

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
Obeying 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