

ruvian government, are being paid salaries by the Peruvian government, and are there to assist in bringing the educational system into harmony with ours. I visited Bolivia next and there I found a college called "the American Institute," which was founded at the request of the government of Bolivia, and receives an appropriation of some 14,000 Bolivian dollars a year. I visited Uruguay, and they told me that the system of education in Uruguay was copied from ours and that it was put into operation by a citizen of that country who went to the United States, studied there and, returning, gave to his country the same system of education that prevailed in the United States. I went to Brazil and I found there, at San Paulo, a normal school which was planned by an American woman who took the plans from the state of New York. I found that the agricultural college which had been doing such splendid work in the United States is now being copied in the South American countries. I give you these illustrations, drawn from my recent observations, to show you that the influence of American education is spreading not only under the American flag, but beyond the American flag. And if time permitted I might show you that not only in South America, but all through Asia, the American school is being planned, and that Americans are giving of their money unselfishly, to plant these schools and thus extend the influence of popular education. In the Philippine islands a tremendous impetus has been given to education. I doubt if there are two other places in the world today that have shown as great increase in the percentage of those attending school in the same length of time as Porto Rico and the Philippine Islands. Nothing is more certain than that the time will come when in every country in the world there will be an open school door in front of every child, and among the influences that are at work to bring about this desired result I think I can without boastfulness say that no other influence surpasses that of our country, if indeed any other influence equals that exerted by our country.

Why do I mention this on this occasion? That you may accept it as evidence, as proof positive, that our country is interested in the welfare of the people of Porto Rico. I have been gratified that the speakers tonight have expressly declared their confidence in the sense of justice in the American heart, and their confidence in the ultimate securing by the people of Porto Rico of all that they can justly ask. But lest there may be some in this island who do not share the confidence expressed by the speakers tonight, I cite the fact presented as proof of the desire of our people to do justice to the people of Porto Rico. If the American people had any thought of denying justice to the people of Porto Rico they would not help to educate the people of Porto Rico, for they have intelligence enough to know that educated people will discern injustice more quickly and protest against it more vigorously than ignorant people.

If I emphasize the value of education let no one think that I am taking issue with those who have spoken tonight.

Emphasis has been placed upon the fact that virtue is more important than learning, but I am sure that there was no thought in the minds of the speakers of putting virtue and intelligence in opposing columns. If I were compelled to choose between a man of morals, but without education, and a man of education without morals I would without hesitation prefer the man without education but with morality. If I were compelled to choose between a man with patriotism, but without education, and an educated man without patriotism, I would without hesitation choose the man with patriotism without education. But it is not necessary to choose the one and leave the other. The educated man can be moral, the educated man can be patriotic. If any of you would prefer a nation without education, but moral and patriotic, I would prefer a nation with education, and with morals and patriotism added. The distinguished speaker referred, and truly, to the fact that the Nazarene was not a graduate of a school, and he might with equal truth have added that those whom He chose for His disciples were not, for the most part, chosen from among the learned. But I need hardly remind you of the fact that the educated people of this world are as a rule found among the followers of the Nazarene, and that the educated nations of the world are the Christian nations. I need hardly remind you that the Christian people, and they only, are pushing education out into the countries that have it not. What non-Christian organization is raising money and planting colleges far away from the people who subscribe the money?

But I need not dwell upon this, for the speaker himself gave us proof that he did not think for a moment that education would lower the moral level. He gave us proof positive that education is appreciated in this island and desired by the people of Porto Rico. He told us that, when the council, a majority of its members from the United States, asked for \$600,000 for education, the house, made up of representatives of Porto Ricans, voted \$800,000. He told us that when the council asked for \$800,000 the Porto Rican branch of the legislature voted \$1,000,000.

And I am sure that these speakers who are so heartily in favor of education, do not for a moment think that the morality or patriotism of the people of Porto Rico, will be less when their education is greater. Let me, therefore, leave this branch of the subject with the suggestion that the fact that education is helpful to a people and strengthens them in the securing of their rights, coupled with the fact that our people are helping to extend education in Porto Rico, is proof conclusive that they intend that absolute justice shall be done to Porto Rico on every subject.

But let me give you another word of encouragement. Not only is education increasing throughout the world, irresistibly so—not only are the people through increasing intelligence increasing their strength to resist injustice and to secure justice—but the doctrines of popular government are growing also. The doctrine that governments derive their just power from the consent of the governed is much stronger in the world today than it was fifty, twenty-five or even ten years ago. It will be stronger next year than it is this, and each succeeding year stronger than the year before, until there is no spot on this earth where arbitrary power can find a foothold. There is not a civilized nation in the world in which there is not a struggle of the masses against the classes, a struggle of democracy against aristocracy; and there is not a civilized nation in the world in which the people are not winning victories day by day.

Since the American constitution was adopted more than two hundred constitutions have been adopted, and several within the last five years. Persia has secured a constitution within five years; Russia has established a *duma* within six years. Even Turkey has within three years established a legislative body. And in the last election in Great Britain, where the issue was whether an hereditary body should have a veto over the acts of a representative body, a majority of the members elected to the new parliament were pledged against the theory that the house of lords should have the veto power.

Now this progress towards popular government is not confined to the nations outside of ours; the progress is going on in our nation as well. If time permitted I could give you illustrations drawn from my own observations. I have been in national politics now about twenty years; that is not a long time, and yet it is long enough for me to have seen a number of very important changes, and all indicating progress towards more popular government. Let me give you just one illustration. Until eighteen years ago there was no legislative protest against the present method of electing United States senators. No prominent party had ever declared against it in a national convention. Eighteen years ago the house of representatives adopted a resolution proposing the necessary amendment for making the election popular. Since that time that resolution has passed the popular branch of congress four times more, five times altogether. Within the last eighteen years one of the great parties has three times in its national conventions demanded that reform, and in the last campaign the candidate of the other party—the party which had not endorsed it in its platform—expressed his personal belief in it. The reform will come; I have no more doubt of it than of the rising of tomorrow's sun. I can not fix the date of its coming, but I know that the trend of sentiment is more and more in favor of it, and that ultimately public opinion will control. And again it used to be that our parties had conventions and the conventions were often controlled by bosses; but in state after state both parties have adopted a primary law that permits the voters to control the nominations and the platform. This is another evidence of progress towards more responsive government. Let this growth towards democracy throughout the world, and in our country, be to you an assurance that the political situation here is not a permanent, but a temporary, one, and will ultimately give place to one which is really in harmony with our own.

You say that I may be of service to you in

the United States; I am not sure but I can be of as much service to you here as in the United States. If in the United States you expect me to preach greater speed, forgive me if, while here, I preach less haste. I am possibly as good a person as could be sent out as an apostle of patience. Certainly no one who lives in the states could better illustrate the fact that one can fail to secure that which he thinks is right and yet still have hope. I have been contending for things in which I felt a deep interest, and I have been encouraged by the support of so many people that my contests can not be called personal contests. No one has ever been more firmly convinced than I have been of the righteousness of the things for which I contended, and yet I have met defeat after defeat—hope has been deferred time and time again. Do I say that the men who voted against me and against the things for which I contended are not patriots? By no means, I have as much faith in the patriotism of republicans as I have in the patriotism of democrats. Do I say that because they did not act as I would like to have them act, therefore they do not mean well towards their country? No, I believe that their purpose is as good and that they are as well-meaning as those who support me. Do I accuse them of lacking intelligence because they do not see things as I see them? No, I simply say they are not well informed on some subjects. And then what? I shall try to inform them. And what if education is slow; what if some seem strangely blind to what I regard as very necessary? Do I ask whether mine eyes shall see the victory? No, I believe, with our great poet Bryant, that those who contribute to a good cause will have their share in the credit whether they live to see the results of their labor or not:

"Yea, though thou lie upon the dust
When they who helped thee flee in fear,
Die full of hope and manly trust
Like those who fell in battle here;
Another hand thy sword shall wield,
Another hand the standard wave,
'Till from the trumpet's mouth is pealed
The blast of victory o'er thy grave."

I have lived to see a number of things that I advocated taken up and advocated by those who called me all sorts of names when I advocated them, and I will not conceal from you the fact that I find a great deal of pleasure in being able to walk on the main streets of a number of cities which were not entirely safe a few years ago.

Even in defeat one may find pleasure in seeing progress made in favor of his ideas, and you who have spoken so eloquently, in voicing what you believe to be the wish and the interest of the people of Porto Rico, must find some pleasure in the progress already made.

When you first came under the influence of our government, the law did not permit the free access of your goods to our market. I have no doubt that some of you ventured to express the opinion that the conclusion was not just. I can easily imagine the eloquence with which the people of Porto Rico would protest against the closing of American markets after annexation had closed the Spanish markets to them, and there may have been some who regarded that act of the United States as an evidence of unfriendliness, as evidence that injustice would be permanently done to the people of this island, but what has happened? The injustice has been remedied, the law has been changed, your products now enter the ports of the United States as freely as products pass from one state to another and you now receive the benefit not only of free trade with the United States but of a larger trade than you could have had in the beginning had it been free. When you knocked at our doors, you asked for the privilege of selling us 70,000 tons of sugar annually; now you sell us something like 300,000 tons. Let the justice done you in this case be to you the assurance that justice will be done you in every case.

Suggestion has been made tonight that the promise of citizenship in the bill before congress is not sufficiently liberal. You ask, as I understand it, that all shall be brought in except those who desire to stay out, whereas the bill keeps out all except those that desire to come in. I shall not discuss the difference between the exclusive and the inclusive method, but do not forget that the bill provides a way by which a person can become a citizen. The proposed bill provides a method, however offensive the method may be, by which every person can, if he wishes, become a citizen. If this is not a leap in advance, it is at least a step. The bill, I understand, provides that five senators

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