

KING BY RIGHT DIVINE.

For The Public.

The crown prince was two years old; and so was Rab, the washerwoman's son. Now these urchins played together often in the palace garden. It happened one day that they chased butterflies far afield. And that was when the wolves got them. But the she-wolf suckled, instead of eating them.

Ten years passed. It was a cold winter, and slim picking in the woods. The she-wolf said:

"Hear me, cubs. I'm going to guide you back to your old home. Food is scarce; and why should I let the pack eat you, whom I love so dearly? I sat up all last night guarding you from the death that looked from two score eyes upon you! Come, let us make haste before the first prowler returns from a fruitless hunt!"

The lads did not stand upon the order of their going, but flew!

An hour later the trio halted close by the postern gate of the palace. The old she-wolf licked the hands of the boys and tenderly bade them farewell.

"Go," she said, "straight to the hovel door in the rear of the palace. That is the only door unlocked on all the place. There's nothing inside that any thief would covet; for the woman earns her living. And she's the mother of one of ye—I don't know which. Make haste! I hear the gray wolf's cry; he's hot upon our trail!"

The boys sprang over the gate and the she-wolf vanished into the night. Two flames of fire flashed above the wall as the boys burst through the hovel door and slammed it behind them!

"Mother!" they both cried in a breath.

The frightened woman, recovering her courage at the word, hastily arose from her bed of straw and cried:

"What? 'Mother,' did ye say?"

"Aye, for I am thy son, returned from the she-wolf's den," made they both answer in concert.

The overjoyed dame gathered them both in her arms and wept for gladness.

Next morning, after breakfast, the dame addressed the lads, saying:

"O, my children, one of you is Prince John, and the other is my son; I know not which. But the Queen shall choose, and I will take my son. Come, let us to Her Majesty."

So they went to the Queen, who fainted for joy at the unexpected return of her son, the sole heir to her dominions.

But alas! upon regaining consciousness, she was unable to distinguish the prince from the pauper. The distressed Queen was as much at fault as the wash-

erwoman. Whereupon the King's jester (who had, till now, been walking about on his head, for the entertainment of the company), fell up, and blithely sang:

"Where wisdom wobbles, well, I ween,
For lowly dame or haughty queen,
It were to let the dice decide;
And by the cast let each abide."

So they played a game of craps, and the washerwoman got Prince John!

Then sang the merry jester (aside):

"The cowbird's egg was hatched in the warbling vireo's nest,
Sing heigho, sing ho!
The prince shall pull his forelock and obey his thrall's behest,
For the right divine of kings, forsooth is but a tyrant's jest,
Sing heigho, sing ho!"

HORACE CLIFTON.

SELF-GOVERNING ABILITY.

Editorial in issue for November 15 of Farm, Stock and Home, of Minneapolis, Minn.

The Republicans do not assert that they will refuse independence to the Philippines when their inhabitants are "prepared for it," while the Democrats, according to Judge Parker, would promise independence at once, to be given when the people are "prepared for it." In either case our people, or their representatives, are to be the judges to pass upon the preparedness of these people for independence. Probably no one will dispute that the standard the Filipinos will be measured by, which ever party does the measuring, is that attained by our own people in the arts of self-government. It could hardly be expected that "the best people on earth," who have made "the best government on earth," would be willing to judge the capacity of another people to govern themselves by any lower standard than their own, nor would they be likely to exact any higher standard. Hence to secure independence the Filipinos must accept our style of self governing, and to that end they should at once begin to study. And what they will learn may surprise them and shake their faith in our superiority as self governors, but to our complexion they must come if they would be free—in name.

To realize our ideals they will find that vast areas of their territory must be used to subsidize railroads, and the roads must be allowed to create millions of dollars of fictitious values, interest and dividends on which the people must pay forever.

They will learn that tariff for protection, and many other special privileges, must be granted, so that their

country will develop a goodly number of enormously rich men, for it is our theory that no country can be truly great unless a few of its citizens, relatively, own the major share of its wealth and all of its natural resources.

They will learn that if they would "enlarge their industries and expand their commerce," combinations of the capital they have allowed the fore-going to accumulate from the earnings of the people are necessary; necessary even tho they do make a monopoly of every industry in the islands, which is what such combinations are made for.

They will learn that they must have banks, and that the banks must be given the power to substantially mold the money system of the islands, and the people must be taxed unnecessarily by their government so that it may get millions of dollars to loan to the banks, without interest, that they may be able to give more assistance to the monopolistic combinations of capital previously referred to. And in the banks the people must have such "confidence" that they will be willing to pay the banks interest on many times more money than there is money in their country.

They will learn that the representative government that this country—their present master and future judge—will approve of is the kind that allows the people to elect representatives and then the people allow the elected to accept railroad passes and other valuable favors from the corporations and monopolies that the people are in fear of. This may strike the Filipinos as absurd if not dangerous, but it is one of our cardinal tests of the ability of a people to govern themselves, and hence the Filipinos must be able to stand that test or remain our subjects.

They must understand that to satisfy us of their ability to govern themselves they must resolve to allow private parties to own all public utilities, telegraphs, telephones, street railways, etc., for if the people own those things there will be fewer opportunities to make the multi-millionaires that we believe are necessary to true national greatness and power.

They must acquiesce without a murmur in seeing their post office department pay railroads an annual rental for postal cars greater than the total value of the cars.

They must learn that the chief end of town and city government is to facilitate the game of "graft," to be

played by those chosen to do the governing, for that is our idea of how towns and cities have to be governed, and ought to be.

The foregoing are only a few of the points on self governing that the Filipinos must learn, and show their disposition to abide by and accept without question, as evidences of what constitute a self governing people and a best government on earth. Before they can hope to pass a satisfactory examination in the science of self government, from our standpoint, they must learn many more strange lessons, which will be submitted when those given herewith are mastered.

THE CITIZEN AND THE NEWSPAPER.

By the time the very young reporter reached the spot of the accident the victim had been bundled into an ambulance and the ambulance itself was rapidly jogging out of sight.

A talkative and important group stood half on the walk and half on the roadway. As the very young reporter drew out notebook and pencil the group, by common consent, opened and then closed about him.

"Are you a reporter?"

"Yes. What was the man's name?"

"Johnson."

"Say, I want you to put a piece in the paper about that drug store over there. Just as soon as I saw he was hurt I went over to the telephone and Hines—he keeps the place—says: 'Oh, I guess it ain't so bad but what he can wait. You don't need no doctor.'"

"What is his first name?"

"His first name? Eddy—Eddy Hines. He was named after his uncle, who used to own the brewery on State street. They thought if he was named that—"

"Hold on. I don't want Hines' name. I want the name of the man who was hurt—Johnson."

"His first name? I guess it was John, wasn't it, Billy? Wasn't Johnson's first name John?"

"Sure it was. Who wants to know?"

"A reporter over here."

"Are you a reporter? You know, I seen the whole thing. I was standin' here with Pete Perry when he fell. I says to Perry just the minute before, 'Perry, that man's going to hurt himself.' And, sure enough, down he went."

"How did he happen to fall?"

"Well, I was standin' with Perry and I says, 'Pete, that man's overbalancin' himself,' and just then he went down. Just look at this scaffolding,

will you? Do you call that good scaffolding, huh? What kind of scaffolding is that? You write that up when you write about it."

"Yes, and put in that piece about Hines. I says to Hines when he wouldn't let me use his telephone. 'Hines, I'm going to have you roasted in the papers if I have to go down and see the managing editor himself.'"

"Excuse me, but as I understand it this man Johnson didn't fall from a scaffolding. He tumbled from the sidewalk into the cellar."

"Why, sure he did, but what kind of scaffolding is that, anyhow? Is that any good? It's rotten. You can say I said so too. Print my name if you like. Smith is my name—William P. Smith."

"Yes, and you can use my name, James F. Dolan. And tell 'em that I went up there to telephone for a doctor and Hines says, 'Aw, I guess you can wait. You don't need no doctor.'"

"Where did he hit when he fell?"

"Right on that pile of rocks. Two days ago I says to Pete Berry, 'Pete, them rocks ought not to be there.' It's Jackson's fault. He's buildin' the house. I knew somebody'd get hurt. And look at that scaffoldin'. Ain't that the limit? You roast 'em good, now."

"Yes, and—say—are you going already? Well, don't forget to put in that about Hines. 'I'm goin' to show you up,' I says to him, 'if I have to see the managin' editor myself.' Dolan—James P. Dolan, that's me; tried to telephone, but was refused the use of the instrument. Put it that way and use my name. It's D-o-l-a-n. You write it, young fellow, and show that Hines up. Good-by. Show him up, now."—The Chicago Chronicle.

HISTORY OF THE HABEAS CORPUS.

Editorial in Chicago Chronicle of November 28, 1904.

The insistence of the Chronicle that our habeas corpus law needs enforcing rather than amending has attracted no little commendatory attention, a fact which goes to prove that the public takes a lively interest in the theme, as, indeed, it should. One gentleman well learned in the law, while entirely approving the spirit and meaning of what the Chronicle has said, thinks it regards the writ as more ancient than it is. Let us see about that.

The idea of liberty is very old, much older than the idea of parliaments or constitutional governments. The latter came in to formulate, regulate and preserve liberty. The great English

sources of liberty are well defined and readily recognized.

First is Magna Charta, granted in 1215. King John, prior to granting this charter, had exercised almost unlimited power. The greatest provision of Magna Charta is: "No freeman shall be taken or imprisoned or disseized or outlawed or banished or anyways destroyed, nor will the king pass upon him or commit him to prison, unless by the judgment of his peers or the law of the land."

Upon this foundation constitutional government was erected. This guarantee of uniform administration of law was many times violated, but the people never yielded the rights won by the guarantee. By the Petition of Right in 1628, 413 years after, in the reign of Charles I., the rights gained under Magna Charta were reaffirmed and strengthened.

The Petition of Right prayed "that no man be compelled to make or yield any gift, loan, benevolence, tax or such like charge without common consent by act of parliament; that none be called upon to make answer for refusal so to do; that freemen be imprisoned or disseized only by the law of the land or by due process of law, and not by the king's special command without any charge."

The provisions of both these charters of liberty were constantly disregarded, and the people complained that unless there were some way to enforce the rights granted, arbitrary kings would deny them; that they should have some way of showing that men were imprisoned without a trial by their peers, and that they were passed upon by the command of the king, and not by the "due process of law."

The habeas corpus act was adopted to meet the condition and to relieve the people from all unjust imprisonments. It compelled judges and other officers to give deliverance where it appeared that the law of the land had been disregarded in their imprisonment. The habeas corpus act came in 1679, 51 years after the Petition of Right and 464 years after Magna Charta. It is a great charter of constitutional liberty.

There is a common belief that the issuance of a writ of habeas corpus frees the prisoner. This is not so. The petition for a writ of habeas corpus states in substance that the petitioner is illegally restrained of his liberty, and prays that the court will issue its writ directing and commanding that the custodian of the petitioner bring the body before the judge, and that inquiry be made as to the petitioner's imprisonment. The judge issues the writ, for it is all but compulsory upon him to do so. Upon