

in the Philippines. Coal can be had at the entrance of the mines in Japan for 13 cents a ton, I am informed, and it will be as cheap in the Philippines. With coal at this price, with girls and boys ready to work for 12½ cents a day, what is to prevent the immediate flow of our capital to these islands and the inauguration of a competition such as we have never known before? Either wages will fall here to the 12½-cent level or our factories will be moved bodily to our new possessions and our own workmen left to starve.

Bishop Potter, of New York, has just been in the Philippines, and he tells us that the Filipinos take kindly to our factory system. Poor Filipinos! So do mice take kindly to cheese in a trap! The system will prove a curse to them as it has already proved to the girls of Mansourah, and at the same time it will impoverish our American wage-earners at home. It may be said that the natives are not forced to work. But this is not true. When their cupidity is not sufficient to make them toil, means are found to compel them. This has already been done in the mines of South Africa, and the British government imposes taxes upon the natives there with the avowed object of forcing them to seek employment in the mines for the purpose of raising money to pay the tax, that being the only way open for them to earn money. The same plan will doubtless be adopted by our capitalists in the Philippines if it turns out that Bishop Potter is mistaken and that the Filipinos do not take kindly to factory work.

We are told that we ought to establish a stable government in the Philippines. That is precisely what we ought not to do. It is the lack of stable government which prevents capital from going to countries where people are willing to work on starvation wages. It is an automatic arrangement of nature that in uncivilized or partly civilized countries franchises and monopolies are not well enough protected for capital to risk itself. If this were not so, all manufacturing industries would seek at once the country of cheapest wages, other things being equal, and the starvation of the home populations would follow. It is best for the world that the government of such countries should not be too stable, and by insisting upon a stable government in the Philippines we are doing our best to throttle our own industries.

It is clearly the interest of all wage-earners to oppose imperialism root and

branch, and if they have any doubt on the subject, let them consider the cotton operatives of Egypt.—Hon. Ernest H. Crosby, in American Federationist.

"INDEPENDENCE OR DEATH."

Hong-Kong special correspondence of the Montreal Daily Star, dated September 2, and published in the Star of September 2.

The strictness of the censorship notwithstanding (at Manila), I am happy to be in a position to communicate the following most recent and interesting authentic official document from the revolutionary battlefield. It will serve to show how the imperialists prevaricate when they assure the world in general, and the citizens of the United States in particular, that the Filipinos desire the American sovereignty, and that by resisting it the revolutionists work against the wishes of the inhabitants in the Philippine archipelago. It is the letter with which Gen. Juan Cailles, a Filipino, answered the letter received by him from one of the agents of President McKinley at Manila, inviting the said general to surrender his arms. The letter of Gen. Cailles is accompanied by an act containing the manifesto of the most authoritative persons in the province in which the general is operating. These persons are the genuine representatives of the most peaceful elements, of those whom President McKinley mentions in his letter as desiring the American sovereignty, and the act is signed by Capt. Pedro Guevara, A. D. C.

General Encampment, La Laguna Province, July 12, 1900.

To Mr. Vincent Reyes, Santa Cruz.

Dear Sir: As I have promised you, this morning I convoked to a great assembly in this general encampment the local presidents of the province and the military officers of the brigade under my command, in order to inform both parties of the proposals of the enemy which have been sent to me for consideration through your courtesy, and in order that the said proposals may be discussed, and that, at the same time, a copy of the act which shall be extended and distributed upon the decision of the grand assembly be sent to you.

By the annexed act of reference you and the enemy will understand that the purposes of "freedom" which the military and local officers have sworn to stand by before the sacred banner of the Philippine republic, remain firm in the heart of everybody, with tendencies to grow warmer still but never to grow cold.

You had already my private answer—now I send you the answer of the whole province and of my brigade. In both answers you will recognize the bond which unites the subordinates with their leader in the demand for the independence of the mother country. For that very union you must not be surprised that order prevails in this province, although in a relative way in spite of the efforts of our enemy to disturb it with assaults, with fire, with mur-

ders, and worse, apart from what people of evil living would do in these circumstances, in which the local police are often compelled to hide themselves, in view of their limited number, at the appearance of the forces of the enemy. The order is maintained not by the Americans, but by my forces who blindly obey my orders.

The Americans must not forget the protestations that I ordered to be posted at the door of the building in which I had my residence in that city. In those protestations, in view of the help of the towns and the decision of my subordinate officers, I expressed the sublime thought: "Independence or death."

By my resignation to suffer all the consequences and hardships of an unequal and almost suicidal war and by the fact that no one of my military and local officers has presented himself to the American authorities, you must be convinced, and yourselves likewise, that that sublime thought beats lively in the heart of everyone, because the anxieties for "freedom" and "independence" tempered the will and being of the true sons of the Philippines.

I will go no further for fear that, launched on this field, you should judge me passionate should I express my real sentiments. Good-by, and do not forget this motto of the authorities and inhabitants of La Laguna—"Independence or Death."

I remain, yours affectionately,
(Signed) JUAN CAILLES, General,
Military Governor.

The "act of reference" is as follows:

In the general encampment of the province of La Laguna, on this 12th day of July, 1900, at a previous calling of the military governor, gathered in solemn assembly, the local presidents of all the towns, as well as the officers of the military columns, under the presidency of the said military governor, Gen. Juan Cailles, in order to deal and discuss the proposals made by the enemy to the above-mentioned military governor, so that the latter may surrender with the brigade under his command through the citizen, Senor Don Vincente Reyes, on the 4th of July. As soon as the secretary of the military government had finished the reading of the proposals, they were unanimously and without any discussion, rejected, inasmuch as everyone in his own name and the name of his respective subordination declared that "they proclaimed before heaven and the world" that they will die rather than recognize, even tacitly, the American sovereignty in the Philippine archipelago, which has never before been under the dominion and sovereignty of the United States government, and, therefore, they consider not only as untimely, but ridiculous, as well as the pretended amnesty with which they like to disguise the granting of pardon and the forgetfulness of crimes which they have never committed nor can they commit, against the government at Washington, inasmuch as the violent incidents and the present American-Filipino war have not been provoked by the government of the Philippine republic, apart from the "sine qua non" condition which involves all pardon or amnesty, which requires the avowal of being vanquished and of being the author of some crime, before it can be extended to anybody. That the conduct of the Philippine people cannot be more consistent with that prescribed in the international law, as well as the proceed-

ings of the war in all other cases, whilst the Americans often swerve from the law, which forbids, although it tolerates in serious cases, incendiarism, devastation and pillage, many of the persons present having been eyewitnesses of the lootings committed by the American forces, in the presence of their officers, in the towns of Lillo, Naykarlang, Pagsanjan, Kalauang, Paete, Rizal, Pila, Bay, Santa Cruz, Lumbang, Eavinte and Luisiana, besides the burning of hamlets in the towns of Santa Cruz, Naykarlang, Majayjay, Pagsanjan, Paete, Eavinte, without counting the entire destruction of the town of San Antonio. That the death of innocent and defenseless people stains with blood the formerly bright pages of the history of the United States of America. That the proposals and conditions under which Gen. Juan Cailles is intimated to surrender with all his forces must be rejected, and not even the honor of being remembered should be given to them, inasmuch as the mere thought of them sullies, because they are proposals of treason to a sacred cause, which all those present have sworn to defend at the cost of all sacrifices, even at the cost of life, for the Philippine people are entirely convinced that their future happiness depends upon the attainment and establishment of self-government in the midst of a free and independent country. Finally, the grand assembly enacted that the military government of La Laguna must not henceforward deal with emissaries from the enemy, as long as the object of their mission be the ending of the war; because, if the American rulers desire in a positive and sincere way the happiness and peace of the Philippines, the Philippine people have a representative in the person of Hon. President Emilio Aguinaldo, in whom they have trusted their faith, and whom they have made the arbiter of their fate. This has been agreed upon by the grand assembly, and this act has been extended for the consequent effects and signed by all present, after the military governor of which, I, Pedro Cueva, the secretary, certify.

To this act are appended 35 names of local presidents and prominent citizens representative of the populace in the province of La Laguna.

EDUCATION AS A FACTOR OF NATIONAL GREATNESS.

Extract from the Commencement Address of Judge Presley K. Ewing, at the University of Texas. Published in the University Record.

To you, in part, will be the task of preserving the integrity of the union, the ideals of the republic, the faith of the fathers. In discharging this high trust, no duty will be more imperative than that of infusing perpetual life into that wise provision of the Texas constitution which enjoins the support and maintenance of an efficient public free school system, declaring "a general diffusion of knowledge essential to the preservation of the liberties and rights of the people."

The preservation of the liberties and rights of the people! These are not idle words. Their thought burned

in the impassioned eloquence of Patrick Henry, glittered on the sword of Washington and inspired the pen of the immortal Jefferson. Think you that this thought would have so possessed orator, soldier, statesman, in the founding of our republic, without the influence of education in the highest and most ennobling sense? Who but one standing as "heir of all the ages," moving with majestic power "in the foremost files of time," inspired by knowledge from every fountain of the past, could have bequeathed to posterity the declaration of independence? The truths of that imperishable document were proclaimed as "self-evident," but philosophers of all the ages had groped in darkness for the formulation of its doctrine, hinting, like Locke, but as dreamers; and no nation had ever adopted its creed of the political equality of men, or the derivation of all just powers of government from the consent of the governed, and not a kingdom of the earth then believed that creed. It came as the real dawn of human liberty, the true herald of our country's greatness; and it is, to-day, whatever the recent shocks to its principles, the abiding hope in the throbbing breasts of millions for their country's future glory. The republic's constitution has been somewhere in effect described as the bond of our union, the shield of our defense, the source of our national prosperity, but, indeed, the spirit of its letter is the declaration of independence, which binds both constitution and people to the fundamental and immutable principles of our government.

It is these principles, born of the enlightenment of education, which must be perpetuated by that enlightenment. Never, perhaps, in the history of this nation was the demand so great for intelligent thought and action among the masses of the people; and greater and greater will that need become, if changes in the past few years may shape our prophecy of the future. Open and avowed advocates are now found of the doctrine that the sacred truths of the declaration of independence are but "glittering generalities;" and it is boldly maintained in certain quarters, under the influence of "the dollar above the man," that education ought to be withheld from the masses of the people. An ex-attorney general of the United States, a reputed aspirant for the chief magistracy of this nation, has, in a carefully prepared article

for a leading periodical, plainly sought to justify, for reasons of mere expediency, a violation of the plighted faith of these United States to Cuban independence, a transformation of that proclaimed war of humanity into one of brutal conquest, of mere commercial gain. Men high in place and power, in the brief space of two years, have sought to make criminality a synonym for benevolence, and to divorce from the folds of the flag the constitution of the republic. A principle, broad in its truth as the blue canopy of heaven over the habitations of men, has been sought by some to be so localized that we might, without inconsistency or breach of plighted faith, or assault upon our national ideals, salute Maximo Gomez as hero of liberty in the island of Cuba, while we hunted to the death Aguinaldo, our former ally in war, as a renegade in Luzon!

It might not be germane to the thought of this address, if, abstractly considered, it were only Aguinaldo and the archipelago of the Philippines. But when Aguinaldo shall fall as Kosciusko fell, when the Philippines shall fall as Sarmatia fell, both at the bayonet point of the only republic that ever realized the true blessings of liberty in the political equality of man—well may we recall, in mournful consciousness of their application, the familiar words of immortal thought:

Oh, bloodiest picture in the book of Time,
Sarmatia fell, unwept, without a crime;
Found not a generous friend, a pitying foe,
Strength in her arms, nor mercy in her
woe!

Dropped from her nerveless grasp the
shattered spear,
Closed her bright eye and curbed her high
career;

Hope for a season bade the world farewell,
And Freedom shrieked as Kosciusko fell!

It may be suggested that these sentiments sink into political partisanship, but it is denied. Questions like these, touching the tap-root of the republic, rise too high and strike too deep to be merely covered beneath the wings of political councils. Their place is here, everywhere the flag of the union floats, in every bosom where the lamp of liberty is lighted, on every monument dedicated to our heroes of patriotism, around all the shrines of our sainted soldiers, and wherever noble aspirations for the freedom of men may lead our way to deathless deeds.

This hour for you, young men and women, is the narrow isthmus between the two eternities—the miniature world of the alma mater your past, but the greater outer world