

rangements are being made to hold meetings in the Midlands, in Wales, and in Scotland. Mr. McHugh is in Barra, and will go through the Highlands, still further rousing interest in the land question, and presenting the solution. Mr. Outhwaite supplies the London papers with frequent articles on the progress in the Colonies, and in every center, in every branch league, the supporters of the movement are working with greater enthusiasm than ever before. The movement, if we measure it in units, seems to be reproducing itself in geometrical progression.

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#### The International Free Trade Congress.

(London) Land Values (economic), September.—The International Free Trade Congress convened by the Cobden Club, and held in London August 4th-7th, marks a new and interesting departure in the activities of the club. To have brought together from different countries a large number of representatives who recognize that in matters of commerce the interests of these countries are common, was a service which is worthy of appreciation. In making arrangements to continue the conference as a sort of permanent institution, the Cobden Club has also performed a good work. Friendly meetings with citizens of other countries to discuss, however academically, their relations with one another must have a good result. The intercourse between men which takes place outside of the official meetings is fruitful in many ways. Besides, for those of us who have hitherto regarded the Cobden Club as a conservative and unprogressive body the occasion furnishes an opportunity for a reconsideration of our judgment. . . . Cobden's achievement holds a high place in our estimation, but we differ widely from those people who take it out of its proper place. It is a thing for the museum, and not for the factory, the market, or the running steam of politics. It is like Watt's engine or Stephenson's locomotive, interesting and inspiring. Neither the engine nor the locomotive is driven in a factory, a ship, or on a railway line; nor for the same reason should Cobden's system be asked to carry all the burden with all the speed that our growing and expanding industry demands. We put Watt's engine in the museum, but we develop his principles and apply them to the new conditions.

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#### A Filipino View of "Sacred Guardianship."

The (Manilla) *Renacimiento*, June 27.—In this new period of transition it is impossible to avoid anticipations of the uncertain future. Thus to anticipate is to feel some fear, some distrust, something like scepticism of the intentions of the United States Government. This skilled guardianship may be only a means and an ingenious excuse for continuing indefinitely the American sovereignty in the Philippine Islands. Whatever may be said by optimistic adherents of the Government, no occurrence has indicated in a clear manner any serious intention of the American people to allow us to direct our own destiny. It will be alleged that the pains which the American Government is taking to educate our children, and the steadily increasing concession of political liberties, are positive signs that the United States is preparing the way for our freedom at a time when, all

obstacles having been removed, it can be maintained safely; but the question is whether this is more than an illusion. Colonial policy is everywhere changing. Each epoch as it comes on develops new requirements. Liberty is the necessity par excellence of the century. The American people, so eminently practical, should understand the wisdom of adapting itself to the circumstances of the time. In the twentieth century it is impossible to resuscitate the epoch of merciless despotism and colonial tyranny. There can be no retrogression. The right of every human being to liberty and life is universally conceded. It is therefore necessary to change radically the treatment of subject peoples, and for this reason all the colonizing nations see themselves obliged to concede to their colonies constantly new liberties; but this policy does not mean the waiving of the reign nor the abdication of sovereignty. In the same degree as they concede these liberties the colonizing nations often strengthen their reign by other means. In the hypocritical dictionary of Colonial Policy there exists a new phrase which is "sacred guardianship." This "sacred guardianship" may be claimed to be permanent, either because the ward had identified himself so completely with the national life of the guardian as to be perpetually tributary, or because the ward's interests are essentially dependent upon the guardian or because the guardian for humanity's sake feels impelled to undertake the sacrifice of an eternal trusteeship of those who are forever incapable. Now, what are the reasons which might lead us to believe that the American government is drifting toward permanent sovereignty? Every year that passes means a new triumph for American commercialism here, further interests created in our country, reasons the more for justifying the continuance of American sovereignty even if it were only with the object of watching over and protecting the American interests. Thus every year that passes removes further and further our dreamed of independence. Even with the greatest optimism, when we ask what will become of the Philippine Islands, the events which are taking place before our eyes give rise to sad forebodings. For some time past the American press,—which undoubtedly represents the opinion of the American colony here in the Philippine Islands and, still more serious, reflects to some degree the mode of thinking of the persons upon whom our future depends,—has been suggesting the necessity that the American government should change radically the system of colonization which has been adopted here, plainly and without subterfuge indicating the true intention of the American government. Not independence but perpetual guardianship! That the American government should declare itself openly the partisan of the latter solution—if it has not already done so tacitly! The dilemma is most serious. Either a government by force and against the manifest wishes of a nation which believes itself to have the right to govern and to possess sufficient capacity for governing itself, or the concession of independence, which would mean the sacrifice of efforts of vested interests, and the abandonment of a strategical center which may serve as a basis for the realization of American dreams in the extreme Orient. These are the two extremes. In the first case America would have

written on the page of its history an indelible blot of dishonor and infamy, and she would have been guilty of a most cowardly betrayal of the glorious traditions of liberty and democracy. In the second case America would have to sacrifice important interests and its intention of political and commercial expansion in the Orient.

## RELATED THINGS CONTRIBUTIONS AND REPRINT

### THE MARCH OF THE WORKERS.\*

Tune: "John Brown's Body."

What is this the sound and rumour? What is this  
that all men hear?

Like the wind in hollow valleys when the storm is  
drawing near,

Like the rolling on of ocean in the eventide of fear?  
'Tis the people marching on!

Whither go they, and whence came they? What are  
these of whom ye tell?

In what country are they dwelling 'twixt the gates  
of heaven and hell!

Are they mine or thine for money? Will they serve  
a master well?

Still the rumour's marching on!

Chorus—

Hark! the rolling of the thunder!  
Lo! the sun, and lo! thereunder,  
Riseth love and hope and wonder,  
And the host comes marching on.  
Glory, Glory Hallelujah!

Forth they come from grief and torment; on they  
wend toward health and mirth;

All the wide world is their dwelling, every corner of  
the earth.

Buy them, sell them, for thy service; try the bargain  
what 'tis worth.

For the days are marching on!

These are they who build thy houses, weave thy  
rainment, win thy wheat;

Smooth the rugged, fill the barren, turn the bitter  
into sweet;

All for thee this day and ever. What reward for  
them is meet?

Till the host comes marching on!

Chorus—

Hark! the rolling of the thunder!  
Lo! the sun, and lo! thereunder,  
Riseth love with hope and wonder,  
And the host comes marching on.  
Glory, Glory Hallelujah!

Many a hundred years passed over have they labored  
deaf and blind;

Never tidings reached their sorrow, never hope their  
toll might find.

Now at last they've heard and hear it, and the cry  
comes down the wind,

And their feet are marching on.

\*To be sung at the meetings of the National Women's  
Trade Union League, announced in another column.

On we march then, we, the workers; and the rumour  
that ye hear

Is the blended sound of triumph and deliverance  
drawing near;

For the hope of every creature is the banner that  
we bear,

And the world is marching on.

Chorus—

Hark! the rolling of the thunder!  
Lo! the sun, and lo! thereunder,  
Riseth love with hope and wonder,  
And the host comes marching on.  
Glory, Glory Hallelujah!

—William Morris.

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### THE MORAL SIDE OF THE TARIFF.

Portions of a Paper Prepared for the International Free  
Trade Congress Held at London, August  
4th-7th, by President David Starr Jor-  
dan, of Leland Stanford Uni-  
versity.

Every argument for and against the tariff has  
been stated a thousand times. There is nothing  
new to be said. But at the bottom of every argu-  
ment remains the necessary recognition of its pri-  
mal iniquity. The fundamental idea in American  
polity is that of a square deal to all men, each  
standing on his own feet, with exclusive privile-  
ges or governmental aid to no man, and to no  
class of men. Inequality before the law, entail,  
primogeniture, church control of state, state con-  
trol of church, class consciousness and class legis-  
lation, were evils which our fathers would not  
tolerate. They chose the hardships of Plymouth  
Rock, and later the hazards of war, rather than to  
put up with any of them. If there is one Ameri-  
can idea or ideal to be segregated from the rest, it  
is this of equality before the law. And it is this  
ideal which is violated absolutely and continuously  
in the theory and in the practice of the protective  
tariff.

The protective tariff is a device for enhancing  
the home price of the articles it covers, by a tax  
on commerce, by forcing the body of citizens to  
pay tribute to producers at home. These pro-  
ducers may be capitalists or directors of industry,  
or they may be the laborers who contribute effort  
only without responsibility for the way in which  
effort may be applied. It matters not whether  
capitalists or laborers, either or both, actually  
profit at your expense or mine. The law intends  
that they should do so. It is a breach of the prin-  
ciple of equality before the law that either should  
thus profit. As a matter of fact, there is little  
gain to the laborer because continued immigra-  
tion brings him new competitors, and because he  
is in his turn one of the general public who suffer  
from the commerce-tax. As wages are raised, so  
is the cost of living. For the director or em-  
ployer of labor, the case is on the average not