

that it will do better work than the Republican party. But when it comes to national matters, they realize that the power has actually past from them and that it is useless and dangerous to attempt to regain it.

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(San Francisco) Coast Seamen's Journal (Labor), November 11.—The Republican party and press were enabled to turn to their advantage a circumstance which would ordinarily have proved a fatal handicap. Had the panic of 1907-08 been manufactured for the express purpose of pinching the public stomach it could not have been better calculated to arouse the fears of the people and to appeal to the "bread and butter" instinct. Stomachs that have become inured to short rations are not so easily pinched; that is to say, the owners of such stomachs are not so apt to be guided entirely by them in exercising their highest prerogative as sovereign citizens. Evidently the people voted with potatoes rather than principles in mind; if they thought of principle at all, they preferred to let the latter take care of itself for a time, rather than incur the risk of losing the former even for a day. This explanation, we submit, whether correct or not, is one that of itself will account for the vote cast on election day. . . . It is an explanation consistent with the only principle or policy enunciated by the Republican party and press. The latter appealed to the people upon the sole ground that the dinner-pail, although somewhat depleted, would shortly be re-filled in event of Republican success. The result of the election would indicate that that appeal, and that appeal alone, determined the people's choice.

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The Legend of the Passive East Passes.

The London Daily News (Lib.), September 2.—There has happened . . . the second of two great events which bid fair to transform the East. When Western penetration began, after the first phase of ignorant and instinctive resistance, there followed a period in which Orientals half believed in their own hopeless inferiority. The expert who thought he knew that East is East and West is West, had built up a whole legend to excuse his conquests. The East was made for despotisms; it accepted the rule of the stronger as it bowed to fate; it could neither resist the West with effect, nor assimilate Western ideals save with a superficial lip-service. This legend gave assurance to the white ruler, lulled the conscience of the white democracy at home, and for a time even paralyzed the energies of Orientals themselves. Then came the Japanese successes against Russia. Every Asiatic acquired with these victories a new dignity and a new hope. The spell of a long acquiescence was broken. The second of these great events is even more beneficent, and may prove to be the more important. The adoption of a Constitution by the Turks has at last killed the myth that Asiatics are "naturally slaves." White rulers henceforth will feel an uneasy doubt about their own providential mission, white democracies will be sceptical when the mob-poet sings of the white man's burden, and Asiatics will see in democracy a more intimate and kindred ideal.

RELATED THINGS

CONTRIBUTIONS AND REPRINT

WHY SHOULDST THOU FEAR!

If the sun has hid its light,
 If the day has turned to night,
 If the heavens are not benign,
 If the stars refuse to shine—
 Heart of man, lose not thy hope;
 Door, there's none that shall not ope;
 Path, there's none that shall not clear;
 Heart of man! why shouldst thou fear!

If for years should be thy quest,
 If for years thou hast no rest,
 If thou circlest earth and sea,
 If thou worn and weary be—
 Heart of man, lose not thy hope;
 Door, there's none that shall not ope;
 Path, there's none that shall not clear;
 Heart of man! why shouldst thou fear!
 —Frederic E. Dewhurst.

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WHEN "THE INTERESTS" FIGHT.

From the Kansas City Star of October 26.

Before Prof. Charles Zueblin had demonstrated that he was an exponent of economic and municipal square dealing there was no objection raised in any quarter to the use of the high school auditoriums for the university extension, or other lectures. There was not a word of protest against Zueblin himself. But immediately that this social thinker told what "the twentieth century city" might become if freed from graft and special privilege he became the object first of sneering, and then of bitterly mendacious attacks by such organs of limited publicity as the public service corporations and other special interests control. As Zueblin has continued fearlessly and incorruptibly, in his second course of lectures, to point out to the people of Kansas City how other cities have secured such advantages as three-cent car fares, how they have rid themselves of corporation bosses—as he has declared how graft and special privilege have cramped the municipal life—these attacks have increased in vicious falsity. Their climax was reached—thus far—in the plain fabrication of organs of the corporations that Zueblin advocated in his latest lecture the intermarriage of whites and blacks. One false reportorial account of the lecture was put under the headline, "White and Black Must Intermarry." Its falsehood was especially emphasized in this paragraph:

For his weekly sensation the Professor declared that enlightenment of the world would not reach its highest stages until the whites, blacks, red men, yellow men and brown men had all swept away the

bonds of racial prejudice and become recognized on the same social plane with each other. One of those things necessary to this great advancement is the intermarriage of the races, so the theorist said.

The "theorist" did not say anything of the kind, and the story was manufactured in accordance with the paper's policy of assailing Zueblin ever since—and not until—he had said that *three-cent car fares would pay*. Notwithstanding its manifest falsity the next day's number of the organ contained this editorial slander:

Those who imagined that Prof. Charles Zueblin of the Chicago University had reached the limit of nonsensical teaching in his previous lectures here in Kansas City were mistaken. It remained for this lecturer to declare substantially, on his latest appearance in the auditorium of Central High School, that the answer to the "race problem" lies in the intermarriage of the whites and the blacks—assuming, perhaps, that through a gradual process the whites would tone down and the blacks would tone up until all were one shade.

It is of no consequence to the agencies of the Special Interest—that about 800 of the best citizens of Kansas City—men and women—heard Prof. Zueblin's lecture and recognized the false report for what it was. There were many thousands of Kansas City residents and others outside of the city who did not hear the lecture, and members of the Board of Education—controlling the use of the schools—had not heard it. Some of these might be reached, *and, anyhow, public knowledge is no deterrent to the malice and spitefulness of the special interests against a straightforward, earnest advocate of fair play and the square deal.*

The other pharisaical plea that the lecturer used words which were not fit to be spoken before a "refined" audience was likewise designed to arouse suspicions among the uninformed.

Now, purveyors of such statements care nothing whatever about politics or ethics. The corporate masters that control them—whether they are politicians, hired lawyers and lobbyists, or newspapers—make no such distinctions. Tom Johnson the democrat is hated and abused as vigorously by the labeled Democrats of the corporation organs as he is by the Republicans of that persuasion. Zueblin, the lecturer and apostle of the Square Deal, is guilty in their eyes as Johnson is guilty, as any man is guilty who gets on the toes of the grafters.

Prof. Zueblin's lectures in Kansas City have reached a few hundred persons directly and have been intrinsically fine and educational. But this strong teacher, who believes in fair play, even though the deserving object of fair play be a Negro educator, like Booker Washington, or a Negro master painter, like H. O. Tanner, *and who believes in a square deal to the people from the corporations*, has done a finer service indirectly than his addresses have performed. He has again made the people of Kansas City see *how profitable graft*

is to the grafters when, in order to maintain it, they fly malignantly at the throat of any man who dares to lift his voice against it.

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THE INDIAN QUESTION AS SEEN BY TWO AMERICANS.

For The Public.

Increasing popular interest in East Indian affairs recalls the words of two prominent men, lately deceased, both of whom had traveled extensively in India, and who brought to bear upon the problems of that country the breadth and sincerity of vision that inspired and characterized all their life work.

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In a letter received by the undersigned, Bishop Henry C. Potter of New York wrote under date of January last:

"Remonstrance against the injustice of existing laws and resistance to their operation need not beget hatred of British rule or even an impatience of British authority. It is a tragic situation—that of India today—but the moment one has said this, one is bound to remember there are Britons who feel this as keenly as you or I do. It would be easy, by sweeping criticism, fierce accusation and the like, to provoke where we might persuade—even Americans will have to learn a brotherly note which not all of them which I met in my travels in India were invariably wont to sound. India has truly suffered much from the commercial spirit of Great Britain, and from a disposition on the part of British traders to utilize East Indian conditions for the exclusive enrichment of Great Britain's manufacturers and traders. It seems to me the wise line for native East Indians to take is to insist upon their right to buy and sell of and to such dealers and in such a way as shall best serve their own domestic interests, and protest against any British legislation which invades the freedom of Oriental purchasers of whatever goods, wherever made, as an essential violation of the laws of the 'eternal equity.'"

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Speaking before a small conference held in the rooms of the Bar Association Club House of New York, during the early part of last Winter, Dr. Charles Cuthbert Hall, President of Union Theological Seminary, said:

"If only men and women of means would look into this great matter—the well being of 300,000,000 of people, for India's population is one-fifth of the whole human race—and of their abundance give something toward the establishment of trade schools in India, up-to-date schools equipped with American teachers, they would be serving humanity and coming generations on a scale it has been given to few to serve. Agitation in America, the