

The Commoner.

might be well to adopt a new method in our effort to subjugate the Filipinos.

Let us keep them so busy laughing that they will not have time to fight.

Let us substitute for every ammunition wagon now in use in the Philippine Islands a furniture van loaded with American literature.

Instead of scattering bullets among them, let us scatter, for instance, copies of the Declaration of Independence. If the average Filipino is "full of fun," if "he can detect a joke quicker than many Americans," if he is "always ready to laugh," how he will bubble over with merriment when he reads that declaration of principles adopted July 4, 1776.

He will have no difficulty in detecting the joke, or in responding with a laugh when he reads in that declaration that it is a self-evident truth that all men are created equal, and that they are endowed by their Creator with certain inalienable rights, among which are life, liberty and the pursuit of happiness.

All of his thirst for blood, all of his inclination to war, will disappear in the immensity of his mirth, when he reads that to secure these rights, governments are instituted among men deriving their just powers from the consent of the governed.

Then, when the Filipino has read through the list of abuses and usurpations against which the American colonists revolted, and is about to be sobered up by the realization that after all this is not so much a joke as it seemed, it may be necessary to once more arouse his merriment.

It will then be necessary to supply him with fresh material, but the libraries of America are full of such material. It will be well then to distribute among the Filipinos copies of those songs which for years have made the American heart beat quicker. It will be well to supply him with copies of our school books, which are full of splendid tributes to liberty; tributes made by American leaders whose memory we love to revere; tributes made not to the liberty of kings, but to the liberty of men; tributes made not to the right of one individual or a set of individuals to govern another set, but tributes made to the rights of men according to the laws of nature's God.

Send them the words of Washington, of Jefferson, of Adams, of Franklin.

Let them read the immortal speech of Patrick Henry, wherein he exclaimed "Give me liberty, or give me death!"

Send them the present day novels, so popular among our own people, in which the struggles of the American colonists for freedom against the despotism of a king are so graphically pictured.

Send them the history of Lincoln and the men of his time.

Send them copies of the republican platforms from the days of John C. Fremont to the year in which William McKinley was nominated. Let them read there the eloquent tributes paid to a liberty that shall include all peoples everywhere. Let them read there the proud boast that the very party which is now imposing upon them the policy of imperialism, was brought into being under the pretense that

it was to be the party of human liberty, and grew and thrived under the claim that its devotion to liberty and to the principles of the Declaration of Independence had never abated one jot or tittle.

Let them read the platform of 1896, on which William McKinley was first nominated to the presidency. Let them read the republican protest against the massacres in Armenia, "which have aroused the deep sympathy and just indignation of the American people." Let them read the declaration there, that even in Armenia the United States "should exercise all the influence it can properly exert to bring these atrocities to an end." Let them read in the platform the statement that the republican party "hopefully looks forward to the eventual withdrawal of the European powers from this hemisphere, and to the ultimate union of all the English speaking parts of the continent by the free consent of its inhabitants." Let them read there the declaration of "a deep and abiding interest with the heroic battles of the Cuban patriots against cruelty and oppression." Let them read there that the promise of the best hopes of the republican party go out for the full success of the Cubans, determined contest for liberty.

Let them read the speech of Lincoln on the battle field of Gettysburg.

Let them read the declaration of President McKinley, made in his message to Congress, April 11, 1898, wherein he said—"I speak not of forcible annexation, for that cannot be thought of. That by our code of morals would be criminal aggression."

Let them read the declaration made at Minneapolis, October 12, 1899, by Mr. McKinley, when he said "that Congress will provide for them (the Filipinos) a government which will bring them blessings, which will promote their material interests as well as advance their people in the paths of civilization and intelligence, I confidently believe." And when they are reading this, do not forget to hand them a leaflet on which is printed the proclamation issued by George III in 1776, when in speaking of the American colonies, he said—"I am desirous of restoring to them the blessings of law which they have fatally and desperately exchanged for the calamities of war and the arbitrary tyranny of their chiefs."

Let them read the republican platform of 1900 wherein it is proposed to give to the Filipinos all the liberty they are capable of enjoying; and at the same moment let them read the speech delivered in Chicago, July 10, 1858, by Abraham Lincoln wherein he said—"Those arguments that the inferior race are to be treated with as much allowance as they are capable of enjoying—that as much is to be done for them as their condition will allow, what are these arguments? They are the arguments that kings have made for enslaving the people in all ages of the world."

And when the Filipinos have read these things, we may well imagine that they will immediately detect the joke, quicker even than many Americans have done and that they will be ready to laugh, even as many Americans have laughed. We may imagine these Fili-

pinos, after having perused the history of this country, its Declaration of Independence, its songs, its poems, its orations, its political platforms and its political handbooks—laughing as never men laughed before.

Then, when they have been quite overwhelmed with mirth, when the Philippine Islands have resounded with the laughter of the natives who have so long struggled, even as our own forefathers struggled, it might be well to bid them all rise as one man and join in singing—

"My Country, 'tis of thee,
Sweet land of liberty,
Of thee I sing."

Nothing would better complete the Filipino's day of fun than an invitation to join in the singing of that song.

No Private Entrance.

Prior to the Iowa Democratic state convention, the Des Moines Leader printed an interview with Judge Thayer of Clinton, in which that gentleman said: "There can be no private entrance to the silver question. The Democratic party cannot get in without being seen going in." The Leader commented approvingly on this statement and said that it contains "a solid kernel of wisdom." On its own behalf the Leader declares: "There is no side entrance to the silver question. If the democratic party goes in, every one will see it go. It does not seem possible to compromise. Either the silver idea must be clung to or it must be discarded. It is not possible to let loose and hold on at the same time."

No advocate of the Kansas City platform has ever urged, as a reason for his position, that that platform concealed the purpose of his party. On the contrary, the champions of the Kansas City platform point with pride to the fact that when the voter reads that platform, he needs no diagram to ascertain the position of the Democratic party.

It is true, there is no "private entrance" to the question of bimetalism. The Democratic party cannot get in on the affirmative of that question without being seen going in. But the same may be said of the single gold standard question. The Democratic party cannot get in without being seen going in. But the purpose of the gold Democrats is to do the very thing with respect to the gold question which Judge Thayer and the Des Moines Leader say is impossible of accomplishment with respect to the question of bimetalism. They want to discard the principle of bimetalism; they want to cut the Democratic party completely asunder from the ties that have bound it to the money of the constitution. At the same time they have built a "private entrance" to the gold question, and they are bending every energy to coax the Democratic party through that entrance. Once past the portals of that entrance and the Democratic party will become a mere auxiliary organization to the republican party, an advocate of the single gold standard, a champion of the trusts, and an abettor of all the vicious policies which the advocates of class privileges seek to fasten upon this country.

If it is true that the "silver idea must be