

study these. We believe that nothing can be done in the way of giving farmers that proper weight in the government of the nation to which they are entitled, but which they have never exercised, so effective as the enactment of direct legislation laws. . . . In Switzerland there is only one State which has a political boss. That State is the only one which has failed to adopt the Initiative and Referendum. When every State in our Union has adopted these tools of democracy there will no longer be bosses and machines in America.

† †

Some of the Meat in the Coconut.

Collier's (Ind.), Feb. 25.—Previous to 1901, whenever the steel business was dull, whenever a situation corresponding to the present existed, the price of rails, in obedience to the immemorial law of supply and demand, automatically fell to \$24, to \$22, even as late as 1898, to \$17. The difference lies, of course, in the fact that today the steel business is a trust; ten years ago there was competition. If the price of steel rails were lowered to \$24 a ton, if the ancient law of supply and demand were permitted to operate, the railroads would profit more than they can by the increase of freight rates they now demand. They would need no increase and would ask for none; indeed, it is more likely they would be reducing freight rates. The influence which maintains the price of steel rails at \$28, and the influence which demands increased freight rates, are one and the same. The man whose ipse dixit keeps rails at \$28 a ton is J. P. Morgan; the man who demands higher freight rates is J. P. Morgan.

† †

Suppression of Truth-telling Magazines.

Farm and Fireside (agricultural), Feb. 25.—There are sinister influences working to keep from us the parcels post. There are sinister influences working to ruin the truth-telling, fearless magazines by raising their postal rates. There are sinister influences looking with greedy eyes on water-power, coal and phosphate lands. Influences like those that said in the days of the prophet, "My hand hath found as a nest the riches of the people; and as one that gathereth eggs that are forsaken have I gathered all the earth; and there was none that moved the wing, or that opened the mouth, or chirped!" The only way to balk these sinister influences is to put ourselves in the way effectively to move the wing and open the mouth and chirp against them that seek the riches of the people "as one gathereth eggs that are forsaken." Get behind the People's Power movement, and work for it. Work for popular elections of United States Senators. Work for the initiative, the referendum and recall. Work for direct primaries. Help the cities to get the commission form of government. Work for the parcels post. Work against the muzzling of the magazines.

† † †

Diana was a huntress,
She early got the habit;
But she never shot a godlet
Thinking he might be a rabbit.

—Chicago Record-Herald.

RELATED THINGS

CONTRIBUTIONS AND REPRINT

A RECESSIONAL.

This poem, written by John W. Bengough of Toronto, and published locally, was called out by what he calls the absurd and persistent campaign in Canada against Reciprocity, on the ground that the tendency of freer trade would be toward annexation.

†

God of our fathers, in this day
Of swift-winged word and wide debate,
O make us rational, we pray,
In what we write, and print, and say,
Through Thy compassion great.

The wild and poisoned word restrain,
Make powerless the unbridled lie;
In mercy keep Thy people sane,
That frenzied vaporings may be vain,
And harmlessly pass by.

Forbid it, Lord, that we should lose
Our sense of humor; let us smile
At narrow and distempered views;
May fatuous nonsense but amuse,
And serve no end of guile.

Let pity move us more than hate,
For every false, misguided pen
That bans with blame infuriate
A wholesome policy of state
That means the weal of men.

Let truth and reason still prevail,
Though argument be tense,
Though selfish interest rant and rail,
May fallacy and falsehood fail,
Lord, save our common sense!

For vicious jibe and rancorous thrust,
To shame when passion cools;
For sneers unneighborly, unjust,
That harm the Nations' mutual trust,
Good Lord, forgive the fools!

† † †

THE GREAT UNREST.

For The Public.

Humanity is revolutionary at heart. Very few injustices or oppressions remain in existence long at a time. Sooner or later the fermentation and agitation ever at work in the deep consciousness of a large part of the people expresses itself, and the injustice is toppled off its pedestal.

The great spiritual unrest of the present age has its source in the gigantic economic wrongs under which the masses are toiling. Humanity simply cannot achieve its true spiritual grandeur while its body is burdened by a galling yoke. Men cannot arise to their full mental height while op-

pressed by an uneven struggle for bread and butter and the commonest comforts of life.

If the church would interest itself in righting the social and economic evils of the world it would have removed the greatest obstacle in the path of church growth and spiritual unfoldment. It would open the pathway to the golden era of mentality and spirituality.

Humanity looks to the church and the priesthood for solace. When humanity goes to this common source for solace today, it finds the leading churchgoers and priests allied with those who are piling up economic wrongs upon the galled shoulders of the masses. When a homeless man or a hungry family applies to the modern church for sympathy and spiritual help, it finds that church, in nine cases out of ten, in the ranks of the oppressors of the common man. It finds that those who are responsible for the gigantic economic wrongs of the age, for landlordism, for favoritism, for special privileged classes, are also allied with and lead the churches.

So the church sits upon the backs of the poor and homeless alongside the great financial interests. The one great source of solace and spiritual help at which humanity drinks is polluted, like a poisoned spring in the desert, with the virus of economic prejudice. The great spiritual unrest of the age, instead of being stilled by the influence of the church, is only embittered by it, because of the alliance of the church with the powerful interests which have created and which seek to perpetuate the present one-sided economic condition.

If the economic wrongs of the age were righted, the spiritual unrest would suddenly cease. If men could feed and clothe their families in decency and comfort from their labor; if homes were to be had on any reasonable conditions by the homeless; if families of workingmen were provided with the common comforts of life and envired with a few of the ordinary luxuries; if the brute struggle for bread would give place to a happier economic condition, mankind would soon "get right" spiritually.

If the church would busy itself first with covering the defenseless heads and providing homes and equal opportunity for the poor and would see that every man had a square deal and a common start in life, its pews would be filled to overflowing. It would solve the problem of spiritual unrest.

As long as there is economic injustice in the land, there will be skepticism, unbelief, infidelity, atheism. The mind of the masses will not submit to an aristocracy of spirituality. There must be justice in the creed of the church—there must be a just and symmetrical correspondence between the creed of the church and the works of the church—before people will surrender their spiritual welfare into its keeping.

And as the economic unrest grows deeper and

farther flung, so will the great drifting away from the altars of the church be strong and deep and permanent. If men cannot arise to their full mental and spiritual height under the influence and with the aid of the Christian religion, they will drift away from it and found a newer creed which offers them emancipation from economic injustices. They will establish a new faith which will vote right first, and pray afterward.

BERT HUFFMAN.

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SOCIAL LIFE INSURANCE.

For The Public.

We learn by degrees. Modern nations are coming to understand that if they would persist and dominate, they must write two life insurance policies: the first, a Child Labor Law to protect children from premature toil; the second, a compulsory Education Law to guarantee a minimum of education to every growing citizen.

A nation which writes these two insurance policies has thrown a strong safeguard around its future life.

SCOTT NEARING.

+ + +

SENSATIONS OF AN AVIATOR.

Part of J. Armstrong Drexel's Story of a Thrilling Experience in the Upper Air. Published Under Copyright by Henry M. Neeley's Syndicate.

The machine must have looked like a great gull or a buzzard floating on the breeze, and I suppose I might have been sound asleep in her for all the spectators on the ground could have seen of motion or of effort on my part.

Then came the clouds and I worked my way up through them, hoping that they would not be thick nor last long, for above the clouds in the sunlight are the wickedest gusts and it means fight—fight—fight all the time.

The hand of the aneroid barometer in front of me kept creeping round and round as I mounted; the first 2,000 feet were told off quickly and then more and more slowly the indicator went as I entered the thin strata of the upper air and began the struggle to pass the thousand marks. Three, four, five, six thousand I passed, each one taking an increasing length of time and requiring more of physical effort and mental and nervous strain. . . . I felt sure that I must be near the top. It seemed ages since I had started and the terrible cold was beginning to penetrate even the thick, fur lined clothing that I had had made particularly for this flight. My hands were beginning to get numb and I felt that my ears would burst with the pressure from inside my head, or, rather, with the lessening of the pressure outside. My nerves and my muscles, too, began to give warning that they had