

their weight" on that side in this contest? I cannot think so.

A new word has been invented by Louis R. Ehrich, of Colorado Springs, to distinguish a new ceremony which he has suggested and Colorado Springs has adopted. The word is "posteritism." It is intended to distinguish the antithesis of the worship of ancestors. Mr. Ehrich's idea is that "the charge which the future has in store is, in conjunction with the deepest reverence for the past, a worship of the unborn, a consecration to posterity." To symbolize posteritism, the people of Colorado Springs have ceremoniously transmitted to posterity a "century chest," the purpose of which is to bring to the inhabitants of that city in the year 2001 a complete picture of the life of its inhabitants to-day. Sixty sealed letters, written by prominent citizens, each accompanied by a photograph of the writer, were deposited in the chest along with pictures, newspapers, etc., calculated to give an impression 100 years hence of the Colorado Springs of to-day. Private letters, also, were inclosed addressed by the writers to their personal relatives living when the chest is opened. After a solemn ceremony of dedication this chest was deposited in a public library for safekeeping. It is to be opened by the citizens of Colorado Springs of the twenty-first century, after midnight on December 31, 2000.

Senator Tillman is quoted by the press as expressing sentiments which we devoutly hope he never uttered. We hope so because Mr. Tillman is really a democrat; with limitations, it is true, but nevertheless much more a democrat than some men we might name whose democracy is not narrowed by his particular limitations. He does draw a line at Negroes. On one side of that line he is thoroughly democratic; on the other side he is an uncompromising advocate of the utterly undemocratic idea of status. To him the Negro seems to have no rights in civil society which the white

man is bound to respect. This we are prepared for, because he has developed in a social environment which fosters that false ideal. But we are not prepared to believe that Senator Tillman uttered the language attributed to him when he learned that Booker T. Washington had dined at the white house. This is the language as it is going through the press: "The action of President Roosevelt in entertaining that nigger will necessitate our killing a thousand niggers in the south before they will learn their place again." Such a sentiment would be grossly brutal. It would disclose at once a murderous and a cowardly disposition. It would tend to incite murderous actions, such as those that are already a horror in the South. It would furthermore tend to degrade the white man who seriously uttered it and the white community that indorsed it, below the level upon which the white race places the black. If white men have to maintain their claims of superiority by murder, then their claims, from any other point of view than that of the pirate or the savage, must be extremely frail.

#### PREACHING TRUTH.

One of the greatest obstacles that confront some advocates of a new and unpalatable truth, so it seems to us, is of their own making. No part of their truth is ever truth to them without the whole of it. They feel a call to preach the entire doctrine, unadulterated, in season and out of season; and then they wonder at the obstacles they meet, wonder at the non-receptivity of those who listen to them, wonder at the lack of interest, at the lack of comprehension, and at the distorted concepts of the truth they have tried so faithfully to make plain.

Yet who would wonder at similar difficulties in teaching children, if a similar notion of the supreme importance of teaching the whole truth at once prevailed in our schools. What would be thought of a teacher who should insist upon giving primary pupils a full dose of higher mathematics, because addition, subtraction,

multiplication and division are only partial mathematical truths? Suppose that the culminations of mathematical or other academical truth were driven into the child's mind before he had comprehended any of the steps leading up to it, would he not very likely be non-receptive, uninterested, indifferent, and afflicted with distorted concepts? The approved method of teaching truth to school children is not to teach "the truth, the whole truth, and nothing but the truth," all at once. It is to give the pupil no more at a time than he can digest.

Now, children with reference to school learning are not so different from men with reference to new truths. If the truth develops easily out of their habits of thought, they cordially welcome it. But if it is in conflict with their habits of thought they are on the defensive at once. For illustration, to have put forth a radical evolutionary theory before evolution had become a fad, would have tended to close the mind of the average man to the whole subject. But now that evolution is a fad, the more extreme the evolutionary theory proposed the more greedily does the average man accept it. Without regard to whether evolutionary theories are true or not, here is a lesson for agitators of new moral and social or industrial truth.

Such truths are very apt to be unpalatable, almost certain to be if they are economic truths, because prevailing habits of thought with reference to the ethics of industrial adjustments have been away from and not in the direction of truth. When new truth in these relations confront men, therefore, they are apt to condemn it without a hearing. This argues nothing against either their intelligence or their moral integrity. It only shows, as a rule, that we have approached them with too much of the truth at once. We have offered them unaccustomed mental and moral food, and more at a time than they can digest.

Or, to draw an illustration from the physical law of inertia, we find them going at full headway in the wrong direction, and, instead of taking a lesson from railroading, and switch-

ing them gradually back along a curve, we put a bowlder in the way. The switch might have made them help us go in the right direction with all the momentum they had acquired going in the wrong one. The bowlder makes a smash-up.

To put out "the truth, the whole truth, and nothing but the truth," is not the best way of propagating new truths which conflict with prevailing habits of thought. That must be done in mapping out the ground. That must be done by the prophets who reveal the truth. But men who as agitators or legislators seek to erect a new truth among the institutions of a commonwealth, must take the public mind as they find it and not as they would like to have it and hope to make it. They must lay their foundations where their truth and public opinion coincide. To revert to the railroad simile, if they would lead a commonwealth forward in right directions, they must connect a switch with the track along which the train of the commonwealth is wrongly speeding, and so utilize its momentum for progress. Instead of inculcating or demanding the unqualified acceptance of the whole truth at once, they must inculcate such of its elements as are least hostile to prevailing habits of thought. "With the current we may glide fast and far. Against it, it is hard pulling and slow progress."

But inculcating only partial truths, a little at a time, as much as can be digested, is a different thing from inculcating untruths, either positively or by suggestion. While we do not teach our children the whole truth in mathematics at once, we are careful that each partial truth shall be a truth as far as it goes, and in harmony with what has been already learned and with what is yet to be taught. So with new truths of political or social relationships or of industrial adjustments, truths to be incarnated in political institutions. While we cannot, and with justice to our cause must not, attempt to "jam through" "the truth, the whole truth, and nothing but the truth" all at once, neither should we distort the partial truths for which we are able to secure recognition. To do that would be both im-

politic and insincere. It would react degradingly upon ourselves, it would react disastrously upon our cause. So much of a new truth as may be put forth must be true as far as it goes, and must harmonize with the whole truth of which it is part.

With that caution, it is a sound rule of popular agitation never to feed a listener with more of a new truth at a time than he can digest. It may try the patience of those of us who, feeling in our inmost souls that we have the truth, are nevertheless restrained by deference to popular prejudice or the hostility of the influential or by other prudential considerations, from uttering it in its fullness and seeking complete and immediate acceptance for it. But patience, too, let it be remembered, is a virtue in those who would do more than merely see the truth—who would make the truth, even the whole truth, incarnate in human institutions. Men who fight the truth are shrewd and patient. Those who fight for it must not be otherwise. Without the wisdom of the serpent, the harmlessness of the dove would in this world of ours be in another sense harmless indeed.

## NEWS

Nothing has been reported directly with reference to the Boer commando, which, according to last week's dispatches, had fought its way to the Atlantic coast at Saldanha bay.

The censored dispatches tell, however, of several minor skirmishes, and of one severe battle in the general field of the war. The battle was precipitated on the 24th by an attack by Delary and Kemp upon a detachment of Gen. Methuen's troops near the Great Marico river, in the western part of the Transvaal. According to the official British dispatch the Boers left 40 dead on the field, including Commandant Osterhuysen, while two British officers and 26 men were killed, and five British officers and 50 men were wounded. The Boer attack was repulsed, after hard fighting, but the assailants carried away eight British wagons.

With reference to the Philippines,

the administration at Washington is adopting a peculiar course, or else it is misrepresented by the news dispatches. One of these dispatches, dated the 25th, announced that at a conference on that day at the White House, between the president and the secretary of war, it had been decided to reduce the military force in the Philippines, instead of increasing it. Though troops are to be sent out during the next four or five months, this report explains, they are to take the place only in part of those whose periods of enlistment are expiring, it being intended to make a net reduction by the first of March of 7,000 men—from 42,000 to 35,000. A later Washington dispatch, the 29th, goes even further, and upon the reported decision of the president and the whole cabinet, announces that Gen. Chaffee's Philippine army may be reduced not merely to 35,000, but even as low as 20,000. This reported decision surprises military observers recently arrived from the Philippines. According to a New York Herald report of the 27th from Washington, 60,000 men will not be too many to maintain American authority. Reports confirming this view are to the effect that Gen. Chaffee has made official statements asserting that the whole people of the Philippines are engaged in waging war upon the United States, the "friendlies" being chiefly those who hold office and who can be depended upon only while they remain in office.

In further confirmation of this view of the Philippine situation are the week's reports from Manila. That city itself is said to be upon the verge of revolt, and all the troops there have been ordered to make weekly practice parades for the purpose of awing the restless population. A fight has occurred near Passi, Province of Iloilo, on the Island of Panay, in which 25 Filipinos were killed and three captured. Gen. Lorega is said to have surrendered his Filipino force in the Island of Cebu. Papers captured from a Filipino commissary have resulted in the arrest by the Americans of many of the best known presidentes and other civil officials of the Island of Leyte. The Island of Biliran, to the north of Leyte, is found to be "a hot bed of insurrection." A fight took place on the 30th at Taysom, province of Batangas, in the Island of Luzon, lasting a whole forenoon. The Filipinos were driven to the mountains, after which their barracks, with 8,000 pounds of rice and many uni-