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sharp admonition to David B. Hill, Bryan's Commoner is doing the democratic party a valuable service. As usual with Mr. Bryan, he cuts with a keen edge and to the quick. "The democratic party distinguishes," he says, "between legitimate accumulations and predatory wealth, but whenever predatory wealth is attacked it tries to shield itself behind honest capital." This is apropos of Mr. Hill's slanting reference, after the manner of republican papers and speakers, to the democrats as "unnecessarily" assailing capital. It is clear enough that Mr. Hill has long been trying to line up with the beneficiaries of vested interests. This has been his besetting temptation ever since he observed the Wall street popularity of Cleveland which began with a gubernatorial veto of a short hour bill for railway employees. Mr. Bryan has detected the false note in Hill's sanctity-of-property song. Whenever a public man, democrat or republican, talks conservatively about property rights without distinguishing legitimate accumulations from predatory wealth, it is a safe inference that he either holds a brief for predatory wealth or is bidding for one.

It has been the policy of administration spokesmen to deny that the Americans in the Philippines treat the natives barbarously, and to this end soldiers' letters are systematically discredited. Our attention is drawn in that connection to a soldier's letter which appeared in the Northampton (Mass.) Daily Herald of March 8. It is signed by Charles S. Riley, a brother of the editor of the Herald, and a son of one of the most respected and public spirited men of Northampton. Riley is a sergeant, and writes not complainingly nor critically. Though never a hard-hearted boy at home, his experience in the army appears to have hardened him and he tells of shocking barbarities and cruelties with the most matter of fact unconcern.

We quote part of Sergt. Riley's letter, that which tells of an application of the "water torture," which our troops have borrowed from our savage native allies, the Macabees:

Arriving at Igararas at daylight next morning we found everything peaceful, but it shortly developed that we were really "breathing on a volcano." The president, the priest and another leading man were assembled and put on the rack of inquiry. The president evaded some questions and was soon bound and given the "water cure." This was done by throwing him on his back beneath a tank of water, and running a stream into his mouth, a man kneading his stomach meanwhile to prevent his drowning. This ordeal proved a tongue-loosener and the crafty old fellow soon begged mercy and made a full confession. He admitted he was an active captain of the insurgents and that the insurgents, native police force of the town, 25 in number, were sworn insurgents. The police were then rounded up, together with other officials, and confined in the convent. We then made ready to hunt down a band of insurgents supposed to be a few miles back in the mountains. The president was asked for more information and had to take a second dose of "water cure" before he would divulge. He finally confessed that as we rode into the town he sent a messenger into the mountains to warn the insurgents. Taking the president for a guide, we started for the mountains. It was a hard trip and ineffective, for the ladroones had decamped. Every building and barrow (a kind of stockade for defense) along the trail was burned on the way back to Igararas. Arrived there the officers had a council of war decided to burn the town as punishment for its treachery. Before applying the torch every house was searched for arms and valuables, and to see that no helpless persons were left. The conflagration began at eight p. m. and continued for five hours, the burning bamboo sounding like the cracking of regiments of rifles in battle. Only 30 houses of the 500 were left standing, and those were spared because they were near a large house belonging to a Spanish family. After this surprising discovery of the treachery of Igararas we came to the conclusion that the best Khakiak is the dead one, to change the phrase once applied to the American Indian.

It is interesting to notice how important Aguinaldo has become since his capture. So long as he was free, he was without influence; but now that he is a prisoner his influence is coextensive with the Philippine op-