

dell (p. 7323), Ransdell (p. 7334), Sutherland (p. 7399), Shackelford (p. 7408), Shafroth (p. 7468), Morton (p. 7479), Tirrell (p. 7483), Jones (p. 7598) and Reeder (p. 7665), on the irrigation of arid lands; Representative Mann (p. 7330), on the Pacific cable; Representative Lacy (p. 7477) on privileges on public lands; Representative Bartell (p. 7540) on the bankruptcy bill; Representative Loud (p. 7552), on the salaries of postal employes; and Representative Kahn (p. 7668) on the Philippine question.

Text of the memorial of Charles Francis Adams, Andrew Carnegie, Carl Schurz, Edwin Burritt Smith and Herbert Welsh, praying for a congressional investigation committee to proceed to the Philippines, and make full inquiry into the facts of the situation (p. 7406).

Text of canal treaty between United States and Costa Rica (p. 7640).

MISCELLANY

MY COUNTRY, A. D. 1900.

For The Public.

My country, dearest land on earth, my heart
beats true to thee;

I love thee, for I love all lands, and all man-
kind to me

Are brothers,—nearest, dearest thou: first
in my heart's embrace,

The first to love, to guard, to serve of all
the human race.

The greatest nation of all time! From
'neath the oppressor's heel

'Twas great to rise and break his chains, the
throb of Freedom feel;

And in that supreme moment on despairing
nation's call

—Proclaim the brotherhood of men, the
equal rights of all!

Thou wert the hope of earth's oppressed.
Who felt the generous flame

Of Freedom—all who sigh, and all who suf-
fered in her name

Were stronger when they thought of thee.
A great world-power wert thou,

An inspiration to all men on earth. What
art thou now?

Oppressors feared thee; and the oppressed
turned wistful eyes to thee;

And Freedom's sons o'er all the earth took
heart again to see

Thy growing strength, till evil came and
bright hopes passed away,—

For she that broke the tyrant's chains is
forging them to-day!

Traitors and tyrants hold the helm. 'Tis
gold they love and power;

Not Justice, Freedom. Oh, my country, 'tis
thy trial hour.

He loves thee wisely who discerns the dan-
ger of the times;

He loves thee well who loves thee well
enough to hate thy crimes.

Who is the patriot? Not he whose guilty
hands are red

With blood of weaker peoples in unequal
conflict shed;

Not he whom base ambition prompts to rule
o'er serf or slave,

Whose foot is on a subject race. No pa-
triot is a knave.

Lay down thy murderous sword, my coun-
try. Shame! 'tis not for thee

To join the cut-throats of the earth, to ter-
rorize the sea,

To rule against their will brave brown men
struggling to be free,—

A crime in old-world nations, but a viler
crime in thee.

Would'st thou be free? Love Freedom.

Make aspiring states this hour

Free as thyself. Let wondering nations see
one giant power

Obeys universal law, the golden rule. So
shalt thou find

Not fear and hate, but friendship, trust,
good will from all mankind.

Deathless among the fleeting nations, that
endures alone

Which on the rock of righteousness se-
curely plants its throne.

Spurn down the tyrant's plea, my country!
Choose the right and live

A power eternal in the earth. Earth's
benison received!

SAMUEL BRAZIER.

DECLARE YOUR PURPOSE.

Extract from the speech of Senator Hoar
on the Philippine government bill in the
United States Senate, May 22, 1902:

Was it ever heard before that a civil-
ized, humane and Christian nation
made war upon a people and refused
to tell them what they wanted of
them? You refuse to tell these peo-
ple this year or next year or perhaps
for 20 years, whether you mean in the
end to deprive them of their independ-
ence or no. You say you want them
to submit. To submit to what? To
mere military force? But for what
purpose or what end is that military
force to be exerted? You decline to
tell them. Not only you decline to
say what you want of them, except
bare and abject surrender, but you
will not even let them tell you what
they ask of you. . . .

The senator from Ohio says it is not
wise to declare what we will do at
some future time. Mr. President, we
do not ask you to declare what you
will do at some future time. We ask
you to declare an eternal principle
good at the present time and good at
all times. We ask you to reaffirm it,
because the men most clamorous in
support of what you are doing deny
it. That principle, if you act upon it,
prevents you from crushing out a
weak nation, because of your fancied
interest now or hereafter. It pre-
vents you from undertaking to judge
what institutions are fit for other na-
tions on the poor plea that you are
the strongest. We are asking you
at least to go no further than to de-
clare what you would not do now or
hereafter, and the reason for declar-
ing it is that half of you declare you
will hold this people in subjection and
the other half on this matter are
dumb. You declared what you would
not do at some future time when you
all voted that you would not take
Cuba against the will of her people,
did you not? We ask you to declare
not at what moment you will get out
of the Philippine islands, but only on
what eternal principle you will act,

in them or out of them. Such declara-
tions are made in all history. They
are made in every important treaty
between nations.

The Constitution of the United
States is itself but a declaration of
what this country will do and what
it will not do in all future times. The
Declaration of Independence, if it have
the practical meaning it has had for a
hundred years, is a declaration of
what this country would do through
all future times. The Monroe doc-
trine, to which 16 republics south of
us owe their life and their safety, was
a declaration to mankind of what we
would do in all future time. Among
all the shallow pretenses of imperi-
alism this statement that we will not
say what we will do in the future is
the most shallow of all.

PHILIPPINE CIVILIZATION.

Extract from the speech delivered May
29, 1902, before the New England Woman's
Suffrage association, by Senorita Clemencia
Lopez, a native of the Philippine Islands.
She is a sister of Sixto Lopez, who is an
exile from his country. Another of
her brothers has been hanged by the
United States, while the property of her
family has been confiscated by the same au-
thority for like reason. Reprinted from the
Woman's Journal.

You will no doubt be surprised and
pleased to learn that the condition of
women in the Philippines is very differ-
ent from that of the women of any
country in the east, and that it differs
very little from the general condition
of the women of this country. Mental-
ly, socially, and in almost all the rela-
tions of life, our women are regarded
as the equals of our men. You will also
be surprised to know that this equality
of women in the Philippines is not a
new thing. It was not introduced from
Europe, but was innate, and the nat-
ural expression of the love and respect
which a man ought to feel toward his
mother, his wife and his daughters.
And I believe there is no country in
the world where family life is held in
higher esteem, or where there is more
respect for family relations than in
the Philippine islands.

Long prior to the Spanish occupation,
the people were already civilized, and
this respect for and equality of women
existed. Dr. Antonio de Morga, the
first Spanish governor general, in his
history published in 1609, gives an in-
teresting account of Philippine life be-
fore the Spanish invasion.

"The grand ladies," he says, "wear
crimson, and some have silk and other
stuffs woven with gold, and edged with
fringes and other ornaments. . . .
Many wear chains of gold around the

neck, bracelets on the wrists, earrings, and rings on the fingers, of gold and precious stones. . . . They are also daintily shod, with shoes of velvet and embroidered with gold, and wear white robes like petticoats. They also use silk parasols, which they carry as a protection against sun and rain. . . . They take great care of their hair—rejoicing in its being very black—which they tie gracefully in a knot at the back of the head. They take much care also of their teeth.”

Dr. De Morga also gives a brief description of their occupations, and of the respect in which women were then held, which corresponds with the conditions found in this country.

“The women,” he says, “have for their employment and occupation needle work (i. e., fancy work), in which they excel very much, as in all kinds of sewing. . . . In their visits, and in going about the streets and to the temples, both men and women are careful in their deportment. The ladies go in front, and behind them come their husbands, fathers and brothers.”

All this, although relating to a period between three and four hundred years ago, is in striking contrast with the condition of women in India and China, and the East in general.

But perhaps it will be more interesting to you if I tell you something about Philippine women at the present time. I know that the Philippine women are not as highly educated as the majority of American women; they have never had the same opportunities; but they are in general very devoted to their families. A mother, there as here, is willing to make every sacrifice for her children; she will deprive herself of luxury, of pleasures, even of necessities, in order to give them a good education and assure their well-being. The wife is very faithful to her husband, and assists him in every way. If he is rich, she assists in the management of the business, acting as cashier and bookkeeper; so that, in case her husband dies, she is able to carry on the business successfully. Among the poorer rural classes, the wife helps in the lighter agricultural work, assisting to harvest the rice, corn and other grains. But, whatever her station, she always unites her fate to that of her husband, even in danger and misfortune; and even though her marriage be not a happy one, she never abandons him. So true is this, that both in the war with Spain and in the war with America, many sol-

diers' wives followed their husbands to the field, traversing mountains and forests, and facing every danger that they might not be separated from their husbands, but might prepare their food, and care for them if ill or wounded. An example of this is the fact that the wives of Gen. Aguinaldo, of Luchan and of Malvar were in the field, as were the wives of many other officers. A great many Philippine patriots have given up the struggle earlier than they would otherwise have done, because of the dangers to which their wives were exposed from hunger and the attacks of the enemy. It is also interesting to see how faithful the Philippine women are when some member of the family is imprisoned, whether it be a husband, a father or a brother.

The Philippine women are also devoted to their parents, and ready to sacrifice themselves. It is very unusual for a woman to marry contrary to the pleasure or consent of her parents, and while unmarried they never live away from home. They usually marry at 20 or 25 years of age, but the women of the poorer classes marry younger, often at 15. I have several friends who have had opportunities to make excellent marriages; but, because their father or mother opposed, they have sacrificed their love for their parents' sake.

We have been interested to observe that the American women have greater liberty than we, and different customs. They, for instance, can go alone in the streets, they can make visits, they can travel alone to other places, as I have done; but I am the first Philippine woman to leave my home and travel so far alone.

You may also like to know what are the occupations of the women of my country. Almost all busy themselves with domestic cares; those of good position do much fancy work, such as embroidery in silk, and in linen; those of the middle classes weave cloth of silk, pina and linen. In some towns many of the well-to-do families weave the cloth for the household in their own homes, as, for example, in my own home, where we have especial servants for this purpose.

The Philippine women are also very fond of music, but the majority prefer sad and melancholy airs. Many play the piano and the harp, and some the violin and the guitar. But very few devote themselves much to reading, and we cannot compare in education and general progress with

the women of America, for we have not yet had any woman with the title of doctor or lawyer, and who has entered any profession, except, indeed, that of teaching, to which many devote themselves. It is, however, true that there is no university in Manila open to women, but there are six good schools for women, some of which have as many as 300 pupils, and the instruction given compares favorably with that of the best schools in Spain.

Before closing, I should like to say a word about the patriotism of the women. This is a delicate subject, for to be patriotic to our country means that we must oppose the policy of yours. But patriotism is a quality which we all ought to be able to admire, even in an opponent. I should indeed have reason to be ashamed if I had to come before this association with the admission that our women were indifferent to the cause of their country's independence. You would have a right to despise me and my countrywomen if we had so little love for our native land as to consent that our country should be governed by foreign hands. So true is this that the present Spanish archbishop, who is not accustomed in his own country to the idea of equality between the sexes, apparently came to the conclusion that the Philippine women are the superiors of the men, and understand political questions better. I should be sorry to have you believe this, however, for it is not true. But then, a celibate archbishop knows so little about the opposite sex that he cannot be expected to be a judge of such matters. It is possible that some Americans may have said the same thing; but the reason is that the men in the Philippine islands never had freedom to declare their opinions and feelings because of the sedition laws there; but we women, taking advantage of the gallantry of the Americans, and because the law was not passed for our sex, are more free to speak our minds frankly and take part in discussion.

For this reason it would seem to me an excellent idea that American women should take part in any investigation that may be made in the Philippine islands, and I believe they would attain better results than the men. Would it not also seem to be an excellent idea, since representation by our leading men has been refused to us, that a number of representative Philippine women should come to this country, so that you might become better acquainted with us?