

tion. If you remarked it was a fine day, Spencer would answer: "Yes, anti-cyclonic conditions like those of yesterday seldom break up without warning of the advent of a depression from westward." If you observed that Mrs. Jones was a pretty woman, Spencer would reply: "Her father was a West Highlander, and her mother an Irishwoman; and intermarriage between Highlanders and Irish almost always produce physically handsome, but intellectually inferior children."

MISCELLANY

THE FILIPINO'S SONG OF FAITH.

For The Public.

All bathed in sunshine glistening,
One summer afternoon,
The fair young world lay listening
To echoes all atune,
Of song the stars together sang,
In greeting earth's first dawn.
Oh, sweet, though faint, those echoes rang,
Adown the cycles gone.

And yet those strains of joy and hope
A mockery seemed to one
Who slowly climbed the rocky slope,
Facing the western sun.
'Twas Esau, tolling wearily,
Returning from the chase;
His eyes, uplifted drearly,
Beheld his brother's face.

And in that hour of dark despair,
Esau, the hunter bold,
Tempted beyond his strength to bear,
For food his birthright sold,
Then, through the long regretful years,
With toil and sorrow fraught,
In vain, though "carefully, with tears,"
"Place of repentance sought."

Now, crowned with sunshine glistening,
Columbia stands to-day,
And all the hushed world, listening,
Awaits what she may say.
No more the heavenly echoes ring,
Adown the ages gone;
Instead, the song the tempters sing
Proclaims a golden dawn.

False prophets they, and false their song,
As e'er the sirens sang,
For never right was born of wrong,
Nor truth from treachery sprang.
They do not tempt a desperate need,
As Esau's was, of old;
They seek to rouse a nation's greed,
Its thirst for power and gold.

For promises of blood-stained gold,
And power that's yoked with shame,
Was e'er such glorious birthright sold
As that they fear to name?
Still, crowned with sunshine glistening,
Columbia stands, sublime,
With patient scorn stands, listening,
And bides her own good time.

L. L.

IDEALS OR COLONIES?

To be a world power we have warped the Constitution. The Constitution can go to ballyhack but we must keep the Philippines.

To be a world power we have made the flag of the free a symbol of conquest. That, we were told, was unavoidable, we must keep the Philippines.

To be a world power we have forgot-

ten the declaration of independence. Men are not born to be free, and unalienable rights are exploded myths. We could not both hold those beliefs and keep the Philippines, and we must keep the Philippines.

And now they tell us we must discard our ideals. We can't keep our ideals and keep the Philippines, and we must keep the Philippines.

We will be eternally damned if we do.

That is not profanity, but statement of fact.

What is this precious possession that we must give up for it all that has made America great and glorious and godlike among nations?

They say truly no doubt that a colonial government is the only method of ruling a colony. But is it really worth while to sacrifice our institutions and our ideals for the sake of having an assortment of colonies?

But if we chose to keep our ideals and turn the islands loose, what would become of them?

Don't know. Suppose we let God worry about that.

Set this down. The American people will never with knowledge and intent part from their ideals.

—Goodhue Co. (Minn.) News.

THE REDEMPTION OF POLITICS.

In the dictionaries the politician, like the statesman, is a man versed in the science of government. In common usage, however, he is the man who seeks the place of the statesman, without the statesman's qualifications. The aim of the statesman is to promote great public policies. The politician aims to further that policy which will most surely promote him. With the statesman, principle always will be first. The politician cares nothing for principle. He will pipe any tune to which the people will dance.

It may be useless to try to redeem the word "politician." Perhaps we shall have to let it stand for the name of the man who exalts a self-seeking policy above right principles, who regards place and power, not as the possible incidents of a life of public service, but as ends to be sought and won at all hazard to public good or to private honor.

It is the solemn duty of the young men of to-day to enter politics, but not to become politicians. America needs men in public life who, like Cromwell's soldiers, put some conscience into their politics; men who have an understanding of public questions; who see how much human misery is caused by the

practice of false theories of political economy, and who, for the sake of humanity, will throw themselves into the work of instructing the public mind and improving government.

Give us an army of men determined to seize and use the political tools which lie at hand to put an end to the wrongs which breed poverty in the sight of plenty and cause the slums of misery and degradation to mock the triumph of civilization—give us an army of such men, and we will write the history of another French revolution, a revolution which shall not be written in blood nor so soon forgotten in dreams of empire. By arguments and votes we will storm the strongholds of economic ignorance and political greed.

This will be the character of the crusades of the Twentieth century. The church can call men to no holier mission.

HERBERT S. BIGELOW.

THE DEPORTATION OF AN OPINION.

There are various phases of the case of John Turner, the English anarchist, that merit consideration, now that his expulsion from the territory of the United States has been finally decreed. The decision of the United States Supreme Court cannot be successfully attacked by anyone, from a constitutional point of view; and it is not in the least our purpose to deny the power of Congress to enact such laws regarding immigration as the one under which Turner has been obliged to leave the country. The case, however, is evidently the first one of the sort in our history, and it deserves to be studied, notwithstanding that Turner personally is not a man whose intellectual weight or character would arouse widespread sympathy in his favor.

What gives importance to the case is the fact that, broadly speaking, our government has deported not so much a man as an opinion that happened to be embodied in a man. This particular opinion, of course, subjects our traditional freedom of speech and thought to its severest test, because the opinion wars with government itself. Turner, however, claimed that he was not an "active" anarchist, and the Supreme Court, in discussing this point, could go no farther than to intimate that certain of his public discussions of the "universal strike" and of the hanging of the Chicago anarchists in 1887 warranted the conclusion "either that he contemplated the ultimate realization of his ideal by the use of force, or that his