

campaign there is one very comic incident.

The smoke of battle had scarcely cleared away when there was noticed a commotion in some political graveyard. Men with hunger in their eyes, with the mold on their faces, with the moth in their hair crept over to the fence and kindly offered to reorganize the democratic party. And there was a commotion in some republican kitchens; men who had once called themselves democrats, but who, for several years had been eating republican soup, hurried over to tender their services for the purpose of reorganizing the democratic party. But, unfortunately for these men, they have a record. The country is familiar with their careers. Their doings are yet fresh in the minds of the American people. The people remember that these men were in power only six years ago and that during a brief period they destroyed the democratic party. The people recall the fact that under the Cleveland administration nearly every cabinet office and every important position in the government was filled at the dictation of the corporations and the incumbents proved to be only a convenience for the great corporations.

What would Jackson do with the private monopolies that are being fostered by the McKinley administration and that are devouring the substance of the American people?

He would destroy them. How, I cannot tell you. He could not tell you in advance if he were here, but we know that wherever there is a fierce determination there is a way to succeed, and he would furnish that fierce determination. Understand, it is not the idea of a monopoly that is so obnoxious, but the idea of a private monopoly that is intolerable. There are many monopolies in this country to-day that are the natural outgrowth of the civilization and the industrial and economic conditions of the times that cannot be wiped out, and which we do not want to have wiped out. But in all that class of cases the whole people must own and get the benefit of the monopoly.

Let me say here, my friends, if we never do anything more, we did the country a service in 1896 by bringing the democratic party up out of the swamps and underbrush, and taking a position in the sunlight on the highlands.

We are not offering the young men offices, but we want what is a thousand times greater than all the offices put

together, and that is a career, an opportunity to work in the vineyard of mankind, to fight the battle of the lowly; an opportunity to help the man that is doing the world's work, to protect the children that are being robbed of their bread, to protect the weak from the greed of the strong.

We offer no palace on the hill, but we offer what is a thousand times greater and better, an opportunity to assist in lighting the hovels of the poor, in driving want and hunger from the cheeks of toil and lifting the hopes of the sons of men.

WHAT THE FILIPINOS ASK.

A letter addressed by Signor Sixto Lopez to Robert Treat Paine, Esq., president of the American Peace society, Boston, dated at Washington, January 29, 1901.

Dear Mr. Paine: I have to thank you for your most interesting and sympathetic letter, which reached me via Chicago and Philadelphia, and I now hasten to reply.

I fear that you have misunderstood my statement of the terms upon which the Filipinos would be prepared to end this most deplorable war. The Filipinos will never accept American sovereignty in the sense in which the word is generally understood. Whether they would accept suzerainty would also depend upon the definition of the word and the powers which it implied. But let me now briefly state what I intended to convey to you on January 1:

The administration is demanding certain rights in the Philippines. These are, so far as I can discover:

1. The right and the means to fulfill certain (unspecified) obligations to other nations.
2. The right and the means to protect life and property—foreign and native.
3. A basis of trade and military operation for the far east.
4. Coaling station.
5. The right, or the desire, to raise us—by a process called "benevolent assimilation"—out of a condition of savagery which does not exist in our country.

In order to obtain these rights the administration demands that our people shall surrender unconditionally and submit to American sovereignty.

The Filipinos, on the other hand, demand one "unalienable right," namely, independence, or the right to "institute" a government "deriving its just powers from the consent," not of any foreign nations, but "of the governed." It is only by the exercise of this right that the Filipinos will be able to secure equitable laws, insure just administration and prevent the exploitation of their country and its resources.

But, while firm in this demand, the Filipinos are prepared to yield to the United States everything included or implied in the above list from 1 to 4 inclusive. In addition to this they are prepared to repay, in whole or in part, the \$20,000,000 paid to Spain, if the demand be made by the United States.

As to paragraph 5, the Filipinos do not want and will not accept anything in the form of benevolence or charity from any nation in the world. But if any American citizen or citizens desire to embark in missionary enterprise and if they really think that there are those in the Philippines who need special enlightenment they will be at liberty to spend their missionary zeal without let or hindrance. The Filipinos would only reserve the right to recommend that such missionary zeal be expended on Spain or Turkey or Russia or the east end of London or perhaps in some parts of America, where education and enlightenment are more urgently needed than in the Philippines.

It will therefore be seen that every demand that the administration is making with the exception of that denied to George III. will be granted by the Filipinos.

Now, therefore, if the administration will say to the Filipinos: "We will not deny you one right which you claim and which we enjoy; we will grant you your independence, but we reserve the right to take such steps as are necessary to enable us to fulfill our obligations and conserve our rights," the Filipinos will lay down their arms at once.

If the acceptance of this offer entailed some definitely defined form of suzerainty or if it necessitated joint action in foreign affairs, the retention of American troops or the appointment of a customs commissioner the Filipinos would raise no objection provided that these conditions were not to be made perpetual. These and all such questions are matters of detail and could be included in a treaty.

I do not think I could more clearly define the nature and degree of independence demanded by the Filipinos. As to whether this definition would mean "absolute independence" or "limited independence" is a mere matter of terminology. The Filipinos are interested in the fact, not in the name. Nevertheless, since words are the symbols of things, there should be no shrinking from the fact that the Filipinos do demand independence as defined above. And there can be no hope of ending this war until that independence is granted to them.

The Filipinos ardently desire peace

and they are prepared to sacrifice much in order to obtain it. But they will allow no man or nation, however powerful, to take from them their inalienable right. A powerful nation may take their life. But they hold that it is better to have death with honor than to bow the head at the expense of legitimate pride and self-respect. This determination and sentiment is shared by practically the whole population of the archipelago, with the partial exception of central Mindanao and the Sulus.

But let there be no misapprehension. It must not be thought that our desire and our plea for peace are due to any inability to carry on the war. Our forces are in a stronger position to-day than they were ever before. They are gaining in strength and experience every day. The rigors of military rule and the new method of deportation bind our people to the deathless determination never to submit to a nation which indulges in such practices. There will be no difficulty in imitating the American patriots of 1776 and in carrying on the war for eight or even eighteen years—

For men betrayed are mighty,
And great are the wrongfully dead.

We plead for peace, but the plea is in the interest of those who suffer and die by sword and starvation, not because of fear. We can fight long, even if we have to suffer much, for we are fighting for hearth and home and in a righteous cause. We are ready for peace; we hold out the olive branch. But on that branch is written with the blood of brave men the word liberty. For that we are willing to suffer; for that we are prepared to die. But we will never submit to have liberty conferred upon us by the "charity" or "benevolence" of any man or nation; it is ours by right, not by bounty.

With many thanks for your kindly interest in our sorely stricken people and with much respect, sincerely yours,
SIXTO LOPEZ.

TO THE PERSON SITTING IN DARKNESS.

Extracts from an article with the above title, by "Mark Twain," published in the February North American Review.

Extending the Blessings of Civilization to our Brother who Sits in Darkness has been a good trade and has paid well, on the whole; and there is money in it, if carefully worked—but not enough, in my judgment, to make any considerable risk advisable. The People that Sit in Darkness are getting to be too scarce—too scarce and too shy. And such darkness as is

now left is really of but an indifferent quality, and not dark enough for the game. The most of those People that Sit in Darkness have been furnished with more light than was good for them, or profitable for us. We have been injudicious.

The Blessings-of-Civilization Trust, wisely and cautiously administered, is a Daisy. There is more money in it, more territory, more sovereignty, and other kinds of emolument, than there is in any other game that is played. But Christendom has been playing it badly of late years, and must certainly suffer by it, in my opinion. She has been so eager to get every stake that appeared on the green cloth, that the People Who Sit in Darkness have noticed it—they have noticed it, and have begun to show alarm. They have become suspicious of the Blessings of Civilization. More—they have begun to examine them. This is not well. The blessings of civilization are all right, and a good commercial property; there could not be a better, in a dim light. In the right kind of light, and at a proper distance, with the goods a little out of focus, they furnish this desirable exhibit to the Gentlemen who Sit in Darkness:

LOVE,	LAW AND ORDER,
JUSTICE,	LIBERTY,
GENTLENESS,	EQUALITY,
CHRISTIANITY,	HONORABLE
PROTECTION TO	DEALING,
THE WEAK,	MERCY,
TEMPERANCE,	EDUCATION,
—and so on.	

There. Is it good? Sir, it is pie. It will bring into camp any idiot that sits in darkness anywhere. But not if we adulterate it. It is proper to be emphatic upon that point. This brand is strictly for Export—apparently. Apparently. Privately and confidentially, it is nothing of the kind. Privately and confidentially, it is merely an outside cover, gay and pretty and attractive, displaying the special patterns of our Civilization which we reserve for Home Consumption, while inside the bale is the Actual Thing that the Customer Sitting in Darkness buys with his blood and tears and land and liberty. That Actual Thing is indeed, Civilization, but it is only for Export. Is there a difference between the two brands? In some of the details, yes.

We all know that the Business is being ruined. The reason is not far to seek. It is because our Mr. McKinley, and Mr. Chamberlain, and the Kaiser, and the Czar and the French have been exporting the Actual Thing with the outside cover left off. This

is bad for the Game. It shows that these new players of it are not sufficiently acquainted with it. . . .

And by and by comes America, and our Master of the Game plays it badly—plays it as Mr. Chamberlain was playing it in South Africa. It was a mistake to do that; also, it was one which was quite unlooked for in a Master who was playing it so well in Cuba. In Cuba, he was playing the usual and regular American Game, and it was winning, for there is no way to beat it. The Master, contemplating Cuba, said: "Here is an oppressed and friendless little nation which is willing to fight to be free; we go partners, and put up the strength of 70,000,000 sympathizers and the resources of the United States: play!" Nothing but Europe combined could call that hand: and Europe cannot combine on anything. There, in Cuba, he was following our great traditions in a way which made us very proud of him, and proud of the deep satisfaction which his play was provoking in Continental Europe. Moved by a high inspiration, he threw out those stirring words which proclaimed that forcible annexation would be "criminal aggression;" and in that utterance fired another "shot heard round the world." The memory of that fine saying will be outlived by the remembrance of no act of his but one—that he forgot it within the twelvemonth, and its honorable gospel along with it.

For, presently, came the Philippine temptation. It was strong; it was too strong, and he made that bad mistake: he played the European game, the Chamberlain game. It was a pity; it was a great pity, that error; that one grievous error, that irrevocable error. For it was the very time to play the American game again. And at no cost. Rich winnings to be gathered in, too; rich and permanent; indestructible; a fortune transmissible forever to the children of the flag. Not land, not money, not dominion—no, something worth many times more than that dross: our share, the spectacle of a nation of long harassed and persecuted slaves set free through our influence; our posterity's share, the golden memory of that fair deed. The game was in our hands. If it had been played according to the American rules, Dewey would have sailed away from Manila as soon as he had destroyed the Spanish fleet—after putting up a sign on shore guaranteeing foreign property and life against damage by the