

such a hasty and drastic decree would have followed? Government by spasm with afterthought of sorrow seems to be chronic.

I hold no brief for soldiers, white or black. I think the trade of human butchery execrable. On any ground it is to be regretted that colored men can lend themselves to military service under a flag that refuses them shelter of national law and stands for foreign conquest and massacre. They can be in better business; but the single point in the present instance concerns the "square deal" between American citizens of differently colored skins.

+ + +

THE SECRET OF HAPPINESS.

An Extract from "The Balanced Life," by Clarence Lathbury. See Review on Another Page of This Public.

Here lies the secret of gladness and health; to come into native union with the things which God has placed about us is to live from Him once more. Then the morning will breathe a new and sparkling energy into the blood and the hungry tissues will drink light like the young leaves in Spring. There is an unconscious aspiration for perfect fraternity with the world, oneness of the soul with that which engirts it. Any severance is a severance from life which enters through incalculable and myriad avenues. The real life is an utter blending of self with nature, yielding peace and strength. We should walk as gods and goddesses through the halls of a temple built for us. If we will live in the simple noble regions of ourselves, we shall return to our rightful estate.

Health, then, is the perfect relation of the soul and body to the encircling universe. The craving for repose and gladness is a native hunger for a union predestined of God, and is as natural and legitimate as the wish for bread and water. We can never be men and women in the divine sense, never wholesome, sane, and happy without it, because without it we must be incomplete, and to that extent life in part unrealized. True religion is simply soundness, its clearest definition being a divine and vigorous bloom on body and spirit. Holiness implies something more than ceremonial or conventional virtue, and to be warped in mind or body is to be, to that extent, unholy, and thus far excluded from the Kingdom.

We are men and women in the ratio of apt and genuine relatedness to the things about us; we are invincible and holy as we have with us the weight and sanction of nature. The perfect whole enfolds us, and to find real manhood and womanhood we must touch that whole with utter peace. This is a truth too fine for many to comprehend; it will seem to multitudes like the vaporings of a too light-winged fancy; yet it is so radical and inevitable that no thinking and investigating person can deny it. It is evident that the masses are yet playing in the dooryard of time. John Briery says: "Even the highest human thinking has not yet become fully acclimated to immensity." The average person prefers a narrow chitchat world and fears to let his skill float outside the quiet inlets of the great waters. But we will have to learn that we are inextricably bound up with everything about us and cannot escape the task of investigation. We must put to sea

whether we will or not, and until we greet the wider waters we shall feel the gall of limitation; fetters will bind and barriers hinder. The secret of happiness is not found in retiring from life and sheltering the soul from infinity, but in pushing life to its full power, inviting it to touch as many points as possible—the perfect life touching harmoniously and vital-ly all points.

+ + +

THE DESTRUCTIVE CHARACTER OF A POLICY OF INDIFFERENTISM.

Extract from a Speech by Abraham Lincoln at New Haven Conn., March 6, 1860. Reprinted from "Letters and Addresses of Abraham Lincoln," Unit Book Publishing Co., 1905.

I have spoken of a policy based on the idea that slavery is wrong, and a policy based upon the idea that it is right. But an effort has been made for a policy that shall treat it as neither right nor wrong. It is based upon utter indifference. Its leading advocate has said: "I don't care whether it be voted up or down." "It is merely a matter of dollars and cents." "The Almighty has drawn a line across this continent, on one side of which all soil must forever be cultivated by slave labor, and on the other side by free." "When the struggle is between the white man and the Negro, I am for the white man; when it is between the Negro and the crocodile, I am for the Negro." Its central idea is indifference. It holds that it makes no more difference to us whether the Territories become free or slave States, than whether my neighbor stocks his farm with horned cattle or puts it into tobacco. All recognize this policy, the plausible sugar-coated name of which is "popular sovereignty."

That saying, "In the struggle between the white man and the Negro," etc., which, I know, came from the same source as this policy—that saying marks another step. There is a falsehood wrapped up in that statement. "In the struggle between the white man and the Negro," assumes that there is a struggle, in which either the white man must enslave the Negro, or the Negro must enslave the white. There is no such struggle. It is merely an ingenious falsehood to degrade and brutalize the Negro. Let each let the other alone, and there is no struggle about it. If it was like two wrecked seamen on a narrow plank, where each must push the other off or drown himself, I would push the Negro off—or a white man either; but it is not: the plank is large enough for both. This good earth is plenty broad enough for white man and Negro both, and there is no need of either pushing the other off.

So that saying, "In the struggle between the Negro and the crocodile," etc., is made up from the idea that down where the crocodile inhabits, a white man can't labor; it must be nothing else but crocodile or Negro; if the Negro does not, the crocodile must possess the earth; in that case he declares for the Negro. The meaning of the whole is just this: As a white man is to a Negro, so is a Negro to a crocodile; and as the Negro may rightfully treat the crocodile, so may the white man rightfully treat the Negro. This very dear phrase coined by its author, and so dear that he deliberately repeats it in many speeches, has a tendency to still further brutalize

, and to bring public opinion to the point of indifference whether men so brutalized are or not. When that time shall come, if ever, that policy to which I refer may prevail. We the good free men of this country will see it to come, and until then the policy can be maintained.

* * *

VOICE OF PROPORTIONAL REPRESENTATION.

Circular Issued by the British Proportional Representation Society, Dated November 7, 1906.

For this year, at home, abroad, and in the proportional representation has achieved notable successes. For the fourth time it has been employed in Belgian Parliamentary elections, though there may be some difference of opinion as to the details of the electoral law, the principle is now no longer in dispute. Proportional representation has been embodied in the constitution of Finland. The Swedish Government pledged to introduce a Proportional Representation Bill. The French parliamentary group advocating this reform has been reconstituted under the leadership of M. Chas. Benoist and now numbered more than 200 deputies drawn from all parties. The German Government, whose measure last year passed the Lower House, has again brought forward a proportional representation scheme. Sir Robert Cartwright in a speech in the Canadian House urged the application of this reform to the House of both the Canadian Houses of Parliament. After the conference in the House of Commons, convened by this Society, a considerable number of Members of Parliament expressed approval by joining its committee, and in particular, Mr. D. C. Cummings, in his address as President of the Trades Union Congress, pleaded for serious consideration of proportional representation.

Where It Is Needed.

Though the Government declined to incorporate a proportional system in the new Transvaal Constitution, Mr. Winston Churchill, in his statement to the House of Commons, acknowledged that the proposals afforded "the only perfect way in which minorities of every shade of view and in all lands can receive effective representation," and we trust that they would have done much to mitigate the unfortunate racial differences between the English and Dutch. The Constitution of the Orange Free State is still under consideration, and, if the Government takes a more favorable view of the proportional method, the minorities in the new colony will be deprived of all representation. In the Mohammedan States, foreseeing the probable result of the introduction of the English electoral system—that they would get little or no representation—petitioned Lord Minto to make effective provision for their representation in such a form as may be established. The result of any evolution proposals will depend in large measure on the character of the electoral arrangements. It is evident that the fair representation of the national forces in Ireland can be secured only by

the adoption of a system of proportional representation.

A Trial for Illustrative Purposes.

In view of all these facts the committee have decided to organize an illustrative election on a large scale. Votes will be invited through several agencies and in different parts of the country, the ballot papers subsequently collected, and the result publicly declared. It is believed that this demonstration will have great educational value in proving the ease and certainty of the electoral method advocated by the Society.

* * *

UNCLE SAM'S LETTERS TO JOHN BULL.

Printed from the Original Manuscript.

Washington, D. C.

Dear John:—Talkin' about automobiles, give me a good horse.

I got in here from the country the other day to look after things, and I find 'em pretty seedy.

Where the car climbed the capitol far and wide,
Temple and tower went down,

Byron says about Rome. "Taint so at Washington. People go down where the car climbs, here, for it's an automobile car—electric, steam, or frankincense—and you'd better look out.

A good horse? Give me any kind of a horse. What's a horse done anyway? He beats an automobile, anyway you can take him; and as for style—could you hire a great sculptor to carve a big general on a prancin' automobile instead of a war horse? No, sir! The more successful he was, the more his work would call for smellin' salts.

The tar walks are cracked and seamy, and the cement—well, we're all a-gettin' old, but my capitol is a fine pile of rocks. Shows a little worn, here and there, but pretty, too. I stood out front of it and thought: What a blamed fine stone quarry it would make for the Arabs who follow us in a couple of thousand years.

Temple and tower went down nor left a site:—

Chaos of ruins! who shall trace the void, . . .

And say, Here was, or is, where all is doubly night?

Then I went through the pile. Haint been about the Senate much of late years, but wrote my initials, "U. S." in the dust on the Senate mahogany. (The Senate is cleaner when it's in session—dustwise.) Outside is Statuary Hall. Every State has a stone figure of its pet man there, and Illinois has Frances Willard. It seemed to me Frances looked a little forlorn and scared in there alone with all those big men; but she was in good company all right, and so were the men. Still I thought it would be nice and comfortable if Pennsylvania would move and add Lucretia Mott. Lucretia's pet sayin' was, I remember, "Truth for authority, not authority for truth"—which would look well on a stone, and wouldn't hurt none if followed.

But the thing that pleased me most, John, is my trees around in the capitol grounds. I tried to have an assortment of American trees, two of a kind, and I have made a start. They are a good sight. West of the capitol are avenues of sycamores, so lovely it makes your heart sick to look at 'em, and at the foot, shrubbery in great variety. A long time ago, maybe in Lincoln's time, the gardeners marked ev-