suspension of the paper and the fine and prison of the editors.

Though this hindrance it can be imagined what this concentra-

tion must be. Thousands and thousands of people, mostly children, women, and old men, congregated in a very small place, without work nor means of living, many of them without a home, starving and dying from inanition, reasons by which America was compelled to declare war to Spain, are now the very same things that the American Administration practice in their new possessions in order to impose their benevolent sovereignty.

I could give you many more news, but I have no time by the present, and you can judge how the war is carried in our country by the imperialists of the U. S. A., considering that the Manila papers once gave the notice that General Smith ordered not to take any prisoners of war—order that is executed with the utmost rigor, being not able to escape with life any one that has the misfortune of being found out from the jurisdiction marked by him.

"Delenda est Batangas," according to the newspapers. And really the war of extermination and devastation is the one carried up in the Philippines. They say it is the only way to put an end to the war, but we answer that the easiest way is to give to the people their legitimate aspirations; and anyhow, the war can be and it ought to be carried with much more humanity. They also say it is in reprisal of what our armed men do, mentioning the case of Balangiga (Samar), where by surprise the American detachment was surprised and more than 50 soldiers were killed. There is no doubt that they have already forgotten that in March, last year, they also surprised a detachment of bolomen in Hagna (Bohol), and did the same—not to say worse. In Balangiga, at least, many Filipinos died, which shows that there was fighting; but in Hagna the official American reports said that the American forces had not one casualty (the Filipinos having had 250), which clearly reveals that there was no fighting at all, but a human hunting.

All this, and the constant abuses and violations made on defenceless and peaceful people of every sex by the soldiery, helped by their native auxiliaries, the lowest and most abject subjects of our towns, people without dignity, who sold themselves to the enemy, and whose vile actions, instead of being punished, are always excused by their chiefs, who answer to the person who denounce

them, "Those are the consequences of the war," are known by those who are fighting on the fields; and all this, I repeat you, make them to be still firmer in their attitude, because they are seeing that their slavery under the new oppressor shall be harder, though their constant and vague, but never acquitted offers of generous protection.

The Administration there will certainly say that the greater part of the Archipelago wishes the American sovereignty. Nothing so far from the truth. Can you say so to everybody. Presently, just the same as when the beginning of the war, all the sympathy of the country is for those who are fighting for their liberty. Presently, as when the beginning of the war, the whole Philippines wishes its independence. If the papers do not talk in this way, it is because it is not allowed to say so. If many people simulate their loyalty to the American sovereignty, is simply because they are not strong enough, and are avoiding ruin and devastation. If there is not a party, and there are not peaceful expositions about the matter, it is because the laws restrain decisively talk about this matter. And the arbitrariness and inhumanity with which the American authorities are proceeding on this matter are too well known. There are some treacherous and degenerated people—every country has the same kind of men—who are asking the American sovereignty; we do not deny it. But they are not so many as might be thought according to the noise that they make in a country where free thinking is restrained; and this people who has freedom of speech and association, is from whom the American authorities take their informations; and their declarations, of course, are the only one allegations that they use as the only testimonials.

The wives of those who are on the fields are compelled to sign compromises that they will make their husband to present to the American authorities in a fixed time. By the contrary they burn the town where these women are living, and by this way they have obtained the rendition of ex-Colonel Bolanos. Another way that the Americans make use too, is by imprisoning the whole family, as they did with that of Colonel Atienza; or they send to exile, as in the case of the wife and daughter of General Lucban; or they torture the

old fathers of the chiefs and officials, as is the case of some of the General Malvar's officers. But if there are some that daunt there are still many, fortunately, who sacrifice all for the independence of their country, continuing, as before said, firm, hoping that some day the American people, borned and greated on the sound principles of Liberty, will at last make them justice, convinced of the legitimacy of their rights and aspirations.

On our part we do not doubt that in the mean while all the good Americans will work for its quick and easy consecution, following the example long ago laid down by the Anti-Imperialist party, not only for the benefit of a country that wants to live as the others—free, and to obtain it sacrifices its people and runs into ruins; but also for the honor of America itself, and for the justice and humanity's sake.

Of course destiny encounters resistance.

Particularly in the British isles, the hardy Anglo-Saxon long defied the victorious Slav.

It was not until their women and children were gathered in stockades and starved to death, that these brave but obstinate people were subdued.

There was some murmuring at St. Petersburg against such rigorous measures, but the government stood firm, and was well supported, on the whole, by the nation.—Life.

#### PERIODICALS.

—The striking article in the Pilgrim for March is an explanation of anarchism, by Lionel Strackey.

—The Bulletin of the United States Labor Department for January deals especially and at length with labor conditions in Mexico and the condition of Negroes on the sugar plantations of Louisiana.

—A brief account of Dr. Loeb's supposed discovery of the life-giving principle in matter may be found in McClure's for March, which also contains a brief historical paper by Ida M. Tarbell, on the trial of Aaron Burr for treason, and an account of the rise of the labor mayor of Bridgeport, Denis Mulvihill.

—In the March Arena the Rev. F. D. Bentley makes a plea for the spiritual "law of selection" in a paper on the survival of the fittest; and the Rev. Robert C. Bryant takes the negative in a discussion of the question of Chinese exclusion, the affirmative paper being by John Chetwood, a San Francisco lawyer. F. B. Thurber and Cuban publicist discuss the Cuban question, both favoring reciprocity, the former from the point of view of American exporting interests and the latter from that of the Cuban industries.

—In the "World's Work" (New York: Doubleday, Page & Co.) for February there is a discriminating contribution on Mayor

Johnson, of Cleveland, by Frederick C. Howe, a Republican member of the Cleveland city council, under the significant title of "The Best Governed Community in the World." Hugh Lusk writes in the same number on compulsory labor arbitration in New Zealand. Judson Grenell describes the ice jam that closed the lakes last year, and George Iles briefly tells the story of wireless telegraphy.

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