

all sides the scene was one of terrible desolation.' "

But the Filipino has a right to be heard! Even in the days of Nero that most despised of all beings, a Christian, had the right of appeal to Cæsar.

The Filipino agents say that the Americans placed vessels along the shores of the bay and commenced hostilities unexpectedly at midnight on Saturday, simultaneously bombarding the defenseless towns of Fondo, Malak and Malabon. "The slaughter of women and children was frightful, the Americans burning and devastating all before them, conducting a war of extermination and shooting every Filipino."

Suppose a similar conflict with the so-called "Insurgents" of Cuba and such a wholesale slaughter had been reported from Havana in 1897, as the work of Captain-General Weyler—what would Americans have said? Would they not in holy horror have at once denounced him as a "butcher?"

"The expansionist clergymen, who have been most enthusiastic about Christianizing and civilizing the natives must concede that it is a pity we are compelled to begin this benign work by shooting the Filipinos full of rifle bullets or blowing them to pieces with shells."

Prospective events and the status existing to February 18th are summarized by one of our morning papers thus:

"The arrival of reinforcements, which is now a matter of daily expectation, would give General Otis the use of flying columns and probably enable him to pacify Luzon—and after that the rest of the group in short order."

To which I would remark that "Freedom shrieked when Kosciusko fell," and order reigned in Warsaw—when Poland was pacified!

I will add Rudyard Kipling's words:

By all ye will or whisper,
By all ye leave or do,
The silent sullen peoples
Shall weigh your God and you.

To return again to Java: The spirit of the age is beginning to reach there, in fact, suggestions for its actual autonomy have been uttered. There are ominous signs everywhere, and the ruling power finds its petty remnant of coffee culture and grocery business a more vexing and difficult venture each year.

Whether, as pessimists foretell, a Mohammedan rebellion shall desolate the island; whether it will remain in Dutch leading strings; arrive at even the limited independence of a British colony, or succumb to Germany's colonial ambitions (as the French so freely prophesy), Java seems destined soon to put forth larger claims to the world's attention and occupy for a time at least, a prominent place on its stage of action.

If Americans think or imagine that they would do better than or even as

well as the Dutch, English or French, they are mistaken. Let us consider the treatment of the North American Indians. The justice of the United States government has, as a rule, given way to the clamor of greedy men for possession of their lands, until the Indians are now, with but few exceptions, driven back on to poor, barren reservations, where it would be difficult for skilled white men to make a living. Indeed, the press reports ten thousand of them moving from the United States into Mexico. Gen. Nelson A. Miles, referring to the Indian problem, is reported to have said, "The wrecks of broken promises on the part of the government are strewn all the way from the Atlantic to the Pacific."

By consulting the pamphlets and leaflets issued by the Gospel Union of the United States on the subject of the "Indians of America," it will be seen that we have not provided for our own. To the case of the Indians may be added the situation or plight of our negro population. But above and beyond our failure to properly care for these two races within our own confines, police reports and criminal statistics indisputably show that we are not looking after the moral welfare of our own race.

The possibilities of progress in an Oriental people are strikingly illustrated by the achievements of the Japanese within the thirty years that have elapsed since the revolution which resulted in the overthrow of the Shogun or Tycoon power and the adoption of a constitution and the establishment of parliamentary government. After suffering for forty years the grossest injustice in the way of a tariff status practically imposed by Great Britain and the United States, and participated in by other nations, an injustice which was denounced by eminent and rightly inclined Americans, the Japanese, by a long course of insistence, have come at last to the partial attainment of some of the common international rights of nations, and this fact is really the ground for the present general disparagement of that people by the resident and hitherto specially favored and deferred-to foreigners, whether American, British, French, Dutch, or of any other nationality.

There are no European colonies in Oriental—tropical—lands, in the true and just sense of the word. There are only military settlements and despotic dominion. The exploitations of European colonizing nations have always been and will continue to be for the benefit of the few—the high civil and military officials sent out by the home government and the plantation owners and rich traders—at the expense of the toiling many, the subjugated people, and the common soldiers also, who, in the fulfillment of their mission to terrorize the natives into a state of abject subjugation, fall victims to climatic ills during their enforced stay in a region

never intended for the abiding place of the white man; likewise to disease and pernicious practices peculiar to the indolence of Oriental life. But the day, let us hope, is not far distant when other of these Eastern peoples will follow in the footsteps of the erstwhile docile and submissive Japanese, and like them assert their right to take their respective places among the nations of the earth, and to live and rule in the lands of their ancestors, unmolested by the domineering selfish intervention of the interloping Caucasian.

The press dispatches report President McKinley as saying the Filipinos *must* submit to the authority of the United States government. I do not know that Captain-General Weyler ever demanded more of Cuba for Spain, and this raises not only an ethical question, but a political principle of the most vital import—the inextinguishable love of liberty inherent in the human breast. It not only raises such questions, but it brings to light some of the skeletons of the past, gaunt spectres with gory locks, looking out at us through the mists of memory; long buried ghosts that will not down.

An orthodox clergyman had been in the habit of visiting Old John Brown, of Harper's Ferry, Va., fame, in his cell and endeavoring to minister to him the comforts of religion. On one of these occasions he volunteered his services as an attendant on the scaffold. The rugged old hero interposed the question, "Do you believe slavery is sanctioned by religion?" On being answered in the affirmative, Brown declined to have anything further to do with him as a spiritual adviser, saying that henceforth he could regard him only as a heathen gentleman—not as a Christian.

Whittier has immortalized the incident in verse:

John Brown of Osawatimie spake on his dying day:
"I will not have to shrive my soul a priest in slavery's pay
But let some poor slave-mother whom I have striven to free
With her children, from the gallows-stair put up a prayer for me."

Of events subsequent to the execution, Thoreau said:

"All is quiet at Harper's Ferry, say the journals. What is the character of that calm which follows when the law and the slaveholder prevail? *I regard this event as a touchstone designed to bring out with glaring distinctness the character of this government. We needed to be thus assisted to see it by the light of history. It needed to see itself. When a government puts forth its strength on the side of injustice it reveals itself simply as brute force. It is more manifest than ever that tyranny rules. When you have caught and hung all its human rebels you have accomplished nothing but your own guilt. You have not struck at the fountain head. The same*