

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