
RELATED THINGS

CONTRIBUTIONS AND REPRINT

MENE, MUSCOVY!

Herman Montagu Donner in *Finaka Amerikanarne*
(New York) for June 16.*

Muscovy!
Woe to thee,

Shatter thou not in thy new-kindled rage
The secular manacles forged on thy limbs
With priestcraft of icon and incense and hymns,
Vain mist, thy prophetic vision that dims—
From thy centuries, bondage shake loose; burst thy
cage!

Romanoff!
Trained to scoff

Loud at the people's voice, calling it treason;
Bitter, contemptuous, petulant, proud
In thy purple and phalanxes, tow'rd the low crowd
That sputters of liberty, till it be cowed—
Must Finland now crouch to thy sceptred Unreason?

Mock Diet,
Unquiet

At the nations' high summons that calls thee to
pause
Ere damnest thy name at thy despot's behest
By dragging loth Finland to grim Russia's breast,
In the Bear's arms' feigned love-clasp to see her
life prest—
Know'st not that her children and thine have one
cause?

Finnish folk,
Free of yoke

Former or present, though loyalest lieges
To King and to Czar, and inured to the cross;
Your forebears' proud selfhood must suffer no loss,
Your shot-riddled banners ne'er droop over dross,
Nor yield, the Soul's Fort alien envy besieges!

Muscovy!
Doom to thee,

Dost thou not stem the iconoclast lust
That stretches foul hands, steeped in rapine and gore,
Through a leal young nation's unhinged temple-door
To steal her palladium and strike to her core!
Shall thy Vanguard of Freedom bleed prone in the
dust?

Muscovy,
Lo! I see
Liberty
Dawn for thee,

Albeit her triumphs thy story are sparse in!—
Thy people's own Douma is waiting thy call
To rise from the dust of this bureaucrat's thrall!
That hour they in Finland cry: "Freedom shall fall!"
The finger of doom shall flame forth on their wall:
Mene! yea, mene! lo! tekel upharsin!

*See "Finland Loses Her Autonomy," Public of June 17, page 563.

THE SENTIMENTALISTS.

Gilbert K. Chesterton in the *London Daily News* of
June 4.

"Sentimentalism is the most broken reed on which righteousness can lean;" these were, I think, the exact words of a distinguished American visitor at the Guildhall, and may Heaven forgive me if I do him a wrong. It was spoken in illustration of the folly of supporting Egyptian and other Oriental nationalism.

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Now there are two sane attitudes of a European statesman towards Eastern peoples, and there are only two.

First, he may simply say that the less we have to do with them the better; that whether they are lower than us or higher they are so catastrophically different that the more we go our way and they go theirs the better for all parties concerned. I will confess to some tenderness for this view. There is much to be said for letting that calm immemorial life of slave and Sultan, temple and palm tree, flow on as it always flowed. The best reason of all, the reason that affects me most finally, is that if we left the rest of the world alone we might have some time for attending to our own affairs, which are urgent to the point of ex-cruciation. All history points to this: that intensive cultivation in the long run triumphs over the widest extensive cultivation; or, in other words, that making one's own field superior is far more effective than reducing other people's fields to inferiority. If you cultivate your own garden and grow a specially large cabbage, people will probably come to see it. Whereas the life of one selling small cabbages round the whole district is often forlorn.

Now the Imperial Pioneer is essentially a commercial traveller; and a commercial traveller is essentially a person who goes to see people because they don't want to see him. As long as empires go about urging their ideas on others, I always have a notion that the ideas are no good. If they were really so splendid, they would make the country preaching them a wonder of the world. That is the true ideal; a great nation ought not to be a hammer, but a magnet. Men went to the medieval Sorbonne because it was worth going to. Men went to old Japan because only there could they find the unique and exquisite old Japanese art. Nobody will ever go to modern Japan (nobody worth bothering about, I mean), because modern Japan has made the huge mistake of going to the other people, becoming a common empire. The mountain has condescended to Mahomet; and henceforth Mahomet will whistle for it when he wants it.

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That is my political theory: that we should

make England worth copying instead of telling everybody to copy her.

But it is not the only possible theory. There is another view of our relations to such places as Egypt and India which is entirely tenable. It may be said, "We Europeans are the heirs of the Roman Empire; when all is said we have the largest freedom, the most exact science, the most solid romance. We have a deep though undefined obligation to give as we have received from God; because the tribes of men are truly thirsting for these things as for water. All men really want clear laws; we can give clear laws. All men really want hygiene; we can give hygiene. We are not merely imposing western ideas. We are simply fulfilling human ideas—for the first time."

On this line, I think, it is possible to justify the forts of Africa and the railroads of Asia; but on this line we must go much further. If it is our duty to give our best, there can be no doubt about what is our best. The greatest thing our Europe has made is the Citizen: the idea of the average man, free and full of honor, voluntarily invoking on his own sin the just vengeance of his city. All else we have done is mere machinery for that; railways only exist to carry the Citizen; forts only to defend him; electricity only to light him; medicine only to heal him. Popularism, the idea of the people alive and patiently feeding history, that we cannot give; for it exists everywhere, east and west. But democracy, the idea of the people fighting and governing—that is the only thing we have to give.

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Those are the two roads. But between them weakly wavers the Sentimentalist—that is, the Imperialist of the Roosevelt school. He wants to have it both ways; to have the splendors of success without the perils. Europe may enslave Asia, because it is flattering; but Europe must not free Asia, because that is responsible. It tickles his Imperial taste that Hindoos should have European hats; it is too dangerous if they have European heads. He cannot leave Asia Asiatic; yet he dare not contemplate Asia as European. Therefore he proposes to have in Egypt railway signals, but not flags; despatch boxes, but not ballot boxes.

In short, the Sentimentalist decides to spread the body of Europe without the soul.

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BRYAN ON ROOSEVELT.

Letter of William J. Bryan to Collier's Weekly of June 18, on Theodore Roosevelt's Home Coming.

The American people will extend a very cordial welcome to ex-President Roosevelt when he returns to the United States after an absence of more than a year. They appreciate what he has done in directing the attention of Europe toward

the public questions which are of universal interest. His notable speech of Paris made a profound impression, and his words are needed in this country as well as in Europe. It is now a little more than fifty years since Abraham Lincoln gave expression to the idea that the man is more important than the dollar; and the phrase that he coined will not die. Mr. Roosevelt's statement that human rights are superior to property rights is but another way of stating the same idea, and the truth that he stated is so obvious that we may well be surprised that it seemed to startle two hemispheres. However, all truth is startling when epigrammatically expressed, and it is sometimes necessary to express the truth in a startling way in order to call attention to it.

But aside from the interest that the people feel in what Mr. Roosevelt has said abroad, they will welcome him home because of the importance of the public questions at issue in the United States. The ex-President is a man of ideas, and he is able to give forcible expression to them. Whether one agrees with Mr. Roosevelt or not, one must be glad, if he believes in free speech, to have him express his views with characteristic clearness. Truth does not shun discussion; it grows in the open, and grows most vigorously where speech is free and the opportunities for debate are broadest.

Mr. Roosevelt has evidently found renewed strength in recreation, and political friends and political foes alike will be pleased to see him again in the political arena, and they will wish him length of days.

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A VISION OF DEMOCRACY.

From the Oration Delivered at the Unveiling of the Garrison Memorial Tablet in New York, May 30, 1910, by Thomas Mott Osborne.*

With the downfall of the Confederacy and the abolition of slavery there passed away the sway of the old oligarchy; are we free, therefore, to-day from the danger of an aristocracy arising in the midst of our democracy?

On the contrary, we are to-day in the hands of an aristocracy—an aristocracy as irresponsible in its brutal selfishness as the world has ever seen—a plutocracy built on special business privilege.

An aristocracy of family descent will have some noble traditions; an aristocracy of land will have obligations; an aristocracy of culture will have knowledge; but an aristocracy of wealth has neither traditions nor knowledge, and recognizes no obligation.

The foundations of this plutocracy lie in the tariff on the one hand, in the exploitation of our public utilities, on the other, and, single-taxers will add, in our system of land monopoly. It has

*See Public of June 3, page 516, and Public of June 10, page 536.