

ployes the old theory of the court of justice, wherein disputes were settled by right rather than by might.

But I call especial attention to the fact that the republicans in this campaign have adopted three new and dangerous theories—first, that industrial despotism is wise; second, that a large army is necessary, and, third, that a colonial policy is right.

It is impossible to overestimate the effect of a change from industrial independence to the reign of private monopoly. It is a revolution the magnitude of which cannot be overstated, and the far-reaching consequences of which cannot be estimated.

The large army is a natural sequence of the trust system. If the people are to be plundered by a powerful and merciless monopolists; if hundreds of thousands of laborers are to receive a daily pittance at the hand of an industrial master, a large army will be necessary to silence complaints and overawe those who believe in the golden rule.

The adoption of a colonial policy can only be construed as a command to halt in our progress toward higher ideals and to turn back toward the dark ages of force and fear. It is a notification to the world that our day's work for humanity is done and that we are entering the twilight which presages the darkness of the empire.—Hon. William J. Bryan at Madison Square Garden, New York, October 27.

CLERGYMEN ADDRESS VOTERS.

Representative clergymen of several denominations, many of them men of national reputation, have signed an address to voters which was sent out October 30 by the American Anti-Imperialist league.

We, the undersigned ministers of religion, declare our deep conviction that the war against the Filipinos is not right. We regard it as a war of conquest, and directly within Mr. McKinley's definition of "criminal aggression."

We refuse to accept the undemocratic conclusion that because the American people can by might govern colonies, they ought to do so. We deny that either the president or congress may rightfully govern any man anywhere outside the protecting restraints of the constitution. We agree with Benjamin Franklin, "that neither the obtaining nor the retaining of any trade is an object for which men may justly shed each other's blood." We feel bound to withhold our approval of the immoral use of the public authority, even to accomplish an assumed moral end.

We hold that what is immoral for men to do acting singly is immoral

for them to do acting collectively as a nation. Each step in a course of action must be moral if the end is not to be tainted with immorality. No end can justify immoral means to secure it. It is too late to maintain the doctrine that in the sacred name of religion we may kill some men in order to convert those who survive. "Love, not force, was the weapon of the Nazarene; sacrifice for others, not exploitation of them, was His method of reaching the human heart."

We desire to see America exercise her influence as a "world power" in a new rather than in the old way. We view with grave apprehension the tendency to make her what other nations are. We desire to see her become the supreme moral factor in the world's progress. Any great and permanent increase of her military establishment, with the cultivation of the military spirit among us, will indicate moral deterioration.

HERBERT S. BIGELOW, Cincinnati.
HENRY H. BARBER, Meadville, Pa.
THOMAS SCOTT BACON, Maryland.
WILLIAM T. BROWN, Rochester, N. Y.
WILLIAM M. BROWN, Bishop of Arkansas.

ROBERT C. BRYANT, Lisbon, N. H.
ELLISON CAPERS, Bishop of South Carolina.

JOSEPH H. CROOKER, Ann Arbor, Mich.
LEWIS J. DUNCAN, Wilwaukee, Wis.
QUINCY EWING, Greenville, Miss.
JOHN FAVILLE, Peoria, Ill.
W. C. GANNETT, Rochester, N. Y.
N. P. GILMAN, Meadville, Pa.

FRANK O. HALL, North Cambridge, Mass.

JOHN M. HENDERSON, Gerlaw, Ill.
JENKIN LLOYD JONES, Chicago.
LOUIS GEORGE LANDENBERGER, St. Louis.

CHARLES R. BROWN, Oakland, Cal.
WILLIAM R. LORD, Portland, Ore.
T. EMORY LYON, Chicago.
JOSEPH MAY, Philadelphia.
JAMES RYAN, Bishop of Alton.
JOHN F. SPALDING, Bishop of Colorado.
JOHN LANCASTER SPALDING, Bishop of Peoria.

J. T. SUNDERLAND, Oakland, Cal.
J. L. STERN, Cumberland, Md.
WILLIAM M. SALTER, Chicago.
HIRAM W. THOMAS, Chicago.
JOSEPH BROWN TURNER, Dover, Del.
GUSTAVUS TUCKERMAN, St. Louis.
EARL W. WILBER, Pennsylvania.
L. L. WEST, Winona, Minn.
FRANCIS M. WHITTLE, Bishop Diocese of Virginia.

ALBERT A. WHITMAN, Atlanta, Ga.
H. M. TIMMONS, Cincinnati.

"Then, my friend," said the Quaker democrat, "thee denies that Abraham Lincoln was right when he said that no man is good enough to govern another without the other's consent?"

"Deny nothin'!" retorted the imperialist; "ain't the administration fightin' night and day to get Agui-naldo's consent?"

G. T. E.

"MY COUNTRY, RIGHT OR WRONG."

— For The Public.

"My country, right or wrong," he cries,
"And he who dares resist us—dies!
The Philippines are ours," he raves,
"Our flag forever o'er them waves!
Hot and relentless war we'll wage
While there's a rebel to engage—
While there's an answering rebel shot,
Our Gatling guns shall rake the spot!
Long wave our conquering flag unfurled!
Our destiny—a conquered world!"

Thus Beveridge spoke, amid applause,
Proclaiming empire's bloody cause.
Nor did the wolves or foxes seem
To fear exposure of their scheme.
None seemed to question or discuss,
As might have been expected, thus:

"Rash Beveridge, rash, impetuous youth!
Why, why so frankly speak the truth?
Imperial aims should be obscured
Till victory is quite assured.
Harp on the patriotic string;
'My country, right or wrong,' still sing;
Deny the coming of a crown;
Ask, Who shall pull 'Old Glory' down?"

"'My country,' shout—while you betray
her;

Proclaim for freedom—while you slay her;
Piously uphold our might—
This the way to win the fight.
Then, with imperial victory won,
Let the republic be undone.
Devotedly still spare the name,
But—on with empire, just the same."

Nay, no such counsel there was heard;
Imperialism was the word.
And neither sound, nor sign, nor look
Bespoke alarm, or meant rebuke
From those, his friends, assembled there;
But wild approval rent the air
When Beveridge cast aside the skin,
And thus revealed the wolf within.
And in their frenzy of delight
Others their sheep skins shed that night.

Since empire is the end in view,
Who are the traitors, Beveridge, who?
And who, that has a wisdom tooth,
Will trust the knave to tell the truth?
Who, stranger to the throne of grace,
Would, "right or wrong," uphold his case?

"My country, right or wrong," might be
A guide less base for you and me,
Were such professed devotion meant
For more than king or president.
But see our country now divide—
Unknown as yet the stronger side—
Then listen while a Beveridge raves:
Opponents all are traitor knaves;
Opposed to his imperial course,
All democrats are fools, and worse!

Rome must, of course, to Caesar turn,
If Rome the will of Rome would learn.
And we, the patriot part to play,
Some modern Caesar must obey;
And sing the sly oppressor's song:
"My king, my country, right or wrong."

"My country, right or wrong," thus means
"My" party; hold the Philippines,
Err as a misled party will,
Yet, right or wrong, my party still.

Apply this motto, down and down;
"My" state, "my" county, and "my" town;
"My" every thirst for power and pelf—
And first, last, "right or wrong," "my"-self.
Base motto. Catchy, foul and fell,
Vain-glorious, and false as hell.
A baser creed was ne'er designed
To crush all struggling human kind.