

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-