

others who were the immediate actors have been honored and promoted. Miles, Hunter and others who pleaded for humaner methods have been discredited and abused. Brutality has been rewarded, humanity has been punished. The President now congratulates Gen. Wood on his "brilliant feat of arms" and praises this wholesale murder. It is idle to claim that it was a battle. There is no body of men, women or children not one of whom will ask for mercy. In no desperate battle are losses so unequal.

The spirit which slaughters brown men in Jolo is the spirit which lynches black men in the South. When such crimes go unpunished, far more when the men who commit them are praised and rewarded, the youth of the country is taught an evil lesson. Race prejudice is strengthened and the love of justice, the cornerstone of free institutions, is weakened. When a man is lynched the community which tolerates the offense suffers more than the victim. When we honor brutality in our army we brutalize ourselves. Our colleges have failed if they have not taught a better civilization than this, our churches have failed if this is their Christianity.

These Moros were robbers, it is said. Alas, what are we? We who went as their allies and friends, who made a treaty with them to be kept while it suited our convenience and then repudiated, and who now have robbed them of their country, their freedom and finally of their lives. Have they ever injured us that we invade their little island and kill them in their homes? "They do not know how to govern themselves." That is our excuse, and how do we govern them? We have shown them how little we regard our agreements, and when they "stir up a dangerous state of affairs" we exterminate them. Thus we teach the Filipinos what American civilization means.

This nation cannot escape the inexorable law, which was stated by Emerson, "The dice of God are always loaded. * * * Every crime is punished. * * * Every wrong redressed in silence and certainty." Why must we persist in a policy which is repugnant to all our beliefs, which has lowered all our standards, which brings us no material profit, which has reduced the unhappy Filipinos to misery and which has placed upon our flag so many indelible stains of which the blood shed in the massacre of Jolo is the latest! Are we so low that we must applaud such deeds?

The responsibility for them in the last resort rests upon the American people. They cannot shift it to their servants unless they condemn such acts. Their silence is approval. Their approval makes them partners in the crime.

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A HALF HOUR WITH OPIE READ.

The Distinguished Novelist Believes with Leo Tolstoy That Land Monopoly Is the
"Great Iniquity."

Reported by J. L. Caldwell, for the Amarillo (Tex.) Herald,
Dec. 1905.

On Sunday last, at the Amarillo hotel, I was granted an interview with Opie Read. But your space being limited—as well as my capacity for repeating his elegant English, it must suffice to submit only the substance in a crude way of the main points as follows:

"Mr. Opie Read, I suppose?"

"Yes, sir," kindly responded the great lecturer and novelist.

"Caldwell is my name—a newspaper man—now out of commission."

"Happy to meet you, be seated, have a cigar?"

"Thanks, and later on you may be made happy again—to part. You must understand at the start that I am a self-confessed crank, and as they are becoming so common, such men as yourself always meet them, and find no dearth of gratuitous suggestions."

"Oh, but remember, I am a student, seeking information, and must look to the cranks for the freshest. Proceed."

"You are from Ohio, I am told."

"Well, while being a native of Tennessee, I am mostly from Chicago, some from Ohio, more from New York, and a good deal from Philadelphia, with a smattering from San Francisco."

"Indeed! Following the wake of the recent political cyclone."

"Following the wake? No, sir, not in the wake but in the thing itself—and it was a waking up, too, you may be assured. But the political sky is clearer."

"Correct, Mr. Read, as to the political sky, but your time being precious, I must hurry to my theme. Of course you know of Tom L. Johnson, the mayor of Cleveland?"

"The mayor of Cleveland! Yes, and he has been mayor of Cleveland several terms, and getting more so every year. It is refreshing, too, to know of such a democratic Democrat running the Republican town that matured a Mark Hanna, and is now nursing a Rockefeller. Fact is there are lots of democratic Republicans in Ohio and Tom is corralling them. It was Tom's automobile hitched onto Paterson that pulled him into the governorship."

"Yes, Mr. Read, but Mayor Johnson is afflicted with a special hobby that is catching; has even hobbled me and I am here to diagnose you. Johnson is a single taxer."

"Give me your hand! Mr. Caldwell, I am glad of meeting you. Yes, sir. Mayor Johnson's democracy culminates in the excellence of the single tax."

"But Mr. Read, do you differ in no respect with him regarding the doctrine of equal free access to the earth?"

"Well, Opie Read isn't up to differ with Tom Johnson on that point, nor with the Prophet of San Francisco, nor with Tolstoy, nor with Paul either, for that matter."

"Then, Mr. Read, tell me why there is anybody who should not see the justice, the righteousness of the doctrine."

"Why, the reason is plain. It is according to nature for the physical eyes of puppies to be days opening; and so it is just as natural for the political eyes of men to open by degrees."

"Thank you, that reminds; the truth was so exemplified right here in Amarillo on Thanksgiving day. Ex-Governor Browning, one of the best men in all Texas, in his address on 'Reasons for Thanksgiving on Economic lines,' among other things in substance said: 'Why, you people in the Panhandle know that five years ago lands brought only one dollar an acre, and now the same cannot be got for less than ten or fifteen dollars, a marked evidence of prosperity.'"

"Well, Judge Browning was right in its being prosperity for the land speculator, but that is a one-sided, jug-handled kind. The land dealer speculates on the necessity of the people until he gets all there is in it, then he silently folds his tent and as silently steals away to other and greener fields only to repeat his forestalling process. Else, holding more than he himself can use, he demands annual, aye, monthly,

tribute, from the producer. When Gov. Browning's eyes get open he will see that speculative enhancement of the price of land has 'prosperitized' your boys and girls out of the danger of ever getting homes and becoming independent citizens, as well as all danger of losing the 'incentive to labor,' and being bossed—as God in His infinite wisdom has ordained they should."

"Now, Mr. Read, I want to shake—both hands with you! You say poverty causes more sin and crime than all things else combined. Now tell me what is the cause of poverty? We must get to the bottom."

"Why, it is clearly the title deeds fencing off the land—making land so costly it cannot be had, or if had, cannot be used profitably."

"You say there is a greater evil than poverty causes. Tell what it is."

"That can be answered in a breath, but it fairly takes my breath to do so. Look at the houses of ill-fame! Who peoples them? Women. Women, the greatest blessing God has ever provided for the happiness and advancement of the world—they are the inmates of those houses—and sunk in defilement, loathsome, devilish, irretrievable depths! Why offend me, or mankind, or our God by denying that the robbing of those women of a possible home, is the fundamental cause."

"Mr. Read, I see you are pretty well equipped for the campaign that must soon inevitably follow."

"Equipped? There is more armor to be added. I am now playing to the galleries—catering to prevailing taste. People want it."

"Doing as the churches are, eh?"

"Well, for the time being, I can afford it; so can newspapers; there is a demand for such. But, Nicodemus like, I do come occasionally at night, as it were, and I want you to know there are thousands the world over doing the same. The single tax will wipe out the 'problems' by undermining monopoly; and it is the only thing on earth that will arrest socialism, the earthquake that folly in blindness is praying for to supplant the prevailing tornado—anything for a change! Watch the leaven in New Zealand, where already some 75 localities, under local option, raise all revenues from land values; same of the German colony in China. Why, over five hundred principal cities in England, Ireland and Scotland are committed by popular vote to the single tax, including the County Council of London; and the British House of Parliament stands now for it by 13 majority, and several cities in Germany have voted in the method. Yes, I have read Count Tolstoy's recent letter to the London Times, saying there can be no permanent peace for Russia save through Henry George's doctrine. It's coming, don't you mistake. Judge Browning, too, will come, as some of the brightest of your other lawyers have done. But regarding Thanksgiving, Mr. Caldwell, did you give thanks on Thanksgiving Day?"

"Not publicly. You see the program was filled with conservatives, as the very conservative churches are always careful to do. No Vine street church with a Bigelow in Amarillo. We radicals, however, are yet privileged to howl on the highways and byways, and we howl. We give thanks in the same places. Now, at discovering that Ople Read, the greatest American novelist, is heart and soul with us, we will bring out our calliope lungs, and awaken the welkin—round about."

The parting hand shake! Well, nothing equaled its heartiness since I separated with Henry George at Waco in 1887.

A CHINAMAN ON AMERICAN INFLUENCE IN CHINA.

An Interview with Dr. F. F. Tong, Especially Reported for The Public.

Dr. Froman F. Tong, a member of the Department of Commercial Treaty Revision of China, is in this country as the special representative of that department, to study commercial relations between China and the United States, and to make recommendations. Dr. Tong has explained to me that the threatened boycott against American goods is not due alone to ill-treatment of Chinese arriving in the United States. He says the Americans in China, embracing both the mercantile class and the missionaries, are a potent factor in promoting outbreaks against foreigners.

Many thousands of the American and European merchants in China, says Dr. Tong, do the great bulk of their business on Chinese capital, their almost universal rule being to secure the services of a Chinese "Comprador." He is required to furnish security in the shape of money, to the extent of many times the amount of the capital invested by the foreign merchant, and this security money is used in conducting the business. The threatened boycott, if made effective, will ruin this class of merchants, and they are doing what they can to have the American government take some action to prevent disaster to their interests. Their arrogant assumption of superiority, and their treatment of the Chinese as an inferior race, has caused a dislike to grow into a hatred. It is not unusual, Dr. Tong remarked, for an aged Chinese man or woman, struggling under a heavy load, to be run down by the families of these merchants out driving, with no more consideration than if the person were a big burly dog that would not get out of the way.

The same spirit is manifested, according to Dr. Tong, by foreign missionaries in China. They hold themselves aloof, he says, from the people as if they were superior mortals, allowing the native missionaries to do the work among the people. The American missionaries direct the work, acting in the capacity of general overseers. Dr. Tong related several incidents illustrating this spirit of aloofness and superiority. Even the Chinese missionaries who have been educated in other countries are discriminated against by the foreign missionaries. An exceptionally bright one, who had been educated in America and was allowed the same salary as his denominational brethren, was the cause of a warm protest from the Americans. They wrote to the missionary board at home criticising the payment to this Chinaman of as high a compensation as they themselves were receiving. They thought they should have higher salaries as payment for the sacrifice they were making in leaving their native country. Dr. Tong intimated in relating this incident that he thought that the protesting missionaries, rather than making a sacrifice, were much better off in China than if they had remained in their own country. The fact is that the Chinese missionaries, according to Dr. Tong, do all the difficult work and receive scarcely any remuneration. Most of them when they die are heavily in debt, and the burden of paying the indebtedness devolves upon their children. The laws of China require children to pay the indebtedness of their father after his death.

Dr. Tong related an incident that occurred not long ago in China, as a sample of what causes uprisings against our missionaries. The Chinese were holding a religious festival contiguous to a Mission Station. The missionaries claimed that the Chinese pavilion