

got,' dey ses. 'How cum you' son Ham to be so dark-complected?' dey ses. But Mr. Noah he doan say nuthin'—he busy riggin' de steerin' fixin's ob de ark.

"Well, honey, just about when dey was puttin' on de las' licks, sho' 'nough, it begin to rain. An' it suttinly did rain onusually bad dat summah. An' dose folks what was feelin' so funny early in de spring began to hedge a bit. 'Good mawnin', Mr. Noah,' dey ses; 'dat's a nice ark yo' got,' dey ses. But Mr. Noah he powahful busy sproddin pitch on de ark an' he doan' say nuthin'. An' it rain an' rain, an' de watah riz an' riz, an' pretty soon de ark was floatin' an' a tuggin' at de ropes ob de ankah, an' dose folks was all standin' on a little piece ob high groun' an' shoutin', 'Hey, Mr. Noah! Wha' you chawge fo' yo' 'commodations?' dey ses. But Mr. Noah he doan say nuthin'—he busy lookin' up Arirat on de map.

"Now, maybe yo' think dat dey was all no-count folks dat was left out ob de ark. No, suh ree! Some ob dem was jus' niggahs, an' some ob 'em was po' white trash, an' some ob dem was quality. But dere was nary one ob 'em had de sense to see dat it war gwine to rain." —J. B. Kerfoot, in "Camera Work."

#### MR. BRYAN ON THE REAL DEFENDERS OF PROPERTY.

Portions of an article by William Jennings Bryan, which appeared in the Philadelphia Saturday Evening Post of June 24, 1905.

Whenever any vested wrong is to be righted or any long-standing abuse corrected, those who profit by the wrong or the abuse are prompt to pose as the defenders of property and to charge the reformers with attacking property rights. This is the historic attitude of those who oppose remedial legislation. The insincerity of the position taken is usually shown by the arguments employed by these self-styled champions of property, and one of the best illustrations of these arguments is to be found in the story of Demetrius, the silversmith. It reads as follows:

And the same time there arose no small stir about that way. For a certain man named Demetrius, a silversmith, which made silver shrines for Diana, brought no small gain unto the craftsmen; whom he called together with the workmen of like occupation, and said, Sirs, ye know that by this craft we have our wealth. Moreover, ye see and hear, that not alone at Ephesus, but almost throughout all Asia, this Paul hath persuaded and turned away much people, saying, that they be no gods which are made with hands. So that not only this our craft is in danger to be set at nought; but also that the temple of the great goddess Diana should be despised, and her magnificence should be destroyed, whom all Asia, and the world

worshippeth. And when they heard these sayings, they were full of wrath, saying, Great is Diana of the Ephesians.

The silversmith was profiting by the worship of idols; the making of images was the source of his income. He called together those who were engaged in the same occupation and, when all were convinced that Paul's preaching would bring them financial injury, they joined in a protest, but they did not give their real reason for opposing Christianity—namely, that it would cause them a money loss; they pretended a fervent devotion to the goddess Diana. So, today, the beneficiaries of bad laws and bad governmental systems are defending their pecuniary interests with arguments that imply great devotion to the public welfare. Having satisfied themselves that the reforms demanded by the people will lessen their power to extort from, and to tyrannize over, the people, these monopolists and their defenders shout: "Great is Property! Great are the rights of Property!" While the issue between the man and the dollar seems to be an acute one, yet, in the last analysis, there can be no issue between human rights and property rights, for nothing more surely undermines property rights than a disregard for human rights, and nothing brings greater security to property than a scrupulous regard for the natural rights of each human being. But we must always remember that human rights are paramount. In fact, everything depends upon the establishment of the true relation between the individual and dull, inanimate property. . . .

Every attempt to legislate in the interests of the laboring man is met with the declaration that it is an interference with the rights of property. How would property be created but for labor? And who will say that the man who furnishes the capital should be permitted to decide without appeal the conditions upon which property shall be created by those who labor for him? We often hear it asked by the manufacturer: "Have I not a right to manage my own business?" That is not the question. If the manufacturer will set himself to work to produce something with his own hands nobody will question his right to control his own business. But something more is implied by his question. If he would put the inquiry fairly, he would ask, not: "Have I not the right to manage my own business?" but rather: "Have I not the right, in managing my business, to regulate the lives, the liberty, the hopes, the happiness of those whom I employ?" But to ask the question in

this form would be to suggest a negative answer—and he demands an affirmative.

Those who claim the right to determine arbitrarily the hours, the wages and the conditions of labor, demand the right arbitrarily to determine the status of the laboring man and to fix the conditions that are to surround him and his posterity. Is it an interference with property rights to demand that the laboring man shall have a fair share of the proceeds of his own toil—a fair share of the property which he creates? His right to accumulate property should not be ignored. Not only should he be allowed to accumulate property, but he should have leisure to enable him to enjoy communion with his own family and to fit himself for intelligent participation in the affairs of his government. By what authority will the capitalist put his claim to larger dividends above the rights of the wage-earners, and the welfare of the wage-earners' children?

Just now the trust magnates are hurling epithets at those who seek to destroy the trusts. They assume to be the special custodians of property rights, and charge anti-monopolists with communistic, socialistic and anarchistic designs upon "the thrifty and the successful." As a matter of fact, the reformer has never been more grossly misrepresented than he is now by the monopolists. It is the trust magnate, not the opponent of the trust, who is striking at property rights. He trespasses upon the property rights of the small manufacturer and the retailer, and heartlessly drives him into bankruptcy. He trespasses upon the property rights of the consumers, who have a right to purchase what they need in a free market at a reasonable price. The monopolist simply appropriates the property of others. The trust magnate often trespasses on the property rights of the employe, whose skill and muscle he utilizes. He encourages the employe to invest in a home and then he sacrifices that home if he engages in a war with his laborers or finds it profitable to dismantle his plant. Even the property interests of the stockholders are not safe in the hands of the trust magnate, for he has been known to depress the market for the purpose of freezing out his associates, or in order to buy more stock at a low price. Those who, believing that "a private monopoly is indefensible and intolerable," are laboring to restore competi-

tion and to protect the small producer, the consumer, the merchant and the skilled laborer—these, not the trust magnates, are the real defenders of property rights.

#### THE BOXER TROUBLES AND THE "YELLOW PERIL."

This interesting article has been furnished to us by Dr. W. E. Macklin, for twenty years a missionary physician at Nanking, China.

First among the causes of the Boxer troubles I place race hatred, such as existed between the Jew and Gentile, the Greek and Barbarian.

In the character for the names of outside tribes the radical for "dog" is used. The radical gives the root meaning of the ideograph or character.

The Chinese hate outsiders, and even have very ugly nicknames for the various provinces in their own country. The presence and acts of foreigners have added to this hatred. The chief thing that has stirred up the intense hatred that led to the Boxer uprising is the plundering tendency of the Westerner, who desires mining privileges, railway concessions and mortgages on all the natural opportunities of the country. In fact, the foreigner was going to do what the spider does for the fly, but in a larger way. He was going to wrap China up in a net of railways, cornering of mines, and mortgage debt, so that when China awakened she would find herself only a mere shell, and all her nice, juicy portions, as liver, heart and brain, appropriated by the great spider; in fact, do just what the Standard Oil, Beef Trust and the spider "system" are so benevolently doing for this country. China began this when many of the crude forms of stealing were used, like grabbing great slices of territory, which looked more like the load and fly than the spider and the fly.

When Kio Cheu was taken by Germany the Boxer trouble was fully hatched, and murders of unprotected white men, "foreign devils," began to occur.

Another cause was the great missionary movement, with the opening of schools, colleges, hospitals and various philanthropies. The missionaries translated the Bible, and, as in the time of Huss and Wycliffe, Luther, Calvin, Cromwell and William the Silent, revolution was unavoidable.

Men enlightened by the Bible, which speaks of one Father and equality of rights, must seek a change of the old absolutism and corruption.

The missionaries also published papers and periodicals, and translated

many of the best books of the West. This together with the general impact of the West, produced a renaissance which led to a great reform movement, in which great scholars, officials and even the Emperor joined.

The reformer aimed to give up all that was ancient and Asiatic, and adopt the methods of the West, as Japan has done. The wars with England, in 1842, and 1860, and that with Japan later, greatly hastened the fermentation of this great mass.

The Boxer movement was partly a reaction against reform. Renaissance and reform are justifiable, but franchise and concession grabbing are not so.

Another cause was extra-territoriality, that is, foreigners are not under jurisdiction in Chinese courts of law, but under their own consular management. This leads to an imperium in imperio, as mixed cases of foreigners and natives often come before the consul, and natives get under the protection of the foreign flag and bully their neighbors. Missionaries often cause ill-feeling by protecting native Christians under treaty laws. Slick black sheep may get protection in injustice, as well as good men in just cases. One needs to be wary of the wily Asiatic.

The introduction of Western machinery, as railroads and steamboats, scared the Chinese, for if one man can do the work of ten, what becomes of the nine? A great boating population has been ruined by steam. The carters and wheelbarrow men also feared that their trade would be gone, and would fight for their rights. All these and various minor causes had wrought the Chinese into a furor of excitement. The government reacted against reform, though the people were not so much opposed in this regard, but the greatest offense that made their blood boil was that they were being robbed of their land. The newspapers and the people said: "Our country is like a watermelon; it is going to be divided among the Western powers."

The Boxer trouble was largely a great patriotic effort of the people to protect their country from thieves, and there was no Good Samaritan nation to help the poor Emperor to save his country. The ministers were assisting their various nations to rob.

Why did the Chinese use their peculiar Boxer methods? Because China is almost as bad as Africa for fetishism and magic. They called on their gods and fetishes to give them miraculous powers. Hypnotists produced in the Boxer soldiers their trances and visions. Such methods have been used

for centuries in China and the Boxer tricks are not surprising to the student of Chinese history and romance.

Men who know China, predict another Boxer uprising away in the future. China cannot be plundered forever like the noble red man, or the Filipino under American rule. They will rebel and assert their rights to the bounds of their own habitation.

There is indeed a "yellow peril;" and woe betide the concession-grabber and oppressor. The Western thief is not dealing with Africa. Japan may lead or teach the Chinese in this affair. In fact, the Japanese are now everywhere in China, drilling armies, opening schools and colleges and propagating Japanese ideas. Germany, France and England will by and by find an eastern Monroe Doctrine established. It is hard to say whether Japan will have the moral courage to be a good Samaritan to China or not. If she appropriates Corea and Manchuria, she will gain the ill-will of the East. She now has the chance to be a saviour to China and India, and help them to get enlightenment and a free government. If she takes Manchuria as indemnity from Russia, she gains the hatred of the Chinese. She would be the first nation to really act the good Samaritan to another oppressed nation, if she took the opportunity.

At present Japan can dominate the East. The Chinese can produce the best and most hardy soldiers in the world, and those by the million. China is peace loving, but when it comes to fight, Europe cannot equal her. Revolutions in China, throughout her history, have lasted 20 and 30 years, killing off tens of millions of people. They are patient, but when they arise it is terrible.

There will be a Boxer movement in America soon (I hope peaceful), not the beef trust, the steel trust and all the other plundering and oppressive institutions will have to go.

How could France and Germany combined beat Oyama's army, recruited by China and fed by the Chinese? It is out of the question, and their hopes of territory and empire are smashed by Japanese success.

I think the Chinese will not go out of their own land to conquer other nations. They will simply, under Japanese assistance, establish their autonomy, and then make laws gradually to take back their mines and railways, by taxing them out of the hands of the plunderer. They know the method, as it is their old classical one. They will round out their empire by taking in Kiao Cheu from Germany, Siam from