

AMERICAN CIVILIZATION IN THE PHILIPPINES.

Extracts from a private letter, written from the Philippine Islands, under date of July 5, 1902.

Your latest letter to me speaks of a change in public opinion in the states. From those who have taken the matter up we may hope for a great deal. . . .

Application of the barbarous "water cure" are admitted on all sides; it is only a matter of jest among Americans. And the burning of whole villages, and the entire wiping out of native families, is spoken of in very indifferent tones. You would hardly believe that the business of war would harden men as it does. I cannot conceive of a state more unnatural than that of a war of subjugation, where the white can come to hate intensely the brown man simply because the latter prefers a brown man's government.

Now peace and apparent contentment rule in these islands. But how long will this condition last? If the natives accept the yoke, are they worth having? They cannot partake of our government as equals. Do we want them as subjects always?

To say that they are unfit for our kind of social regulation does not mean they are unfit for all kinds of self-regulation, and perhaps the one they should adopt for themselves would be better than anything we can give them. In any case, their social regulation cannot be self-government if we give it to them cut and dried. We made a mistake in the beginning. How can we correct it? is now the question.

The work of the civil commission is honorable, but while our army of occupation is present there is bound to be some friction between the civil and military authorities, and between the natives and the enlisted men.

And there is another evil growing up now that should have public attention drawn to it at home. This evil is the natural outcome of placing men in an unsuitable environment. I mean the relations of white men here with native girls. The Filipino women in general are very chaste and constant. But soldiers and ex-soldiers sometimes prevail on them to accept a common law marriage, a matter not in contradiction to the girls' chastity if you will only remember that such marriage of common consent prevailed among the poorer classes of Filipinos because of the high fees charged by the friars in the days of their power.

Now those soldiers or civilians, mentioned above, after a few years of mar-

ried life return to the States and desert their wives. Personally I know of three cases in three different pueblos; one at . . . , one at . . . and one at . . . ; all the towns being in . . . province. Each of the men left offspring. The man in . . . was an officer in the United States volunteers; now he is a lieutenant in the United States army. In this town more than half a dozen whites have natives for wives. The women are neither lewd nor depraved, but of a simple and constant nature. I suppose all of their husbands will leave them inside of three years, with promises to return. Sometimes it is pathetic to witness the faith of those simple girls, and the hope that their men will come back. What can the children of such fathers grow up to be but intense haters of all Americans and things American? This state of affairs is a disgrace to white civilization, if our present state of development as exemplified in these lands is "civilized." As women in general are not a cold reasoning class, nor deterred by the bad chance that befalls one of their number, this evil of "jaw-bone" marriage, as it is not inaptly called, will tend to grow as the country becomes more settled and peaceful.

To concentrate the soldiers in large stations might better conditions in this respect; and would certainly lessen the bad feelings engendered when soldiers and natives come in contact. For sometimes there is no reason whatever in the actions of those enlisted men who feel they belong to the superior race. Let me give an example. On a dark night some pupils of mine, young men, and I were going to our houses after school. We met three soldiers in the street, who were partly intoxicated. One of them, thinking he had to deal only with Filipinos, declared he was going to kick the lamp out. I came forward a little and asked him why, but he could give no answer whatever. All he had against the young man was that he was a Filipino. This is but one example; I could give you a dozen of such trifling things. The result of the sum total is that the natives hate the whites, or at least the military portion.

Besides, the army officers are distinguished by a lack of reason in their dealings with the people. And this will not abate, for the army upper class seem to think that the state is made for them. A friend of mine, a captain and post commander whom the natives honor and respect, summed the whole thing up tersely by saying:

"All we need here is an administration of good common sense." Unfortunately there are not many like him. Those court-martials you hear of can produce nothing, for you know that all true reforming comes from the outside.

At present in the provinces having civil government, and that means almost all, the military can take no part in active operations. Order is maintained by a body composed of Filipinos, and known as the Philippine constabulary. The greater part of the officers are Americans, mostly ex-soldiers who have in some way distinguished themselves. I assure you they bear no love toward the natives, and as for the enlisted men, the majority of them are ex-ladrones, but not reformed ones. Unless closely watched they are liable to endanger the peace more than they maintain it, for at times robberies have been traced to them. You spoke of a little good I might do by trying my hand at stories, but my real work here is to see that the natives about me are not wronged while I remain dumb.

MAYOR JOHNSON'S WAY. ANSWERING QUESTIONS IN THE CAMPAIGN TENT.

"Staff Special" to the Cleveland Plain Dealer from Carl T. Robertson, dated at Lima, O., September 23; published in Plain Dealer of September 24.

Mayor Johnson was very much in his own element to-night. There were plenty of questions from the audience, most of them of an unfriendly nature. As Mr. Johnson is never at his best before a passively friendly audience, such as have been the rule throughout the trip, he hailed the questions to-night as a great boon and made probably the strongest speech of the present campaign.

One of the questions was from Editor Campbell, of the Republican Gazette, who asked:

"Do you believe in the Henry George theory of a tax on land only?"

"I do not believe in a tax on land," replied the mayor.

"Do you believe in the doctrines of Henry George?" persisted Mr. Campbell.

"To that question with all my heart I answer," replied the mayor with great force. "The doctrines of Henry George are the moving spirit of whatever I do, whether as mayor of Cleveland or in this tent or in another field of activity. Henry George did not advocate a tax on land but on land values. Thus, instead of increasing the burden of the farmer, as you seem to assume, would greatly lessen it. I be-

lieve that Mr. George's proposition to abolish customs houses, to take away the taxes which fall upon houses and improvements which are created by labor, taxes which are therefore in the last analysis, taxes upon labor, and to place these taxes upon monopoly and privilege. I believe this to be the solution of the one great question, the labor question. This question is the rock upon which the nation may yet be reared. The solution of this question is, simply, to take the burdens of taxation from labor and place them upon monopoly and privilege."

Mr. Campbell then asked how this would be of assistance in the solution of the trust problem.

"You name any trust," said Mr. Johnson, "take your choice, and I'll tell you how it is effected."

Mr. Campbell mentioned the beef trust.

"The beef trust," said Mr. Johnson, "is possible on account of the privileges granted by the steam railroads to a few men. The railroads are now in the hands of a small number of capitalists, and will soon be in the hands of one man. The men who control the railroads have given to the men who control the beef trust advantages in rates above all others who would seek to send beef over their lines. This is what makes such a trust possible. The beef trust is one of a group of subsidiary trusts that receive their power for evil entirely from the railroads. The Standard Oil trust is another, also the sleeping car trust and the telegraph trusts. They gain their hold through being allowed to control rates. Do you know the only remedy for these trusts? Let the railroads be owned by the state. Then the railroad trust will be done away with, and when you destroy the mother you'll kill all the offspring at the same time."

There was one question which amused Mr. Johnson hugely. It was: "What objection do you have to perpetual franchises if they are to be properly controlled by legislation?"

The mayor laughed. "In the first place they're too long," he said. The crowd was amused at this, and then the speaker went on to give many and cogent reasons why perpetual franchises were not good things to have.

"Why do you charge five-cent fares upon your railroads in Johnstown and Lorain while you are preaching three-cent fares in Cleveland?" was another question.

"I do not own the railroad in Johnstown and have not for years. I still have a small interest in the railroad in Lorain. A year ago, at my suggestion,

the fare in Lorain was reduced to three cents, and since that time the road has been paying better than it did before."

One other question was decidedly original. It was: "You have yourself amassed a competency under the present system. Don't you think it is unfair now to try to do away with this system so that others will not have the same chance to make a fortune?"

"It depends," said Mr. Johnson, "from what standpoint you are looking at it, and whom you are speaking for. If you are speaking from the standpoint of the monopolist, you may be right. I have been a monopolist a good part of my life, and I know the rules of that game mighty well. I can tell you as an experienced monopolist that the rules of that game are not favorable to the common people. If you are speaking for the people I can unhesitatingly inform you that it is fair now, and always has been fair to abolish a system which is unfair. And it may be that it is because I know the system so well that I am so positive that it should be done away with."

The same man asked Mr. Johnson if it were not true that there was a suit pending against him in Cleveland for \$470,000 back taxes.

"Yes," he replied, "that's pretty near true. Only you got the amount too small. The suit is for about \$600,000. But that is an old story in Cleveland. The tax inquisitor, for political purposes, put my personal property upon the duplicate for more than twice as much as that of all the other residents of Euclid avenue. That's where the dudes live, you know. Mark Hanna doesn't live there, but I will include him, too, and then the amount I was assessed for was more than twice as great as that of all the rich men in Cleveland combined. I have even offered to give the tax inquisitor one-half of this property if he can find it. My friends, I want to pay every cent of tax that I justly owe, but I shall never consent to pay taxes which are trumped up against me for political effect. The people of Cleveland have heard this story of my back taxes a great many times. That they do not believe it is proved by the fact that they have indorsed me, or the candidates whom I have favored, at three successive elections."

Mr. Johnson's replies unfailingly evoked vociferous cheers. Finally a man who had asked several questions of the most unfriendly character addressed the meeting.

"Next month," he said, "Senator Hanna is going to speak to the people of Lima. He will also be asked some

questions. If he answers them in as honest and patriotic a manner as has Mayor Johnson of Cleveland some of us will be in a devil of a fix."

A DEMOCRATIC VIEW OF THE IOWA IDEA.

Ex-Gov. Horace Boies' letter of acceptance of the Democratic nomination for congressman in the Third Iowa district, as published in the Chicago Chronicle of September 25.

P. J. Quigley, Henry Parrott, L. F. Springer, Committee, etc.—Gentlemen: Yours of the 18th inst., officially notifying me of the action of the recent convention at Dubuque in unanimously selecting me as the Democratic candidate for congress in this district and expressing the hope that I would accept the same is received.

In no sense unmindful of the honor such a nomination confers, or the kindly feelings of those who tender it, I want to consider the question it presents from the standpoint of duty, which every citizen in a government like our own owes to the commonwealth of which he is a member.

In doing this I am compelled to recognize the fundamental principle upon which our institutions rest, that the source of all official authority, from the lowest to the highest public servants, is the people, and, this being true, it seems necessarily to follow that they, through sources nearest the seat of that power, should, in the absence of reasonable excuse on the part of candidates, be permitted to select those whom they desire to represent them in public positions.

I beg, therefore, to assure you that, profoundly impressed as I am by the responsibilities my nomination imposes and grateful as I shall ever remain for the confidence it implies, I feel it is a matter of duty on my part to accept the same regardless of any personal desires of my own.

In doing this it seems appropriate, if not necessary, inasmuch as no platform of principles was suggested by the convention from which my nomination comes, that I should express my personal views on what seems to me the most important question that now agitates the public mind.

This, in my judgment, is the nation's duty in dealing with the great combinations of capital that have been and are still being rapidly organized in many of our industrial pursuits and which have come to be generally known as "trusts."

It is no exaggeration to say that the great mass of our people are profoundly disturbed by what seems to be the impending evils of this new depart-