

your own sick and wounded practically in our care.

When your enemy has been defeated you turn upon us, shoot us down by thousands, and when our resistance is greater than you anticipated you declare that we are the precise analogues of Boxers and Apaches, and him who you once styled "dear general" when you required his aid you now refer to as "Bloody Aguinaldo."

Honor bright, do you consider all this as consistent with the conduct of a gentleman and a soldier? There is only one escape. Prove your charges.

Look at it in another light: You are powerful and wealthy. You can bring to your task of extermination the most deadly weapons of so-called civilized warfare. Your soldiers are well armed, well fed, well quartered.

We, on the contrary, are without wealth and without a single field piece. We have very few arms and inferior ammunition. We have only such food as our soldiers can find in forest and mountain, and we have to live in swamps, jungles, exposed to every weather.

The contest is thus fearfully unequal, but of this we have not complained. Our Philippine mothers and sisters have silenced the pang when an imperialist shell or bullet has robbed them of husband, father or brother. We have fought fairly; even your own officers have admitted that we have conducted the war fairly and in accordance with the customs of modern war.

Yet, not content with having all advantages on your side, you would now try to take from us our good name. How pitiable, how infinitesimal!

A brave man will always sympathize with the "smaller dog." A worthy foeman will be generous to his weaker opponent. A gentleman and a soldier will not heap dishonor upon his adversary.

Do you believe these mere truisms? Then there is only one escape—prove your charges.

Indeed, you ought to have proved the charges when making them. Honor, fair play, the generosity you should have shown to a weaker opponent who is absent, all proclaim that you ought to have given proof at the time. But let that pass. It is not too late even now.

It will not, however, suffice to appeal to imagination or assumption, to rumor or unfounded reports. Such rumors and reports cut both ways.

There have been as many evil reports against the American soldier as against the Filipinos. Your own commissioners admit "isolated occurrences are regrettable, indeed, but incident to every war," but they do not "feel called upon to answer idle tales without foundation in fact."

Why do you and they not apply this noble reasoning to the Filipinos? Similar charges have been made against Boer and Briton, against union and federal, against every army in active war since time immemorial.

With the belief that you will either prove your charges or withdraw them and offer the amende honorable, I have the honor to be, etc.

SIXTO LOPEZ.

THE COMING CRISIS.

For The Public.

To the lookers-on it seems as if all the force, the awful, terrific force, of the water above Niagara falls increased at a tremendous rate just before the final plunge down the fall. One hardly dares stand without support near the edge of the bank or on the little islands for fear of being carried to destruction. Such is the power of this surging, rushing mass of water which for miles has been gathering force. Mad, insane would anyone be who even for an instant thought to stay the rush or to attempt to steer a boat in it, however strong. So alive does the water seem that one almost unconsciously feels he ought to warn this torrent that it is rushing on to destruction; that it is carrying with it everything within its reach, and that it cannot for a long time return again to the peaceful, quiet stream it was miles and miles back.

And hundreds of people go every day in the tiny "Maid of the Mist" to see this fatal plunge; go so near that their faces become dripping wet from the spray and only a complete covering of rubber clothing prevents a thorough bath. How many of these people feel awe-stricken at the insignificance of man before such almost infinite power one can never tell; but he who does not feel it must be made of stone.

Are not these rapids suggestive of the state of our society at the close of the century? The world, it is true, will not suddenly change either for better or worse at the moment when the last night of this century is tolled out; yet all the forces for good and bad seem to be rapidly gathering, just as the water seems to gather rapidly at the last before making the final plunge, while in reality both are the result of time.

The censored press gives daily indications of a seething, a restlessness and a breaking away from the fetters which

bind the masses, strong as those in power have tried to forge them; and those who look below the surface and see what must inevitably come unless the gathering force is staid, and that quickly, tremble for the future. Let us devoutly hope that we may not have a social Niagara.

At home strikes are becoming more and more frequent; the rights of the masses are each month, increasingly trodden upon; great fortunes are piling up for the few, made possible by special privilege laws which a few years ago no one would have even dared to propose; "government by injunction" is hardly a matter of surprise; political dishonesty, blackmailing and open stealing and bribery are too common to provoke more than a passing comment; taxes have increased together with the price of living, so that an occasional increase of money wages is not enough to compensate for the increased price of living; and a chapter of such straws, including the enormous growth of trusts, indicating the direction of the wind, might be written.

But worse than all these, because the cause of them, is the repudiation by so many men in high official places of the principles as laid down in the Declaration of Independence. Men who should—and do—know better deny that we all have an inalienable right to life, liberty and the pursuit of happiness. When these principles on which our government was founded, belief in which has for over a century been our boast, are denied by our rulers what is there to hope for?

We have boasted not only that we were a free people, but that the bulwark of that freedom is universal suffrage. This has not been strictly true, for nearly one-half of the population has been denied the right of suffrage because of sex limitation, and in many states there is a property or an educational qualification.

William Lloyd Garrison recently said:

A republic means a government of the whole people, not of a part. It includes all within its borders, regardless of sex, subject to its laws. Otherwise it has no right to the name. To make laws and deny the governed a voice is simply despotism. The most dangerous foe of democracy is he who, in its holy name, seeks to make it an oligarchy.

And Wendell Phillips said:

The community that will not protect its humblest, most ignorant, most hated member in the free utterance of his opinions, no matter how false or hateful, is only a gang of slaves.

Yet the number of those who would still further limit the ballot is increasing rather than diminishing. Would they have only the "intelligent" people

vote? Who are the "intelligent" people? The Platts, the Quays, the Hannas are all "intelligent" men, while the mechanic who understands more in a day what constitutes true liberty than those men know—or seem to know—in a year would be called ignorant. The real question is: Has every member of a community a right to have a voice in making the laws by which he is to be governed, or has he not? If he has, then let us have universal suffrage, which we have never yet had; if not, then let us burn the Declaration of Independence, repudiate the name republic, and say what would be true, that we are an empire, a nation of governors and governed, emperor and subjects, masters and slaves.

For the ballot lies at the very foundation of our government. The idea of a republic without a free, unrestricted ballot is absurd. Class legislation or the government of the many by the few is dangerous always. Our forefathers said that "taxation without representation is tyranny," which is another way of saying that a country which does not allow every citizen to express his unbiased and free opinion of the policy his government should pursue, is in form, if not in name, an oligarchy. And not only is it true that every member of a community has a right to a part in the government under which he lives, but that the exercise of that right is an educator; it gives everyone a feeling of responsibility which he otherwise could not have. A nonvoting class is always a dangerous class. Indeed, from the standpoint of policy as well as that of justice we should demand universal suffrage.

That the masses of people are ignorant of right principles there is no doubt, but they can be educated only by their own experience; and this ignorance is at least as likely if not more likely to be found among the so-called "better classes"—which usually means those possessing wealth and social standing—as among the so-called ignorant or "common" people. Four years ago the majority voted to put in power a party which in the time of Lincoln was the party of freedom, but which has rapidly degenerated into the party of privilege, of plutocracy, of oppression. Some men doubtless honestly felt that they were voting wisely, while more voted as their fathers had done before them with no thought of what it meant. Now that the republican party has shown its horns and hoofs, not only shown but used them, will the people dare to trust another four years of such misrule? Can they still lick the hand that would take from

them everything which was once dear to an American—a right to earn a living where and how he will so long as he does not aggress on the rights of others, freedom of speech, a free press and a free ballot? Is there not still enough manhood left in them to vote in overwhelming numbers against the policy of imperialism which at the close of the nineteenth century threatens the life of the republic?

The democratic party has come out bravely against this policy in their platform, and has promised to make anti-imperialism its warcry in the coming campaign. Whatever differences of opinion there may be in regard to the financial problems, all who value the future life of this country as a republic should unite and make a strong fight against privilege and monopoly. Bad financial legislation can be altered if the people still possess the power to make or change laws; but once take away that power, once make slaves of American citizens, and their doom is sealed; the people must take what their rulers see fit to give them.

There never was a time in our history when every true patriot who loves the traditions handed down to us from our forefathers should be more alive to his imperative duty. In the early days there were doubts whether or not the baby republic had strength enough to walk alone; but now that it has been shown that a government of the people, for the people and by the people is possible, a greater crisis has arrived—one which calls for all the wisdom and strength that can be found.

In two short years our nation has changed from a nation of peace to one of war; it has broken its promise to peoples fighting for their freedom; it has paid, and will continue to pay, for this in blood and money, and, like Cassio, has "lost its reputation, and what remains is bestial." Can anything be sadder than the sight of a nation which, drunk with power, has fallen into the gutter? where it must remain unless there is still pride and wisdom enough left in its people to again raise it?

Is all this the cry of a pessimist who sees only the dark side and has no hope for the future? No; but the peril is great, and there are so few to sound the warning that there is need for constant vigilance and perseverance on the part of those who do see the danger. As the raging waters rush madly on in the Niagara rapids above the falls, so do the masses of the people seem to rush headlong to

destruction, blindly ignorant of what is in store for them, unless they change it before it is too late; and it is the duty of all who see the impending danger to do their best to ward this off.

The truth in regard to the Philippine war—the censoring of the press, garbled reports and cruelty on the part of our men—have been published in those papers which are not under the rule of those in power, and those who can read between the lines see that the government that will so outrage every tradition of our country with foreigners, will not hesitate—indeed, has not hesitated—to do the same at home. Therefore there need no longer be the excuse of ignorance of the ganger. Surely there is enough of the true American spirit left in the hearts of the masses of the people to insist on still holding the reins in fact as well as in form, and resisting the encroachments on their liberties which have been so stealthily but surely made by the plutocrats.

O, Liberty! can man resign thee,
Once having felt thy generous flame?
Can dungeon bolts or bars confine thee,
Or whips thy noble spirit tame?
Undo the wrongs of days before,
Make free to all the common earth,
Our common heritage by birth,
For man is man, and who is more?
FLORENCE A. BURLLEIGH.

I want to suggest questions for you to use with those who defend the imperialistic policy in the Philippines. Ask them whether the Filipino is to be a citizen or a subject. If he is to be a citizen he must share with us in the destiny of this nation, if he is to be a subject we must change our form of government. I do not want him as a citizen; I do not want him as a subject; I want to give him independence and let him work out his own destiny.—Hon. W. J. Bryan, at La Porte, Ind.

If, in a school, 20 years hence, it shall be asked: "What celebrity lived in Canton?" and a boy answers "McKinley," and another boy, "Li Hung Chang," which of the boys will be marked perfect?

G. T. E.

BOOK NOTICES.

The official report of the National Anti-Trust conference held at Chicago last February (Chicago: Geo. S. Bowen & Son, Unity building; \$1) has just appeared. This conference was an outgrowth of the Trusts conference held in Chicago last autumn under the auspices of the Civic Federation. The anti-trust delegates at that conference came together in caucus and took the steps preliminary to the Anti-Trust conference now reported. The official report contains a report of the proceedings,