

al, as were the buildings at the World's fair, should be treated in free renaissance, with column and entablature used for decorative and not for architectural effect. Instead of the glaring white of Chicago, there will be color everywhere at Buffalo. The flats will be colored, and color used on color to gain the picturesque detail decided upon.

The principal buildings will be those of manufactures and liberal arts, agriculture, machinery and transportation, electricity, electric tower, stadium, administration, propylaea, horticulture, forestry, graphic arts, temple of music, mines, ethnology, and dairy, beside the New York state building and the three United States buildings.—The Cosmopolitan for September.

CREATING MARKETS.

The appetite of the world-market grew with what it fed on; the countries within the ring of what was called "civilization" (that is, organized misery) were glutted with the abortions of the market, and force and fraud were used unsparingly to "open up" countries outside that pale. This process of opening up is a strange one to those who have read the professions of the men of that period and do not understand their practice; and perhaps shows us at its worst the great vice of the nineteenth century—the use of hypocrisy and cant to evade the responsibility of vicarious ferocity. When the civilized world-market coveted a country not yet in its clutches some transparent pretext was found—the suppression of a slavery different from and not so cruel as that of commerce; the "rescue" of some desperado or homicidal madman whose misdeeds had got him into trouble among the natives of the "barbarous" country—any stick, in short, which would beat the dog at all. Then some bold, unprincipled, ignorant adventurer was found (no difficult task in days of competition), and he was bribed to "create a market" by breaking up whatever traditional society there might be in the doomed country, and by destroying whatever leisure or pleasure he found there. He forced wares on the natives which they did not want, and took their natural products in "exchange," as this form of robbery was called, and thereby he "created new wants," to supply which (that is, to be allowed to live by their new masters) the hapless, helpless people had to sell themselves into the slavery of hopeless toil so that they might have something wherewith to purchase the

nullities of "civilization."—"News from Nowhere," by Wm. Morris, Chapter XV.

MODERN LIFE IS DEMOCRATIC AND HUMAN.

"It was once the best of form for gentlemen to talk like stable boys and to be carried to bed drunk every evening. It was once in shocking taste to say that the Book of Genesis is a fairy tale. It was once the best of form for gentlemen to murder each other on the slightest provocation. It is still in shocking taste to criticise the spoliation of the poor by the rich," says Richard Le Gallienne in his latest volume, "The Sleeping Beauty, and other Prose Fancies." He goes on with some shrewd observations, worthy of reproduction, because England and America seem to be treading the same road as nearly as may be:

"Now, any time since the French Revolution there has been a steady warfare waging between two ethical ideas and two political ideas, between Christian asceticism and modern humanism—the gospel of the joy of life—on the one hand, and between the aristocratic and democratic ideas on the other.

"These ethical and political ideas have mutually interacted beneath the surface, so that what is valuable in Christianity has passed into democracy, and all that was good in aristocracy—those secrets of humanism which it had wealth and leisure to learn—have passed into the humanist gospel; but on the surface Christianity and aristocracy are still ranged together against democracy and humanism, the dead bodies against the life that once animated them.

"Once upon a time Christianity stood for most of the purity and pity that existed in the world, and aristocracy, perhaps, stood for most of the world's refinement and culture; but that time has passed, and at the present moment both goodness and good breeding, to state it gently, are quite as likely to be found elsewhere."

NATIONAL IDEALS.

What really determines a man is his ideal.

It is the same with a country.

Our American republic has in the past 30 years gradually been changing its ideal. The ideal of freedom, fraternity and equality was embodied in the Declaration. Our forefathers did not live up to the ideal; but they had the ideal, and this was much. They did not deride it. They at least acknowl-

edged it in words. Schoolboys declaimed it; orators proclaimed it. If they did not earnestly mean it all, they at least honored it.

The ideal of human freedom was held up throughout the struggle for the abolition of negro slavery. This got to be the embodiment of the ideal. Life-blood was at last poured out in its cause.

When this struggle ended, the nation entered upon an era of unprecedented money-making. We need not here speak of the causes. The fact is known. The world has never before seen such a race for wealth. Some held command of the natural opportunities of the country, and so have had a great start in the race. Others were endowed with the vulpine intellect for outwitting rivals. Thus there has come an ever-widening distinction of classes. We have land lords and monopoly lords wealthier than the lineal lords of the old countries.

These new aristocrats have not the ideal of their forefathers. Their ideal is embodied in an effort at imitation of the old regime of Europe. It savors of exclusion, privilege, and condescending patronage. The words of the Declaration are smiled at as the expression of a silly dream. Men whose fathers fought for the liberation of slaves are not ashamed to show contempt for the real freedom of labor.

These new aristocrats have command of the church, of education, of art, of literature. By their control of these influences they are poisoning the nation. The young men of the country and thousands of the masses are unconsciously affected. They are adopting the false ideal, which is now being presented to them under the guise of imperialism and glory.

Nothing can save the republic but the glow of a new ideal. No, not a new ideal, for the ideal of freedom and brotherhood has ever been the ideal of the prophets of all times and races. But this old ideal needs the fresh glow of a new birth and a new body.

What is to be the new form in which it is to be embodied? It can be none other than the crusade which is to complete the freedom of labor. This freedom can be attained only by the recognition of the fact that one man as much as another is lord of the earth on which he is called to live and work.

Reason and the course of history point to this as the next necessary step in human progress. Without this ideal the republic, which we have in times past been proud to call the hope of the nations, is sure to march on in the road of militarism and imperialism.