

nothing prejudicial. And when we consider the matter further there does not appear to be anything wrong or prejudicial in the discharge of men by an employer. The men do not suffer because they are discharged. They suffer because they cannot get other employment. This is what Mr. Lee suffers from. If jobs in general were abundant he would not be worried. He would only step out of one place to step into another. But jobs are not abundant. That is a patent fact. But why not? Everybody wants things done, and the more they get done the more they want. It is impossible to do work enough to satisfy the natural demand for workers. Why, then, should anybody suffer from general deficiency of working opportunities? The plain reason is—but, as Kipling says, when he is crowded for space, “that is another story.”

Commenting upon Mr. Bryan's statement of the political issue as an irrepressible conflict between plutocracy and democracy, the Chicago Tribune says that—

if by plutocracy Mr. Bryan means the maintenance of law, of sound money, and of the right of every man to enjoy the fruits of his own ability and property, then plutocracy, according to his definition, will always triumph.

It must have been difficult to express in so few words so many glaring ambiguities. “The maintenance of law” may mean a good thing or a bad one. Laws calculated to foster natural rights are to be maintained. That is democracy. But what of laws which foster special privileges and defy natural rights? It is certainly not democratic to maintain them, even though they be enforced while on the statute books. Democracy would repeal them. What would plutocracy do? “The maintenance of sound money” may also be good or bad. It depends upon what is meant by sound money. Some of the worst things in the world have at times been called “sound.” It was “sound” doctrine once in this country to guar-

antee every man the right “to wallop his own nigger.” Another ambiguous phrase is “the right of every man to enjoy the fruits of his own ability and property.” “Ability” at what? “Property” in what? Shall any man be secure in the enjoyment of his ability as a pickpocket, as a bank burglar, as a forger, as a briber of legislatures, or as an expert in securing the privileges of class laws or of laws creating special privileges? Shall he be secure in the fruits of property so acquired? The Tribune dare not defend these interpretations of its statement. Yet it justifies the interpretations by its deliberate ambiguities. Its object in using words with double meanings is to confuse unjust property rights with just property rights, predatory ability with productive ability. Under democratic principles productive ability and just property are sacred, and the Tribune slyly appeals to the sentiment that holds them sacred by putting forward in ambiguous verbiage those very legal privileges which rob productive ability and menace just property rights. It tries to pass off the wolves in the fold as part of the sheep.

A PSYCHOLOGICAL OURIOSITY.

The McKinley administration has made a remarkable discovery in the Philippine islands.

It has discovered a peculiar psychological condition among the Filipinos with which the administration seems to be wholly unfamiliar. Gen. MacArthur, who reports it, does not seem to know the name of the peculiar mental state he has discovered. He says this strange state of mind, which he calls madness, has been caused by “rhetorical sophistry and stimulants applied to national pride.” That by reason of this madness the power of the Filipinos to discriminate in matters of private interest has been almost suspended. He says they are not a warlike or ferocious people, but that “they are animated by certain inchoate ideas and aspirations which by some unfortunate perversion of thought they conceive to be threatened by America.” He says

this peculiarity of the Filipinos has raised difficulties and obstacles in the way of pacification, and that the success of the guerrilla system depends upon the complete unity of action among the native population caused by this madness. “As a substitute for all other considerations,” MacArthur says, “the people seem to be actuated by the idea that in all doubtful matters of politics or war men are never nearer right than when going with their own kith and kin, regardless of consequences.” The general thinks that intimidation accounts for this condition to some extent, but not fully, and he adds: “It is more probable that the adhesive principle comes from ethnological homogeneity which induces men to respond for a time to the appeals of consanguineous leadership, even when such action is opposed to their own interest and convictions of expediency.” He says this madness prevails in the entire archipelago, except in a portion of one island occupied by the savage polygamous and slaveholding friends of the United States.

The idea that the Filipinos should allow this “consanguineous ethnological homogeneity”—which he calls madness, produced by a stimulation of national pride—to unite them against a foreign invasion, and to lead them to put aside private interests in order to satisfy this madness seems so strange and unreasonable to our representative of the McKinley administration that he finds it hard to understand, and innocently reports it to his chief with the encouraging information that this perversity of the Filipinos will necessitate a large American military and naval force in the islands for many years to come. This is indeed encouraging, when we recall the pre-election assurance by the administration that if McKinley were elected there would be peace in the islands within 60 days!

In view of the rarity in administration circles of this newly discovered passion, and the fact that the administration deems it such a novel monstrosity, it is certainly entitled to representation in the Smithsonian Institution at Washington, D. C. Some Filipino who is so thoroughly imbued with the madness referred to that he could be said to personify it ought to

be placed in the Institution as an exhibit. And in that case some label should be attached to the exhibit, and since the administration does not seem to know the name of this "madness," a reference to some good dictionary might suggest a name which would be more convenient for institute purposes than MacArthur's cumbersome, although accurate description.

The passion which moves a person to serve his country, either in defending it from invasion or in protecting its rights and maintaining its laws and institutions, used to be called patriotism. By all means let us bring to Washington a Filipino as a personification of this strange passion, in order that future generations may see what was at one time common among the statesmen of the United States, but which by oversight has not been placed among other curiosities of former times in our national museum.

A. B. CHOATE.

Minneapolis.

THE METHOD OF PROGRESS.

Some folks are discouraged when a party that stands for righteousness and humanity is defeated by the people. But the right is never defeated. It always wins, though usually after those who fought for it are dead.

The things that are popular to-day are the things that noble men were persecuted for, a hundred years ago or more. The man or party with a clear new truth, or standing for the right application, for to-day, of an eternal truth, must expect to be defeated. Defeat is an indication—not a proof, but an indication—of righteous leadership. No man with honest soul and clear vision is ever discouraged by mere defeat.

There are usually two parties, the liberal and the conservative. The liberal party is for the people, but the people are against it. Barabbas, the robber, is more popular in his day than Jesus, the Saviour. The liberal party stands for progress, the conservative for contentment. The liberal party works for a great truth only to be defeated. But the seed has been sown; the leaven is at work; gradually the people see it and believe it; the truth then becomes a tenet of

the conservative party. The victory is won.

But by this time the liberal party has passed on to higher truth to be defeated in that, and the whole process is repeated.

Such is the method of progress. The minority lead and teach.

If you are able to think ahead of the crowd and the crowd elects you, it is a cause for discouragement. You have not been true. You have not told what you know. The defeated man is better off. He doesn't worry about the salvation of his soul.

The defeated party is often better off. When a party wins it stops teaching and commences to rule. But the world grows by teaching not ruling.

When a party wins it draws to it many self-seekers and loses many truth seekers. So it becomes corrupt.

When a party wins it must stand for things that are, and is likely to stop growing.

The democratic party has won the best victory, in standing for human liberty. It should not be discouraged because not given a chance to put its ideas into force. Let its mission be for four years to teach the people what liberty is. When the people understand it they'll want it.

R. C. BRYANT.
Lisbon, N. H.

NEWS

The American censorship of news from the Philippines has been at last removed, and information from that source is coming to the United States more freely. But there is no certainty yet that the news will be frankly reported, for Gen. MacArthur has ordered the cable companies to furnish him with a copy of all press dispatches, which indicates an intention of bringing pressure to bear upon correspondents whose reports are disagreeable. The removal of the censorship was ordered on the 15th. It has been in force since the beginning of the American occupation, and was used so strictly to prevent information from reaching the world, that most of the correspondents withdrew. English papers explained their action in recalling correspondents by saying that the censorship made it impossible to publish the

truth. Gen. Otis now disclaims responsibility for this European method of influencing the people by keeping them in ignorance of events. In a newspaper interview at Chicago on the 17th he said: "It was no idea of mine. I was really obeying orders from the war department at Washington." One of Gen. Otis's aids, Maj. Greene, who acted as his censor at Manila, accounts for the discontinuance of the censorship at this time by saying, also in a Chicago interview on the 17th, that "there is nothing now that needs censoring," the islands being "really in a state of peace."

It appears, however, from the now uncensored correspondence, that this "state of peace" is somewhat sanguinary in character. One battle is reported from the island of Panay, and many skirmishes and several small engagements are said to have been fought in northern and southern Luzon; while in Washington it is reported that Gen. MacArthur must have reinforcements to cope with the Filipinos, who are increasing in numbers and harassing the Americans at all points.

Through Ambassador Choate, the president has applied to Great Britain to exclude from the British jurisdiction at Hong-Kong the Filipino junta, whose relations to America on British soil are the same as were those of the old Cuban junta to Spain on American soil.

American casualties since July 1, 1898, inclusive of all current official reports given out in detail at Washington to November 21, 1900, are as follows:

Deaths to May 16, 1900 (see page 91)	1,847
Killed reported from May 16, 1900, to the date of the presidential election, November 6, 1900.....	100
Deaths from wounds, disease and accident, same period.....	468

Total deaths to presidential election	2,415
Killed reported since presidential election	9
Deaths from wounds, disease and accident, same period.....	76

Total deaths	2,500
Wounded since July 1, 1898.....	2,348
Captured	10
Total casualties since July 1, 1898	4,858
Total casualties to last week....	4,816
Total deaths last week.....	2,474