

## RELATED THINGS

### CONTRIBUTIONS AND REPRINT

#### THE WAKENED HARP.

For The Public.

The flag of Erin waved beside  
Old Tara's castle wall;  
Below it bloomed, in joy and pride,  
An orange-lily tall.  
Swayed by the breeze the silken folds  
Caressed the lily's head.  
"Let us forget the bitter past,"  
The banner gently said.  
"Why should our colors or our faith  
Like barriers fall between?  
Thy chalice glows with orange hue,  
Thy stem and leaves are green.  
Our common hope is God's great love,  
Thy Saviour, too, is mine;  
And o'er us from His throne above  
Shines down the light divine."

"God bless thee for thy words of peace!"  
The waving blossom cried;  
"We'll bury, with the bygone years,  
Their discord and their pride.  
Well may thy floating folds of green  
In triumph be unfurled!  
Thy color is the selfsame one  
That gladdens all the world."

Then, scattered at their feet they saw  
A nation's broken chain,  
And lo! the silent air was rent  
By music's thrilling strain.  
In rapture at love's glorious dawn  
O'er Erin's troubled shore,  
The harp, long mute on Tara's wall,  
Rang out in song once more.

MARY M'NABB JOHNSTON.

#### MAYOR DUNNE'S MUNICIPAL SOCIALISM.

From an interview in the Chicago Chronicle of Mar. 3.

"Are you a socialist, Mr. Mayor?" was asked.

"I am not," he replied. "I believe in what is called municipal socialism. I believe private property should be protected, but I also believe any business which requires the use of city streets and city property should be controlled by the city. I do not believe in giving special privileges to anyone. No corporation or people should be permitted to use any public property for private gain. The public, on the other hand, should not enter upon any undertaking which does not require the use of public property."

#### KEEPING UP THE FENCES.

From a Kentucky girl's story of a week at an English country house, told in Harper's Bazar.

The talk concerned itself with parish matters. A boy had been found stealing sod to cover the grave of his mother.

"It is against the grange law," said

my hostess, who held some official position in connection with the local government.

"He was honoring his parent," commented the rector, reflectively.

I spoke up hotly. "Surely every person has that much right to the land," I cried democratically.

The rector surveyed me a little superciliously.

I had gained nothing, and the conversation strayed to a question of calling on some new people, described by one of the company as being of the kind "who drive wagonettes and go to Blackpool on Sunday."

"Hardly ladies," commented my hostess, in a tone entire English. This time I held my peace, having learned that not to be a lady, in the English sense, is indefensible.

#### "RESIST NOT HIM THAT IS EVIL."

Aylmer Maude in reviewing Tolstoy's religious creed. "Tales and Talks of Tolstoy," Review of Reviews Annual, 1906.

"Resist not him that is evil."

That means (to put Tolstoy's teaching on the subject in its best light first) do not injure those who act in a way you disapprove of.

There are two different and opposite ways of trying to promote the triumph of good over evil. One way is the way followed by the best men in all ages. It is to seek to see the truth of things clearly, to speak it out fearlessly, and to try to act up to it, leaving it to influence other people as the rain and the sunshine influence the plants. Men who live that way influence others; and their influence spreads from land to land, and from age to age.

But there is another plan much more often tried. It consists in making up one's mind what other people should do, and then, if necessary, using physical violence to make them do it.

People who act like that influence others as long as they can reach them, but the influence that lives after them, and that spreads furthest, is to a very great extent a bad influence, inflaming men's hearts with anger and malice.

These two lines of conduct are contrary the one to the other. You cannot persuade a man while he thinks you wish to hit or coerce him.

#### THE RESPONSIBILITY OF AMERICAN WOMANHOOD.

For The Public.

There are probably few women in our land who would not be roused to action, and who would not with earnest devotion do all in their power

to help expel from our country any force that threatened to overthrow our government and subject us to the control of another power. Certainly our intelligent women would not excuse themselves for inertia by the plea that having no vote they were exempt from the responsibilities of citizenship. Every woman of intelligence and who has any appreciation of the value and necessity of liberty has responsibility as a citizen of this country. Every woman who understands that the object and value of existence, of mortal career, is thwarted and stifled without the liberty of the individual that promotes growth, character and self respect, is responsible as a citizen for the security to all members of the social body of equal liberty.

Some one has said, and truly, "The boon of life may be doubtful, but that of liberty is positive." Life without liberty cannot be a blessing. The physical man cannot develop and enjoy health and strength without an atmosphere that can be freely breathed. The real man, soul and spirit, and all mental faculties and powers, cannot develop in strength and harmony without liberty. This land was consecrated to liberty by souls devoted to human welfare and progress. The mighty truth was sent forth upon the tide of thought, that all governments derive their just powers from the consent of the governed. To-day it is well demonstrated that the "almighty dollar" is expected to rule in all governmental bodies, municipal, State and national. Sordid selfish greed has displaced the ideal of justice and equal rights that was the breath of life of our national existence.

Is there a possibility of overthrowing this destructive power? Can a true democracy be restored? Shall the statue of Liberty on our national capitol again truly represent our national character?

Yes. There is just one way to accomplish this. Make this a government of the people, by the people, for the people, by securing the Initiative and Referendum as the first step, so destroying the political machine and the control of plutocracy. Then going on to the Recall of unrepresentative legislators, and Proportional Representation.

Women to-day can do no greater service for their country, and for future generations, than to work diligently for the restoration of sovereign power to the people through direct

legislation. That we cannot vote, no more really exempts us from responsibility than it would leave us irresponsible to help our soldiers sweep out of our land an invading army.

When women realize a personal responsibility in civics, and instead of shirking it, as now, decide to exercise it, they will not have to wait long for the ballot. The moral power of citizenship is the pressing need of our country. It is in the order of evolution that woman should contribute as a citizen to this moral power.

Awake and act, Sister Women, to make this a land of the free, and to establish justice.

LUCINDA B. CHANDLER,  
Norwood Park, Ill.

#### GEN. MILES ON SELF-GOVERNMENT IN THE PHILIPPINES.

Portions of the remarks made by Gen. Nelson A. Miles at the luncheon given in Boston, Jan. 8, 1906, to welcome Mr. Fiske Warren on his return from the Philippines.

The problem of the Philippine islands is yet an unsolved one. I hope it will not remain so long, but it may for a number of months or years . . .

In 1897 and 1898 Spain had nearly if not wholly exhausted her resources. Hers was a decaying empire once the mistress of the world. She had gone down and had lost her possessions in the western hemisphere with the exception of Cuba. She was making a desperate struggle to retain control of that island. Spain had sent there 200,000 men.

The condition of the Philippine islands did not attract our attention so much, yet the same thirst for liberty and independence prevailed there as with the people in the Island of Cuba. The people in the Philippine islands numbered nearly 10,000,000 (now 8,000,000) as against the million and a half in Cuba. For months before the Spanish war the people of the Philippine islands had been resisting the Spanish power. They captured one of the largest cities in the islands. If you will read the dispatches of our own officials giving an account of the efforts being made in the islands for their independence you will see that the same spirit prevailed there as in Cuba, and from the time when the Spanish fleet was destroyed, up to the time when our troops landed, the Filipinos controlled the affairs of the islands absolutely, and I ask any gentleman here if he ever heard of a single case of violence or disorder during the time when the Filipinos had abso-

lute control? This is an evidence of their capacity for self-government. They certainly governed the islands with order, with security, with safety and intelligence.

As far as their capacity for self-government is concerned, if you will take the civil list published at Washington, from the governor general who draws \$20,000 a year and lives in a palace, down to the humblest employe, you will find on that list published the names of 5,000 men, and I was curious to see where the 5,000 men came from. Looking over the list which gives names and occupation, I saw the names of men who were governors of provinces, presidents, marshals, justices of the court, judges, attorney generals. I saw that some of these men were born in Massachusetts, some in Ireland, some in New York, Michigan, Ohio, but over 3,000 men out of the 5,000 were born in the Philippine islands. What stronger evidence do we require than this? I should like to ask how long were our forefathers schooled by any other power in the theory of self-government when they threw off the bondage and oppression of the British power? How long had the 17 republics of the western hemisphere been schooled in the methods of self-government to prepare them to govern their own affairs when they had thrown off the power of European control? Not a moment! The 50,000,000 of people now living south of the Rio Grande, how long were they schooled to fit them for self-government?

A people that loves liberty, and thirsts for it, and hopes for it, and prays for it, and is willing to die for it, is equally willing to preserve and maintain it. There is as much intelligence, virtue, honor, industry and integrity in the people of the Philippine islands as there is in the people of Mexico, Cuba, Brazil, Chili, or any other of the Spanish countries, and I have no sympathy with that theory that we must allow a generation, or two, or three, to prepare them for self-government.

What right have we to say what the people of our country three generations hence from us will do? Will they have any more intelligence or honesty or less thirst for greed and avarice than we? Will they be freer from graft and thirst for gold or mines or railroads than we? Are our own affairs so pure and sweet that we are prepared to say that we are the only people that are capable of self-govern-

ment? Is there not room for a little missionary work here at home?

My friends, we have gone too far in our thirst for what we are going to get out of the Philippines and we are finding out that it has been an unfortunate enterprise. We find that the timber there is not so valuable as we supposed. We find that we can go down to the coast of South America and buy timber cheaper than we can bring the same kind from the Philippine islands. Why, the fact is that timber is being shipped from Puget sound in enormous quantities to build the government buildings in the Philippine islands. The mineral wealth of the Philippines is not what we expected. There is not a gold mine, or a coal mine, or a silver mine in the whole archipelago that is being worked to-day. We have found that our ideas of enriching ourselves there have been a great failure. . . .

Would it not be just as well for us to try the experiment of even-handed justice and humanity, and to do unto others as we would have others do unto us? I have no sympathy with the idea that because a nation is powerful and great it will take advantage of a nation that is weak, and poor, and timid. I would like the government of the United States to do exactly with the Philippines as we would like to have had done with us or as was done 100 years ago. Give them an opportunity to establish their own self-government. I hope to live long enough to see the people of the United States establish the first republic in the orient. As to how long it would require to do so—24 hours would be long enough to make a good beginning. A resolution of congress authorizing the government to call a convention to adopt a constitution similar to that of Cuba, and on the completion of that to recognize that government. That would be the end of it. It is like the man who buys his ticket and gets on the train to go to New York. There is nothing more to be done. A resolution of congress authorizing the governor general of the islands to call a convention for the purpose of adopting a constitution similar to that of Cuba having been adopted, the thing would be accomplished, and every man, woman and child in the Philippine islands would say, Thanks be to God that He has heard our prayers; and everybody in the United States would say, Amen!

[This question was asked from the audience: "I understand that the Filipinos were fighting for their independence when they