

state. Now we have a comparison with reference to population. The recent Australian census shows that whereas Melbourne, the capital city of protection Victoria, has increased in population since the previous decennial census only 3,060 (from 490,896 to 493,956), Sydney, the capital city of free trade New South Wales, has increased from 386,859 to 488,968—a gain of 102,109.

Another witness comes forward to testify to the barbaric character of the American war in the Philippines. He is Dr. Samuel L. Steer, a surgeon in the United States army, lately stationed with the 23d infantry in the Philippines. As reported by the Chicago American of the 30th, Dr. Steer told of an incident in illustration of army methods in dealing with the natives. A party of natives had treacherously murdered four American soldiers. This is stated at least in explanation of the retaliatory acts of an American captain of the name of Cloman, which Dr. Steer thus describes:

When Capt. Cloman heard of this treacherous assault he did not wait for orders. With a little party he started at once to the scene of the late encounter. He took the dato, or chief, prisoner, and told him he would have to surrender the men who had been guilty of the assault upon his soldiers. There were nine of them in all. Cloman then did something which brought him some criticism, but which also won him the love of every private in the army. He selected a good husky sergeant and a squad of his best men. He told the sergeant to take these prisoners out in the woods and gather fuel for the campfire, and also instructed him that in case the prisoners attempted to escape they should not allow them to carry out their object. In a little while the sound of firing was heard and the sergeant came in, gravely saluted, and reported that the nine prisoners having tried to escape they found it necessary to fire upon them. In this way Cloman avenged the treacherous assault. There you have a good idea of the Philippine war.

This summary vengeance might readily be excused, if the American soldiers and the Philippine tribesmen belonged upon the same plane of savagery. But inasmuch as the soldiers

are from a civilized country their act does not redound to the credit of civilization. It may be a human impulse to revenge the acts of savages with savage acts, but it is not civilized to do it. The Philippine war appears from this account to be doing more to make savages of civilized Americans than to make civilized subjects of Philippine savages.

A well-known clergyman of Chicago repeats a threadbare pulpit theory of social reform in this epigrammatic phrase—

No nostrum of human devising will remedy the evils that infest society. What is wanted is the gospel of the Son of God.

In describing this theory as threadbare, we do not intend to imply that it should be discarded. It may be that "threadbare" is not the best expression. The theory is indeed an old one, but many things grow better and better as they grow older, and one of these is the golden rule. It is the pulpit application of the theory, rather than the theory itself, that is old in the sense of being worn out and of which "threadbare" is an appropriate characterization. When the preacher says that "no nostrum of human devising will remedy the evils that infest society" his words are true. He is right again when he says that what is wanted is the Christian gospel. But he is everlastingly wrong if by that he means, what usually is meant, that individual righteousness will do away with social wrongfulness. Though it is true that individuals constitute society, it by no means follows that complete compliance with the golden rule in all individual transactions, even though every member of society obeyed that rule, would abolish social evils. Social evils are institutional, and can be put aside only by social, as distinguished from individual, acts.

Besides that consideration, it must not be forgotten, that even if universal individual regeneration would without social action work the miracle of abolishing social wrongs, yet

this result could not flow from the individual regeneration of a part, not even of the majority, of society, unless it caused them to devise some human means—would our preacher call the means a nostrum whether it were appropriate or not, good or bad—to bring society into harmonious relations with eternal social laws. If, for example, the majority of masters in a slaveholding community awaken to the wrongfulness of slavery, slavery will not cease unless they take social action to abolish the statutes that legalize it. The unregenerate will still profit by this iniquitous social institution; and the regenerate, obeying the statutes and maintaining the institutions under which they live, will become slave catchers for the wicked. Human devices cannot indeed remedy social evils. That is true. But it is also true that human devices cannot produce mechanical effects and overcome the obstacles of time and space. In both cases it is the gospel, the truth, that does it. But human devices are necessary, none the less, to the utilization of the gospel within the sphere of mechanics; and precisely so are human devices necessary to the utilization of the gospel within the sphere of sociology.

To object to human devices for remedying social evils, is to turn social affairs in this world over to the devil. And that is what those preachers would do, however unwittingly, who oppose social reforms with the plea that individual regeneration is the only thing needful. To be consistent, they should oppose all laws for the restraint of criminals, arguing that "no nostrum of human devising," such as imprisonment, hanging, etc., will remedy crime. If the only thing wanted for the remedy of the evils that flow from legalized monopoly is individual acceptance of "the gospel of the Son of God," then that is all that is wanted for the repression of crime. Let every criminal get religion and crime will cease! Good. But what shall society do until all criminals get religion?