

world power, a decent respect to the opinions of the better elements of mankind require that they should declare the causes which impel them to depart from their democratic ideals.

We hold these truths to be self-evident, that the God of infinite love is a judicious respecter of persons, who in his infinite wisdom hath created some men in superior station and with superior rights; that they are charged by their creator with certain corresponding duties; that among these is the divine obligation of regulating the lives and liberties and ministering to the happiness of their inferiors, through the strenuous processes of benevolent assimilation. That to perform these duties governments are instituted over inferiors, deriving arbitrary powers from standing armies and crooked taxation, and conserving the privileges of the governing class by thereunto subordinating the rights of the governed. That whenever government becomes republican in spirit and thereby destructive of these despotic ends, it is the duty of the better elements to alter or abolish it, provided they do so in the name of patriotism, and to institute imperial government in its place, laying its foundations on such principles and organizing its powers in such form as to them shall seem most likely to effect the safety and happiness of inferiors and to contribute most effectively to their own respectability, comfort and profit.

Prudence, indeed, will dictate that republican government shall not be suddenly changed in form; for all experience hath shown that the lower classes and inferior peoples are more disposed to suffer the evils of independence than to relieve themselves by formally renouncing it. But when the fortunes of foreign war, pursuing invariably the same victorious course, evince the design of the God of Battles to augment the paternal obligations of a superior people whose benevolent rapacity is hampered by republican government, it is their right, it is their duty, to throw off such government and to provide new guards for the security of their divine privileges and the advancement of their manifest destiny.

Such have been the unmistakable indications of providence, and such is now the necessity which constrains the superior classes of the United States of America to alter their antiquated system of government.

We, therefore, the representatives of the better classes of the United States

of America, in imperial convention assembled, appealing to Plutus the blind for the rectitude of our intentions, do in the name and by the authority of the superior people of these states, including the editor of the Outlook, solemnly publish and declare that these United States are and of right ought to be a mighty empire, that they are as such absolved from all constitutional restraints, and that all relation between them and the glittering generalities of the declaration of independence is and ought to be totally dissolved; and that as an empire marked by Destiny to hold despotic sway over the inferior children of our common Father, they have full power henceforth to levy war for purposes of conquest, to conclude peace with honor and spoils to purchase powers of sovereignty over unwilling peoples, to govern the conquered and the purchased without their consent and as dependent subjects, to contract alliances with other world-power empires, to maintain a standing army commensurate in magnitude with our imperial dignity and the necessities of military operations in distant parts of the globe and for that purpose to draft conscripts from the inferior classes, and to do all other acts and things which world-power empires may of might do. And for the support of this declaration, with a firm reliance on the Almighty dollar, we pledge the lives and earnings of the American working classes and our own sacred honor.

AN UNCROWNED KING.

The career of one of earth's powerful kings, albeit uncrowned, is suddenly closed. His remains are conveyed in royal state from his princely summer home in the Adirondacks to his palatial residence in the metropolis. His private train, with a cortege of friends and attendants, is given the right of way over a highway crowded with the traffic of a nation.

This uncrowned king, commanding revenues approximating in volume those of the general government, was not an executive officer of the nation; he did not sit in the halls of legislation, he had not been clothed with judicial ermine, he never presided at the marts of commerce, he had engineered no great manufacturing enterprise, yet public officials and mercantile combines yielded to his will, and all industrial interests paid enforced tribute to his exchequer.

This uncrowned king was not vested with the scepter of authority by royal inheritance, by popular election, or by military conquest. He did not acquire

his vast power over his fellow-men by employing the magic gifts of oratory, by the arts of the skillful advocate, by masterly thought in the editorial arena, nor by any of the agencies which have hitherto held sway over men's minds, and exercised control over their actions.

It was by using his undelegated and almost unlimited and irresponsible power as master of transportation that this uncrowned king became also a master of finance, a master of industry, and thus a master of the people. It was by acquiring the exclusive control of a vast machinery for the distribution of products that he was enabled to levy tolls for his own emolument, and virtually to fix the prices of the fruits of industry.

In no obtrusive or ostentatious fashion did this uncrowned king enforce his authority over the farmer, the merchant, the manufacturer, the banker, the miner, the contractor and the innumerable employes in every vocation, yet that authority was felt in all the avenues of industrial, commercial and professional life.

As a master of transportation, by a compact with less than half a dozen other master spirits in the country, he fixed and levied the tax which each of the 75,000,000 people in these United States must pay for the conveyance of persons from one point to another, and for the transit of every pound of food, every article of clothing, and every other object that ministers to their necessities or pleasures.

Here was a man whose business consisted in building and operating national highways, for all railways are virtually such to-day, and yet he was invested with the sovereign prerogative of levying a compulsory tax. This plain citizen, undelegated by a political constituency, was empowered to formulate revenue laws in his private interest, subject to no revision or veto. This private individual, not clothed with judicial functions by the people, was permitted to pass upon the rights of those who were compelled to make use of these public railways. This professional railroad man, who could do no better service in building and operating railroads than 10,000 of his fellow-citizens who are following that calling, was accorded a personal revenue greater than the combined incomes enjoyed by the monarch of Great Britain and the czar of Russia.

There is one other fact that should not fail to be noted in regard to the career of this most remarkable man, a fact that detracts equally from the fair fame of the uncrowned king, and

from the good name of the people who suffered the wrong and disgrace. He openly dispensed fabulous sums in political campaigns to secure the election of judges, legislators and executive officers favorable to himself, and secretly expended enormous sums in the halls of the national and state legislatures to secure the enactment of laws in the interest of his vast railway system.

These undeniable facts, which ought to be as startling as they are true, are not enumerated at this time to criticize the acts or to assail the memory of the uncrowned king who was deprived of his scepter by the hand of death. He was merely the product of a system in which such things were possible. His successor assumes the authority he abdicated, and the power he usurped from the people will be wielded as relentlessly as before, for the system in which that power was entrenched continues undisturbed. The facts are recalled not to condemn the dead magnate, but to awaken the thoughtful consideration of the American people.

Is it wise to permit one human being, or a small cabal of railway financiers, to exercise such unlimited and irresponsible control over a system reaching down to the minutest details of every person's material welfare? Is it sound policy for the state to leave in the hands of private individuals the control and princely revenues of a tax-gathering system which embraces the entire country, and is in its very nature an absolute monopoly?

The governments of other countries are gradually absorbing those functions and enterprises which are recognized as public utilities, and is it not time for our own people who have felt the evil effects of private and corporate ownership of railway transportation to mature some plan for the transfer of that ownership and its emoluments to the collective control of the people at large?—William H. Knight, in *Los Angeles Times* of Aug. 17.

AN ESTIMATE OF THE FILIPINOS.

The conclusion of a letter written by John T. McCutcheon to the *Chicago Record*, dated Manila, April 23.

From my personal experiences with the Filipinos—experiences covering the greater part of two years and the larger part of the Philippines and the Sulus—I have reached several deductions which at present I think are tolerably well founded. Perhaps if I had time I would change or remodel them.

The first is that I like the Filipinos. From the very first I have met with hospitality and kindness from them in every part of the islands. On nearly all of these occasions the people have had no other reason to be courteous and friendly except the impulse of inherent hospitality. About the only Filipinos I have had cause to disapprove of were the cab drivers in Manila, together with various house boys who at one time or another transferred my watch, money and other valuables from my home in Manila to some unknown place either in Manila or out of Manila. These I dislike.

But in most of my experiences with Filipinos in Manila and nearly all the provinces I have met a uniform degree of courtesy, which, whether assumed or natural, has prepossessed me in their favor. There has never been a house, however small, or a family, however poor, which has not hospitably placed itself at my service when conditions rendered such service most opportune and grateful. I have heard of scores of cases of treachery, but as a general thing I've found this treachery to have been directed at officials or people whom the Filipinos distrusted or had reason to dislike. This treachery has had its inception in conditions for which we cannot wholly blame the people, and the methods of exercising it may be partly excused when we reflect that the Filipinos have not reached an advanced state of enlightenment—that is, that the way to avenge a wrong is to carry the matter through several years of litigation instead of going out with a bolo and ending it all in one night.

Treachery, also, may vary with the point of view. When a native with a Remington shoots a soldier from his hiding place in the bamboos it is murderous treachery, but when the soldier goes out and shoots a Filipino it is merely another bandit killed and is called a praiseworthy stroke of enterprise. And when a local president whom we have appointed betrays to the Filipinos some prospective military expedition it is rank treachery from one point of view, but the Filipinos simply regard it as an evidence that the race is standing together in its fight against an outside invading race. It all depends upon whether we look upon the matter from the standpoint of people who have been getting the worst of it for several centuries or from the standpoint of a people who have had their

independence for a century or more of stupendous progress and enlightenment.

Another conclusion I've reached is that a higher state of education exists in the Philippines, excepting, of course, the Igorrotes, Negritos and Moros, than one can find in any other oriental country. From Albay province to Aparri you will find the greater part of the people uniformly able to read and write; you will find substantial stone buildings and imposing churches and schools in the most remote sections. A trip up the Ilocos coast is a revelation to the traveler, for he will find the valleys highly cultivated, the cities large and imposing and the people normally peaceful and fairly industrious.

The same conditions will be found existing in all sections of Luzon. You will find pianos where you have been led to expect breechcloths and savagery. You will find well-dressed people reading the native newspapers, and men who will discuss with you intelligently the problems of the islands. Only in the remote mountain districts will you find the half-naked savage who is used in the American comic weeklies to represent the typical Filipino. For this state of comparative enlightenment the church is responsible, for whatever we may say of the methods of the friars we must acknowledge that they have done a great work in educating the people—leaving the price out of the question.

Another conclusion I've reached is that with proper training the Filipino may be developed into a good man in any branch of business. He is receptive and imitative. I have seen most excellent maps and draughtings made by Filipinos. In the big banks and business houses high positions are held by them, and on the railway and steamship lines there are dozens of splendid native engineers and mechanics. In music, art, sculpture, medicine, law and literature; in technical vocations, such as architecture, wood carving, weaving, masonry, electricity and mechanical engineering; in sports, such as horse racing, cock fighting, boat racing, fencing, bicycling and various native sports, and in all sorts of clerical work there are many examples showing what may be made of the raw material if properly taught.

The Filipinos are great lovers of fast horses, and, like all eastern peoples, like ostentatious display. They dress their women beautifully, where