

tion. If you remarked it was a fine day, Spencer would answer: "Yes, anti-cyclonic conditions like those of yesterday seldom break up without warning of the advent of a depression from westward." If you observed that Mrs. Jones was a pretty woman, Spencer would reply: "Her father was a West Highlander, and her mother an Irishwoman; and intermarriage between Highlanders and Irish almost always produce physically handsome, but intellectually inferior children."

MISCELLANY

THE FILIPINO'S SONG OF FAITH.

For The Public.

All bathed in sunshine glistening,  
One summer afternoon,  
The fair young world lay listening  
To echoes all atune,  
Of song the stars together sang,  
In greeting earth's first dawn.  
Oh, sweet, though faint, those echoes rang,  
Adown the cycles gone.

And yet those strains of joy and hope  
A mockery seemed to one  
Who slowly climbed the rocky slope,  
Facing the western sun.  
'Twas Esau, tolling wearily,  
Returning from the chase;  
His eyes, uplifted drearily,  
Beheld his brother's face.

And in that hour of dark despair,  
Esau, the hunter bold,  
Tempted beyond his strength to bear,  
For food his birthright sold,  
Then, through the long regretful years,  
With toil and sorrow fraught,  
In vain, though "carefully, with tears,"  
"Place of repentance sought."

Now, crowned with sunshine glistening,  
Columbia stands to-day,  
And all the hushed world, listening,  
Awaits what she may say.  
No more the heavenly echoes ring,  
Adown the ages gone;  
Instead, the song the tempters sing  
Proclaims a golden dawn.

False prophets they, and false their song,  
As e'er the sirens sang,  
For never right was born of wrong,  
Nor truth from treachery sprang.  
They do not tempt a desperate need,  
As Esau's was, of old;  
They seek to rouse a nation's greed,  
Its thirst for power and gold.

For promises of blood-stained gold,  
And power that's yoked with shame,  
Was e'er such glorious birthright sold  
As that they fear to name?  
Still, crowned with sunshine glistening,  
Columbia stands, sublime,  
With patient scorn stands, listening,  
And bides her own good time.

L. L.

IDEALS OR COLONIES?

To be a world power we have warped the Constitution. The Constitution can go to ballyhack but we must keep the Philippines.

To be a world power we have made the flag of the free a symbol of conquest. That, we were told, was unavoidable, we must keep the Philippines.

To be a world power we have forgot-

ten the declaration of independence. Men are not born to be free, and unalienable rights are exploded myths. We could not both hold those beliefs and keep the Philippines, and we must keep the Philippines.

And now they tell us we must discard our ideals. We can't keep our ideals and keep the Philippines, and we must keep the Philippines.

We will be eternally damned if we do.

That is not profanity, but statement of fact.

What is this precious possession that we must give up for it all that has made America great and glorious and godlike among nations?

They say truly no doubt that a colonial government is the only method of ruling a colony. But is it really worth while to sacrifice our institutions and our ideals for the sake of having an assortment of colonies?

But if we chose to keep our ideals and turn the islands loose, what would become of them?

Don't know. Suppose we let God worry about that.

Set this down. The American people will never with knowledge and intent part from their ideals.

—Goodhue Co. (Minn.) News.

THE REDEMPTION OF POLITICS.

In the dictionaries the politician, like the statesman, is a man versed in the science of government. In common usage, however, he is the man who seeks the place of the statesman, without the statesman's qualifications. The aim of the statesman is to promote great public policies. The politician aims to further that policy which will most surely promote him. With the statesman, principle always will be first. The politician cares nothing for principle. He will pipe any tune to which the people will dance.

It may be useless to try to redeem the word "politician." Perhaps we shall have to let it stand for the name of the man who exalts a self-seeking policy above right principles, who regards place and power, not as the possible incidents of a life of public service, but as ends to be sought and won at all hazard to public good or to private honor.

It is the solemn duty of the young men of to-day to enter politics, but not to become politicians. America needs men in public life who, like Cromwell's soldiers, put some conscience into their politics; men who have an understanding of public questions; who see how much human misery is caused by the

practice of false theories of political economy, and who, for the sake of humanity, will throw themselves into the work of instructing the public mind and improving government.

Give us an army of men determined to seize and use the political tools which lie at hand to put an end to the wrongs which breed poverty in the sight of plenty and cause the slums of misery and degradation to mock the triumph of civilization—give us an army of such men, and we will write the history of another French revolution, a revolution which shall not be written in blood nor so soon forgotten in dreams of empire. By arguments and votes we will storm the strongholds of economic ignorance and political greed.

This will be the character of the crusades of the Twentieth century. The church can call men to no holier mission.

HERBERT S. BIGELOW.

THE DEPORTATION OF AN OPINION.

There are various phases of the case of John Turner, the English anarchist, that merit consideration, now that his expulsion from the territory of the United States has been finally decreed. The decision of the United States Supreme Court cannot be successfully attacked by anyone, from a constitutional point of view; and it is not in the least our purpose to deny the power of Congress to enact such laws regarding immigration as the one under which Turner has been obliged to leave the country. The case, however, is evidently the first one of the sort in our history, and it deserves to be studied, notwithstanding that Turner personally is not a man whose intellectual weight or character would arouse widespread sympathy in his favor.

What gives importance to the case is the fact that, broadly speaking, our government has deported not so much a man as an opinion that happened to be embodied in a man. This particular opinion, of course, subjects our traditional freedom of speech and thought to its severest test, because the opinion wars with government itself. Turner, however, claimed that he was not an "active" anarchist, and the Supreme Court, in discussing this point, could go no farther than to intimate that certain of his public discussions of the "universal strike" and of the hanging of the Chicago anarchists in 1887 warranted the conclusion "either that he contemplated the ultimate realization of his ideal by the use of force, or that his

speeches were an incitement to that end." Nowhere does it appear that he actually taught assassination of rulers; his nearest approximation to the doctrine of force was in the "universal strike," which he advocated; and that meant the utterly visionary suspension of work by all the workers of Christendom at the same time in order to compel, by the usual strike method, the inauguration of the ideal of government which he favored. That Turner denounced the hanging of Spies at Chicago as "a legal murder" must be considered in connection with the fact that many respectable and law-abiding citizens in America have held the same view; and that Gov. Altgeld, of Illinois, in pardoning the anarchists who were left unchanged, made a severe criticism of the trial at which they were condemned. Much as we disagree with Turner's opinions and repudiate any championship of his cause, it is necessary to point out these facts in order to comprehend the true bearings of his case.

Conceding, however, for the sake of avoiding controversy on points of fact, that Turner's teaching contained the germs of incitement to others of less self-control to use force in attaining the ideals of theoretical anarchy, the curious situation in which the United States is left by the affair remains to be considered. The situation is this, that if Turner were an American citizen, he would not be molested. Unless his public utterances were an actual incitement to disorder, he would enjoy the same liberty of movement and freedom of speech that the rest of us enjoy. He would not be arrested, were he an American citizen, for advocating a universal strike, nor for denouncing the hanging of Spies and Parsons, nor even for speaking in his usual vein from the same platform with John Most. Emma Goldman wanders about this country at will; and frequently delivers public addresses. Turner, who evidently is much less of a "red" than the Goldman woman, is deported. Thus the absurdity arises of tolerating in American citizens what we will not allow to persons coming from abroad. We permit a freedom of speech to ourselves which, exercised by a foreigner, leads to his expulsion from the land. Turner's opinions are obnoxious; but is it not a futile and absurd proceeding to drive him out of the country while our own citizens can with impunity deliver the same speeches that Turner delivers? The logical outcome of the case would be to deport all others in America who agree with this Englishman. But that cannot be done because of the protection af-

forded American citizens by their Constitution.

The futility of the act of expulsion need not be emphasized, yet who can believe that Turner's departure has increased by an iota the security of our institutions and our government, or has rendered the lives of our officials a particle more secure? Our home brood of anarchists are still with us, and it needs no great discernment to see that their bitterness against government has not been lessened by the recent performance. Anarchy has been advertised; Turner, in the eyes of his sympathizers, has been martyred. In the opinion of the discontented, the embittered, the brooding class of society, the government by this act is more likely to be regarded as a tyrant. And it is from that class of our own citizenship that ugly and disturbing crimes against authority are the most likely to spring.

Congress may enact laws expelling aliens of the Turner type and the government may enforce them; but it is the deliberate judgment of not a few of our best citizens that they fail to accomplish what is expected of them. The history of mankind demonstrates that attacks on opinions, or states of mind, through the coercion of law, are almost invariably an error on the part of governments. True, a government has the power of self-preservation. But is it not also true that there is a right and a wrong time to exercise that power? The socialists of Germany are hostile to monarchy, and there is talk in that country of disfranchising all socialists in order to save monarchical government. Disfranchisement, however, would prove a mistake, because the act would inflame the situation and render peace less secure. These anarchists, whether "active" or "passive," may well be treated with a method calculated to enhance their importance and dignify their menaces as little as possible. They are exceedingly few in number; government as an institution can afford to ignore them utterly; and as for the personal safety of kings and presidents, there is no possible way to insure it except by the constant watchfulness of personal guards.

Much as we dislike to say it, the deportation of Turner is also, in a sense, a break with our past, especially with the tradition of free speech and free thought which have been our pride for generations. Despise this man himself as we may, his expulsion because of his opinions marks a precedent which not a few of us dislike to see established. It apparently marks the beginning of an effort to combat erroneous and pernicious

ideas with other weapons than those of reason and the truth. There can be no permanent victory over human error and fallacious conceptions save by the arts of peaceful persuasion and the general dissemination of truthful information and culture. Deportation, even of an anarchist, smacks too much of a system that has always characterized despotisms rather than free republics whose chief security has rested in the affections of the people.—Editorial in Springfield (Mass.) Republican of May 20.

#### THE YOUTH OF A CAUSE.

Speech of Louis F. Post at Northwestern University Settlement, Chicago, May 14, 1904, on the occasion of a celebration of the twenty-fifth year of Henry George's "Progress and Poverty."

In the life of a man, a quarter of a century is a long lapse of time. Look back over the past 25 years of your own lives and note how revolutionary the change has been. Some of you have passed from infancy to manhood or womanhood, some from youth to maturity, some from middle life to old age. And between these extremes there are experiences so varied and numerous as to make a glance back over your memories seem like the vision of a vista into some by-gone age. Twenty-five years mark the passage of what is indeed a long, long time in the life of a man.

Even so is it in the life of the man whose work we celebrate to-night. Twenty-five years ago Henry George was setting the type for his then unpublished manuscript of "Progress and Poverty." Outside of California his existence was unknown. In California itself his name was not familiar beyond the suburbs of San Francisco, and was hardly familiar there; while the book upon which he had spent so much labor lived only in his own sublime faith and in the fond hopes of his personal friends. But the passage of these 25 years has left a record of great changes regarding this then obscure man and his then famous book, a record of changes great enough to make the period verily seem like an age.

The book is now a familiar volume and a living force in English literature. By translations it has forged its way into the literature of every other civilized tongue. The man's name has grown into a household word throughout his own country and almost so wherever our language is spoken. He himself, passing from a vigorous manhood through the struggles of a nobly strenuous life to the achievement of the highest of all earthly rewards—popular recognition as a leader of advancing thought in behalf