

it? Was black? A black man teaching him? I beg your pardon, but do you read Greek yourself?"

"Sir," said he at last, "I do not for a moment doubt your word. I know you think the nigger read Greek; but you were deceived. I shouldn't believe it if I saw it with my own eyes and heard it with my own ears."

* * *

THE PHILIPPINE PROBLEM.

Excerpts from an Address Delivered at the Seventh Annual Meeting of the Anti-Imperialist League, by the President, Mr. Moorfield Storey.

The theory that the white races are necessarily superior to those whose skins have a richer hue and that white men, therefore, have a divine mission to conquer and govern all others has been rudely shattered. More recent experience has discredited the belief that white men can govern yellow, brown and black men better than they can govern themselves. The schemes for the partition of Asia among the great powers of Europe are indefinitely postponed. Government by might the world over totters to its fall.

When the armies of Russia were defeated in battle after battle, when Port Arthur, that impregnable stronghold, was taken, and finally when the Russian fleet was overwhelmed in the straits of Japan, the superstition that yellow men are inferior to white, that Asiatics are not in every way equal to Europeans, received its death blow. "The dwarfs with the faces of baboons and the brains of monkeys," as the Russians contemptuously called them, have brought Russia to its knees.

Not only has Japan freed Asia from the peril of Russian tyranny; it has emancipated the Russians themselves. The most powerful autocracy in the world, fortified by the traditions of centuries, controlling an enormous and subservient army, ruling a people poor, ignorant, disorganized and abjectly submissive, inspiring terror at home and abroad, possessing every thing that can place tyranny beyond the reach of disaster, has been forced to surrender its authority, and to recognize that even its power cannot endure without the consent of the governed. Whether the Russian revolution terminates like the French in a frenzy of terror and bloodshed, or whether the evil results of long oppression on every class in Russia can be remedied by peaceful legislation, we are not wise enough to tell, but when the Czar of all the Russias admits that he cannot govern his people without their consent, no man can hope and no man need fear that government by brute force will endure anywhere.

The oppression of many years with all the blood that has been shed to maintain order in Warsaw has not extinguished the spirit of freedom in Poland. Finland has recovered its ancient constitution. Norway peacefully resumes its independence. The tie which subjects Hungary to Austria is strained to the breaking point. Everywhere the movement of men is towards popular rights and national independence. In our own country the campaign against the equal rights of men has been arrested in Maryland. The best men in the South are rousing themselves to oppose the monstrous doctrine that the

remedy for colored ignorance and brutality is to keep the whole colored race ignorant and brutal, to deny them the rights, opportunities and education of white men—in a word, that the way to lift them up is to keep them down.

The world is beginning to think, and the ancient standards of right and wrong again assert themselves.

Great captains with their guns and drums
Obscure our judgment for the hour,
But at length silence comes,

and in that silence we hear the still small voice which ever teaches that all men are brothers.

At a time like this when the whole world is moving towards freedom, does it not seem passing strange that this great country, the apostle of freedom, should persist in setting an example of tyranny; that we should take from another people the right to govern themselves in their own country, establish over them a government in which they have no voice, deny them the protection of any constitution, and rule them absolutely without their consent? Is the Land of the Free the last country in which a universal movement for freedom is felt? There are those who would have us think that the cause of Philippine independence is lost, as their fathers would have led men to believe that slavery was a divine institution and destined to endure in this country. We do not believe it. We have not lost faith in our countrymen. The independence of the Philippines is assured. . . .

If it was a mistake to take the Islands, why not undo it? If we had not taken them their inhabitants would have formed their own government. Spain had been expelled and if we had sailed away they must have governed themselves, as indeed they were doing until we overthrew their government. Why should we not do now what we ought to have done then?

It cannot be claimed that it is impossible to do now what we could have done then. To say that is to admit that till now, so far from fitting them to be independent we have unfitted them; that our seven years have been worse than wasted. If this be so the sooner we stop the process of unfitting them the better. If the imperialist is right they are at least as fit now as they were then to govern themselves.

Let us have the courage to admit our mistake and undo it. An agreement with foreign powers easily made will secure them against foreign aggression, as Switzerland is secured. The method which we adopted in Cuba has proved successful. Why not follow a good precedent and not perpetuate a costly blunder ruinous to the Filipinos and demoralizing as well as expensive to us? We can if we will.

Meanwhile let no American invest his money in Philippine enterprises because he believes that America will persist in a policy of injustice merely to protect his miserable dollars. No American, in office or out, can give any pledge which will bind the American people to hold these Islands for any length of time. He who invests does so at his peril, and must understand distinctly that at no distant day the conscience of his country will assert itself and will not hold millions of men in subjection that a few Americans may profit. The millions invested

in slaves did not save slavery, and ere long we shall again ask in the burning words of Whittier:

Is the dollar only real? God and truth and right a dream?
Weighed against your lying ledgers must our manhood
kick the beam?

And be sure that our answer will be a "No" as emphatic as the answer which we gave the same question in 1863.

How long must the Filipinos and our own countrymen alike suffer from our pride and obstinacy?

The dawn of freedom for the Philippines is breaking. Have patience and courage. We shall yet live to see the full day. This great nation will yet be more proud of having done an act of justice to their weaker brothers than if all the fabled wealth of the Orient were won by "criminal aggression."

+ + +

THE TEN WISE OLD FOGIES.

For The Public.

Ten wise old fogies, standing in a line.

A modern theory finished one; then there were but nine.

Nine ancient fogies, not one up to date.

One drowned in a thought current; then there were but eight.

Eight solemn fogies, till a mental leaven

Acted fatally on one; then there were but seven.

Seven settled fogies; in the modern mix

One chanced to change his mind, expired, and left but six.

Six belated fogies; one happened to arrive

At a liberal idea, and that killed all but five.

Five sleepy fogies; for "good old days of yore"

One fell a-pining, died, and there were four.

Four hard-shell fogies, set as set could be.

An agitator tackled one and left the score at three.

Three pious fogies, of antique point of view.

An unconventional remark reduced the three to two.

Two crabbed fogies, objecting to the sun.

A light ray did for one of them; then there was but one.

One lonely fogy with groups of fossils linked

Till he slowly petrified; then they were extinct.

LEONORA PEASE.

+ + +

"I bought a dozen fancy vests to-day, wife."

"A dozen! What for?"

"Economy."

"Well, buying a dozen vests at a time doesn't look like economy."

"Oh, yes, it does. You see, I'm getting so stout that it will take more material to make a vest for me, so I got 'em before I got any stouter!"—Yonkers Statesman.

+ + +

The German girl who presided over the soda fountain in Heckelmeyer's drug store was accustomed to patrons who did not know their own minds, and her habit of thought was difficult to change.

"I'd like a glass of plain soda," said a stout man, entering one day in evident haste as well as thirst.

"You have vanilla, or you have lemon?" tranquilly inquired the young woman.

"I want plain soda—without syrup. Didn't you understand me?" asked the stout man, testily.

"Yes," and the placid German face did not change

in expression or color. "But what kind sirup you want him mitout? Mitout vanilla, or mitout lemon?"
—Youth's Companion.

+ + +

"Do you reckon this hurts the worm?" asked Johnny, as he baited his hook.

"That's somethin' I don't believe we've got any right to inquire about," said Tommy, watching his cork intently. "It ain't any of our business. All we know is that there's lots of worms. If they ain't for fishin' with I'd like to know what they are for. 'Sh! I've got a bite!"—Chicago Tribune.

BOOKS

THE LAND QUESTION IN CROMWELL'S TIME.

The Digger Movement in the Days of the Commonwealth. As revealed in the writings of Gerard Winstanley, the Digger, Mystic and Rationalist, Communist and Social Reformer. By Lewis H. Berens, author of "Toward the Light," etc. Published by Simpkin, Marshall, Hamilton, Kent & Co., Ltd., London. Price 7s 6d net. Sold by The Public Publishing Co., Chicago. Price, \$2.25, postpaid.

The Diggers were Englishmen of the Commonwealth period who intended, as they said, "not to meddle with any man's property nor to break down any pales or enclosures, but only to meddle with what was common and untilled, and to make it fruitful for the use of man." Accordingly they set about digging the common lands and sowing the ground with parsnips, carrots and beans, for which they were haled before Lord Fairfax and questioned.

It was upon this occasion that they declared themselves as quoted above, regarding the digging of the common lands, to which they added that they would not defend themselves with arms; and while before Lord Fairfax they stood with their hats on, because he was but their fellow creature. These circumstances led Carlyle to note the germ of Quakerism in their movement. Mr. Berens finds in it also the germ of the modern single tax movement, and describes its leader, Gerrard Winstanley, as the Henry George of the Seventeenth Century.

This book does more than tell us of an obscure reformer of 250 years ago. It restores a phase of the rising democracy of that time, a phase that history hereafter is likely to account of more importance than other phases of the same period which have heretofore been within the rays of the historian's limelight.

Mr. Berens's interesting story of Winstanley and his associates is set in the framework of the Reformation, of which both in Germany and in England, he makes instructive analyses and reaches this interesting conclusion:

In Germany, as we have seen, from a religious and popular, the Reformation degenerated into a mere schol-