

must have gone out for pay for these £200,000,000 of excessive exports, but I was greatly relieved to find . . . that while England during . . . 1893 to 1897 exported £187,000,000 of gold, silver, bullion and specie, during the same years she imported £205,000,000.

Having thus shown that England had got in, both in goods and gold, more than she had sent out, Mr. Reid took up the American statistics for comparison. Here he said:

Do you know that in America the exports greatly exceed the imports in value? . . . In the period of 1893-7 the imports were \$3,820,000,000, the exports, \$4,400,000,000—a balance in favor of the United States of \$580,000,000. I looked at the gold and silver bullion and specie to see whether the money goes out. I looked for the same period, 1893-7, and I found that the exports of gold and silver bullion and specie from the United States were \$350,000,000 more than the imports. There, again, you see England lending her money all over the world. She takes it in something she can eat and wear.

To American ears such boasting of the advantages of excessive imports has a confusing sound, so accustomed are we to the notion that nations prosper not on what they get, but on what they get rid of. But how comically that notion strikes our antipodal friends may be inferred from Mr. Reid's remarks.

The people of Fort Worth, Tex., have in Thomas J. Powell a democratic mayor of the democratic type. He was elected last spring on the issue of municipal ownership of municipal monopolies, a policy to which he was committed; and a council of like views was elected with him. For some reason, however, most of the members of the council have since reversed their opinions, which has brought them into collision with the mayor, who holds to his. The conflict is over proposed amendments to the city charter. To avoid a popular vote upon these, and they include a proposition for municipal ownership, the council adopted an ordinance providing for a charter convention in which the council were to sit as delegates ex-officio. The evident object was to give the council control of framing

the charter amendments for submission to the legislature, no matter how the people might vote; and for that, among other reasons, the mayor has vetoed the ordinance. He properly denounces it as undemocratic and un-republican, and insists that if a convention be called the selection of all its members ought to be by popular vote. But he advocates, as preferable to every other method, a simple submission of the points at issue regarding the charter amendments to a referendum, for or against the principle of each. It is expected that the charter question will make the issue at the municipal election next spring, in a contest nominally between the present council and the present mayor, but really between the supporters and the opponents of municipal ownership.

A MORAL ECLIPSE.

Students of history are carefully observing the rapidly evolving events which mark the closing years of the nineteenth century, and forecast the probabilities of the twentieth. The superficial thought is one of jubilation and glorification. This is easy and popular, and fetches its price in the market of Vanity Fair, both in applause and in more substantial rewards.

This century has been one of material advancement. Steam and electricity have been put to beneficent uses; and brain now labors in every direction to relieve the muscles of man, and labors efficiently. Mankind has multiplied upon the earth until it numbers nearly 1,500,000,000; and all are become, by reason of the wonderful inventions of the closing century, so closely knit by common interests that optimists may almost dream of one great human family.

The needs of man have multiplied a thousandfold. He no longer is content to live on bread alone, but demands meat—flesh, fish and fowl—spices, sweetmeats, condiments for the palate, as well as food for the stomach. For clothing he has silken robes beyond the opium-inspired dreams of his forefathers. There is

no end of books and of schools, and from kindergarten to university child and man and woman find open doors.

Kinship is found in all the religious faiths of mankind. In Christian forms he has his choice, from the stately authority of the Roman church to the fife and drum of the Salvation Army which meets him at the street corners.

The report of the census bureau, showing that during the decade from 1890 to 1900 the wealth of the United States has increased from \$65,000,000,000 dollars to \$90,000,000,000, elates the national pride; and, in the exaltation of our new importance as a world power, we approached the ruler of the universe on our national thanksgiving day with thinly veiled vanity, congratulating him upon his fair heritage of earth which confers such a luster upon his throne.

This and much more are included in the optimistic view of this little earth and its peoples, as the endless procession moves toward its countless temples during these days of 1900, chanting a Te Deum.

But how strange and discordant, in the midst of our self-gratulation, are these words, quoted, just preceding our late presidential election, from an article in the London Times:

Unconscious discipleship of Friedrich Nietzsche is common in business, social and military circles. Christianity, the golden rule of ethics, is only for slaves. Lured by prudence is the only law for free men, whether acting nationally or singly. Deeds of a type once denounced as predatory and criminal are now applauded as clever. Business men, statesmen and churchmen cheer them. A rising spirit of virile, uncompromising egotism is observable in all civilized nations, but nowhere else has it gained vigor of late as in the United States.

If this is a true indictment—and the careful student, undazzled by the glitter of statistical wealth, unmoved by the shouting of the men of war, and counting at their true worth the mummeries and mockeries of churches, knows that it is true—then it were fitting that December 31, 1900, should be set apart as a day of national humiliation and confession of sin, with prayer that we may begin the new century in righteousness. We should recoil from entering the

sacred portals of the twentieth century drunken with folly, inflated with pride and lust, and stained by the innocent blood which we have shed.

These should be our confessions: We have forsaken the faith of our fathers, and we who were consecrated to the service of freedom have stabbed our mother to death in the hearts of her brave little brown children. We have become a nation of cowardly assassins. We are using our wealth and our brute strength to rob and murder, and utterly destroy a poor, weak, brave people who trusted in us and gave their all to us.

Then as we lie prostrate in the dust and humiliated before God and man, let us confess our sins in detail: We invited these men to stand and fight our common enemy in the land which he withheld from them. When we had no further need of them we turned upon them, ravaged their country, destroyed their homes, drove to want and death their wives and children. Because their cry came up against us and condemned us, we suppressed the truth that it might not be made known. Our chief magistrate, and those whom he appointed to have knowledge of these far off islands and their people, have borne false witness to hide our infamy from ourselves and the world. And this nation, by the voice of its people in a national election, has condoned and taken upon itself the guilt of its rulers.

Then let us remember, lest we still hide our sins from ourselves, and by failing to confess and forsake our evil ways go on forever sinning, that we have turned from our ancient appeal to the righteousness of our ways and attempted to hide behind the vain and lying words "duty" and "destiny." This is the indictment: Our people no longer have a moral purpose as a sure and safe guide. We seek "to build up trade," to "enlarge our commerce," to "take our place among the nations." We forget God and his laws while we bow down and worship greed and gain.

Many of our citizens, while not approving of the administration policy of the past two years, ask: "Why did you not make a concrete issue?"

A concrete issue, indeed.

Was it not a concrete issue when we proved that the administration has turned away from the faith of the fathers, and has betrayed the cause of human liberty in each and every step of its infamous blood-stained Philippine policy?

Was it not a concrete issue when we promised so that none other than the blind could fail to read, none other than the deaf could fail to hear, and none other than the hopelessly and incurably prejudiced could fail to believe, that in the event of the election of Mr. Bryan this policy of falsehood, treachery and murder should cease and that the Filipinos should be given opportunity, aided by this great nation, to show their fitness for self-government, as they had already demonstrated their devotion to it?

Was it not a concrete issue when we called upon the nation to pause before surrendering to the great combinations of capital which are trading upon franchises, tariffs and other special privileges?

It was not for lack of concrete issues that in the United States the cause of human rights and equal opportunity has been trodden in the dust. The concrete issues were plain enough. We failed because the moral sense of the people is atrophied.

Our only hope is in the immortality of truth and righteousness. But, looking over the field of American politics, a reasonable forecast is that these dead bones of our departed liberties will never be re clothed with flesh and live again. Who can hope for a resurrection morning for liberty and human rights in the United States?

It is claimed that the young men of this nation are with the administration. This may be true, and is an added cause of alarm. The men who came to manhood 30 or 40 years ago brought with them a controlling purpose of moral convictions. There is great cause for alarm if the young man of to-day, entering the activities of life, is confronted with conditions that sweep him irresistibly into the currents of greed of gain, finding no opening socially or in business life except he stands by those who exalt

success, worship gain and ignore moral considerations.

Yet let us remember that there is always a remnant of the people who have not consented to these evil ways. If there is any hope it is in that. If our people shall be brought to pause, study, reflect, there may yet be hope for our country, and we may yet lead the world in a better life than it has ever known. Our final hope rests in the conviction that the foundations of righteousness are eternal.

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NEWS

Interest still centers upon the South African situation. But reports from there are very meager, and such as leak through are of doubtful veracity, so strict is the British censorship. Kitchener has almost completely shut off the news. Of only one thing is there absolute certainty. The Boers have invaded Cape Colony, and the British are in hourly fear of a rebellious uprising among their Dutch subjects in that quarter. Thus the principal seat of action has been transferred to British territory south of the Orange river.

When we wrote upon this subject last week, it was understood that two bodies of Boers had crossed the Orange river into Cape Colony, one between Colesburg and Kimberly, and the other at some point near Alawal North. Of the movements of the latter, there were then no particulars, but the former was known to have penetrated as far south as Philips-town. Regarding the body that crossed near Alawal North—the more easterly point of invasion—the British war office has announced that on the 16th it came over the river and moved towards Burghersdorp, but turned westward to avoid a British force which had followed it, and on the 18th occupied Venterstad. On the same day it evacuated Venterstad upon the approach of British troops, and marched towards Steynsburg. Nothing further has been heard regarding this invasion, except in a press dispatch to the effect that it has been repulsed at Steynsburg and fled to the Zuurberg mountains. The same war department announcement says that the